



AcArya Vaibhavam



From the book *AcArya Vaibhavam* in Tamil by

SrI U.Ve. Purisai Nadadur Krishnamachariyar SvAmi

Translated into English by

Oppiliappan Koil SrI V.Sadagopan & Chennai SrI V.Srikanthan

assisted by SrI Srinivasan Narayanan in Editing and Formatting

Along with the Chapter on HH 44th paTTam SrImad Azhagiyasingar by

SrI K.Sadagopan Iyengar, Editor, *SrI Nrisimhapriya (English)*

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Cover Picture:

ArAdhana Murti-s of Sri Ahobila MaTham along with HH 45th paTTam and 46th paTTam (Prakrtam) Srlmad Azhagiyasingars.



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SrI MALolan – SrI Ahobila MaTham



Sri Dolai KaNNan – Sri Ahobila MaTham



SvarNa MaNDapam – Sri Ahobila MaTham



Sri Madhva Acharya



HH 44th paTTam SrImad Azhagiyasingar
SrImate SrIvaNSaThakopa SrI VedAntadeSika yatIndra
mahAdeSikan



HH 45th paTTam SrImad Azhagiyasingar
SrImate SrILakshmiNrsimha divyapAduka sevaka
SrIvaNSaThakopa Sri NARayaNa yatIndra mahAdeSikan



***HH 46th paTTam SrImad Azhagiyasingar (prakrtam)
SrImate SrIvaNSaThakopa Sri RanganAtha yatIndra mahAdeSIkan***



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॥ श्रीः ॥

AcArya Vaibhavam

Foreword (Translation from the Tamil mUlam)

SrI ViSishTAdvaita siddhAntam has been established and grown by BhagavAn, SrIman Narayanan Himself. He in turn performed upadeSam to PirATTi on them and She taught the tenets of this siddhAntam to Vishvaksenar, the commander-in-chief of the army of Her Lord. Vishvaksenar initiated in turn SvAmi NammAzhvAr in to this precious knowledge. SrIman Nathamunigal was blessed next to receive this upadeSam from SrI Vishvaksenar. VyAsa Maharishi introduced the meanings of the Upanishads briefly during the dvApara Yugam as sUtrams (aphorism-s). The Maharishis like Brahmanandi, Danka, dramida, BodhAyana and Guhadeva provided commentaries for these sUtrams known as BrahmasUtrams. BodhAyana's commentaries known as BrahmasUtra vrutti are elaborate in scope. SrI Ramanujar followed the BodhAyana vrutti and presented us with his own commentary known as SrI BhAshyam. SvAmi DeSikan created a MaNipravALa grantham known as sampradAya pariSuddhi for SrI BhAshyam. He has reminded us that the meanings of our sampradAya granthams like SrI BhAshyam has to be learnt in "ஓராண்ஓருவழி" (OrAN oruvazhi) or the method of learning through a succession of sadAcAryAs to protect their traditional meanings. SvAmi DeSikan has emphasized the need for learning and protecting the meanings of the lore of spiritual knowledge only through qualified AcAryAs, who in turn have themselves acquired their knowledge in this traditional and orderly manner. He has stated that the "adhyAtma SAstra artha viSesha nirNayam" or the determination of the correct and esoteric meanings of the adhyAtma SAstrams can be established only through the studies under sadAcAryAs. He has pointed out that the sacred Upanishads and upabrahmaNams that explain the meanings of the Vedas, attest to the importance of artha viSesha nirNayam through sadAcArya sambandham. It is therefore very important for us to know very well our adhyAtma SAstra ParamparA (sadacArya lineage), which has upheld the sampradAya PariSuddhi of our sacred texts in tact.

नाथोपज्ञं प्रवृत्तं बहुभिरुपचितं ग्रामुनेयप्रबन्धैः

त्रातं सम्यग्यतीन्द्रैः इदमखिलतमः कर्शनं दर्शनं नः ॥

nAthopaj~nam pravrttam bahubhirupacitam
 yAmuneyakaprabandhaiH |
 trAtam samyagyatIndraiH idamakhilatamaH
 karSanam darSanam naH ||
 --- tattvamuktAkAlApam V.136

SrIman Nathamungal recited the divine ten pAsurams of Madhurakavi AzhvAr, the ardent disciple of Sri NammAzhvAr, "KaNNinuN ciRuttAmpu" twelve thousand times and had the great good fortune of sAkshAtkAram (direct visualization) of SvAmi NammAzhvAr in person and the rare honor of being initiated in to the Four Thousand Sacred Collect (nAlAyira divya prabandham) and adhyAtma SAstrams. SrIman Nathamunigal passed on this precious j~nAnam about ViSishTAdvaita siddhAntam through His Sishya ParamparA of Manakkal Nambi, SvAmi Alavandar, Periyambigal and Sri Ramanuja. Through this illustrious Sishya paramparA, Sri ViSishTAdvaita AcArya paramparA nourished the Sri VaishNava siddhAntams. SvAmi DeSikan saluted this AcArya paramparA and declared that he reaches the sacred feet of the Supreme Being, SrIman Narayanan securely through this sadAcArya paramparA:

என்னுயிர் தந்தளித்தவரைச் சரணம் புக்கி
 யானடைவே யவர் குருக்கள் நிரை வணங்கிப்
 பின்னருளால் பெரும்பூதார் வந்தவள்ளல்
 பெரியநம்பி ஆளவந்தார் மணக்கால் நம்பி
 நன்னெறியை அவர்க்குரைத்த உய்யக்கொண்டார்
 நாதமுனி சடகோபன் சேனை நாதன்
 இன்னமுதத் திருமகள் என்றிவரை முன்னிட்டு
 எம்பெருமான் திருவடிகள் அடைகின்றேனே.
 ---அதிகாரசங்கிரகம் - பாசுரம் 3

ennnuyir tantaLittavarai caraNam pukki
 yAnadaivE yavar gurukkaL nirai vaNangip
 pinnaruLAI perumbUtUr vanta vaLLal
 periyambigal ALavandAr maNakkAl nambi
 nanneRiyai avarkkuraitta uyyakkoNDAr
 nAthamuni caDagopan cEnainAthar

innamudat tirumakal enRivarai munnITTu
 emperumAn tiruvaDikal aDaikinREne.
 --- adhikAra sangraham, pAsuram 3

(Meaning: My AcArya performed good upadeSams for aDiyEn and revealed that my soul is the indisputable servant to the Parama Purushan, SriIman Narayanan. aDiyEn prostrates before him. aDiyEn bows before my AcArya and his AcArya and the higher up in that hierarchy up to Sri BhAshyakArar. After that aDiyEn prostrates before Sri BhAshyakArar, Periya Nambi, Alavandar, Manakkal Nambi, Uyyakkondar, Nathamuni, NammAzhvAr, Vishvaksenar, Periya PirATTi and fall at the sacred feet of SriIman Narayanan, who is the Supreme AcArya for all).

The vaibhavam of the above AcAryAs and their paramparA starting with Nathamuni were celebrated in a continuous manner at Sri NrusimhapriyA. This is known to all. The glory of such postings written in a pleasing manner without missing any sampradAyic artha viSeshams belong to Sri. u.vE. Purisai Nadadur KrishnNamachariyar SvAmi.

This celebrated scholar was born in SriVatsa gotram. Those born in SriVatsa gotram are known for their ParadevatA pAramArthya j~nAnam (i.e.), they have clear knowledge (vivekam) as to who is the paradevatA (The Supreme Lord) among all devatAs. They are paramaikAntis. They know this ParadevatA is none other than SriIman Narayanan. They seek Him alone as the unfailing grantor of the Supreme moksham (Moksha dAyakan) known as the Supreme Goal of Life (Parama PurushArtham). The sister's sons of Sri Nathamuni were born in SriVatsa gotram. Sri Nathamuni taught his nephews the Four Thousand divine collect (with rAga and tALA). He made sure that they spread that divya prabandha j~nAnam to many others.

SvAmi DeSikan saluted the talented and devoted nephews as "நற்காதலடியவர் (naRkkAtalaDiyavar)". Sri Nadadur AzhvAn is an offspring of the bhAgineya vamSam. AzhvAn, the sister's son of BhAshyakArar was extremely helpful to AcArya Ramanuja in the creation of the Sri BhAshyam. Nadadur AzhvAn was born in that vamSam of Nadadur Ammal. His other name was Vaatsya Varada DeSikan. The discourses done by Nadadur Ammal at Sri Varadaraja Perumal Koyil became the basis of the Sri BhAshya VyAkhyAnam revered as "SrutaprakASika". SvAmi DeSikan was the one, who

protected the "SrutaprakASika" for future generations by taking it with him to Karnataka during the time of Muslim invasion. The grandson of Nadadur Ammal is Sri GaTikASatam Ammal. He could compose one hundred Slokas in the short span of one gaTika and derives his name based on his extraordinary skills. GaTikASatam Ammal is the AcArya of the founder-jIyar of Sri Ahobila maTham, Sri Adi VaN SaThakopa YaTindra MahA DeSikan. In this line was born, Sri Purisai Rangachariyar SvAmi, who was very much respected for his scholarship in the Vedas and Sri BhAshyAdi SAstrams. SriIman Rangachariyar's son was Purisai Krishnamachariyar SvAmi. His grandson is Purisai Nadadur Krishnamachariyar SvAmi. Latter's father was Sri Rangaramanujachariyar SvAmi. Sri Purisai Nadadur Krishnamachariyar SvAmi completed his full adhyayanam before he turned sixteen. He adorned the Kanchi Varadaraja Veda pArAyaNa goshThI. Injimetu Azhagiyasingar gave his daughter in marriage to Sri Rangaramanujachariyar SvAmi. Thus on the maternal and paternal side, Purisai Sri Krishnamachariyar SvAmi had a reputed lineage. He was born in the dundhubhi samvatsaram, AvaNi month, when Chitra Nakshatram was in ascendance. During the pregnancy of his mother, Injimetu Azhagiyasingar used to explain stories from Srimad Ramayanam and Srimad BhAgavatham to his daughter. Purisai SvAmi was Ajanma Suddhar (blemishless) like PrahlAdan from the time of his birth. He served as the sampAdakar for Sri Nrusimha PriyA for many years.

In the year 1942, Injimetu Azhagiyasingar entered in to sanyASramam. During that same year, Purisai SvAmi's father ascended to Paramapadam. SvAmi was seven years old at that time. His uncle performed BrahmopadeSam to his nephew and he got him admitted to Veda pATHaSaIa. After that, SvAmi joined Madurantakam pATHaSAIA and Tiruppati University, where he studied SAstras under Tirukkottiyur SvAmi, Sri Devanar Vilagam SvAmi and Tirukkallam SvAmi. He received the anugrahams of such scholars quite early in his life. SvAmi did the kAlakshepams on Sri BhAshyam, gltA BhAshyam, Bhagavad Vishayam and sankalpa sUryodayam under Sri Injimedu Azhagiyasingar during his pUrvaSramam. He continued with his kAlakshepams after Injimedu SvAmi ascended to the simhAsanam of Sri maTham. He has published the third and the fourth adhyAyams of Sri BhAshyam in Tamil. This book is titled as "Sukha bodhini". This book is very helpful to those, who might not have deep SAstra j~nAnam. He is a renowned kAlakshepa adhikAri and has given many kAlakshepams in Sri BhAshyam and SriImad RahasyatrayasAram for residents of Chennai.

SvAmi's postings in Sri Nrusimha PriyA have now been assembled in the form of a book with the title of "AcArya Vaibhavam". This book is the traditional AcArya ParamparA caritram. This book contains the jIva caritrams of Nathamunigal, EmperumAnAr, Sri DeSikan et al, and SriImad Azhagiyasingars up to 45th PaTTam SriImad Azhagiyasingar.

It is our pleasure to invite all AstikAs to enjoy the glories of SriImad Azhagiyasingars, the Sri koSams created by them and their upadeSams. Our prayers are to all AstikAs to be blessed with the anugraham and parama krupA of Sri Lakshminrusimhan.

Dr. S.V.S. Raghavan
Sri ViSishTAdvaita Research Center

SrIman Nathamunigal

ज्येष्ठेनूराधा सम्भूतं वीरनारायणे पुरे।

गजवक्रांशमाचार्यमाद्यं नाथमुनिं भजे ॥

jeyeshThe anUrAdhAsambhUtam vIranArAyaNe pure |

gajavaktrAmSam AcAryam Adyam nAthamunim bhaje ||

In the divya deSam of Veerananarayanapuram lived ISvaramunigal, a parama SrIvaishaNava belonging to shaThamarshaNa gotra of coTTai Kulam. He was blessed with a son in Kali yugam 3985, Sobhakrt year, Ani month when AnurAdA nakshtram was ascendance. The child was named as Nathar. Nathar was initiated into the ritualistic formalities such as jAtakarma and Veda VedAnta practice at the appropriate age. SrI Nathar was steeped in devotion and mastered all the Veda SAstras and gained a reputation over his mastery of Veda SAstras and devotion.

SrI VangeepurattAcchi gave his daughter, AravindappAvai in marriage to SrI Nathar. After the marriage, SrI Nathar continued his service to the Lord, MannAr the presiding deity of Veerananarayanapuram Temple and practiced Yoga. He was blessed with a son and named the child as ISvaramuni. He was initiated into yogAbhyAsam and Veda adhyayanam (learning and recitation) at the appropriate age. SrI Nathamunigal continued with his yogAbhyAsam.

SrI Nathamunigal wanted to go on a pilgrimage with his entire family to the temples in North India. Accordingly, he took the blessings of the Lord, MannAr and left on pilgrimage to Mathura, SaalagrAmam (in Nepal,) Ayodhya etc., and offered his prayers to the deities of these temples and also took holy a bath in the sacred rivers such as GangA, YamunA and Sarayu. SrI Nathamunigal and his family went to Govardhanam and had darSan of Lord Krishna, Yamunaitturaivan, and the presiding deity of Govardhanam and stayed there happily with his family for some time.

After a few days, the Lord, MannAr appeared in the dream of SrI Nathamunigal and commanded him to come back to Veerarnarayanapuram temple and have His darSan. SrI Nathamunigal took leave of Yamunaitturaivan. He traveled via Kasi and other place and on the way worshipped the deities of Purushottamam (Puri),

Simhachalam, Ahobilam, Tirumala, Gadikachalam (Sholingur), Kanchipuram, Tiruvaheendrapuram, Tirukkoyilur, Srirangam etc., and reached Veeranarayanapuram. MannAr showered His blessings on Sri Nathamunigal like an adoring mother receiving her son who is returning home after travel to distant lands. All the residents of Veeranarayanapuram were immensely pleased with the devotion of Sri Nathamunigal. They realized that the blessings of MannAr can only be gained through Sri Nathamunigal and so became the disciples of him and continued with their worship of him.

Once, some Sri VaishNavAs from Azhwar Tirunagari divya deSam were offering their prayers to MannAr by singing a pAsuram "ArAvamudE" from TiruvAimozhi and were enthralled by the gracefulness of MannAr. Sri Nathamunigal who closely hearing this, noticed the immense beauty of the verse steeped in bhakti and felt that the prayers offered to Kannan by singing the TiruvAimozhi pAsuram is much more succinct and enthralling than the yoga nishTha form of worship. He offered his daNDavat praNAMams to the bhAgavatAs and learnt that set of ten TiruvAimozhi and enjoyed the bliss of Lord Krishna by reciting the same. He understood from the bhAgavatAs that TiruvAimozhi consisted of one thousand (1000) verses composed by Kurugur SaThakopan. He learnt from them, that the ten pAsurams are in praise of Lord Krishna in the arcA form of ArAvamudan of Tirukudantai (Kumbakonam). Sri Nathamunigal requested the SriVaishNavAs of Azhwar Tirunagari to bless him with all the thousand pAsurams of the TiruvAimozhi. They replied that Azhwar Tirunagari is their birth place and they took a pilgrimage of the divya deSams and reached Tirukudantai, were offering their prayers to Lord ArAvamudan. There, they heard the bhAgavatAs belonging to Tirukudantai reciting the "ArAvamudE" pAsuram and learnt it from. Sri Nathamunigal honored the Tirunagari bhAgavatAs with the tIrtha prasAdams of MannAr and bid them farewell.

Eager to learn and recite all the thousand pAsurams of TiruvAimozhi, he took the blessings of MannAr and left for Tirukudantai where he offered his prayers to Lord ArAvamudan by reciting the "ArAvamudE" pAsurams and was extremely happy. He sought the help of the bhAgavatAs in the sannidhi to bless him by teaching all the one thousand (1,000) pAsurams of TiruvAimozhi. They said that they know only this set of ten pAsurams and that they were not aware of the remaining ones.

From there, Sri Nathamunigal went to Alzhwar Tirunagari and prayed at the lotus feet of NammAzhvAr and Polintu ninRapirAn Perumal. He

offered his daNDavat praNAMams to the bhAgavatAs in the temple and appealed to them to teach him all the 1,000 verses of TiruvAimozhi. One of the bhAgavatAs by name ParAnkuSadAsar (who comes in the line of Madhurakavigal) responded to him saying, "We have heard that TiruvAimozhi has one thousand pAsurams, but we do not know the actual verses. However, we knew in a sampradAyic way, "KaNNinuN ciRuttAmpu" pAsurams which are sung in praise of NammAzhvAr". He said that he will do the upadeSam (initiate) of this prabandham to Sri Nathamunigal. He advised that if "KaNNinuN ciRuttAmpu" pAsurams is recited with concentration twelve thousand times (Avrutti), NammAzhvAr will appear in person before Sri Nathamunigal and bless him.

Sri Nathamunigal learnt this Prabandham and recited the pAsurams twelve thousand times at the feet of tiruppuLiyAzvAr (NammaAzhvAr). Lord SriIman Narayanan and Periya PirATTi, bid AzhvAr to bless Sri Nathamunigal. AzhvAr along with Madhurakavigal (who composed the "KaNNinuN ciRuttAmpu" Prabandham) appeared in front of Sri Nathamunigal and asked him as to what does he want. Sri Nathamunigal appealed to AzhvAr to bless him by upadeSam of TiruvAimozhi and all the other special philosophical teachings. As per the niyamanam of the divya dampatis, AzhvAr blessed Sri Nathamunigal with divya cakshus (divine eyes) and initiated him on to Tirumantiram, vyAsa sUtrArthams, nAIyira divya Prabandhams including TiruvAimozhi and all the other rahasyArthams. Sri Nathamunigal after thus having been initiated in to these treasures was very grateful and offered his prayers by chanting the nAIyira divya prabandhams to AzhvAr and Polintu ninRapirAn Perumal. The elders there did their praNAMams to Sri Nathamunigal and were very happy and appreciated the intense devotion to AzhvAr and the special blessing showered on him by AzhvAr. They told Sri Nathamunigal, the story that happened a long time back.

"TirumangaiyAzhvAr praying to Periya Perumal, Sri Ranganathan, used to conduct a utsavam at Srirangam by taking the NammAzhvAr arca vigraham from Azhwar Tirunagari to Srirangam Temple in a holy procession, recite Veda pArAyaNam and TiruvAimozhi for ten days starting from Sukla Paksha ekAdaSI in the presence of Namperumal and all the other AzhvArs. He named this utsavam as 'tiruvadhyayanotsavam' and conducted every year. After a few years, this annual event of NammAzvAr vigraham being taken to Srirangam was disrupted and stopped. The divya prabandhams were also lost (luptam). We heard this from our elders".

On hearing this, Sri Nathamunigal told them that the Lord helped the restoration of the divya prabandhams by using him as a tool and that the Lord will definitely offer an appropriate solution for the revival of tiruvadhyayana utsavam too. Sri Nathamunigal went to Srirangam Temple and through the temple officials organized to carryout the wish of Periya Perumal for reviving the procession of NammAzhvAr to Srirangam and revived the adyayana utsavam The utsavam was conducted with the recital of two thousand pAsurams starting from the prathama tithi for ten days prior to ekAdaSI in the month of Margazhi Sukhla Paksham and the TiruvAimozi pAsurams for ten days after ekAdaSI tithi and the remaining pAsurams on the 11th day post EkAdaSI and thus a grand twenty one day utsavam was revived.

From Srirangam, Sri Nathamunigal went to Tirukudantai and prayed to Lord ArAvamudan and consecrated the arcA form of NammAzhvAr in that temple. There, he conducted tiruvadhyayana utsavam. He named the Perumal as "ArAvamudAzhvAn". Perumal being instrumental in reviving the nAlAIyira divya Prabandhams and re-establishing the ViSishTAdvaita siddhAntam thus becoming siddhAnta pravartakar was thus honored and ArAvamudAzhvAn showered His graceful blessings on Sri Nathamunigal. He then on getting the niyamanam of ArAvamudAzhvAn returned to his home town, Veerananarayanapuram.

On the niyamanam of Perumal (MannAr), he was living at Veerananarayanapuram. He taught his SishyAs, KeezhaiyagattAzhvAn, and mElaiyagattAzhvAn and others on nAlAIyira divya Prabandhams set to tune in devagAnam. He sent some of his SishyAs to Srirangam Temple to sing the prabandhams in the sannidhi of Periya Perumal, Sri Ranganathan.

His methodology of chanting the divya prabandhams set to divya gAnam tunes similar to the methodology of Veda VyAsa teaching the Vedas in udAtta anudAtta svarAs, gained acclaim and reputation quickly.

At one time two women, one a deva dAsi trained in deva gAnam style and the other woman expert in manushya gAnam style performed in the court of the Gangaikonda Cholanapuram King. The king honored the lady who sung in manushya gAnam style and ignored the other lady singer who sung in deva gAnam Style. The one who was singing in deva gAnam in praise of the Lord of various temples steeped in bhakti and in due course performed at Veerananarayanapuram in the sannidhi of MannAr. On listening to the divya gAnam of the woman, Sri Nathamunigal appreciated her and asked the priest to present the

garland and other prasAdams of the Lord, MannAar to her. She went to the court of the Gangaikonda Cholapuram king and requested him to invite Sri Nathamunigal to his court and ask her sing in front of Sri Nathamunigal to realize the supremacy of the deva gAnam style of singing. The King was curious and he sent his invite through his ministers to Sri Nathamunigal. Even though the issue is not relevant personally to him, Sri Nathamunigal respecting the request of the singer presented himself at the court of the king. The king extended all honors and requested Sri Nathamunigal the uniqueness of singing in deva ganja style by the woman. Sri Nathamunigal placed a tAlam (cymbal, a musical instrument made of metal which is resonated to maintain the tempo while singing) on a divine sculpted pillar made of granite and asked the lady to perform her deva gAnam. Immediately the granite pillar turned into a water fountain and he asked the lady to stop the singing and asked the courtier to remove that tAlam, but they could not do so. He asked the lady to resume singing and they could now remove the tAlam. Next he asked the courtier to play four hundred tAlams simultaneously and explained that the deva gAnam resonance is of similar dimension. The king experimented the tAlam and songs of the lady and realized the truth in the observation of Sri Nathamunigal and offered his daNDavat PraNAMams to his sacred feet, offered him several gifts as sampAvanA. Sri Nathamunigal was not tempted by this and politely declined the gifts and returned to Veerananarayanapuram. He continued with his devotion and prayer happily to MannAr. The king extended all the honors to the lady singer and bid her farewell. From that day onwards the king was devoted to Sri Nathamunigal and his disciples and lived a life of devotion.

Sri Nathamunigal composed two granthams, nyAyatatvam and Yogarahasyam.

taniyan --

नाथेन मुनिना तेन भवेयं नाथवानहम्।

यस्य नैगमिकं तत्त्वं हस्तामलकतां गतम्॥

nAthene muninA tena bhaveyam nAthavAnaham |

yasya naikamikam tatvam hastAmalakatAm gatam ||

* * * * *

Sri PuNDarIkAkshar (UyyakkoNDAR)

चैत्रमासे कृत्तिकायां श्रीश्वेताद्रिसमुद्भवम्।

गुरुं श्रीपुण्डरीकाक्षं जयत्सेनांशमाश्रये ॥

caitramAse krttikAyAm SrISvetAdri samudbhavam |

gurum SriPuNDarIkAksham jayatsenAmSam ASraye ||

Sri Pundarrikakshar was born in the divya deSam of Tiruvellarai in the Kali yugam (3987), Prabhava year, Cittirai month, under Krittika nakshatram as the avatAram of JayatsenAmsar who is one of the chieftains of Vishvaksehar. He was the pradhAna Sishya of Sri Nathamunigal. Further, Kurugai Kaavalappan, Nambikarunakara dAsar, ERu TiruvudaiyAr, TirukannamangaiyANDAn, VaanamAdeviyANDAn, uruppattUr AccAnpiLLai and cOkattUrAzhvAn are also SishyAs of Sri Nathamunigal. Sri Nathamunigal was doing upadeSam to these eight SishyAs on mantra, mantrArthams, divya Prabandham and their viSeshArthams.

At one time, the local king on hearing about the yoga vaibhavam of SriIman Nathamunigal visited the AcArya with his wives and had a darSan of MannAr and paid his obeisance to SriIman Nathamunigal. At that time, SriIman Nathamunigal felt like "tiruvuDai mannarai kaNil tirumAlaik kaNDEnE" (When I see the king, I feel like looking at SriIman Narayanan). Imagining the King as Kannan and his wives as GopastriS (ladies of VrindAvan) he followed them. On seeing this, his SishyAs, Kurugai Kaavalappan and the others intervened and asked respectfully, "Is it proper to abandon the service (kaimkaryams) to the Lord and his bhagavatAs and follow them". SriIman Nathamunigal realized this and said that this is not appropriate for me. He returned and continued with his discourses to the SishyAs on VedAnta granthams.

One day, VangeepurattAcchi, father in law of Sri Nathamunigal, wanted to bring his daughter, Aravindappavai to his home. He sent someone to Sri Nathamunigal and the messenger did his daNDavat praNAmams and conveyed the message. Sri Nathamunigal sent his wife Aravindappavai to her father's house with his pradhAna disciple,

Pundarikakshar. After safely escorting his AcAryan's wife to her father's house requested permission to return back.

VangeepurattAcchi suggested to Pundarikakshar to have food and then leave. Few of the mischievous people in the house-hold of Acchi told him that it is not proper to offer him food inside the house. Further we should not partake the left over food. Accordingly, Pundarikakshar was made to sit outside the house. He was served the annam (food) prepared previous day, added with water. Pundarikakshar took the food with the thought that because of his good deeds/puNyams, he is blessed with such food. Later he took leave of them and returned to Veeranarayanapuram and did his daNDavat praNAMams to Sri Nathamunigal. He saw the happy face of his Sishya. Sri Nathamunigal through his yogic vision understood the incident for his happiness. He asked Pundarikakshar as to whether he was well received at the house of VangeepurattAcchi and whether due courtesies were extended to him.

Pundarikakshar said that he was served with previous day annam preserved in water at the outer courtyard of the house. He further said that he took it happily, because the left over food was served to him after the bhAgavatAs took the food and he considered as his good deeds to have been given such holy prasAdam saying "போனகஞ் செய்த சேடந்தருவரேல் புனித மன்றோ! தத்துசிஷ்டம் ஸுபாவன மன்றோ! - meaning, it is a good deed to take the left over food after bhAgvata took the food (bhAgavata Sesham) and will lead us to redemption (நற்கதி).

On hearing this, Sri Nathamunigal felt very happy about the pious nature of his Sishya and embraced him saying "நம்மை உய்யக்கொண்டீர் nammai uyyakkoNdir" (You have redeemed us) From that day onwards, Pundarikakshar was known as "uyyakkondar".

Some of the people nearby said that it is mentioned in the SAstrAs that one should not eat food prepared one day earlier and asked as to weather it is appropriate to feel happy about his disciple taking food which as per SAstrAs is prohibited.

Sri Nathamunigal replied to them that such doubts are raised by people who are not aware of the Manu's and other dharma SAstras which clearly say that flowers which are not tied in a thread (as a garland), annam preserved in water (old annam/pazhaiya cORu) and

not added with oil and water kept in a vessel without direct contact with earth are to be considered as old and considered as dosham. He further asserted that such mistakes will not happen in the houses of people who are knowledgeable and those who are his relatives.

VangeepurattAcchi came to know of this incident and felt sad. He reprimanded the people in the house. He approached Uyyakkondar and expressed his apologies for the wrong doing on his part and sought his excuse.

Acchi left Aravindappavai with Sri Nathamunigal.

धर्मेण ब्रह्मवित्पाति दशपूर्वान् दशावरान्।

कन्या ब्रह्मविदे दत्ता दशपूर्वान् दशावरान्॥

dharmeNa brahmavit pAti daSapUrvAn daSAvarAn |

kanyA brahmavede dattA daSapUrvAn daSavarAn ||

(According to the SAstrAs, the good deeds of a person with thorough knowledge of Veda VedAntas glorifies and uplifts ten generations of his ancestors and ten generations of his successors. Similarly, a girl married to a person who has thorough knowledge of Veda VedAntam uplifts ten generations of her father's lineage).

Acchi felt that he has been blessed by the Lord with the same blessing.

Sri Nathamunigal blessed and taught Yoga SAstras to his Sishya, Kurugaikkaavalappan and blessed Uyyakkondar and appointed him as his successor to teach Veda VedAnta to all his disciples.

In accordance with the directive of his AcAryan, Uyyakkondar continued teaching all the veda VedAntAs to the disciples of Sri Nathamunigal, namely Manakkal Nambi, Tiruvallikeni pAN PerumALaraiyar, Cettalur CendalangaradAsar, PundarikadAsar, Ulagaperumal Nangai.

taniyan

नमस्याम्यरविन्दाक्षं नाथभावे व्यवस्थितम्।

शुद्धसत्वमयं शौरैरवतारमिवापरम्॥

namasyAmi aravindAksham nAthabhAve vyavasthitam
Suddhasatvamayam SaureH avatAramvivAparam ||

* * * *

SriAmamiSrar (MaNakkAl Nambi)

माखे मखायां सम्भूतं श्रीरङ्गनगरान्तिके।

कुमुदांशं राममिश्रमुपासेऽहं जगद्गुरुम्॥

mAkhe makhAyAm sambhUtam SriRanganagarAntike |

kumudAmSam rAmamiSram upAse aham jagadgurum ||

SriAmamiSrar was born in the kali yugam year around 4052, Virodhikrut year, month of mAsi when the star Magham was in ascendance. He was the incarnation of Kumudar (one of the dvArapAlaka-s at Sri VaikuNTham). He was born in the agrahAram known as Manakkal on the banks of Kaveri River, eastern side of Srirangam in Chola deSam. Going by the birth place of him, he was popularly known as Manakkal Nambi. He was the pradAna Sishya of Uyyakkondar and learnt Veda vedantAs thoroughly by serving his AcAryan. When Uyyakkondar's wife attained paramapadam, Manakkal Nambi took charge of the cooking service too for his AcAryan.

On one occasion, the young girls of the village taking food from homes went to the Kaveri River to take bath in the river, to eat after bath and to have a playful time. Sri Uyyakkondar's two daughters were also eager to join the group of young girls and sought the permission of Sri Uyyakkondar. On his AcAryan's direction, Manakkal Nambi accompanied them and to help them as and when necessary. The two girls after eating were playing with the other young girls on the bank of Kaveri River. When returning back to home, they lost their way and could not cross a canal as they were afraid to cross it. On seeing this, Manakkal Nambi lied down across the canal covering both the sides of the banks. He told the girls to walk on his back and cross the canal. They did so and crossed the canal. Manakkal Nambi accompanied them and left them near the house, telling them that he will go to take bath and come back. Even before Manakkal Nambi came back from his bath, Sri Uyyakkondar learnt about the entire incidence and he was very pleased. When Nambi returned, he paid his obeisance to Sri Uyyakkondar; the AcArya praised him and expressed his immense happiness and blessings. When Sri Manakkal Nambi said, "உற்றேன் உகந்து பணி செய்து உன்பாதம், பெற்றேன், ஈதே யின்னம்

வேண்டுவதெந்தாய் (uRREn ukantu paNi Ceytu unpaAdam peRREn, IdE yinnam vENDuvatentAy)". By serving your tiruvaDi, I am blessed and I don't want anything other than that. Sri Uyyakkondar was pleased and happy and blessed him.

Sri Manakkal Nambi lived in Srirangam performinmg upadeSams on the deep meanings of sampradAyams to his SishyAs - Alavandar, deivattukkuarasunambi, GomaTattu Tiruvinnagarappan, CirupuLLUrAvuDaiyapillai Acchi.

taniyan தனியன்

अनुज्ञितक्षमायोगं अपुण्यजनबाधकम्।

अस्पृष्टमदरागं तं रामं तुर्यमुपास्महे ॥

anujjhita kshamAyogam apuNyajana bAdakam |

asprshTa madarAgam tam rAmam turyam upAsmahe ||

* * * *

Sri Alavandar

आषाढेचोत्तराषाडसम्भूतं तत्र वै पुरे।

सिंहाननांशं विख्यातं श्रीयामुनमुनिं भजे ॥

AshADe ca uttarAshADasambhutam tatra vai pure |
simhAsananAmSam vikhyAtAm SriyAmunim bhaje ||

On the banks of Cauvery River, there was an agrhAram known as Veerananarayanapuram. Here, more than a thousand years ago was born Sri Alavandar on dhAtu samvatsaram, ADi month, when Uttirada Naksharam was on the ascent. He is the grandson of Sri Nathamunigal, the first propagator of Sri ViSishTAdvaita siddhAntam. Sri Nathamunigal went once on a pilgrimage to northern region of India with his father, ISvara Bhattar and his son, ISvaramuni. After taking bath in many sacred rivers, and visits to sacred temples, they arrived at the beautiful temple town of BrundAvanam known for the myriad sports of Lord Krishna. They were enchanted by the beauty of BrundAvanam. They decided to extend their stay by a few more days. Thereafter, they took leave of BhagavAn, the BrundAvanacaran and returned to their home in Veerananarayanapuram. While Sri Nathamunigal was staying at BrundAvanam, he became the object of the special anugraham of Lord Krishna, the Yamunaitturaivan on the banks of Yamuna River. Sri Nathamunigal developed extraordinary bhakti now for Kannan, the Yamunaitturaivan. Because of the deep devotion to the Lord Krishna, Nathamunigal wanted to name the child that will be born to his son ISvaramuni as Yamunaitturaivan. Accordingly when the male child was born he was named as Yamunaitturaivan. As this child grew up to become a renowned AcAryan, he acquired the names of SvAmi Alavandar and YaamunAcAriyar.

His VidyAbhyAsam (Education)

Yamunaitturaivan was learning from MahA BhAshya Bhattar to study the SAstrAs. The king of that region had a haughty scholar by the name of AkkiyAzhvAn in the court. This scholar had the habit of taxing and receiving ten percent of the earnings of the VidvAns just like the king who collect tax from his subjects. One day, AkkiyAzhvAn sent king's soldiers to MahA BhAshya Bhattar to collect the ten percent of

tax due to him and sent a letter to Bhattar demanding payment through the royal servants of the king. When MahA BhAshya Bhattar received the note of demand from AkkiyAzhvAn, he was very much perturbed. Yamunaitturaivar, who was standing next to his AcAryan was upset to see his AcAryan's anguish. He took the letter from Bhattar's hand and tore it in to shreds and gave a response in writing in the form of a Slokam and gave it to the royal servants and asked them to take the letter back to the haughty court scholar -

न वयं कवयस्तु केवलं न वयं केवलतन्त्रपारगाः।

अपि तु प्रतिवादिवारण प्रकटाटोपविपाटनक्षमाः ॥

na vayam kavayastu na vayam kevala tantrapAragAH |

api tu pradivAdivAraNa prakaTATopavipATanakshamAH ||

Here, Yamunaitturaivar declared that they refuse to pay the (Kappam). We are not just poets. Our scholarship is also beyond tantra SAstrAs. We are the mighty lions, who destroy the rut of the haughty elephants.

invitation of Yamunaitturaivan to the Royal Court

The royal couple came to know about the challenge to their court scholar. They discussed. The Queen concluded that the courageous one who responded this way must be a superior scholar. She suggested to her husband to invite this scholar to the court with royal honors. The king knew that his court scholar might not like this idea and decided not to consult AkkiyazhvAn. The King ordered one of his ministers to invite Yamunaitturaivan to the court and sent his royal palanquin. The minister conveyed the message of the King and mentioned that the King looks very much forward to YaamunAcAriyar's visit to the royal court. Yaamunar recognized the good intention of the King and accepted the invitation. Yaamunar asked his well wishers to join him on this journey and asked them to recite the two Slokams:

आशैलादद्रिकन्याचरण किसलयन्यासधन्योपकण्ठात्

आरक्षानीतसीतामुखकमलसमुल्लासहेतोश्च सेतोः ।

आ च प्राच्यप्रतीच्यक्षितिधरयुगलादर्कचन्द्रावतंसात्

मीमंसाशास्त्रयुग्मविमलमना मृग्यतां मादृशोऽन्यः ॥

ASailAdadri kanyAcaraNa kisalayanyAsadhanyopakaNThAt
 ArakshAnIta sItAmukha kamalasangullAsahetoSca setoH |
 Aca prAcyapratIcyakshitidhara yugalAdarka candrAvatamsAt
 mImAmSAstra yugmavimalamanA mrgyatAm mAddrSo'nyaH ||

Meaning: From the fortunate places made sacred by the foot steps of Parvati on the mountain of Himalayas to the region of the dam (Setu) built by Rama that gladdens the heart of SitA PirATTi, abducted by Ravana and in the land in between the Eastern and Western mountains which are the reason for sUryacandrodayam and astmanam, in this earth, there is no one equal to me who has mastered the study of pUrva and utara mImAmsa and because of this learning is of pure (nirmala) mind!

Reciting these two Slokams, Yaamunar and his well wishers entered the king's court (rAjasabhA).

The Vow of the Royal Couple

The King stood up when Yaamunar entered the Royal Court and welcomed him. He took Yaamunar to the hall, where many VidvAns from different countries were there. The King invited both AkkiyAzhvAn and Yaamunar to debate. The Queen sitting near the king was overwhelmed by the effulgence (tejas) of Yaamunar and told the king that the young child (Yaamunar) will win in the debate. "रूपमेवास्यै तन्महिमानं व्याचष्टे" (rUpamevAsyai tanmahimAnam vyAcashTe - Yaamunar's effulgence alone explains his mahimA). The king responded with the statement, "AkkiyAzhvAn only will win. If Yaamunar wins I will give away half of my kingdom". The queen remarked that she will become a bonded servant of the King, if AkkiyAzhvAn wins.

Yaamunar's victory over AkkiyAzhvAn in the debate

AkkiyAzhvAn asked Yaamunar - In which specific SAstras you are an expert to debate?

Yaamunar - I am ready to debate on any SAstrA. You can ask.

AkkiyAzhvAn - Oh Yaamuna! You are very young. It will be more interesting to debate with one, who is close in age and scholarship to

me. I will debate with you on SAstras later. For now, let us debate about worldly matters. You can make any statement and I will refute it and establish that statement is incorrect. If you describe some thing that is real, I will reject it as an incorrect proposition. You can ask the questions first since you are younger to me and will show that the advanced proposition is incorrect".

Yaamuneyar - I am happy to start this debate. I will ask three questions and you have to refute.

- 1) Your mother is infertile (त्वन्माता न वन्ध्या tvanmAAta ba vandhyA)
- 2) This King is the Lord of all the Universe (राजाऽयं सार्वभौमः rAjA ayam sArbahumaH)
- 3) This queen is a chaste one (राज पत्नीयं पतिव्रता rAjA patnIyam pativrataA)

AkkiyAzhvAn was flabbergasted about finding answers for these three questions. His denial of these questions would put him and the royal couple in a difficult position.

The answer to the first question is that AkkiyAzhvAn's mother was infertile. How can AzhvAn describe that his mother as infertile (मलदि), when she has given birth to him?

His answer to the second question is that the King is an Emperor of the world. He can not say that the King is not a sArvabhauman (emperor) and thus an insult to the King with this answer.

The answer to the third question is that the queen is not chaste towards her husband. Such an answer will bring out the wrath of the King. AzhvAn recognized the tough spot that Yaamunar has placed him and became quiet.

Now, Yaamunar offered to answer these three questions in the affirmative. Regarding the first question, Yaamunar observed: "Oh AzhvAn! Your mother is infertile based on the fact that the crow and the banana plant are described as infertile (kAka vandhyA, kadali vandhyA, malaDi) since the crow lays only one egg and the banana plant yield only one bunch of bananas. You are also the only son of your mother and according to this vyavahAram (ruling), your mother is infertile.

Yaamunar answered the second question using another VidANDA vAdam. The king is not a sArvabhauman since he is just a king of Chola rAjyam. A sArvabhauman has to be a ruler of this earth surrounded by the four Oceans.

Yaamunar's response to the third question that stated the queen is not a pativrata. The answer from Yaamunar was from Veda mantrams used in VivAhams. The two Veda mantrams start with "somaH prathamaH" and goes on to say that the second and the third one to enjoy the KannikA/bride are a Gandarvan and Agni. The bridegroom is the fourth one, the human being. Veda mantram states that Soman, Gandarvan and Agni bless the KannikA with wealth and children. The reference to a human being as the fourth one to receive the KannikA can be interpreted that the KannikA/the queen is not a Pativrata.

Yaamunar provided answers to his own question in a deft manner without offending anyone. The queen was immensely delighted and exclaimed, whether Yaamunar is the One who came to rule over her (AlavantiRO?). The king gave away half of his kingdom to Yaamunar as per his promise. Yaamunar came to be called Alavandar from that day. He ruled over half the kingdom of the ChoLa rAjyam. Few years later, he had four sons. They are known as CoTTai Nambi, daivattukkarasu Nambi, PiLLaiyarasu Nambi and Tiruvarangap Perumal.

Sri RamamiSrar awaiting time to perform upadeSams for SvAmi Alavandar

There were eight SishyAs for Sri Nathamunigal. The principal (pradAna) one among the eight was UyyakkoNDAR known also as PuNDARIkAkshar. Sri Nathamunigal attained Sri VaikuNTham, when Alavandar was eight years old only. Sri Nathamunigal prior to his ascent to Sri VaikuNTham, asked UyyakkoNDAR to initiate his grandson in to Sri VaishNava darSanam through sadupadeSams. He assigned PuNDARIkAkshar to teach what he himself had learnt from him (Sri Nathamunigal) to his precocious and pious grandson, Yamunait-turaivan. Although PuNDARIkAkshar was ready to carry out the command of his AcAryan, he felt that he may shed his mortal coils before Alavandar would reach the proper age that is fit for the studies on Sri VaishNava darSanam from him. Therefore, UyyakoNDAR delegated his principal Sishya, Sri RamamiSrar also known as MaNakkAl Nambi to teach Alavandar. Sri RamamiSrar waited for the appropriate time for upadeSams. MaNakkAl Nambi was very happy to

hear that Alavandar defeated AkkiyAzhvAn in the debate at the Royal Court.

Nambigal arrived at the city from which Alavandar was ruling half of the kingdom given to him by the Chola king. He tried to meet with Alavandar. He could not however succeed in meeting the king Alavandar amidst his royal duties. Nambigal visited now the royal kitchen and made friends with the Brahmins, who were the cooks. He learnt from them that a special kind of spinach (tUtuLai Keerai) was one of the most favorite foods of Alavandar. From the next day onwards, Nambigal brought this special spinach to the cook. Six months went by. Sri RamamiSrar could not get an appointment to meet Alavandar. Sri RamamiSrar was very sad. He decided to stop delivering the spinach for three days. Alavandar asked the cooks as to why the special spinach was not on the royal menu. The cooks briefed the King that an old Brahmin was supplying them the spinach for the last six months continuously but did not bring it for the last three days. Alavandar asked the cooks to bring the old man to him, when he arrives next time. Next day, Sri RamamiSrar arrived with the spinach and the cook took him to Alavandar. On seeing the tejas (effulgence) of Sri RamamiSrar, the King stood up, welcoming Sri RamamiSrar and expressed his thanks for the upakAram of the special spinach and offered to present him with any gift that Sri RamamiSrar might desire. Sri RamamiSrar said that he had come to the palace to give him a gift (nidhi) from his ancestors instead of receiving a gift. He added that the predecessors of Alavandar deputed him to give King Alavandar a priceless and matchless gift to Alavandar at the appropriate time. He said, "Oh King! Please instruct your servants to permit me to meet you without any interruption for upadeSams. Alavandar was very happy and agreed to do so and instructed his servants accordingly. From the next day onwards, the upadeSams started with the teaching of the esoteric meanings of SriImad Bhagavad Gita. The king understood the rahsyArthams of Lord Krishna's upadeSams on the battle field to Arjuna and felt happy.

The King now regretted that he had wasted his life without knowledge about the tattvams. The king's interest in worldly pomp and pleasure began to diminish. He chose Sri RamamiSrar as his AcAryan and observed: "SvAmin! How can I describe the loftiness of the wealth that my ancestors set aside for me? Thou shalt bless me further fully. Sri RamamiSrar responded positively and continued with the teachings on the subtle meanings of carama Slokam. At the conclusion of these upadeSams, Sri RamamiSrar took Alavandar to the divya deSam of Srirangam, the sacred site that grows one's j~nAnam and PuNyam.

Alavandar enjoyed the sevA and gained the mahA bhAgyam of the auspicious darSanam of Lord Ranganatha. Alavandar wondered how any intelligent person could have missed the sevA of the Lord of Srirangam. Sri RamamiSrar revealed now to Alavandar that the Lord of Srirangam is the undiminishing wealth (nidhi) that his ancestors had kept for Alavandar. He instructed Alavandar to enjoy that wealth and protect it. Alavandar was overcome with joy and immersed himself in that blissful anubhavam. He wanted that there is no diminution to that joy and instantly decided to enter in to the sanyASramam as said in SAstra, "यदेहरवे विरजेत् yadaharave virajet". Alavandar decided to live in Srirangam and performed upadeSams on the noble ViSishTAdvaita sampradAyam to SishyAs. The fifteen SishyAs, who sought Sri Alavandar's sacred feet as protection are:

1. Periya Nambi
2. TirukkottiyUr Nambi
3. TirumAlaiyANDAn
4. AlavantArAzhvAr
5. Tirumalai Nambi
6. ISANDAn
7. deivavAriyANDAn
8. ciRiyANDAn
9. TirumOkUrappan
10. TirumOkUr ninRAn
11. deivapperumAL
12. TirumangaiyALiyAr
13. Pillai TirumAlirumcOlai dAsar
14. mARanEr Nambi
15. AL KoNDi

Visit to Sri KurukaikkAvalappan

Once on another occasion, Sri RamamiSrar realized that his last day (antima kAlam) on this earth was approaching. He went to Sri Alavandar and told him, that his grand father, SriMan Nathamunigal has initiated "KurukaikkAvalappan", the yogarahasyam that he practiced. He asked Sri Alavandar to go to Sri KurukaikkAvalappan and receive the initiation that came to him from Sri Nathamunigal. Alavandar followed Sri RamamiSrar's instruction and traveled to Veeranarayanapuram, where Sri KurukaikkAvalappan was residing. Alavandar saw Sri KurukaikkAvalappan inside a dilapidated old hut, engaged in the observance of yoga. Alavandar decided not to disturb Sri KurukaikkAvalappan's observance of yoga, which helped

him to have the bliss of the direct visualization of the Lord. Sri Alavandar moved to the back of the hut and wanted to wait there for Sri KurukaikkAvalappan to come out of his yogic practice. At that time, Sri KurukaikkAvalappan asked if there is some one from coTTai kulam, (the lineage of Sri Nathamunigal). Sri Alavandar responded quickly and introduced himself as hailing from that kulam and prostrated before Sri KurukaikkAvalappan. Sri Alavandar also asked him as to how he could recognize him standing at the back. Sri KurukaikkAvalappan explained that he was enjoying Lord Krishna, the kula deivam of Sri Nathamunigal and at that time he noticed that the Lord was looking behind him twice or thrice. I remembered that Kannan is the kula deivam of coTTai kulam and the Lord was showing his pleasure at the sight of a member of the family of Sri Nathamunigal. Sri KurukaikkAvalappan noted that the Lord's special affection for the descendants of coTTai kulam that led to His distraction. Sri Alavandar was thrilled to hear the explanation of Sri KurukaikkAvalappan and humbly sought from him the upadeSam on yogarahasyam. He suggested Sri Alavandar to come back before the approaching thai month, when Pushya nakshatram would be in ascendance at abhijit muhUrtam, when he will shed his mortal coils and ascend to Paramapadam. He selected a day for upadeSam and asked Sri Alavandar to meet him (Appan) on that day at Veerananarayanapuram. Sri Alavandar was happy and went to the temple for Perumal darSanam.

Sri Alavandar went on to Thiruvananthapuram next to perform MangaLASAsanam of Ananantapadmanabha SvAmi prior to returning for upadeSam at Sri KurukaikkAvalappan's residence. Sri Alavandar was so joyous and immersed over the sevA of Thiruvananthapuram EmperumAn, he forgot his appointment with Sri KurukaikkAvalappan for the initiation in to yogarahasyam. It was too late to travel back from Thiruvananthapuram. Sri Alavandar was sad that he lost the opportunity to receive the upadeSam and since then the observance of yogarahasyam was lost to future generations. Sri Alavandar returned to Srirangam and became active in Sri VaishNava darSana pravacanam, the teaching of the esoteric aspects of ViSishTAdvaita siddhAntam.

Blessing of Ramanuja by Alavandar

Once, Alavandar traveled to Kanchipuram to bless Ramanuja. He had learned earlier that Ramanuja was studying VedAnta under the advaita Guru, YaadavaprakASar and he had a disagreement with his Guru on the provision of the correct meaning for the Upanishad

vAkyam (kapyAsam) and advancing the correct meaning according to the tenets of ViSishTAdvaitam. Alavandar had also learnt that the divine couple of Kanchipuram saving Ramanuja from the perils of Vindhya forest and safely bringing Ramanuja back to Kanchipuram. Alavandar was eager now to meet Ramanuja and proceeded to the temple of Sri Varadarajan. There Alavandar performed MangaLASAsanam of the Lord of Kanchi and proceeded next to KarumANikka Perumal sannidhi for sevA. At that time, Alavandar saw YaadavaprakASar and his SishyAs arriving for Perumal sevA. Alavandar asked those nearby as to who is Ramanuja among the group of SishyAs accompanying YaadavaprakASar. One of them pointed out Ramanuja in that group. Alavandar blessed Ramanuja from a distance Ramanuja with the prayer to Lord Varadarajan:

यस्य प्रसादकलया बदिरशृणोति

पङ्गुः प्रधावति जवेनचवक्ति मूकः ।

अन्धः प्रपश्यति सुतं लभतेच वन्ध्या

तं देवमेव वरदं शरणं गतोस्मि ॥

yasya prasAsakalayA badhiraH SrNoti

panguH pradhAvati javenacavakti mUkaH |

andhaH prapaSyati sutam labhateca vandhyA

tam devameva varadam SaraNam gatosmi ||

aDiyEn performs SaraNAgati at the sacred feet of Lord Varadan with whose anugraham, the deaf one hears, the dumb one speaks, the blind one sees well and the infertile woman gives birth to a child.

Alavandar prayed to Lord Varadan to bless Ramanuja to become the protector of Sri ViSihTAdvaita siddhAntam. Alavandar did not interrupt the ongoing studies of the pUrvapaksha granthams under YaadavaprakASar. Therefore, Alavandar without speaking directly to Ramanuja returned to Srirangam. After the passage of some time, Alavandar became ill and he wanted to see Ramanuja and asked his principal Sishya, Periyambigal, to bring Ramanuja from Kanchi to Srirangam. During the MangaLASAsanam of Lord Varadarajan, Periyambigal was reciting the Sloka, "brahma Siva SatamakaH". On hearing this Slokam, Ramanuja approached Periyambigal and asked

him as to who was the author of this auspicious Slokam. Periyambigal said that this Sri sUkti was composed by SvAmi Alavandar. Now, Ramanuja wanted to meet SvAmi Alavandar at Srirangam.

The sevA of SvAmi Alavandar's body after his death (carama tirumEni) and Sri Ramanuja's vows

Both Periyambigal and Ramanuja arrived at Srirangam. Before they arrived at Srirangam, SvAmi Alavandar ascended to Sri VaikuNTham. His SishyAs were waiting for the arrival of Periyambigal and Ramanuja. They both were very much saddened by the ascent of SvAmi Alavandar to the Supreme Abode of the Lord. Ramanuja paid his obeisance to the sacred tirumEni (carama tirumEni) of Sri Alavandar from his sacred feet to his Siras (head). Ramanuja noted that Sri Alavandar's three fingers of the hand were bent. He asked the nearby SishyAs as to whether the fingers always stayed bent, while he was alive. The Sishya answered that the fingers were straight before his passing away. The Sishya explained that this recent event was connected to the deep desire of Sri Alavandar to fulfill his three wishes that he could not complete, while he was alive. Those wishes of SvAmi were:

- (1) Expressing his gratitude for the anugraham received by him from the great sages like ParASara, the author of VishNu PurANam and other venerable AcAryAs by giving their names to his successors.
- (2) The creation of a commentary for the sacred prabandhams of SvAmi NammAzhvAr to reveal his bhakti for him.
- (3) The creation of a commentary (bhAshyam) for the Brahma sUtrams of VyAsa Muni, consistent with the ViSishTAdvaita siddhAntam.

The SishyAs observed further that Sri Alavandar's sorrow over his missed opportunity to fulfill the three wishes might have been some thing to do with the three bent fingers. After hearing this explanation, Ramanuja with his palms of the hands folded as in anjali, facing Sri Alavandar's body, and vowed that he will fulfill Sri Alavandar's three wishes with the anugraham of Lord Varadan as one who has been specially blessed by Sri Alavandar. Immediately after Ramanuja declared his vow, the three bent fingers of Sri Alavandar straightened out. The SishyAs were now filled with AcArya bhakti and felt that the glory of a sadAcAryan is immeasurable.

Sri sUktis of Sri Alavandar

The granthams created by Sri Alavandar are eight in number. The proper order (kramam) of these granthams were indicated by one Slokam blessed by SvAmi DeSikan. Even though, SvAmi DeSikan has referred to the proper order of these Sri sUktis in his one Slokam, at other references, did not indicate them in proper order.

The eight granthams bequeathed to us by SvAmi Alavandar are:

- | | |
|----------------------|------------------------|
| (1) AgamaprAmANyam | (5) ISvarasiddhi |
| (2) Purusha nirNayam | (6) gItArtha sangraham |
| (3) Atmasiddhi | (7) catuSSloki |
| (4) samvidsiddhi | (8) Stotraratnam |

taniyan:

विगाहे यामुनं तीर्थ साधुवृन्दावने स्थितम्।

निरस्त जिह्मगस्पर्शे यत्र कृष्णः कृतादरः ॥

vihAhe yAmunam tIrtham sAdhubrndaVane sthitam |

nirasta jihmagasparSe yatra krshNaH krtAdaraH |

* * * *

MahApUrNar (Periya Nambigal)

ज्येष्ठायां मार्गशीर्षेतु श्रीरङ्ग क्षेत्रसम्भवम्।

महापूर्णं गुरुत्तंशं कुमुदाक्षांशम् आश्रये ॥

jyeshThAyAm mArgaSrshetu SrIranga kshetrasambhavam |
mahApUrNam gurUttamSam kumudAkshAmSam ASraye ||

During Kali Yugam, in HeviLambi year, mArghazhi month when JyeshTha nakshatram was in ascendance, a child was born as the amSam/incarnation of KumudAkshar at Srirangam in BhAradvAja gotra. He was known as Periya Nambhigal. He was the pradAna Sishya (principal disciple) of Sri Alavandar. As per the command (niyamanam) of his AcAryan, Periya Nambhigal stayed at Srirangam and was conducting upadeSams to his disciples, the traditional granthams of Sri ViSishTAdvaita siddhAntam. His six SishyAs are EmperumAnAr (Ramanuja), Malai kuniya ninRAr, Arya SrISaThakopa dAsar, aNiyarangattamudanAr, tiruvAikkulamudaiyAn Bhattar and Tirukkacchi Nambhigal.

(As his caritram is linked closely to the Vaibhavam of EmperumAnAr, no separate descriptions of them are included here).

taniyan

दया निघ्नं यतीन्द्रस्य देशिकं पूर्णमाश्रये।

येन विश्व सृजो विष्णोरपूर्यत मनोरथः ॥

dayA nighnam yatIndrasya deSikam pUrNamASraye |
yena viSva srujo vishNorapUrayata manorathaH ||

* * * *

EmperumAnAr

चैत्राद्रासम्भवं विष्णोः दर्शनस्थापनोत्सुकम्।

तुण्डीरमण्डले शेषमूर्तिं रामानुजं भजे ॥

caitrAdrA sambhavam vishNoH darSanasthApanotsuktam |

tuNDIramaNDale SeshamUrtim rAmAnujam bhaje ||

SeshAvatAram

Periya Tirumalai Nambi, one of the SishyAs of Srl Alavandar had two sisters named BhUmi PirATTi and PeriyA PirATTi. The elder one BhUmi PirATTi was given in marriage to AsUrikula tilakar, Kesavaperumal of Sriperumbudur. The younger one, PeriyA PiraTTi was married to Kamalanayana Bhattar of Madhuramangalam village. The sisters were happily living in the villages of their respective in laws. Periya Tirumalai Nambi blessed both of them to beget meritorious boys. He d left for Tirumalai where he was performing kaimkaryam and prayers to Tiruvengadamudaiyan daily. As time went by, over one thousand years ago in the year of Pingala, Cittirai month, Sukla paksha pancami tithi when ArudrA nakshatram was in ascendance, a male child to redeem the world was born to Srl Kesavaperumal. This child was the incarnation of Adi SeshAn as ordained (niyamanam) by Srlman Narayanan.

अनन्तः प्रथमरूपं लक्ष्मणस्तु ततः परम्।

बलभद्रः तृतीयस्तु कलौ कश्चिद्भविष्यति ॥

anantaH prathamam rUpam lakshmaNastu tataH param |

balabhadraH tritIyastu kalau kaScit bhavishayati ||

Adi SeshAn, prathama rupan (the first form/rupam), then during RamAvatAram incarnated as Lakshmana and on the third occasion, during KrishnavatAram as Balarama. During Kali yugam, that Adi SeshAn will be born as Ramanuja. The Adi Sesha avatAram is thus ascertained clearly by this Slokam. The learned predecessors of our sampradAyam have thus firmly and clearly established that Ramanujar is the incarnation of Adi SeshAn.

nAma karaNam (Naming Ceremony)

On hearing the news about the birth of the child to his Sister, Periya Tirumalai Nambi left Tirumala for Sriperumbudur. He looked happily at the infant and blessed it. Looking at the lustre (tejas) on the face of the child, Nambigal thought that the child's face is with full of kaimkarya Sri like Lakshmana and hence named the child as Ramanujan, (meaning younger brother of Lord Rama). The child was also named as iLaiyAzhvAr. KesavasomayAji conducted the annaprASanam, sauLAM, aksharAbhyAsam, and upanayanam ceremonies at the appropriate age to his son. The young Ramanuja learnt Vedas (Veda adhyayanam) along with VedAngams (auxiliaries) and became a scholar. At the age of sixteen, Ramanuja married a kanya and thus became a grahastha. Ramanujar left for Kanchipuram to learn the advaita VedAnta granthams (pUrva paksha granthams) from YaadavaprakASa who was living in Kanchipuram.

Govindabhatar

At Madhuramangalam village, a son was born to Kamalanayana Bhattar in the year Krodana, Thai month when Punarvasu star was in ascendance. On hearing this happy news, PeriyA Tirumalai Nambi came to Madhuramangalam and blessed the child and named him as Govindabhatar. Kamalanayanabhatar conducted all the ceremonies such as aksharAbhyAsam etc., at the appropriate age. Govindabhatar learnt Vedas and SAstras thoroughly. He got married at an appropriate age. He came to know that his cousin Ramanujar is learning pUrva paksha granthams from YaadavaprakASar and he also joined Ramanuja and started learning from YaadavaprakASar.

YaadavaprakASar was explaining the meanings of Veda vAkyams to these two SishyAs. At one stage, while explaining the meanings of the vAkyam of "satyam j~nAnam anantam brahma", Ramanujar disagreed with the meaning given by his AcArya, saying that the meaning is not appropriate and went on to present the correct meaning on the basis of explanation by ViSishTadvatins. On hearing this, YaadavaprakASar was very upset and unhappy with Ramanujar. A few more days passed. One day Ramanujar was applying oil to his Guru for the bath. At that time, another Sishya came there and asked the Guru, for the meanings on some Upanishad statements. YaadavaprakASar was explaining the meanings to him. During this time, this Sishya further sought the meaning for the Upanishad vAkyam. "tAsyA yathA kapyAsam puNDarIkam evam akshiNi". YaadavaprakASar told him the meanings stating that "kapi" means monkey, "Asam" means the hind

(rump) part of the monkey, so "kapyAsam" means the Lord's eyes resembles the deep red colour like the hind of the monkey. On hearing this meaning, Ramanujar wept and the hot tear drops fell on the thigh of the Guru. Even though the tear drops were just water, it burnt the skin of the Guru as if it is fire.

The heat of the teardrops caused extreme discomfort to the Guru. He got perturbed and looked up at Ramanujar. He asked Ramanuja the reason for his sorrow. Ramanuja responded saying, "SvAmin, I could not resist my emotion on hearing the meanings given by you for the word "kapyAsam". I was very upset when you said the meaning of the word that the eyes of BhagavAn is red in color like the hind part of the monkey. As such, I could not overcome my emotion and became tearful. For the divine BhagavAn, the vulgar analogy is totally distasteful". Guru asked him angrily, if that is so, what is the meaning for this word?" Immediately, Ramanujar started saying gently and respectfully--

gambirAmbhas-samudbhUta-sumrshTa-nALa-ravikara-vikasita

puNDarIkAyatekshaNaH (puNDarIka daLa amalAyatekshaNaH)" -

meaning, the Eyes of the Lord is like the pink hued lotus flower with thick stems in the pond with full of water blossoming fully on sunrise. On hearing this meaning, YaadavaprakaSar got angry and told Ramanujar, "If you are prepared to accept what I say you can be here, or else you may leave immediately". Ramanujar was very upset by the response of the Guru and was in a sad state of mind.

Ganga yAtrA

Later YaadavaprakASar discussed with a few of his dear and close confident disciples. He conspired with them and told them, "If we allow Ramanuja like this, he will destroy the advaita matam/philosophy. We will try to get rid of him. If we do something here itself in Kanchipuram, people will come to know easily. Therefore we will plan for Ganga yAtrA and there we can push him in the swirling waters of Ganga when he is taking bath in the river. We can say that while taking bath in Ganga, he fell down accidentally and swept away by the rushing water of the river. The dear SishyAs also agreed to this conspiracy. Next day morning, when Ramanuja met the Guru and prostrated before him, the AcAryan as a part of his conspiracy said, "Oh dear son! The meaning given by you for the vAkyam "kapyAsam puNDarIkam" is a very valid and right definition. Due to emotional outburst, I scolded you. Don't take it to heart". The innocent

IlaiyAzhvAr took this on face value and was very glad and relieved. After a few days, YaadavaprakASar unfolded his conspiracy by calling Ramanujar and told him "Oh Ramanuja! We are all planning to go on a yAtrA to Ganga. Can you also join us? Instead of spending time unnecessarily here, we all can have Ganga snAnam. You can also continue to learn". Ramanujar took permission from his mother and they all left on the Ganga yAtrA on an auspicious day.

Govinda Bhattar's Affection

The group crossed several towns, forests and mountains. The yAtrA was going on in Vindhya hills area. Govinda Bhattar came to know of the conspiracy of YaadavaprakASar. He wanted to alert Ramanujar about the plan of the Guru and to request him to return to Kanchipuram. But he could not get a chance and time to act on this. One day at Vindhya hills region, the Guru and his entourage were moving ahead speedily and Ramanujar was off the track. He was going in search of water. Govinda Bhattar realising that this is the right time, alerted Ramanujar of the devious plan and convinced him to return to Kanchi. He later quickly joined the group while Ramanujar was on his way back to Kanchi. On realising that Ramanujar was missing, YaadavaprakASar and the disciples went in search of Ramanujar with no success. They all assumed that the wild animals of the forest would have killed him and were happy that what they planned has happened now itself. However Govinda Bhattar remained silent and was worried and sad. Is it not a fact that the affection to elder brother is special? The group of conspirators shed crocodile tears and told Govinda Bhattar that one cannot escape fate and we have to take it in stride and consoled him. They continued with their journey. Even though Govinda Bhattar is aware of the fact, he was deeply concerned and worried about Ramanujar who was making his way back on his own without any one to support him.

Guidance by Lord Varadan

Ramanujar travelling back to Kanchi was tired and was taking rest under a tree at the time of dusk. He was wondering as how to spend the night and where to stay during night time in the dense forest, who will support and who will accompany and guide. As these thoughts were rushing in his mind and due the travel fatigue whole day, he fell asleep. When he woke up, sun has set and it was dark. This added more anxiety to him and he was deeply worried about his situation. At that time, he saw a hunter and his wife in front of him. He was thrilled and wondered whether it is factual or a mirage like appearance which

may vanish anytime. Realising that they are factual, he asked them as to who they are, where they are living and where they are going. The hunter replied to Ramanujar, saying that the two of them belong to the hunting tribe; they live in Vindhya hills region and are on their way to Kanchipuram. The hunter in turn asked Ramanujar as to how he is managing on his own in the dense forest with wild animals and offered to take him to Kanchipuram. IlaiyAzhvAr was relieved on hearing these words and requested them to take him to Kanchipuram with them. The hunter was in the front followed by his wife in the middle and Ramanujar behind them. This scene appeared to resemble the narration in Ramayana where Sri Rama was in the front, Sita PirATTi in the middle while Lakshmana followed them -

अग्रतः प्रययौ रामः सीता मध्ये सुमध्यमा।

पृष्ठतः तु धनुष्पाणिः लक्ष्मणः अनुजगाम ह॥

agrataH prayayau rAmaH sIta madhye sumadhyamA |

prshThataH tu dhanushpANiH lakshmaNo anujakAma ha ||

--- Ramamayana, ArANYa kANDam

As he is also rAmAnuja, he followed them. At midnight they rested for a while under a tree. The wife of the hunter said she is feeling thirsty and wondered whether there will be any water source nearby. The hunter replied to her that he remembers there being a well close by. He said that since it is night time, it is not possible to search and so asked her to wait for day light to get the water for her. On listening to this conversation Ramanujar felt that he could not reciprocate to the great help they extended to him and decided to get water for them from the well at day break. After some time the Sun rose and they could locate the well nearby. Ramanujar climbed down the well and brought water and offered to the hunter and his wife. They drank the water and showed the PuNya KoTi VimAnam and they vanished. This vimAnam is that of Kanchi PerarulAlan. Ramanujar was awe struck at the kindness of Kanchi PerarulAlan and Perumdevi tAyAr who blessed him by guiding them the whole night from Vindhya hills region to Kanchipuram and overcome by Bhakti, swooned.

After a while he regained consciousness, completed his daily rituals and went to the temple to offer his prayers to ArulAlan. From that day onwards he used to bring water daily to Kanchi PerarulAlan sannidhi for the tiruvAradhanam from the same well. The name of the well is

now known as "sAlai KiNaRu". Even now water is taken from this well only in the morning to the temple for the tiruvAradhanam. There is a sannidhi for BhAshyakArar near this well. This event is celebrated as an annual festival on the day following the iyaRpA sARRumuRai when ArulAlan carrying bow and arrow as the weapon of the hunter comes in a sacred procession along with BhAshyakArar. Here, tirumanjanam and sARRumuRai are conducted with a festival fervour.

YaadavaprakASar at Kasi

Meanwhile YaadavaprakASar and his disciples reached Kasi a few days after he left Ramanujar at Vindhya hills region. They were taking a bath in the River Ganga and stayed there for a few days. YaadavaprakASar was a practitioner of magical powers. He used his magical skills to make the appearance of a Lingam in the hands of Govinda Bhattar when he was having a bath in River Ganga. Govinda Bhattar was thrilled to see the Lingam in his hands and showed it to his Guru. YaadavaprakASar acted as if he was surprised. He told Govinda Bhattar that taking a bath in the holy river has yielded the phalan to him and Lord Gangadharan appears to have whole heartedly reached your hands. He suggested to Govinda Bhattar to offer puJa to the Lingam daily. The Guru told Bhattar that from that day onwards, Bhattar will be known by the name "**uLLankai koNarnta nAyanAr**" (the one who brought the holy Siva lingam on his inner palm). Thus Govinda Bhattar, a VaishNava got converted to Saiva religion. Since then, Bhattar was conducting puJa daily to the Sivalingam.

Return to Kanchipuram

A few days later, YaadavaprakASar and his disciples desired to return to Kanchipuram. Accordingly they started their return journey by visiting Jagannatham (present day Puri), Ahobilam et al. On the way, uLLankai koNarnta nAyanAr (Govinda Bhattar) sought the permission of YaadavaprakASar to consecrate (pratishTha) the Sivalingam in a specific place and then to join them in Kanchipuram later. YaadavaprakASar agreed to this. Govinda Bhattar went to his home town of Madhuramangalam, consecrated the Sivalingam there and was worshipping. One night KalahastinAthan appeared in the dream of Govinda Bhattar and asked him to come to Kalahasti and offer puJas to Him there and also to take over the temple administration. The officials of the temple were also had a similar dream of KalahastinAthan asking them to go to Madhuramangalam and to receive nAyanAr with temple honours. Thus uLLankai koNarnta

nAyanAr reached Kalahasti and was involved in the conductance of Siva pUja there.

Yaadava and Ramanuja

YaadavaprakASar along with his disciples reached Kanchipuram and he was living in his maTham. He was surprised to see Ramanujar in Perumal Koyil. He told him that they were all deeply worried for having lost him at Vindhya hills region and now feeling very happy to see him. He asked Ramanujar as how he managed to survive all alone in the forest with full of tigers and lions and how he could reach Kanchipuram safely. Ramanujar told Yaadavar that he lost his way in the forest and was worrying and praying to the Lord as there was none to help him. He further told him about the hunter and his wife who came by that time and when he asked them as to where they are going and that they said that they are going to Satya Vrata Kshetram (Kanchipuram Devaperumal Koyil). Ramanujar requested them to take him also there and that he will follow them. They took him safely without any fear and protected him. Ramanujar further told YaadavaprakASar that they safely reached Kanchipuram in just overnight whereas they all took several days and nights to reach Vindhya hills region. Ramanujar said all these were due to the anugraham of PeraruAIAn only. On hearing this, YaadavaprakASar felt that Ramanujar had paripUrNa anugraham of the Lord and that not only he is of higher intellect but also his prabhAvam is well known. YaadavaprakASar was very happy and suggested to him to continue his VedAnta studies by rejoining in the group headed by him. Ramanujar accepted the suggestion and started the Vedanta studies in YaadavaprakASar's ghoshThI.

Kanchi VaishNavAs at Srirangam

Two Sri VaishNavAs belonging to Kanchipuram went to Srirangam. They had the darSan of Sri Ranganatha and visited the maTham of Sri Alavandar. They offered their obeisance to him. Sri Alavandar after blessing them inquired as to from which divya deSam they are coming from. They informed Sri Alavandar that they are from Perumal Koyil (Kanchipuram). Sri Alavandar inquired them about anything of special interest in Kanchipuram. They both narrated about Sri Ramanujar learning VedAnta granthams from YaadavaprakASar who gave an improper and wrong meaning for the Sruti vAkyams, "kapyAsam" et al, that Ramanujar was upset and wept and presented the correct meaning on the basis of ViSishTAdavaitam, about PerArulAIAn and Perumdevi tAyAr from Vindhya hill forest rescuing him. Sri Alavandar was immensely pleased to hear about these events and was feeling

that it is similar to a flower blossoming in fire that such a great person has appeared in this earth entirely due to the sankalpam (volition) of the Lord SriIman Narayanan. Sri Alavandar wanted to see Ramanujar. He took leave of Srirangam Periya Perumal and travelled to Perumal Koyil (Kanchipuram) via Tirukkivilur. A group of Sri VaishNavAs and Sri Tirukkacchinambigal welcomed Alavandar and presented temple honours with Sri SaThAri etc., reciting Tamil pAsurams and took him to the temple. Sri Alavandar did mangaLASAsanam at tAyAr and arthitArthaparidAna dIkshitan (PerArulAla) sannidhis. When Sri Alavandar was nearing Kariya mANikka Perumal sannidhi, YaadavaprakASar and his SishyAs were coming that way after having the darSan of Perumal. The people with Sri Alavandar told him that the one who is coming there is YaadavaprakASar. Sri Alavandar asked Tirukkacchinambigal as to who amongst the group of disciples is Ramanujar. Tirukkacchinambigal said that the one with fair complexion and tallest one among them is Ramanujar. Sri Alavandar looked at Ramanujar and blessing him from a distance and said from Stotraratna Slokam, "mahAt mabhiH mAma avalokyatAm naya", meaning, "May I be blessed with the anugraham of having the darSan of Great Souls? He is the right person for propagating our sampradAyam" and prayed to Lord Varadarajan with a prayer:

यस्य प्रसादकलया बधिरः श्रुणोति

पङ्कः प्रधावति जवेन च वक्ति मूकः।

अन्धः प्रपश्यति सुतं लभते च वन्ध्या

तं देवमेव वरदं शरणं गतोऽस्मि ॥।

yasya prasAdakalaya badhiraH SruNoti

pankuH pradhAvati javena ca vakti mUkaH |

andhaH prapaSyati sutam labhate ca vandhya

tam devameva varadam SaraNam gato'smi ||

(By whose anugraham, a deaf person able to hear, a lame person able to run fast, a dumb person able to speak, a blind person able to see, a barren lady able to give birth to a child, to that BhagavAn, Lord Varadan, aDiyEn surrenders at His feet).

Thus Sri Alavandar performed SaraNAgati at Lord Varadan's feet, seeking His boon of Ramanujar leading Sri ViSishiTAdvaita siddhAntam. He felt that if he meets IlaiyAzhvar and speak to him, it may cause interruptions to his learning of pUrvapaksha granthams and so avoided meeting him in person and talking to him. Then from Perumal Koyil, Sri Alavandar went back to Srirangam Periya Koyil.

The Brahmarakshas with scant regard for YaadavaprakaSar pays obeisance to Ramanujar

YaadavaprakASar was continuing with his upadeSam on VedAnta granthams to his SishyAs in Kanchi. At that time, the son (some people say, daughter) of the local king was haunted by a demonic spirit (brahmarakshas) - "taddeSa bhUpasya sute piSaca graste" (YatirAja Vaibhavam, Slokam 17).

The king heard that YaadavaprakASar is well versed in mantras and that his power will be successful in driving away the ghost. He sent his officials to bring YaadavaprakASar to his court. They went to Kanchi and narrated the difficult situation of the king to YaadavaprakASar. They said that the king requested him to come to the palace. YaadavaprakASar asked them to tell the ghost that he (YaadavaprakASar) commanded the ghost to leave the body of the king's son. He said that it will abide by his order and will go away. Accordingly, they went back to the palace and told the ghost, "Hey Brahmarakshas, YaadavaprakASar asked you to leave this place". To this, the Brahmarakshas replied, "Tell YaadavaprakASar that I asked him to go. They came back to Kanchi and informed this to YaadavaprakASar. Immediately, he went to the palace along with his disciples. There in the palace, he started chanting mantra japam. He went to the place where the Brahmarakshas was sitting with its legs folded but on seeing YaadavaprakASar, it unfolded the legs and told him, "Oh, YaadavaprakASa! I am not afraid of your mantra japam. With out knowing about your earlier birth (pUrva janmam) and my birth in my previous janmam, you are trying to threaten me. I am not afraid of you. I will not leave if you ask me to do so". YaadavaprakASar on hearing this asked the ghost, "What was my previous birth? What was your previous birth? To whose order will you comply and when he tells you to go, will you leave this body and go?" The Brahmarakshas said, "I will tell you and listen to me.

"You were born as an iguana (a giant lizard/uDumpu) and living in the bushes in Madurantakam lake. Once a group of Sri VaishNavAs who were on a yAtra from Srirangam to Tirumalai stopped at

Madurantakam, took a holy bath in the lake, performed their morning rituals, bhagavadArAdhanam and partook the prasAdam offered to Perumal. After they left the place, you ate the left over food (Sesham) which was scattered on the floor near the lake. Because of this, you were born as a Brahmin with superior intellect in this birth. I was born as a Brahmin of superior intellect in my earlier birth. I had learnt the Veda VedAntas thoroughly. I conducted a yAga and because some mistakes that I committed in the process, I was born as a brahmarakshas. Therefore, I will not abide by your order and will not go. I will go if your Sishya, Ramanujar who is near you asks me to go". Thus saying, he paid his obeisance to Ramanujar. The ghost further said that by Ramanuja's anugraham, he will be liberated from this demonic janmam. The king and YaadavaprakASar requested Ramanujar to do intervene. Ramanujar ordered the brahmarakshas, "If what you said is true, you should leave this place. As an indication of your leaving this place, you break one of the branches of a nearby tree". The ghost accordingly broke one of the branches of the nearby tree and vanished. The king and all those who were present there lauded the capability and sanctity of Ramanujar. YaadavaprakASar returned to Kanchi with his disciples.

mata bhedam (Difference of opinion on religion)

YaadavaprakASar as usual when explaining the meaning on Upanishad vAkyams, was telling in detail the meaning on the Upanishad vAkyam "sarvAm khalu idam brahma" based on advaita philosophy. IlaiyAzhvAr was not happy with the meaning. He explained the meaning in detail as per ViSishTAdvaita philosophy. The Guru got angry and told Ramanujar, "Oh IlaiyAzhvar! From today onwards you can go elsewhere for your studies and where you feel comfortable". Ramanujar went back to his home and narrated these to his mother. She told him. "From today onwards, you perform kaimkaryam to PerarulAlan. Whatever you have studied so far is enough". IlaiyAzhvAr involved himself in bringing water from the sAlai KiNaRu for tirumanjanam and other services to PerarulAlan.

Sri Alavandar's upadeSam during his last days

At Srirangam, Sri Alavandar was not keeping good health. All his SishyAs were very worried. At that time, TiruvarangaperumAlaraiyar, Periya Nambigal, Tirukkottiyur Nambigal and others approached Sri Alavandar and appealed to him to instruct them the artha viSesham (special meaning) on ultimate surrender (tanjam). Sri Alavandar blessed them all and responded thus -

"Be blessed by the kaTAKsham of sadAcaryan, perform SaraNAGati to BhagavAn with faith and thereby get rid off your sins. Lead pious life praying repeatedly on the grace of AcArya paramparA (lineage) and faithful to them. You should perform Aj~nA and anuj~nA kaimkaryams to Lord without fail. Observance of the Aj~nA and anuj~nA kaimkaryams are equivalent to rendering service to bhAgavatAs and AcAryAs. These are the ones, you all have to do upadeSam to your SishyAs also".

(Aj~nA kaimkaryams are the ones to be done without fail such as sandhyAvandanam and other nitya karmAushThAnams/daily prescribed rituals. anuj~nA kaimkaryams are the ones which when done are auspicious but if not done, there is no dosham. These are like accompanying BhagavAn during the procession, lighting the temple lamp, conducting temple festivals et al).

The news on the failing health of Sri Alavandar spread throughout everywhere. Two Sri VaishNavAs of Perumal Koyil (Kanchipuram) coming to know about Sri Alavandar's health, left Kanchipuram for Srirangam to pay their respects to Sri Alavandar. They did their daNDavat pramANams to SvAmi. Sri Alavandar inquired them about Ramanujar. They narrated the instance of YaadavaprakASar explaining the meaning of "sarvAm khalu idam brahma" in an incorrect manner (apArthams) and how IlaiyAzhvAr explained in detail the correct and appropriate meaning of the vAkyams, how YaadavaprakASar reacted angrily and told Ramanujar not to come to him for learning the Vedanta lessons. They further informed him, that from that day, Ramanujar was engaged in performing service to PerArulAlan and living on his own. On hearing this, Sri Alavandar was very happy. He felt that PerArulAlan has accepted his prayer (prapatti) and making it a reality. He called his disciple, Periya Nambigal and asked him to bring Ramanujar to Srirangam immediately.

Periya Nambigal at Perumal Koyil

Accordingly, as per the wish of the AcAryan, Periya Nambigal left for Kanchi and reached Perumal Koyil in a few days. He worshipped PerArulAlan and Perumdevi tAyAr. Later he met Tirukkacchinambigal and informed him about the failing health of Sri Alavandar and also conveyed his wish of taking Ramanujar to Srirangam. Periya Nambigal reciting the Slokams of Stotraratnam composed by Sri Alavandar was waiting for Ramanujar on the way through which he used to bring tirumanjana tIrtham from sAlakkiNaRu. When Ramanujar was coming with tirumanjana tIrtham, Nambigal was reciting the Slokam,

ब्रह्मा शिवः शतमखः परमः स्वराडिति

एतेऽपि यस्य महिमार्णव विप्रुषस्ते

brahmA SivaH SatamakhaH paramaH svarADiti

ete'pi yasya mahimArNava viprushaste

(Brahma, Siva, Indra et al are liitle drops in the ocean of Your glory).

On hearing this Slokam, IlaiyAzhvAr asked Periyambigal as to who is the MahAn who composed this Slokam. Periyambigal replied that this was composed by Sri Alavandar. Ramanujar said that he wishes to see that MahAn and to pay his obeisance to him. Periyambigal told Ramanujar that if he could accompany him, he can take him along. Ramanujar was immensely happy and kept the tirumanjana tIrtam in the temple. He took the permission of PerArulAlan and Perumdevi tAyAr and started his journey to Srirangam.

Sri Alavandar's desires

At Srirangam, Sri Alavandar's health was deteriorating day by day. One day, he went to the temple along with his disciples and offered his prayers to Periya Perumal, partook Perumal tIrtam and returned to his maTham. He was tearful as if he is exhibiting his grievances. The SishyAs nearby were wondering and surprised for the reason of his tearful state. They asked him the reason for this state. Sri Alavandar said that one grievance is not being able to see Ramanuja. Further, the desire is to write a bhAshyam/commentary on Brahma sUtram of Sri Veda Vyasa; for naming two boy children and call them, one as ParASara who proclaimed that SriIman nArAyanA is the Paradevata and the other one as Veda VyAsa; vyAkhyAnam for SvAmi NammAzhvAr's TiruvAimozhi which clearly reflects the svarUpa, upAya PurushArthams as the essence of VedAnta, to reflect his bhakti to AzhvAr. These wishes could not be fulfilled". After saying thus his wishes, three of his fingers in his hand got bent. His disciples consoled Sri Alavandar, saying that Periya Perumal will fulfill the wishes of SvAmi and not to worry. They sought his niyamanam as to what steps are to be done further. SvAmi told them to bring the pADukAs of SvAmi Nathamunigal so that he can perform ArAdhanam to them and partake the SriIpAda tIrtam. Accordingly, the SishyAs brought the pADukAs of Sri Nathamunigal. SvAmi Alavandar performed ArAdhanam and partook the SriIpAda tIrtam. Soon after this, he told his SishyAs that his will leave his mortal coil during abhijit

muhUrtham/auspicious time of that day and reach Paramapadam. As prayed by his SishyAs, SvAmi presented his SrlpAda tIrtham to them. During the auspicious time of the day, he recited TiruvAimozhi pASurams and sat in the PadmAsana yoga position, kept the pAdukAs of Srlman Nathamunigal on his head and recited the tirunAmams of Manakkalnambi, Uyyakkondar, and dvAya mahA mantiram and ascended to Srl VaikuNTham. His Sishya, Tiruvarangaperumalaraiyar and other SishyAs were over come by emotion and fell down like an uprooted tree. Later, they consoled themselves. They performed through SvAmi's tirukkumArar/son, Pillaikarasunambi, the rituals such as SrlcUrNa paripAlanam (offering a holy bath to the mortal coil and adorning the upper torso with twelve UrdhvapuNDrams/tirumaN and SrlcUrnam which are significant to a sanyAsi). The temple honors received from Periya Perumal such as garlands, parivaTTam etc., were placed on the carama tirumEni of Srl Alavandar. SvAmi was taken in a procession on the Brahmaratham for the last rites to Tirukkarambanoor (Uttamar Koil near Srirangam) bathing ghat on the banks of river Kollidam).

The folded three fingers got unfolded

Meanwhile, Periyambigal and Ramanujar were proceeding quickly to Srirangam. As they were nearing Srirangam, they observed a huge assembly of SrlvaishNavAs near the Tirukarambanoor bathing ghat. They asked people nearby about the reason for the huge crowd. They replied that Srl Alavandar has attained paramapadam and last rites are to be done. When they heard this sad news they cried and wept. Periyambigal consoled himself and as well IlaiyAzhvAr and took him near the carama tirumEni of Srl Alavandar. Ramanujar worshipped the carama tirumEni (sacred body) of Srl Alavandar from his sacred feet to the auspicious head (tiruvaDi to Siras - ApAdacUDam). When he saw the three bent fingers of the hand, he asked them as to whether they have been like that earlier too. The SishyAs narrated to him about the three unfulfilled wishes of Srl Alavandar. Immediately, Ramanujar prayed, "If aDiyEn is the object of the dayA and anugraham of Srl Alavandar, may his three wishes get fulfilled by the grace of PerarulAlan". At once, the three closed fingers opened. All those present were astonished. The SishyAs praised Ramanujar, saying that Ramanujar is the one, who is going to establish ViSishTAdvaita philosophy (darSana sthApakar). After the last rites were performed for Srl Alavandar, they all took bath/avabhrtha snAnam in the river (avabhrtha snAnam is the traditional final bathing at the conclusion of a sacred rite). Ramanujar after taking permission from Periyambigal went back to Perumal Koyil.

Tirukkacchi Nambigal and Ramanujar

At Kanchipuram, Ramanujar narrated to Tirukkacchinambigal the entire incidents of Sri Alavandar attaining Paramapadam etc. Tirukkacchinambigal was sad on hearing this and performed SriUrNa Paripalanam and avabhrtha snAnAm.

Then, one day Ramanujar noticed Tirukkacchinambigal performing kaimkaryam to PerarulAlan with total affection and also noticed the evident happiness of PerarulAlan on the kaimkaryam by Nambigal. Further, knowing that Nambigal is a SishyA of Sri Alavandar, Ramanujar invited Tirukkacchinambigal to his home and offered Nambigal a seat. When Ramanujar attempted to prostrate before Nambigal, he was stopped by Nambigal from doing so. Nambigal asked Ramanuja, "Should a SishyA of Sri Alavandar transgress the varNASrama dharmAs?" Tirukkacchinambigal recalled the incident involving Sri Nathamunigal and the local king when Sri Nathamunigal was politely stopped by Uyyakkondar from following the king saying that such an action will be against the tenets of SAstrAs, how Sri Nathamunigal acknowledged, saying it is not proper and returned back. Tirukkacchinambigal thus convinced Ramanujar from prostrating before him. Ramanujar who follows the SAstrAs strictly understood the reason for the advice of Tirukkacchinambigal. Ramanujar appealed to Nambigal to find out the answers to some of the doubts lingering in his (Ramanujar's) mind during the exclusive interaction, Nambigal used to have with PerarulAlan and conveyed those doubts to Tirukkacchinambigal. When Nambigal was about to leave, Ramanujar accompanied him unto some distance. In the meantime Ramanujar's wife started cleaning the place where Nambigal was sitting with cow dung. When Ramanujar saw this, he strongly condemned her act. He sought the pardon of PerarulAlan for such impudence on the part of his wife.

The six words (ARu vArttaikaL)

The next day, Tirukkacchinambigal was performing his tiruvAlavaTTa kaimkaryam (hand held fan to serve the Lord) at KacchiivAyttAn maNTapam. At that time, he conveyed to the Lord, the doubts that were in the mind of Ramanujar and prayed for His direction. ArulAlapperumal, Varadan blessed him with six sentences. They are:

1. ahAmeva paratvam - I am the Supreme Lord and Parabrahmam

2. darSanam bedam eva ca - Our matam is bhedam (difference/bheda in the tattvam - it recognizes that the jIvan and ParamAtmA are different)
3. upAyeshu prapattisyAt – Prapatti/SaraNagati (total surrender to the Lord SrlIman nArAyanA) is the means to attain moksham
4. antima smrti varjanam – Remembrance of the Lord at the time of death is not necessary
5. dehavasAne mukti syAt – For the those who have performed Prapatti when the soul departs their mortal coil, it will reach moksham or liberation from rebirth and reach Srl VaikuNTham.
6. pUrvAcArya samASraya – Seek Periyambigal (MahApUrNar) as AcArya.

Tirukkacchinambigal conveyed the divine answers by PeraruAlan to Ramanujar. He was overcome with joy by the divine blessings of the Lord PeraruAlan and considered that day as a very auspicious one in his life. He offered his prayers steeped in bhakti to PeraruAlan, sang in His praise several verses and was grateful to Tirukkacchinambigal for his important role in getting the divine intervention.

Seeking Periyambigal as AcAryan

At Srirangam, the disciples of Srl Alavandar appealed to Periyambigal to make ILaiyAzvAr, the special object of dayA and anugraham of Srl Alavandar as the propagator of the ViSishTAdvaita darSanam. Periyambigal agreed to this appeal and started for Kanchipuram along with his wife. On the way, they had darSan at several divya deSams and reached Madurantakam. There, they did managaLASanam to Eri Kaatta Ramar of Madurantakam temple.

Meanwhile, as per the direction of PeraruAlan, Ramanujar left from Perumal koyil (Kanchipuram) for Srirangam via Madurantakam to request Periyambigal to accept him as his Sishya. At Madurantakam, Ramanujar saw Periyambigal and was happy. Ramanujar prostrated at the feet of Nambigal, and conveyed the niyamanam of PeraruAlan and praying, "Sishyaste'hamSAdhi mAm tvam prapannam" - GitA Slokam 2.7 (I am your disciple. I have surrendered to you. Please bless me. Thus praying, he paid is daNDavat praNAMams, appealed to Nambigal to bless him with appropriate upadeSams. When Periyambigal told Ramanuja that he will do the upadeSam to him in

PerarulAlan sannidhi, Ramanujar prayed to him to initiate the upadeSam to him then and there itself with out delay. Periyambigal performed panca samskAram to Sri Ramanujar at the sannidhi of Eri kaatta Ramar under the Makizha tree.

Nambigal did upadeSam of all mantras, dvayam, meaning etc. They offered their worship to Eri Kaatta Ramar who made them come together unexpectedly at His temple and they were immensely happy.

(Eri kAtta KodaNDa Ramar temple at Madurantakam is called "dvayam viLainta tiruppati" because Ramanujar was given panca samsAram here and initiated in to Rahasya traya mantram. In this temple only, Ramanujar's darSan/sevA is as a grahasta along with Periyambigal.

There is a platform (mEDai) under the Magizham tree behind AndAl sannidhi in the temple. There on the wall is a sculpting of the panca samskAra event. Even today, in the month of AvaNi, Sukla paksha pancama tithi, panca samskAra utsavam is conducted. In this lake, a ghat (paDiituRai) where Ramanuja performed his daily rituals is named after him as "BhAsyakArar paDittuRai". Elders of this village do their daily rituals there only).

Ramanujar along with Periyambigal returned back to Perumal Koyil (Kanchipuram) from Madurantakam. There, Ramanujar made arrangements for Nambigal and his wife to stay at his house. With deep AcAryA bhakti, Ramanujar provided all the necessary materials needed for bhAghavadArAdhanam and took care of Nambigal. Periyambigal was teaching Ramanujar VyAsa sUtras, its special meaning and divya prabandhams except TiiruvAimozhi.

Three reasons/vyAjams

It was an oil bath day for IlaiyAzhvAr. A SriVaishNava who regularly performing oil bath kaimkaryam came that day to Ramanujar's home. He told Ramanujar that he is very hungry and if he is given something to eat, then after eating, he will do the kaimkaryam of applying oil for the bath. Ramanujar called his wife and asked her to give the SriVaishNava something to eat as he is hungry. She said there is nothing available and left the place. Ramanujar went inside the kitchen, cleaned his hands, and checked the vessels and he could find some eatables. He gave it to the SriVaishNava to over come his hunger. He was upset and angry with his wife for her behavior.

On another day, Ramanujar had to go to Sriperumbudur on some work. He took permission from his AcAryan and left Kanchipuram. When Ramanujar was away, there was a misunderstanding between Ramanujar's wife and the wife of Periyambigal. This led to a quarrel on a petty issue while they were trying to take water from the well (related to a vessel). When Periyambigal came to know of this incident, Nambigal was very disappointed with his wife and chided her. Further, he thought it would not be appropriate to stay here anymore. So Nambigal and his wife left for Srirangam even before Ramanujar returned back and without taking proper leave of him. When Ramanujar returned to Kanchipuram, he was shocked as he could not see his AcAryan. Ramanujar asked his wife the reason for the absence of his AcAryan. She told him about the quarrel between her and the wife of Periyambigal and that this upset Nambigal with his wife and told her that it would not be proper to continue living in the house and so they left the place. Ramanujar was very unhappy after hearing these words from his wife and was very disappointed and angry with her and conveyed his displeasure to her.

He recounted the earlier instances when she was trying to cleanse with cow dung, the place where Tirukkacchinambigal was sitting and not giving food to the hungry SriVaishNavar. Ramanujar said that this is bhAgavata apacAram. This third instance of quarrelling with the wife of his AcAryan without due courtesy to his AcAryan's patni. He further said that this behavior is unacceptable one and that she committed an unpardonable mistake (asakyApacAram). Ramanujar asked her to leave the house and go back to her parent's home. He returned all the assets that belonged to her and sent her to her parent's home.

Ramanujar becoming YatirAjar

Having separated from his non-cooperative wife, Ramanujar thought that it is better to become a sanyAsi. He appealed to Perumal in His sannidhi to become a sanyAsi. He took a bath in the temple PushkaraNi "ananta Saras". He chanted the mantropadeSam (presha mantram) which he received earlier and entered in to sanyASramam.

त्रिदण्डम् उपवीतंच वासः कौपीनवेष्टनम्

शिक्यङ्कवच मित्येतत् बिभृयात् यावतायुषम्

tridaNDam upavItam vAsaH kaupInaveshTanam

Sikyankavaca mityetat bibhryAt yAvatAyusham

According to the above, he adorned the tridaNDam, yaj~nopavItam etc. PeraruAlAn blessed him with the name of "YatirAja" through arcaka mukham (through the priest).

Yatirajar was observing all the anushThAnam (rituals) as prescribed for Yatis. He wanted to fulfill the wishes of Sri Alavandar. He felt that it would be better to have someone to help him in this task. At that time, he remembered about Govinda Bhattar and saying to himself, "He (Bhattar) helped us (Ramanujar); he is very knowledgeable in SAstrAs, not having any desire, and a selfless person. If some one could bring back him to our fold, we will be happier". Yatirajar felt that his uncle, Tirumalai Nambigal would be the right person to do this. He sent a close confidant of him to Tirumalai Nambigal with the message, that he (Yatirajar) and Govinda Bhattar together were learning pUrva paksha granthams. Govinda Bhattar was always doing favorable things and telling good things that will benefit him (Yatirajar). He was misguided by persons of other religious faith (pUrvapaksha) to believe in devatAntrams (worship of other devatAs instead of the Paradeivam SriIman nArAyanA) and has been wasting his time. Thus through his close confidant, Yatirajar appealed to Nambigal to intervene, reform him and bring him back to the Sri VaishNava sampradAyam through his parama krupA.

Having come to know that Sri Ramanujar has become a sanyAsi, NAdadur AzhvAn, KoorattAzhvAn and MudaliyANDAn approached Yatirajar and appealed to him piously to accept them as his SishyAs. Accordingly Sri Ramanujar performed panca samskAram to them. They were doing the kaimkaryams to him with AcArya bhakti, never leaving his side.

YaadavaprakASar becomes Sishya

As YaadavaprakASar's mother worshiping PeraruAlAn daily, having heard about the vaibhavam of Sri Ramanujar from several devotees, having observed on her own, wished that Yaadava also should become the Sishya of Yatirajar and lead an austere life. As these thoughts were racing in her mind she heard someone saying, "That's the best thing to do". She was very happy and told YaadavaprakASar as what she heard and asked him to become a Sishya of Sri Ramanujar and become a sanyAsi like him adorning tridaNDam, SikA/tuft, yaj~nopavItam et al.

On hearing his mother's advice, Yaadava did not refuse to do so. He thought about the earlier instances and remembered how Ramanuja

while studying under him, explained appropriate meanings of the Upanishad vAkyams one after another. Further he recalled the incident about the conspiracy of harming Sri Ramanujar before going to Kasi, how he accepting Ramanuja's explanation of the meaning of "kapyAsam". The episode of divine intervention of PerarulAlan and Perumdevi tAyAr appearing as a hunter and his wife to safeguard Ramanujar in Vindhya hills region crossed his mind. The manner in which the ghost scantily regarded him and how it narrated the greatness of Sri Ramanujar. The instances of Ramanujar such as the three folded fingers of Sri Alavandar getting unfolded on hearing the promise made by Sri Ramanujar. The six famous sentences of PerarulAlan through Tirukkacchinambigal to Sri Ramanujar raced across the mind of Yaadava one after another. He decided to become the disciple of Sri Ramanujar. However he felt sad saying, "Since I did not have SikA/tuft, yaj~nopavItam et al so far, I should do pradakshiNam of the earth. As I am too old and not having physical strength cannot do this pradakshiNam. What I can do?" He was worried. That night PerarulAlan appeared in his dream and told that if he does the pradakshiNam of Ramanuja once, it is equal to the phalan of doing pradakshiNam of the earth.

Next day morning, he called on Tirukkacchinambigal and narrated to him his desire to become the Sishya of Sri Ramanujar, the dream on the previous night, the tiruvuLLam and the advice of PerarulAlan about doing pradakshiNam. YaadvaprakASar prayed to Nambigal, requesting him to explain to him clearly the tiruvuLLam/mind of Perarulalan. Nambigal accordingly appealed to Lord Varadan in His sannidhi as requested by YaadvaprakASar. PerarulAlan told Nambigal that it is enough to do pradakshiNam of Ramanuja once and that it is tantamount doing pradakshiNam of the earth. Immediately on hearing this from Nambigal, YaadvaprakASar did pradakshiNam of Ramanujar and prostrated in front of him. He narrated the entire incidents starting with his mother's wish and the direction given by PerarulAlan. He appealed to Sri Ramanujar to accept him as his disciple and initiate him in embracing the life of a sanyAsi by giving him tridaNDa, kAshAya/kAvi vastrams etc,. Ramanujar was immensely happy and performed the prAyaScittams (atonement) according to the tenets of SAstras, presented tridaNDam, kAshAya cloths and gave him the tirunAmam/title of "Govinda jIyar" and blessed him. Later, he directed YaadvaprakASar to write a book on "Yati dharmam" (codes of conduct of a sanyAsi). As directed by Ramanujar, YaadvaprakASar wrote the grantham/book titled as "yati dharma samusccayam". He did the samarpaNam of this grantham at the feet of Yatirajar (Sri Ramanujar) who was happy and blessed Govinda jIyar.

Yatirajar was doing the upadeSam on pUrva and utara mImamsA SAstras to his SishyAs, KoorattAzhvAn, MudaliyAndAn and others in Kanchipuram. The Sri VaishNavas residing at Srirangam on hearing about this were happy. Periyanamabigal and other SishyAs of Sri Alavandar discussed and decided to request Sri Ramanujar to come to Periya Koyil (Srirangam) and conduct discourses/pravacanam on Sri VaishNava sampradAya granthams. They requested Tiruvarangapperumalaraiyar to bring Yatirajar from Perumal koyil (Kanchipuram) to Periya Koyil (Srirangam).

Accordingly, araiyar agreed to this and went to Perumal Koyil. He reached Kanchipuram in a few days. The temple VimAnam known as "PuNya kOTi vimAnam, denoting the abundant blessed fruit it offers to the devotees. Arul Varadan who in His arcA form giving darSan to the devotees as the "arthIdArta (arthidAna) paridAna dikshItan" (His sankalpam that He has taken for granting boons sought by His bhaktAs) at the centre of the PuNya kOTI VimAnam holding His court in the KacchivAittAn maNTapam. There at that time, araiyar was worshiping the Lord. He recited Sri Alavandar's Stotraratna Slokams. He also recited some AzvArs' divya prabandha pAsurams, "ennencamE yAN" and other pAsurams set in devagAna tunes. PerarulAlan was immensely pleased and honoured araiyar through the arcaka with tIrtha prasAdams. The Lord asked araiyar through the arcaka (arcaka mukhena), "What is that you desire?" Araiyar appealed, "Please give us Ramanujar and bless us". PerarulAlan granted the boon, saying "given" and calling Ramanujar, commanded Sri Ramanujar to accompany Tiruvarangapperumalaraiyar.

As directed by Perarulalan, Ramanujar decided to go to Srirangam. He asked his SishyAs, KoorattAzhvAan and MudaliyAndan to bring from his maTham his ArAdhya mUrthi, PerarulAla Perumal and all the other accessories required for performing bhagavadArAdhanam. When both of them returned back with the things, all of them left Perumal Koyil for Srirangam direct with out going to his maTham. Tirukkacchinambigal accompanied them for a little distance, and returned back to the temple.

Becoming Udaiyavar

Sri Ramanujar and his SishyAs along with Tiruvarangapperumalaraiyar reached Srirangam in a few days. They performed the morning rituals in the VaDa tirukkAveri (the northern side of the Temple, the present day Kollidam River). He wished to do MangaLASAsanam to Periya Perumal and accordingly left for the temple. Meanwhile, the

SrIvaishaNavAs of the temple learnt about the arrival of Sri Ramanujar and his group. They and the temple officials and Periyambigal welcomed Sri Ramanujar with garlands, parivaTTam etc. Sri Ramanujar accepted with reverence the prasAdams of the Lord. From there, he went to the temple and worshipped at the sannidhis of SriranganAcchiyar, Sri Azhagiyasingar (Sri Nrusimhan sannidhi at present day kaattazhagiya Singar Koyil) and went to the sannidhi of Azhagiyamanavalan. He stood near the tirumaNa Pillars inside the sannidhi and sang in praise of the Lord, the pAsurams of amalanAdipirAn, worshiped Periya Perumal from feet to Siras/head (pAdAdi keSam) and was happy. He partook Perumal tIrtha prasAdam and accepted SaThari et al.

At that time, Perumal told through the arcaka, "Oh Yatiraja! I am granting you the aiSvaryams of ubhaya vibhUtis (leela vibhUti is the entire universe and nitya vibhUti is Sri VaikuNTham). Henceforth you will be in charge of the temple administration and do so in a systematic manner. You are 'நம் உடையவர்' (nam udaiyavar - you are mine)". From that day onwards Sri Ramanujar is known by the title Udaiyavar. Udaiyavar approached Periyambigal and told him "பெரியாக்காட்பட்டக்கால் பெறாத பயன் பெறலாமன்றோ? - periyAkkATpaTTakkAl peRAta payan peRalAmanRO". (The holy feet of Periyambigal have granted me such an honour and blessings of enjoying the best of both the worlds, leelA and nitya vibhUtis). As per the नियामम of the Periya Perumal, he was overseeing and conducting the temple administration work without any discrepancy. He delegated the temple administration work to one of his disciple by name akaLanganATTazhvAn and through him ensured that the temple administration work is conducted in the best possible manner.

Reformation of Govinda Bhattar (EmpAr)

The Sri VaishNavar, who was sent to Tirumalai Nambigal for getting reformed EmpAr, returned and prostrated in front of Sri Ramanujar. On seeing his facial expression which reflected happiness, Sri Ramanujar believed that the journey undertaken by the Sri VaishNavar has been fruitful. He asked the Sri VaishNavar whether the objective has been fulfilled successfully and asked him to narrate the entire episode in detail.

The Sri VaishNava said that he had appealed and conveyed the wish of Yatirajar to Tirumalai Nambigal. He said Nambigal was very happy and mentioned that he himself had thought of getting this task done.

Saying thus, Nambigal went with his SishyAs and the Srl VaishNava to Kalahasti. At Kalahasti, Nambigal wrote down on a palm leaf, a passage from Srl Alavandar's stotraratna Slokam (Sloka 11)

"स्वाभाविकानवाधिशयेशितृत्वम् svAbhAvikAnavAdhiSayeSitrTvam" and dropped it on the way through which ULLankai KoNarnta nAyanAr used to go to the temple. On seeing the palm leaf and reading the Sloka, Nayanar's mind started wavering and was frustrated. On another day, Tirumalai Nambigal was sitting under nearby trees from which Nayanar used to collect flowers for the worship was explaining the meanings of some TiruvAimozhi pAsurams to his SishyAs. That time, Nayanar stopped gathering flowers and was listening to the meanings of the pAsurams. Meanings were explained for three pAsurams. Nambigal was telling the meaning for the fourth pAsuram "எம்பெருமானுக்கல்லால் பூவும் பூசனையும் தகுமே emperumAnukkallAl pUvum pUcanaiyum takume" (Any form of homage, arcana etc., with flowers can be done Only to One, the Supreme Lord, Srlman Narayana, who deserves these honours - 2nd pattu, 2nd TiruvAimozhi, 4th pAsuram). On hearing this, Nayanar threw down the flower basket and shouted, saying "takAtu, takAtu", not proper, not proper (to worship anyone other than Srlman Narayanan). He fell at the feet of Tirumalai Nambigal and sought his protection.

Nayanar cried over the time lost. Nambigal consoled him and asked him to get up. On hearing this, the Saivaites there surrounded them and started arguing, asking Nambigal, "Are these act of yours a correct and proper one?" Nambigal told them to get the answer from Nayanar. Nayanar told the Saivites that there is no link or whatsoever between them and him. Thus saying, he returned the temple key and the ring and left. Nambigal took him to Tirumalai, performed the rituals of upanayana samskAram and others such as panca samskArams to him. Nambigal taught him divyA prabandhams of AzvArs starting from TiruppallANDu. The Srl VaishNava told all these to Srl Ramanujar. Srl Ramanujar was very happy and blessed the Srl VaishNavar.

Srl RamAnujar went to the house of Periyambigal and did his daNDavat praNAMams to him and said, "I am offering my prayers to you to overcome the disappointment of not being able to pray to Srl Alavandar directly and appealed earnestly to him to teach all the aspects of the artha viSeshams. For a few days, Periyambigal did the upadeSam to Srl Ramanujar on the aspects of special meanings/artha viSeshams. Nambigal directed him to learn the

meanings of tirumantiram (ashTAKsharam) and carama Slokam from Tirukkottiyur Nambigal.

Sri Ramanujar becoming EmperumAnAr

As directed by Periya Nambigal, Udaiyavar went to Tirukkottiyur. He inquired some Sri VaishNavas there to know about the where about of the home of Tirukkottiyur Nambigal. Looking in the direction of Nambigal's home, he did his praNAMams. He went inside the house and prostrated at the feet of Nambigal. He reverentially requested Nambigal to impart the meanings of tirumantiram and carama Slokam. Nambigal, with the intention of making people to understand and realize the supreme importance of these two mantrArthams and also to test the commitment and earnestness, told Sri Ramanujar that he will teach the same later and asked him to go and come back. Sri Ramanujar returned back to Srirangam. Like this, he went to Tirukkottiyur seventeen times. Every time, Nambigal gave the same answer to Ramanujar. He was not initiated (upadeSam) with the meanings of the two mantirams.

During this period, one day Tirukkottiyur Nambigal came to Srirangam and worshipped Periya Perumal. At that time, some elders of Srirangam, expressed with sorrow their concern at the strict manner in which Nambigal is testing Udaiyavar. Nambigal without responding to them returned back to Thirukkottiyur. He sent a Sri VaishNava to Srirangam and asked him to bring Ramanujar to Tirukkottiyur. The Sri VaishNava reached Srirangam and conveyed the message of Nambigal to Sri Ramanujar.

Udaiyavar felt immensely happy and immediately left for Thirukkottiyur along with KoorattAzhvAn, NadAdur AzhvAn and MudaliyAndAn. He asked the three of them to wait elsewhere and he alone went to the home of Tirukkottiyur Nambigal and prostrated at his feet. Nambigal putting forth a condition that the meanings of the mantirams should not be taught to anyone else, he did the upadeSam on the meanings of tirumantiram and carama Slokam. Next day morning, Udaiyavar did upadeSam on the viSesha meanings of tirumantiram from the gopuram of Tirukkottiyur Temple. Nambigal came to know of this and immediately called Yatirajar. He expressed his displeasure and anger on the manner in which Ramanujar has initiated the meanings of the mantras which are supposed to be imparted in privacy by an AcArya to Sishya, and thereby violating the condition put forth and disobeying the AcArya which carries serious consequences.

Udaiyavar politely told Nambigal that for violating the AcAryAn's direction, hell will be the consequence.

Nambigal asked him, "Even after knowing of such a consequence why you chose to violate my order?" Ramanujar earnestly said only he himself will go to hell while all the others who listened to the special meanings will be liberated because of the closeness to the holy feet of Nambigal who has imparted the meanings. Nambigal was so happy with such a broadmindedness of Sri Ramanujar.

"We all know from SAstras that EmperumAn is an ocean of grace. We now see the same quality in Udaiyavar too. Hence he is **EmperumAnAr**". Thus Nambigal said with great happiness. Nambigal also said the defect of violating the order of the AcAryA will not be applicable to EmperumAnAr because of the intrinsic noble intention and propagation of the Sri VaishNava sampradAyam. Nambigal said proclaimed that, until today, this sampradAyam known as parama vaidika siddhAntam. Nambigal proclaimed that from now on will be known as "emperumAnAr darSanam". From then on, Sri Ramanujar was bestowed with the title "EmperumAnAr" and the ViSishTAdvaita siddhAntam is popularly known as "Ramanuja siddhAntam, emperumAnAr darSanam".

Seeking good counsel (nal vArttaikaL)

EmperumAnAr prostrated at the feet of Tirukkottiyur Nambigal and took leave of him to return to Srirangam. There, he did his daNDavat praNAmams to Periyambigal and explained in detail, the events at Tirukkottiyur. He appealed to Periyambigal to bless him with upadeSam on TiruvAimozhi. On hearing this, Nambigal was very happy. He suggested to EmperumAnAr to approach Tiruvaranga Perumal Araiya and said that he will give Ramanujar good counsel and also do the upadeSam to him on TiruvAimozhi also. Accordingly, Yatirajar went to Tiruvaranga Perumal Araiya. He paid his obeisance to Araiya and told him the reason for coming to him. From that day onwards, for six months he was doing kaimkaryams to Araiya.

One day, Ramanujar prepared turmeric paste (manjal kAppu) and applied it to Araiya before his bath. Araiya was very pleased and happy with this service. He said "Oh EmperumAnAr! Your thoughtful and committed service taking utmost care to serve me is so very impressive and thoughtful as if it is your plan to take away from me all my aiSvarya (rather wealth of knowledge). He told Ramanujar that

from that day onwards, he will impart good counsel (nal vArttaikaL) and do the upadeSam on TiruvAimozhi also.

The nal vArttaikaL thus blessed are - "AcAryaH sa hariH sAkshAt SararUpl na samSayaH"; "பீதகவாடைப் பிரானார் பிரம குருவாகி வந்து" (pItakavADaip pirAnAr pirama guruvAki vantu) namely "உறங்கும் பெருமாளே உலவும் பெருமாளாக வந்தவர்கள் ஆசார்யர்கள் uRangum perumALE ulavum perumALaka vantavarkaL AcAryarkaL", meaning - Srlman nArAyanA came as AcAryAs who are the walking Gods. Therefore, it is essential for the disciple to get initiated in to mantiram and the mantrArthams by learned AcAryAs, learn and understand them thoroughly, and seek the means of attaining moksham as blessed by Lord Krishna on carama Slokam in the last chapter of Bhagavat Gita. AcAryA's blessings have the potency to give one, a state of bliss (parama purushArtham) in this world as well in Paramapadam. Hence one should reflect great adherence and loyalty (mahA viSvAsam) to AcAryA and benefit by getting bestowed with abundant greatness and blessings. Araiya said that these good words/nal vArttaikaL are blessed by our Alavandar. As an example, Araiya quoted the meanings/comments (by Alavandar) of KanNiNuN ciRuttampu pAsurams of Madhurakaviigal and also about "தென் குருகூர்நகர்நம்பிக்கு அன்பனாய் மதுரகவி சொன்ன சொல் நம்புவார் பதி வைகுந்தம்" (ten kurukUr nambikku anbanAi madhurakavi connA col nambUvAr pati vaikuntam). Then, Araiya did the upadeSam on TiruvAimozhi which reflects in a crystal clear manner the svarUpa, upAya, purushArthams. EmperumAnAr offered his respects to Araiya. He came back and briefed Periyambigal about his learning with the guidance of Araiya. Nambigal directed Yatirajar to learn and understand the meanings of TiruvAimozhi from the sannidhi of TiirumAlaiyANDAn.

Seeking as Sishya of TirumAlaiyANDAn

As directed by his AcAryA, Ramanujar approached TirumAlaiyANDAn and sought his blessing and appealed to him to teach the meanings of TiruvAimozhi. ANDAn accordingly did the upadeSam on meanings of TiruvAimozhi pAsurams. This kAlakshepam was going on daily. ANDAn blessed Ramanujar with the upadeSam on the pAsuram "அறியாக் காலத்துள்ளே" (aRiyAk kAlattuLLE - 2nd decad, 3rd TiruvAimozhi, pAsuram 3). ANDAn gave an interpretation for this pAsuram thus - "அறிவு நடையாடாத தசையிலே ஸம்பந்த ஞானத்தைப் பிறப்பித்து,

பிறந்த ஞானத்தை அழிக்கக் கடவதான தேஹ ஸம்பந்தத்தோடே பின்னையும் வைத்தாய் என்கிற இழவாலே அருளிசெய்கிறார்" -(aRivu naDaiyATata tacaiyilE samabandha j~nAnattaip piRapittu, piRanta j~nAnattai azhikkak kaDavatAna dEha sambandattODE pinnaiyum vaittay enkiRa izhavAIE aruLiceikiRAR) - AzhvAr states with sadness that EmperumAn endows AzhvAr with the knowledge about the relationship between Him and AzhvAr and then gives him a body which caused the original knowledge to be deeply hidden somewhere. On hearing this meaning for this pAsuram, EmperumAnAr presented his humble thoughts to ANDAn, saying that the previous two pAsurams and the next following pAsurams, when telling with extreme joy whereas this reflection of sadness or sorrowful state in this pAsuram is intriguing. Ramanujar based on TiruvAimozhi pAsura vAkyams, "அறியா மாமாயத்து அடியேனை அறியாக் காலத்துள்ளே அடிமைக்கண் அன்பு செய்வித்து வைத்தாயால் aRiyA mAmAyattu aDiyEnai aRiyAk kAlatuLLE aDimaikkaN anbu ceyvittu vaittayAI", made his own submission to his AcAryan.

(The gist of the meaning of this pAsura vAkyams according to Dr. Vedanta Desikan is - Oh Lord, in my innocent boyhood years, you created in me the wish to be your servant. I would have felt frustrated, had you not done this. It is in an age in which one goes crazy with worldly things, not knowing the consequences, as if one is under the influence of some drug.)

ANDAn was very happy and shared this new interpretation with Tirukkottiyur Nambigal and Periyambigal. They said that this meaning by Ramanujar was heard by them from Sri Alavandar. They further said that Ramanujar has been bestowed with the abundant blessings (paripUrNa kaTaksham) of Sri Alavandar. They observed that Ramanujar's learning special meanings for the pAsuram was similar to Lord Krishna acquiring VidyAs from SaantipinI Maharshi. TirumAlaiyANDAn agreed about this. ANDAn went back along with them to EmperumAnAr's maTham. The three of them offered their blessings to Ramanujar and appreciated him. ANDAn continued with the upadeSams on meanings of all of TiruvAimozhi pAsurams.

Birth of PiLLAn

PraNatArtiharar (aka KiDAMbi AcchAn) travelled to Tirumalai to see his aunt, wife of Periya Tirumalai Nambi. He was staying there for some time and was having the darSan of Tiruvengadamudaiyan. At that

time, a male child was born to Periya Tirumalai Nambi. The child was named as "PiLLai".

Then in Kali 4163, year Plava, month of aippasi when PoorADa star was in ascendance, second son was born as an amSam of PracaNDa (one of the dvAra pAlakas of Sri VaikuNTham) to Periya Tirumalai Nambigal. He was named as "PiLLAn". Unlike other children, this child was not weeping and smiling. When Nambigal was doing upadeSam on the meanings of divya Prabandham, the child used to observe very keenly. Nambigal was surprised to note the child's interest. He was happy and was confident that the child will be as devout and famous as his sister's son Ramanujar. Others who noticed this peculiar and divine aspect of PiLLAn were joyous over this. PiLLAn was initiated with aksharAbhyAsam at the right age. He was able to absorb, the vidyAs taught to him very quickly and was a bright student in learning divya Prabandham. KiDAMbi AcchAn was immensely pleased and was proud of PiLLAn.

Once a group of Sri VaishNavAs from Srirangam visited Tirumalai to have the darSan of Srinivasa Perumal. After the worship of Lord Srinivasan, they called on Periya Tirumali Nambigal and prostrated at his holy feet. Nambigal extended all the courtesies for the guests and sought to know the developments at Srirangam. They explained in detail the glory of EmperumAnAr. Nambigal was overcome with joy on hearing this and felt that the desire of Sri Alavandar was fulfilled. He wanted to know more and more about the glory of EmperumAnAr and encouraged to go on. They were very enthusiastically describing the glory of Sri Ramanujar and spoke very highly of him. PiLLAn was listening to these. The child was playfully talking himself about the glory/vaibhavam of EmperumAnAr. Seeing this, Nambigal was very happy.

After some time, Nambigal performed the upanayanam etc., ceremony to PiLLAn. He got PiLLAn married at an appropriate age. KiDAMbi AcchAn who was waiting eagerly for the day he could seek refuge at the holy feet of EmperumAnAr and become his disciple took leave of Nambigal to go to Srirangam. Nambigal sent PiLLAn along with AcchAn to EmperumAnAr's sannidhi. Nambigal directed AcchAn to convey his invitation to Ramanujar to come to Tirumalai for the darSan of Tiruvengadamudaiyan. AcchAn with PiLLAn left Tirumalai for Perumal Koyil (Kanchipuram). There, they offered prayers to Kanchi PerarulAlan and Perumdevi tAyAr. AcchAn met his mother who was living in Kanchipuram, prostrated at her feet and described in detail all

the events that happened at Tirumalai. He took leave of him and started his journey to Srirangam along with PiLLAn.

After a few days, they reached Srirangam, had darSan of Periya Perumal and reached EmperumAnAr's maTham. AcchAn prostrated at his holy feet and were lying down without getting up. UdaiyavAr asked AcchAn to get up and asked him about his well being. AcchAn informed Ramanujar in detail, all the events that happened at Tirumalai Nambigal home. Sri Ramanujar was immensely happy to know about this and looked at PiLLAn and asked AcchAn "Is this PiLLAn?" PiLLAn paid his praNAMams to Sri Ramanujar who blessed him happily saying that the blessing he received from Sri Alavandar and Nambigal will be with him spontaneously. AcchAn lived at the maTham of Ramanujar, serving him with great devotion.

Overcoming the danger due to Temple kaimkaryam

As ordered by Periya Perumal, Udaiyavar was overseeing and executing the temple administration in an exemplary manner. He never compromised on the service to the Lord. He was dispassionately correcting those who made mistakes. This caused some of the temple personnel to become angry and disgruntled at the strictness of Udaiyavar. They planned to the extent of murdering him too. They conspired to add poison in the food that will be consumed by Yatirajar. They went to a grahastar from whose house Ramanuja used to take bhikshA and made him their accomplice. The grahastar ordered his wife to add poison in the food that will be given as bhikshA to Ramanujar. Being a lady of upright stature, she tried to correct him by saying that such an act is will bring great apacAram and pleaded with him to give up this evil plan. He being a very arrogant one compelled her by resorting to violence. So, she had no other option but to do so what has been ordered with a sorrowful frame of mind. Next day, when Yatirajar came to their house seeking bhikshA, she brought the food mixed with poison. She was over come by emotion and was in a tearful state. Her hands and legs were trembling. She offered the food separately without mixing it with the food given as bhikshA in other houses. She paid her obeisance to Yatirajar and rushed back inside her home. (Once, sanyAsi takes bhikshA from some one, he/she should not pay obeisance to the sanyAsi. In case somebody prostrates at their feet after offering bhikshA, the sanyAsi has to observe fasting that day). Sri Ramanujar thought something is different in the manner in which the lady of that household acted and felt that such a thing has never happened so far. He felt that something is wrong and that is why she has acted in a manner of a person unwillingly doing

something under compulsion and duress while her soft nature has indicated some thing unusual. He proceeded to Kavery and dropped the entire food grains in the river, washed the cloth in which he has taken bhikshA, wriggled it to drain excess water and shook it well and sat under a tree on the bank of the river. When he shook the wet cloth some of the grains that were in the cloth dropped to the earth and a crow which ate it swooned and dropped dead. When he noticed this, he observed fasting for a few days from that day.

The affection of AcAryAs

When Tirukkottiyur Nambigal was with Periya Nambigal, they came to know of this dangerous incident that happened to Ramanujar. They were very anxious and worried. Immediately, both of them started for Srirangam. When Sri Ramanujar learnt about the arrival of the two AcAryAs, he left his maTham to receive them. When he saw the two AcAryAs crossing the river Kaveri, he prostrated to them right on the sand of Kavery River and got up again and repeated this several times over and over. Being midday, the sun was scorching, the river sand was very hot and one could not even stand barefoot on the sand whereas Ramanujar was continuing to prostrate and getting up repeatedly. The AcAryAs were not telling him to stop this and to rise up. The youthful and supple physique of Yatirajar was fatigued. KiDambi AcchAn who was nearby could not bear this and he was tearful and said, "What kind of an AcArya SishyA kramam/norm is this! Whether he will be tested till his life is lost?" He lifted up EmperumAnAr and was crying. Tirukkottiyur Nambigal said, "AcchAnE! We were testing to find out any one capable of showing care and affection to EmperumAnAr is present in his group of SishyAs and are immensely pleased to notice that you are there to take due care of him. While our affection to Yatirajar is abundant, we wanted someone to be present with him all the while to take care of him". Thus, he ordered AcchAn saying, "From now on it is your responsibility to protect Udaiyavar and take due care of him; you have to prepare his food daily and present it to him. Oh, Yatiraja! You need not go out for bhikshA. Accordingly the bhikshA prepared by KiDambi AcchAn was offered to EmperumAnAr daily from that day.

ArulAlapperumAl EmperumAnAr

There was a highly learned advaita sanyAsi named Yaj~namUrthi. He successfully debated against all the learned vidvAns of Kasi and was teaching advaita granthams to hundreds of disciples. He came to know about Ramanujar teaching ViSishTAdvaita granthams to thousands of

disciples. He could not digest this as he did not want anyone else to be more competent than him. He started on his journey towards Srirangam with several Saastra granthams and arrived at Srirangam after a few months. He met Ramanujar and informed that he has come for a debate with him. Ramanujar happily accepted the challenge and asked him as what he will do if he loses the debate.

Yaj~namUrti said that if he loses he will carry the footwear of Ramanujar on his head, bear the name of Ramanujar and accept the ViSishTAdvaita philosophy and join VaishNava matam. He then asked Ramanujar as what will he do if he loses the debate. Ramanujar replied that if he loses the debate, he is prepared to give up reading Saastra granthams (grantha sanyAsam). Both of them took a vow on these lines and started the debate. They agreed to debate for eighteen days. It went on for sixteen days. No one could win over the other. On the seventeenth day the arguments of Yaj~namUrti were gaining in superiority. It was the turn for Ramanujar to give his counter arguments. Ramanujar was thinking that there is only one day left and was feeling sad and hesitant. On noticing this, Yaj~namUrti thought that he has won the debate and asked Ramanujar to come tomorrow for further debate and left.

Yatirajar returned back to his maTham, completed the nitya karmAnushThAnams (daily routine rituals), offered worship to his ArAdhya deivam, PerarulAlan, presented (nivedanam) the food items and prostrated at His feet, got up and with folded hands sought His direction. His prayer was "PerArulAla! For long time immemorial, this darSanam is being exemplified by eminent AcAryAs in succession and up to Srl Alavandar time and has gained great reputation and an exalted status. If it is your bidding that the darSanam has to undergo a set beck during my time and if you are playful with me by doing so, what can I do? For all these days, we were with pramAnams, assertively stated that Your attributes of svarUpa, rUpa, guNa, vibhUtis et al are satyam/true. If all these have to be undone through this MayAvAdi (one he propagates the principle that nothing in this world is real), Yaj~namUrti, what I can do now? Why is such a play (leela) with me?" He thus appealed to the Lord and retired to bed in a worried state of mind.

That night PerarulAlan appeared in the dream of Ramanujar and blessed him saying "YatirajarE! Why are you disturbed so much? I have made Yaj~namUrti, a competent person as your Sishya now. You may refer to the work "akhaNDa mAyAvAda khaNDhanam" blessed by your revered AcArya, Srl Alavandar and use the strategies stated

therein to succeed in the debate". Sri Ramanujar woke up next morning, chanting the Hari nAmam. He recalled the dream that he had in the night. Accordingly, recollected the strategic counter points stated in the works of Sri Alavandar. He gained in confidence and was sure that success will be his. He completed all the routine daily rituals. He offered his prayer to PerarulAlan and started for the debate.

On seeing the confident manner in which Ramanujar stepped into the debate hall and the picture of confidence in him (mukha vikAsam), Yaj~namUrti wondered, "Is this the same person who went yesterday to his maTham in a dull and lacklustre state? The manner in which he is coming towards the debate hall appears one of extreme confidence and is similar to that of an elephant tearing apart the plantain trees like arguments of mAyAvadis like me! What could be the reason for this?" He realized that Ramanujar would have gained in confidence with the blessings of the Lord and it is impossible to win over him. He got up from his seat and received Ramanujar with reverence. As soon as Ramanujar occupied his seat Yaj~namUrti prostrated at his feet several times and said reverentially, "SvAmi, I have been defeated by you". He took the pAdukAs of Sri Ramanujar and kept them on his head and prayed to Ramanujar, "Please accept me (as your Sishya) and bless me".

On seeing this, Udaiyavar was surprised and said. "Why are you doing like this? Are you not going to debate?" To this, Yaj~namUrti said, "If the Lord has appeared in person to you, will it be possible for me to open my mouth and speak in your august presence!" Yatirajar then established with several irrefutable points, ViSishTAdvaita siddhAntam. The advaita sanyAsi, Yaj~namUrti decided that it would be impossible to counter any of the points of Ramanujar. He broke his eka daNDam (single staff stick) and prayed to Sri Ramanujar to bless him with tridaNDam and kAshAya/kAvi vastram. As Yaj~namUrti until now had given up tuft and yaj~nopavItam, the requisite atonements (prAyaScittams) were done. After this, Yatirajar gave him the tridaNDam and kAshAyA cloth. Ramanujar gave the name "arulAlapperumAl EmperumAnAr" since he has become his disciple through the blessings of arulAlan. In reflection of his gratitude to Varadan with the term "arulAlapperumAl" and recalling the original promise of Yaj~namUrti that he will bear the name of Ramanujar in the event of his defeat he combined the term "EmperumAnAr" and thus the name given was "arulAlapperumAl EmperumAnAr". Later Ramanujar took arulAlapperumAl EmperumAnAr to the sannidhi of Sriranganathan for darSan, asked him to accept tIrtham and SaThAri. From there, Ramanujar took him to his maTham and had him the sevA

of PerarulAlan. Ramanujar told him, "He is the one who accepted you". Starting with tirupallanDu, divya prabandhams and rahasyArthams were taught to ArulAlapperumAl EmperumAnAr by Sri Ramanujar.

Kaimkaryam of AnantAzhvAn at Tirumala

EmperumAnAr was conducting upadeSams on the meaning of TiruvAimozhi pAsurams to his group of disciples who themselves were distinguished scholars. When he was explaining them the meaning of the TiruvAimozhi pAsuram "ozhivil kAlamellAm", he asked the group of disciples, "Is there anyone in this group who will go to Tirumala, create and maintain a flower garden (nandavanam) for the happiness of Tiruvengadamudaiyan and use the flowers from the garden to make garlands, present them to the Lord?" AnantAzhvAn respectfully volunteered to go. On hearing this, Udaiyavar was immensely pleased and directed him to go to Tirumala.

Accordingly, in a few days, AnantAzhvAn left for Tirumala. After worshipping the Lord, Tiruvengadamudaiyan, he went out to find a suitable location for the flower garden. He identified such a location near the temple and decided to cut the trees and to level the ground. He called his wife, and asked her to fill the mud from the earth, carry it and to empty it in a trench to fill up the dug up trench. Accordingly, she was doing this on her husband's instruction. The ever merciful Lord Tiruvengadavan saw the lady who is pregnant and toiling hard. The Lord in a disguise as a one carrying the mud from the earth, approached and said, "Oh lady! You don't have to carry the basket full of mud for such a distance. From here, I will carry the basket, unload it at the trench, and bring back the basket to you". Because of the sufferings and toil involved, she handed over the basket with mud to him. He swiftly reached the trench, unloaded the mud and returned back to hand over the empty basket to the lady. AnantAzhvAn started feeling doubtful since she used to take lot of time to the extent he would have to dig up the earth to fill four baskets while she would return slowly and all of a sudden she is coming back with the empty basket even before he could dig up earth to fill one basket. He asked "Hey lady, are you unloading the mud in the place where I indicated to you or are you unloading it in a place convenient to you in a bush? How come you are returning so quickly?"

She said "SvAmin, a kind hearted person whose job is to carry mud from earth took pity on me offered to help me. He takes my basket full of mud from a place near here to unload the mud in the location mentioned by you and return the empty basket to me. That's how I

am able to return quickly". This made AnantAzhvAn wild with anger and told her, "Where is he? Is he trying to steal the credit of our service to Lord? In the guise of helping you, he is taking away the credit for the kaimkaryam. Show me where he is". She took AzhvAn to show that person. AnantAzhvAn with his gardening tool in his hand went there. As AzhvAn neared the person, that person started running. AzhvAn gave him a chase and could not catch him even after running for a long distance. He was tired and paused to catch his breath. That miracle person stopped to look back and laughed at AzhvAn. In a fit of anger, AzhvAn threw the gardening tool at that person who vanished and appeared as Lord Srinivasan. Immediately, AnantAzhvAn did his daNDavat pramANams to the Lord and sought His forgiveness for the misdeed done by him.

When AnantAzhvAn threw the gardening tool, it struck the chin of the Lord and started bleeding. To stop the bleeding they applied food grade camphor on the jaw of the Lord. Even today food grade camphor is applied on the jaw of Lord Sinivasan. This is what is told for generations. However there is no evidence in Guru ParamparA.

At that time, the Lord asked AzhvAn, "AzhvAnE! What harm did I cause to you? Why did you chase me so far?" AzhvAn replied with a question, "Is it not a mistake to take credit for my kaimkaryam (service)?" Tiruvengadamudaiyan was very pleased to hear this response and blessed AzhvAn and disappeared.

Visit of Yatirajar to Tirumala

EmperumAnAr came to know about the flower garden created by AnantAzhvAn and about the excellent manner in which he has been serving the Lord with floral garlands made up with choice flowers. Yatirajar was very happy on hearing about the incident of the Lord in guise and the Lord blessing AzhvAn. Yatirajar wished to have the darSan of Tiruvengadamudaiyan. He took leave of Sri Ranganathan, started on the pilgrimage via Tirukovilur, Kanchipuram and other divya deSams and did his mangaLASAsanams to the EmperumAns there and reached Tiruppati. At Tiruppati, thirty SriIvaishnavAs became the disciple of Udayaivar and he blessed them. On hearing about the arrival of Yatirajar at Tiruppati, AnantAzhvAn came down to Tiruppati from Tirumala, prostrated at the holy feet of Yatirajar and prayed him to visit Tirumala.

EmperumAnAr reached Tirumala. There, Periya Tirumalai Nambigal and several other SriIvaishnavAs brought the temple honours like

garland, parivaTTam (cloth) et al of Perumal. Udaiyavar prostrated at the feet of Periya Tirumalai Nambigal. Udaiyavar told Nambigal with devotion that it is his (Udaiyavar's) bhAgyam to get such honours after a very long time been a long time for him to be accorded such privilege of greeting. He accepted the prasAdams of Perumal with reverence and went to the temple. First, he worshiped VarAha Perumal and then proceeded to the sannidhi of Lord Srinivasan and did his mangaLASAsanam and rejoiced. He partook the tIrtha prasAdam et al. Then with great heart not willing to leave, he left the sannidhi. As directed by Periya Tirumalai Nambigal, he stayed at Tirumala for three days without taking any food. He did his mangaLASAsanam to Tiruvengadamudaiyan daily and was very happy. He took leave of Perumal and reached Tiruppati and accepted bhikshA (alms) at the tirumAligai (home) of Periya Tirumalai Nambigal.

He appealed to Periya Tirumalai Nambigal to bless him with the discourse on Srlmad Ramayana with meanings. Nambigal agreed and gave the discourse with meanings of Srlmad Ramayana. This was completed it in a year's time.

In the meanwhile, one day EmpAr after preparing the bed for the sleep for Tirumalai Nambigal, lie down on the bed, turning around this side and that side and then get up. On seeing this action, Ramanujar was upset. He further learnt that every night EmpAr used to do this on the bed of his AcAryan. He informed this to Nambigal. Nambigal confronted EmpAr and asked him, "Is it not a great sin and unpardonable mistake (mahA apacAram) to do like this daily?" Are you aware of the phalan?" EmpAr replied to Nambigal, "I am aware that I will go to hell for such a mistake. I am doing this in order to make sure that the bed is comfortable and will not cause any pain and discomfort to my AcAryan". On hearing the deep respect and devotion of EmpAr, EmperumAnAr and Nambigal complimented him.

When Yatirajar took permission to return to Srirangam, Nambigal called his sons and made them to prostrate at the holy feet of Ramanujar. He pointed out to PiLLAn that he is fit to receive your special blessings. Thus saying, Nambigal entrusted PiLLAn to Ramanujar. He accordingly approved and accepted PiLLAn. Ramanujar and appealed to Periya Tirumalai Nambigal to hand over Govinda Perumal also. As requested by EmperumAnAr, Tirumalai Nambigal entrusted Govinda Perumal to him duly offering water through his hands (udakadAnapUrva).

Yatirajar took leave of Periya Tirumalai Nambigal and started for Kanchi. On reaching Kanchi, he went to the temple and did his managaLASAsanam of PeraruLAlan and Perumdevi tAyAr. He stayed in Kanchi for some days. He noted Govinda Perumal's facial expression which reflected sadness and understood the reason for it. He told him to go back to the sannidhi of Periya Tirumalai Nambigal and sent him along with a SrivaishNava to help him. They both left for Tiruppati. On reaching Tiruppati, Govinda Perumal went straight to the residence of Periya Tirumalai Nambigal and offered his respects to him from the entrance itself without going inside. However, Nambigal did not acknowledge and told him to go back. The wife of Nambigal felt pity on Govinda Perumal and said, "Is it proper not even to offer food to them who travelled such a long way and tell them to go back?" Nambigal asked her, "Will anyone offer fodder to the cow that has already been sold?" Even then, Nambigal continued to avoid Govinda Perumal. Govinda Perumal immediately returned to Kanchi and offered his respects to Ramanujar. When Ramanujar learnt as what has happened at Tiruppati, he praised Nambigal in many ways. After a few days, he took leave of PeraruLAlan and reached Srirangam. He further realized the vairAgyam of Govinda Perumal, and complimented and honoured him by offering him tridaNDdam and kAshAya vastram. He named him as "Empar" made up with the combination of the first part, "Emp" and the last two letters, "Ar" (Adyanta aksharams) of his own name, EmperumAnAr. EmpAr was very deeply devoted to Ramanujar.

When Yatirajar was conducting kAlakshepams (discourses) to his SishyAs at Srirangam, two SrlvaishNavAs from another divya deSam came to Srirangam. They asked the SrlvaishNavAs of Srirangam, the location of the maTham of EmperumAnAr. The SrlvaishNavAs of Srirangam asked them, "Which EmperumAnAr maTham are you asking for?" The visitors were taken aback and said, "It is not proper to make fun of us. How many EmperumAnArs are there in our darSanam/philosophy? The SrlvaishNavAs of Srirangam said "We are not making fun. There is one maTham for EmperumAnAr and another one for ArulAlaperumAl EmperumAnAr. We just wanted to know as to which one of the maTham you want to go to". The visitors said that they want to go to the maTham of Udaiyavar only". The two visiting SrlvaishNavAs reached the maTham. ArulAlaperumAl EmperumAnAr came to know of this incident and he felt sad. That day onwards, he left his maTham and took refuge at the holy feet of Udaiyavar. He narrated the incident to Udaiyavar, sought his niyamanam and stayed with Udaiyavar all the time.

Creation of Sri BhAshyam and other granthams

In order to fulfil the wishes of Sri Alavandar, EmperumAnAr created Sri BhAshyam. While doing so, he told KooratAzhvAn, "You keep writing down as what I am going to dictate as it is. Wherever you have a different point of view (abhIpRaya bhEdam), you may indicate by not taking down the notes as dictated". Accordingly, AzhvAn started taking down the notes as dictated by EmperumAnAr. At one particular stage of the dictation, Yatirajar stated that the AtmA is not subservient to BhagavAn (bhagavat Seshatvam) and is full of attributive consciousness (dharma bhUta j~nAnam), AzhvAn stopped writing. Noticing this, Udaiyavar insisted AzhvAn to write what he stated. Even then AzhvAn did not continue with the writing. Udaiyavar was upset and angrily told AzhvAn, "You, yourself complete Sri BhAshyam". Thus saying, he sent him away. Those who were nearby asked AzhvAn, "Is this proper to defy the order of SvAmi and become a target for his anger?" AzhvAn said, that tomorrow itself, he will be blessed by his AcArya. At that night, Udaiyavar thought about the entire incident and came to the conclusion that the point of view of AzhvAn was valid and appropriate. Next morning, he called AzhvAn and regretted for getting upset with him. He accepted the view point of AzhvAn. AzhvAn per Yatirajar's direction completed writing Sri BhAshyam. Thus one of the three wishes of Sri Alavandar was fulfilled. Further, Yatirajar composed VedAnta sAram, VedAnta dIpam, VedArtha sangraham and Gita BhAshyam (here it is not noted in the order of creation of the work). He also presented a work titled "nityam" which is about nityAnushThAnam (daily rituals). On the auspicious Panguni Uttiram day, when SriRanganathan and Sri Ranganayaki tAyAr were together (sErtti sevA) and in tirumanjanakolam, Ramanujar composed and presented SaraNAagati gadyam, SriRanga gadyam and SriVaikuNTha gadyam. In all, EmperumAnAr has composed and presented nine granthams.

EmperumAnAr's digvijayam

As appealed by KoorattAzhvAn, NadadUrazhvAn, PiLLAn and other disciples, Yatirajar started on a pilgrimage to worship divya deSa Perumal-s and also to win over people of other religions in order to establish the ViSishTAdvaita philosophy. He took leave of SriRanganathan and reached Tirukkudantai (Kumbakonam) first to offer his MangaLASAsanam of AravAmudazhvAn. Next, he travelled to Pandiya Nadu divya deSams and did his MangaLASAsanam at Tirumalirumcholai, Tirupullani and other divya deSams. He took his bath at TiruvaNai/Setukkarai (close to Tirupullani). There, he reformed

the atheists. He reached Azhwar Tirunagari and offered worship at the sannidhi of Polindunindra PirAn and NammAzhvAr and arrived at Tirukkurungudi with thousands of his SishyAs

SrIvaishNava Nambi

At Tirukkurungudi, EmperumAnAr took his bath and was performing his daily rituals. The Lord of that divya deSam, Tirukkurungudi Nambi appeared in the form of a SrIvaishNava and appealed to Udaiyavar, saying, "BhagavAn incarnated as Rama and Krishna to reform the cetanams (sentient beings) and did not succeed whereas devareer has in your possession a mantra which will reform them. Please initiate me on this mantra?" Udaiyavar performed samASrayaNam to the SrIvaishNava, applied Urdhva puNDrams, did the upadeSam of the tirumantiram and gave him the tirunAmam "SrIvaishNava Nambi" and blessed Him. After receiving these, the SrIvaishNava disappeared from the place. On seeing this, EmperumAnAr and others were surprised. Later when they went to the temple to offer worship, there EmperumAnAr saw the tirumaN kAppu that he applied on the face of Perumal, Tirukkurungudi Nambi. EmperumAnAr and others overcome with joy. Udaiyavar recited SaraNagati gadyam and sought the forgiveness of the Lord. Nambi showered His abundant blessings (paripUrna anugraham) on EmperumAnAr. From there, Udaiyavar travelled to MalainADu (Kerala) divya deSams and continued his pilgrimage towards Northern India.

Getting the tirunAmam as SrIbhAshyakArAr

Udaiyavar travelled to Gokulam, Ayodhya, NaimisAraNyam, BadrinAth divya deSams etc., and reached the Sarasvati pITham. Sarasvati Devi Herself received him, and praised him saying, "Unlike Sankara and others, you have applied irrefutable logic in expounding the meaning of VyAsa sUtrAs. Hence, this commentary of yours will be known as SrIbhAshyAm and you being the author of the work, will be known by the name, SrIbhAshyakArAr. She placed the SrIbhAshyAm on Her head and handed over the SrIbhAshyAm and Her daily ArAdhana mURti Lakshmi HayagrIvar to Udaiyavar. SrIbhAshyakArAr very happily accepted them and returned to his place. From that day onwards, SrI Ramanuja BhAshyam was known as SrIbhAshyam and EmperumAnAr is known as SrIbhAshyakArAr.

The local king came to know about the divine incident of SrIbhAshyakArAr being honoured by Sarasvati Devi. He was very glad and sought refuge under the holy feet of EmperumAnAr and was in

reverence. The disgruntled persons belonging to other religions thought of killing Udaiyavar. They performed "abhicAra yAgA" (a tantric ritual to cause death to a person). Such a move backfired and brought forth ill effects on those who planned to conduct the ritual. They became haunted and unstabilized and were hurting each other and were not at all in control of their mental faculties. As requested by the king, Udaiyavar cured their illness. They all became devoted to the holy feet of Udaiyavar. After a few days, SriBhAshyakArar went to vaDa Mathura and other places, took a bath in River Ganga. Then went to Purushottamam (Puri), SriKUrnam, Simhachalam, Ahobilam etc., and performed his mangaLASAsanam to the EmperumAns in those divya deSams and arrived at Tiruvengadam.

Lord Srinivasan accepting Sankha cakrams

At that time, Saivaites were arguing with Periya Tirumalai Nambigal that the arcA mUrthi at Tirumala is that of Saivaite God (Srinivasan engal nAyanAr). Nambigal pointed out that the AzhvArs did mangaLASAsanam to the Lord. Nambigal backed his counter points with praNAMams (valid evidence) and said that the mUrthi is SriMan Narayana only. The Saivites went on to argue that the arcA mUrthi neither bore the impeccable evidence of SriVaishNava emblems nor that of the Saivaite ones and that the mUrthi carried a few symbols of both the sects and so the mUrthi is common to both. EmperumAnAr intervened at this point and suggested, "You keep the emblems of your tampirAn (Siva) such as triSULam, drum (Damaru) and we will keep the emblems of Sankha cakrams of our Lord in front of the mUrthi tonight, lock and seal the doors of the sanctum sanctorum, both the sects to guard the place whole night. When we reopen the door the following morning, which ever emblem is accepted by the Lord as His, we will conclude and come to an agreement that He is the Lord of that particular sect". This was agreed to by both sides and they placed the Sankha cakrams, triSULam and the drum inside the sanctum sanctorum. They ensured that there was no one inside the garbha gruham, locked the door and sealed it. Both sides guarded around the sannidhi.

Next morning at Sunrise, after removing the seal, the door was opened and all went inside to have darSan of the mUrthi. They saw that the Lord, Srinivasan was adorning the Sankha cakrams on His holy hands. The trisULam and the drum were lying on the floor shattered in to pieces. EmperumAnAr was singing in praise with verses on the Lord Srinivasan and his joy knew no bounds. He arranged the daily puJA rituals (tiruvAradhanam etc,) in a systematic manner as were being

done earlier. Periya Tirumalai Nambigal was over come with joy and praised Sri BhAshyakArAr. Udaiyavar taking leave of Nambigal went to Kanchipuram Perumal Koyil and other divya deSams. He returned back to Srirangam Periya Koyil. There, in the sannidhi of Sri Ranganathan, he had a joyous darSan of the Lord and enjoyed the sevA from feet to head (pAdAdi keSam) as sung beautifully in the "amalAnAdhipirAn" pAsurams and stood in front of Sriranganathan with a sense of victory and fulfilment (JayaSri). He partook tIrtha prasAdam et al. He took leave of Periya Perumal to reach his maTham. EmperumAnAr was doing upadeSam to his many SishyAs on the special meanings of many granthams (samasta viSeshArthams). He was very famous and glory personified.

ARAYirappaDi vyAkhyAnam (commentary)

One day EmperumAnAr strolling inside his maTham was deeply and silently reflecting upon the meaning of a pAsuram from divya prabandham. He was enacting (abhinayam) to himself the scene as depicted in that pAsuram. PiLLAn was observing this from outside through a gap in the door and asked, "Is AcAryan reciting and enacting the scene from the pAsuram of "tirumAlirumcOlai enREn enna" of TiruvAimozhi (tiruvAimozhi arthAnusandhAnamO?)". Udaiyavar was surprised on hearing this and asked "Is this my PiLLAn?" PiLLAn replied "Yes, aDiyEn". Udaiyavar opened the door and asked PiLLAn to come inside. Later Udaiyavar narrated this incident to Periya Nambigal, AzhvAn and others in the group. He said, "This PiLLAn with good behaviour since his childhood has deep knowledge of Sri BhAshyAm etc., and highest reverence to BhAgavatAs. To cap it all, when I was silently contemplating on the meanings of the prabandha pAsuram with expressions, he could pin point the particular pAsuram. This clearly shows the fact that he is fully qualified and eligible to receive the anugraham of Periya Nambigal. I am therefore endorsing him as my 'j~nAna putran (Intellectual heir)'. Furthermore, EmperumAnAr named PiLLAn with other tirunAmam of NammAzhvAr as TirukkurukaippirAn PiLLAn".

He called PiLLAn and directed him to write a commentary on TiruvAimozhi based on 6,000 paDi (ARAYirappaDi). Accordingly, PiLLAn completed the task of writing the commentary with the same mangala Slokam (invocatory verse) for EmperumAnAr's Sri Bhashyam. He submitted this to EmperumAnAr. PiLLAn did not want to have a separate invocatory Slokam for this ARAYirappaDi commentary. EmperumAnAr went through the commentary. He was immensely pleased by the details and told PiLLAn, "With the blessings of Sri

Alavandar, the name 'TirukkurukaipirAn PiLLAn' given to you by me is and by all. This commentary of yours should be propagated through kAlakshepam route like Sri Bhashyam". Periyambadi, Azhvan and other accepted this happily the anugraham of EmperumAnAr.

PiLLAn's father Periya Tirumalai Nambigal came to know of this development through some SriVaishnavAs. He was very proud and said that the wish/niyamanam of Sri Alavandar has thus been fulfilled.

As time went by, Tirukkottiyur Nambigal, TirumalaiyANDAn, TiruvarangapperumALaraiyar and others ascended to Paramapadam. On hearing about this, Nambigal performed SriUrna paripalanam and other final rites for them.

attuzhAi

attuzhAi is the daughter of Periya Nambigal. At her matrimonial house, she requested her mother in law to accompany her when she was going to take a bath. Her mother in law sarcastically and rudely told her, "If you had brought any maid from your paternal home as a gift (Stri dhanam), take her along". attuzhAi was upset over this and she went to her paternal house and narrated to her father, the harsh words of her mother in law and was tearful. Nambigal on hearing this, said, "I do not know as what to do on this matter. You may tell this to your jiyar (Udaiyavar)". Thus telling he sent her back. Accordingly, attuzhAi went to Ramanuja and narrated the whole incident. Udaiyavar after listening to this called MudaliyANDAn and told him, "You please go along with her as a paternal home gift and help her to be comfortable at her matrimonial home". He sent ANDAN along with attuzhAi. MudaliyANDAn was assisting attuzhAi in her tasks at her matrimonial home. attuzhAi's in laws could not tolerate this and went and complained to Nambigal, "Is it proper to send MudaliyANDAn and trouble us?" Nambigal said that he does not know anything and suggested them to ask Yatirajar. They went to Yatirajar and appealed to him about this. Yatirajar said, "I sent MudaliyANDAn as a paternal gift to help my AcAryan's daughter. In case you find it inconvenient, I will ask him to help and assist her from here itself". He asked MudaliyANDAn to return back.

Yatirajar's travel to MelnAdu (KarnAtaka)

At Srirangam, SriBhAshyakArar was rendering discourses on SriBhAshyAm. During that period, a Chola King was very rude and cruel and ruling the kingdom as a total authoritarian. He is an ardent

Saivite, staunchly believed in the pramANams of Saiva religion. He and his royal court purohit were compelling the Sri Vaishnava scholars to sign on a palm leaf stating that "SivAt paratarAm nAsti" (there is no other God superior to Siva). Some of the VaishNavaites signed the document fearing the punishment and torture of the King. Some of them accepted cash and house property etc., and signed the document. However, those who refused to sign were tortured by the king. One of his court minister named nAIUrAn told the kind and said "Oh Lord! Please don't think that just because these people signed the document, Siva will be deemed as the superior God (paradevata). The scholarly nobles (vidvad SreshThAs) such as EmperumAnAr, KoorattAzhvAn and others, who have mastered the Tamil and Sanskrit granthams, are living in Srirangam. If they only sign the document your wish will be fulfilled". Immediately, the king ordered his soldiers to go to Srirangam and bring EmperumAnAr, KoorattzhvAn and others to his court.

The soldiers reached the maTham of EmperumAnAr and informed that EmperumAnAr and others of his group are ordered by the King to come to his court and so they have come to take them. Nadadur AzhvAn engaged in a conversation with the soldiers and understood the real reason for the invitation from the King. He mentioned this to KoorattAzhvAn who in admiration of Nadadur AzhvAn's clever wit complimented Nadadur AzhvAn saying, "You are the beloved and dear nephew" (priya bhAhineyar). KoorattAzhvAn went to the sannidhi of Udaiyavar, took the tridaNDdam and wore the kAshAya cloth and went along with the soldiers. Periya Nambigal also accompanied KoorattAzhvAn.

EmperumAnAr came to know of this in detail and was worried as to what will happen to KoorattAzhvAn and Periya Nambigal at the court of the King. Nadadur AzhvAn, PiLLAn and MudaliyANDAn fervently appealed to EmperumAnAr to get away from the cruel King. So EmperumAnAr left in disguise with his disciples, wearing white cloth over his kAshAya vastram, travelled to western region (MelnAdu/Karanataka) without the knowledge of the soldiers. The soldiers came to know of this and wanted to foil the escape of the group to MelnAdu and followed the group. The disciples of Ramanujar informed him about the pursuit by the king's men. They all walked very fast to avoid the king's men. But the King's men could gain ground. Ramanujar saw this, encouraged the SishyAs, and took out a handful of sand and chanted,

கொடுமை செய்யும் கூற்றமும் என் கோலாடி குறுகப் பெறா,
 தடவரைத் தோள் சக்ரபாணி! சார்ங்க விற்சேவகனே
 --- PeriyAzvAr's cenniyongu tirumozhi, 5-4-4

and spilled the sand throughout the way as they went along. The king's men when they stepped on this sand were not at all in control of their mental faculties and did not know the direction. They realised that the group of people whom they were chasing have wielded some magical power to confuse them and it will not be possible to go in their pursuit. Udaiyavar and his disciples were all going towards MelnAdu.

A hunting tribe was living at the Paalai hills near the Neelagiri mountain area. They were the SishyAs of NallAn Chakravarti. One SrlvaishNava was passing through their place in search of Udaiyavar. On seeing the SrlvaishNava, the hunters approached him in a friendly manner and asked him as to from where he is coming. The SrlvaishNava replied that he is coming from Srirangam. The hunters on hearing this asked him, "Is EmperumAnAr in good health and safe?" The SrlvaishNava became emotional on hearing this and he was in a tearful state. He told them, "To escape from the cruelty of the sinful Chola King, Ramanujar adorned white clothes and left Srirangam to other place along with his antaranga (inner circle) SishyAs. I am searching for EmperumAnAr only". He further said, "When you all asked me about the well being of EmperumAnAr, my sadness became manifold and choking with tears. What answer I can give to anyone?" Thus saying he wept.

On hearing this news, the hunters were shocked and deeply disturbed. From that day onwards, they fasted and were not taking food. On the sixth day evening, it was raining. They lit the lamps in their homes and were huddled near a charcoal lighted stove to overcome the coldness. In that rain, Ramanujar along with his SishyAs came that way. One of the SishyAs stopped in front of one house and asked, "Oh sons! Which way is the route to proceed further ahead?" They, on hearing this, felt that it looks like the voice of a Brahmin and opened the fence, took them inside and asked them as to from where they are coming. The SishyAs replied to him that they are coming from Kovil (Srirangam). On hearing this, the hunters asked them, "Is EmperumAnAr in good health?" One SrlvaishNava asked the hunter, "How do you know about Udaiyavar?" They said "SvAmin, we are the disciples of NallAn Chakravarti. While he was preaching us the noble things, he told us that EmperumAnAr is the main AcAryan (paramAcAryan) for us. Therefore, we should say, EmperumAnAr tiruvaDigalE SaraNam". On

hearing this, the happy disciples pointed to EmperumAnAr and told the hunters, "Here is that mahA Purushar, the great AcAryan". The hunters fell at the feet of EmperumAnAr and were overcome by joy and stood near him. They provided a charcoal lighted stove for getting relief from the cold and offered honey and millets (tinai) to the entire group and extended their respectful courtesies to them. On the following morning, EmperumAnAr sent one of his disciples to go to Srirangam in the company of one of the hunters to find out the state of affairs there.

Next day, EmperumAnAr and his SishyAs left from there and travelled far away. They reached the house of a hunter in the forest. The hunter having gone on for the entire day, returned home at sunset. When he saw the group of the visitors, he paid his obeisance and inquired about them. He felt it would not be proper on his part to have food when all of them were fasting. He took them to the house of a Brahmin, named KaTTalaivAri living in the near by agrahAram of Kollegal for their stay overnight. He also requested the Brahmin to provide them food and water and extend courtesy to them. The lady of the house requested them to have food but they declined the offer for food. She informed them very respectfully that she is a disciple of EmperumAnAr and it is perfectly in order to partake food at her house. One of the disciples of EmperumAnAr asked the lady, "Where and when did you become the disciple of EmperumAnAr?" She told them "SvAmin! Once there was severe drought in this place and we moved to Srirangam and were staying in the upper portion of a house. EmperumAnAr used to take bhikshA from seven houses. I approached him and sought clarification on a doubt that I had. He cleared my doubt and made me his disciple by naming me (dAsya nAmam) as 'Kongu PirATTi' and presented me with his pAdukAs". Thus, she narrated the entire incident in detail to them.

Udaiyavar was immensely happy to hear about this incident. However keeping in mind the passage of time and change of place combined with the peculiarity of local practices, he wanted to test her practices and adherence to AcAram. He asked a few of his disciples to ask Kongu PirATTi to prepare food and observe secretly whether she is adhering to the code of conduct. She adhered to the codes in a proper manner befitting the household of scholars of repute in a very clean and tidy manner, and did nivedanam of the prasAdam to the pAdukAs of EmperumAnAr. She invited EmperumAnAr to partake the food. The SishyAs who were overseeing the entire process approached Yatirajar and informed him, "She did everything perfectly. Finally, she offered

the prepared food to some thing which was dark in colour and long. We could not understand about this".

Udaiyavar called the lady and asked her, "After preparing the food, to which did you offer the food items as naivedyam?" She replied to him, "It was to the holy pAdukAs of EmperumAnAr". Yatirajar asked her to bring the pAdukAs to him. She accordingly brought them. Yatirajar wore those pAdukAs and it was a perfect fit for him. He was very happy. The SishyAs asked her, "Is EmperumAnAr here? See and tell". She offered her prayers to each and every one of the disciples and when she prayed at the feet of Ramanujar, she said "These pAdukAs match that of EmperumAnAr, but the tridaNDdam and kAshAya vastram are not there. Therefore, I could not say for certain. Ramanujar smilingly said, "I am that RamanujAr". The lady was overcome with emotion and was tearful and asked Udaiyavar, "Why this disguise, your tirumEni appear to have become lean and weak." Thus saying she wept. Sri bhAshyakArar consoled her and asked her to repeat some of the mantrams preached by him and was very happy to have such a devout disciple. He asked the others in the group to partake food. He offered fruits to Perumal and partook them.

Kongu PirATTi took the left over food as bhAgavata SeshAm and offered the same to her husband who was in the upper portion of the house. The following morning, she got her husband to seek refuge at the feet of Yatirajar and to become his Sishya. On seeing all this, the mother in law of Kongu PirATTi was unhappy with her son and daughter in law. She was talking bad about them with the neighbours. Once, she observed Kongu PirATTi offering food to the pAdukAs of Ramanuja and planned to throw away the pAdukAs when Kongu PirATTi was away. When she approached the pAdukAs to take them and throw them away, they turned in to huge snakes and chased her. She went and complained to her son, "Your wife is rearing poisonous snake to kill us". Thus she created disorder and sent away Kongu PirATTi from the house.

Sri SALagrAmam

After blessing Kongu PirATTi, EmperumAnAr arrived at a place called VahnI PushkaraNi (near Mysore). He was staying there for a few days. Then he proceeded to Mithilapuri and SALagrAmam areas (both these places are also near Mysore). The staunch Saivites of that locality were against Ramanujar and his disciples. On knowing this, Udaiyavar called MudaliyANDAn and asked him to add the SriIpAda tIrtham in the village pond. Accordingly, MudaliyANDAn carried out the task. The

staunch Saivites who drank the water from the pond realised their mistake and let go of their ego and prostrated at the holy feet of Ramanujar to become his disciples. From that day, Ramanujar in recognition of the prabhAvam (glory) of the tIrtham, Ramanujar named the village as "Sri SALagrAmam". He performed pancasamskAram to all those who sought his feet as refuge as his SishyAs. Udaiyavar did upadeSam to them on ViSishTAdvaita philosophy related granthams. One of the important disciples among them was VaTukanambi. EmperumAnAr travelled from Sri SALagrAmam to Singar Koyil. There, he stayed for a few days. When Udaiyavar was there, the Chola king was afflicted with some infection on his neck due to his extreme apacAram and hatred to Sri VaishNavAs and to VishNu. To get rid off this infectious disease some magic spell/abhicAra rituals were held.

Arrival of ViTTala DevarAyan

EmperumAnAr left Singar Koyil and reached Thondanur. The King of this locality, ViTTala DevarAyan's daughter was haunted by a ghost. Many exorcists unsuccessfully attempted to drive away the ghost. She was running here and there nakedly. The king and his wife were very worried about this condition of their daughter. When Thondanur Nambi visited the palace to obtain the grant for the temple, noted that the queen was looking very sad and disturbed. He asked her the reason for her your grief. She told him that she is sad and upset because of her daughter's condition of being haunted by a ghost. Thondanur Nambi consoled her. He told her, "Do not worry. Our AcAryan, EmperumAnAr is nearby. If he tells the ghost to go away, it will go away". On hearing this, the queen was happy and gave him more gifts and grants. She took Nambi to her husband, and told him about this. The king told Thondanur Nambi that if EmperumAnAr could exorcise the ghost, he will seek refuge at his feet and become his disciple. He appealed to Nambi, to bring Nambi's AcAryan to the palace. Nambi replied, saying that if the King himself could come in person and pray to Yatirajat then he will come.

Accordingly, the king went to Udaiyavar's place and humbly appealed to him to come to the palace. Yatirajar said that he cannot come to the Rajagruham (palace). Thondanur Nambi and others who were close by prayed to Yatirajar, "Please come and bless the King. He will be of help and good things to happen for our darSanam. He owns the Melkote Tirunarayanapuram temple. We can get the temple from him, renovate it and can do several reforms". All prayed to Yatirajar to come to the palace. Udaiyavar agreed and went to the palace. The king received

Yatirajar at the entrance of the palace, took him inside with royal honours. Taking the SriIpAda tIrtham of EmperumAnAr and asked to sprinkle it on his daughter and also to partake it. When the SripAda tIrtham was sprinkled on her, she got back to her senses and she wore a sari. She took the SripAda tIrtham and prostrated at the feet of EmperumAnAr and said, "Because of SvAmi's merciful glance and blessings, I have attained the choicest gift of my life (janma sAbhalyam)".

The King and Queen observing this were so happy and they prostrated at the holy feet of EmperumAnAr. They appealed to him to accept them as his disciples. EmperumAnAr accepted them as his antaranga SishyAs. Delhi Sultan occupied the kingdom of ViTTala DevarAyan and cut one of his fingers thus making him unfit for ascending the royal throne. From that day, the Sultan called him by the name "BiTTi DevarAyan". EmperumAnAr blessed ViTTala DevarAyan and gave him the name as VishNuvardhana DevarAyAn.

Debate with the Jains

On hearing that the King has become a Sishya of EmperumAnAr, the priests of the kingdom said, "You have enticed our disciple and made him as your disciple. You should have made him as your Sishya only after winning us over in a debate". Saying thus, twelve thousand (12,000) Jains came for the debate.

EmperumAnAr who came to this place due to the trouble by the Chola King felt sad at present situation as he has become the target due to the troubles by the twelve thousand Jains. The situation was like fearing the lightning, get caught in the thunder, fearing the scorpion and getting caught in the mouth of a snake. At that time, Thondanur Nambi and others appealed to EmperumAmAr to exhibit SvAmi's avatAra vaibhavam (glory of the incarnation) now and to save all. EmperumAnAr accordingly acceded to this request. He took his seat in a hall and asked to put up a screen in front of him. He then asked the Jains to sit outside and in front of the screen for the debate. Behind the screen, SvAmi took Adi Sesha form and was answering the questions of each of the questions posed by the Jains through his one thousand hoods/heads. This scenario was akin to the situation in Mahabharata war when Lord Krishna blew is conch at the beginning of the war, the heart of the enemies of the Pandavas were shattered. It was like in RamAvatAram, when Sri Rama single-handedly destroyed the fourteen thousand (14,000) strong army of the RakshAs (Kara Dushan etc.). Thus, EmperumAnAr single-handedly defeated the

twelve thousand Jains. Many of the jains were surprised at this prowess of EmperumAnAr and became his SishyAs. EmperumAnAr made them to embrace the Sri VaishnavAs, performed the panca samskAram ritual to them. He did upadeSam to them on SriBhAshyam and other texts.

Meanwhile, EmperumAnAr noted that the quantity of tirumaN (sacred clay) for adornment of Urdhva puNDrams was of a very little quantity. He was worried as to how and where from he could get more tirumaN. That night, the Lord of Yadugiri, Tirunarayanan appeared in the dream of Yatirajar and said, "We were expecting your arrival. In Yadugiri, at the south west corner of KalyaNi PushkaraNi (temple tank), in the south under a Makizha pushpam tree, there is a big ant hill. We are enshrined inside this ant hill. TirumaN is also available at the Northwest corner of the same PushkaraNi. This was brought from SvetadvIpam by Periya tiruvaDi (Garudan) and kept there in abundant quantity". Thus saying, the Lord disappeared. EmperumAnAr woke up and narrated the dream with surprise to the King and others.

Yatirajar at Yadugiri

Yatirajar started for Yadugiri immediately. VishNuvardhan's army was clearing the bushes and creating a good path ahead for Yatirajar. Udaiyavar reached Yadugiri and took his bath in the Veda PushkaraNi and completed the rituals. He started searching for the place described to him in his dream. On reaching the said place, the ant hill was cleared and he noted a temple inside. It was Kali yugam 4,200, BahudhAnya year, Panguni month, Sukla caturdasi tithi, Thursday, Punarvasu nakshatram in ascendance and an auspicious day. Yatirajar had the darSan of Tirunarayanan. His joy knew no bounds and he invited the King and all his disciples to have the darSan of the Lord. Later he went to the Northwest bund of the KalyaNi PushkaraNi and took the required quantity of tirumaN from there. He presented the tirumaN to his ArAdhya mUrthi PeraruLAla and Tirunarayanan. He later applied the tirumaN on himself. Yatirajar through Devaraja Bhattar arranged to conduct the tiruvArAdhanam etc., as prescribed in Sri pAncarAtra samhita. He renamed Yadugiri as Tirunarayanapuram. From that day onwards, this place is popularly known as Tirunarayanapuram.

Ramanujar however was grieving on the absence of utsava mUrthi (procession deity) for Tirunarayanan. Tirunarayanan appeared in his dream and said, "Our utsava mUrthi rAmapriyar is now in the palace of the Sultan of Delhi. Go there and bring Him back here". Udaiyavar

woke up and informed this to his antaranga SishyAs and started with them to Delhi. He reached Delhi after a few months and with them reached the palace of the Sultan. On seeing the divine tejas (aura) of Udaiyavar, the Sultan got up from his throne to receive him and extended his courtesies. He asked Udaiyavar the purpose of the visit. Ramanujar told the Sultan to give our kula deivam, rAmapriyar to him. The Sultan showed many vigrahams (idols) that were looted by him. He told Ramanujar to take the vigraham of rAmapriyar from the collections of other idols.

EmperumAnAr on searching could not find the idol of rAmapriyar. He learnt from the people in the palace that the Princess is having the vigraham of rAmapriyar and worshipping Him. Ramanujar told this to the Sultan who said that he can take the idol. EmperumAnAr went to the place where rAmapriyar was and invited him thus, "varuga, varuga ingE" (come, come here). The Lord with abundant grace and affection for his devotees started walking when everyone was watching, with the rhythmic beats of His golden anklets, with the KastUri tilakam on His forehead, and the lock of shining black hair dancing with His steps, He jumped and landed on the lap of Udaiyavar. Yatirajar was ecstatic and hugged the deity saying "My SelvappiLLaiyO!" From that day onwards, rAmapriyar became known by the name Of SelvappiLLai.

The Sultan was wonder struck to witness this. He gave permission to Ramanujar to take SelvappiLLai along with him. Ramanujar started back to Tirunarayanapuram with rAmapriyar. The princess grieving the absence of rAmapriyar told her father, the Sultan that she will not live for even a second without rAmapriyar. The Sultan sent his soldiers and ordered them to bring back rAmapriyar. EmperumAnAr came to know of this and hid himself along with rAmapriyar. When the soldiers left, he rushed back to Tirunarayanapuram. There he did the pratishThA of SelvappiLLai in the temple. The clan of people, who helped him to hide, were appropriately honored by Ramanujar. They were Harijanams. In recognition of their help, Ramanujar named them as "tirukkulattAr (auspicious kulam)". They were given permission to participate from the car (tEr) festival and to tIrthavAri on the last day, to take bath in the KalyaNi PushkaraNi, enter in to the temple for pradakskiNam and receiving tIrtha prasAdam etc. They were thus accorded these honours for their support.

The daughter (Princess) of the Delhi Sultan was grieving profoundly over the loss of SelvappiLLai. She came to Tirunarayanapuram, worshipped Sri rAmapriyar and swooned. A jyoti arose from her body and she merged with rAmapriyar. To appreciate this devotion of the

Princess, in many VaishNava temples a sannidhi for her known as tulukka nAcchiAr sannidhi was consecrated as per the desire of EmperumAnAr.

Winning over the Buddhists at Padmagiri

SrI Ramanujar visited Padmagiri near Tirunarayanapuram and won over the Buddhists on debate. He ensured that there will be no trouble or whatsoever from them to the Lord, Tirunarayanan. Yatirajar stayed in Tirunarayanapuram for twelve years. Once, a SrIvaishnAva from Srirangam came and prostrated at the feet of EmperumAnAr. Ramanujar enquired about his well being and asked him, "Are the daily utsavams for SrI Ranganathan being conducted without any compromise?" The visitor replied, "The only grievance is that SvAmi is not there in Srirangam, otherwise all the other festivities and daily rituals are being conducted well as per the guidelines laid by SvAmi". Ramanujar asked him, "Have KoorattAzhvAn and Periya Nambigal who went to the court of the Chola king returned back. What happened there? Do you know any further details?" The VaishNavite said, "I will narrate whatever I know". Thus saying, he started narrating the entire incident in detail.

nARayanaA only is the para devAtA

The king's men took KoorattAzhvAn and Periya Nambigal to the king's court. The king gave them a palm leaf written with the sentence "SivAt parataram nAsti" (There is no other God superior to Siva) and asked them to sign on that. KoorattAzhvAn assertively said that "SrIman nARayanaA is the superior God to Siva. VishNu is the creator of the universe. He is the protector too. He also destroys. He is the cause and He is the Universe and we need to meditate upon Him and worship Him. He only can grant Liberation and Moksha prApti, not by Brahma, not by Siva. Narayanan created Brahma. Brahma in turn created Sankara. Therefore, Brahma and Rudran are the son and grandson respectively of Narayanan. They continue to obey the orders of Narayanan".

एकः प्रासीसरत् पादम् अन्यः प्राक्षालयन्मुदा।

अपरोऽदीधरन्मूर्धा कोऽधीकस्तेषु गण्यताम्॥

ekaH prAsIsarat pAdam anyaH prAkshAlayan mudA |

aparo adIdharanmUrdhna ko'dhikaH teshu gaNyatAm ||

"One raised His feet up. Another one happily and respectfully did oblations with water to the feet (tiruvaDigaI). The third one received that poured water and bore it on His head. Who amongst the three is superior? You yourself answer this". Long time ago, PeriyAzhvAr established the paratattvam (superior entity) in the court of the Pandya King, asserting thus, in the hands of the four faced (caturmukhan), in the feet of the four shouldered (caturbhujan) received by Sankara on his head". Is not a fact that the skull of Brahma which got struck in the hands of Siva could be detached only with the Supreme Grace of SriIman nArAyanA?" With several such irrefutable pramAnams, AzhvAn concluded that SriIman nArAyanAn is devAdi devan and paradevatA.

droNamasti tataH param

The Chola king said, "Since you are a scholar, you are telling according to your religion and belief. I am not accepting your points. As per my order you need to write 'SivAt parataram nAsti' in a palm leaf and append your signature on that". Thus he was compelling them aggressively. AzhvAn took the palm leaf unflinchingly and wrote "droNamasti tataH param". One meaning for Sivam is kuRuNi (a unit of measurement for rice and other grains). droNam is a unit of measure - patakku and meaning bigger than Sivam (KuRuNi). The Chola king understood the bold and derisive statement and was furious. Next, he called Periya Nambigal and ordered him to write "SivAt parataram nAsti". Nambigal also put forth several irrefutable pramAnams and said "VishNu is the paradevatA (Most Superior)" and thus established his points.

The mAAns who lost their eyesight for the sake of the faith

The king was more furious and ordered his soldiers to pluck out the eyes of the two Brahmins and to make them blind. KoorattAzhvAn responded saying, "Hey Chola, I don't want these eyes which sighted a staunch Saivite like you". Thus saying AzhvAn plucked his eyes with his own hands and threw them down on the King's court. The soldiers plucked the eyes of Periya Nambigal. These two great AcAryAs sacrificed their darSanam (eyesight) for the sake of their staunch belief and faith in the SrivaishNava darSanam. Periya Nambigal's daughter, attuzhAi guided and accompanied the two great AcAryAs from the court of the Chola King. Being old, Periya Nambigal unable to bear the pain and suffering lay down keeping his head on the lap of KoorattAzhvAn and his feet on the lap of his daughter attuzhAi. AzhvAn and attuzhAi were very sad and asked. "Your birth place is

Tiruvarangam, EmperumAn RanganAtha and our EmperumAnAr are close by. That being so do you want to go to moKsham from this Gangaikonda Cholapuram?" Periya Nambigal stated --

यत्र काप्यथवा देशे वैष्णवो म्रियते यदि।

तदा तत्राशु सान्निध्यं करोति गरुडध्वजः ॥

yatra kvApi athavA deSe vaishnAvo mriyate yadi |

tadA tatrASu sAnnidhtyam karoti garudadhvajAH ||

Nambigal said, "SAstrAs mentions clearly that if a VaishNava dies in a place other than a divya deSam, immediately the Lord with Garuda's mast (Garudadhvajam) appears in that place itself and bless him. Is it not? Is there a place or time norm (deSa and kAla niyati) for a prappannan who has surrendered at the feet of the Lord? Did not Rama bless Periya uDaiyAr (JaTAyu) with His holy feet? Is there a superior place than that of a pious Bhagavata's lap like that of yours? Is this not the divine land where our pUrvAcAryAs, Nathamunigal, Kurugai kavalappan attained moksham in this moksha bhUmi?" Thus saying, Nambigal placed on his head and eyes, the tiruvaDi-s of his AcArya, Srl Alavandar and ascended to Paramapadam in that state of deep mental anguish.

KoorattAzhvAn and attuzhAi were distressed very much about Periya Nambigal. They arranged the final rites (brahmamedasamskaram-s) for Periya Nambigal with the help of the some SrlvAishNavAs of that place. Next day night, AzhvAn was carried in a palanquin and reached Srirangam. KoorattAzhvAn felt very sad saying, "Like Nambigal, my SarIram could not go and ascend to Paramapadam".

No need for EmperumAn without EmperumAnAr's sambandham

Once, AzhvAn was crawling on all fours to go to the sannidhi of Srl Ranganathan to worship Him. When he reached the main entrance of the temple, the guards there said, "As per orders of the temple authorities, disciples of Udaiyavar are not to be allowed to go inside the temple. Are you not the Sishya of Udaiyavar? If you declare that you have no sambandham/connection with Udaiyavar, and then will allow you to go inside". AzhvAn shocked with such harsh and sacrilegious words closed his ears with both his hands. Then he proclaimed, "I don't want such a darSan of EmperumAn without the sambandham of

EmperumAnAr". Thus saying, AzhvAn returned home. All these incidents were narrated to Udaiyavar by the SrIvaishNava who returned back from Srirangam.

Hearing these incidents, Ramanujar was distressed, overcome by grief with tears swelling up his eyes, swooned and fell down like an uprooted tree. His disciples helped him to recover and consoled him, saying AzhvAn lost his eyesight but is in good health. Sri BhAshyakArar recovered a little bit from this shock. On hearing that Periya Nambigal attained moksham, he was very sad and got performed Sri cUrNa paripAlanam and other rites to Periya Nambigal. Then, he sent Maaruti SiriyANDAn to go to Srirangam, meet with AzhvAn and gather details of the situation prevailing there and update him. Accordingly, SiriyANDAn left for Srirangam.

At Srirangam he prostrated at the holy feet of KoorattAzhvAn. AzhvAn was extremely happy and felt as if he has seen EmperumAnAr himself when he heard the voice of SiriyANDAn. AzhvAn asked him, "Is EmperumAnAr in good health? Tell me in detail the state of affairs over there". ANDAn answered him thus, "AcAryAn (Periya Nambigal) attaining moksham and your loss of eye sight made EmperumAnAr in utmost grief and he sent me here to see you in person and enquire about you". KoorattAzhvAn said, "Udaiyavar is so dear to entire world. I am happy that the threat to his life could be stopped just with the loss of my eyesight. Convey this to Udaiyavar". At that time, one VaishNava informed that the Chola King died after suffering a lot with the disease on his neck which led to swarming pack of worms. They were happy on hearing this news. To ascertain about this news, ANDAn went to Gangai Konda Cholapuram. He enquired there and got confirmation that the news he heard was true. From there, he went to Tirunarayanapuram. There, EmperumAnAr and his SishyAs were on the banks of Kalyani PushkaraNi to perform the anushThAnam (rituals).

There, SiriyANDAn prostrated at the holy feet of Yatirajar and informed him in detail about the death of Chola King who caused unprecedented trouble and torture to koorattAzhvAn and Periya Nambigal. On the banks of the Kalyani PushkaraNi, this sweet and good news about the King was received with a sense of relief. Udaiyavar observed that the name of the tank "Kalyani" is doubly reiterated for bringing good news and embraced SiriyANDAn and complimented him profoundly. After completing the rituals, Ramanujar went up the hill to have darSan of Azhagiyingar (Sri NrusimhAn).

There in the hills, worshiping Sri Azhagiyasingar (Nrusimhan) Yatirajar said, "Years ago, Hiranyan was saying that there is no God. He was also torturing the bhAgavottaman, his son Prahladan who was reciting Bhagavan nAmAs. You, who loves and cares for devotees, killed Hiranyan and saved Prahladan. KoorattAzhvAn and Periya Nambigal assertively established the paratvam (Superior Status) of SriMan Narayanan. They were pious and equal in stature like Prahladan. You have delivered justice by punishing the Chola King who tortured them by making him suffer on account of the deadly disease and caused his death". Then he partook the tIrtha prasAdam etc. He came down from the hill and went to the sannidhi of Tirunarayanan, prostrated at His feet. He worshiped SelvappiLLai, partook the tIrtha prasAdam et al. He took permission to leave for returning to Periya Kovil, Srirangam. He appointed the local residents for the kaimkaryams to the Lord Tirunarayanan, instructed them to ensure that the tiruvArAdhanam and other rituals are conducted in a systematic and timely manner.

They assured him to do as per his wishes. But they were very heart broken over the departure of Yatirajar and were reluctant to let go off him even for a moment. Udaiyavar after thinking, created an arCA vigraham resembling him, consecrated (pratishThA) it, transferred his own spiritual powers (Sakti) and told them, "I will always be here with you all". This made them happy. From that day, they were doing the temple kaimkaryams and worshipping the arCA vigraham of Udaiyavar. EmperumAnAr left Tirunarayanapuram for Srirangam with great happiness.

A grand reception was accorded by the residents of Srirangam to Yatirajar who returned to Srirangam after twelve years. Yatirajar graciously blessed them all and went straight to near the sannidhi of Azhagiya MaNavAlan, did many times praNAMams, went inside, sang PallaNDu to Periya Perumal, had his darSan from feet to head (pAdAdi keSam) and was happy. He partook the tIrtha prasAdam etc. From there, he went straight to the home of KoorattAzhvAn. AzhvAn did daNDavat praNAMams several times to Ramanujar and was excited on the return of his AcAryan. Udaiyavar embraced AzhvAn and was weeping and speechless due to excessive grief on seeing AzhvAn in that state. He was overcome by emotion and said, "AzhvAnE! You lost your darSanam (eyes), in defence of ViSishTAdvaita darSanam (philosophy)". AzhvAn replied, "Is it because of the apacAram, I might have committed thinking that the tirumaN of a SriVaishNava is slightly out of alignment?" Ramanujar said, "You would never have had such a thought. It might have happened because of the sin (pAvam), I would

have committed". Thus telling, he consoled AzhvAn. Then Yatirajar returned to his maTham with all the SrlvaishNavAs.

During the time, before EmperumAnAr returned to Srirangam, the tiruvadhyayana utsavam was conducted in the temple without the arcA vigraham of SvAmi NammAzhvAr. (Since the time of the inception of this utsavam by Srlman Nathamunigal, the usual practice was bringing the vigraham in procession from Azhwar Tirunagari.). On knowing this Udaiyavar, consecrated (pratishTha) a new arcA vigraham of SvAmi NammAzhvAr in the temple. The adhyayana utsavam was resumed. He made sure that the utsavam was celebrated as per the wishes of Srlman Nathamunigal. At that time, Tiruvarangattamudanar composed and presented a set of one hundred (100) pAsurams. These are based on the lines of Srl Madurakavi AzhvAr's KaNNInuN ciRuttampu with ten pAsurams. Amudanar composed ten pAsurams for each of the KaNNInuN ciRuttAmpu pAsurams and named it as "irAmAnuca nURRandAti". Amudanar presented this at the holy feet of Udaiyavar. AzhAgiya Manavalan through the arcaka (arcaka mukhane) commanded that this work be included with other prabandhams and to be recited. EmperumAnAr thus acknowledging this command (niyamanam) of the Lord included this nURRandAti with other prabandhams, consisting of four parts of one thousand each. He directed that irAmAnuca nURRandAti is to be recited at the end of iyaRpA pAsurams. This tiruvadhyayana utsavam ended gloriously and completed by MangaLASAsanam with PallANDU PallANDu to Perumal.

PiLLAn observed this and as a part of his salutation to Ramanujar composed a Slokam --

सर्वदेशदशकालेषु अव्याहतपराक्रमा ।

रामानुजार्यदिव्याज्ञा वर्धतां अभिवर्धताम् ॥

sarvadeSadaSAkAleshU avyAhataparAkramA |

rAmAnujAryadivyAj~nA vardhatAm abhivardhatAm ||

MudaliyANDAn created another tribute to Ramanujar with the Slokam -

रामानुजार्यदिव्याज्ञा प्रतिवासरमुज्ज्वला ।

दिगन्तव्यापिनी भूयात् सा हि लोकहितैषिणी ॥

rAmAnujAryadivyaAj~nA prativAsaramujjvalA |
digantvyApinI bhUyAt sA hi lokahitaishiNI ||

Udaiyavar offered his own prayer to NamperumAl with the Slokam --

श्रीमन् श्रीरङ्गश्रियं अनुपद्रवां अनुदिनं संवर्धय।

श्रीमन् श्रीरङ्गश्रियं अनुपद्रवां अनुदिनं संवर्धय ॥

SrIman SrIrangaSriyam anupadravAm anudinam samvardhaya |

SrIman SrIrangaSriyam anupadravAm anudinam samvardhaya ||

Udaiyavar directed that that these three Slokams are to be recited at the end of the prabandhams recital. In course of time, the vigrahams of other AzhvArs and of Sri ANDAL were consecrated (pratishTha) in the temple by Udaiyavar.

Then, Udaiyavar visited Tirukkudantai, Tirunaraiyur (NacchiyAr koyil) and other divya deSams. There he consecrated the sannidhi for NammAzhvAr and ANDAL. He directed the local residents of the divya deSams to conduct the tiruvadhyayana utsavam. Then he went to Azhwar Tirunagari. While there doing his mangaLASAsanam to NammAzhvAr, Udaiyavar instructed the SishyAs nearby to recite the Slokam relating to NammAzhvAr, the pradAna AzhvAr, "mAtA pitA yuvadayanayA ...". This is to be recited before the commencement of recitation of Prabandhams. He contended that this is equivalent to have worshipped all other AzhvArs. Then, PiLLAn made a samarpaNam of a Slokam, "bhUtam saraSca" to Ramanujar that included the names of all AzhvArs. AzhvAn followed with a taniyan on Ramanujar --

यो नित्यमच्युतपदाम्बुजयुग्मरुक्म व्यमोहतस्तदितराणि तृणाय मेने।

अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः रामानुजस्य चरणौ शरणं प्रपद्ये ॥

yo nityamacyuta padAmbujayugmarukma-

vyamohatastaditarANi trNAya mene |

asmadguroH bhagavato'sya dayaikasindhoH

rAmAnujasya caraNau SaraNam prapadye ||

Ramanujar instructed to recite these four taniyans, "lakshmiInAtha samArambhAm", "yo nityamacyuta", "mAtA pitA yuvataya", and "bhUtam saraSca mahAdAhvaya" at the beginning of the prabandham recitation. This is the practice that is being followed.

From Tirunagari, Ramanujar travelled to several divya deSams and in those divya deSams, consecrated sannidhis for NamAzhvAr and returned to Srirangam.

During the time, when Udaiyavar was in Srirangam, PiLLai Tirumalai Nambi on coming to know that his father, Periya Tirumalai Nambigal at Tirumala is not keeping good health, left for Tirumala. In a few days, Periya Tirumalai Nambigal ascended to Paramapadam. His son, PiLLai Tirumalai Nambi performed the final rites and returned to Srirangam. He informed EmperumAnAr about Periya Tirumalai Nambigal attaining moksham. On hearing this, EmperumAnAr felt sad and performed SrlcUrNa ParipAlanam ritual. (Periya Tirumalai Nambigal tirunakshatram is anusham, Purattasi month).

A few days later, some devotees from Chitrakkodam (tillai tiruccitrakooda divya deSam/Chidambaram) informed Udaiyavar that Chitrakoodam has been ravaged and the utsava mUrtis have been taken to Tiruppati. Udaiyavar felt sad on hearing this and went to Chitrakoodam to consecrate the arcA of Sri Govindaraja Perumal there. From there, he went to Tirumala and offered worship there. From Tirumala, he travelled to Kanchipuram. There, Ramanuja asked KoorattAzhvAn to compose a stotram on Lord Varadan, saying that PerarulAlan is a granter of boons to those who seek it, and to seek the boon for regaining his eyesight ("கச்சிதனில் கண் கொடுக்கும் பெருமாள்/kaccitanail kaN kodukkum Perumal). AzhvAn composed a stotram "Varadarajastavam" and recited it in the sannidhi of Lord Varadan. During this stotra recitation, AzhvAn said in one Slokam, "नेत्रसात्कुरु करिष ! सदा मे netrasAtkuru karIsha! sadA me" (Varadan should always be visible in my minds eyes, j~nAna cakshu and not the restoration of my physical eye sight and not wanting to see anything else). On hearing this, Udaiyavar was dismayed and sad with AzhvAn. When Udaiyavar was praying to PerarulAlan, AzhvAn described in great detail, the ornaments adorned by the Lord clearly on His tirumEni as if he could physically see. Ramanujar was delighted to hear this. At Perumal Koyii, SvAmi Ramanujar consecrated NammAzhvAr. He returned to Srirangam via Maduranatkam.

At Srirangam, when kAlakshepam on divya prabandham was going on, Udaiyavar was explaining the meaning of Sri Andal's pAsuram, "நாறு நறும்பொழில் narRu naRumpozhil". In that pAsuram, there was a pAsura vAkyam, "நூறு தடா நிறைந்த அக்காரவடிசில் சொன்னேன் nURu taDA akkAravaDicil connEn" (meaning, will offer one hundred vessels of sweet rice to the Lord of Tirumalirumcolai). Ramanujar said that he should fulfil the wish of GodA PirATTi. He left for Tirumalirumcolai the very next day itself. There, he presented the akkAravadicil in one hundred vessels to AzhAgar thus fulfilling the wish of GodA PirATTi and was happy. From Tirumalirumcolai, he travelled to Srivilliputtur and offered worship at the sannidhi of VaTaperum koyil udaiyAn and at the sannidhi of Andal. The arcakAs of the temple were so delighted and said "nam Koil aNNan" and extended the temple honours and the garland of Perumal to him. EmperumAnAr accepted the temple honours with great delight. Afterwards he travelled to Azhwar Tirunagari, offered worship to NammAzhvAr. He then returned to Srirangam and was doing upadeSams to his disciples on the various aspects of the ViSishTAdvaita philosophy.

There were countless SishyAs who sought refuge at the feet of SriIbhAsyakArar. He desired to organize an orderly structure of succession. He appointed 74 SimhAsanAdhipatis. He consecrated and presented them with the 74 sets of sudarSana pAncajanyam (cakram and Shanku). He asked them to perform panca samskAras to their SishyAs. He selected four among them, TirukkurukaipirAn PiLLAn, NadadurAzhvAn, kiDAMbi AccAn, and MudaliyANDAn. He gave them SriIbhAshya koSams and directed them to conduct discourses (pravacanam). He made them as SriIbhAshya simhAsanAdhipatis. Among these four, TirukkurukaippirAn PiLLAn was blessed additionally to organise Bhagavat vishaya kAlakshepams also and made him as ubhaya simhAsanAdhipati.

Details of 74 SimhAsanAdhipatis

- | | |
|------------------------------|------------------------|
| 1. TirukkurukaippirAn PiLLAn | 10. AnantAzhvAn |
| 2. KoorattzhvAn | 11. NaDuvilAzhvAn |
| 3. NadadurAzhvAn, | 12. MiLakAzhvAn |
| 4. EngalAzhvAn | 13. NeyyuNDAzhvAn |
| 5. terkAzhvAn | 14. ukkalAzhvAn |
| 6. IlaiyAzhvAn | 15. TirukkovalUrAzhvAn |
| 7. GomaThattAzhvAn | 16. TirumokUrAzhvAn |
| 8. cETTAIUrAzhvAn | 17. KoyilAzhvAn |
| 9. VedAnti AzhvAn | 18. AruNapurattAzhvAn |

- | | |
|----------------------------|--|
| 19. KaNIyaNUR ciRiyAzhvAn | 48. MaarutiyANDAn |
| 20. Tirumalai NallAn | 49. MaduraiyANDAn |
| 21. KiDAmbyiAccAn | 50. EyuNNIyANDAn |
| 22. VangipurattAccAn | 51. SomayAciANDAn |
| 23. EccambAdiyAcAn | 52. CeeyArANDAn |
| 24. KonkilAccAn | 53. EcANDAn |
| 25. TirukkaANNapurattAccAn | 54. PeriyANDAn |
| 26. eccAn | 55. CiriYANDAn |
| 27. ciRiyagovindaperumAL | 56. ammAnkiyANDAn |
| 28. VeeravallipperumAL | 57. AlavandArANDAn |
| 29. KiDAmbyipperumAL | 58. SundarattOLuDaiyAr |
| 30. ammingipperumAL | 59. ukKalamAL |
| 31. AsUripperumAL | 60. ParuttikollaiyammAL |
| 32. Pillaiyappan | 61. coTTaiyammAL |
| 33. PiLLai tirumalainambi | 62. MuDumbAiyammAL |
| 34. Vangipurattunambi | 63. VaittAmAnidhiyAr |
| 35. coTTainambi | 64. ParASara Bhattar |
| 36. MuDumbainambi | 65. CeerAmapillai bhattar |
| 37. ParAnkuSanambi | 66. CiruppuLLi devarAja bhattar |
| 38. TirukkurunguDinambi | 67. PiLLaiRandaiyuDaiyAr |
| 39. ToNDAnUr Nambi | 68. PiLLai tiruvaimozhiyAr |
| 40. AruNapurattu Nambi | 69. PiLLairajamahendrap-
PerumALaraiyar |
| 41. MarutUr Nambi | 70. adhikArippiLLai |
| 42. MazhaiyUr Nambi | 71. TirunakarippiLLai |
| 43. VaTuka Nambi | 72. KomANDUrppiLLai |
| 44. Kuravi Nambi | 73. Anantha sOmAjyAr |
| 45. PuNDareekAkshar | 74. Kaanci sOmAjyAr |
| 46. MudAliyANDAn | |
| 47. KantADaiyANDAn | |

Other than the above 74 SimhAsAnAdhipatis, 700 jiyArs including EmpAr, aruLALapperumAL emperumAnAr, Srlranga Narayana jlyar, KulaSekara Jlyar, ALkoNDa jlyar, SaTTampaLLI jlyar, EccAmpADi jlyar, 12,000 ekAntis such as AlankAra Venkatavar, Nambi KurundevAr and thousands of other kaimkaryaparars were involved in kaimkaryams to EmperumAnAr and living in Srirangam.

Then one day, when Srl KoorattAzhvAn worshipping Srl Ranganathan, he sought the blessing of Perumal to leave for Paramapadam and involve in the service of the Lord there. AzhvAn shared about this with SrlbhAshyakArar and requested him to give his SrlpAda tlrtham. He partook the SrlpAda tlrtham. AzhvAn prayed at the holy feet of EmperumAnAr and ascended to Paramapadam. Udaiyavar was saddened. He organised the last rites of AzhvAn through his son

Bhattar. KoorattAzhvAn's tirunakshatram is in the month of thai, Hasta nakshatram.

Few days later, Udaiyavar worshipped Periya Perumal and prayed to Him to bless and grant him Paramapadam (VaikuNTham). PerumAl granted the request of EmperumAnAr. EmperumAnAr partook the tIrtha prasAdam et al and returned back to his maTham. The disciples came to know of this and said that they cannot live even for a second with out their AcAryar, Sri BhAshyakArar and that they decided to give up their lives. On learning this, Udaiyavar called PiLLAn, MudaliyANDAn and others and told them, "If the SishyAs are going to give up their lives (deha tyAgam) because of me, then they won't have any links with me anymore. This is my decree linked to the holy feet of SvAmi Alavandar". The disciples asked Udaiyavar as to what they should do next.

Udaiyavar responded to them --

"The journey of the AtmA is a predetermined one and is under the will of the Lord. If it is not so, Prapatti performed by them, offering their soul to the Lord will become a fallacy. The journey of the soul is determined by the Karma. If this is not accepted by them they will be termed as a nAstika (atheist). One should not however consider this as a licence to do whatever they wish to do, to speak and roam around".

1. Study Sri BhAshyam and teach to others.
2. If one is not fit do so, he can study and spread the aruLicceyalkals of the AzhvArs.
3. If he feels unqualified to pursue the above two steps, he can render kaimkaryams (service) at divya deSam like preparing prasAdams for the Perumal, decoration of the Perumal, lighting the lamps in the temple, constructing garlands for the Lord.
4. Even if these are not possible, he can reflect on the meanings of dvaya mantiram.
5. If any of the above four steps are not possible, he should seek refuge of a Sri VaishNavan and serve him.

Thus Udaiyavr did the above upadesams to the Sishyas.

Then, PiLLAn, KiDAmBi AccAn and MudAliyANDAn prayed to Udaiyavar for consecrating (pratishTha) the arcA vigraham of svAmi in all the temples similar to the consecration of NammAzhvAr arcA vigraham in divya deSams that were done by Udaiyavar. He acceded to their request and gave permission for the creation of three arcA vighrams for the pratishTha (consecration). He embraced each of the three vighrams of himself and transferred his power. He directed them to consecrate the idols in Srirangam, Sriperumbudur and Tirunarayanapuram divya deSams and to worship them along with the vighrams already in these sannidhis as mUla mUrtis.

Then he called all his disciples and handed them over to the care of TirukkurukaippirAn PiLLAn and asked them to do pravacanam on VaishNava sampradAyam. Ramanuja now partook the SriIpAda tIrtham from Sri Alavandar's pAdukAs and gave to the SishyAs also. On the request of the SishyAs for Udaiyavar's SriIpAda tIrtham, he gave them also his SriIpAda tIrtham. He directed the disciples to ensure that the temple kaimkaryams assigned to them are done without any compromise in an outstanding manner. Then calling PiLLAn and KiDAmBi AccAn, he did upadeSams on ViSeshArthams (special aspects/meanings). He lay down, placing his head on the lap of PiLLAn and his holy feet on the lap of KiDAmBi AccAn. Nadadur AzhvAn, EmpAr, MudaliyANDAn and others were reciting from Upanishads and the TiruvAimozhi pAsuram, "சூழ்விசும்பணிமுகில் cUzhvicumpa Nimukil)" et al. At that time, Sri BhashyakArar meditated on his AcAryan, Periya Nambigal's sacred feet and ascended to Sri VaikuNTham. The SishyAs were all stricken with grief and were inconsolable. Later they got back their composure. Final rites for EmperumAnAr were carried out by PiLLAn similar to the tradition observed for Sri Alavandar.

As per the wishes of Udaiyavar, the disciples showed exceptional respects and affection to PiLLAn. PiLLAn was continuing with the ViSishTAdvaita siddhAntam discourses in an exemplary manner. As advised by EmperumAnAr, the arcA vigraham of Udaiyavar was consecrated by PiLLAn in Koyil (Srirangam), by MudaliyANDAn in Sriperumbudur, by KiDAmBi AccAn and NallAn in TirunarayanapurAm and Nadadur AzhvAn in Perumal Koyil (Kanchipuram).

* * * *

KurukeSar (TirukkurukaippirAn PiLLAn)

तुलायां वेङ्कटाद्रौ तु पूर्वाषाढासमुद्भवम्।
कुरुकेशं प्रचण्डांसं वन्दे श्रीशैलपूर्णजम् ॥

tulAyAm venkaTAdrau tu pUrvAshADAsamudbhavam |
kurukeSam pracaNDamsam vande SrISailapUrNajam ||

KurukeSar, an amSam (incarnation) of PracANDar was born in Kali Yugam during a SriImukha year, when pUrADa (pUrvAshADhA) nakshatram was in ascendance. He belonged to SaThamarshaNa gotram. He was the second son of Periya Tirumalai Nambhigal, who named his son as "PiLLAn". From his childhood days, PiLLAn was listening to his father interpreting the meanings of the pAsurams of TiruvAimozhi and reflected on them even when he was playing. PiLLAn became a disciple of EmperumAnAr and learnt the meanings of all SAstrams from his AcAryan. PiLLAn created a commentary known as "TiruvARAYirappaDi" following the command of his AcAryan. Udaiyavar named that commentary as "Bhagavad Vishayam" and ordered that this commentary be included along with the kAlakshepa granthams like Sri BhAshyam. Following his own AcAryan Alavandar's wish and command, EmperumAnAr gave the name of SvAmi NammAzhvAr to PiLLAn. From then on, the name of PiLLAn came to be known as "TirukkurukaippirAn PiLLAn". EmperumAnAr made PiLLAn as one of the Sri BhAshya simhAsanAdipatis and commanded PiLLAn to perform kAlakshepams and be his successor after his own ascent to Paramapadam. PiLLAn followed his AcAryan's command and conducted ubhaya VedAnta kAlakshepams at Srirangam.

Sri PiLLAn's taniyan -

विक्रव्यातो यतिसार्वभौमजलधेश्चन्द्रोपमत्वेन यः
श्रीभाष्येण यदन्वयात् सुविदिताः श्रीविष्णुचित्तादयः।
व्याख्यां भाष्यकृदाज्ञयोपनिषदां यो द्रामिडीनां व्यधात्
पूर्णं तं कुरुकेश्वरं गुरुवरं कारुण्यपूर्णं भजे ॥

vikkhyAto yatisArvabhauma jaladheH candropamatvena yaH
Srl bhAshyeNa yadanvayAt suviditAH SrlvishNucittAdayaH |
vyAkhyAm bhAshyakrdAj ~ nayopanishadAm yo drAmiDInAm
vyadhAt
pUrNam tam kurukeSvaram guruvarAm kArUNyapUrNam
bhaje ||

* * * *

Sri VishNu Cittar (engaLAzhvAn)

स्वात्यां वैशाखमासे तु श्रीश्वेताद्रिसमुद्भवम्।

विजयांशं विष्णुचित्तं गुरुवर्यमहं भजे॥

svAtyAm vaiSAkhamAse tu SrISvetAdrisamudbhavam
vijayAmSam vishNucittam guruvaryam aham bhaje ||

At the divya deSam of Tiruvellarai near Srirangam, during a Keelaka year of Kali Yugam, VaikASi month, engaLAzhvAn incarnated as the amSam of the nityasUri, Vijaya when SvAti nakshatram was in ascendance at the time of his birth. He taught sampradAya granthams through the kAlakshepam route to his SishyAs and stayed at Srirangam. He created a commentary for Sri VishNu PurANam known as "Sri VishNu cittIyam".

engaLAzhvAn's taniyan:

श्रीविष्णुचित्तपदपङ्कजसङ्गमाय

चेतो मम स्पृहयते किमतः परेण।

नो चेन्ममापि यतिशेखरभारतीनां

भावः कथं भवितुमर्हति वाग्विधेयः ॥

SrIvishNucittapadapankajasangamAya

ceto mama sprhayate kimataH pareNa |

no cen mamApi yatiSekharabhAratInAm

bhAvaH katham bhavitumarhati vAgvidheyah ||

* * * *

VaradadeSikar (NaDAdUr ammal)

चैत्रे चित्रोद्भवं काञ्च्यां देवराजगुरोः सुतम्।

सुभद्रांशं गुरुत्तंशं वरदमाश्रये ॥

caitre citrodbhavam kAncyAm devarAjaguroH sutam |

subhadraAmSam guruttamSam varadamASraye ||

In the year 4977, Kali yugam, Paartiva year, month of Chittirai, when Chitra nakshatram was in ascendance, Sri Varada DeSikar was born as the amSam of Subhadrar in SriVatsa gotram to Sri Devarajacharyar at Kanchipuram.

The glories of the lineage (Kulam)

SriIman Nathamunigal had two bhAginayas (marumAns/nephews). They belonged to SriVatsa gotram. They were known as MelaiyakattAzhvAn and KeezhaiyakattzhvAn. Their names are Varadacharyar and Krishnamachayar respectively. SvAmi DeSikan celebrated them as "kALam valampuri ennum naRkkAdalaDiyavar". They debated with majestic voices reminding one of kAhaLa vAdyam and dakshNavartta (Valampuri) Sankham. Their AcAryan, SriIman Nathamunigal was overjoyed with the victorious debates of his nephews. SvAmi DeSikan saluted them as "naRkkAdalaDiyavar " since they had remarkable Bhagavad bhakti. SriIman Nathamunigal performed upadeSam on Yoga Saastram. He also taught them Tamil Vedam (divya Prabandham) with rAgam and tALam. Among the two nephews, Varadacharyar created the Yoga grantham of "SriDhara yogAbdi". Krishnamachayar blessed us with another Yoga grantham named "SriDharakalpataru".

Sri Varadacharyar's son is NirmaladAsar. He created a grantham known as " Yoga Saastra Vrddhi'. J~nAnavarahacharyar is the son of NirmaladAsar. He is the author of another Yoga grantham that pointed out the unison of thoughts between Pathanjali Yoga Saastram and the Nathamuni Yoga Saastram.

J~nAnavarahacharyar's son was KurukeSar known as Kurukai-kAvalappan. He mastered Yoga Saastram and had many

accomplishments. Alavandar went to KurukeSar's home to seek upadeSam on Yoga Saastram. At that time, KurukeSar set up a date for such an upadeSam on abhijit MuhUrtam of the upcoming thai Pushya dinam, the date and time when he was going to shed his mortal coils. He asked Alavandar to receive his upadeSam before thai Pushyam. Alavandar went to Thiruvananthapuram for worshipping the EmperumAn of that divya deSam. He forgot the day set aside by KurukaikAvalappan for upadeSam. It was too late to return home to receive the upadeSam on Yoga rahasyam. He let the opportunity slip and the YogAnushThAnam ended in our tradition after Kurukaikkavalappan.

The son of KurukaikAvalappan was MahAdayAdhISar. KeSava Somayaji gave Ramanujar's younger sister, KamIAmbha in marriage to MahAdayAdhISar, who himself was a great vidvAn. Thus, Ramanujar became the son in law (jAmAtA) of the family. MahAdayAdhISar established an agrahAram known as Nadadur agrahAram (near Kanchipuram). The name of NadAdUr came from "naDam", the lotus flower, which represents the lotus feet of the Lord. NaDAdars are those who enjoy the soft and beautiful feet of the Lord's feet. The place where such pious and righteous people live came to be known as NaDAdUr:

नडं नलिनमित्याहुः तच्च श्रीशपदाम्भुजम्।

तस्यादनं त्वनुभवः नडादास्तेन सात्विकाः ॥

naDam nalinamityAhuH tacca SrISapadAmbhujam |

tasyAdanam tu anubhavaH naDAdAH tena sAtvikAH ||

MahAdayAdhISar's son was VaradavishNvAcharyar (VaradavishNu) known also as NadAdUr AzhvAn. He learnt all Saastrams from his maternal uncle, Ramanuja. He fondly called NadadUr AzhvAn as his dear nephew (Priya bhAginayar). He was instrumental in helping Udaiyavar very much during the creation of Sri BhAshyam. Scholars have given him the rare title of as "Kulapati". Mahadevi is the wife of AzhvAn. Their son was named DevasUri and he learnt all the Saastras from his father. DevasUri won over all Paramata vAdis easily and was recognized as "kathakakeSarI" or the "harassing Lion" for the debaters. Lakshmi was his wife.

Devarajacharyar had no children for some time. His wife, Lakshmi was grief stricken. Her husband had become old. There were decline of AcAryAs to nourish and protect the VaishNavite siddhAntam. Other darSanams began to grow. The sentient (cetanams) suffered from lack of guidance. At this time, the most merciful MahA Lakshmi in Srl VaikuNTham, who does not know how to condemn any one, appealed to Her Lord. She asked Her Lord to energize ViSishTadvaitam and bless Srivatsa kulam that is dear to Her. The compassionate Lord was pleased with His consort's appeal and asked for one of the nityasUri-s (eternally liberated souls) by the name of Subhadra through Senai MudaliyAr and commanded Subhadra to incarnate as the son of Devarajacharyar and Lakshmi Ammal.

द्विपात्सु ब्राह्मणाः श्रेष्ठास्तेषु विष्णुमताश्रयाः ।

तेषु सिंहासनाचार्याः चत्वारस्तेषु विश्रुताः ॥

dvipAtsu brAhmaNAH SreshThAH teshu

vishNumatASrayAH |

teshu simhAsanAcAryAH catvArasteshu vIsrtAH ||

तेषु वत्सकुलीनार्याः ज्ञानदिगुणसिन्धवः ।

ते तु श्रीभाष्यदीपेन हरन्ति जगतां तमः ॥

teshu vatsakullInAryAH j~nAdiguNasindhavaH |

te tu SrlbhAshyadIpena haranti jagatAm tamaH ||

Among those with two feet, brAhmaNAs are lofty. Among the brAhmaNAs, VaishNavAs are loftier (SreshTha). Among VaishNavAs, the seventy four SimhAsanAdhipatis are the loftiest. Even among the seventy four SimhAsanAdhipatis, the loftiest are the top four. In this select group of exalted four, the AcAryAs belonging to Srlvatsa kulam are the loftiest. They are the ocean of infinite mercy as AcAryAs. With their lamp of Srl BhAshyam, they destroy the darkness born out of nescience. Thus the importance of this Srlvatsa kulam is celebrated.

There is a story from PurANas to shed light on the glory of Srlvatsa kulam. During an ancient time, Brahma was seated at his kingdom of Satyalokam surrounded by Indra and the devAs, Manu, daksha and

other creators (srshTi kartAs) along with the group of sapta rishis and other rishis, Sarasvati, Savitri and Gayatri, and others. At that time, they were discussing about the Supreme Being (para brahmam). Some studied Rg and Yajur Vedas, others sAma Veda. There were debates and rebuttals. One such debate was between the highly irritable Durvasa Maharishi and another Rishi by the name of ManpAlan. In the height of his anger, Durvasar mixed up the svarAs of the sAma Veda Mantrams. Brahma kept quiet as if he did not notice the mistake. Others also kept quiet fearing any outburst from Sage Durvasa's anger will result in curse. But Sarasvati Devi laughed loud. Durvasar flew in to a rage and cursed her to be born in earth (bhUlokam) since She made fun of him.

Because of the curse, Sarasvati Devi along with Savitri Devi was born in BhUlokam on the banks of SoNA River. A few years passed by. She reached the age of marriage. One day, dadhici maharishi, the son of bhArgava kulatilakam, Syavana Maharishi came to the Syavana ASramam. dadhici was eighteen years old and was very beautiful. Sarasvati Devi saw him and wanted to marry him. The marriage took place between them.

After some time, a male child was born to Sarasvati. He was named Saarasvatan. As said by Brahma to Sarasvati about her freedom from the curse that she will return to His side at Satyalokam soon after a child was born to her in BhUlokam. After the birth of the child, Saarasvatan, a boon was given to the child that all Saastras will come to him on their own and she returned to Satyalokam. dadhici was overwrought with sorrow about his wife's return to Satyalokam. He handed over Saarasvatan to his brother's wife, AkshamAIA and requested her to take care of the child. She too had just given birth at the same time. She raised both the children without any bias. AkshamAla's son was given the name "Vatsan". MahAlakshmi saw once akshamAIA raising Saarasvatan, her adopted son with great affection. Mahalakshmi breast fed him with great fondness. MahAlakshmi blessed Saarasvatan with the name of Srlvatsan, which was indicative of the child's subtle link to Her. She also blessed that Srlvatsan and his lineage would be great Brahma J~nAnis. Thus, from that day onwards, the name "Srlvatsan" occurred and lasted for ever.

BhagavAn described this incident of Srlvatsan to Subhadrar and revealed His special affection for the descendants of Srlvatsa vamSam. After that, the wife of Devarajar, Lakshmi ammal became pregnant. One night, she dreamt that a divine being arrived at her home and gave her a precious gem and asked her to swallow it. He

mentioned that the gem was given by Lord DevAdirajan to her. The couple was happy over the thought that a good son will be born to them. During the month of Chittirai, a male child was born to them, when the ChitrA Nakshatram was in ascendance. The couple named the child, "Varadar" because it was born due to the anugraham of Lord Varadarajan. The samskArams (rites) were done at the appropriate age for the child. He learnt all Saastras from his father and shone with Brahma tejas and became a superior VidvAn. He started doing Sri BhAshya kAlakshepam.

One day, the father of VaradadeSikar was explaining the meanings of the mangaLa Slokam at the beginning of Sri BhAshyam, "akhila bhuvana janmastemabhangAtillle". At that time, the precocious child asked as why AcArya Ramanuja chose the word "akhila" instead of other words like "sakala" and "nikhila". The father was impressed with the intellect of his son. He also felt that the child was fearless because of its informal relationship to his father. Latter he decided that his son should be learning in a more formal Gurukulam setting instead of studying at home under him. Accordingly, his father decided to send his son to learn under the great revered scholar, EngaLAzhvAn at the divya deSam of Tiruvellarai. He knew that EngaLAzhvAn would take his son as his student and teach him all that his son wanted to learn. The father sent his son Varadar for completing the rest of the traditional kAlakshepams under EngaLAzhvAn at his home. The AcAryan met with the young boy and recognized from the tejas on Varadar's face that he will turn out to be a great scholar adept at growing Sri VaishNava tradition. EngaLAzhvAn decided to accept the young boy as his student as long as he made a vow to be his son and Sishya. Varadar obtained his father's permission and learnt all the sampradAyic granthams under the kAlakshepam tradition. After completing his studies under the AcAryan, stayed with him until the AcAryan ascended to Paramapadam. Varadar performed the last rites for his AcAryan and returned back thereafter to Kanchipuram.

At Kanchi, he led a kAlakshepa ghoshThI at KacchivAyttAn MaNTapam. Here, he taught granthams like Sri Bhashyam to his student like AppuLLAr, Sudarsanacharyar (SrutaprAkASikAcharyar), VaDakku tiruveedhi PiLLai and others. Curious people wondered why the kAlakshepa ghoshThI chose that maNTapam near Lord Varadan's sannidhi. The AcArya, Varadar answered that the site is close to the birth of "the six words" (ARu vArtaikaL) by the boon granting Varadan. He further said that the growth of the VaishNavaite sampradAyam through kAlakshepams there would please Lord Varadan very much.

One day, there was a delay in starting the daily kAlakshepam due to the late arrival of one of the students named VyAsAryar (Sudarsanacharyar). The AcAryan delayed the start of the kAlakshepam. Some of the members were getting annoyed about the delay. Sudarsanacharyar arrived and the fellow students made fun of their classmate for holding up the class. Now, the AcAryan, Sri VaradadeSikar intervened and asked Sudarsanacharyar to explain about one of the topics that he has learnt so far in the kAlakshepa ghoshThI. Sudarsanar selected a topic and explained with great clarity the meanings of what the AcAryan taught in the first round and then continued with what was taught in the second and other sessions. The class mates of Sudarsanacharyar were ashamed about their behavior. The AcAryan was very pleased and asked Sudarsanacharyar to write down the material that he had learnt on Sri BhAshyam. The student happily obliged and presented the written material to his AcAryan. Since Sudarsanacharyar illumined the meanings that he had learnt from the kAlakshepams, the AcAryan named the created grantham as "SrutaprakASika". This is the first commentary on Sri BhAshyam.

Once, the sannidhi paricArakar (cook) presented very hot milk to Lord Varadan. As VaradadeSikar was very unhappy about this, he cooled the milk to a comfortable level, with great tenderness like a caring mother presented it to the Lord. The atyushNa (too hot) milk was transformed in to comfortable (sukhoshNam) for the Lord to enjoy it. Lord Varadarajan was moved by this and called VaradadeSikar as His mother (ennammA). From that day, Sri VaradadeSikar came to be known as NadAdUr ammAL.

On another day, when kAlakshepam was going on, Kidambi AppuLLAr brought with him his five year old nephew, Sri Venkatanathan, the incarnation of the sannidhi bell of Lord Srinivasa of Tirumala to pay their obeisance to DevAdirajan. At that time, Nadadur Ammal came to the kAlakshepam hall. The AcAryan was moved by the radiance that he saw in the child's face and blessed the child. AppuLLAr introduced the young boy as his nephew. After that introduction was over, Ammal asked his students to continue the kAlakshepam from the place, where they had stopped. The SishyAs were so mesmerized by the tejas of the young boy, got distracted and could not remember as to where it was stopped. The boy pointed out the place, where they stopped. Observing this scene unfold, Ammal was immersed in the greatest bliss. He embraced the five year old young boy, placed him on his lap and blessed him like Pulastya Maharishi blessed ParASarar:

प्रतिष्ठापितवेदान्तः प्रतिक्षिप्तबहिर्मतः।

भूयास्त्रैविद्यमान्यस्त्वं भूरिकल्याणभाजनम्॥

pratishThApita vedAntaH pratikshiptabahirmataH |

bhUyAH traividyaMAnyAH tvam bhUriKalyAnabhAjanam ||

The great AcAryan blessed the child to defeat avidika matams (Veda virutta matams), establish Vaidika matams and achieve much auspiciousness.

At one time, Nadadur ammal went on a pilgrimage with his SishyAs to Tirumala. On the way, they met a local chieftain known as KeNDavaran accompanied by his subjects known as IADar-s. He used Kumkumam from Durga devi to make the SishyAs of NadAdUr ammal to loose their minds. Knowing what happened; Ammal recited sudarSana mantra japam and freed his SishyAs from the troubles caused by KeNDavaran. Ammal debated with him and defeated him. KeNDavaran accepted the defeat and sought refuge at Ammal's sacred feet. Responding to KeNDavaran's prayers, Ammal established Laadapuram agrahAram and continued thereafter with his yAtrA to Tirumala for the MangaLASAsanam of Sri Venkatesan.

The group arrived by midday at Tirucchanur with great difficulty as it was very hot. The group sought shelter at a place near by. Now, a VaishNava appeared with cool curd rice held in a golden vessel and said that he was bringing it at the command of Lord Srinivasan. Once Ammal received the prasAdam, the visitor disappeared. Reflecting on the kindness of the Lord of Seven Hills, Ammal partook the prasAdam with his SishyAs. Tears of joy were running from his eyes. The golden vessel also disappeared now in to the sky. At Lord's sannidhi, the temple administrators were searching for the disappeared golden vessel. Lord Venkatesan announced through the temple priests that He took the golden vessel with curd rice to Varadadesikar and that vessel was inside the sannidhi. The Lord then commanded the arcakAs and temple administrators to go down, meet with the ghoshThI of VaradadeSikar with all honors and bring them up to His sannidhi. They followed the command of the Lord and brought the ghoshThI for BhagavAn's sevA and tIrtha prasAdams. VaradadeSikar was filled with bliss and started going down the hills of the Lord. At that time, there was a celestial voice (AkASa vANi) that commanded Varadaguru to go north to Kasi and take control of Saarada pITham there. Varadaguru

accordingly went to Kasi and won over the scholars at the pITham and brought it under his control.

At Kasi, there was a vidvAn by the name of daNDadhara Visvanathan. He had a Sishya with the name of Kumbheesutan. There was a debate between Kumbheesutan and Ammal in front of the King of Kasi. SrInidhi PaNDitar served as a mediator/judge. The discussion was about Paradevata nirNayam. The Sishya of daNDadhara Visvanathan was a mAyAvAdi. SrInidhi PaNDitar, the judge announced that the Sishya was soundly defeated by Ammal (Varadaguru). This enabled Varadaguru to ascend the Saarada pITham and receive all the honors from the King. Varadaguru returned to Kanchipuram from Kasi. On hearing the incidents at Kasi, the residents of Kanchi welcomed Ammal with pomp and celebrated. Varadaguru performed MangaLASAsanam of Lord Varadarajan.

On the way, Varadaguru asked the question as to who is the One that carries this Universe with earth and AkASa? He cited the passage from AraNyakam asserting that the entire universe is carried by VishNu as per the doctrine of Srlvatsa Maharishi, the kulapati of Srlvatsa vamSam (विष्णुना विधृते भूमि इति वत्सस्य वेदना vishNunA vidhrte bhUmi iti vatsasya vedanA). It is well known that the MahAns from Srlvatsa gotram have been famous PaNDitAs in the past and in that kulam more such vidvAns will arise in future (नास्याऽब्रह्मवित् कुले भवति nAsyA'brahmavit kule bhavati).

Nadadur Ammal's son was Devaraja Perumal. His son was GaTikASatam ammal, who composed one hundred Slokams in the short interval of one gaTikai (24 minutes/one nAzhikai). GhaTikASatam ammal was the AcAryan for Adi VaN SaThakopa Yatindra MahadeSikan. GaTikASatam Ammal's son was VaradavishNAvacharyar who was the Sishya of Adi VaN SaThakopa Yatindra MahadeSikan. It is not an exaggeration to say that the AcArya paramparA starting from the nephews of Sri Nathamunigal to VaradavishNAvAcharyar through the lineage of sons, and grandsons is the loftiest paramaparA belonging to Nadadur Ammal.

The granthams created by Nadadur Ammal are:

- | | |
|----------------------|--------------------|
| 1. tattva sAram | 3. PrameyamAIA |
| 2. PrapannapArijAtam | 4. AhnikacUDAMA Ni |

- | | |
|---------------------|------------------------------|
| 5. ArAdhanakramam | 11. Rahasyasahasram |
| 6. PrameyasAram | 12. caturlakshaNasangraham |
| 7. MangaLASAsanam | 13. paratattva nirNayam |
| 8. J~nAnasAram | 14. dramIDopanishad sahasram |
| 9. JayantI nirNayam | 15. SrIbhAshya sangraham |
| 10. hetrirAjastavam | |

His taniyan -

वन्देऽहं वरदार्यं तं वत्साभिजनभूषणम्।

भाष्यामृतप्रदानाद् यः सञ्जीवयति मामपि ॥

vande'ham varadAryam tam vatsAbhijanabhUshaNam |

bhAshyAmrtapradAnAd yaH sanjIvayati mAmapi ||

* * * *

appiLLAr (KiDAmbi Ramanujachariyar)

चैत्रार्द्रासम्भवं काञ्च्यां रङ्गराजगुरोः सुतम्।
सुप्रतिष्ठांशमात्रेयं रामानुजगुरुं भजे ॥

caitrArdrAsambhavam kAncyAm rangarA jaguroH sutam |
supratishThAmSamAtreyam rAmAnujagurum bhaje ||

Sri Rangarajar performed upadeSams on the meanings which he had received from Sri Ramanuja PiLLAn for his SishyAs. During Kali Yugam, Vikrama samvatsaram, Chittirai month, when ArudrA nakshatram was in ascendance, a son was born to Sri Rangarajar. The child was the amSam of a nityasUri, SupratishThar. The child was named with the same name as that of his Guru, Ramanuja PiLLAn. At the appropriate time, the samskArams like upanayanam were carried out. Ramanujar was a genius to acquire all VidyAs from his days as a youth. Elder scholars who saw Ramanujar wondered whether he is appiLLAn (Ramanuja PiLLAn). From then on, he was called appiLLAr.

Sri Rangarajar taught his son appiLLAr, the esoteric meanings that he had gained from KiDAmbi AcchAn, who served as the cook for AcArya Ramanujar. AppiLLAr performed KAlakshepams on Sri BhAshyam and others under from Nadadur Ammal. The scholars gave appiLLAr the honorific title of "vAdihamsAmbhuvAhar" in view of his victory over the vAdis. appiLLAr had also a daughter named "totAtryambai" (totArambA).

After a few years, Rangarajacharyar ascended to Paramapadam. After that, appiLLAr taught Sri BhAshyam and other granthams to his SishyAs. The janma nakshatram of appiLLAr's father, Rangarajacharyar was Panguni RohiNi. appiLLAr has authored nyAyakuliSam and other granthams.

The taniyan for appiLLAr:

नमो रामनुजाचार्य वेदान्तार्थप्रदायिने।
आत्रेयपद्मनाभार्यसुताय गुणशालिने ॥

namo rAmanujAyArya vedAntArthapradAyine |
Atreya padmanAbhAryasutAya guNaSAline ||

* * * * *

SrImad VedAntadeSikar

नभस्यमासि श्रोणायामनन्तार्यगुरूद्भवम्।

श्रीवेङ्कटेशघण्टांशं वेदान्तगुरुमाश्रये ॥

nabhasyAmi SroNAyAm anantAryagurUdbhavam |

SrIvenkaTeSaghaNTAmSam vedAntagurumASraye ||

Among the seven mukti kshetrams, the most important one is at Kanchipuram and near it, is the divya deSam of Tiruttanka. The sannidhi of Lord dIpaprakASar is here. Near by is the agrahAram of tUppul. It means sacred grass - viSvAmitram (darbham). Learned people state that tUppul agrahAram is named that way because of many scholars born in the ViSvAmitra gotram were living there. There lived one by the name, Ananta SomayAji who was performing yaj~nAs. His son was PuNDarIkAksha dIkshitar whose son was AnantasUri. ApiLLAr gave away his younger sister, totArambA, daughter of Srlrangarajacharyar in marriage to AnantasUri. This dampati's life went on smoothly observing bhagavad bhAgavata ArAdhanam and the daily rites done during the five divisions of the day (pancakAla parAyaNar).

They did not have any child for many years. One night, the Lord of Seven Hills appeared in their dream and promised them a good son, if they come to His sannidhi at Tirumala. At dawn, AnantasUri told his wife about the sacred dream that he had earlier. totArambA told her husband that she too had the same dream. They felt that the sacred dream indicated the fulfillment of their cherished desire to have a child. They left immediately on pilgrimage to Tirumala.

The Lord of Tirumala presenting His sacred bell to the Couple

There is no place more sacred than Venkatadri and there is not going to be any place like Venkatadri in future. Srlman Narayanan left Srl VaikuNTha lokam and is residing happily with MahA Lakshmi on the banks of SvAmi PushkariNI. In Kali yugam, Venkatacalam is going to shine with great fame. Here, Lord Srinivasan is resplendent with His presence. There is no doubt about that. For the sinners, there is no other refuge and protection other than TiruvenkadamudaiyAn. Srl AnantasUri dampatis arrived at Tiruvenkadam hills. They took a bath at SvAmi PushkariNI, observed their daily sacred rites and then at the

sannidhi of the Lord had a sevA from the sacred feet to His crowned head. There, they recited the TiruvAimozhi pAsuram --

‘அகலகில்லேன் இறையும்’ என்றலர்மேல் மங்கையுறை மார்பா!
நிகரில் புகழாய்! உலகமுன்றுடையாய்! என்னை ஆள்வானே!
நிகரில் அமரர் முனிக்கணங்கள் விரும்பும் திருவேங்கடத்தானே!
புகலொன்றில்லா அடியேன் உன் அடிக்கீழமர்ந்து புகுந்தேனே.

akalalillEn iRaiyum enRalarmEl mangaiyuRai mArpA!

nikaril pukAzhAy! ulakamUnRuDaiyAy! ennai ALvAnE!

nikaril amarar munigaNankaL virumpum tiruvEnkaTattAnE!

pukalonRillA aDiyEn un aDikkzhamarntu pukuntEnE.

--- TiruvAimozhi, 6-10-10

After reciting this pAsuram, they worshipped at the sacred feet of the Lord, received tIrtha prAsAdams and took leave of the Lord. They returned to their place where they were staying. They invoked YogAsanam and slept. During the night, Tiruvenkadamudaiyan left His sannidhi as a young boy, reached the place where the dampatis were resting and entered in to their dreams, commanded them to receive His Sannidhi bell and said that a gem of a son will be born to them, who will shine as a genius in establishing Sri Ramanuja siddhAntam on a firm footing and protect it gloriously. The Lord gave the sacred bell to AnantasUri and who in turn gave it to his wife. She swallowed that bell. When the dampatis woke up from their sleep at dawn, described the auspicious dream that they saw and were very joyous. People nearby heard about this auspicious dream and were happy.

In the morning, the doors of the sannidhi were opened. The priests went inside the sannidhi. They were surprised to find that the sannidhi bell is missing. When the administrators of the temple came to know of it they were about to punish the priests. The Tirumalai Jeeyar, who was near the Lord at His sannidhi, described the dream that he had that morning about the Lord presenting His Sannidhi bell to a couple and the lady swallowing the bell. The people standing near by attested to hearing about such news. Now, the temple administrators called on the visiting couple and asked them about the dream. On hearing about this dream, they were wonder struck. So, the temple administrators did not want to punish the priests and let them off. On that day itself, totArambA became pregnant.

The Incarnation of the Sacred Bell of Lord Srinivasa.

Twelve years after her conception, totArambA gave birth to a most resplendent son, during the year, Vibhava, Purattasi month, SravaNa nakashatrm day. It was Tiruvenkadamudaiyan's tIrthavAri day at Tirumala at the end of the Lord's annual Brahmotsavam. For that child, an amSam of the Lord's sannidhi bell, the name of Venkatanathan, the Lord's name, was given by the parents. At the appropriate time, anna prAsanam et al rites were carried out. The completion of the first year of birth (abdha pUrthi) was celebrated. During this occasion, the parents took the child to Lord Varadarajan and Sri Perumdevi tAyAr sannidhis to receive the blessings of the divine couple. At that time, the arcakAs (priests) blessed the child to become the protector and nourisher of ViSishTAdvaida philosophy like AcArya Ramanuja. The parents were happy over the blessings conferred by the arcakAs and thought that Lord Varadarajan Himself blessed the child through the arcakAs. SvAmi DeSikan later referred to this blessing of the Lord and saluted the Lord of Kanchi as the One who gave protection for him (அன்றே அடைக்கலம் கொண்ட நம் அத்திகிரி திருமால் anRE aDaikkalam koNDa nam attigiri tirumAl).

anugraham by Nadadur Ammal

At the fifth year of the birth, Venkatanathan was initiated in to reading and writing (akshsharAbhyAsam) by his father, AnantasUri. On another occasion, his uncle AppiLLAr took his nephew, Venkatanathan to the Lord's sannidhi. He stopped at the site, where Nadadur Ammal rendering his kAlakshepam on the esoteric meanings of granthams to his SishyAs. Ammal cast his merciful glances on the child. One of the participants in that kAlakshepa ghoshThi, VaDakku Tiruveedhi PiLLai asked as to who this child displaying such lustre like that of a bright flame was. The fellow members of the assembly answered that the child is the nephew of AppiLLAr and the child from tUppul is the incarnation of the sacred bell of the Lord of Tiruvenkadam. He incarnated like ParASara after spending twelve years in the womb of his mother. After this brief distraction and small talk, Ammal wanted to resume his kAlakshepam. He asked his SishyAs about where he stopped before. The SishyAs did not remember and were quiet. They turned their glances here and there out of embarrassment. Now, the five year old child described the topic that was being stopped, when he arrived on the scene and pointed out where the kAlakshepam was stopped. Ammal was very happy with the child's recall and invited

Venkatanathan to come near and embraced him. Ammal blessed the child like BhagavAn Pulastya blessed ParASara ---

प्रतिष्ठापितवेदान्तः प्रतिक्षिप्तबहिर्मतः।

भूयास्त्रैविद्यमान्यस्त्वं भूरिकल्याणभाजनम्॥

pratishThApitavedAntaH pratikshiptabahirmataH |

bhUyAH traividyaMAnyAH tvam bhUrikalyAnabhAjanam ||

The great AcAryan blessed the child to defeat avidika matams (Veda virutta matams), establish Vaidika matams and achieve much auspiciousness.

Nadadur Ammal commented further thus, "This child is a sacred incarnation. Sri BhAshyakArar commanded PiLLAn to present sacred texts like Sri BhAshyam to deserving ones. PiLLAn in turn entrusted EngaLAzhvAn and latter in turn commanded me to distribute this sacred lore to well qualified scholars. This boy is going to be one such outstanding candidate. I am getting older and am not able to have the good fortune of providing personal upadeSams for Venkatanathan". Now, Ammal invited KiDAmbi AppiLLAr to teach Venkatanathan, the sAManya SAstrAs such as, tarkam, mlmAmsa et al. Ammal also asked AppiLLAr to initiate his nephew in to the mantrAs as well as their meanings and teach him the esoteric texts like Sri BhAshyam in a manner that would please AcArya Ramanuja. He united the hand of Venkatanathan with that of ApiLLAr and commanded AppiLLAr to carry out this task.

VidyAbhyAsam

When Venkatanathan was seven years old, his father AnantasUri performed upanayanam for Venkatanathan. After the first upAkarmA (the Vedic Ritual), he started learning the recitation of the Vedas from his father. His father served as the AcAryan and was very happy with his son's talent to grasp and retain in his memory the Vedas even when he heard it once only (eka grAhi) like SvAmi Alavandar. The exceptional genius displayed by his son made the father elated. Venkatanathan now learnt the complicated ways of reciting Vedas like JaTa and other orders (varNa kramam) and shone like Veda VyAsa Maharishi. After these studies, ApiLLAr took over the training of Venkatanathan in to the mantrAs and their esoteric meanings.

There after, instructions began on the VedAnta granthams like Sri BhAshyam, gItA BhAshyam, Bhagavad vishayam and followed along with their viSesha meanings.

Venkatanathan became an expert in the grasp of the essence of Sruti, smrti and PurANAs. He was matchless in the comprehension of the sAManya SAstrAs. He was immensely distinguished in the understanding of ViSesha SAstrAs. He became an embodiment of pUrvAcAryAs like NathamunigaL, Alavandar, EmperumAnAr, PiLLAn, AcchAn and Ammal in understanding the subtle meanings of the sacred mantrAs and had an in depth knowledge. Venkatanathan had the perfection in the auspicious attributes of an AcAryan and demonstrated Sishya guNa pUrTi like KoorattAzhvAn. The parents of Venkatanathan identified a girl now with the name of Tirumangai for marriage with their son, tUppul KulamaNi. The marriage took place as per the command of AppiLLAr. Venkatanathan was initiated in to Vainateya mantram by AppiLLAr to ward off any inauspiciousness that could come the way of his nephew. At that time of the mantropadeSam, AppiLLAr blessed his nephew to become the founder of Sri Bhagavad Ramanuja siddhAntam. Venkatanathan observed all the daily rites of VaishNavAs at Perumal Koyil. He performed bhagavad bhAgavata AcArya kaimkaryams and taught many SishyAs, sAManya and ViSesha SAstrAs.

After some time, AppiLLAr fell ill. AppiLLAr told his nephew at that time that it was Ramanuja's wish that Venkatanathan become the firm establisher of Bhagavad Ramanuja siddhAntam as per his AcAryan, Nadadur Ammal. AppiLLAr presented now Udaiyavar's pAduKAs in anticipation of this important role that tUppul KulamaNi was going to play. Venkatanathan welcomed AcArya Ramanuja's sacred pAduKAs with reverence and worshiped them. After AppiLLAr's ascent to Sri VaikuNTham, Venkatanathan got conducted the final rites through AppiLLAr's son, Sri Padmanabhacharyar.

On experiencing the elegant simple way in which Sri Venkatanathan rendered the complex kAlakshepams, Sri Veeravalli Perumalaiyyan sought tUppul KulamaNi as his AcAryan and completed VedAnta grantha kAlakshepam under him. Sri Veeravalli Krishnamacharyar and others also sought refuge of the sacred feet of Sri Venkatanathan.

Acquisition of Vainateya mantra siddhi

During the period of kAlakshepams on Sri Bhagavad Ramanuja siddhAntam, SvAmi DeSikan thought about obtaining siddhi

(perfection) from the intense japam on Vainateya mantram which was initiated to him by AppiLLAr. For that purpose, SvAmi DeSikan traveled to Tiruvaheendrapuram, where, Lord DeivanAyakan residing permanently (nitya vAsam) as the One, who is always unfailing to His bhaktAs (adiyavarkku meyyan). At Tiruvaheendrapuram, he took his bath in Garuda nadhi, completed his daily rituals, worshipped Senkamala NacchiyAr and Devanathan. Thereafter, arrived at aushada Giri. Here, SvAmi DeSikan worshipped Lord Narasimhan. He selected a place near Lord Narasimhan's sannidhi where there was a peepal tree (araSa maram/aSvatta vrksham). SvAmi DeSikan sat under that tree with sacred dharbham (SelAjina-kuSottaram) under his seat and completed reciting many rounds (Avrutti) of the Vainateya mantram. Lord Garudan (Vainateyan) appeared before SvAmi DeSikan and initiated him in to Sri HayagrIva mantram. From that time onwards, SvAmi DeSikan was performing Sri HayagrIva mantra japam.

Lord HayagrIvan's anugraham

Lord HayagrIvan was very pleased with the tapas (penance) of SvAmi DeSikan. He appeared before SvAmi and presented His saliva, which is like nectar. SvAmi DeSikan consumed it and the power of Lord HayagrIvan's powerful glances made it possible for acquiring the assembly of all VidyAs. SvAmi now composed first, Sri HayagrIva stotram to celebrate the Lord of VidyAs. He then composed Sri Garuda PancASat as a mark of gratitude to Lord Garudan for initiating him in to Sri HayagrIva mantram. In addition, SvAmi DeSikan composed nine more SrIsUktis on the Lord at Tiruvaheendrapuram on DevanAyakan - DevanAyaka PancASat in Sanskrit, Sri Acyuta Satakam in PrAkutam and seven more in chaste Tamil. The Tamil works are: MummaNikkOvai, Pantu pA, Kazhal pA, ammAnaippA, Ucal pA, Ecal pA and NavaratnamAlai. Sri DeSikan resided in Tiruvaheendrapuram for a while, worshipping the divya deSa dampatis of Tiruvaheendrapuram. During this extended stay there, SvAmi DeSikan created Paramata bhangam (KaNDhana grantham on Paramatams), RaghuvIra gadyam on Lord Ramachandran and Sri Gopala VimSati on Lord Gopalan. Both RaghuvIran and Sri Gopalan have their sannidhis inside the temple of Lord Devanathan.

Arrival at Kanchipuram

While at Tiruvaheendrapuram, SvAmi DeSikan had a longing to visit Perumal Koyil (Kanchipuram) and perform MangaLASAsanam of PeraruLALan (Lord Varadarajan). SvAmi took leave of Lord

Devanathan and on the way went to Tirukkovalur divya deSam and did his MangaLASAsanam of the EmperumAn, Ayan (Kannan). SvAmi DeSikan composed dehaLISa stuti on Ayan and presented to the Lord. From Tirukkovalur, SvAmi traveled to Kanchi. He bathed in the temple PushakaraNi, Ananta Saras and performed MangaLASAsanam of Perumdevi tAyAr first and thereafter arrived at Lord Varadarajan's sannidhi. There, SvAmi DeSikan enjoyed to his heart's content the beauty of the Lord's angams from the sacred feet to the crowned head. Next, he reflected on the esoteric meanings of Prapatti housed in the SaraNAGati gadyam of AcArya Ramanuja as revealed to him by his own AcAryan, AppiLLAr and performed SaraNAGati at the sacred feet of Lord Varadarajan. Thus, SvAmi DeSikan completed Prapatti linked to arthapancakam and stayed free from any fear and the worries about the burden of protecting the self. After that Prapatti, the Atma rakshAbhara samarpaNam, SvAmi received tIrtham and prasAdam from the Lord and took His leave and returned to tUppul agrahAram. There, he was engaged in kAlakshepams for his SishyAs on various granthams of our pUrvAcAryAs in ubhaya VedAntam and the construction of new Sri sUktis. Thus, arose nyAsadaSakam which described the way in which he performed his SaraNAGati at Lord Varadan's sannidhi. He continued with his composition of stutis in Sanskrit like Sri Varadaraja pancASat, a stotram on Lord Varadarajan of attigiri (Kanchi) and five more prabandhams in Tamil, aDaikkalapattu, arthapancakam, SriVaishNava dinacari, tiruccinnamAlai, and PannirunAmam. He created the grantham of attigiri MahAtmyam to describe the sacredness of the abode of Lord Varadarajan on Attigiri. He composed SaraNAGati dIpikA to cover the doctrines of SaraNAGati and presented it as samarpaNam to Lord dIpapraKASan of tUppul. Four more Sanskrit stutis were also completed at Kanchi, VegAsetu stotram on Lord YatokttakAri, ashTabhujAshTakam on the Lord of ashTabhujan, KAmasIkAshTakam on Lord Narasimhan and ParamArtha stuti on the Lord presiding over the divya deSam of Tirupputkkuzhi.

Receiving the divya magaLa vigraham of Lord HayagrIvan

Pundareekakshar was the son of PiLLAn. He served as the instructor for the King. He was married to the daughter of AppiLLAr. She came to her parent's home in Kanchipuram to give birth. She gave birth to a male child during Sobhakrt year, PurattAsi month when SravaNa Nakshatram was in ascendance. SvAmi DeSikan sent the message about the birth of a grand son to Pundareekakshar, who was away at the Royal Court. SvAmi DeSikan performed the protection (rakshA) rites to the child and named it Srinivasan. Pundareekakshar got the

message and made his plans to return home to see his first born son. That night, Pundareekakshar had a dream in which the arcA vigraham of Lord HayagrIvan worshipped by PiLLAn, BhAshyakArar and Pundareekakshar appeared. That sacred vigraham commanded Pundareekakshar to give Him as a present to tUppul KulamaNI (SvAmi DeSikan) so that he can perform daily ArAdhanam for Him. Pundareekakshar informed the king about this dream. The king, KrishNarAyan sent Pundareekakshar with all royal honors to Kanchipuram, where Pundareekakshar was welcomed with the high honors. SvAmi DeSikan was in the ghoshThI welcoming Pundareekakshar to Kanchipuram. After exchange of good wishes, Pundareekakshar presented the arcA vigraham of Sri HayagrIvan to SvAmi DeSikan, who himself had such a dream. SvAmi DeSikan accepted Lord HayagrIvan and took to his home with great joy saying that Lord HayagrIvan earlier (at Tiruvayindai) had appeared in person before him and now He is appearing in arcA Vighraha rUpi. SvAmi DeSikan united Lord HayagrIvan's arcA with Lord Varadarajan's arcA at his pUjA gruham, which was been worshipped by his grandfather and great grandfathers.

Venkatanathar's Pilgrimage to Tiruvenkadam

SvAmi DeSikan had a great desire to worship the Lord of Tiruvenkadam, who was the primary and important cause for his avatAram. He started on his pilgrimage and arrived at Cholasimhapuram. There, he performed the MangaLASAsanam of akkArakkani, the Lord of this kshetram. From there, SvAmi DeSikan arrived at Tiruchchanur and worshipped Alarmelmangai tAyAr. Then, he performed MangaLASAsanam of Sri Govindaraja Perumal at lower Tiruppati before he started his climb to Tirumala. At Tirumala, he circumambulated the temple utsava Veedhis. He completed his daily anushThAnams at SvAmi PushkaraNI. He offered his praNAMams to VarAha Perumal first. Next, SvAmi DeSikan proceeded to Lord Srinivasan sannidhi after prostrating before the bali pItham many times and gaining the permission of the dvAra pAlakAs. Then, SvAmi DeSikan arrived at the Kulasekhara paDi and from this vantage point; he was able to enjoy the darSana saubhAgyam of the Lord of Seven Hills at close proximity. He enjoyed the divine beauty of the Lord from His sacred feet to His head adorning the Crown. He was presented with tIrrtham and Bhagavad prsAdams at the conclusion of the MangaLASAsanam. SvAmi DeSikan felt fulfilled. He composed 'dayA Satakam' on the overwhelming guNam of dayA of the Lord. SvAmi DeSikan stayed for a few more days at Tirumala and then reluctantly left Tirumala. He concluded his yAtrA of Tirumala with a

MangaLASAsana Slokam (praSamitakalidoshAm) to the Lord praying for eternal auspiciousness and wealth for this divya desam.

VaDadeSa yAtrA

SvAmi DeSikan started from Tirumala on a journey to the divya deSams in Northern India. In the middle of the way of that journey, he met Sri VidyAraNyar on the banks of Tungabhadra River. From their student days, they were related to each other with great affection. Now, VidyAraNyar who had given up the worldly things and entered in to sanyAsASramam was on his way for yAtra to Ganga. The boyhood friends exchanged information since they met last time. At that time, the local king sent a close official from his court seeking the intervention of VidyAraNyar to chase away the brahma Rakshas that possessed his daughter. VidyAraNyar requested SvAmi DeSikan to drive away the evil spirit. SvAmi DeSikan, the leader among the ghoshThi of dispassionate ones, politely disregarded that request and continued with his journey northward. He visited Dwaraka, Gokulam, BrundAvanam, Mathura, Mayapuri, Avanti, Ayodhya and other mukti kshetrams. On his return journey back to home, he visited Sri Koormam, Purushottamam (Puri), Ahobilam, Tiruvenkadam, Tiruvellur, Tiruninravur, Tiruvallikkeni, Tirukkadanmallai et al divya deSams and performed MangaLASAsanams of the Perumals there, before reaching Sriperumbudur. There, SvAmi worshipped AcArya Ramanuja. EmperumAnAr cast his merciful glances on SvAmi DeSikan. He concluded his journey at Kanchi, worshipped Sri Perumdevi tAyAr sameta DevAdirajan and continued with his siddhAnta pravacanam.

Draining the water out of a stone pillar

An advaita sanyAsi came to SvAmi DeSikan for a debate on the advaita darSanam and got defeated. This sanyAsi was conversant with lowly mantrams. He went to a pond, recited the mantram and drank a handful of water. SvAmi DeSikan's stomach began to swell and caused discomfort and pain. SvAmi guessed the cause of this peculiar effect. He drew a line on the nearby pillar. Immediately, water drained out of the pillar. All the water inside SvAmi DeSikan's swollen stomach drained off. The mAyAvAdi sanyAsi, who was standing nearby watched this and sought the pardon of SvAmi.

The creation of VairAgya Pancakam

VidyAraNyar, who drove away the Brahmarakshas that possessed the daughter of the King of Vijayanagaram Empire, became the adhyaksha

(counselor) for the Raja SabhA. He felt bad as his boyhood friend, SvAmi DeSikan, had to take care of his livelihood through seeking uncavruthi. VidyAraNyar wanted to provide some financial support from the royal court. He sent therefore a letter to SvAmi DeSikan stating, "Oh the famed and shining ornament of the tUppul Kulam! The king has heard about your fame through me. From that time, he meditates on you. He wants to meet you in person and wishes to use his wealth to support you. He looks forward to drown in the nectar of your speech. Therefore, the king requests you to come and reside at his kingdom and bless him and myself".

SvAmi DeSikan read that invitation. He sent his response through a Slokam starting with the words, "kshoNi koNa". The meaning of the message is, "In one corner of this vast Earth, kings rule small corners of land. We do not wish to eulogize them with our choice words. We do not seek any wealth from the kings for indulging in such praises. We have firmly decided to meditate on BhagavAn alone. He is the Only One, who can grant all the boons that we seek. We are reminded about Lord Krishna blessing KuSela Muni with all kinds of wealth".

After some time, VidyAraNyar sent another letter reminding SvAmi DeSikan about the earlier invitation from the king. SvAmi DeSikan saw this latest letter and responded with an answer containing five Slokams. These five Slokams together are known as "VairAgya Pancakam. Their meanings are:

1. It is not necessary that one has to seek the patronage of the king for food to eat, water to drink and clothes to wear. Can't we collect scattered grains from the harvested fields to chase one's hunger? Can't we quench our thirst from the water in the ponds? Can't we collect rags from the streets and use it to wear as a loin cloth? All of these resources are readily available to any one. What a pity that people approach the king for these gifts and beg the king to bless them with these items through the exercises of praising him!
2. Similar to the vaDavAmukhAgni (face of a mare) in the ocean, the jADharAgni in our stomachs grow and make us suffer from hunger and thirst. Even if we are subjected to the pangs of hunger and thirst, we will not approach any king for favors by singing about them with our fragrant speech reminding one of the fully blossomed Jasmine flowers.

3. We possess the supreme wealth of the dark hued Krishna seated as decoration to the chariot of Arjuna, as our wealth. This wealth is never exhausted from usage. Therefore, we do not need to wait at the front doors of these evil kings seeking sorrowfully wealth from them. Would not the wealth obtained from Lord Hari be used readily?
4. The wealth that we seek from the kings would be temporarily helpful to curb our hunger and quench the thirst. To earn this wealth and the favors, we have to make immense effort to get this wealth and create sorrow. Until he dies, he has to try to please the rich by praising them to accumulate wealth little by little. It is a pity that they spend their lives in these useless activities. Therefore, this type of wealth is useless. This wealth (dhanam) known as BhagavAn instructed Arjuna at the battle field brought him great auspiciousness. This wealth diminishes the jADharAgni. This dhanam protects only those who are affluent. In contrast, that dhanam lifted Govardhana Hill and protected the cows and the cowherds (GopAlakAs). Further, this wealth named BhagavAn protects the devAs and the VidvAns, who seek the protection. Hence, the dhanam known as BhagavAn is the best among the dhanams.

One can think that the wealth earned by one self or that which has been handed to a wealth seeker from his ancestors might make us ignore and insult the kings offering such dhanams. One can think that a poor person using unjavrutti for his life cannot afford to think of insulting the king's offer of help. This view is not correct.

5. We do not have anything that has been earned by us or gifted to us by our ancestors. We have only the dhanam that is bequeathed to us Brahmadevan. This cannot be stolen by anyone. It is at Hastigiri.

SvAmi DeSikan described this imperishable wealth through these five Slokams of Sri VairAgya Pancakam.

Rejecting Gold as worthless worm

SvAmi DeSikan's life supported by unjavrutti driven by his matchless VairAgyam became well known to all. A few well minded rich people felt sad that SvAmi had to practice unjavrutti for his jeevanam. They knew that SvAmi will not accept any dhanam. They worried about

finding a way to support him with material means. One of the concerned people placed in the unjavrutti vessel of SvAmi, rice mixed with some gold coins. SvAmi did not notice the gold coins during his unjavrutti activities. On reaching his home, SvAmi handed over the vessel containing the day's amudupaDi (unjavrutti) to his wife. She unloaded the content from the vessel on the floor for cleaning the rice for the daily Bhagavad ArAdhanam. She found the gold coins also. She was taken aback on seeing the gold coins. She ran to SvAmi's side and mentioned that there were some shiny objects along with the rice and asked SvAmi to come and look at these metallic objects. SvAmi looked at them and recognized that these are gold coins. He took a twig and separated them. He described them as worms and asked his wife to throw them away. Some DeSika bhaktAs observe that the Navaratnamalai and MummaNikkOvai prabandhams alone are the priceless ornaments for SvAmi DeSikan's Devi and rejected the gold coins.

The Gift of Gold to a Brahmachari

A few residents of Kanchi were jealous over SvAmi DeSikan's life as a supreme VairAgyasAli. They sent a Brahmachari to SvAmi DeSikan's tirumALikai (home). The Brahmachari told SvAmi that he wishes to marry and that he has no money to seek a bride. He said that no parent is willing to give their daughter as bride because of his the poverty. He observed further that some residents of Kanchi have suggested that SvAmi would give large amounts of money for the Brahmachari to get married. He earnestly appealed to SvAmi DeSikan to help him. On hearing this moving plea, SvAmi prayed to Perumdevi tAyAr and created Sri Stuti. During the recitation of the auspicious stotram, the rain of gold poured from the sky and the Brahmachari collected the gift from tAyAr. He could hardly lift this abundant present from the tAyAr and went his way. The jealous ones, who watched this scene were ashamed over their deed and lowered their heads in shame. When VidyAraNyar heard about this matter, he developed more affection for SvAmi DeSikan.

Sri Venkatanathan at Tiruvarangam

At one time, many scholars of adavita VedAntam came in a group to Srirangam and demanded that the scholars of Ramanuja siddhAntam should answer their questions. They threatened that if there is no response to their demand, the adhyayana utsavam should be stopped and the losers should join their advaita siddhAntam. SrutaprakASikAcharya (Sudarsana Bhattar) and other residents of

Srirangam were very old. He was engaged in Bhagavad Ramanuja siddhAntam at Perumal Koyil as per the niyamanam of his AcAryan, Nadadur Ammal. "para mata niraSanam" was the way suggested for sva-siddhAnta sthApanam. The residents thought that Sudarsana Bhattar as the most appropriate AcAryan to defend the Bhagavad Ramanuja siddhAntam against those clamoring for debates and win over the debate. As Bhattar was quite old, he thought that SvAmi DeSikan was the right AcAryan to respond to the challenge of the advaitins. Bhattar wrote a letter (SrImukham) requiting SvAmi DeSikan to come to Srirangam immediately, saying that it was the command of Vishvaksena, the commander-in-chief of Sri Ranganathan thus --

श्रीमच्छ्रीरङ्गनाथस्य विष्वक्सेनस्यशासनम् ।

तद्भक्तभक्तभक्तानां शिरोभूषणतांगतम् ॥

SrImad SriRanganAthasya vishvaksenasya SAsanam |

tadbhaktabhaktabhaktAnAm SirobhUshaNatAm gatam ||

Bhattar sent this SrImukham to SvAmi DeSikan at Kanchipuram. SvAmi read the SrImukham and took leave from Lord Varadarajan and left for Srirangam.

At Srirangam, after completing his nitya karmAnushThAnams (daily rituals) on the northern bank of Cauvery, went to Perumal sannidhi. The temple officials met SvAmi DeSikan with all the temple honors. Inside the temple, SvAmi DeSikan had the darSanam of Sri Ranganayaki and proceeded to SriRanganathan sannidhi going around (pradakshiNam) Chandra PushkaraNi. There, he had the sevA of Periya Perumal from His sacred feet to the Lord's crowned head following the way in which TiruppANAZhvAr performed his MangaLASAsanam of Lord Ranganathan. SvAmi received Perumal tIrtham and prasAdams. Outside the sannidhi in the big maNTapam, Sudarsana Bhattar and other vidvAns of Srirangam were present.

The visiting advaita scholars assembled there and started their debate. This debate went on for seven days. On the eighth day, SvAmi DeSikan won in the debate. The points of the everyday debate were noted down during the night by Veeravalli PerumALaiyyan, a Sishya of SvAmi DeSikan. At the end of the eighth day, the Sishya who wrote down everything showed to SvAmi DeSikan. SvAmi reviewed it and

approved. SvAmi DeSikan named this grantham as "SatadUshaNI". The advaitins acknowledged their defeat, prostrated before SvAmi DeSikan and left. Sri Ranganathan commanded SvAmi DeSikan to stay at Srirangam and continue with his ubhaya VedAnta grantha kAlakshepams.

Lord Ranganathan heard the Sri BhAshya pravacanams of SvAmi DeSikan and was very pleased. He gave the title of "VedAntAcAryar" to SvAmi DeSikan. SriRanganacchiyar honored SvAmi DeSikan with the title of "sarvatantra svatantrar". Sri Sudarsana Bhattar and others standing near SvAmi DeSikan were very happy with the honors conferred by the divya dampatis. As a recipient of these extraordinary honors and anugraham, SvAmi DeSikan continued his kaimkaryams at Srirangam gloriously.

The local citizens of Srirangam and other outsiders flocked to the siddhAnta pravacanams of SvAmi DeSikan and sought refuge at His sacred feet. During this time, SvAmi created the stotram of Sri Bhagavad dhyAna sopAnam on Lord of Srirangam, bhUstuti, and daSAvatAra stotram. On one Chittirai Arudra day, SvAmi created YatirAja saptati to celebrate AcArya Ramanuja. Thereafter, SvAmi followed the command of Udaiyavar to create many new granthams like tattvamukta KalApam, its commentary named sarvArthasiddhi, nyAyasiddhAnjanam, nyAyapariSuddhi, seSvara mImamsA, tattva TIKA, adhikaraNa sArAvali, tAtparyacandrikA as a commentary for gItA BhAshyam, ISAvAsya Upanishad bhAshyam, saccaritrarakshA, nyAsavimSati, Sri pAncarAtrarakshA, rahasyarakshA (a commentary on gadya trayam, catuSSloKI and stotra ratnam). The learned scholars like SrutaprakASikAcharyar honored SvAmi DeSikan with the title of "kavitArkika simham".

Serving as a mediator in the debate between Akshobhya Muni and VidyAraNyar

At Vijayanagaram, a debate was held between Akshobhya Muni, the scholar representing dvaita darSanam and VidyAraNyar, a sanyAsi representing advaita darSanam. Their arguements were sent to SvAmi DeSikan in the form of a letter requesting to determine as to who won. SvAmi DeSikan reviewed thoroughly the points of both of them and declared that Akshobhya Muni was the victor. SvAmi sent accordingly his decision in the form of a SloKam:

असिना तत्वमसिना परजीव प्रभेदिना ।।

विद्यारण्य महारण्यं अक्षोभ्यमुनिः अच्छिनत् ॥ ।

asinA tatvamasinA parajIva prabhedinA |

vidyAraNya mahAraNyaM akshobhyamuniH acchinat ||

The king was happy to know that SvAmi DeSikan was impartial in his review in spite of his being a childhood friend with VidyAraNyar. VidyAraNyar, the advaitin was angry and let SvAmi DeSikan know that he will be happy to review SatadUshaNI and show the defects in that. SvAmi DeSikan sent SatadUshaNI for review. VidyAraNyar reviewed it thoroughly and could not find any defect. The only comment of VidyAraNyar was that a letter च ca ("ca"kaRam) has been unnecessarily added and placed a dot to indicate its location. SvAmi DeSikan reviewed the comment of VidyAraNyar and sent his response in the form of a grantham with the title of "cakAra samarthanam". SvAmi DeSikan put another dot next to the one placed by VidyAraNyar and sent SatadUshaNI back. VidyAraNyar saw the response and declared that he had no power to defeat the VishNu ghaNTAvatArar and sarvatantra svantrar. From that day on, his devotion to SvAmi DeSikan was much more than earlier.

Victory over KrishNamiSrar

A scholar by the name of KrishNamiSrar jealous over SvAmi DeSikan being celebrated as sarvatantra svatantrar, KavitaRkika simham and VedantAcAryar, came to debate with SvAmi DeSikan. He was defeated by SvAmi in three days. After that KrishNamiSrar requested SvAmi DeSikan to look over his work, a nATakam (drama), "Praboda candrodayam". SvAmi reviewed it and created a nATakam entitled "sankalpa sUryodayam" and gave it to KrishNamiSrar to read. On reading this nATakam by SvAmi, he was elated. Sudarsana Bhattar and others were amazed about SvAmi DeSikan's creation of such a condemnatory grantham, "sankalpa sUryodayam after reviewing "Praboda candrodayam of KrishNamiSrar.

Victory over DiNDima Kavi

On knowing about the defeat of KrishNamiSrar, DiNDima Kavi, a renowned scholar, came to debate with SvAmi DeSikan. When he was

coming to Srirangam, he was proclaiming himself with Slokams as a great scholar, one who has defeated quite easily famous learned scholars. He also stated that he had heard of a lesser learned scholar who was no match to him. SvAmi DeSikan responded that one need not be afraid of the loud proclamations of DiNDima Kavi. On close examination, one cannot find even one aksharam. He was an ignoramus. His very name (DINDiman) itself reveals this. DiNDIram means the frothy foam of the ocean waves. What is inside DiNDIra? It collapses when one touches it and there is nothing inside it. There is not much of a difference between DINDiman and DiNDIram. He is an unlettered simpleton. SvAmi DeSikan sent a Slokam (meaning niraksharakushi) as his response to the invitation for the debate by DiNDiman. The debate took place and DiNDima Kavi was defeated soundly. Next, DiNDima Kavi requested SvAmi to read the kAvyam, "rAghAvAbhyudayam" that he had written. SvAmi read it and returned it with a kAvyam of his own with the name of "yAdavAbhudayam". DiNDima Kavi was totally astonished by the poetic genius of SvAmi DeSikan.

SvAmi's yAtrA to Southern divya deSams

SvAmi DeSikan traveled to southern divya deSams to perform MangaLASAsanams at Tirumalirumcholai, TirukkottiyUr and other divya deSams and then arrived at Srivilliputthur. There, he worshipped PeriyAzhvAr, RangamannAr and ANDAL and composed GodA stuti. From here, SvAmi traveled to AzhvAr Tirunagari and performed the MangaLASAsanam of SvAmi NammAzhvAr. After that, SvAmi returned back to Srirangam, took the permission of Sri Ranganathan to return to Perumal Koyil (Kanchipuram).

Vicory over a snake Charmer

One day, a snake charmer came to SvAmi. He was goaded by few jealous people to challenge SvAmi in the area of his mastery over mantrams. He said that SvAmi cannot call himself as a sarvatantra svatantrar unless and otherwise SvAmi defeats him in mantra SAstram. If SvAmi loses in this contest, he has to renounce the title. He made a lot of noises with utterances like that. SvAmi DeSikan was not interested to respond to the challenge with some one, who was not his equal. The disciples of SvAmi DeSikan however prayed to their AcAryan to defeat the arrogant snake charmer. SvAmi DeSikan drew now seven lines on the floor. The snake charmer sent a few snakes to cross those lines. They could not even cross the first line. Next the snake charmer sent a very poisonous snake to cross the lines.

That snake crossed with struggle two or three lines and not further more. The exasperated snake charmer sent finally a very poisonous snake named SankhapAlan. This snake crossed all the seven lines. At that time, SvAmi created Garuda daNDakam and recited it. Immediately, Garuda BhagavAn descended from the sky and lifted SankhapAlan in His beak and flew away. The snake charmer was grief stricken and begged SvAmi to forgive him and help with the retrieval of SankhapAlan, which was the basis for his livelihood. SvAmi DeSikan recited Garuda PancASat and prayed to Garuda BhagavAn to return SankhapAlan. That snake was retrieved and all the observers were delighted to see this incident.

The leelAs (sport) of Sri HayagrIvan during the yAtrA

SvAmi DeSikan wanted to spend some more time at Tiruvaheendrapuram. He started from Kanchipuram. When he approached Tirukkovalur, due to some inconveniences, he could not prepare prasAdams for his ArAdhana mUruti. SvAmi presented water to the Lord and partook it. That night, he lied down on the pyal of a VaiSyAn's (merchant) house. As he did not have any food whole day and was very tired due to the long travel, he slept soundly. During the night, a white horse began to eat the ground nut crop stored on the pyal by the owner of the house. The vaiSyAn heard the sound of the horse consuming his crop at night, came out of the house and tried to chase the horse away. The horse did not move. The merchant woke up SvAmi DeSikan and asked him to tie down his white horse. He complained that all his harvest has been eaten up by the horse. SvAmi DeSikan was surprised. He recognized that it was Lord HayagrIvan's sport. He asked the owner of the house to bring out some milk if there was any in the house. He brought the milk. SvAmi offered the milk to the Lord HayagrIvan and he took a little of it as Bhagavad PrasAdam. Immediately, the white horse disappeared from the scene. The owner of the house was very happy to have witnessed this scene and felt fortunate. He presented material for the worship of the Lord in the morning and was very happy.

Construction of a Well

SvAmi DeSikan arrived at Tiruvaheendrapuram via Tirukkovalur. There, he was teaching VedAnta granthams for his SishyAs. Meanwhile, few locals got jealous over his title of sarvatantra svatantrar (conferred by SriranganAyaki on SvAmi DeSikan). They incited a stone mason to challenge SvAmi to build a well. He said that SvAmi can hold on to his title of sarvatantra svatantrar, if he could

complete the construction of the well so as to prove that he deserves the title. SvAmi decided to build a well for Lord HayagrIvan. He used the bricks given by the stone mason and completed the construction of this well. After that challenge, SvAmi visited Veeranarayanapuram, Tiruvaali and other places to offer his mangaLASAsanams to Nathamunigal and Tirumangai AzhvAr.

Creation of sacred Rahasya granthams

Some pious people with a limited j~nAnam wanted to improve their knowledge about VaishNavaite traditions and doctrines. They prayed to SvAmi DeSikan to bless them with the esoteric meanings of the mantrams for their spiritual advancement. Our KavitaRkika simha SvAmi agreed to do so. For attaining the supreme goals of life, there should be awareness about the means (upAyam) to achieve them. For accessing the upAyam, one should be aware of the fundamental tattvams (doctrines). For the generation of knowledge about tattvams, one needs an authentic AcAryan. That teacher (Guru) should have sampradAya Suddhi (depth of knowledge about our authentic traditions). Having these qualifying factors in mind for a blessed AcAryan, SvAmi created first the rahasya grantham of sampradAya pariSuddhi. A rahasya grantham has to be learnt in privacy from the AcAryan on a one to one basis by the Sishya. These were followed by other rahasya granthams like --

- | | |
|------------------------|---|
| 1. tattvapadavi | 7. tattavaratnAvaLI |
| 2. rahasyapadavi | 8. tattvaratnAvaLI pratipAtyArtha sangraham |
| 3. tattva navanItam | 9. rahasya ratnAvaLI |
| 4. rahasya navanItam | 10. rahasyaratnAvAll hrudayam |
| 5. tattvamAtruka | 11. tattvatraya cuLakam |
| 6. rahasya mAtruka | 12. sArasankshepam |
| 13. sArasAram | 18. pradAnaSatakam |
| 14. abhayapradAnasAram | 19. upakArasangraham |
| 15. tattvaSikhAmaNi | 20. sArasangraham |
| 16. rahasyaSikhAmaNi | 21. paramapadasopAnam |
| 17. anjalivaibhavam | |

and other granthams and taught these to aspiring sAdakAs.

The first Sishya to seek the protection of SvAmi DeSikan's sacred feet was Veeravalli Perumalaiyyan. He was disenchanted with worldly desires and wanted to enter in to sanyAsASramam. SvAmi DeSikan helped him to enter in to sanyAsASramam and gave him the ASrama

tirunAmam of PeraruLaLa jIyar. When Veeravalli Krishnamacharyar entered in to sanyAsASramam, he was named VeNNAik kUtta jIyar. KOmANDUrappan was named PrAbhAakara jIyar by SvAmi DeSikan

Sri Pillailokacharyar noting the exceptional way in which SvAmi DeSikan was imparting j~nAnam, was delighted and undertook kAlashepams on Sri BhAshyam and other granthams from SvAmi DeSikan. At that time, Sri Pillailokacharyar noting the glories and greatness of the granthams SvAmi DeSikan, presented a taniyan,

சீரொன்று தூப்புல் திருவேங்கடமுடையான்
பாரொன்றச் சொன்ன பழமொழியுள் - ஓரொன்று
தானே அமையாதோ தாரணியில் வாழ்வார்க்கு
வானேறப் போமளவும் வாழ்வு.

cIronRu tUppul tiruvenkaTamuDaiyAn
pAronRac conna pazhamozhiyuL - OronRu
tAnE amaiyAtO tAraNiyil vAzhvArkku
vAnERap pOmaLavum vAzhvu.

This pAsuram is now recited as the taniyan for rahasya grantha kAlakshepam.

SvAmi's Atma guNams (noble attributes)

Few jealous ones invited SvAmi DeSikan for a debate, when they saw Sri Pillailokacharyar performing kAlakshepam under SvAmi DeSikan. The invitation for debate was rejected by SvAmi DeSikan since he had the principle of not debating SishyAs, who have studied SriBhAshyam under sadAcAryAs. The jealous ones interpreted the rejection of their invitation to mean that SvAmi DeSikan cannot win over these challengers and that they have won. They hung a row of old sandals (pAdarakshAs) at the entrance door of SvAmi's house. When SvAmi DeSikan came out by chance, saw these hanging sandals and he responded with a Slokam:

कर्मावलम्बकाः केचित्केचित्ज्ञानावलम्बकाः ।

वयंतु हरिदासानां पादरक्षावलम्बकाः ॥

karmAvalambakAH kecit kecit j~nAnAvalambakAH |
 vayam tu haridAsAnAm pAdarakshAvalambakAH ||

SvAmi said here, "A few observe karma yoga. A few others practice j~nAna yoga. As for ourselves, we seek the pAdarakshAs of Vishnu Bhakta". The jealous ones learnt about the noble Atma guNams of SvAmi DeSikan and sought his pardon for their misconduct.

The SrAddham for his Father, AnantasUri

One day, the SrAddham day for SvAmi's father, Sri AnantasUri arrived. Earlier, SvAmi requested (nimantraNa) three persons for taking part in the Pitru karmAs. A few jealous ones bribed the three chosen by SvAmi DeSikan earlier and persuaded them to withdraw from serving the official roles in the SrAddham ceremony. The three were asked to inform SvAmi DeSikan about their inability to participate. But they refused to cooperate. The said jealous persons got angry. They sprinkled some powder on their heads. That caused to them disturbance of mind (buddhibramam). The three SvAmis ate food before the commencement of the SrAddham and thus they got disqualified themselves. The mischief mongers used black magic to create some disabling fevers to them. These three SvAmis because of the pressure from the group gave some excuses for not being able to come. The jealous ones were enjoying the troubles they caused. In spite of searching for other nimantraNa SvAmis, and as time passed, SvAmi Desikan could not find any other SvAmis (for the nimantraNam). So in order to protect the SrAddham at the proper time, SvAmi DeSikan took bath, performed ArAdhanam and began the SrAddham. He completed the appropriate homAs and invoked deva, Pitru and VishNu devatAs in the kUrcams (dharbhams) and carried on the SrAddham. annam and bhakshyams (eatable items) were served on the plantain leaves while VishNu sUktams were recited at the end. All the food served had been eaten fully. The sound of "sakalam sampUrNam" was heard. After getting up from their seats (udvAsanam), the three SvAmis took tAmbUlams and walked in front of the observers outside. SvAmi DeSikan did the piNDa dAnam and completed the SrAddham. When SvAmi DeSikan came out, the jealous ones who tried to sabotage the SrAddham inquired as to who are the three SvAmis that officiated in the SrAddham. SvAmi answered that the Lords of Srirangam (Ranganathan), Tirumala (SrinivAsan) and Perumal koyil (Varadarajan) officiated in the SrAddham. The mischief makers being afraid sought SvAmi DeSikan's pardon.

Distribution of Pongal on ekAdaSI day

On an ekAdaSI day, SvAmi DeSikan was in the sannidhi of Sri Ranganathan. The arcakA under the goading of a few jealous ones presented VeN pongal prasAdam to SvAmi DeSikan, saying that it is the command of Lord Ranganathan to partake the prasAdam. SvAmi was confused, received the prasAdam and asked the Lord, "Oh Lord! You have stated in VishNu dharmottaram that Srutis and smrtis are Your commands. One has to follow them thoroughly. One who does not observe these commands are my drohis (enemies). You stated that even if such a person is my bhakta, he is not a VaishNava. Prabho! Ranganatha! How come You have ordered aDiyEn to partake mudgAnnam (annam/Pongal made with unbroken rice) on an ekAdaSI day?" Lord of the Srirangam temple through another priest said that He did not order so. The miscreant priest who was tempted through bribery asked for the pardon of SvAmi DeSikan.

The Creation of pAduA sahasra kAvyam

A skilled poet challenged SvAmi Desikan in front of Sri Ranganathan, saying that the title of Kavisimham from the Lord can only be appropriate for a poet, who can compose one thousand (1,000) Slokams in a single night. He stated that he will create a stuti with thousand Slokams on the lotus feet of the Lord. SvAmi Desikan agreed to create thousand Slokams in praise of the pAdukAs of Lord Ranganathan. SvAmi Desikan completed pAduka sahasram in the night in one yAmam. He woke up next morning and completed the daily ritulas. After that, he went to the temple and presented the pAduka sahasram to the Lord. After that, he went to the Temple and presented the pAduka sahasram to the Lord. The poet who had challenged SvAmi could not compose more than three hundred Sloakms in one yAmam. He stood in front of Sri Ranganathan with his head bent in shame. At that time, SvAmi observed:

सूते सूकरयुवतिः सुतशतमपि अत्यन्तदुर्भगं झडिति।

करिणी चिराय सूते सकलमहीपाललालितं कलभम्॥

sUte sUkarayuvati: sutaSatamapi atyantadurbhagam

jhaDiti |

kariNI cirAya sUtE sakalamahIpAla-lAlitam kalabham ||

The pig gives birth to hundreds of ugly young calves. The elephant gives birth to a calf once in twelve years and the kings fondle (IAIitam) it lovingly.

SvAmi's intent here was to indicate that those who follow the Bhagavad Ramanuja siddhAntam should not lower themselves by the display of jealousy. SvAmi observed further:

ApAdacUDam anapAyini darSane asmin
 ASAsanlyamparam na vipakshahetoH: |
 ApAda SAntimadurAn punarasmadhlyAn
 anyonya vairajananI vijahAtvasUyA ||

Ramanuja darSanam is blemishless from the foot to head. There are no reconciliations needed to defeat contending Paramata vAdis. What needed to be stated have already been stated. There is hence nothing that remains to be brought out anew. May all the pangs of jealousy between us be removed from us, who cultivate tranquility and peace of mind!

SvAmi Desikan went about creating many more granthams.

Following the command of SvAmi NammAzhvAr, tUppul KulamaNi created dramiDopanishad sAram, dramiDopanishad tAtparya ratnAvaLi, nigamaparimaLam et al. He wrote commentaries for amalanAdipirAn named, "munivAhana bhogam" and for KaNNinuN ciRuttAmpu, named "madhurakavi hrdayam". He also blessed us with additional granthams like tirumantira curukku, dvaya curukku, carama Sloka curukku, gitArtha sangraha curukku and AhAra niyamam etc.

Upadesam for MadhavAtmajan

The Vaibhavam of SvAmi DeSikan engaged in grantha kAlakshEpams, creation of new granthams, leading his life as the foremost among ParamaikAntis, the holder of Birudus (honorifics) as sarvatantra svatantrar and KavitarKika simham spread over in the Northern parts of the country as well. Saravaj~na Singappa Naayakan, the son of the king, Madhavan was deeply devoted to SvAmi Desikan. Singappa Naayakan sent a few Sri VaishNavAs to Srirangam to bless him with some sadupadeSams (good counsel) to lead a pious life. The compassionate SvAmi agreed to help and wrote a series of instructions in the form of sandeSams (messages) and sent to him. This sandeSam

is known as "tattva sandesam" and is an elaboration of Alavandar's and Ramanuja's words, "svAdhIna trividha cetanAcetana svarUpa sthiti pravrtti bhedam". At the end of tattva sandeSam, SvAmi says this passage as upadesam on hitam:

सत्त्वस्तान् निभृतं प्रसादय सतां वृत्तिं व्यवस्थापय
 त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान् भावय।
 नित्ये शेषिणि निक्षिपन् निजभरं सर्वसहे श्रीसखे
 धर्मं धारय चातकस्य कुशलीन् धारादरैकान्तिनः ॥

sattvastAn nibhrtam prasAdaya
 satAm vrttim vyavasthApaya
 trasya brahmaavidAgasaH
 trNamiva traivargikAn bhAvaya |
 nitye SeshiNi nikshipan nijabharam
 sarvamsahe Srlsakhe
 dharmam dhAraya cAtakasya
 kuSalIn dArAdaraikAntinaH ||

Thus, SvAmi DeSikan completed the hitopadeSam about the means for a good life.

In addition to tattva sandeSam, SvAmi sent and blessed Madhavan with rahasya sandesam, rahasya sandeSa vivaraNam and subhAshitanIvi. He received the Srlmukhams from SvAmi with great reverence and took it to his palace. He studied them and following the command of the AcAryan performed SaraNAgati and lived with unchanging devotion for the lotus feet of SvAmi DeSikan.

avatAram of Son

SvAmi DeSikan had no offspring (child) for many years. With the anugraham of Lord Varadarajan, a male child was born to SvAmi during a NaLa year, AvaNi month, when RohiNi nakshatram was in ascendance. SvAmi performed the jAta karma rites for the child and chose the name of Varadan for his son. All the sacred rites such as

aksharAbhyAsam, mantropadesam, Saastra studies etc., were performed by SvAmi DeSikan himself. The child was a genius and did not need to be taught twice. He absorbed the essence of what he was taught and looked beautiful. In Vibhava samvatsaram, SvAmi blessed the child with Sri BhAshya upadeSam. At that time, Kumara Varadacharyar presented his father cum AcAryan with a taniyan --

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेशरी।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि॥

SrImAn venkaTanAthAryaH kavitArkika keSarI |

vedAntAchAryavaryo me sannidhattAm sadA hrdi ||

Those who were near SvAmi DeSikan at this time like Sudarasana Bhattar (Sri SrutaprakASikachAryar) were happy to listen to this beautiful taniyan and suggested that this taniyan should always be recited before grantha kAlakshepams. Until this time, the taniyan composed by the pradAna Sishya, Veeravalli Perumalaiyyan (PeraruLAla jIyar) was used to be recited before the commencement of the kAlakshepams.

namaH padamidam bhUyAt tasmai venkaTasUraye

yadvAgamrtasekena sanjIvitamidam jagat |

bhagavantamivAnantakalyANaguNasAgaram

vedAntadeSikam naumi venkaTeSagurUttamam ||

Just as the elderly scholars like KoorattAzhvAn and others showed their bhakti to TirukkurukaippirAn PiLLAn as the successor for AcArya Ramanuja, senior SishyAs of SvAmi Desikan displayed deep bhakti towards the dear son of SvAmi Desikan, Kumara Varadacharyar.

Arrival at Satyamangalam

One day, a reputed AcAryan (AcArya Purushar), Kantadai Lakshmanacharyar was traveling in a palanquin carried by his SishyAs through the street, where SvAmi DeSikan resided. SvAmi sitting on the pyal at the front portion of the house was so engrossed in looking at a grantham intensely focused on the anubhavam, did not notice as to what is happening in the street. One of the SishyAs of Kantadai

SvAmi came running to the pyal, where SvAmi was sitting. He asked SvAmi DeSikan as to whether he did not notice the AcAryan passing through in front of his house on a palanquin. The angry Sishya pulled SvAmi by his feet and pushed SvAmi down to the floor. SvAmi got up with difficulty and went to Kantadai SvAmi, paid his respects and requested the AcAryan to forgive him for his lack of attention. Then, SvAmi DeSikan went back to the inside of the house. On that same day, SvAmi DeSikan left Srirangam with his family and disciples for Tirunarayanapuram. SvAmi on the way arrived at Satyamangalam, situated on the banks of Cauveri River. He stayed at the Varadaraja temple there and was teaching his SishyAs.

tIrtha PiLLai

Back at Srirangam, Lakshmanacharyar was not aware of the troubles caused by his SishyAs to SvAmi DeSikan, which led him to the abrupt journey to Satyamangalam. Patches of skin all over the body of Kantadai AcAryan turned in to different color (vaivarNyam), causing much discomfort. He became very weak. He also had no children. His wife was worried about the impending untimely death of her husband from this fierce disease. She asked her husband whether he was aware of any apacAram committed to any BhAgavata which would have led to the suffering from this disease. Kantadai SvAmi replied that he was not consciously aware of any wrong doing. His wife wondered whether any of her husband's SishyAs might have committed any misdeed and the fruits of such apacAram would have caused the sufferings. She thought that since the SishyA's sins extend to the AcAryan as well according to the saying, "Sishya pApam gurorapi". She inquired the SishyAs about any bhAgavata apacAram committed by any one of them. One of the SishyAs said that he pushed SvAmi DeSikan to the floor from the pyal as SvAmi DeSikan while reading some grantham, did not get up when our AcAryan was passing through the street. According to them this led to SvAmi DeSikan's abrupt departure from Srirangam.

On hearing this, Kantadai AcAryan and his wife fainted. After some time, they recovered. He told angrily to the Sishya that the name "pIDakaran" (causing of trouble/pain) to him was very appropriate. Kantadai SvAmi decided to seek the pardon of SvAmi DeSikan. He and his wife left Srirangam. They arrived at Satyamangalam. They prostrated before SvAmi DeSikan. SvAmi DeSikan asked about Kantadai SvAmi about purpose of the visit to Satyamangalam and the reason for the discoloration of the skin on the body of the AcAryan. Kantadai AcAryan explained that the apacAram committed by his

SishyAs to SvAmi DeSikan led to this disease. He sought the pardon of SvAmi DeSikan. They declared their intention to partake the SrlpAda tIrtham SvAmi DeSikan for a year. Every day, the couple had the SrlpAda tIrtham. The skin discoloration disappeared and the disease got cured. During this time, Lakshmanacharyar's wife became pregnant and a male child was born to them. The couple returned for Srirangam after requesting SvAmi DeSikan to return to Srirangam in a year's time. The child was named as "tIrtha PiLLai because he was born of the glories of SvAmi DeSikan's SrlpAda tIrtham, which also cured Lakshmanacharyar's disease. The child was also given another name as AyiAzhvAn PiLLai.

Brahmatantra Svatantra jIyar

While he was residing in Satyamangalam, SvAmi DeSikan had a longing to perform the MangaLaSAsanam of Sri Ranganathan. He left his wife and son at Satyamangalam and went to Srirangam with PeraruLALa jIyar and other SishyAs. At Srirangam, he had the darSana saubhAgyam of Sri Ranganathan to his heart's content. The sorrows from his long separation from the Lord of Srirangam got reduced. While at Srirangam, a reputed VidvAn came to SvAmi's side and expressed his desire to have a debate on the meanings of VedAnta mantrams. SvAmi asked PeraruLala jIyar to represent him at that debate. The jIyar took part in the debate and defeated the visiting scholar in three days with the help of SatadUshaNI and other granthams. The jIyar returned to his AcAryan's sannidhi and briefed him the way by which he conducted that debate. SvAmi DeSikan was very pleased and called his Sishya as "brahmatantra svatantrar". From then on, PeraruLALa jIyar was called as "brahmatantra svatantrar". Sudarsana Bhattar and others were very happy about the honor to the jIyar.

At this time, the troubles caused by the invading army of Muslims were significant at Srirangam. The Temple officials constructed a stone wall before the mUlavar and placed a replica of the utsava mUrthi before the stone wall. They carried away the original utsava mUrthi with His two PirATTis to Tirumala. At Srirangam, the army of the invaders caused a lot of trouble to the VaishNavAs there. Now, Sudarsana Bhattar gave the grantham of SrutaprakASikA and requested SvAmi DeSikan to examine it critically and then expand its outreach through kAlakshepams. Bhattar explained that it was indeed the wish of his AcAryan, Nadadur Ammal. Besides SrutaprakASikA, Bhattar handed over his sons to the care of SvAmi DeSikan for protection. Bhattar followed the ghoshThI carrying the utsava mUrthi out of Srirangam.

The Muslim soldiers killed Bhattar. SvAmi DeSikan hid the grantham in the earth and he lay down in the middle of the heap of corpses. After sun set, SvAmi took out the hidden grantham and walked with the sons of Bhattar to Satyamangalam through the forest. SvAmi's heart was full of grief over the loss of Bhattar. PeraruLALa jlyar who got separated from DeSikan's party met him again unexpectedly and got reunited. SvAmi DeSikan continued with his lessons on SrutaprakASika. SvAmi DeSikan conducted the sacred thread ceremonies for the children of Bhattar and initiated them in to the tradition of grantha kAlakshepams.

Arrival at Tirunarayanapuram

Later on one day, SvAmi DeSikan visited Tirunarayanapuram with his family and SishyAs. There, he performed the MangaLASAsanams of Selva PiLLai, Yadugiri NacchiAr and BhAshyakArar and felt very happy. Here, TirunarAyanan decreed through the arcaka mukham that his son, Kumara Varadacharyar should succeed SvAmi DeSikan in spreading Bhagavad Ramanuja siddhAntam. SvAmi DeSikan was very happy to hear the Lord's command. He stayed at Tirunarayanapuram for a few days.

avatAram of taniyan "rAmAnuja dayA pAtram"

Kumara Varadacharyar started with Bhagavad Vishaya kAlakshepam at Tirunarayanapuram. SvAmi DeSikan inquired Brahmatantra svatantra jlyar about starting of Bhagavad Vishaya kAlakshepam. Jlyar replied, that the special anugraham of Tirunarayanan and EmperumAnAr are with Kumara Varadacharyar and therefore he would like to perform Bhagavad Vishaya kAlakshepam under Kumara Varadacharyar and consider him as his AcAryan for the Bhagavad Vishaya kAlakshepam instead of relating to him as a satIrthya (classmate) in that kAlakshepa ghoshThI. The jlyar requested the permission of SvAmi DeSikan for this decision. SvAmi DeSikan granted his permission. VeNNai Kootta jlyar also wished to join this ghoshThI. The series of kAlakshepams started on an AvaNi Hastam day of bahudhAnyA samvatsaram. At that time, the taniyan of "SrImallakshmaNa yogIndra" was presented to Kumara varadacharyar by Brahmatantra svatantrar. Next, the jlyar presented the taniyan of "rAmAnuja dayA pAtram" for SvAmi DeSikan and then recited Guru paramparA for kAlakshepams on Bhagavad Vishayam. The series started in the presence of SvAmi DeSikan.

When SvAmi DeSikan heard this, he observed that the taniyan "SrImAn venkaTanAthArya" describes his (SvAmi DeSikan's) vaibhavam. The taniyan of "rAmAnuja dayA pAtram" speaks about the vaibhavam of the sadAcArya kaTAksham that we have been blessed with. SvAmi DeSikan was very happy over these taniyans. He recommended the recitation of the taniyan of "SrImAn venkaTanAthArya" at the beginning of Sri BhAshya kAlakshepam and the taniyan of "rAmAnuja dayA pAtram" before Bhagavad Vishaya kAlakshepam. This tradition continues even today. SvAmi created a Slokam in praise of Tirunarayanan, starting with, "nava nava bahu bhogAm". After the MangaLASAsanam of Tirunarayanan, SvAmi took leave of the Lord and returned to Satyamangalam.

Out of the sorrow of being separated from the Lord Ranganathan and intense desire for the Lord to return to Srirangam as before and enjoy His utsavams and blemishless tiruvArAdhanams, SvAmi DeSikan created a stuti, "abhIti stavam" and performed Prapatti to Lord, Sri Ranganathan.

Lord Ranganathan pleased with this, decided to return to Srirangam. At this time, GoppaNaryan, the local chieftain of Chenji brought Sri Ranganathan from Tirumala. For some time, he was doing kaimkaryam and worshipping the Lord there. He then returned the Lord to Srirangam. The utsavams at Srirangam continued as before. When SvAmi DeSikan heard about it, his eyes shed happy tears. SvAmi returned now to Srirangam with his family and SishyAs. He received tIrtha prasAdams at the Lord's sannidhi. SvAmi lived permanently at Srirangam, performing MangaLASAsanam of Sri Ranganathan, praising the Lord to live until the end of kAla tattvam/ones's time with great aiSvaryam and free from any deficiencies ("இனிக் கால தத்துவம் உள்ளவரையில் ஒரு குறையுமென்றிக்கே பெரும் செல்வத்தோடு வாழ்ந்திடுக வாழ்ந்திடுக" -inikkAla tattvam uLLAvaraiyil oru kuRaiymenRikke perum selvattODu vAzhintiDuga vAzhintiDuga).

During this time, a VaishNava from Tillai tirucciitrakoodam (Chidambaram) visited SvAmi DeSikan. He told SvAmi that the deekshitaras of Tillai were fighting with each other and if the kings were favorable, Lord Govindarajan could be consecrated again. SvAmi informed this news to GoppaNaryan of Chenji. GoppaNaryan consecrated Lord Govindarajan as before. SvAmi performed MangaLASAsanam for Lord Govindarajan at Tillai and bid farewell to GoppaNaryan. Thereafter, SvAmi DeSikan returned to Srirangam.

Then, Tirumalai Srinivasacharyar came from Perumal Koyil (Kanchipuram) and performed VedAnta kAlakshepam under the sacred feet of SvAmi DeSikan.

Subsequent to the consecration of Lord Govindarajan at Tillai, the Saivites of Tillai were very angry at SvAmi DeSikan. They thought of suppression of speech faculty (Vagbandhanam) for SvAmi DeSikan and make him suffer. They came to Srirangam and got the administrators of Periya Koyil under their influence. They stopped the conductance of the adhyayana utsavam. Using mantrams with dushTa devatAs in command, they suppressed the speaking power of SvAmi DeSikan. SvAmi understood that black magic was used by the Saivites. He recited mentally dvaya mantiram followed by "SrImate rAmAnujAya namaH". He regained control of the faculty of speech and began the debate with them. SvAmi DeSikan with his limitless mantra Sakti, made them unable to speak. Later, the Saivites fell at SvAmi's feet and sought SvAmi's refuge and protection. SvAmi drove away the harm causing lowly mantrams from them. Thereafter, the adhyayana utsavam continued.

SvAmi DeSikan now composed SrImad Rahasya traya sAram, which teaches us the means to gain moksham, the supreme goal of one's life through the performance of SaraNAGati in the prescribed manner. The esoteric granthams of "sAradIpam" and "Virodha parihAram" followed.

SvAmi DeSikan blessed us with Prabandha sAram that describes the day of incarnation of the AzhvArs, their place of birth and the month. He stayed at Srirangam as the most eminent protector of SrImad Bhagavad Ramanuja siddhAntam.

There are twelve SishyAs who sought the protection of SvAmi DeSikan's sacred feet and became leading defenders of the VaishNava siddhAntam and became dear to him. They are:

1. Kumara Varadacharyar
2. Brahamatantra svatantra jIyar
3. VeNNeykootta jIyar
4. KunchappUr Ramanuja jIyar
5. PrabhAkara jIyar
6. Kantadai EmpAr

7. Tirumalai SrInivasacharyar
8. Tirumalai NallAn
9. tIrthappiLLai
10. KiDAmbippiLLai
11. KomANDur PiLLai
12. tUppul appai

Victory over the Sculptor

A sculptor belonging to a mAya matam, being angry at SvAmi DeSikan defeating the tenets of his darSanam through granthams like SatadUshaNI et al, came to SvAmi. He challenged SvAmi DeSikan in a contest telling, "SvAmi, you being a "sarvatantra svantarar" and if you also know Silpa SAstram, you have to sculpt a vigraham closely resembling you". SvAmi accepted the challenge. During the night, Sri Ranganathan appeared in SvAmi's dream and commanded him to make an arcA vigraham with j~nAna mudrA on the right and a Srl koSam on the left hand. SvAmi completed the task given by the Lord. The master sculptor saw the vigraham created by SvAmi and his happiness and confidence were diminished. SvAmi asked the sculptor to create a base (piTham for the vigraham. The sculptor created an appropriate piTham and presented it to SvAmi. At that time, the sculptor noticed a defect on one of the cheeks of the vigraham. He decided to remove it with his chisel. Immediately, blood began to gush out from the physical body of SvAmi DeSikan. The sculptor was frightened now and admitted his ignorance about the fine points of Silpa SAstram. SvAmi consoled him and there after created a grantham named "SilpArthasAram". At that time, SvAmi was one hundred years old.

avatAra samApanam (Conclusion of Svami's incarnation)

On the Saumya samvatsaram, Krittika month, PaurNami day, SvAmi DeSikan gave to Kumara Varadacharyar his ArAdhana mUrTi, PeraruLAlAn and sudarSana pAncajanyams that he received from AppuLLAr. SvAmi gave Srl HayagrIva mUrTi to Brahmatantra svantara jIyar for ArAdhanam. SvAmi DeSikan placed now his holy head on the lap of Kumara Varadacharyar and his holy feet on the lap of Brahmatantra svatantra jIyar. This was at SvAmi DeSikan's home in Vadakku Tiruveedhi opposite the sannidhi of Srl Ranganayaki tAyAr.

SvAmi DeSikan meditated on the sacred feet of his AcAryan AppuLLAr and ascended to Paramapadam.

Kumara varadacharyar and the other SishyAs were very sad. Kumara Varadacharyar consoling himself got up and created a Slokam:

कवितार्किकसिंहाय कल्याणगुणशालिने । ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkka simhAya kalyANa guNaSAline |

SrImate venkaTeSAya vedAnta gurave namaH ||

Kumara varadacharyar paid his daNDavat praNAMams to the mortal remains (carama tirumEni) of SvAmi DeSikan. After that, he completed all the final rites for his father cum AcAryan.

After the conclusion of the final rites for SvAmi DeSikan on the command of SriranganacchiAr, KumAra VaradAcharyar consecrated a Vighram of SvAmi DeSikan in a sannidhi opposite Her and was performing ArAdhanam for that arcA mUrthi. He conducted kAlakshepams for his SishyAs and lived at Srirangam.

(Note by aDiyEn Sadagopan: After several years, on the niyamaman of Sri Ranganayaki tAyAr, Sri Adi vaN SaThakopa jIyar renovated the sannidhi of SvAmi DeSikan. This kaimkaryam of the jIyar was also mentioned under the vaibhavam of the jIyar. This sannidhi of SvAmi DeSikan is under the AdhInam/administartion of Sri maTham). This arcA is different from the arcA sculpted by SvAmi DeSikan himself. This was later moved from SvAmi DeSikan's tirumAligai to Thiruvaheendrapuram and was consecrated by his tirukkumArar in the sannidhi of Sri Devanathan and received AradhAnams there).

Sri Kumara Varadacharyar
&
Sri BrahmatantrasvatAntra SvAmi

श्रावणे मासि रोहिण्यां जातं वेङ्कटदेशिकात्।

विश्वामित्रान्वयाब्धीन्दुं वरदार्यमहं भजे ॥

SrAvaNe mAsi rohiNyAm jAtam venkaTadeSikAt |
viSvAmitrAnvayAbdhIndum varadAryamaham bhaje ||

SvAmi DeSikan's tirukkumArar Sri Kumara Varadacharyar popularly knowa as Sri NayinArAchAryar was born with the divine blessings of DevAdirAja Perumal of Kanchipuram. As said by the vAkyams "pituHSatAguNam putraH", he had all the guNams like his father, SvAmi DeSikan. He was a scholar of par excellence. He was giving discourses on the sampradAya granthams at Srirangam along with Sri BrahmatantrasvatAntra SvAmi. After his father attained Paramapadam, he stayed in Srirangam for a year. He concluded all the year long rituals for his revered father. Then he started on sancAram along with BrahmatantrasvatAntra SvAmi to perform MangaLASAsanam of several divya deSa EmperumAns and to win over the debates with scholars of other religious belief and establish ViSishTAdvaita sampradAyam.

He went on sancAram to Tirupperai and other divya deSams in southern part. After the MangaLASAsanams of the EmperumAns in these divya deSams, he arrived at TanjaimAmaNi Koyil. He won over scholars of other religious faith and was propagating ViSishTAdvaita siddhAntam. The Chieftains of the territories nearby extended all courtesies and paid their obeisance to him. Both the SvAmis stayed at TanjaimAmaNi koyil for a few days. At that time, one Sri VaishNava in that place attained Paramapadam. The twelve days ceremonies were conducted. One of the relatives of the Sri VaishNava who attained Paramapadam came to the place where Sri NayinArAchAryar and Sri BrahmatantrasvatAntra SvAmi were camping and prostrated before them. He asked them, "Since nAIyira divya prabandhams are not to be recited during anadhyayana kAlam which comes after tirukkArtikai, what Sri sUktis are supposed to be recited during this period?" Both of them discussed over this and directed him to recite during anadhyayana period, the taniyans of nAIyira divya Prabandhams and DeSika Prabandhams.

At the sannidhi of Neelamegha Perumal, taniyans of nAIyira divya Prabandhams, irAmAnuca nooRRAndati, SvAmi Desikan's amrutaranjani, PrabandhasAram etc., and PiLLaiyandAti composed by NayinArAchAryar were recited. Both the SvAmis directed the SishyAs and others to recite as per the direction of EmperumAnAr, nAIyira divya Prabandhams and then DeSika Prabandhams after anadhyayana kAlam, i.e., in adhyayana period also.

The arcA vighrams of AzhvAr, EmperumAnAr and SvAmi DeSikan were consecrated by them at the sannidhi of Neelamegha Perumal. The arcA of SvAmi DeSikan was also consecrated in the same alamkArAsanam (eka simhAsanam) as of that EmperumAnAr.

From TanjaimAmaNi koyil they both went to Tirukottiyur, TirumAlirumcholai, Srivilliputtur, AzhwAr Tirunagari et al and had MangaLASAsanam of these divya deSa EmperumAns. Then they went to Kerala deSam (malai nADU) and worshipped the EmperumAns there. The local kings extended honours to them. Some disgruntled persons who were practitioners of black magic could not bear to witness the honours being extended to the two SvAmis. They invoked black magic on the tirumaDaipaLLi kaimkaryaparars (kitchen area paricArakars/cooks) of NayinArAchAryar SvAmi. The kaimkaryaparars felt like carrying big boulders of rock on their heads. NayinArAchAryar noticing this invoked a mahA mantram to send two coconuts to those magicians. SvAmi kept a small blade of grass on his head. This made the magicians to feel as if big boulders of rock pressing on their heads. The coconuts also started beating them. The magicians were terrified and prostrated at the feet of NayinArAchAryar and pleaded for forgiveness. SvAmi pardoned them and let them go off.

Then both the SvAmis started on their yAtrA to Tirunarayanapuram. They did their MangaLASAsanam of Yadugiri Nacchiyar and Tirunarayanan. From there, they proceeded to offer their MangaLASAsanam to EmperumAnAr who had showered abundant grace on them. They stayed at Tirunarayanapuram for a few days. There, they consecrated the arcA of SvAmi DeSikan. From there, they went back to Srirangam.

At Srirangam, on the auspicious Panguni Uttiram sErti sEvA day when the divya dampatis were together in eka simhAsanam, they recited the pASurams "என்னது யான் செய்கின்றேன் ennatu yAn ceykinREN" and "நின்னருளாம் கதியின்றி மற்றோன்றில்லேன் ninnaRuLAm gatiyinRi

maRRonRillEn". Then, on the divine direction of Sriranganathan they recited DeSika Parabandham.

On one occasion, both the SvAmis started on their travel for the divya deSams in the northern part. They reached Tiruvaheendrapuram where they offered MangaLASAsanam of Senkamala Nacchiyar and DevanaAthana. Then they went to aushadagiri (hill) where Periya tiruvaDis (GarudAzhvAr) and Sri Hayagreevar showered their blessings on SvAmi DeSikan. There they consecrated the arcA of Sri Hayagreevar.

From Tiruvaheendrapuram, they reached Perumal Koyil (Kanchipuram). Both the SvAmis built a sannidhi for SvAmi DeSikan at Tiruttanka, the avatAra sthalam of SvAmi DeSikan and there consecrated the divya mangala vigraham of SvAmi DeSikan. When these two MahAns were camping in Kanchipuram, the VaikAsi festival of Sri Devadirajan was going on. Some persons of other religious faith prevented the recital of divya Prabandhams in the streets when Sri Devadirajan was taken on a procession. They further said divya Prabandhams can be recited only if they are won over in a debate. The two SvAmis defeated them in the debate. The recital of divya Prabandhams was lead by them from the second day of the festival. After the festival concluded, they consecrated the arcA of SvAmi DeSikan at PeraruLALan sannidhi. They then went on their yAtrA to Tirumalai.

SriKarya Kaimkaryam at the sannidhi of Srinivasan

Both the SvAmis reached Tiruppati and did MangaLASAsanam of Sri Govindarajan. Then they went to Tirucchanur to worship Alarmelmangai tAyAr. Next they went to Tirumalai and after the MangaLASAsanam for Tiruvengadamudaiyan, partook the tIrtha prasAdam etc. That night Tiruvengadamudaiyan appeared in the dream of Brahmatantrasvatantra SvAmi and directed him saying, "Tirumalai jIyar who was rendering service in Our sannidhi has attained Paramapadam. Hence from tomorrow onwards you take charge of the SriKarya kaimkaryam of Our sannidhi, remain here at Tirumalai by offering discourses on the siddhAntham". Perumal also appeared in the dream of the temple officials and said, "We (Perumal) have ordained the jIyar who has come to Tirumalai to take charge of the SriKarya kaimkaryam of Our sannidhi. You may follow his guidelines and administer the duties related to Our sannidhi. You hand over the keys, seals etc., of Our sannidhi to the jIyar".

At dawn, Brahmatantrasvatantra SvAmi informed NayinArAchAryar about the dream. After sunrise, the temple officials approached the jlyar and handed over the keys etc., and prostrated at his feet. They narrated the dream that they had and prayed to SvAmi to take charge of the SriKarya kaimkaryam of the sannidhi. NayinArAchAryAr who was near by told the jlyar, "Similar to the sampradAya discourses conducted by us, BhagavAn has blessed you to take charge of the SriKarya kaimkaryam of the sannidhi. This is a very auspicious blessing. You take charge of the same as per the divine order of BhagavAn". The jlyar immediately proceeded to the sannidhi of Tiruvengadamudaiyan. When he neared the Bali pITham, SvAmi, invoked the lineage of AcAryA (Guru ParamparA), did his praNAMams to enter the sannidhi. SvAmi did MangaLASAsanam of Srinivasan. At that time, Srinivasan formally appointed SvAmi through the arcaka (arcaka mukhene) as the SriKaryam. SvAmi accepted the niyamanam. SvAmi was rendering the SriKarya kaimkaryam in an exemplary manner.

NayinArAchAryar went to Ahobilam and other divya deSams in North and had his MangaLASAsanam of the EmperumAns of these places. At that time, one person by name SAKala Mallan, a staunch activist belonging to other religious faith, launched a demonic spirit (brahmarAkshas) on SvAmi. NayinArAchAryar, learning about this, with his power of MahA mantram made the demonic spirit to carry his palanquin. On noting this, the magician surrendered at the feet of SvAmi.

SvAmi met a king named dASarAjA on the banks of Godavari River. SvAmi blessed the King with VaishNava dikshA and named him as dASarati Raja. Since he was deeply devoted, SvAmi taught him the Sanskrit grantham of sArArtha sangraham and other works and presented him with vigraham of Sri DeSikan for performing nityArAdhanam. Then he travelled to northern parts of the country, completed tIrtha yAtrA and returned back to Perumal Koyil. Here, he was blessing his disciples with the teachings of the sampradAya granthams.

Brahmatantrasvatantra SvAmi got built a maTham at Tirumalai and consecrated the vigraham of Sri DeSikan. He also consecrated a sannidhi for Sri DeSikan at the sannidhi of Govindarajan in Lower Tiruppati. He was offering religious discourses to his disciples GaTikASadam Ammal, KidAmbi NayinAr, KomAnDUrAcchAn PiLLaiyappai, PeraruLALaiyanappai, KandAdai ANDAn, Veeravalli PiLLai

and others. He was also administering the SriKaryam kaimkaryams of the Tirumalai Temple.

At one time, SvAmi had a health setback. Immediately he initiated PeraruLALaiyanappai in to the ascetic order, directed him to accept the SriKarya kaimkaryam and Sri Hayagreeva ArAdhanam and conduct religious discourses. He blessed GaTikASadam Ammal and KidAmbi NayinAr with certain esoteric works and advised them to conduct religious discourses. On the niyamanam of Tiruvengadamudaiyan, Sri Brahmatantrasvatanta SvAmi meditating upon the holy feet of Sri SvAmi DeSikan attained Paramapadam. NayinArAchAryar organized the final rites through Veeravalli PiLLai.

taniyan of Brahmatantrasvatanta SvAmi

पर्यायभाष्यकाराय प्रणतार्ति विधून्वते।

ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणे नमः ॥

paryAyabhAshyakArAya praNatArti vidhUnvate |

brahmatantrasvatantaAya dvitIyabrahmaNe namaH ||

His tirunakshatram - PurattAsi month, SravaNam

NayinArAchAryar stayed permanently at Kanchipuram. He created adhikaraNa cintAmaNi, a commentary for SvAmi DeSikan's grantham of adhikaraNasArAvaLi. He was doing upadeSam on this commentary to his disciples. At that time, one sanyAsi on the bad advice by SAKala Mallan came to Kanchipuram. He challenged NayinArAchAryar and told SvAmi, "Unless you win over me in a debate, you cannot do any discourses on siddhAntams". NayinArAchAryar called one of his disciples named aNNan, sprinkled him with the water empowered with the chanting of Hayagreeva Mantram and asked him to partake the tIrtham and directed, "You go and defeat the sanyAsi in the debate and come back". aNNan said, "With the power of your blessing, I will be able to win over the other religious scholars well versed in all SAstrAs. Thus saying, he proceeded to the debate hall. He called the sanyAsi for debate. The sanyAsi entered the hall making a lot of fanfare and looked at aNNan arrogantly and asked "kA pUrvaH? (Which is your pUrvIkam?). aNNan replied, "kAncIpUrNaH". The, vedAnta debate started. In due course, the sanyAsi was defeated. He prostrated at the feet of aNNan. The sanyAsi wished to see

NayinArAchAryar. aNNan took him along. NayinArAchAryar called aNNan, "Oh PrativAdi Bhayankaram aNNan, welcome" and blessed him. From that day onwards, all called him as "PrativAdi Bhayankaram aNNan" (a terror to those who come for debate). SvAmi initiated him on all the VedAnta granthams, and sent him to Srirangam for conducting religious discourses there.

Granthams blessed by NayinArAchAryar:

1. SrImad VedAntadeSika Mangalam
2. SrImad VedAntadeSika PrArthanAshTakam
3. SrImad VedAntadeSika Prapatti
4. SrImad VedAntadeSika dinacarya
5. SrImad VedAntadeSika vighradhyAnam
6. PiLLaiyandAti (Tamil)

Other than the above, he has composed several other granthams:

sArArthasangraham

Translation in to Sanskrit of abhayapradhanasAram

VirodhibanjanI

Translation in to Sanskrit of PrabandhasAram

Translation in to Sanskrit of tatvatraya cuLakam

Translation in to Sanskrit of rahasya traya cuLakam

Translation in to Sanskrit of AhAra niyamanam

nyAsatilaka vyAkhyAnam

saguNa brahma samarthanam

SankhASatakam

abhedakaNDanam

avidyAkaNDanam

dyAnaSabtArtha nirNayam

tatvamuktakalApaSanti

adhikaraNa cintAmaNi

mImAmsA pAduKA paritrANam

hariNa sandeSam

kokila sandeSam

As the health condition of this great AcAryA deteriorated, SvAmi called his close SishyAs, GaTikaSadam Ammal, KidAmbinayinAr, PrativAdi Bhayankaram aNNan, EmperumAnArappan and directed them to do pravacanam/discourse on the siddhanta granthams. SvAmi meditating upon PerAruLALan, partook the pAduKA tIrtham of SvAmi DeSikan, kept the padukAs on his head and mediated on Sri DeSikan's tiruvaDis.

SvAmi ascended to Paramapadam in the year Jaya, Panguni month, Krishna paksha saptami tithi. EmperumAnArappan conducted the Brahmameda samskArams (final rites)

NayinArAchAryAr's pradAna SishyAs are:

- | | |
|-----------------------------------|----------------------|
| 1. PrativAdi Bhayankaram
aNNan | 6. KiDAmbiappar |
| 2. KandAdaiaNNan | 7. NadAdurAzhvAn |
| 3. KomAnDurAcchAn | 8. Anantappan |
| 4. pOLipAkkam NayinAr | 9. KandADaiappan |
| 5. Tirumalaiyappar | 10. EmperumAnArappan |

taniyan

श्रीमल्लक्ष्मणयोगीन्द्रसिद्धान्तविजयध्वजम्।

विश्वामित्रकुलोद्भूतं वरदार्यमहं भजे ॥

SrImallakshmaNayogIndra siddhantavijayadhvajam |

viSvAmitrakulodbhUtam varadAryamaham bhaje ||

* * * *

GaTikASaTam ammal

This MahAn was the pradAna Sishya of Brahma tantrasvatantra SvAmi. He was born at Perumal Koyil in the month of Chittirai when Hasta nakshatram was in ascendance. He was born to Srl Devaraja Perumal of Srlvatsa Gotram and hailed from the vamSam of NadAdur Ammal. Since his avatAram took place on the avatAra day of PerAruLALan, he was named as Varadan.

He was doing discourse on VaishNava siddhAntam at Kanchipuram. He has authored granthams like YatirAja Vijayam and others. His pradAna Sishya was Srlmad Adi vaN SaThakopa YatIndra mahAdeSikan.

taniyan

नमो वरदविष्ण्वार्यनयनानन्ददायिने।

वात्स्याय वरदार्याय वादिनीहारभास्वते ॥

namo varadavishNvAryanayanAnandadAyine |

vAtsyAya varadAryAya vAdinIhArabhAsvate ||

Up to this, the vaibhavams of AcAryAs have been covered, starting from Srlman Nathamunigal to GaTikaSatam Ammal, the AcArya of Srlmad Adi vaN SaThakopa YatIndra mahAdeSikan.

From now on, vaibhavams of AcAryAs of samASrayaNa paramparA of Srlmad Adi vaN SaThakopa YatIndra mahAdeSikan, and then the vaibhavams from Srlmad Adi vaN SaThakopa YatIndra mahAdeSikan and the succeeding Azhagiyasingars will be covered.

* * * *

EmpAr (Govinda Bhattar)

In the village of Madhuramangalam, EmpAr was born to Kamalanayana Bhattar and Periya PirATTi, the younger daughter of Periya Tirumalainambi in the year Krodana, thai month when Punarvasu star was in ascendance.

(His vaibhavam is linked closely to the vaibhavam of EmperumAnAr and so no separate description of them is included here).

Final days

After the time of EmperumAnAr, Govinda Bhattar was teaching the esoteric works of Udaiyavar to ParASara Bhattar and others as per the wish of EmperumAnAr. All the time he was living in the memory of EmperumAnAr. One day he meditated on the holy feet of Udaiyavar. As he was not being able to live without Udaiyavar, he prayed to Periya Perumal and wished to attain Paramapadam. He called his pradAna Sishya, ParASara Bhattar and told him, "Oh Bhattar! Do not think that you are the son of AzhvAn, have learnt well all the SAstrAs, you are the adopted son of Namperumal and proud of yourself. Understand and remember that the holy feet of Udaiyavar show the right path. You teach the Ramanuja darSana granthams to all the disciples". Then, he prayed to the holy feet of Udaiyavar and attained Paramapadam. His last rites were conducted through ciRia Govinda Perumal by ParASara Bhattar.

taniyan of EmpAr

रामानुजपदच्छाया गोविन्दाह्वानपायिनी।

तदायत्तस्वरूपा सा जीयान्मद्विश्रमस्थली ॥

rAmAnujapadacchAyA govindAhvAnapAyinI |

tadAyattasvarUpA sA jIyAnmadviSramasthall ||

* * * *

Bhattar (ParASara Bhattar)

KoorattAzhvAn was the pradhAna Sishya of EmperumAnAr. AzhvAn mastered all the SAstrAs. He had deep devotion to EmperumAnAr. He had all the attributes (guNams) that are expected of a disciple. People used to say that there was no one like AzhvAn. He will not do any harm to anyone. He cannot bear the sufferings of others. He would not even walk over the grass for the fear of stamping on the grass and disfiguring it. He is very compassionate and mild mannered person who shuns cruelty in any form (AnruSamsaya pradhAnar). AzhvAn used to take uncavrtti (bhikshA) from the households of Brahmins. He used to cook food with the grains received as bhikshA, offered the same as nivedanam to the Lord and used to take the same as prasAdam.

One day during upAdAna time, (time during which materials etc., to be acquired for ArAdhanam), there was incessant rain. AzhvAn could not go out of the house for uncavrtti. Hence, cooking could not be done as there were no grains (rice). AzhvAn offered fruit as nivedanam to the Lord, completed ArAdhanam and was reading the granthams. In the evening he did sandhyAvandanam and bhagavadArAdhanam. He then retired to bed without food. His wife, Andal could not sleep. She was worried and sorrowful as AzhvAn was starving. She heard the sound of the final ringing bell from the temple indicating that after the tiruvArAdhanam, taligai (food) is being offered to the Lord as nivedanam. She prayed "Hey Prabho! Ranganatha! Your devotee is starving whereas the tiruvArAdhanam for you is being conducted without any disruption and taligai is being offered to you as nivedanam. Can't you bless your devotee?" Thus, praying she wept.

Sri RanganAthan worrying about this, appeared in the dream of Uttamanambi and directed him, telling "You take the prasAdams offered now as nivedanam to us (the Lord) with chatra, cAmara and other temple honours to the house of KoorattAzhvAn and inform him that we (the Lord) have sent these". AzhvAn got up on hearing the sound of musical instruments. He received Uttamanambi and asked him, "What are all these?" Uttamanambi said, "On the divine order of Periya Perumal, aDiyEn brought the prasAdams. Devareer may eat them". Thus saying Nambi went away.

AzhvAn took the prasAdam inside the house and asked Andal, "What could be the reason for the divine grace of the Lord today? Did you

think of anything?" Andal replied that she appealed to the Lord thus, "When Your devotee is starving without any prasAdam, how can You have tiruvArAdhanam and enjoy the nice bhogam?" AzhvAn was upset on hearing about this. Since it was the divine command of the Lord, he partook one third of the portion of the prasAdam and gave over the rest to his wife, Andal.

Because of the glory of the bhagavat prasAdam of the Lord, Andal conceived. After ten months, in the month of VaikASi when Anusha nakshatram was in ascendance, she gave birth to two boy babies. AzhvAn performed the jAtakarmam (birth ceremony) and puNyahavacanam (purification) rituals. AzhvAn said that EmperumAnAr himself will name these infants. Saying thus, he did not perform the nAmakaraNam (naming ceremony). Udaiyavar came to know of this and visited the home of KoorattAzhvAn along with EmpAr. He asked EmpAr to bring the infants to him.

EmpAr went inside, took the infants from Andal and reciting dvaya mantram, he brought them to EmperumAnAr. On seeing this, Udaiyavar exclaimed, "The beautiful fragrance of dvayam is coming out of these two babies!" EmpAr said, "I was wonder struck by the beauty of the two babies. With the intention of warding off any dosham (ill omen) that may be caused to the babies, I chanted dvaya mahA mantram while bringing the infants here". EmperumAnAr was moved by this and said, "The same manner in which you care for their physical well being, you may nurture their intellect, shape up their spiritual upliftment too by being their AcArya". Then he named the first born child as ParASara Bhattar as a krutaj~nata (gratitude) to SrlparASara BhagavAn and the second child as VedavyAsa Bhattar (other name is SrlrAma Bhattar), blessed them and left for his maTham.

Namperumal adopted ParASara Bhattar as his son. A cradle was set up for the infant near His sannidhi (garbha gruham) between the tirumaNa Pillars. Ranganayaki tAyAr reared him with Her love and affection and by bathing and feeding him milk. When Bhattar began to crawl, he used to take the prasAdams kept for Namperumal with his hands and eat them. On seeing this, the Lord felt very happy.

Bhattar's question

Bhattar reached the age of five. KoorattAzhvAn was reciting TiruvAimozhi pAsurams. When he was reciting NammAzhvAr's TiruvAimozhi pAsuram of "நெடுமாற்கடிமை neDumARkaDimai", he

recited the pAsura vAkyam as "சிறுமாமனிசர் ciRumA manicar". At this point, the young Bhattar asked, "Oh Father! AzhvAr said 'cirRumA manicar' in this pAsuram. How can this be appropriate? 'சிறு ciRu' meaning small (ciRumai) and 'மாமA' meaning glorious (perumai). They have opposite meaning and contradicting each other. How can one use such a single word to describe the same person?" On hearing this, AzhvAn with tears of joy, was wonderstruck at the clever question of his son. AzhvAn responded saying, "Oh child! Your observation is correct. Since you have not undergone the sacred thread ceremony, it is not permitted to teach you TiruvAimozhi and other SAstrAs. However, I will clear your doubt through an example of things that you could visualise. Are not ciRiyAccAn and AruLALaperumal EmperumAnAr short (ciRiya/kuLLam) in stature? Are we not paying our obeisance to them as elders? Why? Even though they are physically short in stature but by the knowledge and intellect (accrued through much learning) they are considered superior (periya). Therefore, we see the same two qualities, small and glorious (ciRumai, perumai) in the same person. Is it not? In the same manner, AzhvAr said, "சிறுமாமனிசர் ciRumAnicar".

Fist full of sand

On another day, ParASara Bhattar was playing in the street meddling with sand with his hands. At that time one by name, Sarvaj~na Bhattar was being carried in a palanquin and going in a procession with all paraphernalia, hailing his many titles by his followers. Bhattar saw this and asked, "Who is this? This is the place where great AcAryAs like EmperumAnAr, AzhvAn, ANDAN, AruLALaperumAl EmperumAnAr, EmpAr and other scholars are here. Who is this person who dares to come here in a palanquin to the accompaniment of hailing his titles (birudu)? I shall test his competency myself". Saying thus, Bhattar took a fistful of sand and went close to the palanquin and asked him, "If you claim that you are Sarvaj~nar, you tell me how much sand is there inside my fist. You can then continue your procession with the hailing of your many titles". Sarvaj~na Bhattar was happy to hear the prattling of a child. But he could not answer the question and he kept quiet. ParASara Bhattar repeatedly asked the question a few times and then said, "You could not even answer this as a fistful of sand. Why then this title of Sarvaj~na Bhattar? You can not go in this street with hailing your titles". Sarvaj~na Bhattar was thrilled and happy to hear the words of a child and wanted to know as to whose child is this. The people near by said that the child is the son of AzhvAn.

"The offspring of a bird will never be crawling on the ground, is it not? Being the son of AzhvAn, he is highly intelligent", saying thus he took the child and seated him right next to him in the palanquin and went around the place. When they reached the house of AzhvAn, he disembarked the child.

On hearing about this incident, the people nearby were very happy. To ward of any ill omen that might fall on the child, they did the preventive process (drushTi dosham). The people had mixed emotions of happiness and concern and talked amongst themselves as what kind of penance his mother would have done to give birth to him. They were wondering with happiness and fear as to weather this child being a child prodigy will live a long life in this world? At the age of eight, upanayanam was performed to Bhattar. After the upanayanam, Bhattar started learning Vedas. Fearing that some ill omen may fall on him, AzhvAn and Andal discontinued Bhattar's further learning. After a few days, Yatirajar came to know of this and directed AzhvAn and EmpAr themselves to teach him all aspects of Vedas. Accordingly they both taught Bhattar everything.

Divine command of Periya Perumal

On one occasion, Bhattar entered the sannidhi of Periya Perumal. The sannidhi's curtain was closed. Suddenly there was a voice saying, "Who is that? Get out of here". Bhattar came out of the sannidhi. Again the same voice was saying, "Who is that? Is it Bhattar? Come inside. Thought it was somebody else and so asked you to go out. You may come in!" Bhattar offered MangaLASAsanam to Periya Perumal. At that instance, Perumal asked Bhattar, "When you were told to get out of the sannidhi, what did you think?" Bhattar said, "Thought today Perumal and PirATTi are in ekAntam (privacy)". Perumal asked again, "Before that what were your thoughts?" Bhattar said, "Earlier thought You and PirATTi as AzhvAn and Andal." Periya Perumal was overjoyed by this answer and said, "Oh Bhattar! This is my command. Keep your thoughts as before".

Marriage of Bhattar

AzhvAn wanted to get his two sons married when they reached marriageable age. As directed by EmperumAnAr, he approached one of the relatives of Periya Nambigal and solicited his daughter in marriage to ParASara Bhattar. He also agreed to this. However after some time the parents, "This proposal for the alliance is coming from a new and unknown source. Hence we are not in favour of this proposal". After

some time Andal asked AzhvAn, "Even after our sons have attained marriageable age, should we remain without seeking suitable brides?"

AzhvAn laughed at this and said, that we should not worry by taking this matter ourselves, since it is concerned with ISvara kuTumbam (family of the Lord). When he went to the temple and offered his MangaLASAsanam, he appealed to the Lord about the worry of Andal and asked the Lord, "How does aDiyEn know as what is Your intention". Namperumal answered that soon He (Perumal) will get a proper alliance". That very night the Lord appeared in the dream of the person whose daughter was solicited as a suitable alliance by AzhvAn and commanded him to get married both his daughters to ParASara Bhattar at the earliest. Next morning he went to the home of AzhvAn and agreed to get married his two daughters to ParASara Bhattar. AzhvAn asked him, "Earlier you were not prepared to give one of your daughters in marriage to ParASara Bhattar whereas now you are willing to give both daughters in marriage to Bhattar. This is surprising! What is the reason?"

The father of the brides said that Periya Perumal appeared in his dream and ordered him to give both his daughters in marriage to Bhattar and to get the marriage performed at the earliest. He further asked the Lord, "When they approached, I declined saying that the proposal is coming from an unknown source. Will they agree now for this proposal and what is the reason to give both the daughters to one person?" Periya Perumal told me, "AzhvAn was seeking one bride for My svIkAra Putran (adopted son) which is not acceptable to Me (Lord) and My tradition. Therefore, We (Periya Perumal) changed your mind. Now you arrange the marriage of your two daughters with Bhattar and make Me happy". The father of the brides told AzhvAn, "This was the divine order. Hence I am appealing to you. I asked Perumal further, as to why You are proclaiming Bhattar as Your son? For this question, Sri Ranganathan said, Sri Alavandar performed prapatti to Me and prayed that a righteous son (sat putran) should be born and to give him the name of Sri ParASasar. We (the Lord) were awaiting the appropriate time to fulfil this prayer of Alavandar and make him happy. On that day when AzhvAn was starving, We (Perumal) sent the PrasAdams to him. When AndAl partook that prasAdam, she conceived and gave birth to two sons due to Our (Lord) own sankalapam. We took the elder one as Our svIkAra putran and made the younger one as their own. Do not think of him as ordinary folks". The father of the daughters told AzhvAn that it is the direction of BhagavAn.

These incidents were conveyed to Udaiyavar. He was very happy. The marriage was performed on an auspicious day.

After the period of EmpAr, Bhattar was performing discourses and propagating the Ramanuja siddhAnta granthams. During that time, a Sri VaishNavar on a pilgrimage of divya deSams came to Srirangam. He took his bath in the River Cauvery and worshipped Perumal and tAyAr at the temple. He then went to the home of Bhattar to offer his obeisance to him. Bhattar extended due courtesies and enquired about the well being of the Sri VaishNavar. He introduced himself saying he belongs to MelnADu (Karnataka) and coming from Tirunarayanapuram for divya deSa yAtrA and came to Srirangam. Bhattar asked him as to whether any special happenings in MelnADu. The Sri VaishNava replied, "In that deSam, there is a scholar well versed in all SAstrAs and is known as VedAnti. He is teaching several of his disciples with advaita philosophy. Devareer (Bhattar) also is a scholar and having disciples like that of the advaita VedAnti". Bhattar asked him, "Oh! Is there a person like me in MelnADu?" The VaishNava replied, "Yes". He then returned back to his place at MelnADu.

When he reached Tirunarayanapuram, he met the vedAnti and told him, "There is a great scholar named Bhattar in Srirangam like you. Hundreds of SishyAs are undergoing kAlakshepams on ViSishTAdvaita vedAntas under him". The VedAnti asked him, "Oh Sri VaishNava! Is there someone equal to me?" The Sri VaishNavar replied saying, "He is more scholarly than you". The VedAnti asked him, "What are the SAstrAs that he (Bhattar) has learnt? Is he well versed in tarkam, VyAkaraNam, mImAmsa SAstrAs etc.?"

The same Sri VaishNava came back to Srirangam again. He offered his obeisance to Bhattar and narrated the conversation he had with the VedAnti at Tirunarayanapuram. Bhattar asked him, "What did you tell the VedAnti about the SAstrAs that I am conversant with?" The Sri VaishNava said. "I told him that you are very well versed in Sabda, tarka, pUrva and utara mImAsa SAstrAs".

Bhattar told the Sri VaishNavar, "SvAmi! Did you tell the vedAnti only about Sabda, tarka SAstrAs which are known to me, but did not tell him about what other SAstras I am very conversant with?"

The Sri VaishNavar said, "SvAmin! What I have told him is that you have mastered world renowned aspects of SAstras". Bhattar went on to tell the Sri VaishNavar, "Oh Sri VaishNava! Next time when you meet the VedAnti, tell him that I am well versed in

'TiruneDuntANDakam'. The Sri VaishNavar when he happened to meet the VedAnti again told him, "Bhattar is well versed and knowledgeable in TiruneDuntANDakam better than you". The VedAnti was astonished and said, "Never aware of one such SAstra. This seems to be something very new to me".

On another occasion, the Sri VaishNavar from MelnAdu, (Tirunarayanapuram) came to Srirangam. He met Bhattar and said, "I told the VedAnti that you are well versed in TiruneDuntANDakam. He was astonished". Bhattar decided to make the VedAnti to reform him and to embrace the Sri VaishNava siddhAntam. He took leave of Periya Perumal and left for MelnAdu (Tirunarayanapuram) to enter into a debate with the VedAnti and to win over him and make him embrace Sri VaishNava ideology. Bhattar reached a village called Siruputtur on the banks of River Cauvery. AnantAzhvAn on learning about Bhattar's visit, rushed to that village to receive Bhattar. He asked Bhattar, "Devareer being very delicate and tender, is it proper to come here, walking through forest, and rough terrains?"

Bhattar replied to him, "I have come here on the direction of Namperumal and EmperumAnAr to reform the VedAnti and to make him to embrace our siddhAntam". Bhattar reached Tirunarayanapuram, took a bath in the Kalyani PushkaraNi, completed his daily rituals and offered MangaLASAsanam to Tirunarayanan, Yadugiri Nacchiar, EmperumAnAr and Azhagiyasingar (Narasimhar, who killed the asura, Hiranyan), in his sannidhi on the hill. He took their blessings and proceeded to the place where the VedAnti is living.

When Bhattar neared the town of Gangodri where the VedAnti is living, he adorned himself with the jewellery of Aranaganagarappan and other ornaments. Bhattar seated in a palanquin, going in a procession was followed by hundreds of his SishyAs. The SishyAs were hailing the various birudus (titles) of Bhattar like "aNiyarangaR kumArar Rangaraja Bhattar came here, AzhvAn's son ParASara Bhattar came here, VedantacArya Bhattar is here, Vedyarkal tanittalaivar Bhattar came here, ParavAdi matahasti pancAnanar is here et al". The procession was accompanied with vAdya gosham, blowing the tiruccinnam (a special musical instrument played during the procession of Lord, tAyAr), paraphernalia like umbrellas, fans (chatra cAmara) etc.

At that time, two Sri VaishNavas came across the procession. They did their obeisance to Bhattar and asked him, "From which divya deSam Devareer coming? Where are you heading? What is the reason for the

visit with so much excitement and grandeur?" Bhattar replied to them, "aDiyEn is Rangaraja Bhattar and heading to meet the VedAnti for a debate with him". The Sri VaishNavAs told Bhattar, "Devareer cannot meet the VedAnti, if you approach him with this excitement and grandeur. VedAnti's SishyAs and their SishyAs outside the house will be debating with the visiting scholars for four to six months and send them back without meeting him". Bhattar asked the VaishNavAs, "If so, then how to see the VedAnti". If you know some other way of meeting him, please tell". The VaishNavAs said that the VedAnti is very proficient in all the six SAstrAs and is very wealthy. Every day several poor Brahmins are offered food in his presence. If you enter the house in the form of a poor Brahmin along with others, you will be able to meet the VedAnti". Accordingly, Bhattar stopped all the paraphernalia there itself. He removed his expensive clothes and ornaments and proceeded to the house of VedAnti as a poor Brahmin with a cup made out of dried leaf (donnai). On entering the house, he saw the VedAnti sitting atop six seats in a prestigious manner. Bhattar stopped there itself while the others went in to the dining area.

VedAnti looked at Bhattar and asked, "Oh son (piLLAy)! Why are you standing here?" Bhattar replied, "I am waiting for bikshA". VedAnti told him. "If so, you have to go to the dining area where all others are going". Bhattar retorted saying, "I have not come for the bikshA for food". This made the VedAnti to think that even though this person has come for food, he appears to be a scholar. He asked Bhattar "kA bikshA (what bikshA)". Bhattar responded saying, "tarka bikshA (bikshA for debate)". VedAnti was taken aback by this response. He realised that this person must be Bhattar, mentioned by the Sri VaishNava who returned from pilgrimage. He said to himself, "No one in this earth is capable standing in front of me and seeking tarka bikshA". He came to the conclusion that this must be Bhattar only even though he is appearing to be a poor Brahmin. He asked Bhattar, "Are you the Devareer, Bhattar who is seeking tarka bikshA from me". Bhattar saying, "Yes", threw away the dried leaf cup and started upadeSam on ViSishTAdvaita siddhAntam.

Even though the VedAnti has heard about the reputation of Bhattar, he has not personally experienced his scholarly proficiency. As such he wanted to debate with Bhattar. Bhattar told the VedAnti, "Till there is a result of the debate as to who won, who lost, you order your security persons to allow me to come and go and freely". VedAnti agreed to do so. The debate started and it went on for nine days with no sign of anyone of them winning. On the ninth day, Bhattar returned to his quarters, performed tiruvArAdhanam to the Perumal and offered

prasAdams to Perumal. With out eating, he was meditating on the holy feet of Namperumal and Udaiyavar. Then he retired to bed in a worried state.

That night, Periya Perumal appeared in the dream of Bhattar and said "Oh Bhattar! We waited till now for VedAnti to realize about your knowledge. Keeping in mind with the finer points of TiruneDuntANDagam of AzhvAr, Sri sUktis of Alavandar, you will emerge victorious in the debate". Next day morning, Bhattar completed his daily rituals and proceeded to the house of VedAnti to reach the hall where the debate was being conducted. On seeing the pleasant demeanour, the enthusiasm and the confidence in the gait of Bhattar, the VedAnti was awestruck and prostrated at the feet of Bhattar and conceded defeat. Bhattar told him that it is not correct and the debate has to be continued. They continued the debate and finally Bhattar won the debate. The VedAnti stood up and said, "Devareer! You are the incarnation of Namperumal only. There is no difference between you and Him. He is sleeping Perumal whereas you are walking Perumal". Saying thus reverentially, he appealed to Bhattar to accept him as his disciple. Bhattar performed panca samskArams to the VedAnti and inducted him as a Sri VaishaNavar. Bhattar advised him, "Oh VedAnti! You are highly intelligent and well aware of all the SAstrAs. We (Bhattar) need not explain everything in detail. You give up your faith on advaita philosophy and follow the ViSishTAdvaita siddhAntam with single minded devotion. Meditate Sriyahpati SriIman Narayanan, and propagate the siddhAntam of EmperumAnAr. Learn and recite the verses of the AzhvArs". Then he started from there saying, "Now we (Bhattar) will return to Periya Koyil (Srirangam) to worship Namperumal".

The palanquin, chatra cAmarams, vAdyams and other things which were all left behind were brought to the place of Bhattar. Bhattar wore the dress and other ornaments as before and got into the palanquin. The holy tiruccinnam sounded and all the musical instruments were played. VedAnti, who was nearby seeing this, admired and was happy about the glory and greatness of Bhattar. "This SriImAn (Bhattar) crossing over forest, hills came here to bless and reform me, just a lowly ordinary one", saying thus the VedAnti prostrated at the feet of Bhattar. He told Bhattar, "My soul has been wandering here and there and you reformed me and showed me the enlightened path by taking the form of a poor Brahmin and came to me along with others. I feel embarrassed that you disguised as a poor Brahmin, just to reform me who was beyond salvation". Thus saying he was in tearful state. Bhattar consoled him and lifted him up and blessed the VedAnti, "You

may continue with your tadhlyarAdhanams and live happily". Bhattar started for Srirangam. On the way, he offered MangaLASAsanam at Tirunarayanapuram and proceeded to Srirangam. The Sri VaishNavAs of Srirangam accorded a grand reception to Bhattar and took him to the sannidhi of Aranganagarappan. Bhattar offered MangaLASAsanam of Arangan. He was accorded the honours such as garland, tiruparivaTTam et al. He was escorted to his tirumAligai (home). Bhattar prostrated at the feet of Andal, his mother and took her blessings. From then on he continued his discourses to his SishyAs on darSana granthams and stayed at Srirangam.

Meanwhile at Gangodri, VedAnti was offering his courtesies to the Sri VaishNavAs who are the servants of Sri man Narayanan and conducting tadhlyArAdhanams. Once, two Sri VaishNavAs who were very hungry came to the house of VedAnti and requested for food. The two wives of VedAnti told them. "There is no food available here. Your VedAnti has gone out to the river for taking bath. You may go there". Thus saying they sent away the Sri VaishNavAs. They both went to VedAnti and told him that they are hungry and the people in his household have ignored them. VedAnti came back home and reprimanded his wives. He thought that it is not correct to remain in the place where people are disrespecting Sri VaishNavAs and started for Srirangam. The people around him said, "It is not proper to go like that". They tried to dissuade him. VedAnti said that he is blessed with abundant wealth and he will divide the wealth in to three parts and give away two parts to his two wives and take the remaining one part for him to offer it to his AcAryA, Bhattar. Thus, he divided the wealth accordingly. He took his portion of Gold and precious gems and started his journey to Srirangam. He denounced the married life and took to ascetic order. On the way to Srirangam, he reached the village, Siruputtur on the banks of River Cauvery. There, AnantAzhvAn welcomed him and out of great concern and affection for the VedAnti told him, "SvAmin! You are such a delicate and kind person. When you are feeling hot and humid you take bath and when you feeling hungry, you take your food and keep chanting "Bhattar tiruvaDigalE SaraNam (the holy feet of Bhattar is my shelter)" Such an act would have ascertained paramapadam. Then who can push you down from there? Why did you take this step of embracing ascetic order?" Thus AnantAzhvAn extended his courtesies to VedAnti and bid him farewell from Siruputtur to Srirangam.

In due course of time VedAnti reached Srirangam. He went to the holy abode of Bhattar. He prostrated at the feet of Bhattar and offered all the precious wealth that he brought with him. He appealed to Bhattar to accept the same and distribute it as per his wish. Bhattar asked

VedAnti, "What is this?" VedAnti replied, "My wives ignored and sent back two Sri VaishNavAs who were hungry by declining them food. If one could not respect and offer courtesies and food to guests what is the point in being a married person? Therefore, I divided the wealth in to three parts, gave away two parts to both wives. I left them and took to sanyAsam. I brought my portion loaded on to a camel to offer at your holy feet. SvAmi may utilise this as per your wish". After hearing this, Bhattar said, "If that is so, you may dump it on the banks of river Cauvery". Accordingly, the VedAnti carried out the order of Bhattar. The heap of wealth was lying on the banks of Cauvery and no one touched it. One day, Bhattar came to Cauvery for taking bath and on seeing the heap of the gems, he asked VedAnti. "What is this heap of wealth?" VedAnti replied, "Devareer! This is the accumulated wealth for distribution by you as you may wish". Bhattar asked him, "What was your intention to do with this wealth?". VedAnti replied, "I wanted to create a flower garden and offer the flowers from that garden to the Lord". Bhattar told VedAnti, "You can do accordingly". Even after creating the flower garden, considerable amount of money remained. VedAnti asked Bhattar, "What can I do now with this surplus of money?" To this, Bhattar answered, "Conduct tadhlyArAdhanam for the BhAgavatAs". VedAnti accordingly carried out the order of his AcAryA by organising tadhlyArAdhanam to BhAgavatAs. Moved by the AcArya bhakti of the VedAnti, Bhattar blessed him by saying "nammudaiya Jlyar vandAr (Our jlyar has come)". He asked the VedAnti not to leave his presence even for a moment and taught him all the SAstrAs and their meanings. Since Bhattar called VedAnti as "nammudaiya jlyar" and blessed him, he was fondly called as "நஞ்சீயர் nam jlyar" by all.

Once Nanjlyar asked Bhattar, "Why the Chandra PushkaraNi (temple tank at Srirangam) is the resting place of Namperumal and what is your view on this?" Bhattar replied, "Perumal landed on the banks of a pond only after Ganjendran called, 'Oh Narayana! Manivanna! nAkaNaiyAi!' Is it not for saving Gajendran? Whereas now he is resting here so that he will save me even before I could call him. He is resting in the place where I am trapped. Your question is not out of your own curiosity. Through you, Periya Perumal is reminding me and blessing me".

YatrA to TiruvaNai

Bhattar started on a pilgrimage to TiruvaNai (Setukkarai/Tirupullani). Nanjlyar accompanied his AcAryAn. After a strenuous long day of walking, Bhattar was tired. As such, on that night he lay down with his

head on the lap of Nanjlyar and slept. Nanjlyar sat still without even changing the position of his legs for fear of disturbing the sleep of his AcAryan. The deep devotion that a disciple has to show to his AcAryan was thus exemplified to the whole world by Nanjlyar.

They took bath at TiruvaNai. Both of them returned to Srirangam. Midway they arrived at a village named Paatiri in the night. They reached the house of a hunter. On seeing Bhattar, the hunter got up, prostrated before him and offered him a seat. He appealed to Bhattar to be seated. Bhattar took that seat while Nanjlyar sat on the floor right next to Bhattar. Bhattar told Nanjlyar, "Oh jlyar! This hunter has not extended courtesies knowing about our vaibhavam. He is also not reciprocating for the sake of any help we did to him. He is doing all this just because we entered his home and took shelter here. Is it not? I wonder what the SaraNyan (BhagavAn) will think of those who took shelter under Him!" Then he asked the hunter, "What is your profession? How do you manage your everyday living? Tell us of anything that you might think is special". The hunter replied "SvAmin! I belong to the hunting tribe. I used to go to the forest to hunt. This morning something wonderful happened. I caught hold of a baby rabbit in the forest and I was walking along. The mother rabbit came in front of me and prayed to me profusely. When I saw that, I took pity and left the baby rabbit there itself". On hearing this, Bhattar was surprised.

He told Nanjlyar, "No one did upadeSam to the rabbit, "mAmekam SaraNam vraja". Likewise nobody preached the hunter "hariH prANAn parityajya rakshitavyaH krtAtmanA". Where as SaraNAgati has paid result at once. Such is the glory of SaraNAgati!" Bhattar was very happy. Then they reached Periya Koyil. Bhattar continued with his routine of rendering discourses.

Leaving for Tirukkottiyur

Once, one by the name, Veerasundara BrahmarAyan was building a fortified wall around the temple of Aranganagarappan. He noted that the tirumAligai (house) of PiLLai PiLLai AzhvAn was on the path of the building site. So he thought of demolishing the house and to construct the wall. He appealed this to Bhattar. Bhattar told him, "Do you think the wall that you are building will protect the Lord? Is not the MangaLASAsanam of PiLLai PiLLai AzhvAn protects the Lord? Long ago when Tirumangai AzhvAr built the wall, AzhvAr avoided the house of Tondaradipodi AzhvAr and built the wall around the house. Likewise you may also leave the house with out demolishing and build the wall

around the home". Veerasundaran ignoring the advice of Bhattar, demolished the house of PiLLai PiLLai AzhvAn and built the wall. Further he started troubling Bhattar notwithstanding the fact that Bhattar is the son of his AcAryan. Bhattar was upset at his behaviour and so left Srirangam to stay in Tirukkottiyur.

Even though Bhattar was physically present at Tirukkottiyur, his thoughts were in Srirangam only. He kept thinking and was telling himself, "I lost the bhAgyam of worshipping Ranganathan. When I am going to get the darSan of Him?" Thus saying Bhattar was in a tearful state. One Sri VaishNavar approached Bhattar and requested for the kAlakshepam on Tiruviruttam. Bhattar called NanjIyar and asked him to do the kAlakshepam of Tiruviruttam to the Sri VaishNavar. Since I am deprived of the darSan of Aranganagarappan, I am in a sad state and not even able to speak and so very depressed. AS such, you do the kAlakshepam on Tiruviruttam".

After a few days, Veerasundaran who tormented Bhattar died. The Sri VaishNavAs of Srirangam coming to know of this were telling that Bhattar's enemy is dead and were happy. They with great joy, informed Andal, Bhattar's mother about this. On hearing this, Andal closed the door of the house and was crying and wept. The Sri VaishNavAs were confused and wondered at this reaction. The sinner as well as the enemy who troubled and caused Bhattar to leave Srirangam is dead. They wondered as to why in stead of being happy about this sinner's death, she is grieving over his death. They were talking that with the death of the enemy of Bhattar, and doubted whether Bhattar and others will return to Srirangam and all of them can be together again. On hearing this, Andal said. "Oh immature boys! All of you seem to be not aware of anything. Veerasundaran being the disciple of AzhvAn committed a grave injustice to AzhvAn's son by his ignominious act and committed a sin. He could have prostrated at the feet of Bhattar and could have said that he has committed a grave sin due to ignorance and sought his pardon at his the holy feet. She said, "He never felt any remorse for his ignominious act and he died. He will be taken by the messengers of Lord Yama and he will undergo torture by them. He failed to benefit from liberation of the soul being the disciple of AzhvAn. Had he lived for some more time he might have at least enjoyed the worldly pleasures. He was denied of that too because of his untimely death. I am deeply disturbed thinking about the soul which took shelter under the holy feet of AzhvAn is undergoing such trouble. I am very upset. You are all not aware of this".

The Sri VaishNavAs were moved by the greatness of the clan of AzhvAn who exhibited care and affection, with full of concern even for those who committed grievous mistake.

On hearing the news of the death of Veerasundaran, PiLLai PiLLai AzhvAn went to Tirukkottiyur. He informed Bhattar of the news and brought Bhattar back to Srirangam. Bhattar was very happy to be back in Srirangam and worshipped Sri Ranganathan and continued with his discourses to his disciples for several years.

The aspect of PurushArtham (PurushArtha kAshThA)

One person named ammaNiyAzhvAn walking a very long distance came to Bhattar and prostrated at him. He prayed to Bhattar to bless him with the upadeSam of special meaning that would be beneficial to him. Bhattar did the upadeSam on the meaning from NammAzhvAr's pAsurams of "neDumARkaDimai". He concluded by saying, "To be able to understand EmperumAn is the purpose of life and this is like eating food to fill half the hunger, where as knowing and serving the devotees of the Perumal only makes one to fully know Him". (bhAgavata Seshatvam is the superior PurushArtham).

nyakrodabIje vaTavat praNave SaptajAlavat |
sitte tadhIyaSeshatve sarvArthAH sambhavanti hi ||

Just as how a big banyan tree grows out of a small banyan seed, just as how all the SabdArtham are in PraNavam, just by taking shelter under the feet of the devotees of the Lord, one will attain all PurushArthams. This is the pramANam.

Think of the Seashore front

Veera SikhAmaNi PallavarAyan, a local king came to see Bhattar and prostrated before him. He told Bhattar that because of his busy royal duties, he could not find time to listen to any of the discourses on the vaibhavam of BhagavAn. He prayed to Bhattar to do upadeSam on special meanings which are beneficial to him. Bhattar told him to think about the seashore. PallavarAyan said that he could not understand the meaning. Bhattar then said. "Seventy crores strong army of monkeys after marching long distance were tired and sleeping on the seashore. At that time Lord Rama and His younger brother Lakshmana armed with the bow and arrow were marching around the monkey army throughout the night to safeguard them like mobile fortifications.

You may surrender unto the holy hand and the bows held by that hand of the Chakravarthi Tirumagan and feel secure and be happy". The essence of the message is - "The Lord protects us when we are asleep. Is it required to pray to him for safeguarding us when we are awake?"

Will never wait at the doorstep of the wealthy

On hearing the glory of Bhattar, one by the name, Tribhuvana VeeradevarAyan asked Bhattar to come one day to his place. Bhattar replied to him, "EmperumAn said 'etat vratam mama' and he is the Supreme Saviour of those who surrenders to Him. His palm is in the posture of let go off the fear and I am here to take care of you (abhaya mudrA). Even if He denies being my saviour, I will never wait and stand at the doorstep of the wealthy people seeking their help".

Another person asked Bhattar, "Why do the Sri VaishNavAs ignore other devatAs". Bhattar replied, "When there is contradiction to the pramANams, there may be a doubt. But here, there is no doubt because of the irrefutable pramANams".

Sri vaishNava lakshaNam

One day Bhattar asked a Sri VaishNavar who sought refuge under his holy feet to go to AnantAzhvAn's place and ask him to clarify as to what constitutes the marks (lakshaNams) of a VaishNava. He went to the house of AnantAzhvAn. That day there was a tadhlyArAdhanam at the house of AnantAzhvAn. Many Sri VaishNavAs were taking food at the house. There was no place for this Sri VaishNavar to sit. He waited outside at the front of the house till the group of Sri VaishNavAs finished eating. AnantAzhvAn came to the place where the Sri VaishNavar was sitting and apologised for keeping him unattended and told him, "You have been waiting for long without taking food and seem to be tired." He took the Sri VaishNavar inside the house and served him food. Then AnantAzhvAn took the food. He then asked the Sri VaishNavar the purpose of his visit. The Sri VaishNavar told AzhvAn that Bhattar has sent him to seek answers about the Sri VaishNava lakshaNam. AnantAzhvAn replied that a VaishNava will be like a crane (kokku), like a hen (kOzhi), like salt and like you. The essence of this statement is that a true VaishNavan would seek a tadhlya Seshatvam (belonging to the Lord/subservient) and choose it over j~nAna anushThAna abhimAnam (pursuit of knowledge) instead seeking kaimkaryams at the sacred feet of bhAgavatAs, who are dear to BhagavAn and not aspiring to be in the forefront of the group of VaishNavAs and has to conduct himself patiently.

Reforming the disciple

One Sri VaishNava was undergoing kAlakshepam under Bhattar. At one stage the vaishNavar succumbed to temptations and got drawn in to wicked circle of friends. He approached Bhattar and told him, "SvAmin, henceforth there is no connection whatsoever between you and me". Bhattar said, "Dear Son? Is this your thinking? Even if you distance yourself, I will not let go off you". The VaishNavar walked away but Bhattar forcibly brought him back and gave him good counsel and with constant effort reformed the Sri VaishNavar and took him under his inner circle (antaranga Sishya). The Sri VaishNavar realised his wrong doings and got reformed. This incident indicates that the duty of a good AcAryan is to reform the Sishya even if he tries to distance himself due to his inappropriate knowledge.

Admiration of Self (Atma praSamsA) to be avoided

Once Tiruvarangadamudanar hating Bhattar told him, "You were born out of வெற்றிலைச் செருக்கிலே (literally meaning out of betel leaf essence) meaning proud of your lineage of AzhvAn, whereas I was born out of j~nAnam (the intellectual essence) of AzhvAn". Here, Amudanar in a mood of self admiration (Atma praSamsA) implied that his own AcArya bhakti was far superior to that of Bhattar. In this context, Amudanar quoted a TiruvAimozhi pAsuram, 3-6-8, "துயரமே தரு tuyarame taru". Bhattar responded thus, "This is a beautiful pAsuram. Devareer yourself stated about your adoration of your AcArya. This is nothing but self admiration"

In the midst of service to the Lord, there is no blemish for elapsed time (kAIAtItam)

One day, Namperumal reached a MaNTapam inside the temple after the procession through the streets. Bhattar was rendering the tiruAlavaTTa kaimkaryam (using the hand held fan gently to serve the Lord). One of the disciples of Bhattar told him that the time for performing sandhyavandanam is elapsing. Bhattar told him that for the one who is performing service to the Lord, elapsed time does not matter and so no blemish (kAIAtIta dosham). This means, if one is involved in the service of the Lord he should not stop that service in the midst and go for observing daily rituals (nityakarmAnushThAnam).

White Royal Umbrella

Several scholars assembled together to enter into a debate with Bhattar. Bhattar being a master of all subjects (sarvaj~nar) won over them effortlessly.

Further, they wanted to test his mastery and kept a serpent inside a pot and asked Bhattar as to what is inside. Bhattar replied them nonchalantly saying "திருவெண்கொற்றக் குடை tiruveNkoRRak kuDai", The Holy (white) umbrella of the Lord is there inside". They removed the cover and the serpent emerged out of the pot. They asked "Is this the veN koRRrakkuDai?" Bhattar replied, "Yes. Is it not the pAsuram of AzhvAr says, சென்றால் குடையாம் cenRAI kuDaiyAm" The scholars were happy on noticing the mastery of Bhattar.

Answers to the questions of jlyar

The Nanjlyar asked Bhattar, "Why is it that names of the several divyadeSa temples are mentioned by AzhvAr in his pAsurams, 'ஒரு நற்சுற்றம் oru narcuRram' (Tirumangai AzhvAr's Periya tirumozhi pAsurams, 10-1). Bhattar replied that it is just like the newly wed bride about to leave for her husband's home, visits all the houses of her relatives to take leave off them, AzhvAr in these pAsurams is recalling several divya deSa Tiruppatis on this earth (prApya bhUmi) and going to these temples and offers MangaLASAsanam to these divya deSa EmperumAns.

When the jlyar asked, "Is it essential for one to be ritually pure in the body to recite the tirunAmam of EmperumAn?" Bhattar's answered thus, "When some one is going to River Ganga to have his bath, will he take a bath in a salt water pond? The recital of the name of the EmpurumAn which is going to shower abundant blessing on the person will also cleanse his mind and body".

Sugreeva Maharaja said, "I will not permit Vibheeshanan to enter here and seek refuge". But Lord Rama said, "If he is not allowed to take refuge I am not what I am". The jlyar asked, "Why this two different positions by these two?" Bhattar pointed out, "Both of them are saying that they will not turn back the person seeking refuge". This meant Rama took refuge with Sugreevan, saying 'sugrIvam SaraNam gataH'. Realising his responsibility of protecting the person who took refuge under him, fearing some harm may occur through the brother of the enemy, Sugreevan mentioned. "I will not permit Vibheeshanan to take

refuge here". Since Vibheeshanan took refuge saying "rAghavam SaraNam gataH", Lord Rama felt it is his duty to offer him refuge and safeguard him.

The next question - "What is the benefit of surrendering to the Lord through the grace of PirATTi?" Bhattar answered thus, "kAkAsuran committed the most evil sin to tAyAr but tAyAr only saved his life from the wrath of the Lord. Even though Ravana's evil act was not as bad as that of kAkAsuran, his heads were cut-off by the Lord because PirATTi's presence was not there. When Sri Rama told Lakshmanan to stay at Ayodhya, PiraTTi interceded and so Lakshmanan could accompany Sri Rama. By the grace of PirATTi, Guha and Vibheeshanan could achieve PurushArtham".

One must wear dress and AbharaNams

During the vasantotsavam for Namperumal, Bhattar decorating well with clothes and ornaments went to the temple for performing tiruvAlavaTTa kaimkaryam. At that time, the disciples of Bhattar posed a question, "You used to say that the continuous thought of the divine feet of the Lord is the ornament and decoration for us and we don't have to decorate ourselves. Then, why now are you decorating yourself like this?" Bhattar responded, "When Perumal is brought to the MaNTapam, the pillars of the MaNTapam are decorated. Similarly when I am going to perform the tiruvAlavaTTa kaimkaryam should I not decorate myself?"

Paramapadam to a deranged person

On the direction of EmperumAnAr, Bhattar started on his travel to Sarada pITham. There he presented the Sri BhAshyam to Saradadevi. Taking permission of the Devi, he returned back. On the way he worshipped Tiruvengadamudaiyan at Tirumalai. On his return journey to Srirangam, a woman with mental disorder was in a very pathetic state. She observed several people prostrating at the feet of Bhattar, she also prostrated before Bhattar. Bhattar looked at her with full of grace and asked her "What do you want?" She replied that she wants Paramapadam. Bhattar blessed her, saying, "So be it". He reached Srirangam and offered worship at the sannidhi of Udaiyavar.

Periya tiruvaDi is above

Bhattar had two wives. On seeing them, one Sri VaishNava asked Bhattar, "Svamin, there are two serpents on your sides. How do you

manage to tide over the samsAric bondage?" Bhattar replied to him saying, "The almighty Lord is there to take care and so no need to do anything by us. When the serpents on both my sides make a hissing noise, Periya tiruvaDi (Garudan) who is orbiting above will keep them under control".

Delightful deliberations (SantoshArtha vicAram)

One day Bhattar went to the sannidhi of EmperumAnAr and paid his obeisance. Referring to Chakravarti Tirumagan, Bhattar appealed to Udaiyavar to bless him like Lord Rama, when He was present in this Earth. EmperumAnAr understood the intuitive thought of Bhattar and said through the arcaka that He never insisted on "mAmekam SaraNam vraja". Bhattar further added, "Not only that. I will tell you about his vratam (vow) and listen. Kannan told Arujuna to surrender at His feet (mAmekam SaraNam vraja). But, Chakravarti Tirumagan, Sri Rama vowed to protect all beings and any one irrespective of whether one is a sinner or a good one (abhayam sarvabhUtebhyo dadAmi etadvratam mama). Kannan does not have this nature (svabhAvam).

At that time, Tirunaraiyur araiyar told Bhattar, "The nest weaved by the swallow bird (weaver bird) is not going to be dismantled by anyone. Similarly the bondage created by the Almighty according to ones karma cannot be untied by the human being. Only if we surrender to the Almighty Lord, the SaraNyan, the bondage can be untied. Otherwise it will not be possible to untie this bondage by anybody. Therefore one has to recite the carama Slokam "mAmekam SaraNam vraja".

"Is not NammAzhvAr in his pAsuram said on Chakravarti Tirumagan as தந்தனக்கென்று நின்றானை tan tanakenRu ninRAnai?" This type of state (samAdhikarAhityam) will be exhibited neither in Paramapadam nor in KsheerAbdi vyuha states. Only in the VibhavAvatAram, by not exhibiting His Supremacy (paratvam), He abides by the direction of His father and mother (matru pitru vacana paripAlanam). This attribute is not exhibited in any of the incarnations other than the incarnation of Rama". Thus Sottai Nambi, tirukkumArar (son) of Sri Alavandar observed.

On hearing the above, CiRiyAttAn said, "Kannan immediately after His birth, abided by the word of His father (pitru vacana paripAlanam). As an infant and child, He allowed Himself to be tied and to be beaten by Nandagopan and YaSoda thus exhibiting His simplicity. He went as a

messenger for the five PandavAs, He was charioteer for Arjuna's chariot, stopped the chariot just by the mere signs of the eyes of Arjuna, bearing the arrows on his chest, saving from death, resurrected the dead ones and so on. Such attributes were not present in your Rama. Therefore, NammmAzvAr's pAsura vAkyams, 'தன் தனக்கென்று நின்றானை tan tanakenRu ninRAnai' is attributed to Krishna only".

On listening to this, Vedavyasa Bhattar asserted, saying, "There is none of the Kshatriya Kings could ask Chakravarti Tirumagan to be his messenger. In fact Lord Rama enjoyed the service of Hanuman when he acted as the messenger between Him and PirATTi and envied that role so much so, He felt He could not play such a role. He fulfilled that wish by incarnating as Krishna. Tirumangai AzhvAr sings in praise of this in his pAsuram thus,

முன்னோர் தூது வானரத்தின் வாயில் மொழிந்து அரக்கன்
மன்னூர் தன்னை வாளியினால் மானமுனிந்து, அவனே
பின்னோர் தூது ஆகி மன்னர்க்காகிப் பெருநிலத்தார்
இன்னார் தூதன் என நின்றான் எவ்வுள் கிடந்தானே.

munnoOr tuDu vAnarattin vAyil mozhintu arakkan
mannUr tannai vALiyinAl mALamunintu, avanE
pinnOr tuDu Agi manarkkAgip perunilattAr
innAr tUdan ena ninRAn evvuL kiDantAnE.

--- Periya tirumozhi 2-2

On hearing this, AruLAlapperumal EmperumAnAr, quoting from NammAzhvAr's pAsuram of "பத்துடையடியவர்க்கு எளியவன் pattuDaiyaDiyavarkku eLiyavan" (TiruvAimozhi 1-3-1) and "எத்திறம் உரலினோடு இணைந்திருந்து ஏங்கிய எளிவே ettiRam uralinODu iNaintiruntu Engiya eLivE", says, this caused AzhvAr to be thrown in to a trance and remained in that state for six months. Such is the saulabhyam of Krishna.

AruLAlapperumal EmperumAnAr continued to say thus, "At the end of the incarnation (avAtAra samApti), Chakravarti Tirumagan gave moksham to all of His citizens. He Himself along with the people who took refuge in Him and also the plants, animals all were given the

VaikuNTha prApti ('புற்பா முதலாப் புல்வெறும்பாதி ஒன்றின்றியே நற்பாலுக்குய்த்தனன் puRpA mudalAp pulveRumbAdi onRrinRriyE naRpAlukkuyttanavan'). Can we say the same about the other? At the conclusion of the incarnation, Krishna and His offspring and the entire clan of Yadavas killing each other using the reed as a weapon and the entire race was destroyed. Lord Krishna left His tirumEni (physical body) in the earth itself and returned to His abode, Sri VaikuNTham. Hence, the greatness lies with the One who Himself along with those who took refuge under Him reached Svargam/VaikuNTham). Is not such greatness attributed to those who took refuge under Him too?"

Bhattar concluded the deliberations by quoting Ramanujar, "It is not so. Krishna brought the Sankhanidhi and Padmanidhi and other nidhis like SudharmA from His court (SabhA), pArijAta tree and other such fragrant articles, Kuberan, the Lord of wealth and other devAtAs et al and kept them in Dwaraka. Did His offspring or relatives or citizens enjoy the anubhavam of Svargam with these things? They merely remained as father, son or blood related ones. Hence when the AtmA leaves the physical body, it takes to another physical body. Since Krishna, the GitAcAryan blessed us with 'carama Slokam', it is clear that AtmA sambandham (relation with the Self) as well AtmAnubhavam (perception of the AtmA) are both with ParamAtmA. Therefore, as long as the AtmA is present and we perform SaraNAgati through a sadacAryan, we are assured of Moksham and there is no doubt in this".

Whenever Bhattar was presenting his kAlakshepam, one scholarly person used to come often and listen to the discourse. On seeing him, Bhattar will say, "Welcome". When he leaves, Bhattar used to send him back in a normal way. One good VaishNavar not knowledgeable in SAstrAs used to come to pay his obeisance to Bhattar. On seeing him, Bhattar used to receive him with respect. When he leaves also, Bhattar used to extend all due courtesies and enquire about his well being etc., and then send him back. One of the disciples who was observing this daily asked Bhattar, "SvAmin, you are not extending courtesies to the scholarly person but just receive him in a normal way. But why are you highly courteous to the person who is not quite knowledgeable in SAstrAs?" Bhattar asked the disciple to be present here when they both come next day and that he himself will know the reason.

Next day morning, the scholarly person came to see Bhattar. Bhattar received him as usual and asked him as to whom he is considering as the Superior Entity (paratattvam). He replied that a few pramANams

(factual proof) assert Brahma, a few as VishNu, and some Rudran as ParadevatA. So, it is not possible to definitely conclude as to who is ParadevatA. Then, the Sri VaishNavar came. Bhattar received him as usual and asked him, "Devareer! Whom do you consider as the Superior Entity?" The Sri VaishNavar replied, "SriyaHpati SriMan Narayanan is the paratattvam. I don't know of anyone other than Him". Bhattar asked his disciples who were nearby and listening, "Do you now realise the difference in their depth of knowledge? This is the reason why I am showing my spontaneity and respect to this Sri VaishNavar but merely received the other person in a normal, common way".

Bhattar's question

DuSAsana, the son of the blind king, DhrutarAshTra caught hold of the hair of Draupadi, who was in her menstrual cycle at that time, dragged her to the royal court. He insulted her saying that she is their slave and started disrobing her. Draupadi tried her best to save her honor. When she could not do, she rememeberd about the Slokam of VasishTa BhagavAn "mahatyApati samprApte smartavyo bhagavAn hariH". Then she prayed --

Sankha cakra gadApANe dvArakAnilaya acyuta |
 govinda puNDarIkAksha raksha mAma SaraNAGatAm ||
 hA krshNa dvArakAvAsa! kvAsi! yAdavanandana |
 imAm avasthAm samprAptAm anAthAm kim upekshase ||

and surrendered to BhagavAn.

Bhattar asked EmpAr thus. "In that royal court, her five husbands, who were extremely strong physically and who has travelled wide and far to win over several kings, were present. Highly knowledgeable Bheeshma, Drona and others were present. Her relatives DhrutarAshTra and family were there. There were several others present who are aware of the right and wrong dharma and adharamA. Leaving all these people aside why should Draupadi invoke the name of Krishna who is far away?" EmpAr replied that she might have asked Krishna even before that whenever she prays to him to come and help her.

Bhattar - When her husbands were present in the royal court, what people in the court will think if she calls some one other than her husbands for help?

EmpAr - We know that a woman when walking with her husband, holding his hand and if she slips, she will call 'amma'. This is commonly heard. Likewise Draupadi is seeking the saviour to save her. Moreover being a learned woman of high intellect, she would have prayed per the words of VasishTa BhagavAn and did her SaraNAGati.

Bhattar – If she is praying to the Rakshakan (saviour), why should she mention the name?

EmpAr- In that dangerous situation, her dress kept growing because of the glory of the name of the Lord. Further because of her helplessness, she said Govinda.

Periya Perumal is proud

Even at the age of twenty eight, Bhattar as usual was reciting KaiSika PurANam at the sannidhi of Periya Perumal on KaiSika dvAdaSi day. He elaborated on the meanings and commentaries on the various aspects of the KaiSika PurANam. Hearing such a delectable recitation, Periya Perumal was very proud and happy. He presented His garland, tiruparivaTTam, AbhAraNams etc., to Bhattar. Perumal also offered Bhattar His simhAsanam, the divine seat and presented several other gifts to Bhattar. The Lord felt that He has not given anything. He wondered as to what would be the fitting gift to Bhattar. Perumal happily told Bhattar, "Oh Bhattar! We will give you mElaiiveeDu/Sri VaikuNTham". Bhattar happily accepted saying "mahA prasAdam". The other people who were present were stunned and wondered as to whether this kind of gift one can accept. They were depressed. Bhattar prostrated at the feet of Periya Perumal and appealed to Him with folded hands, "Oh Auspicious One! You told Arjuna 'mokshayishyAmi' which I knew through my AcAryAs. You, Yourself have blessed Moksham because of EmperumAnAr who initiated aDiyEn to your Holy Feet, the tirumEni sambandham (blood relationship) of AzhvAn and the blessings of EmpAr only". He worshipped Periya Perumal and Namperumal from tip of the toes to head (ApAdacUDam), took leave and returned to his holy abode. He prostrated at the feet of his mother Andal. She blessed him, "நலமந்தமில்லதோர் நாடு புகுவீர் nalamantamillAdOr nADu puguVr". Bhattar appealed to her, "amma, this is what aDiyEn wanted".

Then all the Sri VaishNavAs of Srirangam gathered in huge numbers at the tirumAligai of Bhattar to have food. At that time, Bhattar was doing the discourse on TiruneDumtANDakam. When explaining the

meaning of the pAsuram "அலம்புரிந்த நெடுந்தடக்கை alampurinta neDuntaDakkai" (pAsuram 6), Bhattar was elaborating on "அஞ்சிறைப்புள் தனிப்பாகன் anciRaippuL tanippAkan", he visualised Tiruvengadamudaiyan seated on top of Periya tiruvaDi. Bhattar worshipped Him and was immensely happy. When he was reciting twice the pAsura vAkyams - "பறவையேறு பரம்புருடா நீ என்னைக்கைகொண்டபின் பிறவி என்னும் கடலும் வற்றி பெரும்பதமாகின்றதால் paRavaiyERu parampuruDA nI ennaikkaikoNDapin piRavi ennum kaDalum vaRRi perumpadamAginRatAI" - folded his hands over his head with a smiling face, meditated upon the Lord and lay down. His soul departed through the brahmarandram (hole on the middle of the skull) to the Holy Abode of SriIman Narayanan. The disciples of Bhattar rushed and told his mother. Andal coming running, hugged her son. She did not shed tears on his ascendance to Sri VaikuNTham but said, "The owner has taken back His property and should we grieve for that?" She added, "Sri VaikuNThanAtham has taken Bhattar and this would have caused distress and grief to Perumal and NacchiyArs of Srirangam whereas Sri VaikuNThanAtham and His consorts will be very happy in getting the precious wealth". All the residents of Srirangam were grief-stricken. Nanjlyar fell like an uprooted tree and cried. Later, Nanjlyar and others organised the final rites of brahmameda samskAram with temple honours through SriRama Pillai. After avabhruda snAnam, all of them left. Nanjlyar covering his head and his entire body with cloth went back to his maTham through the back door.

Perumal and the NacchiyArs had Tirumanjanam and were distressed about losing Their son. They avoided nivedanam.

When Andal and others returned to the tirumAligai and noticed the desolate state, the younger brother of Bhattar, SriRama Pillai became emotional and grief-stricken. He cried uncontrollably. Andal noticed this and said, "He is not the son of AzhvAn" and angrily told him, "Oh son! You seem to be envious of Bhattar for the great position he has attained, but you are seeking relationship/consanguinity (j~nAtitvam)". On hearing these words, SriRama Pillai consoled himself, got up and prostrated at the feet of Andal and prayed saying that he committed a great apacAram and asked for her pardon. All the rituals of Bhattar were completed by him scrupulously.

Then, he went to the temple to worship Perumal. Perumal consoled him saying, "We have lost Bhattar. But We are here for you. Do not grieve". SriRama Pillai partook the tIrtha prasAdam of Perumal. As

directed by Perumal, he was escorted back to his holy abode with the paraphernalia. He was conducting discourses on the siddhAnta granthams.

Granthams blessed by Bhattar

- | | |
|-------------------------|-----------------------|
| 1. SahasranAma BhAshyam | 5. SrIguNaratnakoSam |
| 2. ashTaSloki | 6. SrIrangarAjastavam |
| 3. tatvaratnAkaram | 7. KriyAdIpam |
| 4. PraNavavivaraNam | 8. tatvatraya Slokam |

taniyan

श्रीपराशरभट्टार्यः श्रीरङ्गपुरोहितः।

श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

SrIparASarabhaTTAryaH SrIrangapurohitaH |

SrIvatsAnkasutaH SrImAn Srayse me astu bhUyase ||

* * * *

NamjIyar (நஞ்சீயர்)

After the time of ParASara Bhattar, NamjIyar, the sampradAya Pravartakar was staying in Srirangam. He composed a grantham, onpatinAyiRappaDi (9,000 paDi), a commentary for TiruvAimozhi that he learnt from Bhattar. This work was styled in line with Sri BhAshyam. He asked his SishyAs. "Is there anyone who can write these notes in a palm leaf?" The disciples replied, "One person by name NambUr Varadarajar from the south bank visits here often. He can write very well". NamjIyar asked them to bring that person. When Varadarajar came to meet NamjIyar, he asked him to write a grantham in a palm leaf. He saw what he has written and noticed that the handwriting was good and very tidy. However, the jIyar said, "This is a work on TiruvAimozhi and so this can be written only with the help of a capable person blessed with an AcAryan. This person is yet to be blessed with panca samskAram. How we can take his service to do this?" On hearing about this, Varadarajar prostrated at the feet of NamjIyar and appealed to him, "Devareer! Please reform me and accept me as a disciple who can fulfil your wises". NamjIyar was impressed and initiated panca samskAra rituals to him. The jIyar did upadeSam of his work on onpatinAyiRappaDi vyAkhyAnam as well TiruvAimozhi to Varadarajar. The jIyar asked him to write this with out any mistakes and handed over the notes to him.

Varadarajar appealed to NamjIyar saying, "aDiyEn will take these, go to my place, complete the work and present it to you". NamjIyar agreed and told him to do so. Varadarajar took the palm leaves notes and started for his village. On the way, he had to swim in the Cauvery River water to cross it. He tied the notes to his head and started swimming. While he was midway, a big wave of water swept away the palm leaves notes. Varadarajar reached the south bank and was feeling terrible at the loss of the notes. He was worried and afraid as he felt that his AcAryan may get angry and admonish him for his carelessness. Feeling bad and sad, he was wondering as to what could be done now. He reached his house and completed the daily rituals. After performing bhagavadArAdhanam, he retired to bed without taking food.

That night Periya Perumal appeared in his dream and directed him, saying, "You meditate upon your AcAryar, NamjIyar. When you start writing the commentary on TiruvAimozhi, We (Perumal) will bless and help you to recollect your memory and to recall all the special

meanings taught to you by your AcAryan". Then, Namperumal disappeared. Next day morning, Varadarajar woke up and completed all his morning rituals. Meditating upon his AcAryan and Azhagiya Manavalan, he commenced his writing. By the anugraham of NamjIyar and Azhagiya Manavalan, he completed the writing of the onpatinAyiRappaDi commentary on TiruvAimozhi with out any mistakes exactly as per the upadeSam by NamjIyar. Being a highly scholarly person in Tamil, he added at appropriate places, in-depth and profound special meanings and presented his writings to NamjIyar.

NamjIyar opened the palm leaf writings and went through the same. He was very happy. He observed that even though the work was similar to that of his notes, there were several special meanings mentioned and he was pleasantly surprised. He told, "VaradarajarE! This has come out very well. But where are the notes that I gave you?" Varadarajar was scared and kept quiet. NamjIyar said, "You need not fear. Tell me the fact". Varadarajar said, "SvAmin, when I was crossing the River Cauvery, I tied the notes on my head and was swimming. One big wave struck and swept away the notes and they were lost in the rushing water. I recalled what you taught me once and rewrote this". NamjIyar heard this and thought, "What an intelligent person he is! He listened to the upadeSam only once and rewrote it so well. He is really a very intelligent and competent". The jIyar was very happy and embraced Varadarajar. He praised him and said, "இவன் நம்முடைய பிள்ளை ivan nammuDaiya Pillai". He named Varadarajar as "tirukkalikanRi dAsar". The jIyar had him as his inner circle of disciples and never left his presence. Since NamjIyar called Varadarajar as "nammuDaiya Pillai", he came to be known as "Nampilliai".

Nampillai asked NamjIyar, "At what stage, does one realises that he is blessed with the Sri VaishNava status?" NamjIyar replied that when one realise that the arcAvatAram of Perumal has paratvam, when he reflects the kindness and affection on another Sri VaishNava similar to the feeling exhibited to his children and wife, even if a Sri VaishNavan uses harsh words, remaining neutral and not carrying the grudge are indicative of the realisation that one is blessed with Sri VaishNava status. Therefore the belief on the ultimate superiority (paratvam) of the arcAvatAram, kindness and affection towards BhAgavatAs result in Sri VaishNava status".

Namjlyar lived for one hundred years. During his last days, he was not keeping good health. One of the disciples of Namjlyar named KuTTikuRi iLaiyAzhvAr appealed to Namjlyar to recite dvaya mahA mantram. On hearing this, Namjlyar asked him, "Is it not apt for you? Does it mean only those who are bed ridden are to recite dvayam? Is reciting dvayam not required for those who are moving about?" The disciple hung down his head in shame. This indicates that dvaya mahA mantram is to be recited all the time.

When Namjlyar was not keeping well, teRkAzhvAn Bhattar prostrated at his feet and asked him, "Is there anything aDiyEn can do for SvAmin?" Being a great jlyar, Namjlyar replied that he wishes to have darSan of Periya Perumal in his full splendour. teRkAzhvAn Bhattar conveyed this to TirumAlai tanta Perumal. During the procession (purappADu) of Perumal, the procession stopped in front of the maTham. Namjlyar performed his MangaLASAsanam. At that time, arcaka SvAmi removed the tiruvAbharaNam and the pltAmbharam of the Perumal so that Namjlyar could have a splendid darSan of Perumal tirumEni in His full splendour. After the darSan, a very contented Namjlyar said, "Today, the Lord gave me darSan in His full splendour". He was overjoyed. As the jlyar could not leave the sight of Perumal, he went along with Perumal for a few steps and then returned to his maTham.

The jlyar called Nampillai and told him, "There is nothing left for you to learn more. You may offer discourses on our siddhAntam to disciples so that our Lord will be glad". He went on to say, "My AcAryan, Bhattar when he did upadeSam blessed and said not to be proud of having the name as VedAnti, being the Sishya of Bhattar, having did the samarpaNam of lot of wealth to AcAryan as AcArya dakshiNa. Always remember that the holy feet of EmperumAnAr is your shelter". Namjlyar did upadeSam to Nampillai saying, "You also do not have thoughts such as having the name 'LokAchAryar', having competency to render discourses with special meanings on AzhvAr's nAIAyira divya prabandhangal and the proponent of Sri BhAshyam. Always remember that the holy feet of EmperumAnAr is your shelter". When his health condition deteriorated, facing the Temple, he lay down with his head on the lap of Bhagavat SenApati jlyar, his holy feet on the lap of PinpazhAgiya Perumal jlyar. He meditated upon the holy feet of his AcAryar ParASara Bhattar and ascended to Paramapadam. Nampillai was very sad. He consoled himself and organized the last rites for Namjlyar appropriate to the status of an ascetic in a perfect manner.

tirunakshatram of NamjIyar - Panguni month, uttaram
taniyan

नमो वेदान्तवेद्याय जगन्मङ्गलहेतवे।
यस्य वागमृतासारपूरितं भुवनत्रयम्॥

namo vedAntavedyAya jaganmangalahetave |
yasya vAgamrtAsArapUritam bhuvanatrayment ||

* * * *

Nampillai

Nampillai was born in the agrahAram of Nambur in the month of Kaartigai when Krutika nakshtam was in ascendance. He completed kAlakshepam under Namjlyar and was the proponent of the sampradAyam after the time of Namjlyar. He was teaching traditional granthams in Srirangam. PeriyavAcchAn Pillai, VaDakku Tiruveedhi Pillai, PinpAzhagiya Perumal jlyar, EyuNNi Madhava Perumal and several other scholars of eminence were undergoing kAlakshepam under Nampillai.

Question of the King

Nampillai was an acknowledged expert in rendering Bhagavad Vishaya kAlakshepam. One day a group of SishyAs were coming out after the conclusion Bhagavad Vishaya kAlakshepam by Nampillai. It was told by many that on seeing the group of the disciples, a king asked, "Is this group of people from the sannidhi of Namperumal or the group of SishyAs of Nampillai?" Thus, Nampillai had a huge group of Sri VaishNavAs as his disciples.

The grandson of MudaliyANDAn was KandADaiyANDAn and his son was KandADai Thozhappar who was jealous of Nampillai's popularity. Once, KandADai Thozhappar was worshipping Perumal when Nampillai arrived there with his huge group of disciples. Thozhappar was annoyed on seeing Nampillai and rebuked him with abusive language in the sannidhi itself. Nampillai on listening to those rebukes was upset and shaken, worshipped Perumal and left the place.

Indifference of Thozhappar's wife

Thozhappar's wife came to know of this from the persons who came from the temple. Being a knowledgeable person, she felt very unhappy to hear the details. She could not continue with the household chores as she was in a very depressed state and dejected mood. At that time Thozhappar returned home from the temple. He was concerned to observe that his wife was not her usual self and was seemingly indifferent. He asked her, "Till now you have been very affectionate to me, what is the reason now for your indifferent attitude today?" She replied, "I came to know that today at the Perumal sannidhi, you have rebuked and belittled Nampillai, who is considered as the incarnation of AzhvAr and source of affection and happiness of Periya Perumal. You do not even seem to be having any regret for this BhAgavata apacAram. I feel sad about your behaviour. In case you hate me for

saying this you may do anything you want of this body which was groomed by my parents and given to you in marriage. My AtmA has been uplifted on the day I performed Prapatti at the lotus feet of my AcAryan. You are well aware that BhagavAn stated 'padmakoTiSatenApi na kshamAmi kadAcana', yet you disgraced yourself in front of Perumal by your action of committing a sin by rebuking Nampillai which is an audacious and foolish act".

Thozhappar, hailing from a reputed vamSam and being a scholar of repute, realised his folly borne out of his jealousy, asked his wife as what he has to do now. His wife replied, "A person who has lost something in the river will not be searching for that thing in a pond. If you offer your obeisance to Nampillai who is graciousness personified and seek his forgiveness, he will definitely pardon you. Thozhappar was feeling very guilty and said, "Having rebuked him in front of several people at the sannidhi of Perumal, I feel guilty and shameful to go to his house. I am also scared. Please take me to his house and make an earnest appeal". She agreed to do so. At once, she started with her husband to go to the house of Nampillai.

The Humble Nampillai

Nampillai after returning to his home from the temple sent back his disciples. He was fasting throughout the day and was crestfallen. In the evening he completed his daily rituals, covered his head in a cloth and went to the house of KandADai Thozhappar. He lay down in the pyal (tiNNai- raised platform outside of a house for resting). At that time Thozhappar and his wife came out of the house to go to the house of Nampillai. They saw some one lying down on the pyal. Thozhappar asked as to who is lying down here.

He replied, "aDiyEn tirukalikanRi dAsan". Thozhappar was shocked and surprised. He said, "Oh! What is this? Are you lying down in front of my house angry and revengeful on me for having verbally abused and rebuked you at the sannidhi of EmperumAn in front of several people?"

Nampillai replied, "SvAmin! You are the descendant of MudaliyANDAn. I have caused troubles to you at the sannidhi of Periya Perumal. For committing such a great sin, do I have any refuge other than your holy abode?"

Became LokachAryar

When he himself wanted to seek the pardon from Nampillai, the humble words of Nampillai who had come to his door steps made Thozhappar feel very remorseful and he was overcome with emotion and became tearful on seeing such a great attitude of Nampillai. He hugged Nampillai and said, "I merely thought of you as an AcAryA of a few disciples. Now I realise that you deserve to be the AcAryA for the entire world". Saying thus he presented the name as 'LokAchAryAr' to Nampillai. He took Nampillai inside his house. He and his wife prostrated at the feet of Nampillai and sought his pardon. He learnt several SAstrArthams from Nampillai and remained as his very devoted disciple.

The charisma of Nampillai

Pinpazhgiya Perumal jIyar was one of the disciples of Nampillai. He used to render service to Nampillai. Once the jIyar fell ill and was bed ridden. He called some of his Sri VaishNava friends and told them, "I don't want to leave for Paramapadam now. Please offer Prapatti and prayers at Azhagiaya Manavalan sannidhi by reciting prabandha pAsurams, 'ஏழையேதலன் EzhaiyEtalan' (Tirumangai AzhvAr, Periya Tirumozhi 5-8) and 'ஆழியெழச் சங்கும் வில்லுமெழ AzhiyehA cangum villumezhA' (NammAzhvAr – Tiruvaimozhi 7-4) so that I will live in this world for some more time here". The Sri VaishNavas offered their prayers accordingly. Pinpazhgiya Perumal jIyar got cured of his ailment.

A few Sri VaishNavAs told Nampillai, "Can Pinpazhgiya Perumal jIyar being a knowledgeable and elderly person, seek such a wish and pray for longevity which is against the premise of the basic nature of a Sri VaishNava?" Nampillai said, "I am not aware of his intention but you may ask EngalAzhvAn and others as to what could be his intention".

EngalAzhvAn said, "He is so attached to the Srirangam divya deSam and wanted to unite with the alsvrayam Sri Rangarajan, he would have made such a prayer". Tirunarayanapurattu araiyar said, "May be because of the kainkaryam remaining incomplete here, he would have prayed like this". ammangi AmmaI said, "For those who have listened to the Bhagavad vishaya kAlakshepam in the Nampillai group, would they have interest for the other deSams?" On hearing these, ammangi Periya Mudaliyar said, "Bhattar said that if he is not able to have darSan of Namperumal with the same TirumukhamaNDalam and

Kasturi tilakam at Parampadam, he will return back to Srirangam. It may be that the jlyar is not willing to be separated from Namperumal and so would have prayed thus". Nampillai listened to all the views and looked at jlyar and asked him, "Are these acceptable to devareer's mind (tirvuLLam)?" The jlyar replied to Nampillai, "None of these are the reason for my prayer. Devareer (the Lord) after taking bath, wearing your vEshTi and then the uttarlyam (upper cloth) and walk by, the charismatic appearance of devareer will make me feel that I should keep having your darSan and continue to render my service to you here without the desire to go to Paramapadam. I want to live and have this enjoyable experience and render service to you here for some more time". The entire group of disciples were happy to hear the words and the deep devotion of jlyar.

Trouble in the river.

Nampillai went to Tiruvellarai along with his disciples for worshipping Nacchiyar. On the return trip they boarded a boat to cross the Cauvery river. When the boat was midstream, it became dark and started raining heavily combined with heavy winds. The visibility was very poor and they could not see anything ahead or behind. They lost the sense of direction and feared as to when they will reach the shore. The boatman called out and said, "If one or two persons who can swim jump out of the boat in to the river, I can navigate the boat to safety. Else all of us including Nampillai will be drowned in the river". There was pin drop silence and none of them responded to this and were unwilling to take the risk. At that time a good lady, got up and told the boatman, "Oh boatman! Nampillai is so dear to all of us and he is our life. Please safeguard him and take him ashore". Saying thus she jumped in to the river unmindful of the darkness and danger. Then, the boat safely reached the shore of the river.

On reaching the shore, Nampillai was very sad and said, "A good soul has drowned in the river". He was very disturbed. By the grace of Bhagavan that lady also could perch herself in an elevated sand dune area ten feet from where Nampillai reached the shore. Hearing what Nampillai said she called out, "SvAmin! Please don't worry. I have safely reached the river bank". Nampillai sent the boatman to bring her to him. She prostrated at the feet of Nampillai. Nampillai asked her as to how she could manage to reach safely? She replied, "I don't know anyone other than you, my AcAryan who could save me. When I was drawn into the flood waters you came as a bushy tuft and saved me". All the disciples were pleasantly surprised and celebrated her by saying, "It is said in the SAstrAs that one should sacrifice his body,

wealth and life in the service of the AcAryan. We have seen some people rendering service to their AcAryan physically and some offering sampAvana with their money. This lady is the one who was prepared to offer her life to AcAryan".

A letter (palm leaf) to VaikuNThanAthana

The home of Nampillai was less spacious. The next house belongs to a lady, a Sishya of Nampillai. One of the Sri VaishNavAs, a Sishya of Nampillai requested that lady saying, "The home of AcAryan is very small and less spacious. You can give your house to AcAryan". She replied to this by saying. "Will any one get a yard of space in this Koyil? I have no intention of giving my house to anyone till my death". The Sri VaishNava mentioned this to Nampillai. When Nampillai met that lady on another occasion, he explained to her saying, "Since you are only one person you can manage with smaller space. The disciples who come to my house for the kAlakshepam find it difficult because of the lack of space. So please give us your house". The lady agreed to give the house but requested that devareer (Nampillai) should bless her with a space in Paramapadam. Nampillai said, "VaikuNThanAthana only can give space there. I will make an appeal to him and get you a space in Paramapadam". The lady persisted, "SvAmin! I am very innocent and that too a lady. Therefore your mere words of assurance will not suffice. Please give it in writing". Nampillai was pleasantly surprised and wondered, saying, "Here is someone who is quite special". He wrote on a palm leaf, thus, "On this year, this month, this date, TirukalikaRidAsana has assured in writing a place for this lady in Paramapadam. The Lord of the entire universe and my dear Lord Sri VaikuNThanAthana must bless this lady with a place in Paramapadam". Thus writing, he affixed his signature. The lady placed the palm leaf document on her head reverentially and was very happy. She gave her house to Nampillai. The residents of the town noticed as to what transpired and were pleasantly surprised and said, "AcAryan has got rights even in ubhaya vibhUti".

Setback of health to Nampillai

When Nampillai was not in good health, one of the Sri VaishNavAs came to see him and asked, "Devareer seems to have become lean and weak!" Nampillai responded, "If one diminishes another one grows" meaning when the knowledge, bhakti and unflinching determination in the path of bhakti grows the physical body through the effects of such determination and penance diminish in size and become leaner.

When another person said, "SvAmi seems to be not in good health and looking frail". Nampillai responded thus, "Are we (Nampillai) going to any yuddham? We Have strength sufficient enough to have darSan of Perumal".

Another Sri VaishNava was upset on seeing the failing health of Nampillai. Nampillai pointed out, "According to the saying, 'krtakrtyAH pratIkshante mrtyum priyamivAditim', should we not think of the bodily illness as a feast?"

Meanwhile on the direction of EngalAzhvAn, Pillai EngalAzhvAr and ammani ammal gave a yantram (metallic sheet, usually in copper, embedded with mantram) to Nampillai and insisted to tie it on his body to overcome the illness. Nampillai refused to do so. They said, "Only if you yourself do that it will reflect as a deviation of the very nature of your staunch faith and religious norms. Since we are only requesting you to do that it will not be a deviation of your staunch faith and religious norms". Thus they argued. Nampillai was firm and said, "You believe in some mantrams to cure me of my illness whereas I am chanting dvayam and believing in that only. I don't want the connection of the lowly mantrams. Whatever is destined will have to happen". Thus saying he refused.

Question of the King

After a few days, by the anugraham of BhagavAn, Nampillai recovered completely and was his usual self rendering discourses. NaDuvil tiruveedhipillai Bhattar, grandson KoorattzhvAn was jealous of the knowledge, intellect, devotion, determination in rituals, the huge group of disciples and the charisma of Nampillai. Once, he went to the King's court. At that time, he told PinpazhAgiya Perumal jlyar, "I am going to the king's court. Devareer also accompany me". The jlyar said, "Devareer is the descendant of my ParamAcArya and a scholar of eminence. I will accompany you as per your wish". Thus saying the jlyar went along with him. Both of them reached the King's court. The King welcomed NaDuvil tiruveedhipillai Bhattar with reverence. The king was a scholarly person and has gained knowledge on several aspects through interactions with learned scholars. He wanted to test the knowledge of Bhattar. He posed a question. "Oh NaDuvil tiruveedhipillai Bhattar! 'AtmAnam mAnusham manye rAmam daSarAthmajam', Sri Rama thus asserted saying, 'I consider Myself only as the son of daSaratha Chakravarti' without reflecting on His Ultimate Superiority (paratvam), whereas He said 'gaccha lokAn

anuttamAn' and offered moksham to JatAyu. Is this not contradictory? Please explain this".

Classic Reply

NaDuvil tiruveedhipillai was perplexed and in a quandary. He could not think of an appropriate answer. Meanwhile, the King was distracted by another task that needed his attention. Observing that the King is attending to something else, Bhattar asked jIyar, "What is the stand of Nampillai on this?" The jIyar replied, "He will say, 'satyena lokAn jayati'. The King finished his other task and asked Bhattar, "Don't you have a response for my question?" Bhattar said, "You were attending to some other task and so as to whom should I give the response? Please ask leisurely and we will tell you". Bhattar went on to say,

satyena lokAn jayati dInAn dAnena rAghavaH |
gurUn SushrUshayA vIraH danushA yuti SAstravAn ||

Sri Raghavan is victorious over all the worlds by His truthfulness (satyam). He offers dAnam to the needy and gets them on His side. He renders service to His AcAryAs and receive their blessings. With His arrows, He is victorious over His enemies. The King was impressed and said, "This is a classic reply and very appropriate and relevant". Thus saying he was very happy. He presented Bhattar with priceless exquisite clothes, ornaments, several thousand gold coins and offered his obeisance to him. Bhattar blessing the king, took leave of him to return to Tiruvarangam.

No more jealousy

Tiruveedhipillai Bhattar told jIyar, "Oh jIyar! Devareer may offer myself and all the gifts at the holy feet of Nampillai". The jIyar took him accordingly. When Nampillai saw his ParamAcAryA's grandson approaching him, he got up and paid obeisance and enquired about the well being of Bhattar. Nampillai looked at all the gifts and asked Bhattar, "What are all these?" Bhattar said, "All these gifts are just for one hundred and sixty in million of your divya sUktis. Therefore, please accept these and myself and bless me". Nampillai told Bhattar, "I don't understand anything. Devareer is the grandson of my paramAcAryA and so you should not do like this. Overcame by emotion of guilt, Bhattar told Nampillai "SvAmin! I have been jealous of you till now. I was mentioning all your good qualities as defective ones. I was envious of you of the large group of disciples you had. Now I realised

your greatness and don not have anymore jealousy of you. Please give me refuge and bless me". Thus saying, he prostrated at the feet of Nampillai. Nampillai lifted him up, embraced him and consoled him. Bhattar learnt several important and special commentaries from Nampillai and never left his side.

125,000 (sapAdalaksha) granthams written in palm leaves were thrown to termite

Bhattar was undergoing everyday morning TiruvAimozhi kAlakshepam under Nampillai. In the night, he used to write the learning's in palm leaf. The kAlakshepam concluded. Next day morning Bhattar presented the detailed commentary of TiruvAimozhi with one lakh and twenty five thousands granthams (125,000/sapAdalaksha) similar to Mahabharata at the holy feet of Nampillai.

Nampillai - What is this?

Bhattar - I have compiled the meaning and commentaries of TiruvAimozhi taught by SvAmin and written them.

Nampillai - Are these over one lakh granthams (sapAdalaksham)?

Bhattar - Yes. Please open this and bless me. I have not even added one comma or semicolon or anything to what you have taught and nothing over and above them.

Nampillai replied, "It may be so. But this has been done without my approval. Do you know how much of trouble TirukkurugaippirAn would have under gone to get the approval of EmperumAnar for composing tiruvARAyirappaDi? Composing such a huge work should not have been done without our direction/niyamanam". Saying thus, Nampillai without even opening and seeing them, he poured water on the palm leaves and thrown them to termite.

(Palm leaf writings are to be preserved in dry condition. If moisture is there it will attract termite which will destroy the palm leaf and along with that the writings will be lost forever).

Commentary by PeriyavAcchAn Pillai

Then, Nampillai assigned PeriyavAcchAn Pillai, to compose a commentary on TiruvAimozhi. PeriyavAcchAn Pillai, the dearest disciple of Nampillai, learnt and understood from him all the texts and

the meanings. As per the wish of his AcAryan, PeriyavAcchAn Pillai composed and presented the commentary on TiruvAimozhi containing twenty four thousand granthams (24,000) similar to SrImad Ramayana.

EDu (൬൫) muppattARAYirpaDi/36,000 paDi

VaDakku Tiruveedhipillai undergoing TiruvAimozhi kAlakshepam under Nampillai, every night he used to write down that day's leaning in palm leaf. When the kAlakshepam was completed, he presented his notes to Nampillai saying, "This grantham contains thirty six thousand granthams (36,000) similar to that of SrutaprakASikA's vyAkyAnam for SrI BhAshyam. Please see and bless this". Nampillai went through the entire work and commented thus, "This is neither too long nor too short and is very appropriate. However, this is not correct as it has been done without my approval". So saying, Nampillai kept it inside. EyuNNi Madhava Perumal learnt about this and was very upset. He offered prayers at the sannidhi of Namperumal for several days and prayed, "The work of VaDakku Tiruveedhipillai should be used in kAlakshepams". Once Nampillai along with his disciples came to the sannidhi of Namperumal and did MangaLASAsanam. He partook the tIrtha prasAdam etc. At that time, Perumal through His arcaka called Nampillai and directed him to teach the EDu muppattARAYirapaDi to EyuNNi Madhava Perumal. As per the divine order, Nampillai taught EDu muppattARAYirapaDi to EyuNNi Madhava Perumal also known as ciriyAzhvAn appillai and blessed him.

Bharata SaraNagati

One day at the kAlakshepa group of Nampillai, one of the disciples raised a question. "BharatAzhvAn did his SaraNAGati to Perumal, but it was unsuccessful. Why?" Nampillai said. "It was successful". He went on to explain thus, "Bharatan did his SaraNAGati to Lord Rama fearing that he cannot act freely on his own will (svasvAtantryam) and so not willing to take the rule of the kingdom (rAjya paripAlanam). So Perumal gave him His pAdukAs and advised him to rule the country on behalf of the pAdukAs. Immediately, Bharatan could overcome his apprehension. "Aruroha ratham hrshTaH Satrughna-sahito ball" - the mighty Bharatan after he received the pAdukAs got in to the chariot happily along with Satrughnan. Is not this stated in SrImad Ramayana Slokams?" Bharatan prayed to Perumal to return to Ayodhya. Perumal did not oblige. "rishayobyAgaman sarve vatAyAsurarakshasAm" - All the Rishis approached Rama and prayed to Him to save them from the Rakshasas (demons). As Rama considered it as His duty to fulfil the

wishes of the Rishis, he did not return to Ayodhya. When some guests visit our home we provide them all the food that is available at home unmindful of starvation. Likewise, Rama found it extremely difficult to be separated from Bharatan. However, He wanted to fulfil the wishes of the Rishis of the residents of danDakAraNyam and so did not want to go back to Ayodhya". Thus said Nampillai.

Do not desire for wealth

appillai asked Nampillai, "Is it wrong to seek wealth from the Lord?" Nampillai replied, "When wealth is sought from the Lord, three types of blemishes (doshams) will occur".

1. When we seek what we are not destined to get - The Almighty Lord grants what one wants. Is there anything that is denied by Him? Yes, it is there. There are certain things which one is not supposed to get as what he wants. So when one chooses to seek such things they are denied due to his destiny, not only it is denied to him but also whatever wealth he has in his possession will also be lost. Is not the bhagavat vAkyam say, 'yasyAnugraham icchAmi dhanam tasya harAmyaham'? We seek moksham through our AcArya. But when we seek wealth this is contrary to the moksham sought by us through the AcArya. So seeking wealth is denied to us.
2. Wishing for something which is not appropriate for our status (svarUpam) - It is like a prince wishing to have the porridge being taken by the son of the hunter. When the greatest benefit namely the aiSvaryam of Moksham has been assured, longing for cheaper aspects such as wealth is not appropriate for the status of a prapannan, is it not?
3. When the Lord Almighty is so very happy that His long lost property (the cetanan as prapannan) will be back with Him and with the act of the prapannan seeking wealth will make Him feel desolate. Likewise, when the husband is so loving and affectionate to his wife, what will happen when she desires for another person? If so, whether the husband himself will bring the other person to her? In that case, her chastity will be compromised by such an act and her husband will undergo severe mental turmoil. Is it not so?

Three types of bliss (Sukham)

Once, Nampillai visited the house of tEnkoLcOlai dAsar at Tiruvellarai. He was very glad to notice the wealthy status of dAsar. One by name, YatirAjadAsar asked as to whether amassing wealth is proper. Nampillai replied that the worldly pleasure (samsAra sukham) is of three types. When one thinks that this type of happiness/Sukham (aiSvaryam/wealth) belongs to only himself, then it is like naraka anubhavam. When the same aiSvaryam is considered as his own and of EmperumAn, then it becomes a heavenly bliss (SvargAanubhavam). In the third case, if the same wealth is considered by one as belonging only to EmperumAn, it is eternal bliss. Such happiness is experienced only in Paramapadam.

The twelve types of bhAgavatApacAram

Once when, the kAlakshepam was under way, a discussion took place on bhAgavatApacAram. Nampillai gave a detailed explanation on that subject. There are twelve types of bhAgavatApacAram.

1. Talking about BhAgavatAs based on birth (janmam)
2. Speaking about his SarIram (physical appearance)
3. pAka (AkAra) nirUpaNam - about the food habits
4. Mentioning about his ASramam (varNASramams)
5. Speaking about his limbs and parts of the body (avaya)
6. Speaking about his lazyness (Alasya)
7. Speaking about the place of residence
8. Speaking about the relatives of the BhAgavatA
9. prakASa nirUpaNam – Speaking about the knowledge and intellect
10. prakAra nirUpaNam - Thinking and speaking about his discipline and habits
11. vartana nirUpaNam -Thinking and speaking about the manner in which he conducts himself

12. dosha nirUpaNam -Thinking and speaking about the defects

Speaking about even one of the above is considered as bhAgavatApacAram. This is considered very bad. For example, one should extend courtesies to BhAgavatAs coming from a very small village in the same manner that one will extend courtesies to those coming from Srirangam, Tirumalai, Kanchipuram et al. One should not think that the place where they live is not a divya deSam. One should not even think inferior about the place where the BhAgavatA lives.

Here is an interesting episode from PurANam. Once upon a time, a lady named ChANDili was living in a foreign land (mlecchabhUmi). She was very hospitable to those who pass by her home. Periya tiruvaDi (Garudan) learnt about this lady and visited her place. On seeing Periya tiruvaDi, the lady received him with joy and offered him with various type of food. Garudan was immensely pleased by the hospitality of the lady. Then he lay down at a place to sleep. He was thinking about the hospitality of the lady and was wondering. He thought of her as such a noble person and also very devoted. If she is not in this land (mlecchabhUmi), it would have been better for her. Thus thinking, he slept.

When he woke up, all his feathers have fallen. He could not even get up. He was shocked and wept. On seeing Periya tiruvaDi, the lady was shocked. She asked, "How did this happen? Are you unwell or some problem?" Garudan told her, "There is nothing wrong with my health. Before I went to sleep, I was thinking that 'this lady is in a foreign land. She should be taken to tiruvarangam'. Such a thought has become a great apacAram. This bhAgavatApacAram has caused loss of my feathers. I am not even able to get up. Please pardon my apacAram". Thus he prayed to her.

ChANdill said, "I consider that it is beneficial to live in this place only. I get an opportunity to extend courtesies and receive unexpected guests like Devareer who come by to this place. Is not it so?"

Garudan said that he has changed his thought and asked her to pardon him. As soon as he said this, his feathers grew back as it was like before. This incident clearly points to the blemish occurring on account of thinking about the place of stay of the BhAgavatAs. Similar effects occur due to the other apacarAms too.

Birth of a son by the blessings of Pillai

Once, Nampillai was getting ready for performing mAdhyAhnikaM. At that time VaDakku Tiruveedhi Pillai's mother, ammi ammal prostrated at the feet of Nampillai. He enquired her and asked, "Is there any reason for your visit?" She replied, "Yes, there is a reason. My son is very crazy. You got his marriage performed to one girl. We arranged nuptial on an auspicious date. He shouted loudly from inside of the room. We all went inside to see. We could not understand anything and were confused as he was crying and weeping. When asked the reason for his crying, he said that she is like a hooded snake and so afraid. Saying thus he came out. On another occasion too same thing happened. That bride has to have a good life. Please bless for the lineage to grow". Nampillai said. "You bring the girl at an appropriate time after her menstrual cycle".

Accordingly, ammi ammal came along with her daughter in law. Nampillai chanted some mantram and sprinkled the sacred water in the face and stomach of the girl and sent her away. He called VaDakku Tiruveedhi Pillai and explained to him the SAstrArtham of the vAkyams, "rutaU upeyAt" and sent him home. That night VaDakku Tiruveedhi Pillai slept with his wife without any fear. His wife became pregnant. After twelve months, she gave birth to a boy in the month of aippasi when SravaNa nakshatram was in ascendance. The boy was named as "LokAchAryapillai" since he was born with the blessing of Nampillai. After a few years, another boy baby was born to the couple with the blessings of Namperumal. This child was named as Azhagiya MaNavALapperumAL nAyanAr.

Thus, Nampillai was blessing all and continued with his routine. Once he suffered a setback on his health. His health deteriorated and he became weak. He offered his SrIpAda tIrtham to his disciples. He partook the SrIpAda tIrtham of his AcAryan and ascended to Paramapadam. PeriyavAcchAn Pillai, NaDuvil Tiruveedhipillai Bhattar, VaDakku Tiruveedhipillai, PinpazhAgiya Perumal jIyar and other disciples could not bear the separation from their AcAryA and were extremely sad. They consoled themselves and organised the final rites though tUviyampillai, son of Nampillai. All the religious ceremonies were completed though the son of Nampillai according to the procedures.

taniyan of Nampillai

वेदान्तवेद्यामृतवारिराशेः वेदान्तसारामृतपूरमग्र्यम्।

आदाय वर्षन्तमहं प्रपद्ये कारुण्यपूर्णं कलिवैरिदासम् ॥

VedAntavedyAmrutavArirASeH

vedAntasArAmrtapUram agryam |

AdAya varshantamaham prapadye

kAruNyapUrNam kalivairidAsam ||

* * * *

VaDakku tiruvIdhi Pillai

MuDumbai Nambi belonging to the SrIvatsa Kulam was one of the seventy four simhAsanAdhipatis. He took shelter under the holy feet of EmperumAnAr. His son was Ramanuja Nambi and his son was MuDumbaiyANDAn whose son was Devapperumal and his son was iLaiyAzhvAn. iLaiyAzhvAn had two sons, VaDakku tiruveedhi Pillai and MannAr. VaDakku tiruveedhi Pillai was born in the year Sarvajit, Ani month when the SvAti nakshatram was in ascendance. His another name was KrishnapAdar. There was one another person by the name NaDuvil tiruveedhi Pillai. Since KrishnapAdar lived in the vaDakku veedhi (North street), he was called VaDakku tiruveedhi Pillai. He took refuge under the holy feet of Nampillai and underwent TiruvAimozhi kAlakshepam under him. He has written on palm leaves, the muppattARAyirappaDi (36,000) known as EDu vyAkhyAnam of Nampillai. His sons were Pillai LokachAriyar and AzhagiyamaNavALapperumal nAyanAr.

tanian

श्रीकृष्णपादपादाब्जे नमामि शिरसा सदा।

यत्प्रसादप्रभावेन सर्वसिद्धिरभून्मम ॥

SrIkrsHNaPAdapAdAbje namAmi SirasA sadA |

yatprasAdaprabhAvena sarvasiddhirabhUnmama ||

SrI RangeSvarar

SrI Kidambi RangAchAriyar (RangeSvarar) is pra-Sishya (Sishya's Sishya) of SrI VaDakku Tiruveedhi Pillai. He was born at Tirunarayanapurm in the year SiddhArti, Chittirai month, Revati Nakshatram.

taniyan

श्री कृष्णपादाब्जलोलुपं सद्गुणार्णवम्।

श्रीरङ्गार्यगुरुं वन्दे द्रामिडाम्नायदेशिकम् ॥

SrI krishNapAdAbjalolupam sadguNArNavam |
SrIrangAryagurum vande drAmiDAmnAyadeSikam ||

KeSavAchAryar

KeSavAchAryar is the son of SrI RangAchAriyar (RangageSvarar). He was born at Tirunarayanapurm in the year Kara, mAsi month, Punarvasu Nakshatram.

taniyan

श्रीरङ्गार्यगुरोः सूनुं धीशमादिगुणार्णवम्।

केशवार्यगुरुं वन्दे द्रामिडाम्नायदेशिकम्॥

SrIrangAryaguroH sUnum dhISamAdiguNArNavam |
keSavAryagurum vande drAmiDAmnAyadeSikam ||

KamalAvAsar (SrinivAsAchAryar)

KamalAvAsar (SrinivAsAchAryar) is the son of KeSavAchAryar. He was born at Tirunarayanapurm in the year dhundubhi, Purattasi month, SravaNa Nakshatram.

taniyan

केशवार्यगुरोः सूनुं धीशमादिगुणार्णवम्।

श्रीनिवासगुरुं वन्दे द्रामिडाम्नायदेशिकम्॥

keSavAryaguroH sUnum dhISamAdiguNArNavam |
SrInivAsagurum vande drAmiDAmnAyadeSikam ||

KeSavAchAryar

KeSavAchAryar is the son of SrinivAsAchAryar (KamalAvAsar). He was born at Tirunarayanapurm in the year SvabhAnu, Purattasi month, JyeshTha Nakshatram.

taniyan

श्रीरङ्गराजदिव्याज्ञालब्धसाम्राज्यलाञ्छनम्।

गुरुं द्रमिडवेदानां केशवार्यमुपास्महे ॥

SrIrangarAja divyAj~nAlabdha sAmrAjyaAnchanam |

gurum dramiDavedAnAm keSavAryamupAsmahe ||

* * * *

Up to this, the vaibhavams of AcAryAs of samASrayaNa paramparA of SrImad Adi vaN SaThakopa YatIndra mahAdeSikan have been covered. From now, the vaibhavams from SrImad Adi vaN SaThakopa YatIndra mahAdeSikan and Sri sannidhi guruparamparA (succeeding Azhagiyasingars) will be covered.

* * * *

SrImad AdivAN SaThakopa yatIndra MahAdeSikan

After the period of GaTikASatAm Ammal, SrImad Adi vAN SaThakopa yatIndra mahAdeSikan was the leading light of the ViSishTAdvaita siddAntam (sampradAya pravartakar).

In Kruta yugam, SanatkumArar brought the Lord, Tirunarayanan from Satyalokam and consecrated here in Bhulokam. He was doing AradhAnam of the Lord. Hence the name of the temple came to be known as "**nArAyaNAdri**". In the next tretA yugam, dattAtreyA along with His four SishyAs, the Veda PurushAs were reciting all the time, the Vedas on the banks of the Veda PushkarANi. As such, this temple is called "**VedAdri**". In dvApara yugam, the third yugam, Krishna and Balarama were worshipping the Lord of this temple. Hence it is known as "**yAdavAdri**". In the present Kali yugam, EmperumAnar (YatirAjar) visited the temple and renovated it. He stayed in this divya deSam for several years and was doing ArAdhanam. So the temple is known as "**yatiSailam**". This temple at Tirunarayanapuram is a famous one and of great divinity and a PuNya kshetram.

In this great kshetram, this MahAn was born in Kali yugam post 4480, SiddhArti year, Purattasi month (September 1379), Sukla PancAmi tithi, Thursday, when JyesthA nakshatram was on ascendance. His father was Sri KidAmbi Kesavacharya SvAmi who was said to be in the last of the samaSrayaNa paramparA (lineage of AcAryAs). This SvAmi named the child as Srinivasan because he was born by the anugraham of Tiruvengadamudaiyan and as this name is that of his father. The child grew in an adorable manner and SvAmi was very happy and fond of the child. The annaprASanam (giving solid food in the presence of the Lord), SauLAm (tonsure of the baby locks) and upanayanam were conducted at the appropriate age. Sri Kesavacharyar conducted panca samskAram to his son, Srinivasan. He learnt from his father Vedas, nAIAyira divya Prabandham, kAvyam, nATakam, tarka Saastram (logic) and VyAkaraNAM (Grammar).

Enhancing adhyAtma SAstrAs (Supreme knowldge of the Atman) at Attigiri

His father was very happy to notice the genius and creativity nature (pratibhA), his intelligence (buddhi sUkshmam) of his son even while learning the sAmAnyA SAstrAs (basic). He was confident that his son will become the protector and nourisher of the viSishTAdvaita philosophy. He sent his son to learn VedAnta SAstrAs from Nadadur Ammal's grandson, GaTikASatam Ammal who was teaching the

adhyAtma SAstrAs at Attigiri PeraruLALan sannidhi. As per the wish of his father, Srinivasan went to Perumal Koyil (Kanchipuram). He arrived at the tirumAligai (house) of GaTikASatam Ammal and prostrated at his holy feet. He prayed to Ammal and appealed to accept him as his disciple. He requested Ammal to teach him all the artha viSeshams (special meanings) of ViSishTAdvaita siddhAntam. Ammal was very pleased on knowing that he is the son of none other than KidAmbi Srl Kesavacharyar. Noting his tejas (effulgence), his knowledge, his humility and with all the qualities of a good disciple, Ammal accepted Srinivasan as his disciple. Ammal did upadeSams to Srinivasan on Srl BhAshyam, Gita BhAshyam, BhagavAd vishAyam, Srlmad RahasyatrayasAram and others.

Ammal's anugraham (blessings)

Srl Srinivasacharyar with great devotion to Ammal was performing kAlakshepams under his AcAryan, Ammal on all granthams and shined par excellence as a vidvad sreshTha (great scholar). He was observing pancakAla rituals (five times rituals every day/pancakAla parAyaNar). Ammal blessed him, saying that after him (Ammal), Srl Srinivasacharyar will be the scholar and leader on ubhaya vedAntAs (in Sanskrit and Tamil) and that he will be the establisher and leader of our darSana sthApakar of the ViSishTAdvaita siddhAntam, protector and nourisher.

Divine Blessings of Azhagiyasingar

With the abundant blessings of his AcArya, Srl Srinivasacharyar was shining as a great genius (mahApratibhASAli). One day, the Lord, Srl Ahobila Nrusimhan (Azhagiyasingar) appeared in his dream and commanded him to go to His (Srl Narasimhan's) sannidhi at Singevelkunram (Ahobilam) which is in a difficult terrain and inaccessible kshetram to reach and have the darSan of the Lord Narasimhan (சென்று காண்டற்கரியகோயில் சிங்கவேள்குன்றமே cenRu kANDaRkariya kOyil SingavEL kunRame). The Lord asked him to worship Him there and be of service. The Lord further commanded him to start immediately without fail. SvAmi woke up immediately. He was happy about this dream. He prayed to the Lord to make his dream come true.

Travel to AhobilAm

SvAmi woke at the pre-dawn hour, completed his daily rituals at the banks of the pond and went straight to the tirumAligai of GaTikASatam

Ammal. He paid his daNDavat praNAMams to the AcAryan and stood in front of him reverentially with folded hands (anjali hastam). AcAryan as a customary practice, inquired him about his welfare. Sri Srinivasacharyar told the AcAryan about his early morning dream. AcArya was delighted to hear this and told him go to Ahobilam immediately as directed by Azhagiyasingar (Nrusimhan). He further said that it was his wish and blessings for him to be the visionary leader of the Bhagavat Ramanuja darSanam and the direction of the Lord is also same as his wish and that he is immensely happy.

After getting the approval of AcAryan, SvAmi went to the sannidhi of PeruAruLALan and took permission of the Lord to go to Ahobilam. SvAmi started on his travel to Ahobilam and after a few days reached there. He prayed to the mountain (Giri) ranges and went up, climbing the hills. He had his bath in the River BhavanASini and completed his daily rituals. He started to have the darSan of the nava (nine) Narasimha-s.

Accepting the ascetic (sanyASramam) order

At that time, a sanyAsi appeared in front of SvAmi. On seeing him, Sri Srinivasacharyar SvAmi paid his obeisance to him. SvAmi told him about the Lord appearing in the dream and the reason for the visit to Ahobilam. After listening to these, the yati said, "I have come here to bless you only. Please accept this ochre robe (kAvi vastram). I will initiate the presha mantram and accept sanyASramam".

Even though SvAmi was just 20 years old and a brahmacAri, he displayed firm dispassion to Vishaya Sukhams (adyanta vairAgyam), he agreed to accept the fourth varNASramam (sanyASramam). The yati sArvabhaumar initiated the presha mantram and presented to SvAmi his own ochre robes and the tridandam from the sannidhi of Sri BhAshyakArar. The Yati also gave Sri Srinivasacharyar SvAmi, the ASrama tirunAmam of "SaThakopa jlyar". The yati directed SvAmi to perform ArAdhanam of Narasimhan and take up extensive travel to cover all the towns and villages to bless the disciples with samASrayaNA, bharyanaAsa rituals. He also directed SvAmi to take his (yati's) Sanka cakram. The jlyar accepting the sudarSana pAncajanyams, asked the yati as to which of the nava Narasimha mUrtis that he has to do ArAdhanam for. The yati told SaThakopa jlyar that he may pray to all the nine mUrtis and one of the mUrtis will bless him. He told the jlyar that HE is the One who appeared in the SvAmi's dream and brought him (jlyar) here and offered the fourth varNASramam. Thus saying the yati (Lord) disappeared.

Blessings of Sri LakshmiNrusimhan

As commanded by Sri Nrusimhan, SvAmi performed ArAdhanam to all the nine Narasimha mUrtis. He then prayed at the feet of all the mUrtis by keeping his two hands together in "yAcanA mudrA" and pleaded "prasIda" (bless me). At this time, one Narasimha mUrti with MahAlakshmi sitting on the Lord's left thigh with both of them embracing each other, His right hand palm with the abhaya mudrA, Sankha cakram on both upper arms, Periya tiruvaDi (Garudan) at His feet and PhaNIIndran (anantAzhvAn/Adi Seshan with gems on his hoods like an umbrella over the Lord's Siras), Sri Malolan (LakshmiNrusimhan) jumped and landed on both the hands of SaThakopa JIyar. The jIyar was overwhelmed with a feeling of great happiness as if he is drowned in the ocean of nectar. He hugged that EmperumAn and was performing ArAdhanam to the Lord at Sri BhAshyakArar's sannidhi.

At that time, the learned scholars of this divya deSam came to know about the divine blessings of Malolan to Sri SaThakopa jIyar and were wonderstruck. They prostrated at the holy feet of this mahAdeSikan.

The temple administrators handed over the responsibility of the temple administration to the jIyar. He accepted the responsibility saying "bhagavan niyamanam" (divine command of the Lord). He delegated the roles and responsibilities to each of those who were handling them earlier. While staying at Ahobilam for few days, he was performing ArAdhanam to LakshmiNrusimhan.

The command of AzhvAr

NammAzhvAr appeared in the dream of the jIyar and commanded him, saying that he (AzhvAr) is enshrined at Azhwar Tirunagari on the banks of Thamirabarani River and to come there and worship him. The jIyar immediately getting up from his sleep completed his daily rituals. After finishing his ArAdhanam, he appealed to Sri LakshmiNrusimhan about the dream he had. With the approval and blessings of the Lord, he started his travel with LakshmiNrusimhan seated in a palanquin and the jIyar in another palanquin accompanied by his disciples and with umbrella, fan, and elephant, horse and with sound of musical instruments (chatra, cAmara, Gaja, turanga vAdya gosham etc.).

On his way through several villages and towns, SvAmi performed samASrayaNa bharanyAsam to thousands of disciples who sought

refuge at his holy feet. He was also giving discourses on Sri BhAshyam and other granthams to the scholars who were accompanying him.

Grieving as AzhvAr could not be found

In due course, SvAmi reached Azhwar Tirunagari. There he could not find AzhvAr who was blessed by the Lord (uyarvaRa uyar nalam uDaiyavan mayarvaRa matinalam aruLinan - The Supreme Lord who possesses auspicious qualities blessed aDiyEn with knowledge and bhakti which destroys the aj~nAnam). He was worried and grieving. He recited Madhurakavi AzhvAr's "kaNNinuN ciruttAmpu" pAsurams, and prayed. NammAzhvAr appeared to SvAmi and told the jIyar, "Like Madhurakavigal, you may sing in my praise and travel to various places".

AzhvAr in a mountain pond

AzhvAr further said, "Saivaites of this place removed me from my temple and placed me inside a pond on top of a mountain. They have consecrated eleven Siva Lingams in that temple and named the temple as 'ekAdaSa Rudran kOvil'. Now they are doing Rudra puJA. The King of this territory is also in favour of the Saivaites. You may reform him and through him remove the lingams and consecrate me in my temple as before". SaThakopa jIyar waited for an opportune time to execute the order of NammAzhvAr.

The King seeking refuge

The king of the territory while on hunting came to the banks of the Thamirabarani River where SaThakopa jIyar was camping. On hearing about the vaibhavam of the jIyar, he went to the ASramam of the jIyar and prostrated at his holy feet. He was wonderstruck by the divine tejas (effulgence) of the jIyar. He was telling himself as how he never knew about the presence of such a MahAn. His intuition guided him to seek refuge at the feet of the jIyar and to take the righteous path. The people nearby told the jIyar that he is the king of this territory. SaThakopa jIyar blessed the king with kind glance at him. The king piously appealed to the jIyar to accept him as his disciple and offer him good counsel. The jIyar accepted his prayer and initiated upadeSams briefly on tattva, hita and PurushArtham. The highly intelligent king benefiting on these upadeSams with true knowledge and got rid off the false knowledge (viparIta j~nAnam). He sought the blessings of jIyar to be of service to him.

The order of the jlyar

SaThakopa jlyar pleased with the King ordered him thus, "Earlier when you were misled by the people of other religious sect, you were worshipping the deities who were subservient to Lord SriMan Narayana. You had removed the shining light of our philosophy from his temple and dropped him in the pond on top of the mountain. You organised the worship of Sivalingam in that temple. These facts are well known to you. Therefore, your first duty of service is to remove the Lingams from the temple of AzhvAr, locate them in a different place and restore the consecration of AzhvAr in his temple as before and resume the daily rituals and festivities for AzhvAr and the Lord, PolintuninRa PirAn".

Consecration of AzhvAr by the King

The king realised his mistake. He prostrated at the holy feet of jlyar and told him, "Please bless me so that the mistakes committed by me will be condoned by EmperumAn". He took a vow and assured that as ordered by the jlyar, he will consecrate the AzhvAr in his temple. Immediately the king came with his soldiers, horsemen and elephant brigade and prayed to the jlyar to get back the AzhvAr from the pond. SaThakopa jlyar proceeded to go up the mountain. He reached near the bank of the pond. There, he recited "KaNNinuN ciruttAmpu" pAsurams and meditated on AzhvAr. Further, with deep reverence, he prayed to AzhvAr (tirukurukUr mARAn) to be merciful to him saying, "எழில் குருகைவரு மாறா எனக்கிரங்கு நீயே ezhil kurukaivaru mARA enakkiranku nlyE".

Pleased by the deep bhakti of the jlyar, AzhvAr adorning the Magizha flower garland surfaced from the pond and reached near the bank of the pond. SaThakopa jlyar looked at SaThakopan (AzhvAr) and lifted Him with both his hands and said, "You are my AzhvAr". He was in a joyful state. Later AzhvAr was taken in a palanquin with royal honours to a MaNTapam (hall) inside the sannidhi of PolintuninRa PirAn. He removed the eleven ekAdaSa lingams and renovated the temple of the AzhvAr. There, the king inscribed the image of the jlyar in the pillar and also consecrated the AzhvAr in his temple.

Simha svapnam

That night several lions appeared in the dreams of the persons belonging to other religious sect who had occupied Azhwar Tirunagari and tortured them. They woke up, startled and their shivering and

panic did not subside even though they realised that it is only a dream. One person woke up the other. He in turn woke up another and in this manner all of them were awake and narrated their scary dream about the appearance of the lions. They were all really shaken up. They were wondering what will be the next danger if they continue to live in this place. So they left the place before sunrise to their towns where they lived earlier.

The king also dreamt that night. In his dream, several lions were seen mauling the people who had occupied Azhwar Tirunagari, all of them running and left the place in utter panic. He woke up in the morning, performed his daily rituals and reached the temple of AzhvAr. He was immensely happy to see that none of the persons belonging to the other religious sect were to be seen there.

The king reached the maTham of the jIyar. He told the jIyar about his dream and that the fact that his dream has come true. He appealed to the jIyar to come to the temple and to offer ManagALASAsanam to the Lord, AdippirAn and AzhvAr. The jIyar went to the temple with his entourage.

Blessings of PolintuninRapirAn

SaThakopa jIyar went to the temple and worshipped the EmperumAn. The Lord, so happy with the jIyar conveyed through his arcakAs, "Oh jIyarE! AzhvAr has shown special blessings to you by landing on your hands and you called him '**nam AzhvAr**' and embraced him. Hence from this day onwards the AzhvAr, the leader of the people who have surrendered themselves (prapannajana santAna kUDasthar) to me, will be known as NammAzhvAr. Since you took the initiative to bring back NammAzhvAr to me with such magnanimity and commitment, I am naming you as vaN SaThakopa jIyar". Thus, the Lord blessed the jIyar. The kaimkarayaparars in the temple offered to jIyar, tIrtha prasAdam, garland, parivaTTam, Sri SaThAri etc., From that day onwards the jIyar was called as "vaN SaThakopa jIyar".

Doubts and solution

What have been stated above are from the Guru ParamparA that Sri SaThakopan, incarnated at Tirukurukur was called as NammAzhvAr by SriImad Adi vaN SaThakopa yatIndra mahAdeSikan. Also from that day on the direction of the Lord, PolintuninRa PirAn, AzhvAr is known as NammAzhvAr. Therefore it is obvious that the name NammAzhvAr was not prevailing earlier. If that is the case, then SvAmi DeSikan who lived several years earlier to SriImad Adi vaN SaThakopa yatIndra

mahAdeSikan, in his work Srlmad rahasyatraya sAram chapters, saying NammAzhvAr blessed thus-ஒண்டொடியாள் திருமகளும் நீயுமே நிலாநிற்பக்கண்ட கண்ட சதிர் oNToDiyAL tirumakaLum nlyumE nilA niRpakkaNDa kaNDa catir" and நின் திருவருளும் பங்கயத்தாள் திருவருளும் கொண்டு நின்கோயில் சீய்த்து nin tiruvaruLum pankayattAL tiruvaruLum koNDu ninkOyil clyttu". This leads to the doubt as how the above the prevailing one traditionally (aitikyam) as per GuruparamparA is correct.

Now let us see the resolution (samAdAnam) presented by scholarly elders.

1. Even though in SvAmi DeSikan's Srl sUktis, it is mentioned as NammAzhvAr in a few places but in RahasyatrayasAram, sampradAya PariSuddhi and in several places mentioned as "AzhvAr" only. In triuvarAyiRappaDi and 36,000 paDi, it is mentioned at the most as "AzhvAr". Therefore traditionally (aitikyam), it could be inferred as "AzhvAr" only.
2. Those who follow Srl sannidhi sampradAyam recite the taniyan of Srlmad Adi vaN SaThakopa yatIndra mahAdeSikan, might have corrected the term AzhvAr as NammAzhvAr thus adhering and following the title given by the jlyar. This will not lead to any discrepancy. Have we not noticed certain deviation (pATha bheda) in the text of SvAmi DeSikan works too? Yes, a few exist.
3. Like SvAmi DeSikan called pANar (TiruppANAZhvAr) as "nam pANanAthar", SvAmi could have mentioned as "NammAzhvAr" in a few places. After Srlmad Adi vaN SaThakopa yatIndra mahAdeSikan called AzhvAr as NammAzhvAr, it has become popular. So there is nothing wrong about this.
4. There is no indication of the title as NammAzhvAr before the life time of SvAmi DeSikan. Therefore it would only be inappropriate to give any validity to the contradiction taking in to consideration the factors mentioned above, Furthermore the GuruparamparA Vaibhavam now followed by Srl sannidhi is purely based on the very old and antique grantham "GaruDagiriturya vaibhavam". The authenticity of this is beyond doubt.

Receiving the Hamsa mudrA

Once when the jlyar worshipping AzhvAr and PolinduninRa PirAn in sErti sevA said, "Oh vaN SaThakopa jiyarE! You have consecrated us (AzhvAr) as used to be earlier, and propagating the Ramanuja darSanam too. So, this makes us (AzhvAr) very happy. Therefore, as a gratitude, we (AzhvAr) presenting you this Hamsa mudrA with blessings. Thus saying AzhvAr with parama krupA presented the Hamsa mudrA that was adorned by the AzhvAr on his holy hand to vaN SaThakopa jlyar and blessed him. AzhvAr further told the jlyar, "You affectionately called me as NammAzhvAr. We (AzhvAr) now name you by joining 'Adi' from our (AzhvAr's) Lord's name of AdippirAn with vAN SaThakopa jlyar. Henceforth, you will be called as Adi vaN SaThakopa jlyar". AzhvAr directed the jlyar to consecrate the divya mangala vigraham of Srlmad VedAnta DeSikan who created granthams of dramiDopanishad tAtparya ratnAvalI, dramiDopanishad sAram, commentaries for TiruvAimozhi composed by AzhvAr and reflecting AzhvAr on the special meanings and that Srl DeSikan established the superiority of AcAryan (AcAryatvam) through his grantham, SatadUshaNI.

Srlmad Adi vaN SaThakopa jlyar gave utmost importance to the direction given by AzhvAr and consecrated the divya Mangala vigraham of SvAmi DeSikan. The jlyar conducted utsavam for AzhvAr and SvAmi DeSikan through the streets of Azhwar Tirunagari and performed his MangaLASAnam.

Ambiguity and Remedy

At that time, SvAmi DeSikan blessed SaThakopa jlyar and told him that he is very pleased and happy over the consecration of his arCa vigraham by the jlyar at Azhwar Tirunagari. SvAmi DeSikan further told him, "If there are any doubts on SAstrArtham, you can ask and will clear such doubts".

The jlyar: nAyinte! When there is a conflict between paroksha Sruti (indirect knowledge) and pratyaksha Sruti (the direct divine command), which one should be deemed as superior? And which one should we follow?

SvAmi DeSikan: The reverence for the sanctity of Sruti and smrti needs to be extended to both pratyaksha niyamanam (the divine command) and Sruti as well the smrti texts. In the event of any disparity between Sruti and smrti, then we have to follow the direction

of Sruti (Vedas) only as the pramANam. There is no need to accept the codes of smrti. Similarly, even though as said by BhagavAn - "Srutismrtir mamaivAj~nA" (VishNu dharmam, 6.1) - Sruti and smrti are the command of BhagavAn, if there is inconsistency on the direction from the Lord (prayatksha niyamanam) then that is to be deemed as superior. Smruti and smrti codes need not be accepted.

The jlyar: If one is directed to perform the duties which are against (viruddha) the prescribed duties pertaining to varNASrama dharma, what should that person do?

SvAmi DeSikan – That person should take up the duties of that part which are in contrast without giving up his own ASrama dharmas.

The jlyar - If an action brings forth beneficial results to the society in general whether one should enforce the contradicting action through the followers or not?

SvAmi DeSikan: Follow your instincts and direction through the prescribed duties and perform the duties as may be required.

AzhvAr was extremely pleased with the jlyar for posing such subtle questions. He told the bhAgavatAs there through the arcaka (arcaka mukhene) to recite the titles for Srlmad Adi vaN SaThakopa jlyar, "Srlmad-vedamArga-pratishThApanAcarya, parama-hamsa-pari-vrajakAcArya, sarvatantra-svantrobhaya-vedAntAcArya, SrlbhagavadrAmAnuja siddhAnta nirddhAraNa sArvabhauma"

KeSavArya krupApAtram taniyan

AzhvAr directed all to recite the taniyan for jlyar, "KeSavArya krupApAtram" before the divya prabhanda sevA kAlam and followed by taniyans of purvAcAryAs.

The disciples were overjoyed and adhered to the direction of AzhvAr and were seen reciting the titles, "Srlmad vedamArga pratishThapanAcArya."

The SishyAs were saying that reciting the taniyan first "KeSavArya krupApAtram" on the direction of AzhvAr, and followed by the taniyan of SvAmi DeSikan, "rAmAnuja dayApAtram" will not be against the divine command of Srl Ranganathan. They further said that in Srirangam sometime back, SvAmi DeSikan won a debate over the debaters of other religion and also he was instrumental in reviving the

recital of divya prabandham in Sri RanganAthan sannidhi. In recognition of these services by SvAmi DeSikan, and on the command of Sri Ranganathan, the taniyan, "rAmAnuja dayApAtram" is being recited at temples and homes. They all decided that henceforth as per the direction of AzhvAr, the taniyan of jlyar will be recited first. This tradition of reciting first "KeSavArya krupApAtram" is being followed at Sri Ahobila maTham Sri sannidhi and at the homes of the disciples of Ahobila maTham. About this, BhAgavatAs may refer to the grantham "padyaprAtamyavAdAm".

AzhvAr entrusted the entire administration of his temple to the jlyar and directed the temple officials to offer the jlyar, the first tlrtham, first honour etc., and to handover the entire set of keys of the temples. AzhvAr blessing the jlyar told him, "Oh jlyar! From now on you may append your signature as 'SrISaThakopaSri'. Here after, conduct grantha kAlakshepams to your SishyAs and expound and grow the ViSishTAdvaita philosophy.

SrImad Adi vaN SaThakopa jlyar took leave of AzhvAr and returned to his maTham. He prostrated in front of Sri LakshmiInrusimhan several times and placed the Hamsa mudrA that was presented to him graciously by AzhvAr, at the Holy Feet of Sri LakshmiInrusimhan. He narrated the blessings of AzhvAr. Sri LakshmiInrusimhan showered His divine grace on jlyar and gave him the Hamsa mudrA, saying, "You will be presiding over the seventy-four simhasAnAdipatis appointed by EmperumAnAr. As per my wish you go on extensive sancAram for the upliftment of the people who have sought your refuge".

The elders of repute belonging to the sat sampradAyam refereed to the episode by chanting the taniyan on the jlyar "AzhvAr tam kripaiyAlE hamsamudraiOn vAZhiyE" (Long Live thou! Who has been blessed by the AzhvAr with Hamsa mudrA) and

श्रीरामानुजसंप्रदायपतवीभाजां चतुस्सप्तति-
 श्रीमद्वैष्णवभूतां गुणभूतां सिंहासनस्थायिनाम्।
 अध्यक्षत्वमुपेयिवांसमतुलं श्रीमन्नृसिंहाज्ञया
 प्राञ्चं वण्शठकोपसंयमिधराधौरैयमीडीमहि ॥

Sri rAmAnujasampradAyapatavIbhAjAm catussaptati-
 SrImadvaiShNavabhUbhrtAm guNabhrtAm

simhAsanasthAyinAm |
 adhyakshatvam upeyivAmsamatulam
 SrlmannrsimhAj~nayA
 prAncam vaNSaThakopasamyamidharAdhaureya-
 mIDImahi ||

Mukunda DevarAyAn

As directed by Sri LakshmiInrusimhan, SriImad Adi vaN SaThakopa jlyar started on his sancAram to Northern India. A king by the name, Mukunda Devarayan in North India lost his kingdom and was suffering and struggling very much. One day, Sri LakshmiInrusimhan appeared as a Sri VaishNavar appeared in the dream of the King and told him, "Oh Mukundadeva! SriImad Adi vaN SaThakopa jlyar is on his travel to northern parts of this country. You seek refuge in him and get blessed with the panca samskAram ritual by him. You will have the darSan of the Lord Azhagiyasingar who is worshipped by the jlyar. You will regain your lost kingdom with the blessings of the Lord and the jlyar. Your enemy who occupied your kingdom will leave by himself". Mukunda Devarayan woke up and narrated the dream to his ministers. As per their advice, he went in search of SriImad Adi vaN SaThakopa jlyar. After travelling through several villages and towns, he reached the place where the jlyar was camping. He prostrated at his holy feet. He introduced himself and narrated his situation and also told the jlyar about his dream. He appealed to the jlyar to bless him with Panca samskAram ritual. The jlyar understood the divine command of the Lord and blessed the King with panca samskAram and accepted him as his disciple.

Simha svapnam

That very night several ferocious lions appeared in the dream of the Muslim king, who had occupied the kingdom of Mukunda Devarayan and also in the dream of his ministers, Army Commander, relatives and friends and tortured them and wanted them to run away from the kingdom. Having seen the lions in their dream, they were wondering and afraid as what danger will happen next, if they stay in the kingdom anymore. They decided that they did not want this kingdom. The enemy king through his ministers invited Mukunda Devarayan and told him, "Oh King! You please rule this Kingdom as before. Several lions appeared in our dreams and were torturing us. We cannot sleep

during the night. Even when we are awake, it looks as though the lions are in front of us. Please accept the wealth earned by us though this kingdom. Take all the wealth and the kingdom". After handing over the kingdom and all the treasures to Mukunda Devarayan, they all returned back to the place, where they belonged to.

Mukunda Devarayan realised that he got back his kingdom only with the divine grace of Azhagiyasingar (Nrusimhan) and the power of the blessing of Adi vaN SaThakopa jlyar. As a gesture of gratitude, he presented the jlyar chatra, cAmara (umbrella, hand fans), eighteen types of musical instruments like Mrudangam, elephants, horses etc. He also presented the jlyar, a new ivory palanquin. He appealed to the jlyar to sit on the palanquin. He himself carried the palanquin on one side and went round the streets in a holy procession. He prostrated at the feet of the jlyar several times. He told the jlyar happily that he could get back his kingdom with the divine blessings of the jlyar. With the anugraham of Srlmad Adi van SaThakopa jlyar, the king lived happily and was ruling the kingdom with his sons and grandsons for several years.

Even now the ivory palanquin is in Srl Ahobila maTham. On the day of the coronation, the Azhagiyasingars used to sit in that palanquin and go around the streets in a holy procession. Now also we have come across several instance of SishyAs seeking wealth, those wanting to regain the lost wealth and those seeking moksham get blessed by the Azhagiyasingars, get what they seek and lead a happy and peaceful life.

Srlmad Adi vaN SaThakopa jlyar bidding farewell to the King started on his sancAram to Purushottamam (Puri). There, the learned persons belonging to other faiths made disparaging remarks about the Ramanuja siddhAntam and entered into a debate. VaN SaThakopa jlyar single handily refuted their statements in an effortless manner and established the supremacy of the Ramanuja siddhAntam. They lost their ability and intellect to continue the debate. They paid obeisance to the jlyar and appealed to him to condone their apacAram. The Srl VaishNavAs of Purshottamam coming to know of this incident paid their obeisance to jlyar. He was taken to the Temple by them with all due courtesies and honours. The jlyar after performing his MangaLASAsanam to EmperumAn, partook the tlrtham, received the SaThAri maryAda and returned back to the place where he was camping.

Consecration of arcA vigrahams of NammAzhvAr and EmperumAnAr

That night NammAzhvAr appeared in the dream of jIyar and directed him to consecrate the arcA of him (NammAzhvAr) and EmperumAnAr in the Temple. Next day morning, jIyar mentioned this to the people in his maTham. At the time, the SrI VaishNavAs of that place, came to the maTham and prayed to the jIyar to consecrate the arcA of AzhvAr and AcAryAs in the temple. SrImad Azhagiyaingar told them that AzhvAr has already directed him to do so even before their request. Soon, the jIyar consecrated the arcA vigraham of AzhvAr and under his Holy Feet, the vigraham of EmperumAnAr in the temple. After staying in Purushottamam (Puri) for a few days, he travelled to Karnataka again. These entire episodes have been recorded by the seventh paTTam SrImad Azhagiyaingar in his grantham as below:

पूर्व यस्तु मुकुन्ददेवविभुना स्कन्धे धृतान्दोलिकः

प्राप्तः श्रीपुरुषोत्तमं रचितवान् भक्तप्रतिष्ठापनम्।

लब्ध्वा दन्तितुरङ्गरत्नशिबिकाछत्रद्वयीचामर-

द्वन्द्वादीनि ययौ पुनश्च विजयी कर्णाटसिंहासनम्॥

purvam yastu mukundadevavibhunA skandhe

dhrtAndoLikaH

prAptaH SrIpurushottamam racitavAn bhakta-

pratishThApanam |

labdhvA danti-turanga-ratna-Sibika-chatradvayI-cAmara-

dvandvAdIni yayau punaSca vijayI karNATa-

simhAsanam ||

Thozhappar becomes disciple

The King of Karnataka was deeply devoted to the jIyar and was worshipping him with utmost faith. SrImad Adi vaN SaThakopa yatIndra mahAdeSikan was doing upadeSams to his SishyAs on SrI BhAshyam and other granthams. On seeing and hearing the style in which this MahAdeSikan conducting the kAlakshepams, the erudite scholars there were telling amongst themselves that the jIyar is the second incarnation of Vyasa Maharshi, another Suka Maharshi, another

PuNDarIkar, another bhakta PrahlAdan a great tapasvi, mastery over tarka (logic), vyAkaraNam (grammar), mImAsa granthams, sAManya SAstrAs, ubhaya vedAntAs, and that he is no match to any one and is a sarvatantra vedamArga pratishThApanAcAryar (presiding as the master of all subjects and establishing and propagating the ultimately superior path of Veda).

आसीद् व्यासस्य वीप्सा शुकमुनियमकं पुण्डरीकद्विरुक्तिः

प्रह्लादस्यानुवादः प्रथिततरतपः प्राग्रणीर्वणशठारिः ॥

भाट्टानामट्टहासः फणपतिफणितेर्भागधेयं कणाद-

व्याहारप्राणनाडी कपिलमतफलं नर्म धर्मागमानाम्।

योगी श्रीवणशठारिर्जगति विजयते किञ्च वेदान्तयुग्मा-

चार्यो वेदोक्तमार्गस्थितिजननगुरुः सर्वतन्त्रस्वतन्त्रः ॥

AsId vyAsasya vIpsA Sukamuniyamakam

puNDarIkadviruktiH

prahlAdasya anuvAdaH prathitataratapaH prAgrNIH

vaNSaThAriH ||

bhATTAnAm aTTahAsaH phaNIpatiphaNiter

bhAgadheyam kaNAda-

vyAhAraprANanADI kapilamatphalam narma

dharmAgamAnAm |

yogI SrlvaN SaThAriH jagati vijayate kinca vedAntayugma-

AcAryo vedoktamArga sthitijananaguruH

sarvatantrasvatantraH ||

Thus, Thozhappar a learned scholar of repute from Manappakkam sought refuge at the feet of Srlmad Adi vaN SaThakopa yatIndra mahAdeSikan, a most famous and of great reputation. Thozappar had his panca samskAram performed by the jlyar. He underwent the grantha catushTya kAlakshepam of Srl BhAshyam, Gita BhAshyam, Bhagavat VishAyam and Srlmad Rahasyatraya sAram. Noticing the scholarly intellect and the unfettered devotion to AcAryA, Srl

SaThakopa jIyar encouraged him and directed him to create a few grantham on dharma SAstrAs which can be easily understood by all Srl VaishNavAs and able to practice.

Accordingly, Thozhappar created eight granthams namely --

- 1, grhyaratnam
2. kaNDabUshaNam
3. smrtiratnAkaram
4. pitrumedasAram
5. sutIvilocanam, commentary for pitrumedasAram
6. daSanirNayam
7. aSauca Satakam
8. aSauca nirNayam

He presented them at the sannidhi of the jIyar and prostrated in front of him. The jIyar asked Thozappar to read it in the ghoshThI. After having listened to the presentation, jIyar was very happy and blessed Thozappar saying that he will be the vaidika sArvabhaumar. From that day onwards Thozappar was known as "vaidika sArvabhaumar".

Azhagiyasingar went on sancAram to Tirukudantai, Srirangam, Alwar Tirunagari and other divya deSams along with hundreds of his learned disciples and was offering MangaLASAsanam of the EmperumAns. He was also performing panca samskAram, SaraNAGati et al to those who sought refuge under his holy feet. He went on sancAram to Tirunarayanapuram. There, he had his holy bath in Kalyani Pushkarani, completed his daily rituals and proceeded to the temple. After his MangaLASAsanam of Yatirajar, Tirunarayanam and Yadugiri Nacchiyar, he went to his maTham on the banks of Kalyani Pushkarani. He stayed there for a few days, conducting kAlakshepam daily on Srl BhAshyam and other granthams.

Blessings of EmperumAnAr

One day when the Srl BhAshya kAlakshepam was going on, a five headed serpent came close to the jIyar and was spreading its five hoods and was listening peacefully to the Srl BhAshya kAlakshepam. Srlmad Adi vaN SaThakopa SvAmi noticed this but continued with the kAlakshepam. At one stage of the completion of the kAlakshepam, he

told his disciples that this is quite surprising and peculiar. It is neither afraid of us nor it is threatening us. It is listening intensively by moving its gem studded hoods (phANAmAni). The jIyar said that he did not think that this serpent as an ordinary one. It is EmperumAnAr himself, who is the incarnation of Adi Seshan listening to the finer aspects of the meanings of Sri BhAshyam created by him. It seems it is here to bless all. The jIyar thus recited a Slokam from YatirAja saptati --

प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम्।

प्रसादयति यत्सूक्तिः स्वाधीनपतिकं श्रुतिम्॥

praNAmam lakshmaNamuniH pratigrhNAtu mAmakam |

prasAtayati yatsUKtiH svAtinapatikAm Srutim ||

Immediately, the serpent vanished in to thin air. Seeing this wonderful spectacle, the disciples were awe struck.

Gopura Kaimkaryam

That night EmperumAnAr appeared in the dream of SvAmi and showered praise on the style (vaikari) by which Sri BhAshya kAlakshepam was conducted that morning. Further, he told the jIyar, "You undertake a significant kaimkaryam for Tirunarayanan sannidhi. In this divya deSam, a vijaya sthanAm of ours (EmperumAn's), establish a sannidhi for our Sri Vedanta DeSikan and consecrate the vigraham of him in that sannidhi". On waking up, SvAmi sent the local residents to request the elderly citizens of the town to come to his maTham. When they all came to the maTham, he told them about his dream with tearful emotion of happiness. He asked them to let him know as to what is the utmost important kaimkaryam to be done by him in this divya deSam. The jIyar said that he is prepared to get them done. The elderly residents of the divya deSam said, "There is nothing unknown to the SvAmi (jIyar). Even then, as desired by SvAmi, we would like to appeal. The main gopuram (tower) of the temple of Tirunarayanan is in a dilapidated condition and it needs to be renovated" Thus they prayed to SvAmi. He assured them to do so accordingly and sent them off.

SvAmi was contemplating as to how and through whom the construction of the temple tower kaimkaryam can be completed. At that time, the king of Karnataka approached him to offer his obeisance. The king prostrated at the holy feet of SvAmi who enquired about his well being. The king replied, "I am afflicted with a dreadful disease. SvAmi, being a 'bhavaroga bhishak', a physician to cure even hereditary diseases is the only recourse to get rid off my ailment and to make me healthy again. I have come here only to seek the blessings of SvAmi". He prayed to SvAmi. Hearing this, SrImad Adi vaN SaThakopa SvAmi told him, "Your disease will be cured soon. Don't be scared. You don't have to take any medicines. The main temple tower of Tirunarayanan is in a dilapidated state. This has to be rebuilt anew. You may accept this kaimkaryam and complete the work at the earliest. Your disease will be cured on its own". As directed by the AcAryan, the king completed the task quite early. His disease got cured and he became healthy and stronger. He came to the SvAmi's sannidhi and prostrated at his holy feet and informed that because of the blessings of SvAmi, he has been cured of the illness and now is stronger.

Construction of Steps (sopAnam) for Tirumalai

Once, an elderly Brahmin wished to go on a pilgrimage to Tirumalai to have darSan of Thiruvengadamudaiyan. After going for a short distance, he could neither climb up the hill nor go down and was struggling. On noticing this, the Ever Merciful Lord of the Seven Hills, Srinivasan thought that if only there are steps built, the bhaktAs will be able to reach His sannidhi, so they need not undergo such hardship. He directed SrImad Adi vaN SaThkopa yatIndra mahAdeSikan deeply devoted to the Lord and with his many disciples to construct the steps leading to the Tirumalai temple and also build resting halls to facilitate the pilgrims to take rest en route. Azhagiyasingar took the divine order with deep devotion, got constructed the steps and resting halls to the Tirumalai temple with the help of his SishyAs. He then climbed up through the newly constructed steps to reach Tirumalai and to offer his MangaLASAsanam to the Lord Thiruvengadamudaiyan.

At Tirumalai, the jlyar took his holy bath in SvAmi Pushkarani. He completed his daily rituals and proceeded to offer his worship to SrinivAsan. The sannidhi personnel received SvAmi with temple honours and paraphernalia. SvAmi offered worship of SrinivAsan from feet to head, partook the tIrtha prasAdam etc. At that time, Lord SrinivAsan directed, "Oh jlyar! Our dear KavitarKikasimham VedAntadeSikan constructed the steps to paramapadam in the form of

a grantham (paramapada sopAnam). Now you have constructed the steps to Tiruvengadam, which is sought by the people of the earth and even those of the heavenly abode. I am very pleased by your service. I shall grant Moksham even to those to whom you have showed your spontaneous affection. You continue to render service in many divya deSams and be affectionate to everyone". Thus, the Lord blessed the jlyar. The jlyar prayed telling "dhanyosmi anugruhlitosmi" (I am thankful to You, My Lord for Your blessings to me). His joy knew no bounds by the blessings of the Lord. He accepted the Sesha vastram (clothes worn by the Lord) and other prasAdams and paraphernalia and returned to the maTham. He stayed in Tirumalai for a few days and was rendering discourses to his disciples.

The construction of the steps to reach the Tirumalai temple, by SriImad Adi vaN SaThakopa yatIndra mahAdeSikan, made it easier without much difficulty for people to have the darSan of Lord Srinivasan. On knowing this, thousands of the bhaktAs from various divya deSams were going to Tirumalai. Several Sri VaishNavAs from Kanchipuram also came to Tirumalai and had darSan of the Lord. Later they visited the maTham of the jlyar and prostrated at his holy feet. SvAmi asked them as to from which divya deSams they are coming from. They said that they are from Perumal Koyil, PerAruLALan sannidhi. SvAmi asked them as to whether tiruvArAdhanam of PerAruLALan and Perumdevi tAyAr are going on well, whether all the daily, monthly and annual utsavams are being conducted without any discrepancy and as to any special activities there. The Sri VaishNavas replied saying that the tiruvArAdhanam and other utsavams are being conducted without any compromise. They said, "There is no one hundred (100) pillared maNTapam for conducting utsavams. Therefore, on the direction of the divya dampatis, we have come here to appeal to SvAmi's sannidhi with a request for the construction of the maNTapam. We appeal to you to take up this kaimkaryam for the temple, as others will not be able to get this done". They requested the jlyar to come to this divya deSam for the MangaLASAsanam of the divya dampatis. SvAmi told them that he will come to the divya deSam (Perumal Koyil) soon.

Construction of one hundred pillar MaNTapam in Kanchipuram

SriImad Adi vaN SaThakopa yatIndra mahAdeSikan took leave of Thiruvengadamudaiyan and travelled to Kanchipuram. The residents of the town welcomed SvAmi with pUrNakumbham and other temple honours from the temple.

क इति ब्रह्मणो नाम तेन तत्राञ्चितो हरिः।

तस्मात् काञ्चीति विख्याता पुरी पुण्यविवर्धिनी ॥

ka iti brahmaNo nAma tena tatra ancitaH hariH |

tasmAt kAnCI iti vikhyAtA purI puNyavivardhini ||

"क ka" is another name of Brahma. Brahma was worshipping the Lord at this place. Hence this place is popularly known as "Kanchi". This town is said to increase the good deeds manifold. The jlyar went to the temple to offer his worship to the DevAdirAjan who was worshipped by Brahma. After he took a bath in the Anantasaras PushkaraNi and completing his daily rituals, did his ManagaLASAsanam to Perumdevi tAyAr. From there, he went to the Tirumalai (Lord Varadarajan sannidhi is located atop a hillock named Attigiri and as Vezhamalai) and paid his obeisance. After taking the permission of the dvArapAIKas, he went inside the sannidhi. He had the divine darSan of the Lord PerAruLALan, grantor of boons to those who seek them, from feet to head (ApAda cUDam) and was extremely happy. He accepted tIrtham, parivaTTam, Sri SaThari and other honours telling "dhanyosmi". At that time PerAruLALan gave his divine blessings to SriImad Adi vaN SaThakopa yatIndra mahAdeSikan for the successful completion of the task of construction of the one hundred pillared MaNTapam in a grand and aesthetic manner. The jlyar receiving the divine command of the Lord said "dhanyosmi" (Thank you my Lord), "anugruhItosmi" (Please bless me to be of service to you) and "dAsosmi" (I will be your servant) and took the command as one of primary importance and of highest priority.

The jlyar took leave of Lord Varadarajan and came down from Tirumalai (Attigiri). The elder citizens of the town and the arcakAs of the temple discussed and identified a location on the banks of the Anantasaras for the one hundred pillared hall. The jlyar called one of his disciples, a wealthy and a rich one and asked him to construct the one hundred pillared MaNTapam in that location. This disciple of MahAdeSikan piously said that he will do so as per the command of the AcAryan.

The work on the construction was started on an auspicious day. A spacious hall with beautiful sculptures and aesthetic design was constructed in due course. The MaNTapam was so beautiful in every

aspect, it is fit to be praised by people of yesteryears, the current and future generation to look at, admire it and telling as if it was designed and constructed by the devAtAs. In recognition of the construction of the hall at the behest of the jlyar, the Sishya responsible for the work, got sculpted the image of Sri Lakshminrusimhan in one of the pillars in the MaNTapam and the image of SriMad Adi vAN SaThakopa yatIndra mahAdeSikan on the opposite pillar. The divya dampatis of the Temple were brought in a procession to the grand hall and a special festival was organised by SvAmi. His joy knew no bounds. The resident of the divya deSam were overjoyed by the glory (mahA prabhAvam) of MahAdeSikan.

UdayabhAnu MiSrar

SvAmi stayed for a few days in Perumal Koyil where pUrvAcAryAs like Nadadur Ammal, SvAmi DeSikan, GaTikASatam Ammal and others were rendering kAlakshepams to their SishyAs. Thousands of SishyAs sought refuge under the holy feet of the jlyar. Hundreds of disciples were undergoing VedAnta kAlakshepam under SvAmi. At that time, a Gowda Brahmin named UdAyabhAnu MiSrar from northern parts of the country came to Kanchi. He was well learned in all SAstrAs. He was a very wealthy one. He was an advaitin and doing upadeSams on advaita vedAntam to his SishyAs. He wished to have a debate with SriMad Adi vaN SaThakopa jlyar who has been propagating the ViSishTAdvaita philosophy and the leading light of the Sri VaishNava siddhAntam. SvAmi accepted the challenge happily. They met each other. They took a vow in the presence of several scholars that in this debate whoever loses, he has to become the disciple of the winner. In the midst of several scholars, the debate was on sAmAnyA SAstrAs (tarka/logic, vyAkarANa/grammar). In a very few days, SvAmi could easily win against UdayabhAnu MiSrar. Then, the debate on vedAnta SAstrAs went on for eleven days with no winner or loser and both of them were on equal level. That night, SvAmi worried and so tired, retired to bed. Sri Lakshmi Narasimhan appeared in the dream of SvAmi and blessed him saying that tomorrow he will be victorious. SvAmi DeSikan told the jlyar, "You are trying to win with your knowledge and skills. You refer to my grantham, SatadUshaNI and present the views. You will win". Thus after these two dreams, SvAmi woke up. He was happy.

He immediately proceeded, took his bath, and completed all the daily rituals and abhigamana ArAdhanam. He took the blessings of the Lord and confidently marched to the debate hall. On seeing the approaching SvAmi, UdayabhAnu MiSrar was startled and scared. SvAmi started

the debate after meditating on Sri Lakshmi Narasimhan and SvAmi DeSikan. Quoting with irrefutable points from SvAmi DeSikan's SatadUshaNI, the jlyar could easily won over UdayabhAnu MiSrar. UdayabhAnu MiSrar conceded defeat and became the disciple of Adi vaN SaThakopa yatIndra mahAdeSikan. He had his panca samskAram performed by SvAmi. He gave away his entire wealth as Guru dakshiNa. With that wealth, the jlyar consecrated a sannidhi for SvAmi DeSikan (who blessed him in the dream) in the sannidhi of DevAdirajan near the dvaja sthambham and another sannidhi at tUppul, the avatAra sthalam of SvAmi DeSikan. The jlyar stayed in this divya deSam for a few days and was performing MangaLASAsanam of DevAdirajan and SvAmi DeSikan and conducting vedAnta kAlakshepam to his disciples.

divya deSa Yatra

MahAdeSikan travelled to Tirumalai from Perumal Koyil. He stayed in Tirumalai for a few days offering MangaLASAsanam to the Lord Srinivasan. He then went to Lower Tiruppati. There, after worshipping Govindaraja Perumal, he went to Tirucchanur (Alarmel Mangapuram) to worship Alarmelmangai tAyAr. From there he travelled to Cholasimhapuram (Sholingapuram). The residents of Cholasimhapuram accorded a grand reception to SvAmi with the chatra cAmara (umbrella, fan) and other temple honours and playing musical instruments. SvAmi took his bath in the takkAn KuLam (temple tank) and completed his daily rituals. SvAmi proceeded to the temple of Sri Nrusimhan (Bhaktodita SvAmi) and performed his MangaLASAsanam. Amidst the chanting of aruLappADu (sacred verses set to tune wishing auspiciousness) he accepted all the temple honours. The arcakAs and local residents requested SvAmi to accept the temple administration and requested the jlyar to take good care and administer the temple rituals in a grand manner. MahAdeSikan accepted the request. He stayed in that divya deSam for considerable time and was executing happily several kaimkaryams.

Many of the bhAktAs were attending to VedAnta kAlakshepams under SvAmi. One of them, a highly reputed SvAmi is the grandfather of doDDaiyAchAryar. He was a SishyA of the jlyar and an important person in the kAlakshepa ghosThI. One day, the jlyar told him, "devAreer is a resident of this divya deSam. You have superior knowledge also. As you are being a highly respectful (pratipatti) and deep devotion to us (jlyar), want to handover to you, the temple administration duties. You will receive all the temple honours such as first tIrtham etc". doDDaiyAchArya SvAmi was reluctant and said,

"When SvAmi being the person to receive such honours, is aDiyEn qualified for these honours?" The jlyar replied, "You are our favourite and dear Sishya and whatever honours are given to you, it will be considered as if they are offered to us (jlyar) and will be very satisfied. Therefore, accept this without refusing". Accordingly, doDDaiyAchAryar accepted the service as the temple administrator. From that day onwards, the descendants of doDDaiyAchAryar are given the first rights in this temple and this is a well known fact.

Sri SaThakopa jlyar took leave of the Lord of that divya deSam and proceeded to Sriperumbudur. The residents of Sriperumbudur welcomed SvAmi with the honours from Sri BhashyakAr's sannidhi. SvAmi paid obeisance to MudaliyANDAn. He then went to BhashyakArar sannidhi. There, SvAmi accepted the temple honours. SvAmi offered MangaLASAsanam to Udaiyavar. He accepted the kAshaya vastram, parivaTTam, tIrtha prasAdam etc., amidst the chanting of aruLappADu. He stayed at Sriperumbudur for a few more days. There, he was conducting Sri BhAshya kAlakshepam to his SishyAs and concluded the kAlakshepam with sARRumurai.

Renovation work at Srirangam

SvAmi took leave of BhAshyakArar. After offering MangaLASAsanam at several divya deSams, he reached Srirangam. At the direction of the Periya Perumal, the temple officials accorded a grand reception to SvAmi with temple honours and holy paraphernalia from the temple. MahAdeSikan accepted them and entered the temple. As he neared the dhvaja stabham, the arcakAs brought Sri SaThAri ceremoniously and welcomed the jlyar in the traditional way. SvAmi offered obeisance to the Sri SaThAri and accepted. He then went inside to offer MangaLASAsanam to Namperumal and partook the tIrtha prasAdam etc., of Sri Ranganathan.

At that time, Namperumal said, "The walls of the prAkArams built earlier by our Tirumangai Mannan are now in a dilapidated condition. They have to be built anew again. You have to build a gopuram on the Uttara street side entrance. Build daSAvatAra sannidhi and there consecrate the arcaA vigraham of Tirumangai AzhvAr. Our dear VedAntadeSikan who won over the mayAvAdi's faith convincingly and conclusively in direct debates and with the help of granthams, expounded the ViSishTAdvaita philosophy and remained as one of the peerless preceptor of the philosophy and sampradAyam. Besides, he established the supremacy and greatness of PeriyapirATTiyAr, similar to that of Mine. Therefore, it will be a fitting tribute to establish a

separate sannidhi for Sri VedAntadeSikan opposite to the sannidhi of Sri RanganAcchiyAr. To facilitate for your stay here and to conduct traditional discourses (sampradAya pravacanam), have a maTham built. SvAmi reverentially responded to the direction (niyamanam) of Namperumal, saying, "dhanyosmi, anugruhItosmi, took the direction as one of the most important priority. The jIyar had the renovation of the seven prAkArams completed quickly. Also he got built the gopuram in Uttara veedhi entrance point. In recognition of having built the gopuram by the jIyar, there is an image of Sri Lakshminrusimhan and Sri Adi vaN SaThakopa yatIndra mahAdeSikan at the entrance which can be seen even now. SvAmi built a separate sannidhi for SvAmi DeSikan opposite to Sri Ranganayaki tAyar's sannidhi. There, he consecrated the arcA of SvAmi DeSikan. Next, he built the daSAvatAra sannidhi and consecrated the arcA of Tirumangai AzhvAr (Kaliyan) inside that sannidhi. The jIyar himself performed the tiruvArAdhanam at SvAmi DeSikan's sannidhi which was built by him. He made arrangements for adequate funds for the conductance of tiruvArAdhanam at the sannidhis built by him. SvAmi appointed qualified persons to conduct tiruvArAdhanam at these sannidhis. SvAmi was conducting religious discourses at the maTham constructed by him in Uttara street and stayed there for a few days.

Travel to Thirunarayanapuram

One late night during SvAmi's stay in Srirangam, Tirunarayanan appeared in his dream as an elderly person and said, "You have forgotten your parent and taking care of others. NammAzhvAr said, 'திருநாரணன் தாள் காலம் பெறச் சிந்தித்துய்ம்மினோ tirunAraNaN tAL kAlam peRac cintituymminNO'. (Contemplate on the Lord's feet to gain real prosperity of salvation and do it immediately). Don't you know the meaning of this and act accordingly? So start immediately and come to Yaadavagiri!" The Lord thus said in a compelling manner. Next day, SvAmi after completing his daily rituals, proceeded to the sannidhi of Namperumal. He performed MangaLASAsanam to Sri Ranganathan, (arangappan) who was in a sleeping posture on the five hooded serpent Adi Seshan. He recited amalanAdipirAn pAsurams and had a sevA from tiruvaDi to tirumuDi with tears flowing out of joy. He partook the tIrtha prasAdam etc., and appealed to the Lord, the command of Tirunarayanan. On hearing this, Namperumal asked though His arcakA saying. "atraiva Sri range SukamAsva (Stay at Srirangam offers great comfort for one) does it not hold good for you?" SvAmi responded "Yes! By giving me this SarIram, Tirunarayanan made me to worship Namperumal. Therefore, I don't have the capacity to disobey His command". On hearing this, Namperumal felt like a father

sending his son on travel to distant land. He gave His silk clothes and several other honours and bid him farewell. SriMad Adi VaN SaThakopa yatIndra mahAdeSikan could not leave Sri Ranganathan and in a tearful state, kept praying to the Lord and took leave of Him.

Immediately he started his journey to Tirunarayanapuram with the Lord, Sri Lakshminrusimhan. The residents of the town accorded a grand reception to SvAmi and received him with temple honours. SvAmi accepted the honours and proceeded to the temple to offer MangaLASAsanam to Tirunaranan and Selvapillai. He offered MangaLASAsanam to Yadugiri Nacchiyar and Sri BhAshyakArar. In all the sannidhis amidst the chanting of arulappAdu (sacred hymn set to tune conferring auspiciousness) he partook the tIrtha prasAdams etc. He had a sense of fulfilment. As per the divine order of Tirunaranan, he built a sannidhi for Sri DeSikan and consecrated the arcA vigraham of Sri DeSikan there, He performed MangaLASAsanam of Sri DeSikan in the sannidhi of Tirunaranan. Tirunaranan directed the jlyar saying, "Henceforth conduct religious discourses on grantha catushTyams (Sri BhAshyam, Gita BhAshyam, Bhagavt VishayAm and Rahasystraya sAram) to the disciples, perform ArAdhanam for Sri Lakshminrusimhan and during your sancAram perform panca samskAram and bhara samarpaNam to those who seek your refuge". The Hamsa mudra blessed by SvAmi NammAzhvAr was given to the jlyar and the Lord blessed him.

Ascending to Paramapadam (tirunADu)

SvAmi was staying permanently in Tirunarayanapuram. Once he had a health setback. He felt that he will be in this earth (leelA vibhUti) for a short while, will reach nitya vibhUti (Sri VaikuNTham) and along with nityasUri-s will be with Sri VaikuNThanAtham and be in a state of extreme bliss. Thinking like this, he was very happy. However he was worried and thought about selecting and appointing a qualified person for performing the ArAdhanam of Sri Lakshminrusimhan. He was worrying with anxiety and wondered as to whom the Lord, Malolan has in His mind. Tirunaranan appeared in the dream of mahAdeSikan and commanded him to bless his dear and pradhAna Sishya who is bestowed with knowledge, bhakti and vairAgyam, an abhinava vedAnta mahAdeSikan, Nampakkam Krishnamacharyar with turlyASramam (ascetic order/sanyAsam) and hand over the administration of the AsthAnam of Sri Lakshminrusimhan. The Lord further said that this is the wish of Malolan also.

Next day morning while performing the abhigamana ArAdhanam, SvAmi learnt from the indications (nimttam) that this is the wish of Malolan. After offering tIrtham and SaThAri to the ghoshThI, he sat on the AsthAna pITham. At that time, Srlmad Azhagiyasingar informed the large number of SishyAs about his deteriorating health and the bhagavat niyamanam. He called his pradhAna Sishya, Nampakkam Krishnamacharyar SvAmi and told him, "You being a person averse to worldly things (viraktan), distinguished scholar (paNDita sreshTha), a very skillful and capable administrator (nirvAha) of the AsthAnam, accept sanyAsam and administer the AsthAnam of Srl LakshmiInrusimhan". That SvAmi accepted the order of his AcArya with deep devotion and felt very happy for such a bhAgyam. He prayed to his AcAryA to bless him with the sanyASramam. Srlmad Adi VaN SaThakopa yatIndra mahAdeSikan initiating the presha mantram to Nampakkam SvAmi presented the kAshAyam (ochre cloth) and tridaNDam. Since on the divine order of the Lord, TirunAraNan at TirunArAyaNapuram, the SvAmi was given the sanyASramam and was given the AsthAna tirunAmam of "nArAyaNa yatIndra mahAdeSikan".

The health of Srlmad Adi VaN SaThakopa yatIndra mahAdeSikan deteriorated further. He went to the sannidhi of Srl LakshmiInrusimhan and prostrated. Reciting the Slokam -

उपचरापतेशेन कृतान् अहरहर्मया।

अपचारान् इमान् सर्वान् क्षमस्व पुरुषोत्तम ॥

upacarApateSena krtAn aharaharmaya |

apacArAn imAn sarvAn kshamasva purushottama|| --

he performed apacArakshamApaNam (seeking pardon), and partook tIrtham. He went inside and lay down in his chamber after taking the blessings of Srl LakshmiInrusimhan. He prayed on the holy feet of his AcAryAn and partook the SrlpAda tIrtham. He looked at his SishyAs who were in a state of sorrow and directed all of them, "You all stand committed and extend your respect and devotion like you all did to us (jIyar) to Narayana yatIndra mahAdeSikan and get blessed". The jIyar presented his SrlpAda tIrtham to the SishyAs. He asked them to recite Upanishads and TiruvAimozhi. Accordingly, they recited. MahAdeSikan, while chanting dvaya mantram, left this leela vibhUti to nitya vibhuti in Kali yugam after 4560, BahudhAnyaya year, in the month of Chittirai, Krishna paksha ekAdaSI tithi, Saturday during abhijit muhUrtham. Narayana YatIndra MahAdeSikan organised the final rites of Srlmad

Adi vaN SaThakopa yatIndra mahAdeSikan very well. The Brundavanam is located on the northern side of KalyAni Pushkarani behind Ahobila maTham.

taniyans of SrImad Adi vaN SaThakopa yatIndra mahAdeSikan

केशवार्य कृपापात्रं धीशमादिगुणार्णवम्।

श्रीशठारियतिशानदेशिकेन्द्रमहं भजे ॥

keSavArya krpApAtram dhISamAdiguNArNavam |

SrI SaThAriyatiSAna deSikendramaham bhaje||

प्रपद्ये निरवद्यानां निषद्यां गुणसम्पदाम्।

शरणं भवभीतानां शठकोपमुनीश्वरम् ॥

prapadye niravadyAnAm nishadyAm guNasampadAm |

SaraNam bhavabhItAnAm SaThakopamunISvaram ||

Brief Summary of Sri Adi vaN SaThakopa YatIndra mahAdeSikan

avatAram

Born to Sri Kidambi KeSavacharya SvAmi in Kali 4480, SiddhArti year, Purattasi month (September 1379), Sukla paksha pancami tithi, when jyeshTha nakshatram was in ascendance on a Thursday in danur lagnam at Tirunarayanapuram, Karnataka deSam.

pUrvASrama tirunAmam - SrInivAsachAriyAr

panca samskAram and VidyAbhyAsam

He had his panca samskAram performed by his revered father Sri KeSavacharyar SvAmi. SvAmi leant sAmAnyA SAstrAs, TiruvAimozhi and other nAIyira divya Prabandhams from his father.

VedAnta kAlakshepAm and SaraNAGati

Sri SrInivAsachAriyAr had his kAlakshepams and SaraNAGati at the sannidhi of GaTikASadam Ammal, popularly known as Sri Varada VishNvAchArya SvAmi, the grandson of Periya Ammal who was conducting kAlakshepams on ubhaya vedAnta granthams at Perumal Koyil (Kanchipuram) in the sannidhi of PeraruLALan.

Sri LakshmiNrusimhan's niyamam (order)

SvAmi after competing his ubhaya VedAnta grantha kAlakshepAms at Kanchi, as a pancakAla parAyaNar (worshipping the Lord five times daily) was fearless (nirbhaya) and not depending on anyone (nirbhara) and surrendered himself to the Lord. Sri LakshmiNrusimhan appeared in the dream of SvAmi and ordered him to start immediately for Ahobila kshetram.

Preshamantra upadeSam

Following the order of Sri LakshmiNrusimhan, Svami took leave of his AcAryAn and travelled to Ahobilam (Singavelkundram, deivamallAI cellavoNNATA singavELkunRam - divya deSam accessible to devAs alone). Here, he took his bath in the River BhavanASini, completed his daily rituals and started for the sannidhi of Sri LakshmiNrusimhan meditating upon Him. At that time, Sri Nrusimhan appeared in the form of a Yati (sanyAsi) at the place where the SvAmi was. He initiated preshamantram to SvAmi (those who were to observe sanyAsam, need to get initiated on this mantram and those who are not initiated with this mantram are not eligible to become sanyAsi. The Yati presented the tridaNDam (triple staff) and kAshAya vastram. He named the SvAmi as "SaThakopa jIyar". He at the age of twenty was the one and only AcAryA in the Sri VaishNava lineage of AcAryAs, to take to sanyAsASramam as a bachelor.

ArAdhya devatA

Sri LakshmiNrusimhan (mAlolan) is the ArAdhya devatA of SaThakopa jIyar.

Malolan's order

"You may conduct TiruvArAdhanam for Me and travel to village after village, offer samAsryaNa bharanyAsam to those who seek refuge and offer discourses on the ubhaya VedAnta granthams to those who are

knowledgeable in SAstrAs. You have to strengthen, firmly establish and propagate the ViSishiTadvaita siddhAntam which was established firmly by AzhvAr, EmperumAnAr, and Srlman NigamAnta MahAdeSikan. You have to get this siddhAntam firmly rooted, strengthen and propagate in every nook and corner of the deSam and administer it". This is bhagavat niyamanam/direction. This is the mUlaSAsanam (Mission Statement) of Srlmad Ahobila maTham.

AzhvAr becomes NammAzhvAr

SaThakopa jIyar travelled to Azhwar Tirunagari for the mangaLASAsanam of AzhvAr. On learning that the staunch activists belonging to other religious sect have stolen the arcA form of AzhvAr, the jIyar was emotional and disturbed. He recited the kaNNinUN ciruttAmpu pAsurams twelve thousand times. The arcA of AzhvAr which was dropped by the activists in the pond atop a hill floated and reached the bank of the pond where jIyar was standing. Srl SaThakopa jIyar waded in to the water and lovingly hugged the arcA of AzhvAr closely to his chest and with a lot of affection said, "nammAzhvAr nIvIr (you are my AzvAr)". From that day onwards, AzhvAr was called as NammAzhvAr.

Blessings of Polintu ninRa PirAn

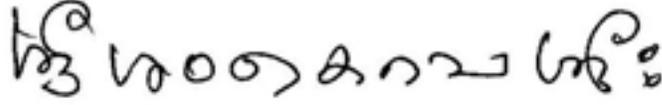
"You have consecrated AzhvAr as before in an exemplary manner and hereafter you will be known as 'vaN SaThakopa jIyar' by all". Thus saying, the Lord, Polintu ninRa PirAn blessed the jIyar.

NamAzhvAr's order

NammAzhvAr was so happy with the renovation of his temple and the consecration of his arcA by the jIyar, AzhvAr by combining "Adi" from the name of AdipirAn (the lord) and joining this as a prefix to vaN SaThakopa jIyar and named the jIyar as "Adi vAN SaThakopa jIyar". AzhvAr directed all to recite the jIyar's name accordingly. AzhvAr presented his Hamsa mudrA (seal) and directed him to affix the signature for his official administration duties as 'শ্রীশঠকোপশ্রী:'

(শ্রীশঠকোপশ্রী: SrISaThakopaSrIH)'.
(শ্রীশঠকোপশ্রী: SrISaThakopaSrIH)'

Typical hastAksharam (signature) of Azhagiyasingars



(Note: This typical hastAksharam is in MaNIPrAvaLam with grantha lipi)

He directed the SishyAs and other followers to recite the title for the jlyar as -

"SrImad-vedamArga-pratishThApanAcarya, paramahamsa-pari-vrajakAcArya, sarvatantra-svantrobhaya-vedAntAcArya, SriBhagavadrAmAnuja siddhAnta nirddhAraNa sArvabhauma"

AzhvAr handed over all the administrative responsibilities of his AsthAnam including the first tIrtham, aruLappADu, agrasthAnam, set of all keys of the temple to Sri Adi vaN SThakopa jlyar.

The king regaining the lost Kingdom

The king, Mukundadevarayan lost his kingdom to the Sultanate. He regained it by his seeking refuge of SvAmi.

Winning the debate

SvAmi won over in a debate at Kanchipuram, UdayabhAnu MiSrar, a renowned advaita philosophy exponent.

Praise from the Scholars

The erudite scholars used to discuss amongst themselves about the mastery of the jlyar and praised him as a second incarnation of Vyasar, another Suka Maharishi, another PuNDARiKar, piety personified like PrahlAdan.

SishyAs of MahadeSikan

The descendants of all the seventy four simhAsanAdhipatis, Nampakkam Krishnamacharya SvAmi (2nd paTTam Azhagiyasingar) and the renowned scholar, Thozhappar were the SishyAs of SriImad Adi vaN SaThakopa YatIndra MahAdeSikan. They were all benefited by doing kAlakshepam on Sri BhAshyam and other sampradAya granthams.

Order of Sri SvAmi

As directed by SvAmi, Nampakkam SvAmi (2nd paTTam Azhagiyasingar) created sixty granthams. Thozhappar authored the following eight granthams

1. grhyaratnam
2. kaNDabhUshaNam
3. smrtiratnAkaram
4. pitrumedasAram
5. sutIvilocanam, commentary for pitrumedasAram
6. daSanirNayam
7. asauca Satakam
8. asauca nirNayam

Awarding birudu (title)

SvAmi presented the title of "VaidihasArvabhuma" to Thozappar and and blessed him.

SrIkAryam

SvAmi accepted the SrIkArya kaimkaryam (administrative responsibilities) of Cholasimhapuram temple and successfully completed several kaimkaryams there.

The incurable disease of the king was cured

The king of Karnataka deSam was suffering from a dreadful disease. He took refuge under SvAmi and prayed to cure his incurable disease. Svami directed him to build the temple tower for Tirunarayanan and told him that he will be cured of his disease. Accordingly he built the temple tower and he was cured of the disease without even taking any medicine.

Consecration of Vighrams

SvAmi consecrated the arcA of NammAzhvAr and EmperumAnAr at Purushottama Kshetram (Puri), Tirumangai AzhvAr (Kaliyan) and Sri DeSikan at Srirangam. SvAmi also consecrated the arcA of SvAmi

DeSikan at Kanchipuram, Tirunarayanapuram, AzhvAr Tirunagari and other divya deSams.

The superhuman services of MahA DeSikan (Construction activities)

1. Rajagopuram for Tirunarayanan sannidhi
2. Construction of steps for Tiruppati - Tirumalai to facilitate easier access to the Hill Temple
3. One hundred pillars MaNTapam at Kanchi Varadarajan sannidhi
4. tUpul SvAmi DeSikan sannidhi
5. Renovation of the fortified walls of the Sriranganathan sannidhi at Srirangam. Uttara Street Temple Tower, DaSavatara sannidhi, SvAmi DeSikan's sannidhi opposite RanganacchiyAr sannidhi at at the niyamanam of Sri Ranganayaki tAyAr
6. SvAmi DeSikan sannidhi at Azhwar Tirunagari and Tirunarayanapuram

Initiating to ascetic order

Sri ManavAlamAmunigal and SriMannArAyana YatIndra MahA DeSikan (2nd Pattam Azhagiyasingar) were initiated in to ascetic Order by SvAmi.

nirvAka kAlam - Sixty years

Ascending to Paramapadam

Kali 4560 (C.E 1459) BahudhAnyA year, Chitiirai month, Krishna paksha ekAdaSI tithi, SthiravAram (Saturday) in abhijit muhurtham

BrundAvanam - At Thirunarayanapuram

2. SriImannArAyaNa yatIndra MahAdeSikan

From here on, we will be covering the caritrams of SriImad Azhagiyasingars of Ahobila maTham who reigned from the throne (Asthanam) of Sri maTham after SriImad Adi VaN SaThakopa yatIndra mahAdeSikan. Lord Narasimhan has the name of Azhagiyasingar. Therefore, the AcAryas who perform daily ArAdhanam for Him are also called Azhagiyasingars from ancient times. We will address these AcAryas as "Azhagiyasingars" from now on.

We could not obtain the time and year of birth, date, and the names of the parents from their pUrvASramams of many Azhagiyasingars. We could not gather their vaibhavam from the days before they entered the sanyAsa ASramam. Hence, we had to rely on the material assembled in the Guru ParamparA source.

This second paTTam Azhagiyasingar was born in AvaNi month, when jyeshTha nakshatram was in ascendance. The pUrvASrama name was Tirumalai NampAkkam Krishnamacharyar SvAmi. He ascended the throne of Sri Ahobila maTham on a Sukla Pancami day. The year was BahudhAnyam and the month was Chittirai (April 1458). The uttama ASrama (sanyAsASrama) name was Sri vaN SaThakopa SriIman Narayana yatIndra mahAdeSikan. He traveled from Tirunarayanapuram to Sri Ahobila divya deSam. From there, he went to many divya deSam up to Sriraganam. He performed MangaLASanam to those divya deSa EmperumAns during his sancAram.

The Guru ParamparA states that on the command of the Lord, Tirunarayanan, he consecrated (pratishTha) the divya mangaLa (auspicious) vighramam of the first jlyar, SriImad Adi vaN SaThakopa yatIndra mahAdeSikan at the Lord's sannidhi and as well at his BrundAvanam (final resting place) of the first jlyar.

Following this tradition, Ahobila maTham in the divya deSams have the pratishTha (consecration) of Adi vaN SaThakopa jlyar.

On the direction of his AcAryan, SriImad Adi vaN saThakopa yatIndra mahAdeSikan, this second paTTam Azhagiyasingar in his purvASramam created sixty granthams. Today, we do not even have the names of these granthams. He blessed us with tiruvArAdhana kramam, commentary on nyAsa daSakam, sandhyAvandana bhAshyam etc. These three granthams are in Sanskrit. (42nd paTTam jlyar, InjimeTTu Srmad Azhagiyasingar, provided brief meanings of

sandhyAvandana bhAshyam in Tamil. This book is no longer available to us).

He has also blessed us with a grantham named "PurushakArAmImAmsA and it is of two parts, pUrva paksham (prima facie case) and siddhAntham. A few scholars acquired these two books and hid the siddhAnta grantham. After some time, Periya VedAnta Ramanuja SvAmi, studied this siddhAnta grantham from his AcAryan through the kAlakshepam route. Learning from this grantham, he created the tattva siddhAnjanam and other granthams. This information is known from Guru ParamparA.

This Azhagiyasingar established the Vaidika agrahAram, "Madhuramangalam".

During this Azhagiyasingar's travel (sancAram) to the divya deSams, Tirunarayanan of Melkote appeared in the Yati's dream and asked the Yati to return to Tirunarayanapuram. Azhagiyasingar returned to Melkote and settled down at his maTham and was conducting kAlakshepams for his SishyAs.

On Nandana year, Krishna Paksha dvitIyai tithi (March 1473), this second jIyar ascended to Paramapadam. His BrundAvanam is on the banks of KalyANi PushkaraNi at Tirunarayanapuram.

His ASthAna nirvAka kAlam lasted for 14 years, 11 months

taniyan

श्रीशठारियतिशानपदपङ्कजषट्-पदम्।

श्रीमन्नारायणमुनिं श्रये श्रीभाष्यदेशिकम्॥

SrISaThAriyatiSAnapadapankajashaTpadam |

SrImannArAyaNamunim Sraye SrIbhAshyadeSikam ||

* * * *

3. Sri ParAnkuSa yatI ndra mahAdeSikan

This Azhagiyasingar is from Kanchipuram region and from MalayAnkuLam agrahAram. He was born in the month of thai, when SravaNa Nakshatram was in ascendance. His pUrvASrama tirunAmam was Kantadai KrishnayajvA. From this name, we could infer that he has conducted yAgAs.

He ascended the Sri maTham ASthAnam in Nandana year, Panguni month, (March 1473), PaurNami tithi.

This Yati went on sancAram from Tirunarayanapuram to Perumal Koyil (Kanchipuram). He performed MangaLASAsanam to Perumdevi tAyAr and PeraruLAlAn. He stayed at Kanchipuram for a few days. The scholars of this divya deSam sought the refuge at his sacred feet and attended kAlakshepam on Sri BhAshyam and other esoteric granthams.

This Yati established many Vaidika agrahArams like Neeralur, Uragadam, Nemmili, Kadankarai and PalApputtur.

He went on sancAram to Tirukkivilur, Tiruvaheendrapuram, Srimushnam etc., and to Srirangam. At Srirangam, he performed MangaLASAsanam of Sri Ranganayaki sameta Sri Ranganathan and conducted grantha kAlakshepams for those who sought him as their refuge. At that time, he had a great longing to worship Sri BhUvarAhan at Srimushnam again and he traveled to this abhimAna sthalam. He stayed there for a long time.

During this time, Azhagiyasingar fell ill and ascended to Paramapadam in the year Kurodhi, thai month, (January 1485), Krishna paksha Caturdasi. His BrundAvanam is at Srimushnam.

His AsthAna nirvAka kAlam - 11 years, 10 months

taniyan

श्रीमन्नारायणमुनेः पदपङ्कजषट्-पदम्।

परार्ध्यगुणसंपन्नं पराङ्कुशमुनिं भजे ॥

SrImannArAyaNamuneH padapankajashaTpadam |

parArdhyaguNasampannam parAnkuSamunim bhaje ||

4. SriNivAsa yatIndra mahAdeSikan

This Azhagiyasingar was born in Marghazhi month, when Chitra nakshatram was in ascendance. He ascended to the AsthAnam of Sri maTham in Krodhi year, thai month (January 1485).

From Srimushnam, he visited many divya deSams and arrived at the abhimAna sthalam of Singarkoyil celebrated by purANas. He stayed here for a few more days and conducted kAlakshepams on the various ubhaya VedAnta granthams to SishyAs. Then from there, this Yati went on a sancAram to visit northern divya deSams of Ahobilam, Dwaraka, Gokulam, BrundAvanam, MathurA, MayApuri, Avanti, Ayodhya etc. Then he went to Kanchipuram and returned back to Singarkoyil.

Here at Singarkoyil, he fell ill. One night, he had a worry about his successor to perform ArAdhanam for Malolan. He was wondering as to whom Malolan has in His mind to select as the successor for the AsthAnam. Thinking like this he slept. That night he had a dream. Sri Malolan appeared in his dream and asked his ArAdhakar not to worry and that the new ArAdhakar SvAmi to adorn the AsthAnam is on his way. During the same night, Malolan appeared in the dream of the next would be fifth paTTam Azhagiyasingar and invited him to perform ArAdhanam for Him. Next morning, this SvAmi shared his dream with his dear ones. They said that SvAmi is the object of Malolan and recipient of His paramAnugraham and that he should travel to Singarkoyil as per the direction of the Lord.

The SvAmi was very pleased with the niyamanam of Malolan. He completed his daily rituals and started on his way to Singarkoyil.

There, he prostrated before Sri Azhagiyasingar (3rd paTTam). They both exchanged information about their dreams. They were wonderstruck at the divine will of BhagavAn. Afterwards, the upadeSam was given on presha mantram to enter in to sanyASramam. He was given the ASrama tirunAmam of sarvatantra svatantra SaThakopa MahAdeSikan.

SriMad Azhagiyasingar ascended to Paramapadam on PramAdISa year, Chittirai month (April 1493), Krishna paksha Caturti tithi. His BrundAvanam is at Singarkoyil.

His ASthAna nirvAka kAlam is 8 years, 3 months

taniyan

श्रीपराङ्कुशयोगीन्द्रचरणांभुजषट्-पदम्

श्रीनिवासमुनिं वन्दे श्रीभाष्यामृतसागरं ॥

srlparAnkuSayogIndra caraNAmbhujashaTpadam |
SrinivAsamunim vande SrlbhAshyAmrtasAgaram ||

5. sarvatantra svantantra Sri SaThakopa yatIndra mahAdeSikan

This Azhagiyasingar belongs to Atreya gotram and was born at Kandalur in the month of Kartigai, KrittikA nakshatram. He ascended the AcArya pITham in pramAdI Sa year, month of Chittirai (April 1493), KrishNa paksha dvItiyai tithi. Since this Azhagiyasingar had mastery over all SAstrAs, the scholars gave him the title of sarvatantra svatantrar. This Azhagiyasingar conducted kAlakshepams on Sri BhAshyam and other granthams. He performed MangaLASAsanams of EmperumAns at Perumal Koyil, Tiruppati and other divya deSams. He started on his sancAram to divya deSams in the north. During this trip, he arrived at the banks of River Krishna.

In KaaLayukti year, month of thai (January 1499), Krishna Paksha Navami tithi Srlmad Azhagiyasingar ascended to Paramapadam.

His AsthAna nirvAka kAlam - 5 years, 9 months

6. Sri (shashTa) ParAnkuSa yatIndra mahAdeSikan

This Azhagiyasingar was born in the agrahAram named KaraLapAkkam near Thiruvallur. He belonged to BhAradvAja gotram. He was born in the month of thai, Poorattadi nakshatram. His pUrvASrama tirunAmam was VidvAn Vangeepuram Venkatacharya SvAmi.

He ascended the throne of Sri Ahobila maTham on KALayukti samvatsaram, thai month, Krishna paksha dasami tithi (January 1499).

This Azhagiyasingar was the most renowned one after SrImad Adi vaN SaThakopa jIyar. He was celebrated for his j~nAnam, anushThAnam etc. He was the foremost among those with total detachment from material pleasures. At his sacred feet, many AcArya Purushas sought refuge and thrived. He blessed them with the performance of samASrayaNam, bharanyAsam and kAlakshepams in Sri BhAshyam and other sacred texts. Even today, Sri VaishNavAs belonging to DeSika sampradAyam recite his taniyan.

The nephew of this Sri Azhagiyasingar from his pUrvASramam, Pancamatabhanjanam TatAchAryar SvAmi was brought to Sri Azhagiyasingar by his father and appealed to Sri Azhagiyasingar to bless his nephew, by accepting him as his Sishya. The nephew joined his father and prayed to be accepted.

Guru ParamparA states that SrImad Azhagiyasingar blessed his nephew with samASrayaNa bharanyAsam and also taught him many granthams like Sri BhAshyam through the kAlakshepam route. SrImad Azhagiyasingar blessed his nephew, his pradAna Sishya with the position of serving as Sri kAryam, the principal administrator of the Sri maTham as well as the top scholar in charge of Vaidika activities. Tatacharyar accepted the high position gratefully and executed all the responsibilities of this high office with distinction.

SrImad Azhagiyasingar traveled to Srirangam, Tiruppati, Ahobilam and other divya deSams and performed MangaLASAsanam to EmperumAns of these divya deSams.

At this time, one of the kings of Vijayanagara empire, SadAsivarAyan was busy doing consecration for a number of temples at Kamalapuram, a city near Kadapa (Cudappah) The King invited SrImad Azhagiyasingar to perform the consecration utsavam at these temples. SrImad Azhagiyasingar accepted the king's invitation and conducted the vaidika rites very well. The king was very pleased and expressed his gratitude by presenting a village named Sri BhAshyapuram on the banks of PinAkini River for conducting the worship of Sri Narasimhan. This royal gift is recorded in the documents related to the temple. SrImad Azhagiyasingar stayed at Sri BhAshyapuram for ten years, performing ArAdhanam for Malolan and rendering kAlakshepams to his disciples.

During this time, the daughter of King SadAsivarAyan was possessed by evil spirit (brahmarakshas), The king invited many skilled magicians strained to exorcise these evil spirits. They tried but were not

successful. The Brahmarakshas laughed at the experts and said that it would not depart through the power of their mantras. It said that he will leave the body of the princess only if SriShashTa ParankuSa SvAmi orders it to leave.

The king heard about this and went to Sri BhAshyapuram where Sri Azhagiyasingar was and prostrated before him, told his problem and begged for protection from the evil spirit. The compassionate jlyar agreed to come to his city. The king escorted Sri Azhagiyasingar in a palanquin to the palace. There at the palace, the jlyar took a small quantity of water from his vessel, empowered it with Sri NrusimhAnushTup mantram and gave it to the king. SriImad Azhagiyasingar asked the king to give the water to his daughter and to drink the same. The king accordingly asked his daughter. The moment the princess drank the consecrated water, the evil spirit ran away and stated that the curse that it suffered was destroyed by the glory of the tIrtham from SriImad Azhagiyasingar. The brahmarakshas prostrated before the jlyar and performed pradakshiNam and went away.

The king, who witnessed the superhuman power of the jlyar was ecstatic. The jlyar ordered his dear Sishya as well Sri kAryam, Pancamatabhanjanam Tatacharyar to bless the king with samASrayaNa anugraham. The intensely grateful king presented much wealth for Malola ArAdhanam and deeded many villages for the ArAdhanam of Malolan.

After blessing the King, SriImad Azhagiyasingar left on sancAram to divya deSams in the northern region of India. He went up to BadrikASramam and on the return trip, traveled to Tiruppati and other divya deSams in the South. During the sancAram in the South, he established vaidika agrahArams at Neeralur, Kalattur, Purisai, Injimedu and Thaiyar.

At the conclusion of his sancAram, SriImad Azhagiyasingar traveled to Ahobilam and was blessing the SishyAs with kAlakshepams. During one night at Ahobilam, Sri JwAIA Narasimhan appeared in the jlyar's dream and commanded him to perform ArAdhanam for Him permanently and to stay in the same cave, where the Lord had His own sannidhi. Sri Azhagiyasingar carried out the niyamanam of the Lord and initiated his dear and talented disciple, IlankAdu Kavita sArvabhauma SikhAmaNi SvAmi, in to sanyASramam. He asked him to conduct the daily ArAdhanam for Malolan. The jlyar performed a grand special ArAdhanam for the Lord. It was in AngIrasa year, Masi month (February 1513), Krishna paksha pancami tithi, SriImad Azhagiyasingar

entered the cave, where the Lord resided. It is said that the jlyar even now is residing in the cave and performing ArAdhanam for the Lord.

SrImad Azhagiyasingar's AsthAna nirvAka kAlam - 14 years, 1 month

A few days passed after Sri Azhagiyasingar entered in to the cave. Sri Pancamatabhanjanam TatAcharyar SvAmi went near the entrance of the cave and he could not bear the separation from his AcAryan. He wept and cried intensely. SrImad Azhagiyasingar came out of the cave, consoled him and then reentered the cave.

taniyan

श्रीमच्छठारिमुनिपादसरोजहंसं

श्रीमत्पराङ्कुसतपोधनलब्धबोधम्।

श्रीमन्नृसिंहवरदार्यदयावलम्बं

श्रीमत्पराङ्कुशमुनिं प्रणोतोऽस्मि नित्यम्॥

SrImat SaThArimunipAda saraojahamsam

SrImat parAnkuSa tapodhana labdhabodham |

SrImat nrsimhavaradArya dayAvalambam

SrImat parAnkuSamunim praNoto'smi nityam ||

* * * *

7. Sri SaThakOpa yatIndra mahAdeSikan

This Azhagiyasingar was born in Ilankadu, a vaidika agrahAram in Kanchi region. He belonged to BhAradvAja gotram. His tirunakshatram is VaikAsi VisAkam. He ascended the throne of Sri maTham in AngIrasa year, Masi month (February 1513) He entered in to sanyASramam at the age of twenty five at the command of Malolan. He performed ArAdhanam for the Lord. He went on sancAram from Ahobilam to Setu. His ASrama name is Sri SaTakopa yatIndra mahAdeSikan. Besides the honorific title of "Sri vaN SaThakopa" for all Azhagiyasingars, this jlyar has additional titles like "SatalekinI lekhanAnuguNa, kavitaAdhurandhara, kavitaArkiKaNTIrava". So, his full ASrama name is known as "SatalekinI lekhanAnuguNa,

kavitAdhurandhara, kavitArkiKaNTIrava Sri vaN SaThakopa yatIndra mahAdeSikan". This Azhagiyasingar has written a nATakam (drama) in Sanskrit and prAkृतam, named "Vaasantika PariNayam. (This nATakam was translated in to Tamil about forty years ago in Sri Nrusimha PriyA. Its English version is at the Ahobilavalli link of www.sadagopan.org portal, e book 4).

He attained Paramapadam on Vishu samvatsaram, Panguni month (April 1522), PaurNami tithi from the bhUloka vaikuNTham of Srirangam.

His AsthAna nirvAka kAlam - 9 years, 2 months

taniyan

श्रीपराङ्कुशयोगीन्द्रचरणाम्बुजशेखरम्।

समस्तशास्त्रपारीणं शठकोपमुनिं भजे ॥

SrIparAnkuSayogIindra caraNAmbujaSekharam |
samasta SAstrapArINam SaThakopamunim bhaje ||

The 44th paTTam SriImad Azhagiyasingar, Sri vaN SaThakopa Sri VedAntadeSika yatIndra mahadeSikan has blessed us with a Sri sUKti named SriImadahobila maTham guruparamparA MangalamAlai. The Slokams from this Sri sUKti are given hereafter the taniyans.

MangalamAlai

वैशाखे श्रीविशाखर्षे जाताय वरदेक्षणात्।

शठकोपयतीन्द्राय प्राज्ञाध्यक्षाय योगिने ॥

आङ्गीरसे माघकृष्णपञ्चम्यां भुवनेडिते।

अहोबिलमठे श्रीमत्यभिषिक्ताय मङ्गलम् ॥

vaiSAkhe SrIviSAkharshe jAtAya varadekshaNAt |
SaThakopayatIndrAya prAj~nAdhyakshAya yogine ||
AngIrase mAghakrishNapancamyAm bhuvaneDite

ahobilamaThe SriImatyabhishiktAya mangalam ||

8. Sri ParAnkuSa yatIndra mahAdeSikan

This Azhagiyasingar was born during the Marghazhi month, aSvini Nakshatram. He entered in to sanyAsa ASramam during the Vishu samvatsaram, panguni month (April 1522), Sukla paksha ekAdaSI dinam. He stayed permanently at Srirangam during his reign and performed nitya MangaLASAsanam of the Srirangam divya dampatis. He taught Sri BhAshyam and other granthams to his disciples. He attained Paramapadam on a Hevilambi year, Marghazhi month (January 1538), Krishna paksha Pancami day at Srirangam.

His AsthAna nirvAka kAlam - 15 years, 9 months

taniyan

शठकोपयतिश्रेष्ठपदपङ्कजषट्-पदम्।

सर्वशास्त्रार्थतत्त्वज्ञं पराङ्कुसमुनिं भजे ॥

SaThakopayatiSrshTapadapankajashaTpadam |

sarvaSAstrArthatattvaj~nam parAnkuSamunim bhaje ||

MangalamAlai

चापेऽश्विनीयुते भद्रे दिने जाताय सूरये।

पराङ्कुशयतीन्द्राय शान्तचित्ताय जिष्णवे ॥

श्रीमद्विषौ मीनशुक्लपक्षे ह्येकादशीदिने।

श्रीनृसिंहमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

cApe'aSvinIyute bhadre dine jAtAya sUraye |

parAnkuSayatIndrAya SAntacittAya jishNave ||

SrImadvishau mInaSuklapakshe hyekAdaSI dine |

SrInrsimhamaThAsthAne svabhishiktAya mangalam ||

9. SriImannArAyaNa yatIndra mahadeSikan

This Azhagiyasingar was born in the month of Ani, ArudrA nakshatram. He ascended to the AsthAnam in HeviLambi year, Marghazhi month (January 1538), PaurNami tithi. He started his sancAram from Srirangam to Tirukkudantai (Kumbakonam) and performed MangaLASAsanam of Lord ArAvamudan there. He stayed there for a while. At ArAvamudan sannidhi, he performed kaimkaryams like construction of ManTapam etc. From Tirukkudantai, he went on to Srimushnam, Tirukkovalur, Perumal Koyil (Kanchipuram), Tirumala etc., and performed his MangaLASAsanam to EmperumAns there before arriving at Ahobilam. There he stayed and was performing MangaLASAsanam to the nava Narasimhars. At Ahobilam, he constructed MaNTapams, steps etc., as kaimkaryams. On the Subhakrut Ani month (July 1542), Krishna paksha Caturti dinam, this jIyar ascended to Sri VaikuNTham.

His AsthAna nirvAka kAlam - 4 years, 6 months

taniyan

श्रीनारसिंहवरदपराङ्कुशकृपाश्रयम्।

श्रीमन्नारायणमुनिं वन्दे श्रीभाष्यदेसिकम् ॥

SrInArAsimhavaradaparAnkuSakrpASrayam |

SriImannArAyanamunim vande SriIbhAshyadeSikam ||

MangalamAlai

मिथुनाद्रावतीर्णाय शार्ङ्गिणः करुणावशात्।

नारायणयतीन्द्राय परिशुद्धाय योगिने।

हेविलम्बिधनुर्मासे पूर्णिमायां शुभे दिने।

आश्रितानामार्तिहन्त्रे स्वभिषिक्ताय मङ्गलम् ॥

mithunAdrAvatIrNAya SArngiNaH karuNAvaSAat |

nArAyaNayatIndrAya pariSuddhAya yogine ||

hevilambidhanurmAse pUrNimAyAm Subhe dine |

ASritAnAmArtihantre svabhishiktAya mangalam ||

10. Sri SaThakopa yatIndra mahAdeSikan

This Azhagiyasingar was born on VaikAsi month, Visaka nakshatram. He ascended the AcArya pITham in Subhakrt year, month of Ani, (July 1542), Krishna paksha dvitIyai tithi day at Ahobilam. From Ahobilam, Srlmad Azhagiyasingar proceeded to Tirumala for the MangaLASAsanam of Tiruvengadamudaiyan. The MangaLASAsanam of the divya deSa EmperumAns of the southern parts of the country followed. After these sancArams, he arrived at Tirunarayanapuram and stayed there. VedAnta kAlakshepam for many SishyAs took place at Tirunarayanapuram. Srlmad Azhagiyasingar ascended to Paramapadam in SiddhArthi year, Ani month, (July 1559), Krishna paksha dvAdaSI tithi.

His ASthAna nivAham - 17 years

taniyan

वरदार्यगुरुत्तंसचरणाम्भुजषट्-पदम्।

शठकोपमुनिं वन्दे शटारिप्रवणं सदा ॥

varadAryagurUttamsacaraNAmbujashaTpadam |

SaThakopamunim vande SaThAripravaNam sadA ||

MangalamAlai

वृषभे श्रीविशाखर्क्षे जाताय कमलेक्षणात्।

शठकोपयतीन्द्राय माननीयाय योगिने ॥

शुभकृन्मिथुने कृष्णतृतीयां गुरोः पदे।

श्रीनृसिंहमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

vrshabhe SrIviSAkharkshe jAtAya kamalekshaNAt |

SaThakopayatIndrAya mAnanIyAya yogine ||

Subhakrnmithune krshNatrtIyAm guroH pade |

SrInrsimhamaThAsthAne svabhishiktAya mangalam ||

11. SrInivAsa yatindra mahadeSikan

This Azhagiyasingar was born at Tiruvallur in the month of aippasi, mUla nakshatram. He belonged to Vangeepuram BhAradwaja gotram. He ascended to the AcArya plTham in the year SiddhArthi, month of Ani (July 1559) at Tirunarayanapuram. From here, he went on sancAram to Tiruppati, Tiruvallur, Perumal Koyil and other divya deSams and reached Srirangam. At Srirangam, he spent a few years. Here, he conducted many kAlakshepams on our darSanam for his SishyAs. From Srirangam, SrImad Azhagiyasingar returned to Tirunarayanapuram. There he stayed for a few days and was conducting kAlakshepams. Now, SrIranganathan ordered SrImad Azhagiyasingar to return to Srirangam. He returned back to Srirangam and here he was doing MangaLASAsanam to Azhagiya Manavalan. In the year Vilambi, month of Chittirai (April 1598), Krishna paksha Caturti dinam, Sri SrInivasa yatIndra mahAdeSikan ascended to Paramapadam.

His AsthAna nirvAka kAlam - 38 years, 9 months

This Azhagiyasingar is one of the Ahobila maTham AcAryAs, who observed more years of cAturmAsyam until his nirvAka kAlam after Adi vAN SaThakopa jIyar. He visited a few divya deSams many times and did many kAlakshepams on darSana granthams.
taniyan

पराङ्कुशशठारातिपदाम्भोजैकधारकम्।

श्रीनिवासमुनिं वन्दे मादृशामपि तारकम्॥

parAnkusA SaThArAti padAmbhojaikadhArakam |

SrInivAsamunim vande mAdrSAmapi tArakam ||

Mangalamalai

तुलामूलेऽवतीर्णाय किंगृहेशकृपावशात्।

श्रीनिवासयतिन्द्राय श्रीशकैङ्कर्यशालिने ॥
 सिद्धार्थिमिथुने कृष्णद्वादश्यां श्रीहरेर्मठे।
 सीताकान्तान्तरङ्गाय स्वभिषिक्ताय मङ्गलम् ॥

tulAmUle avatIrNAya kimgrheSakrpAvaSAAt |
 SrInivAsayatindrAya SrISakainkaryaSAline ||
 siddhArthimithune krishNadvAdaSyAm SriHarermaThe |
 sItAkAntAntarangAya svabhisiktAya mangalam ||

* * * *

12. SriImannArAyaNa yatIndra mahAdeSikan

This Azhagiyasingar was born at Tiruvallur in the month of Purattasi, pUrvaphalguni (pUram) nakshatram. He belonged to Vangeepuram BhAradwAja gotram. He ascended to the AsthAnam at Srirangam in the year Vilambi, month of Chittirai (April 1598). From there, he went on sancAram to Tirunarayanapuram. Here, he stayed for a long time, doing ManagaLASAsanam of Tirunarayanan. Here at the BrundAvanam of SriImad Adi vAN SaThakopa yatIndra mahAdeSikan, did kAlakshepams twelve times on Sri BhAshyam. After staying here for a long time, he went to Ahobilam, Tiruppati, Tiruvallur, Perumal Koyil and other divya deSams. He returned again to Tirunarayanapuram. He ascended to Sri VaikuNTham in the year AngIrasa, month of Purattasi (September 1632), Krishna paksha shashTi tithi day.

His AsthAna nirvAka kAlam - 34 years, 5 months

taniyan

श्रीपराङ्कुशयोगीन्द्रश्रीनिवासपदाश्रयम्।
 श्रीमन्नारयणमुनिं वन्दे वेदान्तदेशिकम् ॥

SrIparAnkuSayogIndra SrInivAsapadASrayam |
 SriImannArayaNamunim vande vedAntadeSikam ||

MangalamAlai

कन्यायां पूर्वफल्गुन्योरवतीर्णाय योगिने।

नारायणयतिन्द्राय वेदमार्गानुसारिणे ॥

विलम्ब्यब्दे मेषकृष्णदशम्यां नित्यमङ्गले।

अहोबिलमठे दिव्ये स्वभिषिक्ताय मङ्गलम् ॥

kanyAyAm pUrvaphalgunyoravatIrNAya yogine |

nArAyaNayatindrAya vedamArgAnusAriNe ||

vilambyabde meshakrshNadaSamyAm nityamangale |

ahobilamaThe divye svabhishiktAya mangalam ||

13. SriVlrarAghava yatIndra mahAdeSikan

This Azhagiyasingar was born at Thiruvallur. His tirunakshatram is Ani, Utthiradam. He belonged to Vangeepuram BhAradwaja gotram. He entered the sanyAsa ASramam at Tirunarayanapuram in the year, AngIrasa, Purattasi month (September 1632), Krishna Pancami tithi. He arrived at Tirumalirumchola (Azhagar Koyil) after sancAram from Tirunarayanapuram to Srirangam and had MangaLASAsanams at divya deSams on the way. He stayed at Tirumalirumchola for an extended period. From here, he proceeded to Azhwar Tirunagari. He worshipped AdippirAn and SvAmi NammAzhvAr. The honors (MaryAdais) to the jIyar at AzhvAr sannidhi were similar to the same as for Adi vaN SaThakopa jIyar with appropriate aruLappADu. Azhagiyasingar accepted all the sannidhi honors with enthusiasm and returned to his maTham. The temple kaimkaryaparars took leave of Azhagiyasingar and returned back to the temple.

Next day, after abhigamana ArAdhanam, the local VaishNavAs prostrated before Azhagiyasingar and prayed for the anugraham of a kAlakshepam on Bhagavad vishaya granthams. Azhagiyasingar listened to the prayerful request but did not respond. That night when he was sleeping, SvAmi NammAzhvAr appeared in his dream and commanded him to bless the local VaishNava community with the kAlakshepam which they requested. Azhagiyasingar woke up and reflected happily over the command of SvAmi NammAzhvAr.

Next day morning after finishing his daily rituals, Azhagiyasingar performed the abhighamana ArAdhanam. Then he informed the local VaishNavAs about the blessed dream and his desire to start the kAlakshepam right away. SishyAs blew their trumpets and took the Azhagiyasingar to AzhvAr sannidhi. Many participated in the kAlakshepams and paid their regards in the traditional manner. The kAlakshepams took a whole year to be completed. After the concluding sessions (sARRumuRai), Azhagiyasingar proceeded on sancAram to Srivilliputthur and Tiruppullanii and other divya deSams and then to northern region. From Ahobilam, Azhagiyasingar returned to Srirangam and stayed there.

During his stay in Srirangam, he ascended to Paramapadam on a Nala samvatsaram, aippasi month (October 1676) Krishna paksha shashTi dinam.

His AsthAna nirvAka kAlam - 44 years, 1 month

After, Adi vaN SaThakopa yatIndra mahAdeSikan and 11th paTTam Azhagiyasingar, this 13th paTTam Azhagiyasingar observed the largest numbers of cAturmAsyams. SishyAs referred to him reverentially as Periya VeerarAghava SaThakopa yatIndra mahAdeSikan. taniyan

श्रीमन्नारायणमुनेः पदपङ्कजहंसकम्।

वीरराघवयोगीन्द्रं वन्दे वरगुणाकरम्॥

SrImannArAyaNamuneH padapankajahamsakam |

vIrarAghavayogIndram vande varaguNAkaram ||

MangalamAlai

मिथुने ह्युत्तराषाढाताराजाताय धीमते।

वीररध्वीङ्गतीन्द्राय विद्वच्छलाघितकीर्तये

आङ्गीरसे शुभे कन्याकृष्णपञ्चम्युपेयुषे।

दिने राघवभक्ताय स्वभिषिक्ताय मङ्गलम्॥

mithune hyuttarAshADhAtArAjAtAya dhImate |
 vIraradhvIDyatIndrAya vidvacchalAghitakIrtaye ||
 AngIrase Subhe kanyAkrshNapancamyupeyushe |
 dine rAghavabhaktAya svabhishiktAya manNgalam ||

14. SriImannArAyaNa yatIndra mahAdeSikan

This Azhagiyasingar was born in Pullambhuthamkudi divya deSam on Adi month, Uttarada nakshatram. He ascended to the AsthAnam of Ahobila maTham, in Nala samvatsaram, aippasi month (October 1676), Krishna paksha Pancami tithi.

He stayed at Srirangam for a few days. At that time, a few SishyAs approached him and asked for the blessings of their AcAryan for creating a grantham praising on the glories of our AcArya lineage (GuruparamaparA PrabhAvam). Responding to their plea, SriImad Azhagiyasingar created a new grantham, "AcArya guNadarSam". He did upadeSam on the content of this grantham elaborately. He advised his SishyAs to rely on this grantham for their succor (ujjIvanam) and spiritual well being.

This Azhagiyasingar on sancAram to Tirukkudantai (Kumbakonam) did his MangaLASAsanam to ArAvamudan and returned to Pullambhuthamkudi. There, he did his MangaLASAsanam to Sri Hemabjavalli sameta Sri Valvili Raman and did some kaimkaryams. He visited many divya deSams while residing at his birth place permanently. On an Akshaya samvatsaram, Adi month (August 1686), amAvAsya tithi, he ascended to Sri VaikuNTham from Tirukkandiyur divya deSam.

His AsthAna nirvAka kAlam - 9 years, 10 months

taniyan

श्रीवीरराघवमुनेर्वरिवस्यैकजीवनम्।

समाश्रययेमहि श्रीमन्नारायणमुनीश्वरम्॥

SrIvIrarAghavamuneH varivasyaikajIvanam |
samASrayayemahi SrImannArAyaNamunISvaram ||

MangalamAlai

कर्कटे ह्युत्तराषाढाताराजाताय योगिने।
नारायणयतीन्द्राय लोकोज्जीवनहेतवे ॥
वर्षे नले तुलाकृष्णपञ्चम्याममले मठे।
सर्वरक्षणदक्षाय स्वभिषिक्ताय मङ्गलम् ॥

karkaTe hyuttarAshADhAtArAjAtAya yogine |
nArAyaNayatIndrAya lokojjIvanahetave ||
varshe naLe tulAKrshNapancamyAm amale maThe |
sarvarakshaNadakshAya svabhishiktAya mangalam ||

* * * *

15. Sri KalyANa vIrarAghava yatIindra mahAdeSikan

This Azhagiyasingar was born in Esanoor agrahAram near Kanchipuram. He belonged to taTTai vAdhUla gotram. He was born in thai month, Chitra nakshatram. He ascended to the AsthAnam of Ahobila maTham in Akshaya year, Adi month (August 1686), PaurNami tithi dinam. He went on sancAram from Tirukkandiyoor to Srimushnam, Tiruccittirakudam, Tiruvaheendrapuram, Tirukkovalur and other divya deSams, and did his MangaLASAsanam of the EmperumAns. He stayed permanently at Perumal Koyil (Kanchipuram) and was worshipping the Lord, PeraruLALan and Perumdevi tAyAr. The VaishNavAs of Kanchi sought the lotus feet of SrImad Azhagiyasingar and participated in the kAlakshepams of Sri BhAshyam and other sampradAyic granthams.

He ascended to Paramapadam from Kanchipuram on Bhava samvatsaram, Purattasi month (October 1694), Krshna paksha ekAdaSI tithi.

His AsthAna nirvAka kAlam - 8 years, 2 months

taniyan

श्रीनारायणयोगीन्द्रपदाम्भोजैकजीवनम्।

भजे श्रीरङ्गकल्याणवीराराघवयोगिनम् ॥ ।

SrInArAyaNayogIndrapadAmbhojaikajIvanam |

bhaje SrirangakalyANavIrArAghavayoginam ||

MangalamAlai

तिष्ये चित्रावतीर्णाय सत्यव्रतकृपावशात्।

कल्याणश्रीवीररघ्वीन्द्राय विपश्चिते ॥

वर्षेऽक्षये कर्कटके पूर्णिमायां मठे शुभे।

कल्याणगुणपूर्णाय स्वभिषिक्ताय मङ्गलम् ॥

tishye citrAvatIrNAya satyavrtakrpAvaSat |

kalyANaSrIvIraradhvIDyatIndrAya vipaScite ||

varshe akshya karkaTake pUrNimAyAm maThe Shubhe |

kalyANaguNapUrNAya svabhisiktAya mangalam ||

16. SriSaThakopa yatIndra mahAdesikan

This Azhagiyasingar was born in Sokattur agrahAram in Kanchipuram region in Margazhi month, when MrugasIrsha nakshatram was in ascendance. He ascended the throne of Ahobila maTham during the Bhava Varsham, Purattasi month (October 1694), KrshNa paksha dasami tithi.

After getting the permission of Perumal Koyil PeraruLALan, he started his sancAram for the divya deSams in the South. He performed MangaLASasanams of Sri Devanathan and Sri HayagrIvan at Tiruvaheendrapuram. At this time, a MahA VidvAn, Sri Devarajacharyar SvAmi from Tirunarayanapuram, sought the refuge of the sacred feet of this Azhagiyasingar. He completed kAlakshepams of

SrI BhAshyam and other traditional granthams and performed his SaraNAgati. He further wanted to enter in to sanyAsASramam. SrImad Azhagiyasingar performed the upadeSam of presha mantram, gave kAshAya vastram (kAvi vastrams/ochre robes) and the tridaNDam to him. He was given the ASrama tirunAmam of "KeSava SaThakopa jIyar" by SrImad Azhagiyasingar. Then, Azhagiyasingar commanded his Sishya to create a new commentary for tiruvAimozhi because of his fluency and scholarship in Tamil.

SrI KeSava SaThakopa jIyar fulfilled the command of his AcAryan and created a new grantham with "patineNNAyirappaDi" (18,000 paDis). He presented the grantham to his AcAryan, SrI SaThakopa yatIndra mahAdeSikan who was very pleased. As per the niyamanam of SrI Azhagiyasingar, SrI KeSava SaThakopa jIyar was propagating various VaishNava darSana granthams to AstikAs.

SrImad Azhagiyasingar continued with his sancAram to Tirukkovalur, Srimushnam, Tiruchitthirakoodam, TirukkAzhiccheerama ViNNagaram (Seerkazhi), Tiruindalur, Therazhundur, Tirukkudantai and other divya deSams. He stayed at Tirukkudantai. During that time, Vidvad SiromaNi, ArasANippAlai KiDambi SrI Venkatacharyar SvAmi who authored VisvaguNadarSam and other granthams sought the sacred feet of this Azhagiyasingar and performed traditional grantha kAlakshepams under him.

Sri SaThakopa yatIndra mahAdeSikan ascended to Paramapadam from Tirukkudantai during the BahudhAnyasamvatsaram, VaikAsi month (June 1698), Sukla paksha ashTami tithi.

His AsthAna nirvAka kAlam - 3 years, 8 months
taniyan

कल्याणराघवमुनेः कृपापात्रं दयानिधिम्।

सर्वशास्त्रार्थतत्त्वज्ञं शठकोपमुनिं भजे ॥

kalyANarAghavamuneH krpApAtram dayAnidhim |

sarvaSAstrArthatattvaj~nam SaThakopamunim bhaje ||

MangalamAlai

चापे मृगशिरोयुक्ते दिने जाताय सूरये।

सठकोपयतीन्द्राय भासमानाय धीमते ॥

भवे कन्याकृष्णपक्षदशम्यां सुजनेडिते।

अहोबिलमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

cApe mrgaSiroyukte dine jAtAya sUraye |
saThakopayatIndrAya bhAsamAnAya dhImate ||
bhave kanyAkrshNapakshadaSamyAm sujaneDite |
ahobilamaThAsthAne svabhishiktAya mangalam ||

* * * *

17. Sri vIrarAghava vedAnta yatIndra mahAdeSikan

This Azhagiyasingar was born at Thiruvelliyankudi. His avatAra tirunakshatram is Purattasi Sadayam. His ASrama svIkAram as the 17th paTTam Azhagiyasingar was on BahudhAnyA VaikAsi (June 1698), Sukla paksha pancami dinam.

Sri Azhagiyasingar started his sancAram from Tirukkudantai and continued up to Srirangam and some divya deSams. He returned to Thiruvelliyankudi, where he stayed for an extended period of time. There he was performing a few kaimkaryams and MangaLASAsanams for Maragathavalli tAyAr and Sri Kolavilli Raman. He then returned to Srirangam, and worshipped Sri Ranganathan and Sri Ranganayaki tAyAr. There at Udaiyavar sannidhi, he performed upadeSams for many SishyAs on VedAnta granthams. During his stay at Srirangam, Sri BhAshyam studies were completed twelve times, Bhagavad Vishayam for fifteen times, gItA BhAshyam for ten times and SriImad Rahasyatraya sAram for ten times. He presented several AbharaNams to Namperumal, Azhagiyamanavalan.

He continued his sancAram from Srirangam and arrived at Tirunarayanapuram. There he performed his MangaLASAsanams of Tirunarayanan and SriImad Adi vaN SaThakopa yatIndra mahAdeSikan at his BrundAvanam.

From Tirunarayanapuram, he traveled again to Koyil and then to Kandyur, Koodalur, Pullambhuthamkudi, and Tirukkudantai. He performed his MangaLASAsanam to the EmperumAns in these divya deSams. A few AbharaNams were presented to SrIvalvilli Raman of Pullambhuthamkudi and ArAvamuda AzhvAn of Tirukkudantai.

From Tirukkudantai, the jlyar traveled to place near Indalur divya deSam, where Cauvery waters merge in to the Ocean (sangamam). He had his bath there. From there he went on sancAram to many other divya deSams. EmperumAns of these divya deSams received the MangaLASAsanam. He then went to Tirumala and worshipped Sri Srinivasan. From Tirumala, he continued his sancAram to Ahobilam and did his MangaLASAsanams to nava (nine) Narasimhars. From Ahobilam, he proceeded again to Tiruvenkadam and then Tiruvallur. There, he worshipped Sri Veeraraghavan and Kanakavalli tAyAr. Here, he did his samarpaNams of jewelries and performed some services (kaimkaryams). From Tiruvallur, he went on sancAram to Sriperumbudur, Tiruvallikkeni, Tiruneermalai, Tirukkadanmallai (Mahabalipuram) and finally arrived at Perumal Koyil (Kanchipuram). After MangaLASAsanams of PeraruLALan and Perumdevi tAyAr, SriImad Azhagiyasingar stayed at Tirupputkkuzhi for an extended period performing MangaLASAsanam of Sri Vijayaraghavan. He stayed there for some time. There SriImad Azhagiyasingar fell ill.

On the PramAdISa year, thai month (January 1734), KrshNa paksha Prathamai tithi, he ascended to Paramapadam.

His AsthAna nirvAka kAalam - 35 years, 7 months

taniyan

श्रीमन्नारायणमुनिं श्रीशठारिपदाश्रयम्।

श्रीवीराराघवमुनिं वन्दे वेदान्तदेशिकम्॥

SrImannArAyaNamunim SrISaThAripadASrayam |

SrIvIrArAghavamunim vande vedAntadeSikam ||

MangalamAlai

कन्याशतभिषक्ताराजाताय विमलात्मने।

वीरराघववेदान्तयतीन्द्राय जितारये ॥

बहुधान्यवृषे शुक्लपञ्चमयां सज्जनाश्रिते।

अहोबिलमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

kanyASatabhishaktArAjAtAya vimalAtmane |

vIrarAghavavedAntayatIndrAya jitAraye ||

bahudhAnyavrshe SuklapancamayAm sajjanASriye |

ahobilamaThAsthAne svabhishktAya mangalam ||

* * * *

18. Sri mannArAyaNa yatIndra mahAdeSikan

This Azhagiyasingar belonging to VeeravalliyAr vamSam was born at Tiruvallur on Purattasi month, ASleshA nakshatram. He ascended to Ahobila maTha AsthAnam on PramAdISa year, thai month (January 1734) Sukla paksha ekAdaSi tithi.

This Azhagiyasingar went on sancAram from Thirupputkkuzhi to Kanchipuram and performed his MangaLASAsanam to PeraruLALan and Perumdevi tAyar. From there, he proceeded to Srirangam and on the way, performed MangaLASAsanams to many divya deSa EmperumAns. On arrival at Srirangam after his bath in the River Cauvery and completing his rituals went to the Srirangam temple and performed his MangaLASAsanams for the divya dampatis. Then he went to the daSAvatAra sannidhi. He stayed permanently at daSAvatAra sannidhi and was doing his daily ArAdhanam. There, he was performing kAlakshepams on Sri Bhashyam and other granthams. Koyil Kandatai ANNan SvAmi sought the refuge of Sri Azhagiyasingar and was undergoing kAlakshepams of Azhagiyasingar. During this time, one day Azhagiyasingar said that this daSAvatAra sannidhi is quite comfortable and fit to live (vAsayogyam). On hearing this, Kandatai SvAmi said, "The daSAvatAra sannidhi was entrusted to our ancestors by Adi vaN SaThakopa yatIndra mahAdeSikan for ArAdhanam and administration. Our family took good care of the sannidhi until now.

This sannidhi truly belongs to Ahobila maTham. SriImad Azhagiyasingar should take possession of this sannidhi from here on". ANNan SvAmi presented the deeds (mAnyam) for the sannidhi and the Nandavanam linked to the property. He handed over the property to SriImad Azhagiyasingar.

In the Silver maNTapam in Malolan sannidhi, there is a silver arcA mUruti of Sri Ranganathan. It was said that this divine and auspicious arcA has been worshipped by Sri ANNan SvAmi or by his ancestors. That vigraham was also handed over to Sri maTham. This arcA mUruti is even now being worshipped in this Silver maNTapam by SriImad Azhagiyasingars.

A few years ago, a Golden MaNTapam as well golden SimhAsanam were presented by Sri maTham by the SishyAs of Sri maTham during the AsthAnam of 45th paTTam, Sri Villivalam Azhagiyasingar.

This Azhagiyasingar ascended from the daSAvatAra sannidhi to Sri VaikuNTham in Raakshasa year, Adi month (July 1735), Krishna paksha ekAdaSI tithi.

His AsthAna nirvAka kAlam - one year and six months
taniyan

श्रीमद्राघवेदान्तमुनिवर्यपदाश्रयम्।

श्रीमन्नारायणमुनिं श्रये श्रीभाष्यदेशिकम्॥

SriImadrAghavavedAntamunivaryapadASrayam |

SrimannArAyaNamunim Sraye SriBhAshyadeSikam ||

MangalamAlai

कन्याश्लेषावतीर्णाय किंगृहेशकृपावशात्।

नारायणयतीन्द्राय न्यासतत्त्वार्थवेदिने॥

प्रमादितिष्यधवलपक्षे ह्येकादशीदिने।

विद्वद्धृन्दवरेण्याय स्वभिषिक्ताय मङ्गलम्॥

kanyAshleshAvatIrNAya kimgrheSakrpAvaSat |
 nArAyaNayatIndrAya nyAsatattvArthavedine ||
 pramAditishyadhavalapakshe hyekAdaSIIdine |
 vidvadbrndavareNyAya svabhishiktAya mangalam ||

19. Sri SriNivAsa yatIndra mahAdeSikan

This Azhagiyasingar was born at Thiruvallikkeni and belonged to Nadadur vamSam. His Tirunakshatram is Masi Magham. He entered in to sanyAsa ASramam on Rakshasa samvatsaram, Adi month (July 1735), Krishna paksha navami tithi and ascended the Sri Ahobila maTha ASthAnam.

SriImad Azhagiyasingar started his sancAram from Koyil for northern parts. He went to Thirukkudantai, Thiruvaheendrapuram, Thirukkovalur, Madurantakam, Kanchipuram, Thiruvenkadam and Ahobilam. He performed his MangaLASAsanams for these divya deSa EmperumAns. From Ahobilam, he went again to Tiirumala and then to Gatikachalam, Tiruvallur, Thiruvallikkeni, Thiruneermalai, Thiruvidadantai, Thirukkadanmallai, Thirukkovalur, Srimushnam et al. He worshipped the EmperumAns in these divya deSams. He then went to Thiruppullambhuthamkudi and had his MangaLASAsanam of SriIvalvilli Raman. He stayed there for a few days. SriImad Azhagiyasingar fell ill here and ascended to Sri VaikuNTham in the year, Krodhana, Masi month (February 1746), Sukla paksha caturti tithi.

His ASthAna nirvAka kAlam - 10 years, 7 months

taniyan

श्रीमन्नारायणमुनेः पदपद्मसाश्रयम्।

श्रीनिवासमुनिं वन्दे वेदान्तदेशिकम्॥

SriImannArAyaNamuneH padapadmasASrayam |

SriNivAsamunim vande vedAntadeSikam ||

MangalamAlai

रक्षः कुम्भे मघाजाय पार्थसारथिवीक्षणात्।

श्रीनिवासयतीन्द्राय दयापूर्णाय सूरये ॥

राक्षसे कर्कटे कृष्णनवम्यामनघात्मने।

रमानृहरिभक्ताय स्वभिषिक्ताय मङ्गलम् ॥

rakshaH kumbhe maghAjAya pArthasArathivIkshaNAat |

SrInivAsayatIndrAya dayApUrNAya sUraye ||

rAkshase karkaTe krshNanavamyAmanaghAtmane |

ramAnrharibhaktAya svabhishiktAya mangalam ||

* * * *

20. Sri vIrarAghava yatIndra mahAdeSikan

This Azhagiyasingar was born at Pillaippakkam agrahAram, near Sriperumbudur, the avatAra sthalam of EmpeumAnAr, on Purattasi mUlam. He ascended the simhAsanam of Ahobila maTham during Krodhana year, Masi month (February 1746), Sukla Paksha trtlyai. He started his sancAram from Pullambhuthamkudi to Srirangam, and had his MangaLASAsanam of Sri Ranganathan. From there, he went to Tirunarayanapuram, where he performed his MangaLASAsanam of Yadugiri Naacchiyar and Tirunarayanan. He stayed there for a few days. Then he continued his sancAram for Thiruveenkadam and there had his MangaLASAsanam for Tiruvekatamudaiyan. From there, he started to go to Ahobilam. On the way to Ahobilam, SriImad Azhagiyasingar fell ill. He ascended for Sri VaikuNTham on Prabhava year, Panguni month (March 1748), Krishna paksha Saptami tithi.

His AsthAna nirvAka kAlam - 2 years, 1 month

It is not known exactly as to the place of the BrundAvanam of this Azhagiyasingar. GuruparamparA states that it is in North somewhere between Tirumala and Sri Ahobilam.

taniyan

श्रीनिवासमुनिश्रेष्ठलब्धवेदान्तसम्पदम्।

श्रीवीरराघवमुनिं कल्याणगुणमाश्रये ॥

SrInivAsamuniSreshTha labdha vedAntasampadam |

SrIvIrarAghavamunim kalyANaguNam ASraye ||

MangalamAlai

कन्यामलेऽवतीर्णाय रामानुजकृपावसात्।

वीररघ्वीज्यतीन्द्राय सदाचार्यानुयायिने ॥

क्रोधने कुम्भके शुक्लतृतीयां गुरोः पदे।

अभिषिक्ताय भव्याय गुरुवर्याय मङ्गलम् ॥

kanyAmale avatIrNAya rAmAnujakrpAvasAt |

vIraraghvIDyatIndrAya sadAcAryAnuyAyine ||

krodhane kumbhake SuklatrtIyAM guroH pade |

abhishiktAya bhavyAya guruvaryAya mangalam ||

21. Sri ParAnkuSa yatIndra mahAdeSikan

This Azhagiyasingar was born in TaiyAr agrahAram in Kanchipuram region. He belonged to Vangeepuram BhAradwAja gotram. His tirunakshatram is Panguni Hastam. He entered in to sanayASramam during Prabhava year, Panguni month (March 1748), Krishna paksha sashTi tithi and ascended to Sri Ahobila maTha AsthAnam. He went on sancAram to Ahobilam for the MangalASAsanm of Nava Narasimhars and then proceeded to Tiruvenkadam. After MangaLASAsanam of Lord Srinivasan, he worshipped Lord Govindarajan at Tiruppati (Lower Tiruppati) and Alarmelmangai tAyAr at Thirucchanur. Then he went to Tiruvallur. He had his MangaLASAsanam of Sri Veeraragha Perumal and stayed there for some days. Later, he continued his sancAram to Sriperumbudur, Perumal Koyil (Kanchipuram), Thiruvaheendrapuram

and Thirukkudantai and had his MangaLASAsanam of the EmperumAns in these divya deSams. He then went to Srirangam, worshipped Sri Ranganathan and Ranganayaki tAyAr. At Srirangam, he performed upadeSam on sampradAya granthams like Sri BhAshyam at SvAmi DeSikan sannidhi (which is under the administartion of Sri Ahoblia maTham) opposite to Sri Ranganayaki tAyAr sannidhi. He stayed at Srirangam for a few days.

He then went to Thirunarayanapuram for the MangaLASAsanam of Tirunarayanan and Yadugiri NacchiyAr. From there he went to the BrundAvanam of SriImad Adi vaN SaThakopa yatIndra mahAdeSikan and paid his obeisance. He wanted to create a prabandham on the first jlyar, Adi vaN mahAdesikan. At that moment, Azhagiyasingar heard the sound (dhvani) of Garudan circling above in the sky. He was very happy and composed the SriImad Adi vaN SaThakopa yatIndra mahaAdeSikan's "aDaikkalappattu" with eleven pAsurams. At the command of LakshmiNarasimhan, the SishyAs recite at Sri sannidhi and their homes this prabandham, starting with "AdimaRaiyuruvAna" and has been added to sevA kramam. This practice is continued from that day. This jlyar also created "sat samprAdAya sAram", which celebrates succinctly the vaibhavam of AcAryAs. He blessed us with Mangalams on Sri Nrusimhan and Dolai Kannan. He created few krtis for Dolotsavam and conducted Dolais very well. He did upanyAsams on the meanings of the krtis in a grand manner. He stayed at Thirunarayanapuram for a while and wished to travel to Srirangam. During the travel, Azhagiyasingar fell ill on the way to Srirangam. On ISvara samvatsaram, Kartikai month (November 1757) at Palamedu village, he ascended to Paramapadam.

His AsthAna nirvAka kAlam - 9 years, 8 months

taniyan

वेदान्तोत्तरवीरराघवमुनेर्नारायणश्रीनिधि-

श्रीमद्वीररघूद्वहाख्ययमिनां कारुण्यविक्षास्पदम्।

विज्ञातोभयवेदमौलिहृदयं विद्वच्छिरोभूषणं

वन्देयानुदिनं पराङ्कुशमुनिं वैराग्यभक्त्यान्वितम् ॥

vedAntottaravIrarAghavamunernArAyaNaSrInidhi-

SImadvIraraghUdvahAkhyayaminAm kAruNyavikshAspadam |

vij~nAtobhayavedamauLihridayam vidvat SirobhUshaNam
vandeyAnudinam parAnkuSamunim vairAgyabhaktyAnvitam ||

MangalamAlai

मीने श्रीहस्तजाताय मानृसिंहदृशा भुवि।
पराङ्कुशयतीन्द्राय ज्ञानवैराग्यशालिनम्॥
प्रभवे श्रीमीनकृष्णषष्ठ्यां श्रीमन्मठे शुभे।
पूर्वाचार्यान्तरङ्गाय स्वभिषिक्ताय मङ्गलम्॥

mIne SrlhastajAtAya mAnrisimhadrSA bhuvi |
parAnkuSayatIndrAya j~nAnavairAgyaSAlinam ||
prabhave SrlmInakrshNashashThyAm SrlmanmaThe Subhe |
pUrvAcAryAntarangAya svabhisiktAya mangalam ||

* * * *

22. SrlmannArAyaNa yatIndra mahAdeSikan

This Azhagiyasingar was born at GadAdharapuram agrahAram near fertile Tirukkudantai (Kumbakonam) on Adi month, RohiNi Nakshatram. Entering in to sanyASAsramam at Palamedu during ISvara year, Marghazhi month (January 1758), Sukla paksha Pancami tithi, he ascended to the AsthAnam of Srl Ahobila maTham.

From Palamedu, he went on sancAram to Thirunarayanapuram. There, had his bath in Kalyani PushkaraNi. After completing his daily rituals he went to the temple and offered MangaLASAsanams to Thirunarayanan, Yadugiri Naacchiyar, and Srl BhAshyakArar. Then he arrived at Adi vaN SaThakopa yatIndra mahAdeSikan's BrundAvanam. He stayed for six months at Thirunarayanapuram. Then on one day after taking leave of the Lord, Thirunarayanan, he started his sancAram to Srirangam for the MangalASAsanam of Srl Ranganathan. Midway to Srirangam, he fell ill at Palamedu village and ascended to Paramapadam on BahudhAnya year, Adi month (August 1758).

His AsthAna nirvAka kAlam - 7 months

Among all the Azhagiyasingars who have adorned the AsthAnam of Sri maTham, this Azhagiyasingar's nirvAkam was the shortest.

taniyan

विद्याम्भोधिपराङ्कुशाख्यमुनिराडङ्घ्रिद्वयीसंश्रितं
त्रय्यन्तामृतवर्षिणं तनुभृतां त्राणाय जातोदयम्।
क्षोण्यां ख्यातसमस्ततन्त्रकुशलव्याख्यातृताशालिनं
श्रीनारायणयोगिवर्यमनिशं कारुण्यपूर्णं भजे ॥

vidyAmbhodhiparAnkuSAkhyamunirADanghri-
dvayIsamSritam
trayyantAmrtavarshiNam tanubhrtAm trANaya
jAtodayam |
kshoNyAm khyAta samastatantra kuSala-
vyAkhyAtrtASAlinam
SrInArAyaNayogivaryamaniSam kAruNyapUrNam
bhaje ||

MangalamAlai

आषाढे रोहिणीताराजाताय कृपया हरेः।
नारायणयतिन्द्राय लोकविख्यातकीर्तये ॥
ईश्वरे श्रीचापशुक्लपञ्चम्यां नृहरेमठे।
अभिषिक्ताय सेव्याय विबुधायास्तु मङ्गलम् ॥

AshADhe rohiNIItArAjAtAya krpayA hareH |
nArAyaNayatindrAya lokavikhyAtakIrtaye ||
ISvare SrlcApaSuklapancamyAm nrhare maThe |
abhishiktAya sevyAya vibudhAyAstu mangalam ||

23. Sri vIrarAghava yatIndra mahAdeSikan

This Azhagiyasingar was born at Thiruvelliyankudi in the month of Ani, UttaraTTati nakshatram. He entered in to sanyASramam in BahudhAnyasamvatsaram, month of Adi (August 1758), KrshNa paksha Pancami dinam and ascended to the throne of Sri maTham. He went on sancAram from Palamedu to Thirunaryanapuram. There he offered his MangaLASAsanams for Thirunarayanan, Yadugiri tAyAr and Sri BhAshyakArar and at the BrundAvanam of Sri Adi vaN SaThakopa yatIndra mahAdeSikan. He stayed here for a few days and resumed his sancAram to Ahobilam, Thiruvenkadam, Tiruvallur, Thiruninravur, Thiruvallikkeni, Sriperumbudur, Perumal Koyil, Thirukkoyalur and Thirukkudantai and had his MangalASAsanams of the EmperumAns at these divya deSams. He then went to Srirangam. After a few days of MangaLASAsanam of the Srirangam dampatis, he returned to Thirunarayananapuram. From there, he arrived at PaScimavAhini for the sacred bath and offered his MangaLASAsanam to Sri Ranganathan at Srirangapattinam. Azhagiyasingar fell ill here. Here, he ascended to Paramapadam in SvabhAnu year, thai month (February 1764), Sukla paksha dasami tithi.

His AsthAna nirvAka kAlam - 5 years, 6 months

taniyan

वीरराघववेदान्तनारायणपदाश्रयम्।

श्रीवीरराघवमुनिं संश्रये श्रितवत्सलम्॥

vIrarAghavavedAntanArAyaNapadASrayam |

SrIvIrarAghavamunim samSraye Sritavatsalam ||

MangalamAlai

मिथुनोत्तरभाद्रासु जाताय हितकांक्षया।

वीररघ्वीड्यतीद्राय विद्वत्श्लाघितकीर्तये॥

बहुधान्ये कर्कटके कृष्णसर्पतिथौ मठे।

अभिषिक्ताय गुरवे जितरागाय मङ्गलम्॥

mithunottarabhAdrAsu jAtAya hitakAmkshayA |
 vIraraghvIDyatIndrAya vidvatSIAGhitakIrtaye ||
 bahudhAnye karkaTake krshNasarpatithau maThe |
 abhishiktAya gurave jitarAgAya mangalam ||

24. Sri ParAnkuSa rAmAnuja yatIndra mahAdeSikan

This Azhagiyasingar was born at Kalyanapuram in Chakravarti vamSam in the month of Chittirai, Punarvasu nakshatram. On SvabhAnu samvatsaram, thai month (February 1763), Sukla paksha Pancami tithi, he accepted SanyAsAsramam at Srirangapattinam and ascended to the AsthAnam. He started his sancAram from Srirangapattinam to Thirunarayanapuram. After MangaLASAsanam of Thirunarayanan, Azhagiyasingar went to Srirangam. He stayed at Srirangam for a few days and was worshiping Sri Ranganathan. Then from Srirangam he started for Ahobilam. On the way to Ahobilam, he had his MangaLASAsanams of EmperumAns of the divya deSams. He arrived at Ahobilam. He took his snAnam at BhavanAsini river and performed MangaLASAsanams of the nine Narasimhars. He stayed at Ahobilam for a few days.

On coming to know about the presence of SriImad Azhagiyasingar at Ahobilam, Gadwal samsthAnAdhipati came there with his retinue. He brought various types of gifts to be presented at the holy feet of Azhagiyasingar. He requested Azhagiyasingar reverentially to come to the samsthAnam and stay there and bless him. The jIyar was moved by the devotion of the chief (King) of Gadwal samsthAnam and accepted his invitation. On arrival at Gadwal, SriImad Azhagiyasingar was greeted by the citizens of the samsthAnam and he accepted the special honors. The king prostrated at the feet of Azhagiyasingar, had his panca samskArams performed. He deeded a few villages for performing tiruvArAdhanam for Malolan. He also presented much jewelry, a Silver MaNTapam for Malolan and Silver umbrella, fans and several musical instruments. He had Malolan's utsavams in the streets of his samsthAnam. After few months of stay in Gadwal, the king took permission of SriImad Azhagiyasingar to return to his capital. He lived happily at his samsthAnam. SriImad Azhagiyasingar returned to Ahobilam.

From Gadwal, SrImad Azhagiyasingar went on sancAram to Tirumala for MangaLASAsanam of Lord Srinivasan and thereafter proceeded to Thirunarayanapuram. He stayed there for a few days, performing MangaLASAsanams to the divya dampatis and Sri BhAshyakArar. He conducted many kAlakshepams on Sri BhAshyam, SrImad Rahasya traya sAram and other granthams. While at Thirunarayanapuram, SrImad Azhagiyasingar created new Sri sUktis like Sri Prapatti, Sri Nrusimha MangaLaSAsanam, yatsarika, Sri stavam, Sri PancAsat and other granthams. {In the year 1937, Kalyanapuram Sri Chakravartiyacharya SvAmi, the descendant of this Azhagiyasingar, published a book containing three Sri sUktis of SrIstavam (one hundred Slokams), Sri PancASat and ParAnkuSa yatIndra mahAdeSika daNDakam on the 21st paTTam yatIndra mahAdeSikan}.

After leaving Thirunarayanapuram for Srirangam, midway through the sancAram, the AcAryan fell ill at Kokkarayanpettai and ascended to Paramapadam on Manmatha samvatsara, Masi month (March 1776), Krshna paksha trtIyai tithi.

His AsthAna nirvAka kAlam - 12 years, 1 month

taniyan

श्रीवीरराघवमुनिश्रुतिमौलिसूरि-

श्रीमत्पदाम्बुजसमाश्रयलब्धबोधम्।

श्रीवीरराघवमुनिन्द्रकृपावलम्बं

श्रीमत्पराङ्कुशयतीन्द्रगुरुं भजामः ॥

SrIvIrarAghavamuniSrutimauLisUri-

SrImatpadAmbujasamASrayalabdhobodham |

SrIvIrarAghavamunindrakrpAvalambam

SrImatparAnkuSayatIndragurum bhajAmaH ||

MangalamAlai

चैत्रे पुनर्वसुयुते दिने जाताय योगिने।

पराङ्कुशरघूत्तंसावरजाय महात्मने ॥

स्वभानुपौषधवलपञ्चम्यां श्रीहरेर्मठे।

अभिषिक्ताय वैराग्यसागरायास्तु मङ्गलम्॥

caitre punarsuyute dine jAtAya yogine |
parAnkuSaraghUttamsAvarajAya mahAtmane ||
svabhAnupaushadhavalapancamyAm SrlharermaThe |
abhishiktAya vairAgyasAgarAyAstu mangalam ||

* * * *

25. Sri SriNivAsa yatIndra mahAdeSikan

This Azhagiyasingar was born at GadAdharapuram during the Adi month, when SvAti nakshatram was in ascendance. He accepted sanyAsa ASramam on Manmatha samvatsaram, Panguni month (March 1776), Sukla pancami day and ascended the AsthAnam of Srl maTham.

In his pUrvASramam, this SvAmi was an expert in sAmAnyA sAstrAs like tarkam, VyAkaraNam, mImAmsa etc., and VedAnta SAstrAs. He was also very active practitioner of the daily observance of codes of conduct recommended for five different times of the day (pancakAla parAyaNar). After ascending the throne of Srl maTham, he imparted j~nAnam about the four granthams (grantha catushTyams) to his SishyAs, who sought the refuge of his sacred feet. Further, he taught his SishyAs, granthams created by SvAmi DeSikan such as SatadUshaNI, nyAyapariSuddhi, nyAyasiddhAnjanam etc. He shone as the embodiment of j~nAnam, anushThAnam and vairAgyam. His exemplary conduct made a few disgruntled ones very jealous. They approached the one who was responsible for preparing and serving the Azhagiyasingar's daily food (bikshA). Just as AcArya RamAnuja became the object of an attempt to poison him by jealous ones at Srirangam, this Azhagiyasingar became the target of an attempt to poison him through the addition of poisonous material to his food and water. These evil minded people intimidated and tempted the person in charge of the kitchen to mix poison in the food of Azhagiyasingar. So, he agreed to do so. Next day, after serving the poisoned water to Azhagiyasingar, this Kitchen in charge stood before Srlmad Azhagiyasingar with tears pouring down from his eyes.

On questioning the kitchen in charge by the AcAryan about the cause for his sorrow, he confessed that he had done apacAram, told him the facts and that he succumbed to the threats of the jealous ones and desire to benefit from the material gains for cooperation. SrImad Azhagiyasingar volunteered to drink the poisoned water if that would make the evil minded ones happy. After drinking that water mixed with poison, SrImad Azhagiyasingar got stomach pains and fainted from the intensity of the poison. Those who saw this incident were very upset and wondered about the sankalpam of Malolan. They wept and questioned whether it was fair to make a few jealous happy, while forgetting the many of good people, who were very unhappy. A few minutes later, SrImad Azhagiyasingar recovered and got up. He then cast his merciful glances on his SishyAs and said that he was wonder struck about the fierce effect of the poison on him even though he was an upAsakan of Lord Narasimhan. He recited Sri NrusimhAnushTup mantram and got freed from his pains through the anugraha balam of the Lord. He invited his SishyAs to return to the daily kAlakshepams. On that day, the kAlakshepam proceeded in a grand manner better than earlier days. The Sishya ghoshThI was immensely pleased.

After this incident, SrImad Azhagiyasingar traveled to Srirangam. He bathed in Cauvery and performed his morning rituals. Then SrImad Azhagiyasingar performed MangaLASAsanam to Sri Ranganathan and presented a MangaLASAsana Slokam to Lord Ranganathan and was very happy. This Slokam is :

SrIrange ranganAthaH phaNipatiSayane dakshiNam
 vIkshamANaH
 khyAtam sItAmSutIrtham praNavapariNatam tatvimAnam
 ca divyam |
 Adyam vyaktam svayam ca sthalanatiSubhadharam
 nAyakI rangapUrvA
 bhUmeH vaikuNThametata jagati vijayate sahyajendu-
 prasiktam ||

At Srirangam, SrImad Azhagiyasingar made the sankalpam to go on sancAram up to BadareekASramam. On the way to the northern divya deSams he went to Thirukkudantai, Thiruvaheendrapuram and Perumal Koyil (Kanchipuram) for MangaLASAsanams.

Destroying the evil minded deeds of the mAyAvi

In a northern deSam, Srlmad Azhagiyasingar arrived in an agrahAram with SishyAs and others, elephant, horse, trumpets and percussion vAdyams etc., with Malolan in a palanquin and the yati in another palanquin behind. On seeing this great vaibhavam, a mAyAvi felt very jealous. He was a worshipper of lowly gods. By using his manta sakti, he made the elephant, horse etc., and the kaimkaryaparars fatigued for one muhUrtam (48 minutes). Srlmad Azhagiyasingar seeing this scene, recognized that this is the foul play of the evil devatAs. Immediately, he recited Srl NrusimhAnushTup mantram, the King of all mantrams (MantrarAjan). The evil devata could not cause any more harm to the Parijanams and ParivArams of Srlmad Azhagiyasingar and it turned on the mAyAvi himself. The mAyAvi could not bear the pain and fell at the feet of Srlmad Azhagiyasingar for protection. AcAryan observed that the "vAtASanan" (the snake that can live on inhaled air cannot stand up to the power of the air generated by the wings of Vainateyan (Garudan). "Oh mAyAvi! Your inferior devata cannot stand up the powers of Srl Narasimhan, the bhIshaNa. Understand this and stay away from sending your Kshudra devata towards the great ones". He gave this good counsel and blessed the mAyAvi.

Surapuram SvAmi seeking refuge

During his sancAram in the northern region of the country, Srlmad Azhagiyasingar arrived at Surapura samsthAnam. Here resided one great scholar, Srl Venkatacharyar from a very scholarly family, which had a high reputation for seven generations. He arrived at Srl sannidhi with samarpaNams (upahArams) of flowers, fruits and coconuts placed on a plate. He prostrated before Srlmad Azhagiyasingar and thereafter took the coconuts in his hand and recited the Veda mantrams, "caraNam pavitram, na karmaNA prajAyA dhanena" and presented the plate to the AcAryan. He compelled the AcAryan to standup and receive his samarpaNams. Srlmad Azhagiyasingar replied that he is not used to that practice. Srlmad Azhagiyasingar asked the VidvAn as to why he is insisting on this. This SvAmi replied that he has learned very well all the SAstrAs and if Srlmad Azhagiyasingar wins in a debate with him on SAstrArthams, then he can hold on to his tradition of not standing up to receive the upahArams. Until that time, the debate takes place, no one should recite the honorific title, recite about their AcAryan like "Srlmad vedamArga pratishThApanAcArya, and other birudus. Srlmad Azhagiyasingar gladly accepted the challenge for the debate (vAKyArtham).

The debate was about the Upanishad vAkyam, kAraNa vastu and kArya vastu and their relationships. The Upanishad vAkyam states that an understanding of kAraNa vastu is equivalent to the understanding of the kArya vastu. They took a vow to establish and defend opposing points of view in interpreting the meanings of the chosen Upanishad vAkyams. Surapuram SvAmi vowed to establish that kAraNa vij~nAnam (science) born out of kArya vij~nAnam is distinctly different from kAraNa vAkyam. Srlmad Azhagiyasingar vowed to establish that kAraNa vij~nAnam is indeed kArya vij~nAnam. Even if kAraNam arose out of kAryam, it is not correct to say that kAraNam is different from kAryam. The opponents debated about their points of views for fifteen days. Surapuram SvAmi answered all the questions of Srlmad Azhagiyasingar, and then asked five questions to which Srlmad Azhagiyasingar had to answer satisfactorily for winning over Surapuram SvAmi. The debate was over for that day.

During the evening ArAdhanam, Azhagiyasingar prayed to Malolan and stated to Malolan that the debates are prolonging endlessly and he has to answer the five questions of the Surapuram scholar. He prayed to Malolan to help with the successful conclusion of the ongoing debate. Malolan appeared in Azhagiyasingar's dream and asked His ArAdhakar (Srlmad Azhagiyasingar) not to worry and pointed out that SrutaprakASika, the commentary on Sri BhAshyam has the appropriate answers and referred to the page in which the meanings are available and to use them to conclude the debate and realize victory. Srlmad Azhagiyasingar woke up at dawn and meditated on Malolan. He looked up the pages in SrutaprakASika pointed out by Bhagavan.

Next day morning, Srlmad Azhagiyasingar performed the ArAdhanams for Malolan and invited Surapuram SvAmi for the debate. Surapuram SvAmi noticed the happiness and majesty displayed by Srlmad Azhagiyasingar and worried a bit. The debate started. The five questions of Surapuram SvAmi were answered by the jIyar. Further, the other questions raised by him on the previous days of the debate were also rejected by Srlmad Azhagiyasingar with pramANams from SrutaprakASika. Surapuram SvAmi admitted that he has been fully defeated saying "jitosmi" and sought the pardon of Srlmad Azhagiyasingar.

Surapuram SvAmi conceded that the divine name of Narasimhar is very appropriate for the AcAryan revered as Azhagiyasingar and all the other ancient honorifics like "Sri bhagavad rAmAnuja siddhAnta

nirdhAraNa sArvabhauma" fit him very well and praised him in many ways. The scholar took the victory bell tied to the palanquin of his family to the palanquin of SrImad Azhagiyasingar. He carried that palanquin from the front side and took the jlyar along with Malolan to his home in a procession through the streets of Surapuram. The entire assembly of VaishNavAs of the place joined the procession. He presented special gifts to SrImad Azhagiyasingar as his sambhAvana. At his home, he had a special ArAdhanam for Sri LakshmiInrusimhan (Malolan) and the bhAgavatAs. He partook the SriIpAda tIrtham of SrImad Azhagiyasingar and asked his disciples also to partake the tIrtham. SrImad Azhagiyasingar enjoyed many VedAnta vicArams with the scholar and stayed for a few more days at Surapuram. He left Surapuram reluctantly for the samrakshaNam (protection) of the other SishyAs and suffering people as per the command of Sri Malolan.

SomabhUpAlan seeking the anugraham

SomabhUpAlan was the head of the Gadwal samsthAnam. He heard about the sancAram of SrImad Azhagiyasingar and his victory over the VidvAn at Surapuram and accepting the VidvAn as his Sishya. SomabhUpAlan consulted with his ministers and the other principals at his court and decided to invite the AcAryan to his samsthAnam to offer special worship to Malolan and His ArAdhakar, SrImad Azhagiyasingar. SomabhUpAlan with his ministers traveled to the place, where SrImad Azhagiyasingar was camping. He personally invited Azhagiyasingar with pUrNa kumbham for the jlyar's visit to his samsthAnam. He pointed at his entourage (parijanam-s), as well as his samsthAnam and told the jlyar that all these aiSvaryams belong to Sri LakshmiInrusimhan. AcAryan accepted the king's invitation. The AcAryan observed jocularly whether he himself could create all those saubhAgyams. He demonstrated his special power by creating a few. The king was astonished saying that Lord LakshmiInrusimhan Himself has incarnated as Sri Azhagiyasingar. The King now presented all honors appropriate for the occasion and took the AcAryan to his palace. He placed a lot of wealth at the sacred feet of Malolan and sought the protection at the sacred feet of the AcAryan. Many splendid pieces of AbharaNams were presented to Malolan. The AcAryan spent many days at Gadwal and was performing ArAdhanam.

Then, Azhagiyasingar started his sancAram to Ahobilam and performed his MangaLASAsanam to the nava Narasimhars. He then went to Tiruvallur, Thiruninravur, Thiruvallikkeni, Sriperumbudur, Perumal Koyil, Thiruvaheendrapuram, Thirucchitrakoodam, Srimusham and

other divya deSams for MangaLASAsanams. He stayed for a few days at Thirukkudantai, which is saluted by SvAmi NammAzhvAr as "சீரார் செந்நெல் கவரி வீசும் செழுநீர்த்திருக்குடந்தை", the fertile land where the tall bunches of red rice crop perform the fan kaimkaryam to the Lord. The AcAryan worshipped Sri Komalavalli tAyAr and Sri ArAvamudAzhvAn. During his extended stay there, he created number of granthams like saccaritaratnAvalI, SriInrusimhastavam, SriInrusimha MangaLam etc,. From Thirukkudantai, the sancAram continued to Srirangam. There, he worshipped Sri Ranganayaki tAyAr and Sri Ranganathan. Here, he blessed his SishyAs with kAlakshepams on Sri BhAshyam and other granthams. Then, he went to Thirunarayanapuram and offered his worship to Yadugiri NacchiyAr and Sri SampathkumAran (Tirunarayanan). He stayed there for some days. He went to Srirangam and then returned to Pullambhuthamkudi.

Land deed by Sarabhoji MahAraja

Sri Azhagiyasingar settled down permanently at Pullambhuthamkudi. At that time, one day Sarabhoji Maharaja (1798-1833) of Thanjavur, had a dream in which a Sri VaishNava appeared and asked the King to gift some land on the banks of Cauveri River for the Azhagiyasingar to reside. The king asked the Sri VaishNava about whom he was referring to. The VaishNava said that his sthalam is Ahobila and disappeared. The king woke up at dawn and performed his morning rituals. He called his ministers. They accordingly came as per the King's order, The king told them about his dream. On hearing this, the ministers told the king, "Sri LakshmiInrusimhan, the Lord of Ahobila divya deSam is in the King's kingdom at Pullambhuthamkudi. Here, the Ahobila maThAdhipati is performing daily ArAdhanam to the EmperumAn. All devotees can worship him there. But we did not perform any ArAdhanam for him at Pullambhuthamkudi. Therefore, the Lord Himself appeared in your dream as a VaishNava and blessed you with His sevA". The ministers said that they do not know what to say about the King's bhAgyam.

On hearing this, the king was very pleased. Immediately, he sent his ministers and others to Pullambhuthamkudi to appeal to the AcAryan to bless his palace with the presence of Sri LakshmiInrusimhan and the AcAryan to receive the ArAdhanams. The ministers went there and told Azhagiyasingar about the dream the king had and his desire to perform the ArAdhanam for Malolan. The AcAryan observed that we should follow the will of Perumal's sankalpam. The AcAryan traveled with Malolan and his Kaimkaryaparars. The king's retinue also joined them in this sancAram to Thanjavur, the capital of the kingdom. The

king greeted the AcAryan and Malolan with pUrNa Kumbham at the city limits and requested Srlmad Azhagiyasingar to bless his people. He chose a comfortable place for Malolan's residence. The king presented many AbharaNams for Sri LakshmiNrusimhan and conducted ArAdhanam. He also gifted a village near Pullambhuthamkudi for the daily tiruvArAdhanam for Malolan. This was a gift with the royal seal from the king's ring. The AcAryan praised the king's devotion and gave His pAdukAs as a gift to the king. That pleased the king very much. He took leave of the AcAryan and Malolan and returned to his palace.

Srlmad Azhagiyasingar returned to Pullambhuthamkudi. He saw the village gifted by the king. He named that village as SrlNrusimhapuram. He consecrated the village as a Vaidika agrahAram. There, he built a maTham and resided. From this village of SrlNrusimhapuram, the AcAryan performed MangaLASAsanams of the divya dampatis of Pullambhuthamkudi and Adanur. He conducted kAlakshepam for his SishyAs. One day, the AcAryan fell ill and his health deteriorated rapidly. On a Prajotpatti year, Kartikai Purnami tithi (30th November 1811), the AcAryan ascended to Paramapadam. His BrundAvanam is at SrlNrusimhapuram.

His AsthAna nirvAka kAlam - 35 years, 8 months

This Azhagiyasingar is considered as an amSam of Vainateyar (Garudan). Many who pray at his BrundAvanam get their wishes fulfilled. During the time of his administration of the Ahobila maTham, a lot of lands were acquired by Sri maTham.

taniyan

श्रीवासवीररघुवर्यपराङ्कुशादि-

रामानुजार्यमुनिभिर्गुरुसार्वभौमैः ।

संप्रेक्षितं करुणया परिपूर्णबोधं

श्रीश्रीनिवासयतिशेखरमाश्रयामः ॥

SrIvAsavIraghuvaryaparAnkuSAdi-

rAmAnujAryamunibhiH gurusArvabhaumamaiH |

samprekshitam karuNayA parripUrNabodham

SrISrInivAsayatiSekharamASrayAmaH ||

MangalamAlai

कर्कटके स्वात्यहे तुङ्गे जाताय विदुषां मुदे।

श्रीनिवासयतीन्द्राय संसारार्णवसेतवे ॥

मन्मथे मीनधवलपञ्चम्याममलात्मने।

अहोबिलमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

karkaTake svAtyahe tunNge jAtAya vidushAm mude |

SrInivAsayatIndrAya samsArArNavasetave ||

manmathe mInadhavalapancamyAmamalAtmane |

ahobilamaThAstHane svabhishiktAya mangalam ||

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26. Sri Ranganatha yatIndra mahAdeSikan

This Azhagiyasingar was born in Adi month, pUra nakshatram at GadAdharapuram. He belonged to the SrIvatsa gotram. He ascended the AsthAnam of Sri maTham on Prajotpatti year, Kartikai Sukla paksha Pancami tithi (21 November 1811).

He started his sancAram from SrInrusimhapuram (Adanur area) to Adanur, Tirukkudantai divya deSams and reached Srirangam. He had his MangaLASAsanam of the Srirangam divya dampatis. From Srirangam, SrImad Azhagiyasingar continued his sancAram to Thirunarayanapuram. He stayed there for a while, performing MangaLASAsanams of Thirunarayanan, Yadugiri Naacchiyar, Sri BhAshyakArar and Adi vaN SaThakopa jIyar.

King of Mysore performing ArAdhanam

Sri Krishnaraja Kanteerava sArvabhauman was the king of Mysore at that time. He heard about SrImad Azhagiyasingar camping at Thirunarayanapuram. The king sent his ministers and the principals to Thirunarayanapuram to deliver his prayerful request to SrImad Azhagiyasingar to visit Mysore and bless him. The jIyar accepted the king's invitation. The king met the jIyar with pUrNakumbham at the

city boundary and welcomed him with great reverence. Malolan shared the Kannan sannidhi in the palace. Golden swing and Silver MaNTapam were presented to Malolan. For daily ArAdhanam, the king presented a Vajra (adamantine) vessel and many AbharaNams. He had Malolan and SriImad Azhagiyasingar at his palace and performed ArAdhanams. He gave as gift many villages. He became the deep bhakta of SriImad Azhagiyasingar. The jIyar showered his anugrahams on the King. The jIyar then commenced his sancAram.

From Mysore, the jIyar traveled to Ahobilam for the MangaLASASanam of the nava Narasimhars and thereafter continued his sancAram to Thiruvengkadam, Tiruvallur, Thirukkacchi, Thirukkovalur, Thiruvaheendrapuram and other divya deSams. He arrived at Thirukkudantai. Here, he worshipped ArAvamudan and performed many kaimkaryams. From Thirukkudantai, he left for Srivilliputthur via Srirangam. At Srivilliputthur, he performed MangaLASAsanam of Andal and Sri Rangamannar. He stayed here for a few days. In the sannidhi street a maTham was built by SriImad Azhagiyasingar. A few kaimkaryams were performed at Andal sannidhi by the jIyar. This Azhagiyasingar had the full blessings of Andal. He was celebrated by all. After leaving Srivilliputthur, the jIyar arrived at pANDya nADu nava (nine) tirupattis (divya deSams) and completed his worship and returned to Srinrusimhapuram.

Here, he completed the construction of the BrundAvanam for 25th paTTam Sri Srinivasa yatIndra mahaDesikan and consecrated a vighram of the 25th paTTam Azhagiyasingar in the BrundAvanam. There he established the Vaidika agrahAram and named it as Sri Ranganathapuram.

This Azhagiyasingar responding to the prayers of his disciples created the grantham of Ahnikam (daily rituals) and composed additional stotrams on Sri Lakshmi Narasimhan.

While staying at Sri Nrusimhapuram for a long time, he fell ill. On SarvadhAri year, Marghazhi 8th, Sukla Paksha caturdasi tithi, Saturday (December 20, 1828), he ascended to Paramapadam.

His AsthAna nirvAka kAlam - 17 years, 1 month

He is the son of the 25th paTTam SriImad Azhagiyasingar from his pUrvASramam.

taniyan

श्रीवीरराघवयतीन्द्रपराङ्कुशादि-

रामानुजार्यकमलानिधियोगिवर्यैः ।

संप्रेक्षितं करुणया परिपूर्णबोधं

श्रीरङ्गनाथयतिशेखरमाश्रयामः ॥

SrIvIrarAghavayatIndraparAnkuSAdi-

rAmAnujAryakamalAnidhiyogivaryaiH |

samprekshitam karuNayA paripUrNabodham

SrIanganAthayatiSekharamASrayAmaH ||

MangalamAlai

कर्कटके पूर्वफल्गुन्योरतीर्णाय योगिने

रङ्गनाथयतीन्द्राय वाञ्छितार्थप्रदायिने ।

प्रजोत्पत्तौ वृश्चिके च पञ्चम्यां नृहरेमठे

सर्वसम्पत्समुद्घाय स्वभिषिक्ताय मङ्गलम् ॥

karkaTake pUrvaphalgunyoratIrNAya yogine

ranganAthayatIndrAya vAnchitArthapradAyine |

prajotpattau vrScike ca pancamyAm nrharemaThe

sarvasampatsamuddhAya svabhashiktAya mangalam ||

Note: aDiyEn (V. Sadagopan) has the bhAgyam of translating this Ahnikam book by 45th paTTam, Sri Villivalam Azhagiyaingar from its maNIpravALa grantham in to English for release by Sri Nrusimha Priyaa Trust, Chennai.

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27. Sri vIrarAghava vedAnta yatIndra mahAdeSikan

This Azhagiyasingar was born on a VaikAsi, aviTTa nakshatram day at GadAdharapuram. He belonged to SriVatsa gotram. (It was said that the ancestral village is a SriGrAmam known as Ilnagar in Kanchipuram region and the ancestors seemed to have settled in GadAdharapuram near Kumbakonam). He entered in to sanyAsASramam in SarvadhAri year, Margazhi month, Sukla Pancami tithi (10 January 1829) and ascended to Sri maTham AsthAnam as the 27th pITHadhipati.

This Azhagiyasingar traveled to Pullambhuthamkudi, Adanur, Tirukkudantai, Tirucchittirakoodam, Tiruvaheendrapuram, Perumal koyil, Tiruvallur, Tiruvenkadam and other divya deSams, and performed MangaLASAsanams at these divya deSams. He then arrived at Sri Ahobila Kshetram. There he had the MangaLASAsanams of the nine Narasimhars. He stayed at PrahlAdavaradan's sannidhi at lower Ahobilam for a few days. During this time, Gadwal samsthAnadhipati, a Sishya of SriImad Azhagiyasingar came to Ahobilam and prostrated before Him. He invited his AcAryan to come to his samsthAnam and bless the citizens and himself. SriImad Azhagiyasingar agreed and traveled to Gadwal.

This Azhagiyasingar has blessed us with many granthams. They are:

1. Sri vaikuNTha vijayacampu (a refutal grantham for nIlakhaNTha vijayacampu)
2. caNDamArutam vyAkhyAnam
3. tAtparya ratnAvalI
4. brahma Sabda vAdArtham
5. viSesha vAdam in tarka SAstram
6. vrtti sUtram in vyAkaraNam
7. vyAkhyAna Slokam for MahA BhAshyam
8. sankramaNa nirNayam
9. Jayanti nirNayam
10. SravaNa dvAdaSI nirNayam
11. nadhIrajodosham
12. StrI samskAra krama vishaya vyAkhyAna Slokam

13. daSavAra dhIrga gAyatrI japa nirNaya Slokam
14. mUla mantrajapa nirNayam
15. nyAsollAsam
16. krpAsAgArastavam
17. yati vishaye sudarSana homAbhAva nirNayam
18. kshIranadhI stavam
19. nandAdIpastavam
20. vihageSvarastavam
21. kAverIsangama vaibhavam
22. devarAjastavam
23. Sri Lakshmi nrsimha stavam
24. SriIvaN SaThAri gadyam
25. Sri vIraraghava stavam
26. ghaTIsUtra nirNayam
27. Sri Lakshmi Nrusimha mangaLam
28. SriSrinivAsa yatIndra MahAdeSika daSakam

This Azhagiyasingar, who wrote so many scholarly granthams and was revered for his scholarship. He took ill during his stay at Gadwal samsthAnam. when his health deteriorated further, he called in his dear Sishya, the king of Gadwal and asked him to help in finding a successor for him, who should be a great scholar, well versed in the Sri sannidhi traditions and totally devoted to SriIman Narayanan and no other deivam. He told the king that the AsthAnam of Sri maTham should be handed over to such a mahAn. Azhagiyasingar ascended to Paramapadam in the year Khara, AvaNi month, Sukla Paksha ashTami tithi, Wednesday (17th August, 1831). His BrundAvanam is at Gadwal on the banks of the Krishna River.

His AsthAna nirvAka kAlam - 2 years, 7 months

This Azhagiyasingar is the grandson of the 25th paTTam Azhagiyasingar and the son of the 26th paTTam Azhagiyasingar during his pUvASramam.

taniyan

श्रीश्रीनिवासयतिशेखरलब्धबोधं

श्रीरङ्गनाथयतिधुर्यपदाब्जभृङ्गम्।

श्रीवीरराघवमुनिश्रुतिमौलिसूरि

श्रीनाथभक्तिभरितशयमाश्रयामः ॥

SrISrInivAsayatiSekharalabdhabodham

SrIranganAthayatidhuryapadAbjabhrngam |

SrIvIrarAghavamuniSrutimauLisUrim

SrInAthabhaktibharitaSayamASrayAmaH ||

MangalamAlai

वैशाखे श्रीश्रविष्ठायामवतीर्णाय सूरये।

वीरराघववेदान्तयतीन्द्राय विपश्चिते ॥

सर्वधार्या चापशुक्लपञ्चम्याममले मठे।

नतरक्षणदक्षाय स्वभिषिक्ताय मङ्गलम् ॥

vaiSAkhe SrISravishThAyAm avatIrNAya sUraye |

vIrarAghavavedAntayatIndrAya vipaScite ||

sarvadhAryAm cApaSuklapancamyAm amale maThe |

natarakshaNadakshAya svabhishiktAya mangalam ||

* * * *

28. Sri Ranganatha SaThakopa yatIndra mahAdeSikan

This Azhagiyasingar was born in Tirukkurunkudi. He was born in the month of AvaNi, mUla tirunakshatram. He belonged to Srivatsa gotram and of Nadadur vamSam. His pUrvASrama name was Sri VANamAmalAchAryar. This SvAmi and his younger brother, Sri

Venkatanaryanacharyar were renowned scholars. They both were living in Tirukkurunkudi. They were capable of recalling passages from Sri BhAshyam, SrutaprakASikA, and EDu 36,000 paDi etc., without looking at the original Sri KoSams. Besides having fantastic retention skills on Sri KoSams, they were also excellent in areas like j~nAna sakti, anushThAna balam and intense vairAgyam (dispassion in acquiring worldly riches).

At the time of the 27th paTTam SriImad Azhagiyasingar's ascent to Sri VaikuNTham, he requested the ruler of Gadwal samsthAnam to help identify a future AcAryan for Sri maTham as his successor with superior knowledge in sAmAnyA and adhyAtmika SAstrams, rigorous anushThAnams and vairAgyam and to entrust such a person to ascend the simhAsanam of Sri maTham. No successor for the AsthAnam could be found even after one year and eleven months. Now, the ruler of Gadwal sent invitations for great scholars to assemble for a vidvad sadas to present debates on the meanings of sampradAyiC texts. This Tirukkurunkudi SvAmi (28th paTTam Azhagiyasingar) defeated all the scholars. Responding affirmatively to the prayers from the VidvAns and the King, Tirukkurunkudi SvAmi accepted the position. On Vijaya year, Ani month, Krshna Pancami tithi, SvAmi entered in to sanyAsa Asramam and ascended to the AsthAnam of Sri maTham as 28th paTTam SriImad Azhagiyasingar.

This Azhagiyasingar had the tapo balam (power of penance) to be blessed with the saubhAgyam of Sri Nrusimha sAshAtkAram (to see and talk to Lord Narasimhan). He was well known and revered as a great soul (suprasiddha) like Sri BhAshyakArar, Adi vaN SaThakopa jlyar, Sri shashTa ParAnkuSa yatIndra MahAdeSikan, Sri Srinivasa yatIndra MahadeSikan. With his extraordinary mantra siddhi, he could chase away the sufferings of his SishyAs.

This Azhagiyasingar commenced his sancAram from Gadwal and proceeded to Ahobilam, Tiruvenkadam and Tiruvallur. Here, he stayed for a long time. During the next sancAram, he performed MangaLASAsanams for Sri BhAshyakArar at Sriperumbudur, PeraruLALan and Perumdevi tAyAr at Hasti Giri. From there, he traveled to Madurantakam to worship Kodandamar, Karunakara Perumal and Janakavalli tAyAr. He stayed here for a few days. While there, he blessed his SishyAs with kAlakshepams on VedAnta granthams.

A Rich man bows his head

At one time, a wealthy man placed at the AcAryan's sacred feet a plate full of Pomegranate fruits and gold coins and prostrated. During his conversations, the Azhagiyasingar felt that the rich man lacked humility because of his samarpaNam of significant amount of wealth. Immediately Azhagiyasingar had the fruits washed up and got them broken and presented the samarpaNams as nivedanam to Malolan. Next, he had the pomegranate fruit broken up to remove the seeds and had the seeds placed in containers made from dry banana leaves and distributed them along with the gold coins to the sannidhi kaimkaryaparars. The rich man bent his head in shame over his ego that led him to commit this act and sought SrImad Azhagiyasingar's pardon with tears flowing copiously from his eyes. SrImad Azhagiyasingar forgave him and blessed him.

While at Madurantakam, SrImad Azhagiyasingar was feeling weak and tired. He entrusted the ArAdhana kaimkaryam to Lalapettai Vajram SvAmi. This SvAmi was a great scholar with vairAgyam, a leader in anushThAnams. Since this SvAmi was very old, Azhagiyasingar asked him to entrust the Sri maTham AsthAnam as his successor to Ilanagar GadAdharapuram Sri Chakravartiyacharya SvAmi. SrImad Azhagiyasingar health deteriorated further. He ascended to Sri VaikuNTham in durmukhi year, Marghazhi month, Krshna Paksha saptami tithi, Thursday (29 December 1836).

His AsthAna nirvAka kAlam - 3 years, 5 months

It is well known that the 33rd paTTam, Sri SaThakopa yatIndra MahAdeSikan and the 34th paTTam, Sri SaThakopa Ramanuja yatIndra MahAdeSikan had great reverence for this 28th Azhagiyasingar.

taniyan

श्रीवासरङ्गपतिवीररघूद्वहादिवेदान्तसंयमिवरैर्गुरुसार्वभौमैः।

संप्रेक्षितं करुणया परिपूर्णबोधं श्रीरङ्गनाथशठकोपमुनिं भजामः ॥

SrIvAsarangapativIraraghUdvahAdi-
vedAntasamyamivararaigurusArvabhaumaiH |
sampirekshitam karuNayA paripUrNabodham
SrIरणगAthaSaThakopamunim bhajAmaH ||

MangalamAlai

सिंहे मूलावतीर्णाय श्रीनृसिंहकृपावशात्।

रङ्गनाथशठारातियतिवर्याय योगिने ॥

विजये मिथुने कृष्णपञ्चम्याममले मठे।

श्लाघनीयगुणाढ्याय स्वभिषिक्ताय मङ्गलम् ॥

simhe mUIAvatIrNaya SrInrsimhakrpAvaSAat |
 ranganaAthaSaThArAtiyativaryAya yogine ||
 vijaye mithune krshNapancamyAmamale maThe |
 SIghaniyaguNADhyAya svabhisiktAya mangalam ||

* * * *

29. Sri ParAnkuSa rAmAnuja yatIndra mahAdeSikan

This Azhagiyasingar was born in Lalapettai agrahAram. He belonged to Vajram vamSam. He was born in the month of Chittirai, Chitra nakshatram. He ascended to the AsthAnam of Sri maTham on durmukhi year, Kartikai month, Sukla paksha Navami tithi (17 Nov. 1836).

This Azhagiyasingar was an expert in all the SAstrAs (sAmAnyA and ViSesha SAstrAs). He was very much detached from aiSvaryaM of any kind (virakata). After completing his MangaLASAsanam of Kodandaraman and Janakavalli tAyAr at Madurantakam, he went to Perumal koyil to worship PeraruLALan and Perumdevi tAyAr. He visited other divya deSams in and around Kanchipuram and also SvAmi DeSikan's sannidhi. He then went to the divya deSam of Tirupputkuzhi. There he took his bath in the Jatayu PushkaraNi. After completing his daily rituals, he performed his MangaLASAsanam of the Lord, Vijayaraghavan and Maragathavalli tAyAr.

From there, the jlyar went Tirupparkkadal on the banks of the River Palar. This kshetram is celebrated by the PurANams. The AcAryan was not feeling well and decided to stay at Tirupparkkadal, a quiet place ideal for the Yatis' way of life. He decided to reside for the rest of his life at Tirupparkkadal. He remembered his AcAryan's command and

got in touch with relative from his pUrvASramam, Ilanagar GadAdharapuram Sri Chakravartpyacharya SvAmi, a great Scholar, leader in anushThAnam and VairAgyam. He requested Ilanagar SvAmi to accept the position of the responsibilities of being his successor as per the command of his own AcAryan, Tirukkurunkudi Azhagiyasingar. Ilanagar SvAmi accepted this request as the command of BhagavAn Himself and accepted the request to succeed this 29th paTTam Azhagiyasingar. Chakravartiyacharya SvAmi accepted the sanyAsASramam. On that same day, he had paTTAbhishekam as the next (30th paTTam) Azhagiyasingar and received the Hamsa mudrA, (linked to the position of a yati of Ahobila maTham). He was given of the ASrama tirunAmam of Srinivasa Vedanta MahAdeSikan. He started his sancAram on the same day with Malolan. Sri ParAnkuSa Ramanuja yatIndra MahAdeSikan stayed at Tirupparkkadal enjoying the serenity and solitude of the sthalam fit for the life of a yati.

This Azhagiyasingar has blessed us with SriIakshmiInrusimha SuprabhAtam. At Tirupparkkadal, AcAryan's health worsened further. He ascended to Paramapadam on Hevilambi year, Marghazhi month, Sukla Krishna Caturti tithi, Saturday (16 December, 1837).

His AsthAna nirvAka kAlam - one year, one month

taniyan

विद्याम्भोधिपराङ्कुशाख्यतिराट् श्रीवासरङ्गाधिप-

श्रीमद्वीररघूद्वहश्रुतिशिरोयोगीश्वरैरन्वहम्।

रङ्गाधीशशठकोपसंयमिवरैश्चालोकितं सादरं

विद्यावारिनिधिं पराङ्कुशयतिन्द्राख्यं मुनिन्द्रं भजे ॥

vidyAmbhodhiparAnNkuSAkhyatirAT SriVAsarangAdhipa-

SriImadvIraraghUdvahaSrutiSiroyogISvarairanvaham |

rangAdhISaSaThakopasamyamivaraiS-cAlokitam sAdaram

vidyAvArinidhim parAnkuSayatindrAkhyam munindram bhaje ||

MangalamAlai

चैत्रे चित्रावतीर्णाय कारुण्यात् कमलापतेः ।

पराङ्कुशरघूत्तंसावरजाय महात्मने ॥

दुर्मुख्यां कार्तिके शुक्लनवम्यां श्रीहरेर्मठे ।

अभिषिक्ताय वेदार्थसारज्ञायास्तु मङ्गलम् ॥

caitre citrAvatIrNAya kAruNyAt kamalApateH |
parAnNkuSaraghUttamsAvarajAya mahAtmane ||
durmukhyAm kArtike SuklanavamyAm SrlharermaThe |
abhishiktAya vedArthasAraj~nAyAstu mangalam ||

* * * *

30. Sri SriNivAsa vedAnta yatIndra mahAdesikan

This Azhagiyasingar was born at GadAdharapuram in Marghazhi month when ViSAkha nakshatram was in ascendance. He belonged to Srlvatsa gotram. His pUrvASramam name was Sri. u.vE. Chakravartiyacharyar. He ascended to the simhAsanam of Sri maTham in durmukhi year, Panguni month, Sukla Navami tithi (15th March 1837).

This Azhagiyasingar started his sancAram from Tirupparkkadal and performed MangaLASAsanam of PeraruLALan and Perumdevi tAyAr at Perumal Koyil. He then went to all the divya deSams in Kanchipuram area and worshipped the EmperumAns who all received the MangALASAsanam by the AzhvArs. Azhagiyasingar then performed his MangALASAsanam of SvAmi NigamAnta MahAdeSikan at his avatAra sthalam of tUppul. Then he went to Sriperumbhudur for the MangaLASAsanam of AcArya Ramanuja. He then went to Tiruvallur, Tiruninravur, Tiruvallikkenii, Tiruneermalai, Tiruvidaventai, sthalasayanam (tirukkadanmallai/Mahabalipuram), Madurantakam, Tiruvaheendrapuram and Tirukkudantai. At Tirukkudantai, the AcAryan performed MangaLASAsanam of ArAvamudan with the salutation, "piriyAvaDimai ennaik koNDa kuDantai mAIE". He identified KuDantai Perumal as the one who accepted him as His inseparable

servant. The AcAryan presented a golden kavacam for the Lord's sacred feet and was overwhelmed with joy.

After the stay at Tirukkudantai, Azhagiyasingar continued the sancAram to Tiruppullambhuthamkudi and Adanur, and performed his MangaLASAsanams. The AcAryan then went to Sri Nrusimhapuram and stayed there for a few days. Here, he renovated the MaNTapams and the prAkArams of the BrundAvanams of the pUrvAcAryAs. He conducted kAlakshepams for his SishyAs on VedAnta granthams like Sri BhAshyam. He created ten granthams:

1. Sri nrusimha MangaLASAsanam
2. Sri nrusimha Mangalam
3. Sri Ranganatha Mangalam
4. Sri SrInivasa Mangalam
5. Sri gltAcArya MangaLam
6. Sri SaarangapANi Mangalam
7. Sri LakshmiInrusimha SuprabhAtam
8. Sri Ranganatha SuprabhAtam
9. Sri SrInIvAsa SuprabhAtam
10. Sri LakshmiInrusimha Prapatti

The LakshmiInrusimha suprabhAtam created by this AcAryan is recited every day at Sri sannidhi.

From Pullambhuthamkudi, the sancAram continued to all the divya deSams in the South. He returned to Sri Nrusimhapuram. Here, on a Subhakrut Year, PurattAsi month (13th), Krshna paksha Caturti tithi, Tuesday (27th Septemebr 1842), this Azhagiyasingar attained Paramapadam.

His AsthAna nirvAka kAlam - 5 years, 6 Months

taniyan

श्रीवासरङ्गपतिवीररघूद्वहादिवेदान्तदेशिकपराङ्कुशलक्षणार्थैः ।

संप्रेक्षितं करुणया परिपूर्णबोधं श्रीश्रीनिवासनिगमान्तं गुरुं भजामः ॥

SrIvAsaranNgapativIraraghUdvahAdi-
 vedAntadeSikaparAnkuSa lakshmaNAryaiH |
 samprekshitam karuNayA paripUrNabodham
 SrISrInivAsanigamAnta gurum bhajAmaH ||

MangalamAlai

चापे विशाखजाताय गदाधरकृपावशात्।
 श्रीवास श्रीवेदमौलियतिवर्याय सूरये ॥
 दुर्मुख्यब्दे मीनशुक्लनवम्यां श्रीगुरोः पदे।

जितचित्ताय भक्ताय स्वभिषिक्ताय मङ्गलम् ॥

cApe vishAkhajAtAya gadAdharakrpAvaSAAt |
 SrIvAsa SrIvedamauliyativaryAya sUraye ||
 durmukhyabde mInashuklanavamyAm SrIguroH pade |
 jitacittAya bhaktAya svabhishiktAya mangalam ||

* * * *

31. Sri mannArAyaNa VedAnta yatIIndra mahAdeSikan

This Azhagiyasingar was born in Adirangam, Karnataka state. He belonged to Vinjimoor VamSam. His tirunakshatram is Kartikai Magham. He ascended to the AsthAnam of Sri maTham in Kartikai month, 24th day, Sukla paksha pancami tithi (7th Dec. 1842).

He started his sancAram from Sri Nrusimhapuram and performed his MangaLASAsanams at the divya desams of Adanur, Pullambhuthamkudi, and Tirukkudantai. At Tirukkudantai, ArAvamudAzhvAn and ChakrapANi received their MangaLASAsanams. He then went to Perumal Koyil for the worship of Devadirajan and Perumdevi tAyAr as well as the divya deSa EmperumAns in and around Kanchi. Then he arrived Thiruvallur. Here he stayed for a few days enjoying the sevA of Sri Veeraraghavan and Kanakavalli tAyAr. He presented a big silver elephant (yAnai) vAhanam for Perumal. He then

went to Tirumalai and prostrated before Sri Venkatesan and was very happy. From Tirumalai, he went to Cholasimhapuram, Thiruvallur, Sriperumbudur, Tiruninravur, and Tiruvallikkeni. He then arrived at Sri Nrusimhapuram via Tiruvaheendrapuram. He stayed at Nrusimhapuram for a few days and blessed the SishyAs with kAlakshepams on Sri BhAshyam and other VedAnta granthams. While he was here, he created the granthams of Sri Nrusimha MangaLam and SAnga Prapatti nishTha.

After his long stay at SriNrusimhapuram, he visited the agrahAram of Thyagarajapuram on the banks of Cauveri. He found the place peaceful with privacy and fit for a sanyAsi's meditation. He decided to stay there permanently. Here, he fell ill and in ParAbhava year, Panguni month, 19th, Sukla Paksha Caturdasi, Tuesday (30th March, 1847) and attained Sri VaikuNTham.

His AsthAna nirvAka kAlam - 4 years, 4 months

taniyan

श्रीरङ्गनाथयतिवर्यकृपात्तबोधं श्रीवासवेदशिखरार्यदयावलम्बम्।

वैराग्यभक्तिमुखसद्गुणसागरं श्रीनारायणश्रुतिशिरोगुरुमाश्रयामः ॥

SrIranNganAthayativaryakrpAttabodham

SrIvAsavedaSikharAryadayAvalambam |

vairAgyabhaktimukhasadguNasAgaram

SrInArAyaNaSrutiSirogurumASrayAmaH ||

MangalamAlai

वृश्चिके तु मघाजाय रङ्गिणः करुणावशात्।

श्रीनारायणवेदान्तयतिवर्याय धीमते ॥

शुभकृज्येष्ठधवलपञ्चम्याममलोडुनि।

अहोबिलमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

vrScike tu maghAjAya rangiNaH karuNAvaSAat |
 SrInArAyaNavedAntayativaryAya dhImate ||
 SubhakrajyeshThadhavalapancamyAmamaloDuni |
 ahobilamaThAsthAne svabhishiktAya mangalm ||

32. Sri vIraraghAva yatIndra mahAdeSikan

This Azhagiyasingar was born in Srivilliputthur in the month of Chittirai, Poorattati nakshatram. His ancestral village is Adanur. Hence he was known as "Adanur Azhagiyasingar". He ascended the Ahobila maTha Simhasanam in Parabhava year, Panguni month, 19th day (30th March, 1847).

The Azhagiyasingar left Thyagarajapuram on sancAram to Pullambhuthamkudi (Srinrusimhapuram), Adanur et al and had his MangaLASAsanam of these EmperumAns. He then went to Srirangam Periya Koyil and after his MangaLASAsanam of Periya Perumal there, went on sancAram to nava tiruppatis of Azhvar Tirunagari etc. After his MangaLASAsanams of the EmperumAns of Vanamamalai and Tirukkurunkudi, he arrived at Madurai. Here, he worshipped at the divya desams of Koodalazhakar, KaLLazhagar and other divya deSa EmperumAns near by. He then returned to Mannargudi.

From Mannargudi, he arrived at Kanchipuram via many divya deSams. He had his MangaLASAsanams of Devapperumal and Perumdevi tAyAr. He had the sevA of the EmperumAns of the eighteen divya deSams in and around Kanchipuram. He then left for Tirunarayanapuram via Tirupputkuzhi. After arriving at Tirunarayanapuram, he completed his anushThanams at Kalyani Saras and thereafter worshipped at the sannidhis of Sampathkumaran and Yadugiri Nacchiyar. During his stay at Tirunarayanapuram, the King of Mysore, Sri Krishnaraja Kanteerava sArvabhauman prayed to Azhagiyasingar to visit the Mysore samsthanam. Accordingly, he accepted the invitation and traveled to Mysore. The king welcomed the jlyar with great reverence and performed many ArAdhanams for Malolan. After blessing the Mysore Maharaja, SriImad Azhagiyasingar reached Tirumalai via Cholasimhapuram and arrived at Thiruvallur. Here, he took his bath in HrttApanASani Saras, observed his daily rituals and had the MangaLASAsanams of Sri Veeraraghava Perumal and

Kanakavalli tAyAr. Moved by Their welcoming anugrahams, SriImad Azhagiyasingar decided to reside permanently at Thiruvallur.

When this Azhagiyasingar ascended to the AsthAnam, he was very old. Hence he was addressed by his SishyAs as "tAtA SvAmi". He ignored about his delicate health status and went on long sancArams to bless his dear SishyAs.

Seeking his successor for the administration of Sri maTham AsthAnam, the Azhagiyasingar invited many old scholars and discussed with them, their interest in succeeding him. Giving some reasons, they all declined to accept this noble sthAnam.

Azhagiyasingar then compelled one of the distinguished scholars who was having his kAlakshepam of Sri BhAshyam and others under him (the AcAryan), to accept the responsibilities of Sri maTham AsthAnam. He was the embodiment of courage, power and j~nAnam. He was very young and just twenty six years old only. This SvAmi said that he will accept the sthAnam if it was also the command of Malolan. At that time, the auspicious sound of a bell was heard suggesting that it was the Lord's command as well. People standing around there were astonished by the Lord's timely signal. Next day, presha mantropadeSam was performed by the senior Yati to the young scholar, Parantur Vangeepuram Sri VedAntachArya SvAmi. He was given the sanyASrama tirunAmam of Sri SaThakOpa yatIndra mahAdeSikan. Both the Azhagiyasingars reigned together as Periya and cinna Azhagiyasingars.

Periya Azhagiyasingar ascended to Paramapadam in PramAdISa year, Purattasi month, 21st, Sukla paksha caturti tithi, Wednesday (30 October 1853).

AsthAna nirvAka kAlam of Periya Azhagiysingar (32nd pattam) -
6 years, 7 months

taniyan

श्रीवासरङ्गपतिवीररघूद्वहदि

वेदान्तमानिलयवेदशिरोयतीन्द्रैः।

संप्रेक्षितं करुणया परिपूर्णबोधं

श्रीवीररघावयतीन्द्रगुरुं भजामः ॥

SrIvAsarangapativIraraghUdvahadi
 vedAntamAnilayavedaSiroyatIndraiH |
 samprekshitam karuNayA paripUrNabodham
 SrIvIraraghavayatIndragurum bhajAmaH ||

MangalamAlai

चैत्रे मासे पूर्वभद्रास्वतीर्णाय सूरये।
 वीररघ्वीञ्जतीन्द्राय शास्त्रमार्गानुसारिणे ॥
 पराभवे मीनशुक्लचतुर्दश्यां श्रिया युते।
 अहोबिलमठे सम्यगभिषिक्ताय मङ्गलम् ॥

caitre mAse pUrvabhadrAsvatIrNAya sUraye |
 vIraraghvIDyatIndrAya SAstramArgAnusAriNe ||
 parAbhave mInaSuklacaturdaSyAm SriyA yute |
 ahobilamaThe samygabhishiktAya mangalm ||

* * * *

33. Sri SaThakopa yatIndra mahAdeSikan

This Azhagiyasingar was born at Parantur agrhAram in Purattasi month, ViSAka nakshatram. He belonged to Vangeepuram vamSam. His pUrvASrama tirunAmam was Vangeepuram VidvAn, Sri VedAntachariyar. He ascended to AsthAnam of Sri Ahoblia maTham in PramAdhISa year, AvaNi month, Sukla Paksha daSami tithi (12th September, 1853).

This Azhagiyasingar after performing MangaLASAsanams of the divya dampatis of Thiruvallur and with Their permission, started his sancAram. He first went to Sriperumbudur and had the MangaLASAsanam of AcArya Ramanuja. Then the jlyar continued his sancAram and worshipped at Perumal Koyil, Madurantakam, Tirukkovalur, Tiruvaheendrapuram, Tirucchittirakoodam, SrimushNam, Tirukkudantai, Tiruvinnagar, Pullambhuthamkudi and AdanUr. After

this sancAram, he arrived at Srinusimhapuram. Here, he stayed for a long period worshipping the arcA mUrtis in the BrundAvanams of his pUrvAcAryAs.

Responding to the prayers of his SishyAs, the jlyar went again on sancAram to various southern divya deSams up to Setu (Tiruppullani) and returned to Srirangam. From Srirangam, he traveled to Tirunarayanapuram and had his MangaLASAsanams of Tirunarayanan, Yadugiri Nacchiyar and BhAshyakArar. He then went to the BrundAvanam of Adi vaN SaThakopa yatIndra mahAdeSikan and prayed there. After this, he returned back to the maTham. He stayed at Tirunarayanapuram for a long time. From here, he went on his next sancAram to ChoLasimhapuram, Tirumalai and other divya deSams and had his MangaLASAsanam of the EmperumAns. The jlyar then returned back Thiruvallur. It was thus known that the Azhagiyasingar went on sancArams, three times. During these three sancArams, thousands and thousands of SishyAs received the samASrayaNa bharyanaSa anugrahams. Hundreds of SishyAs attended vedAnta kAlakshepams.

During one of these sancArams, SrImad Azhagiyasingar built a sannidhi for SvAmi Vedanta DeSikan at Nagappattinam and consecrated the arcA vigraham for him.

This Azhagiyasingar was a mahA Purushar like Sri BhAshyakArar, SvAmi DeSikan, SrImad Adi vaN SaThakopa yatIndra mahAdeSikan, Sri shashTa ParAnkuSa yatIndra mahAdeSikan and Sri Srinivasa yatIndra mahAdeSikan. Further like these mahAns, he was a great scholar and highly knowledgeable. He had matchless valor. He completed many kaimkaryams for Thiruvallur Veeraraghava Perumal. He repossessed the land properties of Sri maTham that were occupied by others. During his time, this mahA Purushar enhanced the vaibhavam of Sri maTham. This spacious maTham at Thiruvallur was built by him. His style in rendering kAlakshepam had a unique style of its own. He had a sharp mind, generosity, courage and other auspicious guNams. After this Azhagiyasingar, it is amazing to recall that eight Azhagiyasingars who all served Malolan had links to this 33rd paTTam Azhagiyasingar. They administered the AsthAnam of Sri maTham for about sixty years. His superhuman kaimkaryams are matchless and numerous. One can not explain in full this jlyar's vaibhavam. He had Sri NrusimhAnugraham.

What have been referred to herein about this mahAn were heard from elders about his enchanting style in performing MangaLa hAratti to

Malolan, his intellectual sharpness in winning over debaters and other superhuman efforts that happened during a sancAram in Karnataka deSam. They all had to stay in a region of dense forest for a day. The local bandits with oil lighted torches were robbing travelers at night. They tried to rob the party of Srlmad Azhagiyasingar and steal all the AbharaNams of Malolan. The sannidhi kaimkaryaparars appraised Srlmad Azhagiyasingar about this threat from the robbers. Srlmad Azhagiyasingar smiling, asked the sannidhi people to tell the leader of robbers to come to him (jlyar) and that he would give him all the jewelries. The members of Srlmad Azhagiyasingar's group were very upset, cried and wept. The leader of the robbers arrived in front of the jlyar. The jlyar said that he will give the robber all the jewelry willingly on one condition. He would do that after decorating Dolai Kannan one more time, celebrate a Dolai utsavam for Him and then hand over the precious jewelry. He told the robber that he should wait until the Dolai utsavam was over.

The leader of the thieves agreed for the condition. He stood aside. The jlyar ordered cooking of huge amounts of sugar rice (sakkarai Pongal) for Kannan. The utsavam went on well. After the naivedyam to Kannan, the jlyar asked the robbers to come and have the sevA of Dolai Kannan resplendent with the AbharaNams. The jlyar performed a MangaLa hAratti and thereafter stood quietly with tears rolling from his eyes.

Meanwhile, there were screams amidst the robbers. The robbers and the head of them were running helter skelter. They fell at the sacred feet of the jlyar. They sought the jlyar's protection. Azhagiyasingar asked them to get up.

They said that if you promise to protect them, they will get up. Azhagiyasingar told them not to be afraid and asked them to get up. Saying thus, he sprinkled Perumal tlrtham on them. They were shivering. SvAmi asked the leader of the robbers as to what happened. They said, "SvAmi, when you performed the camphor hAratti to Perumal, hundred of lions surrounded us. We could not move anywhere. The lions ran towards us to kill and eat us. These lions were fierce and frightening to look at. After you sprinkled sacred tlrtham, the lions stopped attacking us. Our bodies are aching. We did not know about the power of your penance and chose to rob you. Please pardon us and protect us". They all fell at Srlmad Azhagiyasingar's sacred feet, Azhagiyasingar asked them to get up. He did some upadeSam to them. He gave them the prasAdam and asked them to eat it. They ate

and thereafter presented many gifts for Malolan as their samarpaNams. How can one explain the power of Bhagavad sAkshAtkAram of this Azhagiyasingar?

When SrlImad Azhagiyasingar was in Mysore, the King of Mysore was performing ArAdhanam to Malolan. A vidvad sadas was arranged in the palace. At that time, one by name SrlrAmA SAstri, the AsthAna vidvAn of the king came to the sadas. He sat opposite Srl Azhagiyasingar and was very proud. Srl Azhagiyasingar did not ask him as to who he is. There was silence for sometime. Then SrlrAmA SAstrigal started telling something on tarka SAstram. Srl Azhagiyasingar told him to stop and asked him as to who asked you to talk on this subject.

SAstrigal replied that the King asked him to talk about the subject.

Srl Azhagiyasingar - Who is presiding (adhyakshar) over this sadas, me or the King? This sadas is being organized by me (Azhagiyasingar) and so I am the adhyakshar.

Immediately the King said that SvAmi is the adhyakshar, SAstri too said so.

Srl Azhagiyasingar - Who is this person who does not have the etiquettes and does not even know that without the permission of the adhyakshar cannot talk? Is he your AsthAna vidvAn? Oh SAstrigal, do you allow this in the sadas being conducted by you?
AsthAna Vidvan, SAstrigal - No, we will not.

Srl Azhagiyasingar - Then why here like this? What is your name?

SAstrigal - rAmA SAstrigal

Srl Azhagiyasingar - Your name does not look appropriate! How dIrgam (elongated syllable) came here? Anyway how does it matter to us with your name?

Thus saying Srl Azhagiyasingar asked the SAstrigal a few questions on tarka SAstrams. He could not answer.

Srl Azhagiyasingar - Let it be. You were to say something. Tell about it.

When SAstrigal said some thing in the debate, Srl Azhagiyasingar asked some questions on that also. He could not answer to these also.

It was said that immediately Sri Azhagiyasingar presented him with some gifts and praised him.

Sri SAstrigal - Since SvAmi is younger, I did not do praNAMams, disrespected (avaj~nA) you and took my seat. I never thought that you are a great scholar. I realized now only that simham (lion) is here. Please forgive me for the disrespect.

Elders were telling that whenever Sri Azhagiyasingar is in the vicinity nearby, this SAstrigal used to come and pay his obeisance to the jlyar. There are so many episodes like this.

Once one of the SishyAs of Sri Azhagiyasingar, Thiruvallur taTTai Sri Krishnamacharyar prayed to the SvAmi to bless with the creation of Sri sannidhi GuruparamparA. Heeding to this request, Sri Azhagiyasingar blessed him with the creation of the grantham, "satsampradAyamuktAvali", a treatise on Sri sannidhi GuruparamparA, based on the mUla granthams of "AcAryaguNAdarSanam", and "satsampradAya sAram". Sri Krishnamacharyar got the grantham printed and presented to SriImad Azhagiyasingar. In that grantham, half of the details are about the caritram of this SriImad Azhagiyasingar.

While SriImad Azhagiyasingar was performing kAlakshepams to many of his SishyAs on Sri Bhashyam and other granthams (CatusTya granthams), had a set back to his health. At that time, a great scholar of Kanchipuram, Tirupputkuzhi SvAmi came to the sannidhi of Sri Azhagiyasingar and said that he heard about the setback of SriImad Azhagiyasingar's health and so came to see him and asked the jlyar about his health. SriImad Azhagiyasingar told him the prevailing condition of his health. Then the Tirupputkuzhi SvAmi asked the jlyar as to whether he is having any wish in his mind and if so, he is ready and prepared to get it done. Azhagiyasingar replied saying that he will do a samarpaNam of Rupees ten thousand (Rs.10,000) and that he desires to have the darSan of DevAdirajan seated in tiruthEr in tirumaNa kolam (marriage) and wish to have the darSanam of Perumal here. (Sri Tirupputkuzhi SvAmi used to visit Sri maTham often to consult SriImad Azhagiyasingar on laukika matters. Elders used to say that in his pUrvASramam, Azhagiyasingar had close relationship with this Svami).

SriImad Azhagiyasingar's health deteriorated further. He ascended to Paramapadam on PramAdhi year, AvaNI month, 27th, Krshna paksha daSami tithi, Wednesday (10th September 1879).

His AsthAna nirvAka kAlam - 26 years

taniyan

श्रीरङ्गनाथशठकोपयतीन्द्रपाद-

पङ्केरुहप्रवरणचित्तमुदारबोधम्।

श्रीवीरराघवयतीन्द्रकृपावलम्बं

श्रीमच्छठारियतिशेख्रमाश्रयामः ॥

(श्रीमच्छठारियतिवर्यगुरुं भजामः ॥)

SrIrannganAthaSaThakopayatIndrapAda-

pankeruhapravaranaNacittamudArabodham |

SrIvIrarAghavayatIndrakrpAvalambam

SrImat SaThAriyatiSekhramASrayAmaH ||

(SrImat SaThAriyativaryagurum bhajAmaH)

Note: The words in parenthesis of last pAdam/line is pATha bhedam.

MangalamAlai

कन्याविशाखजाताय काञ्चीवरदवीक्षणात्।

शठकोपयतीन्द्राय स्वाचार्योक्त्यनुपायिने ॥

प्रमादिसिंहमास्यच्छदशम्यां मङ्गले मठे।

अभिषिक्ताय धीराय जितामित्राय मङ्गलम् ॥

kanyAviSAkhajAtAya kAnclvaradavIkshaNAt |

SaThakopayatIndrAya svAcAryoktyanupAyine ||

pramAdisimhamAsyacchadaSamyAm mangale maThe |

abhishiktAya dhIrAya jitAmitrAya mangalam ||

34. Sri SaThakopa rAmAnuja yatIndra mahAdeSikan

This Azhagiyasingar was born in the agrahAram of AttippaTTu near Thiruvallur. He was born in his maternal grandfather's house in Srlmukha year, Kartikai month when Uttirada Nakshatram was in ascendance (November 1813).

His father and grand father belonged to Injimedu and were linked to the mADabhUshi vamSam. Since this future Azhagiyasingar grew up in his maternal grandfather's house at AttipaTTu, he was hailed as AttipaTTu Azhagiyasingar later. Srlmad Injimettu Azhagiyasingar in the Mangala Slokam of his sArabodiini, a commentary on Srlmad Rahasyatraya sAram said that 34th paTTam Azhagiyasingar belonged to his vamSam with the salutation "madIyakulanAtham"

स्तुतिपुलकाङ्कितगात्रं नृहरेर्बाष्पाम्बुना लसनेत्रम् । ।

वन्दे शठरिपुरामावरजमिनिन्द्रं मदीयकुलनाथम् ॥

stutipuLakAnkitagAtram nruharer bAshpAmbunA

lasanetram |

vande SaTharipurAmAvarajaminindram

madIyakulanAtham ||

The pUrvASrama tirunAmam for this Azhagiyasingar was Sri u. vE. VidvAn mADabhUshi Srinivasacharya SvAmi.

On the command of the 33rd paTTam Azhagiyasingar, Sri SaThakopa yatIndra mahAdeSikan, this SvAmi accepted sanyAsASramam. He ascended to Sri maTham AsthAnam in the year PramAdi, month of AvaNi 29th, Krshna paksha ekAdaSI tithi, Friday, an auspicious day (12th September 1879). At that time, he was sixty one years old.

This Azhagiyasingar was in advanced age. He excelled in SAstra j~nAnam, exemplary conduct and as one who possessed all auspicious guNams. He was also a ParamaikaAnti (one who is devoted only to Perumal and who does not need anything from Him except doing kaimkaryam to the Lord). He had learnt all the four Vedas. Hence, he was referred to as "Rishi SvAmi".

SrImad Azhagiyasingar has blessed us with many granthams. They are:

1. SrInrusimhashashTi pAdavarNanam
2. Commentary for adhikaraNasArAvaLi, padayojanA
3. Commentary for nyAsavimSati
4. sAmAnyaviSeshAdi nyAyasangraham
5. KavihrudayaranjanI
6. aikaSAstrya samarthanam
7. DevarAjasahasragaNidaNDakam
8. Anantya nirNayam
9. BrahmasUtrArtha manjarI
10. MaNipravALa gitArtha vyAkhyAnam
11. sAradIpikA hrudayam
12. The nAlAyira paDi - a MaNipravALa commentary on vlkshAraNya mahAtmyam
13. Vedagiri varNanam, turagati
14. Tamil tiruevvuL vAimozhi
15. SrlIakshmiInrusimhan aDaikkalapattu
16. KimgruheSastuti

Studying these granthams will fill one with joy which will spread over the two banks of a river. It will make us not hesitant to speak about them in the spirit of "ஓரொன்று தானே அமையாதோ OronRu tAnE amaiyAto".

The grantham of Sri LakshmiInrusimhan aDaikkalapattu created by this Azhagiyasingar is recited at Sri sannidhi and the houses of the Sri sannidhi SishyAs during sevA kAlam at the end. The last two pASurams of this is also recited during sARRumuRai.

He has also examined SrImad Ramayanam, SrImad Rahasyatraya sAram, stotra pATHa-s of SvAmi DeSikan and Sri sannidhi guruparampara of Sri sampradAya muktAvaLi and got printed them.

SrImad Azhagiyasingar was compassionate towards to all and omniscient. He had the saubhAgyam of direct visualization (sAkshAtkAram) of Lord Narasimhan. Our elders used to speak with wonder and reverence towards this Azhagiyasingar. Let us describe one or two of such instances.

In his pUrvAsramam, this SvAmi was residing permanently at PuNyAvarta Kshetram of Thiruvallur. Here, he was performing MangaLASAsanam of the divya dampatis. He used to be going to AttippaTTu often. At one time, he was returning from AttippaTTu and was on his way to Thiruvallur. In the middle of the way, he saw a herd of cows and bulls were moving on the same path. The cowherds (gopAlakAs) were following the cattle. The jlyar also was following them. He recalled the anubhavam of gopikAs enjoying Lord Krishna as a cowherd amidst them ("अटति यद्भवानहि काननं त्रुटि युगायते aTati yat bhavAn agni kAnanam truDiryugAyate" - SrImad BhAgvatam, 10.31.15). The herd of cows stood still and let him pass and gazed at SvAmi with reverence. They seem to understand SvAmi's vaibhavam as a Parama VaishNava described by the PurANam and gave way for the Azhagiyasingar --

ये कण्ठलग्नतुलसीनलिनाक्षमालाः

ये बाहुमूलपरिचिह्नतशङ्खचक्राः।

ये वा ललाटेफलके लसदूर्ध्वपुण्ड्र

ते वैष्णवा भुवनमाशु पवित्रयन्ति ॥

ye kaNThalagnatuLasInaLina akshamAIAH

ye bAhumUlaparichihnataSankhacakraH |

ye vA laIATephalake lasadUdhrvapuNDra

te vaishNavA bhuvanamASu pavitrayanti ||

SvAmi had the shining twelve Urdhva PuNDrams, tuLasI maNimAlai (tuLaSI seeds) garland and tAmarai maNimAlai (lotus seeds) garlands, hanging from his shoulder, a special container made up of bamboo (tiruppuRkUDai) and in it his arcA vigraham used in his ArAdhanam and a vessel filled with water in his hand. Those who saw

him with all these VaishNava lakshaNams wondered whether the PurANam described thus the SvAmi as a Parama VaishNava.

Amongst the cowherd, there was a rude one. He loudly said, "This pAppAn (Brahmin) comes frequently to our village. When they see him, our cows and bulls step away. What is so special about him? I will teach him a lesson one day".

His fellow cowherds rebuked him, "hey! why do you talk ill of the SvAmi? He does not do anything adverse towards us. He is not chasing away the cattle. He is going on his own way. It is a sin to criticize him".

The rude cowherd said, "You all can fall at the feet of that Brahmin (pAppAn). Why should he travel to the village, when we are herding our cattle? One day he was going like this. If the cattle give way, he can pass through in the middle. But that was not so. He went around them. If the cattle see him they go hither and thither. Why does he come this way? Today I will teach him a lesson so that he does not come this way again. You will all see". He hit a strong bull a few times and made it to rush against the Azhagiyasingar so as to harm him. He also hit the other cattle and made them to run.

Our SvAmi meditating on BhagavAn goes in front of the cattle. He was not aware of the conversation between the cowherds behind him. The bull and the cows rushing down did not go anywhere near the SvAmi and went away a little far off and did not harm the compassionate SvAmi. Now, the other boys clapping their hands laughed at the rude boy.

The boy who chased the bull to rush at the SvAmi not able to bear this ridicule, got even angrier. He said very proudly to the other boys, "All of you now see my clever tactics". Saying thus, he went forward and stood in front of the SvAmi. He addressed the SvAmi sarcastically, "Oh ayyarE (BrahmaNA)!"

SvAmi responded with a smile and asked the boy as to what he wants. He answered, "What can I have from you. Do you have any snacks for me in the bag hanging from your shoulder? That is ok, let it be! Why are you coming on our way? If you keep on coming like this in our way, your reputation will get ruined. Do not tell me that I did not warn You".

SvAmi responded, saying, "What harm I did to you? I was going on my own way, meditating on Narayanan with out talking to anyone. Why do you hate me?"

The other boys told SvAmi, " SvAmi! He is going to face bad time. That is why he is talking like this with out any sense. Please ignore him and go away".

The angry boy retorted, saying, "If you are going without affecting any one, how come the cattle calm down and yield the path to you? You must be using some mantram to control them. Tomorrow, you might use another mantram and drive the cattle to your own home! You may say the cattle follow me on their own way and what you can do about it".

On hearing this, SvAmi smilingly told him, "I did not use any mantrams or magic. The cattle seem to be fond of me".

The boy was getting madder by the minute and said, "Oh SvAmi! Do you think I am an idiot. Don't try to cheat me. If you talk like this, your reputations will get ruined".

SvAmi replied, "Why are you foolish? I am going my own way without disturbing anyone. Do not use abusive words. May BhagavAn give you a good buddhi!"

The boy got angrier now. He told the SvAmi, "You are telling me that I have no good buddhi. See what I am going to, I am not going to leave." Saying thus, he stopped the cattle and hit them to run. He hit badly a strong bad bull making it to run close to SvAmi with the intention of harming him. The bull ignored and went around SvAmi without harming him. Now the bull ran at a great speed at the boy, and chased him. He was running here and there to escape from the bull but got stuck in muddy ground and was tired. The bull pushed the boy on to the ground with his horns, bleated loud and joined the other cattle.

The cowherds addressed the misbehaving boy and said, "Oh fool! We warned earlier that SvAmi is like God. He did not interfere in our activities. He was just reciting Vedas. We told you not to go near him. Even our cattle revere him by not chewing the grass in their mouth. The bull you provoked to attack him refused to do so and went in the pradakshaNam manner around him. It gored you and calmly returned to the group. The intelligence, the cattle have is superior to that of

you. We have now seen in action the proverb, the one who is going to be destroyed will think of bad things (keDuvAn kEDu ninaippAn)". They went to the side of the arrogant comrade who was lying on the ground.

SvAmi also felt bad. He said to himself, "This danger came about because of me. If I had not come this way, he would not have been exposed to this danger. The wise ones accept others' mistakes and attribute them to themselves. Andal did upadeSam through a lady with sAtvika guNam, "nAnE tAn AyiDuka" (May the mistakes be linked to me)". SvAmi blaming himself for this calamity and went to the place where the boy fell down.

On seeing the SvAmi, they stepped aside. SvAmi sprinkled some water on the face of the boy, who fainted. The boy opened his eyes and saw the SvAmi standing in front of him. He folded his hands. He could not speak. He cried and wept.

SvAmi blessed the boy and said, Oh boy! Do not harm the speechless ones. Be kind to the animals. If you do so, they will be kind to you. There is no use in talking about what has happened, Even now, conduct yourself with compassion. Do not be afraid! You have survived now. BhagavAn has saved you". SvAmi named a medicinal herb and asked the boys to fetch it, grind it in to a paste and to apply over the wounds. After some time the boy got up and sought SvAmi's pardon with folded hands. SvAmi blessed him saying. "Be safe and go".

The learned scholars, who heard this incident were reminded about the Slokam --

न चलति निजवर्णधर्मतो यः

सममतिरात्मसुहृद्विपक्षपक्षे।

न हरति न च हन्ति किञ्चिदुच्चैः

सितमनसं तमवेहि विष्णुभक्तम् ॥

na calati nijavarNadharmato yaH

samamatitAtmasuhrdvpakshapakshe |

na harati na ca hanti kinciduccaiH

sitamanasam tamavehi vishnubhaktam ||

SvAmi is a sarva lakshaNa sampUrNar as cited by this Slokam. SriIman Narayanan incarnates on this earth to give His darSanam - "paritrANaya sAdhUnAm vinASaya ca dushkrutAm" is the declaration by the gltAtAcAryan. He saved SvAmi from this threat to his life. The rishis of yore prayed to Raghavan, when asurAs were causing them harm. SvAmi prayed to Sri Veeraraghavan to save the boy who troubled him much. He was saved from the danger. What we learn from this incident is that the SvAmi's vaibhavam is loftier and praiseworthy (mahanIya) than those of the rishis. As the Slokam states, SvAmi never slipped from observing varNASrama dharmams. He had the same attitude towards those, who spoke ill about him as well as those who loved him. This means he had the same kindness towards the suhruds as the dveshis. He would not steal others' wealth even by his mind. He won't hit and trouble anybody. He always talks softly but never speaks loudly. He is a pure hearted one. How can BhagavAn forsake such a VishNu bhaktan?

We will now describe two other incidents that happened during his sanyAsa Asramam.

SriImad Azhagiyasingar has such a tapobalam (power due to his penance/austerities), he can know the mind and the wishes of Sri LakshmiInrusimhan. Whenever, he is about to enter the sannidhi of Malolan to start abhigamana ArAdhanam, the jIyar will ask for permission to enter inside to remove the previous day flowers, sandalwood (tirukkAppu) etc. On some days, immediately after the removal of the tirukkAppu, MangalahAratti used to be performed. On some other days, he will say, "Oho! Is praNaya kalaham (divine love fight between the divya dampatis) going on? If that is so, I will come back after some time. Saying thus he will wait a little far off and then ask again Malolan as to whether he can come on His direction (niyamanam). After getting the Lord's permission, the tirukkAppu used to be removed. On some other days, the jIyar will be telling, "Seems You are still under the influence of enjoyment (bhoga mayakkam) which is yet to be over. aDiyEn will come after some time".

Those who have seen and heard about these incidents used to say that Sri Azhagiyasingar had these anubhavams. But they will raise doubts as to how it can be taken that Azhagiyasingar could know the mind and wishes of Sri LakshmiInrusimhan. The facts are being told hereunder. The readers can judge themselves.

During the period of this Azhagiyasingar, one day for the abhigamana ArAdhanam, huge quantity of sweet pongal (sakkarai pongal) was

prepared in ten vessels. They were all transferred to a big vessel and was taken to the sannidhi for nivedanam. After the nivedanam, Sri LakshmiNrusimhan blessed by taking only dadhyannam (curd rice) but not sakkarai pongal. The Lord said that there is a piece of hair (keSam from the head). Immediately the pongal was transferred to another vessel. A piece of hair was found at the bottom of the vessel.

One day, the sannidhi ArAdhakar, after ijyArAdhanam (ArAdhanam during noon) did the nivedanam of annam etc. As usual, the ArAdhakar then prayed to Sri Azhagiyasingar for performing the mangalahAratti to Perumal. Azhagiyasingar went inside behind the curtain. Within one or two seconds, he called the ArAdhakar and said that Perumal has not taken lentils (Paruppu) as it is having small stones. On examining immediately, it was found that the lentils were given for cooking without cleaning to remove the stones.

Sri Azhagiyasingar stayed permanently at Thiruvallur during pUrvASramam as well after sanyASramam. He did not go on sancAram due to his advanced age and failing health. Azhagiyasingar had abundant and unwavering bhakti to Sri Veeraraghavan also like to Sri LakshmiNrusimhan. He presented many AbhAraNams to Sri Veeraraghavan. In addition, he presented Golden palanquin and tiruthEr from the fund presented at his holy feet by the SishyAs. Azhagiyasingar used to call fondly Sri LakshmiNrusimhan as "MahA SvAmi" and Sri Veeraraghavan as "mAsvAmi". He used to say thus in double entendre (Slesha) - "mA" meaning mine (ennuDaiya); during the New Moon days (amAvAsya) the lord takes the "mA" (tinai) presented by the bhaktAs and so "mAsvAmi" (tinai mA/tinai mAvu - flour made from a kind of millet/grain and mixed with jaggery). Even today, the kaimkaryams for Sri Veeraraghavan sannidhi continued to be done per the procedures laid out by this Azhagiyasingar in the same way that Sri BhAshyakArar has laid out the kramam/methods for the sannidhi of Sri Ranganathan. kaTTiyam, eccarikai, anugraham (கட்டியம், எச்சரிக்கை, அனுக்ரஹம்) which were created by the Azhagiyasingar are being recited in Sri Veeraraghavan sannidhi.

PiLLaipAkkam Sri Azhagiyasingar and 41st paTTam Sri Azhagiyasingar were the SishyAs of this Azhagiyasingar. About this Azhagiyasingar, PiLLaipAkkam Sri Azhagiyasingar created a grantham, "AcAryasaptati" and the 41st paTTam Sri Azhagiyasingar composed "SriImahAsvAmigadyam".

The style (vaikari) of performing kAlakshepam by this Azhagiyasingar is easy to understand and with other commonly used words (style of

anitara sAdhAraNam). In the midst of the kAlakshepam. Azhagiyasingar would say, "ajAmitvAya kinciducyate" - to get rid of laziness (as per present day saying, not to get bored), will tell you a story. Listen". Like this He used to say every day many such stories things (aitikyams).

When SrImad Azhagiyasingar was thus very famous. his health deteriorated. He ascended to Paramapadam in the year CitrabhAnu, Purattasi 21st, Krshna paksha daSami tithi, Thursday (5th October 1882).

His AsthAna nirvAka kAlam - 3 years, 1 month

taniyan

श्रीमद्वीररघूद्वहश्रुतिशिरोरङ्गेशकार्यात्मज-

श्रीवासश्रुतिमौलियोगिशठजिद्योगीशवीक्षास्पदम्।

विख्यातां शमधीदमादिसुगुणैराढ्यं विपश्चित्तमं

वन्दे श्रीशठकोपलक्ष्मणमुनिं वैराग्यवाराकरम्॥

SrImadvIrarAghavaraghUdvahaSrutiSirorangeSa-

kAryAtmaja-

SrIvAsaSrutimauLiyogiSaThajidyogISavIkshAspadam |

vikhyAtAm SamadhIdamAdisuguNairADhyam vipaScittamam

vande SrISaThakopalakshmaNamunim vairAgyavArAkaram ||

MangalamAlai

कार्तिकेऽप्युत्तराषाढाजाताय विमलात्मने।

शठारिरामावरजयतीन्द्राय जिताराये ॥

प्रमाथिश्रवणे कृष्णधर्मतिथ्यां सदीडिते।

मानुसिंहमठास्थाने स्वभिषिक्ताय मङ्गलम् ॥

kArtike'pyuttarAshADhAjAtAya vimalAtmane |
 SaThArirAmAvarajayatIndrAya jitArAye ||
 pramAthiSravaNe krshNadharmatithyAm sadIDite |
 mAnrsimhamaThAsthAne svabhishiktAya mangalam ||

35. Sri Ranganatha yatIndra mahAdeSikan

The avataAram of this Azhagiyasingar took place in an agrahAram, Ponvilainda Kalattur (near Chengalpattu) in the month of VaikASi when the jyeshThA (KeTTai) nakshatram was in ascendance. He belonged to BhAradwAja Gotram (Vangeepuram). His pUrvaSrama tirunAmam was Sri. u. vE. VidvAn Narasimhacharya SvAmi. It was known that during the nirvAka kAlam of AttippaTTu Azhagiyasingar, this SvAmi was doing the Sri kArya kaimkaryam (administrative duties) of the Sri sannidhi. On the niyamanam (command) of Sri SaThakopa Ramanuja yatIndra mahAdeSikan (34th paTTam), this SvAmi took to ascetic order. He ascended to the simhAsanam of the Sri sannidhi in the year CitrabhAnu, Purattasi month, Krshna paksha sashTi tithi, Tuesday (October 3, 1822), when the Rohini nakshatram was in ascendance.

This Azhagiyasingar was an acknowledged expert in tarka SAstram. He used to render discourses on Sri BhAshyam in a delectable manner.

He stayed at Thiruvallur for a long time and was performing kaimkaryams of AttippaTTu Azhagiyasingar. Later on, at the request by his disciples, he went to Tirumalai and did MangaLASAsanam of Thiruvengadamudaiyan. The Mahant, the administrator of Tirumalai devasthanam being an extremely devoted to Sri Azhagiyasingar, fulfilled his commands. Sri Azhagiyasingar stayed at Tirumalai for a few days and was worshipping the Lord, Srinivasan. Later, he took leave of Perumal and offered MangalASAsanam of Govindarajan and Alarmelmanga tAyAr and returned to Thiruvallur.

After a few days, he started on his sancAram to offer MangaLASAsanam at Thiruninravoor, Thiruvallikeni, Sriperumbudur, and Kanchipuram Perumal Koyil besides offering worship of SvAmi DeSikan at tUpul. He visited several of the agrahArams in Kanchipuram region and later returned to Thiruvallur.

During the time of this Azhagiyasingar, several renovations were done at Thiruvallur Sri Veeraraghavan sannidhi and the consecration of Sri Veeraraghavan. During the samprokshanam period with the help of the Mahant of Tirumala devasthanam, Sri Azhagiyasingar spent several lakhs of money for the renovation work. On the concluding day, Sri Azhagiyasingar was standing at the Temple entrance and was offering handful of money to each of those who attended the function. This Azhagiyasingar was complimented as a very enthusiastic philanthropist.

Once a mahAn showering praise on the kind hearted nature of Sri Azhagiyasingar, said, "What we (Azhagiyasingar) are giving? We are ashamed of what is being given. What is now being given with handful of money may be just about thirty rupees. With this money, bhAgavatAs may be able to perform bhagavadArAdhnam for a couple of months only. What will they do afterwards? If only a big winnow (muRam) with full of money is given to them their generation will be happily taken care of. But we are not able to do so".

He used to give away the money received on each day to the many SvAmis who visit Sri sannidhi. He would not prefer to keep the money in the box and lock it. On days when there are no outside visitors, he used to give the money received to the Kaimkaryaparargal such as Sri kAryam and others in the sannidhi. On one occasion there was no collection of money and there was only one and quarter anA coin (just a fraction of one Rupee) in the box. He called the Sri kAryam SvAmi and asked him to take it. Sri kAryam SvAmi firmly said that the box should not be empty and as such cannot be taken. Sri Azhagiyasingar told Sri kAryam SvAmi that his inability to give anything to anybody is very disturbing to his mind and so compeled the Sri kAryam to take it. Accordingly, Sri kAryam SvAmi took the coin and scratched it on the floor and told Azhagiyasingar that this coin has no more value and invalid. As such an invalid coin should not be given as dAnam. He kept back the coin in the box. It was said that during the last days of Sri Azhagiyasingar that coin only remained in the box.

If someone comes and asks Sri Azhagiyasingar for money to perform ceremony (SrAddham), he used to ask them as to whether he wants to perform as a SrAddham or as tiruvadhyayanam. If that person is not able to provide an answer, Azhagiyasingar used to ask him, "Are you going to perform srAddham by inviting three SvAmis (nimantraNa SvAmis) or you are going to have an elaborate sARRumurai with Veda and Prabandha recital?" Depending upon their choice and need, he will give money accordingly and send them. When they are about to leave,

he used to call them back again and ask them, "How will you be able to manage the next day following the srAddham? Do you think this money is enough for the SrAddham?" He used to give him some more money about ten to fifteen rupees. He was such a great philanthropist.

Injimettu Sri Azhagiyasingar, MahA VidvAn Thirukottiyur SvAmi and MahA VidvAn Puttankottam SvAmi had samASrayaNam from this Azhagiyasingar. This spoke volumes about the glory of the mantra upadeSams of this Azhagiyasingar. It was known that Pillaipakkam Azhagiyasingar performed the Srl kArya kaimkaryam under this Azhagiyasingar.

This Azhagiyasingar ascended to Paramapadam at Thiruvallur in the year SarvadhAri, Adi month (28th) Friday, Sukla caturti, pUrvapalguni nakshatram (10th August 1888).

His AsthAna nirvAka kAlam - 5 years, 10 months

taniyan

श्रीमच्छ्रीवीररघ्वीट्-श्रुतिमकुटगुरुत्तंसपादाब्जभृङ्गं

श्रीमच्छ्रीरङ्गभूच्छठमथनगुरोर्लब्धवेदान्तयुगम्।

श्रीमन्नारायणाद्यश्रुतिशिखरशठारातिरामानुजार्य-

प्रेक्षापात्रं भजामोगुरुवरमनघं रङ्गनाथं यतीन्द्रम्॥

SrImat SrlvIaraghvIT SrutimakuTagurUttamsa-

pAdAbjabrngam

SrImat SrlrangabhUbhrt SaThamathanaguruH

labdhavedAntayugmam |

SrImannArAyaNAdya SrutiSikhara SaThArAti rAmAnujArya-

prekshApAtram bhajAmoguruvaramanagham ranganAtham

yatIndram ||

MangalamAlai

वृषे ज्येष्ठावतीर्णाय सज्जनानन्ददायिने।

रङ्गनाथयतीन्द्राय ह्यर्थिकल्पकशाखिने ॥

श्रीचित्रभानुकन्यायां कृष्णषष्ठ्यां श्रिया युते।

अहोबिलमठे सद्भिरभिषिक्ताय मङ्गलम् ॥

vrshe jyeshThAvatIrNAya sajjanAnandadAyine |
 ranganaAthayatIndrAya hyarthikalpakaSAkhine ||
 SrlcitrabhAnukanyAyAm krshNashashThyAm SriyA yute |
 ahobilamaThe sadbhirabhishiktAya mangalam ||

* * * *

36. Sri SriNivAsa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar was at the agrahAram of Parantur in Kanchipuram region, in the month of Adi when Pushya nakshatram was in ascendance. His pUrvASrama tirunAmam was Sri. u. vE. VidvAn Vangeepuram Rangacharya SvAmi. He ascended the simhAsanam of Sri sannidhi in the year SarvadhAri, Adi month (31st), Monday when SvAti nakshatram was in ascendance (13 August 1888).

This Azhagiyasingar staying in Thiruvallur for a long time was performing MangaLASAsanam of Sri Veeraraghavan and Kanakavalli tAyAr. He was also rendering kAlakshepam on granthams. He travelled to Sriperumbudur and performed MangaLASAsanam to EmperumAnAr. He then went on sancAram to Kanchipuram Perumal Koyil, Madurantakam, Thiruvaheendrapuram, Thirukkudantai, Pullambutamkudi, Adanur and other divya deSams and had his MangaLASAsanam of the EmperumAns and arrived at Srirangam. He performed MangaLASAsanam to Sri Ranganathan and Sri RanganAcchiyar and daSAvatAra Perumal. He stayed in Srirangam for a few days. He then travelled to PancamAdevi and SuNDapAlayam agrahArams near Srirangam. There, he was rendering kAlakshepam on Sri BhAshya granthams to his SishyAs.

This Azhagiyasingar was the younger brother of the famous Sri SaThakopa yatIndra mahAdeSikan (33rd PaTTam). He was an acknowledged expert in presenting tarkam and VedAntArthams. His discourses on Sri BhAshyam used to be of highest level of clarity. His expertise and competency on Sri BhAshyam kAlakshepam was so great that when he attained paramapadam, Sri SvarNam Krishnamacharyar SvAmi known popularly as Sri Mushnam SvAmi reportedly remarked that "Sri BhAshyam has departed".

The previous paTTam Kalattur Azhagiyasingar suddenly ascended to Paramapadam without assigning anyone to succeed him. At the request of the disciples at the Sri sannidhi, Sri Azhagiyasingar ascended to the AsthAna simhAsanam.

Some of the disciples from other places were of the opinion that Kuricchi Srirangacharya SvAmi of Chola nADu, a well known scholar, a sattarkavAcaspati (expert in tarka vAdam) should ascend the simhAsanam of Sri sannidhi. They filed an appeal in High Court. The ruling was in favour of Sri Azhagiyasingar. This particular case and its judgement have been recorded in the Law Journal.

This Azhagiyasingar on sancAram reached Paadur agrahAram where many Sri Sannidhi VaishNAvAs were living. He fell ill there. He ascended to Paramapadam in the year ViLambi, Margazhi month (14th), Tuesday, Purnami tithi when Mrugaseersha nakshatram was in ascendance (27th December, 1898).

His BrundAvanam is situated in the western prakAram of Paadur temple. The vighraha pratishThA was done there by the 40th paTTam Azhagiyasingar. The people of the village say that the prayers made at the BrundAvanam of this Azhagiyasingar get fulfilled.

His AsthAna nirvAka kAlam - 10 years, 4 months

tanian

श्रीनारायणवेदमौलियतिराट्-पादारविन्दाश्रयं

ख्यातश्रीशठकोपदेशिकमणेरुब्धागमान्तद्वयम्।

श्रीमद्रङ्गधुरीणयोगिचरणन्यस्तात्मरक्षाभरं

सेवे श्रीनिधियोगिवर्यमनघं निर्बाधबोधोदयम्॥

SrInArAyaNa vedamauliyatirAT pAdAravindASrayam
 khyAta SrISaThakopadeSikamaNerlabdhAgamAntadvayam |
 Srlmat rangadhurINayogi caraNanyastAtma rakshAbharam
 seve Srlnidhiyogivaryamanagham nirbAdhabodhodayam ||

Note: ManagalamAlai Slokams by 44th paTTam Srimad Azhagiyasingar are for 7th paTTam to 35th paTTam Azhagiyasingars only in the mUlam of AcArya Vaibhavam.

* * * *

37. Sri vIrarAghava SaThakopa yatIndra mahAdesikan

avatAram

This Azhagiyasingar's avatAram took place at Pillaipakkam agrahAram near Sriperumbudur. He was born in the year Krodhi, month of Masi (March 1845) when the Pushya nakshatram was in ascendance. He belonged to Kausika gotram in the KomAndUr Ilayavalli vamSam. His father's tirunAmam was Sri Veeraraghavacharya SvAmi. This Azhagiyasingar as an expert in Veda VedAntam strictly adhered to performing all the good deeds and anushThAnam (rituals). His mother's name was Kanakavalli, daughter of iLanagar Tirumalai kaTTam Srinivasatatacharya SvAmi, a paramaikAnti (one who is devoted only to Perumal and who does not need anything from Him except doing kaimkaryam to the Lord) with unblemished attributes. This Azhagiyasingar's pUrvASrama tirunAmam was SaptatantravAcaspati VidvAn Gopalacharya SvAmi. He had two brothers and five sisters. He had the upanayana samskArams at the appropriate age and was studying VedAdhyayanam, kAvyam, nATakam etc., from his father. Every day he along with his brothers used to take bath in the village tank, veppangkANi, completing his daily rituals, walk back to his home reciting brahmaj~na praSnam. The elders of the village seeing them used to say that they are fortunate to see them which are like seeing vAmana, trivikrama avatArams of the Lord together at one place.

PancasamskAram

He had his pancasamskAram performed by the 33rd PaTTam Azhagiyasingar, Sri SaThakopa yatIndra mahAdeSikan. After completing VedAdhyayanam, learning of kAvyam, nATakam etc., he

got married to a gem of a lady named KomalambA. He was performing aupAsanam and pancamahA yaj~nams daily per SAstras and was living in Perumal Koyil (Kanchipuram).

Learning of sAmAnyA SAstrAm

This SvAmi (Sri Gopalacharya SvAmi herein referred to as our SvAmi) learnt thoroughly the mahAbhAshyAntam, vyAkaraNa SAstra, and nyAya SAstra from MahAmahopAdhyAya Sri KrishnatAtArya SvAmi of Tirupputkuzhi of great reputation and an expert in sAmanya, ViSesha SAstrAs and other granthams. At that time, an advaiti approached Tirupputkuzhi SvAmi to seek clarification on the word "AdeSa" in

sadvidya vAkyam "स्तब्धोऽम्युत तमादेशमप्राक्ष्य stabdhomyuta tamAdeSamaprAkshya". This being a vyakaraNa (grammar) related query, Tirupputkuzhi SvAmi deputed our SvAmi to debate with the advaiti. Our SvAmi presented a very appropriate definition which made the advaiti very happy. SvAmi composed two granthams 'AdeSamaNi' and 'AdeSakaustubham'. He showed them to Tirupputkuzhi SvAmi. He went through them and was very appreciative of the details and blessed the SvAmi, saying that he is like the light in the lamp.

After completing his studies on basic SAstras, SvAmi returned to Pillaipakkam. Staying there, he was doing pravacanam on vyAkaraNa SAstras to his brothers and others.

VedAnta kAlakshepam

Even though SvAmi is a great scholar and expert in all the basic SAstras, he felt that "tat j~nAnam aj~nAnam" (such a knowledge is not the real knowledge) and "cumaiyAna aRu mUnRu kalvikaL cUzha vantAlum ivai tokaiyE" (even if one learns the eighteen vidyA sthAnam-s they will only be a burden; only the Rahasya trayam – ashTAKsharam, dvayam and carama Slokam- is the one which will lead to atma ujjivanam/sustenance - pAsuram 9, adhikAra sangraham by SvAmi DeSikan). Feeling thus, he proceeded to Sri sannidhi for doing VedAnta kAlakshepam. He was rendering Sri BhAshya grantha kAlakshepam with his samASrayaNa AcAryan, Sri SaThakopa yatIndra mahAdeSikan (33rd paTTam). At the request of his SishyAs to bless them, Sri SaThakopa yatIndra mahAdeSikan started on his sancAram. Our SvAmi not being able to join SriImad Azhagiyasingar (33rd paTTam) returned to his village. As such the Sri BhAshya kAlakshepam could not be completed. After a few days, Sri SaThakopa yatIndra mahAdeSikan attained paramapadam. The next paTTam 34th Azhagiyasingar, Sri SaThakopa Ramanuja yatIndra mahAdeSikan

ascended to the AsthAnam. He was staying in Thiruvallur itself. SvAmi went there and completed the incomplete portion of Sri BhAshyam, Gita BhAshyam, SriImad RahasyatrayasAram and Bhagavad vishaya kAlakshepams. Thus, he could complete the grantha catushTyam under AttipaTTu Azhagiyasingar (34th paTTam).

Sri kArya Kaimkaryam

At that time, AttipaTTu Azhagiyasingar assigned him to take up the Sri kArya kaimkaryam of Sri sannidhi. Sri SvAmi accepted the responsibility with zeal on his head like BharatAzhvAn to take up the role with full of devotion and to render service. After a while, Sri Azhagiyasingar directed him to make a golden palanquin for the Lord, Sri Veeraraghavan. Our SvAmi with single minded devotion got this kaimkaryam done very quickly. He also got installed in front of Perumal, the image of Sri Azhagiyasingar with anjali hastam (folded hands). When Sri Azhagiyasingar saw the palanquin, he noticed his image and was immensely pleased. He appreciated the thoughtfulness of our SvAmi similar to how Sri Chakravarti tirumagan appreciated iLayaperumal as "bhAvaj~nena". Sri SvAmi has mentioned this incident as "yenaivAsau yatIndra" in the tenth Slokam of AcArya saptati composed by him on AttippaTTu Azhagiyasingar.

nyAsavidyAnushThAnam

He prayed to Sri Azhagiyasingar to initiate nyAsavidyAnushThAnam (SaraNAgati) to him in the year Vishu, month of Masi on his PushyA tirunakshatram day. Sri Azhagiyasingar accepted the request and assured to perform the SaraNAgati on that day. Sri SvAmi arranged special food (taligai) for Sri LakshmiInrusimhan for that day. He was eagerly waiting with deep prayers for the initiation of SaraNAgati. Sri Azhagiyasingar with the intention of making all the others to realise the virtue of patience in our SvAmi, deferred the initiation of BharanyAsam by telling SvAmi at the last minute, "Perumal has not approved for today, so we will do it at a later date". On hearing this, our SvAmi was so graceful without any reflection of disappointment and said, "Your wish is my command. I will take your decision with my head bowed".

Then during the year CitrabhAnu, month of AvaNi when our SvAmi was fast asleep, his AcAryan, AttippaTTu Sri Azhagiyasingar appeared in his dream seated in the simhAsanam after having performed Mangala hAratti to Perumal. He told our SvAmi that he is going to VaikuNTham. On hearing this, our Svami asked Sri Azhagiyasingar as to what will be

his state now and was deeply disturbed. Sri Azhagiayingar told our SvAmi that he will initiate SaraNAgati now itself and asked SvAmi to take bath in the HrtaApanASini Saras (temple tank at Thiruvallur), change to a new yaj~nopavItam and to come. SvAmi woke up from the dream when he was about to take bath in the HrtatApanASani Saras and realised that what he heard and saw was a dream. He concluded that the appeal he made during the year Vishu has been answered by Sri Lakshminrusimhan in the form of Sri Azhagiayingar proclaiming thus.

As usual, he woke up at dawn, took bath in the HrtaApanASini Saras, and after completing his morning rituals preceded to the sannidhi of Sri Azhagiayingar and prostrated at his feet. He narrated to Sri Azhagiayingar, the dream he had. On hearing this, he was very happy and performed nyAsavidyokti nishThA on the same day when the star Revati was in ascendance and blessed our Svami. Those who were present there in the Sri sannidhi appealed to Sri Azhagiayingar, saying "Sri Lakshminrusimhan Himself appearing in the guise as AcAryan in the dream of this Svami, a bhAgavatottamar like Prahladan, blessed him to prove the saying of Maharishi "sAkshAt nArAyANo devaH krtvA martyamayIm tanUm" and were very happy. This incident was in detail in the grantham, "AcArya saptati" from Slokams 17 to 22.

Bhagavat BhAgavata anugraham

Several times AttipaTTu Azhagiayingar mentioned in the kAlakshepa group that this SvAmi has been blessed with some significance (viSesham). Our SvAmi assigned some of the disciples to compose a taniyan to highlight the special blessing of his AcArya on him. They composed the taniyan, "astyatraiko viSeshaH". Once, Sri Azhagiayingar happily blessed our Svami telling, "Since you are a scholarly person you could compose all these subjects skilfully in just a while". Taking cue from this, the disciples amended the taniyan as "astyatraiko viSesho budha iti".

Sri SvAmi with the divine grace of Sri Lakshminrusimhan and of the AcAryan living like a mukta (liberated soul) was executing his duties as Sri kAryam without any blemish.

In the year CitrabhAnu, month of Purattasi, AttipaTTu Azhagiayingar had a setback on his health. His health further deteriorated and he attained paramapadam. Then Kalattur SvAmi ascended to the Sri Lakshminrusimha AsthAnam. He assigned Pillaipakkam SvAmi himself

to continue as the Sri kAryam. With the combination of the audAryam (noble attribute) of Kalattur Azhagiyasingar and the AcArya bhakti of our SvAmi as Sri kAryam, the final rites/kaimkaryam to AttipaTTu Azhagiyasingar went off well in a grand manner.

Anugraham of Sri Veeraraghavan

Sri SvAmi always with Sri Azhagiyasingar was administering the duties related to Sri sannidhi very well. At that time, the Lord, Sri Veeraraghavan had some pain in His right hand. Sri Azhagiyasingar was not aware of this. When it was like this, Sri Veeraraghavan appearing in the dream of Sri SvAmi enacted a scene wherein He tried to get up with the support of His right hand and could not do so. He looked at SvAmi, breathing heavily and in a louder voice saying, "Can We (The Lord) suffer from this ailment? Can't you cure this problem through a good Doctor?" In that dream state, SvAmi rushed to the sannidhi of Sri Azhagiyasingar and conveyed this. Next day after waking up, SvAmi narrated the dream to Sri Azhagiyasingar who asked Sri SvAmi to take up the kaimkaryam at once. Sri SvAmi himself identified an expert sthapati (craftsman) and called him. The right tirukkai (hand) of the Perumal which was stretched out on the head of Salihotra Maharishi was set right by the sthapati. Later mahA samprokshaNam was conducted. SvAmi himself has mentioned this incident in the grantham composed by him on his own vaibhavam in Slokams 15, 16, and 17. (This is in Sri sannidhi GuruparamaparA on Sri Veeraraghava SaThakopa yatIndra mahAdeSika Vaibhavam printed in the year 1914. These Slokams are:

स्वामिन् किंगेहधामन् तव पदकमले चापलाल्लोलुपं मां

नैवं ब्रूषेऽनुगृह्णाम्यहमिति कृपया मेदुरां सादरोक्तिम्।

किं नाभिज्ञायते तत् निजकरकमलोपद्रवे द्राग्विषादं

संस्मार्येमं जनं प्राक् सुदृढमिव करौ संस्करिष्यस्यभूत्वम्॥

svAmin kimgedadhAman tava padakamale

cApalAlIolupam mAm

naivam brUshE anugrhNAmyahamiti krpayA

medurAm sAdaroktim |

kim nAbhij~nAyate tat nijakarakamalopadrave

drAgvishAdam
 samsmAryemam janam prAk suddrDhamiva karau
 samskarishyasyabhUtvam ||

सुप्तस्वप्ने कदाचित् त्वमिममुपगतं दासमुद्वीक्ष्य हस्ता-
 बुद्यम्योत्थातुकामस्तदशकनवशादुच्छवसन् क्लेशभूम्ना ।
 आनीयेमं सुशिल्ये निपुणमिव करौ कारयेतेति भृत्यान्
 आहूयोद्धोषयन् स्वं सपदि जनमिदं घोषयमासिथाथो
 शोकार्ते दासवर्ये त्वथ सहसि हरिर्हस्तरोगादतीव ॥

suptasvapne kadAcit tvamimamupagatam
 dAsamudvIkshya hastA-
 budyamyothtAtukAmasta daSakanavaSA-
 ucchavasana kleSabhUmnA |
 AnIyemavam suSilye nipuNamiva karau kAraayeteti
 bhrtyaAn
 AhUyoddhoshayan svam sapadi janamidam
 ghoshayamAsithAtha
 SokArte dAsavarye tvatha sahasi harirhastarogAdatIva ||

क्लिश्यन्नुद्धोषतीति द्रुतमिह कमपि प्रेषयेतेति घोषम् ।
 कुर्वत्यास्थानपाले स्थपतिवरमुपानीय संचस्करुर्द्राक्
 साक्षीकृत्यैव दासं खलु भवान् सर्वमेददद्यालो ॥

kliSyannuddhoshatIti drutamih kamapi
 presshayeteti ghosham |
 kurvatyAsthanapAle sthapativaramupAnIya
 samcaskarurdrAk
 sAkshIkrtyaiva dAsam khalu bhavan sarvamedaddayAlo ||

When Sri SvAmi was in Thiruvallur to take up the ascetic order, he prayed to Sri Veeraraghavan and sought His approval. When the Lord, KingehanAthAn remained silent in his arcA samAdi, Sri SvAmi prayed EmperumAn who is very fond towards His devotees. The above are the Slokams composed by Sri SvAmi at that time. The meanings of these Slokams are -

Oh Lord KingehanAthA! aDiyEn is roaming around Your Lotus Feet, wanting to drink the nectar from them. But You are not blessing me with Your paripUrNa krupA by saying, "I will bless you". Earlier when there was an ailment in Your tirukkai (hand) it was set right through this dAsan. Have You forgotten that?

Once You appeared in my dream, You attempting to get up with the support of your Hand but could not do so and breathing heavily asked me loudly through Your devotees to bring an expert craftsman to set right the hand and like this You wanted me also to say so loudly.

aDiyEn being your dAsan (servant) rushed to the sadas of Sri Azhagiyasingar, with sadness and shouted saying. "Sri Veeraraghavan is suffering from pain in His hand. Therefore, we need to call a Silpi at once". Sri Azhagiyasingar (Kalattur) who was executing Your sannidhi administration immediately called an expert craftsman to set right the ailment with me as a witness. Oh Graceful One! Can you think of that?"

sthemadarpaNam

Then in the year Paarthiva, kArtikai month, Sri SvAmi sent a pattirikai (letter) to Mannargudi Brahmasri Raju Sastrigal through Kodavasal Sri Ramabhadrachariyar seeking some explanation on the word "sthema" in the Mangala Slokam of Sri BhAshyam. In response to certain objections raised by Mannargudi Brahmasri Raju Sastrigal to Sri BhAshyakArar's use of the word "sthema", our SvAmi authored two esoteric works on Sanskrit Grammar named viz., "sthmedarpaNam" and "vAdatarangiNi" which conclusively rejected the stand taken by Raju Sastrigal and at the same time asserted the usage of the word "sthema".

Living at Sriperumbudur

After Kalattur Sri Azhagiyasingar ascended to paramapadam, the SishyAs of the Sri sannidhi requested Sri SvAmi to accept

sanyASramam and ascend the simhAsanam of the AsthAnam. Sri SvAmi told them, "I have to perform the last rites of my mother. This kaimkaryam is an important duty to me. Therefore, you may seek some other SvAmi to ascend the Sri sannidhi AsthAnam".

Then he returned back to PillaipAkkam. From there, he used to go to Sriperumbudur daily to offer MangaLASAsanam of Sri BhAshyakArar. Sri BhAshyakArar could not bear to see the troubles being undergone by his devotee. He conveyed to Sri SvAmi to purchase a house on the southern bank of the temple tank so that Sri SvAmi could have the darSan of the VimAnam of Sri BhAshyakArar sannidhi daily. Sri SvAmi entrusted the family affairs to his younger brother and was staying permanently in Sriperumbudur. He composed a stotram, "YatirAja bhogam" and was reciting the same daily. Some of the residents Sri VaishNavAs belonging to the tenAcArya sampradAyam attracted by the virtues and knowledge of Sri SvAmi, learnt SaptentuSekharam, mahAbhAshyam and several other vyAkaraNa granthams. Tirumangalam Sri Narasimhachariyar SvAmi came to Sriperumbudur to learn mahAbhAshyantam vyAkaraNa SAstras under Sri SvAmi.

divyaprabandha adhyayanam

While, Sri SvAmi was performing upadeSam on the sAManya SAstras and Sri BhAshyam and other granthams to those who approached him to learn them, he wished to learn tiruvaimozhi from a learned AcArya. For this purpose, he went to the agrahAram namely, KaayAr. Here a paramaikAnti, Sri SaThakopachariyar was doing uncavrtti and performing bhagavad ArAdhanam. Here, in the year SarvadhAri, Purattasi month when jyestha nakshatram was in ascendance, Sri SvAmi started learning from him, "KaNNinuN ciRuttAmpu". Then, he started the learning (adhyayanam) of TiruvAimozhi, irAmanuca nURRandAti and other divya prabandhams.

divyadeSa yAtrA

As Sri SvAmi was reciting TruvAimozhi daily, he wanted to worship and have darSan of AzhvAr who composed it. He started his yAtrA of the divya deSams in the southern part, in the year Vikruti, Purattasi month. He arrived at Thiruvaheendrapuram and participated in the Sri DeSika utsavam and then went to other divya deSams. In each of the divya deSam, Sri SvAmi staying for at least for three days was performing MangaLASAsanam of the EmperumAns in these deSams. Sri SvAmi reaching Srirangam in that year, month of Margazhi participated in the irApattu and pakalpattu utsavam and thai

brahmotsavam. He stayed at Srirangam for two months doing MangaLASAsanam of Sri Ranganathan.

From Srirangam, Sri SvAmi went to Azhwar Tirunagari. There, he recited TiruvAimozhi on the occasion of the Masi brahmotsavam. Staying there for twenty days, he was reciting one thousand times, "kaNNinUN cirRuttAmpu" divya prabandha pAsurams composed by Madhurakavikal. From there, he went to nava Tiruppati divya deSams, Tirumeyyam, Tirukottiyur, Tirppullani, Vanamamalai and Tirukkurunkudi divya deSams. At Tirukkurunkudi, Sri SvAmi performed his MangaLASAsanam of the Lord. Tirukkurunkudi Nambi. He worshipped Sri BhAshyakArar whose sannidhi is on the river bank and was very happy. There, he performed the Meena sangramaNa tarpanNam. Enchanted by the beauty of the place and availability of abundant water resources, Sri SvAmi decided to stay there for some more days.

At that time, Sri SvAmi received a telegram informing him that his mother is not well. On seeing the telegram, he was worried and thought, "In order to perform the kaimkaryam of the last rites of my mother, I have declined to accept the Lakshminarasimha AsthAnam too. Is the sankalpam of the Lord going to be different?" Saying thus, he went to the sannidhi of Nambi and prayed for seeing his mother. Till then SvAmi has never travelled in train. But due to his extreme affection to his mother, forsaking his vow (vratam) not to travel by train, he went by train to his village. As he hurriedly left, SvAmi forgot to take the Sri BhAshya SrikoSam (book). He remembered about this midway of his travel. He was worried that in such an emergency situation involving him had lost the book. Meanwhile, his mother's health condition improved and she recovered from the illness.

Composing several granthams

In the year Nandana, SvAmi participating and worshipping the avatAra utsavam of Sri BhAshyakArar at Sriperumbudur stayed there. A few scholars, who came to attend the utsavam, did their daNDavat praNAmams to SvAmi. They referred to adhikaraNasArAvaLi Slokam, 'द्युभ्वोः कर्मप्रसाध्यं' (dyubhvoH karmaprasAdhyam) and raised an objection. According to them in the words, 'न भूसुधियोः' (na bhUsudhiyoH), the use of यण् (yaN) has been prohibited

(nishedha). Therefore, therefore 'द्युभ्वोः' (dyubhvoH) seems to be not correct. Sri SvAmi composed a grantham "yaNprakASam" to counter this objection and to convince them. He composed six Slokams in SragdhAra meter and with detailed commentaries for these Slokams. Similarly whenever the VaishNavAs belonging to tennAcArya sampradAyam raised certain objections, he created granthams then and there to negate those objections in a convincing manner. Those granthams are:

tatkratunyAyasAraH

tatkratunyAya cuLakam

nyayasiddhAnjana granthagandhaH

dAsadAsIsamarthanam

makArarakshA

sthUNAlinganirNayaH

AshADhyupAkarmAbhyanj~nA

tArArthasAraH

tArArthasAraprabhA

Besides the above, he composed a grantham, SriImad AdivaN SaThakopa Vaibhava CandriKA, a stotram "tristavi" on the vaibhavam of AttippaTTu Azhagiyasingar, Sri RanganAtha SaThakopa yatIndra mahAdeSikan and a grantham on Sri VedAntadeSika Vaibhava CandriKA.

SvAmi was worried and sad as he did not have Sri BhAshya SriIkoSam for doing the grantha pArAyANam for ten days during the tirunkashatra celebrations of AttippaTTu Azhagiyasingar in the year Nandana, Kartikai month. He left this SriIkoSam at Tirukkurunkudi before he hurriedly left for his village. Just two days before the start of the tirunakshatra celebrations, one Sri VaishNavar gave Sri BhAshya SriIkoSam to Sri SvAmi. He was immensely happy. Sri SvAmi recited the Sri BhAshya grantham on all the ten days and performed sARRrumural. Sri SvAmi thought that he could get back the koSam because of the anugraham of Sri BhAshyakArar. So to express his gratitude, he composed a stotram, "Sri BhAshyakAra suprabhatam".

Sri BhAshya kAlakshepam

Sri SvAmi arrived at Kanchipuram in the month of thai, SvAmi performing his MangaLASAsanam of DevAdirAjan, stayed there for a few days. At that time, some Sri VaishNavAs from Sundapalayam approached Sri SvAmi and requested to bless them with Sri BhAshya kAlakshepam. ILanagar Tirumalai KaTTam Sri SriSailadeSika tAtAchAriyar SvAmi and Tirupullani Raghupathy Iyengar also requested Sri SvAmi to bless them with Sri BhAshya kAlakshepam. All of them had the kAlakshepam with SAnTi pATham. On conclusion of the kAlakshepam, Sri BhAshya sARRumurai was done during the summer utsavam of Devarajan in the year Vijaya, Ani month.

Bhagavad Vishaya kAlakshepam

In that year Nandana, Margazhi month, Sri SvAmi went to Sriperumbudur. There, he was worshipping during the irAppattu and pakalppattu utsavams. During the irAppattu sARRumurai, worshipping of AzhvAr tiruvaDi, Sri SvAmi prayed to EmperumAn to give back AzhvAr in order to save the world (lokasamrakshaNArtham AzhvArai prasAdittu aruLa vENum). While praying thus in the sannidhi of Perumal, carrying AzhvAr, one Sri VaishNava presented to Sri SvAmi, Bhagavad Vishaya Sri KoSam on tiruvARayirappaDi commentary. Receiving the Sri KoSam, Sri SvAmi felt that it is the divine order of EmperumAn, EmperumAnAr and AzhvAr indicating him to do Bhagavad Vishaya kAlakshepam. When the anadhyayanam concluded in the month of thai, he approached his AcAryan, sathItyar (classmate), Sri. u. vE. Srinivasaraghavachariar SvAmi of Poovirundavalli, the avatAra sthalam of Tirukacchinambikal and did Bhagavad Vishaya kAlakshepam. This is noted by Sri SvAmi in his PaTTAbhisheka Sri Mukham in the 9th and 10th Slokams.

Kaimkaryam to mother

After the conclusion of the Bhagavad vishaya kAlakshepam, Sri SvAmi proceeded to Kanchipuram. When SvAmi was living there, several wealthy devotees including Neduntheru Sri Narasimha Iyenger approached Sri SvAmi and appealed to him to take ascetic order. Sri SvAmi told them that he will not even think about it as long as his mother is alive.

Later, Sri SvAmi's mother passed away. He performed the last rites without any compromise. Sometime later his wife also had a health setback. SvAmi did not have a son and so did not want to perform the

last rites of his wife. He called his younger brother to Sriperumbudur and explained his position to him. His younger brother immediately arrived at Sriperumbudur and offered to give his second son, Ramanujan in adoption to Sri SvAmi. As the very next day happened to be an auspicious one, he adopted Ramanujan as his son. Soon after his wife passed away and he organised her last rites through his adopted son.

Getting initiated with Preshamantram

Next year during the month of Kartikai, when Sri SvAmi was residing in Kanchipuram, he was informed by his Bhagavad Vishaya AcAryan Poovirundavalli Sri Srinivasaraghavachariar SvAmi that he is planning to have Apat sanyAsam (embracing sanyAsam in extreme danger or distress) and asked Sri SvAmi to come and see him. Accordingly, Sri SvAmi rushed to Poovirundavalli. After performing Apat sanyAsam to that SvAmi, Sri SvAmi got initiated into Presha mantram from that SvAmi. After the completion of the final rites of that SvAmi, Sri SvAmi returned to Sriperumbudur.

Blessings of Sri BhAshyakArar

During the month of Margazhi after the irAppattu sARRumurai utsavam, Sri SvAmi was sleeping in his tirumAligai. He had a dream of Sri BhAshyakArar appearing as the uttama ASramar (head) of Sri Ahobila maTham, Sri SvAmi prostrating at his feet and Yatirajar blessing him saying "स्थिरपरिव्राट् भव sthiraparivrAT bhava" (you will become the uttama sanyAsi, ASramar).

Later Sri SvAmi went to Kanchipuram, performed upanayanam for his adopted son and stayed there till the Panguni uttira utsavam. He shared the dream he had with people close to him and told them that he will take to ascetic order in the following year in the month of Adi at Thiruvallur. He asked them to bring Denkanikottai Sri Varadaraja mahAdeSikan SvAmi to come and give him a suitable ASrama tirunAmam when he takes up the ascetic order. He proceeded to Sriperumbudur in the month of Cittirai to participate in the Sri BhAshyakArar utsavam.

pUrvASrama vaibhavam concluded

Accepting sanyAsa ASramam

During the Hemalamba year, Chittirai month, Sri SvAmi was participating in the Sri BhAshyakArar utsavam at Sriperumbudur. At that time, people were talking among themselves that Sri SvAmi will be proceeding to Thiruvallur in the month of Ani and take up sanyasa ASramam there. On hearing this, the Bhattar at the sannidhi of Sri BhAshyakArar, had Sri SvAmi a viSesha sevA and was presented with kAshAyam (Ochre robe) of YatirAjar and said, "Let the sanyAsASrama sveekAram be done in a grand manner". Sri SvAmi saying "dhanyosmi" accepted the kAshAyam and was very happy to have had such a great bhAgyam from Sri BhAshyakArar. Sri SvAmi took leave of EmperumAnAr and proceeded to Tiruvallur.

Sri SvAmii had his MangaLASAsanam of Sri Veeraraghavan. He stayed at Tiruvallur for ten days. It was decided that in the year Hemalamba, Adi month, Purnami tithi, Wednesday when the Uttirada nakshatram is in ascendance, SvAmi will take up sanyAsASramam. As desired by Sri SvAmi, Denkanikottai SvAmi was also present at Tiruvallur. One day before the ASrama sveekAram, Sri SvAmi performed jIvasrAddham and after doing mantra japam, observed the jAgaraNa vratam (to stay awake the whole night). Next day morning, Sri SvAmi after completing his morning rituals was reciting the presha mantram at the Kannan sannidhi on the southern bank of the HrttApaNASini tank near the BrundAvanam of AttippaTTu Azhagiyasingar. At that time when the tirumanjana tIrtam for Sri Veeraraghavan was being taken, the holy insignia (tiruccinnam) was sounded from the northern bank of the tank. This made Sri SvAmi immensely happy. The group of people nearby Sri SvAmi mentioned that this appears to be a direct acknowledgement and approval from Sri Raghavan. Sri SvAmi himself stated this incident in a Slokam composed by him --

इत्थं संप्रार्थितस्त्वं श्रितजनसुलभं किंगृहेशप्रभो ! मां

प्रव्रज्यामन्त्रघोषं नियमयितुमनाः स्वीयचिह्नारवेण।

अभ्याशस्यैः श्रुतेन प्रकृतमनुवचोऽर्थानुसन्धानविघ्नात्

भीत्या त्वच्छ्रावितेन प्रमुदितहृदयं प्रेरयन्नन्वगृह्णा ॥

ittham samprArthitastvam Sritajanasulabham
 kimgrheSaprabho! mAm
 pravrajyAmantraghosham niyamayitumanAH
 svIyacihnAraveNa |
 abhyASasyaiH Srutena prakrtamanuvacorthAnu-
 sandhAnavighnAt
 bhItYA tvat SrArAvitena pramuditahrdayam
 prerayannanvgrhNA ||

Then, SriImadvedamargetyAti Denkanikottai SvAmi presented to Sri SvAmi the tirunAmam of "SriVlIraraghava SaThakopan".

Since the very same day was the start of cAturmAsya sankalpa day, SriVlIraraghava SaThakopan performed the mrut sangramaNam followed by tirumuDi viLakkam and commenced his first cAturmAsya sankalpam. Sri SvAmi stayed at the ASramam on the southwest corner of the HrIttApanAsini tank. Performing MangaLASAsanam of the Lord, tiruevvul KiDantAn daily, he was conducting Sri bhAshya grantha catushya kAlakshepam to his SishyAs.

SrutigitA Commentary

The District Munsiff of Tiruvallur was well learnt in Sanskrit. He conveyed through many people his desire to have darSan of Sri SvAmi and to offer his prayers. SvAmi saying as to why should they all come here, sent them away. Later, the Munisiff told his desire to taTTai Sri Rangachariyar SvAmi of his wish. Sri Rangachariyar Svami went to Sri SvAmi telling, "Though he is in the post of Munsiff, he is a vidvAn and a Sanskrit scholar. So there is no need to prevent him from having the darSan and to offer his prayer". Accordingly, the Munsiff came one day afternoon and did his praNAMams. Sri SvAmi asked him to sit. He, an advaitin quoted a Slokam, SrutigitA praSna (question) in SriImad BhAgavatam --

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः।

कथं चरन्ति श्रुतयः साक्षात्सदसतः परे ॥

brahman brahmaNyanirdeSye nirguNe guNavrttayaH |
katham caranti SrutayaH sAkshAt sadasataH pare ||

and the samAdAna (response) Slokam --

बुद्धीन्द्रियमनःप्राणान् जानानामसृजत् प्रभुः।

आत्मार्थं च भवार्थं च आत्मने कल्पनाय च॥

buddhIndriyamanaHprANAn jAnAnAmasrjat prabhuH |

AtmArtham ca bhavArtham ca Atmane kalpanAya ca ||

and sought the meaning for them.

Sri SvAmi explained to him, the meaning of the two Slokam. It appeared that the Munsiff did not grasp and understand the meaning. The next day itself, Sri SvAmi composed a grantham, "SrutigItA vyAkyAnam" and sent it to the Munsiff. On reading this the Munsiff was very happy.

Composing of argalapancakam

The ever merciful EmpurumAn, Sri Veeraraghavan to His devotees wished to let the world know the bhakti, patience and glory of Sri SvAmi, enacted an incident to test him. On seeing, Sri SvAmi coming to the sannidhi of the Lord to do MangaLASAsanam, few jealous people dropped the barrier (uzhal taDi) which is normally used to stop ordinary folks to enter in to the sannidhi. Sri SvAmi thinking that this may be the wish of Sri Veeraraghavan, did not exhibit any sign of disappointment. He composed and presented the grantham "argaLapancakam" then and there. The sAtvIka devotees were moved by this response and the virtue of the SvAmi. The jealous people were rejoicing over their vengeful act because it was their intention to make Sri SvAmi to suffer.

स्वामिन्नेवं पुरानर्गलविसरदयासारपूरैरपारैः

बाह्यान्तस्थैः कपाटैः पिहितपरिसरे सन्निधावन्तिकं द्राक्।

प्रापय्येमं जनं द्राक् निजवचनसुधास्वादधन्यं विधातुः

किं ते पादाब्जसेवां विघटयितुमयं दण्ड एषोऽर्गलात्मा ॥

svAminnevam purAnargala-visaradayAsAra-
 pUrairapAraiH
 bAhyAntasthaiH kapATaiH pihitaparisare
 sanidhAvantikam drAk |
 prApayyemam janam drAk nijavacanasudhA-
 svAdadhanyam vidhAtuH
 kim te pAdAbjasevAm vighaTayitumayam daNDa
 eshorgalAtmA||

Meaning: SvAmi KinghehanAthA! Earlier, due to Your dayA and compassion, You used to have Your inner and outer doors open to let aDiyEn in without delay. aDiyEn used to recite Slokams in praise of You and the nectar drops of the stotrams made aDiyEn pious whereas this barrier is denying aDiyEn now the darSan of Your Holy Feet.

Neduntheru Sri Narasimha Iyengar, an obedient follower of Sri SvAmi from his pUrvASrama days itself appealed to him to initiate SaraNagati and to perform uktinishThA (repeating the prapatti vAkhyams recited by the AcAryan during prapatti) to him. Sri SvAmi told Sri Narasimha Iyengar, "In that case you have to stay here in the maTham for a few days, undergo CillaRai Rahasya kAlakshepam and learn to recite the prapatti vAkyam. Then only, uktinishTha can be initiated to you. Otherwise, can perform AcAryanishTha for you". (AcAryan performs prapatti on behalf of his disciple). To avoid further delay, Sri Narasimha Iyengar appealed to Sri SvAmi to perform AcAryanishThA. On that day, the pavitrotsavam festival was taking place in Sri Raghavan sannidhi. Sri Raghavan was holding court in the mirror room. SaraNAGati for Sri Narasimha Iyengar was performed there itself.

Another unfortunate incident

Another unfortunate incident happened to Sri SvAmi. Encouraged by the jealous people, one deceitful person entering into the ASramam stole the SaalagrAma mUrthi of SvAmi and fruits etc., kept for offering (nivedanam) to the mUrthi. Sri SvAmi learnt about this the following morning.

वरं हुतवहज्वालापञ्जरान्तर्व्यवस्थितिः ।

न शौरिचिन्ताविमुखजनसंवासवैशसम् ॥

varam hutavahajvAlApanjarAntarvyavasthitiH |

na SauricintAvimukhajanasantvAsavaiSam||

--- Thus it would be better to stay away from the place where such people live and have no bhakti to BhagavAn (if one has devotion towards the Lord, it is to be inferred that they will be having devotion to the BhAgavatAs too). As the cAturmAsya vratam was yet to be completed, he could not leave from Tiruvallur. He was waiting for the cAturmAsyam to conclude and for utthAna sancAra time. Some of the devout persons who came to know of this instance presented some SaalagrAmams to Srl SvAmi for performing tiruvArAdhanam. They were very disturbed and said, "In the kingdom of Ravana lived pious people like Vibheeshanan. Likewise in the holy abode of Srl Raghavan some cruel people also live". They were very sad.

Once the cAturmAsyam concluded, Srl SvAmi wanted to go to Perumal Koyil (Kanchipuram). He reached a nearby agrahAram. Later, Srl SvAmi reached Kanchipuram via Neeralur in the month of Kartikai when the Hasta nakshatram was in ascendance. He proceeded to the temple and performed MangaLASAsanam of Devadirajan and recited the Slokam:

योऽसौ मेधाश्रुताद्यैर्दुरधिगमतयाऽगायि शास्त्रैकयोनिः

यं चासूत्रि त्रयीयं परनिरसनतो नेति नेत्याह चैनम् ।

वेधोलब्धाश्वमेधो करिगिरिशिखरे वीक्ष्य हृष्टो यदक्षे

संजातं देवराजं वरदमिमहं तत्र हस्ते समीक्षे ॥

yo'sau medhASrutAdyairduradhigamatayA'gAyi

SAstraikayoniH

yam cAsUtri trayIyam paranirasanato neti netyAha

cainam |

vedholabdhASvamedho karigiriSikhare vIkshya

hrshTo yadakshe

samjAtam devarAjam varadamimaham tatra haste

samIkshe ||

Then, he went to the ASramam built for his stay, in the street behind Anaikatti Street. During his stay there for a few days, several SvAmis had their kAlakshepam on RahasyatrayasAram, Srl BhAshyam and other granthams. Lot of bhAgavtAs got their SaraNAgati performed at the holy eet of Srl SvAmi. During the month of Margazhi, Srl SvAmi composed "SArIraKa suprabhAtam" based on the vAkyams of the Slokams in "SArIraKa adhikaraNam". SvAmi was reciting "SArIraKa suprabhAtam" before tirupaLLiyezhucchi. This composition, on Devaperumal captured the essence of the meanings of the Srl BhAshyam. VidvAn Srl u. vE. ChinnA Raa. mu. Srinivasa Paatracharya SvAmi has written a commentary in Tamil for easy understanding. After this SvAmi ascended to tirunAdu, Srl. u. vE. Villivalam VedAntavAvadhuka Naryayanacharyar SvAmi completed the remaining portion. "SArIraKa suprabhAtam" with its commentaries has been published in Nrusimhapriya as a series.

Note: The English translation of "SArIraKa suprabhAtam" can be accessed at www.sadagopan.org, Ahobilavalli series e book # 108.

Since GodAstuti has only twenty nine pAsurams and as such not able to recite on all the thirty days during Margazhi like the thirty pAsurams of tiruppAvai, Srl SvAmi composed a Slokam

भक्तिप्रकर्षपरिणाममयाङ्गि गोदे

युक्ताहि कृष्णविभवानुभवाय गाथाः।

त्रिंशत् कृतार्थयितुमाप्तजनं त्वयोक्ताः

गोपीष्विव त्वयि ततस्त तथा व्यमुह्यत् ॥

bhaktiprakarsha pariNAmamayAngi gode
yuktAhi krshNavibhavAnubhavAya gAthAH |
trimSat krtArthayitum Aptajanam tvayoktAH
gopIshviva tvayi tataH tathA vyumuhyat ||

-- as the 28th Slokam and then was reciting the "Satamakha maNi nIIA" and "iti vikasita bhakteH" (28th and 29th Slokams of GodAstuti) Slokams after the above Slokam.

Then on another occasion, he composed a grantham named "vedAnta kaustubha sAram" comprising of three hundred Slokams in sragdharA meter. The learned pandits of those times were full of praise for this work which was packed with esoteric meanings and immaculate style in the choice of words used.

SrI SvAmi staying in Kanchipuram Perumal Kovil was thus composing granthams, doing kAlakshepam on SrI BhAshyam and other granthams to his SishyAs and performing MangaLASAsanam to PerArulAlan daily.

At that time, SrI ayyA Raghunatha Tatacharya SvAmi of Kanchipuram wished to consecrate the vigraham of SvAmi DeSikan. He got made a silver bell. This was consecrated in the sannidhi of Tiruvengadamudaiyan. Daily ArAdhanam was conducted for the bell for a month at the sannidhi. Later the bell was brought to Kanchipuram Perumal Kovil. With addition of four other metals to the Silver bell, it was casted (as an alloy of five metals/panca ulogam) to sculpt the divya mangala vigraham of SvAmi DeSikan. He was thinking of consecrating the vigraham.

It was the first day of the month of Masi. SrI SvAmi had a dream wherein he heard a voice of someone telling him, "भद्रो मासोऽद्य वेदान्तगुरुदीयात् bhadro mAso'dya vedAntagururudlyAt" (This is Purattasi month. SrI VedAntadeSikan is going to incarnate). On hearing this, SvAmi waking up, was saying, "What a surprise! Today is the Kumbha sangrahmaNa day, whereas we (SvAmi) heard a voice in the dream saying that it is Purattasi month and that SvAmi DeSikan's incarnation will take place! Dream is always true". Thinking of these, he was reciting holy names of the Lord and stotrams. After completing his daily rituals and abhigamana ArAdhanam, SvAmi proceeded for rendering kAlakshepam to the disciples.

At that time, SrI ayyA Raghunatha TAtAchArya SvAmi arrived with the divya mangala vigraham of SvAmi DeSikan. He requested SrI SVAmi to get the vigraham consecrated in the sannidhi of Thiruvallur SrI Raghavan and after performing MangaLASAsanam to return the vigraham to him.

SrI SvAmi narrated the dream he had in the early hours of the day and was wondering that the bhAgavata niyamanam is also like that of AcArya niyamanam. SrI SvAmi taking leave of PeraruLALan, with the help of the SishyAs took the divya mangala vigraham and went to Thiruvallur. Through the arcakAs of SrI Raghavan sannidhi, the consecration was performed per procedures of PaancarAtra Agamam in the month of Masi when the JyeshTha nakshatram was in ascendance. Then MangaLASAsanam was performed to SrI Raghavan and Kanakavalli tAyAr. The arcA vigraham was installed in the sannidhi of AdivaN SaThakopa yatIndra mahAdeSikan. TiruvArAdhanam etc., were performed there. As per the direction of SrI SvAmi, after the honours of garland and SaThAri honours to SvAmi DeSikan, the honours were offered to AdivaN SaThakopa yatIndra mahadeSikan during the utsavam procession of SrI Raghavan through the veedhis of Thiruvallur. SrI SvAmi stayed there for a few days.

This divya mangala vigraham of SvAmi DeSikan consecrated by SrI SvAmi is now at the Thiruvallikeni ahobila maTham. Daily ArAdhanam is being done there. Due to the strength (balam) of MangaLASAsanam of SrI Raghavan and the divine touch (karasparSam) of the mahA bhAgavta Pillaipakkam SrI SvAmi, grand utsavams are conducted as well daily ArAdhanams. From that day onwards till now without any break, Purattasi SravaNa utsavam are conducted in a grand manner as a ten day long festival. Daily twice a day, during the procession through the mADa veedhis, reciting of divya Prabandham and Veda pArayaNam by ghoshThI, tadhiyAradhanam with special prasAdams (panca bhakshyams) are conducted. On the day of sARRumural, about two hundred SvAmis recite divya Prabandham and Veda pArayaNam. The sound of Prabandham and Vedam reverberates in all directions making everybody happier and good experience. SrI maTham administrators honour all the participating SvAmis with special sambhAvanA. The glory of this utsavam is increasing year after year. Can there be any other reason to this than the noble and holy blessings of SrI SvAmi?

Staying in Thiruvallur for a few days, SvAmi was worshipping SrI Raghavan's Chittirai utsavam. After the conclusion of the utsavam, SrI SvAmi proceeded to perform MangaLASAsanam of Bhaktavatsalan at Thiruninravur, Tirukkacchinambikal at Poovirundavalli, Tirumazhicai PirAn at Tirumazhicai, BhAshyakArar at Sriperumbudur et al. He then arrived at Kanchipuram Perumal Kovil. That year's cAturmAsya sankalpam was performed at Kanchipuram.

After the conclusion of cAturmAsyam, he returned to Thiruvallur. Sri SvAmi making a sankaplam to go to Tirumala proceeded via Nagalapuram to reach Thirucchanoor and Lower Tiruppati. After performing MangaLASAsanam to Alarmelmangai tAyAr and Sri Govindaraja Perumal, he arrived at Tirumalai. After his MangaLASAsanam to Thiruvengadamudaiyan, he returned to Thirucchanoor. Establishing an ASramam near the Perumal sannidhi on the banks of SvarNamukhi, Sri SvAmi stayed there for a few days. He used to go to Tirumalai often to perform MangaLASAsanam of Thiruvengadamudaiyan but never stayed there. He stayed at Thirucchanoor till the month of Margazhi. On the Margazhi Sukla ekAdaSI day, after MangaLASAsanam of Thiruvengadamudaiyan, taking leave of the Lord, he returned to Thiruvallur for the Bhogi tirukkalyANA celebrations of Sri Andal.

Administration of SriInrusimha AsthAnam

When Sri Pillaipakkam SvAmi was in Thiruvallur to participate in the Bhogi tirukkalyANA utsavam of Sri Andal, 36th paTTam, Sri Srinivasa mahadeSikan suddenly ascended to paramapadam. He had not designated anyone to succeed him the AsthAna piTham. Therefore, in the year Vilambi, thai month, 10th day, Sukla ekAdaSI, Sunday when RohiNi nakshatram was in ascendance, Sri sannidhi vidvAns and some AstikAs, got together at Perumpakkam agrahAram. They discussed as to whom should be designated as the successor for the administration of the AsthAnam. They all decided unanimously stating, "Pillaipakkam SvAmi belonging to Sri Sannidhi has taken to ascetic order. We will appeal to him to take over the administration of the AsthAnam and to perform the tiruvArAdhanam of Sri LakshmiInrusimhan". Sri LakshmiInrusimhan blessed them all to arrive at such a unanimous decision.

Thirukkudantai Sri Chakravarthyacharya SvAmi (who later became the 38th Azhagiyasingar), Sri taTTai RangacharyAr SvAmi (a reputed scholar, publisher of VedAntadIpikA journal, Sub Judge and father of Sri T.T. Krishnamachari), ParuttippaTTu Vangeepuram Sri Thiruvengkatachariyar SvAmi (father of 43rd paTTam Devanarvilagam Azhagiyasingar) and others came to Thiruvallur. Further, hundreds of other vaidika AstikAs also joined the three of the above SvAmis and through these SvAmis appealed to Sri SvAmi, the wishes of Sri LakshmiInrusimhan. Sri SvAmi saying, "dhanyosmi, anugrihitosmi", accepted their request. They then prayed to Sri SvAmi to perform MangaLASAsanam of Sri Raghavan. The temple honours such as chatra, cAmara and other paraphernalia were brought from the

temple. Sri SvAmi asserted that right from the beginning, due the anugraham of SriImad Adi vaN SaThakopa yatIndra mahAdeSikan that he could get all these honours. He further said that he will proceed for the MangaLASAsanam at the behest of SriImad Adi vaN SaThakopa yatIndra mahAdeSikan. Sri SvAmi placing the divya mangala vigraham of SriImad Adi vaN SaThakopa yatIndra mahAdeSikan in a golden palanquin went in a procession around the mADa veedhis of Thiruvallur with all the temple honours to Sri Raghvan sannidhi. After getting done all the honours to SriImad Adi vaN SaThakopa yatIndra mahAdeSikan, SvAmi did his MangaLASAnam to Sri Raghavan.

He proceeded to the sannidhi of SriImad Adi vaN SaThakopa yatIndra MahAdeSikan with the arca of the jIyar. In the sannidhi, he installed back the arca of the jIyar. After accepting the garland, parivaTTam and other honours of the MahAdeSikan, he returned to maTham. Next day itself he proceeded on foot to Perumpakkam village with a few disciples and reached there after five to six days. After naming the village as "dakshiNa ahobilam", SvAmi went to the sannidhi of Sri LakshmiInrusimhan. There, after reciting SARIraka suprabhAtam and other granthams, performing MangaLASAsanam, completed abhigamana ArAdhanam. He accepted the Hamsa mudra and took over the administration of the Asthanam.

MangaLASAsanam of Sri Raghavan

Sri Azhagiyasingar staying in Perumpakkam for two or three days was performing the ArAdhanam of Sri LakshmiInrusimhan. He wanted to worship in thai brahmotsavam of Sri Raghavan. Sri LakshmiInrusimhan was placed in a small palanquin and it was carried by a few SvAmis. He started his travel (anuyAtrA) on foot behind the palanquin with the disciples. The disciples appealed to Sri Azhagiyasingar to sit in the palanquin itself. Sri Azhagiyasingar saying that ever since he took to sanyASramam has been travelling on foot only for several years and he continued on foot. En route, at Madurantakam, he performed MangaLASAsanam of Sri Kodandaraman, Sri Karunakaran, Sri Jankavalli tAyAr, Periya Nambigal and BhAshyakArar. From there, he went to Thiruvallur on thai amAvasyai day. There he performed MangaLASAsanam to Sri Veeraraghavan.

On that day he performed tiruvArAdhanam for Sri LakshmiInrusimhan in the sannidhi of BhAshyakArar. Next day he reached the maTham along with Sri LakshmiInrusimhan and was performing ArAdhanam.

SahasrakalaSAbhishekam

After the conclusion of the thai brahmotsavam of Sri Raghavan and the IrthavAri, Azhagiyasingar organised a SahasrakalaSAbhishekam for Sri Nrusimhan according to pAncaratra samhitA and special tiruvArAdhanam in a grand manner. During mAtrAdAnam time, Azhagiyasingar presented to all the vidvAns and kainkaryaparars, each with about one thousand rupees (which was a huge amount in those days) and also dhoti, shawls etc., to each vidvAn as if they are presented by the wishes of Sri LakshmiNrusimhan Himself. This practice of the presenting such honours at the time of mAtrAdAnam to all the ArAdhakars and VidvAns is continued even today.

dakshiNadeSa yAtrA

The paTTabhisheka SriImukhams of Sri Azhagiyasingar were sent to the disciples all over the world in the month of Masi, 12th day. Sri Azhagiyasingar stayed at Thiruvallur till VikAri year, Chittirai month. Then he started on his sancAram to perform MangaLASAsanam of AzhvAr at Alwar Thirunagari. Sri Azhagiyasingar wished to perform the cAturmAsya sankalpam at Thiruvaheendrapuram divya deSam and with this thought he started on his travel.

From Thiruvallur he arrived at Kanchipuram Perumal Koyil. He wanted to perform MangaLASAsanam of Devadirajan. However there was some misunderstanding between the trusties (dharmakartAs) and the arcakAs. As such the trusties prostrated at the feet of Sri Azhagiyasingar and appealed to him saying, "At this time, it may not be possible to offer the temple honours properly and this may cause disrespect to Sri Azhagiyasingar. It is our duty to extend full honours whereas this may turn out to be right opposite and may result in causing indignity. Hence it will be helpful if you come for MangaLASAsanam at some other time". Sri Azhagiyasingar understanding the sensitivity of their request, left with a heavy heart on not being able to perform MangaLASAsanam. He travelled to Thiruvaheendrapuram via dhUci Maamandur.

Sri Azhagiyasingar observed his cAturmAsyam at Thiruvaheendrapuram. His daily routine was to take bath in the Garuda nadI near the ASramam, complete the morning rituals and to come back to the maTham to perform the abhigamana ArAdhanam. After this, Sri BhAshya kAlakshepam would take place. The Thiruvaheendrapura vidvAns, such as Dharmapuri Sri SadagopachAriyar SvAmi, SadAvadAnam Sri AnanthAchariyar SvAmi,

SrI Devanathachariyar SvAmi, Chetlur SrI Narasimhachariyar SvAmi and others used to attend the kAlakshepam. At that time, renowned scholars such as Thirukkudantai ChakravarthyachAriyar SvAmi, (later to be Thirukkudantai Azhgiyasingar), Srimushnam SvarNam Krishnamachariyar SvAmi and others used to render kAlakshepams.

On the auspicious occasion of tirunakshatra days of AzhvArs and AcAryAs Vedam, Prabandham, grantha catushTyam (SrI BhAshyam, gIta BhAshyam, Bhagavad Vishayam and RahasyatrayasAram) recitation were used to be conducted. SrI Azhagiyingar used to offer sambhAvanA liberally to the participating scholars.

He used to go to the tirumAligai of SvAmi DeSikan for the mAdhyAnika snAnam (afternoon bath). While taking the water from the well constructed by SvAmi DeSikan himself, Azhagiyingar used to recite the Slokam -

वेदान्तगुरुणा क्लृप्ते कूपेऽस्मिन् विरजोपमे।

स्नातो वेदान्तनिष्णातो भवत्येव न संशयः ॥

vedAntaguruNA klupte kUpe asmin virajopame |

snAto vedAntanishNAto bhavatyeva na samSayaH ||

"This well constructed by SvAmi VedAntadeSikan, the water in this well is as sacred as the VirajA nadI. One who takes bath in this water will gain mastery in VedAntam and there is no doubt about it".

After performing the mAdhyahnika, SrI Azhagiyingar will return to the SrI sannidhi to perform mangala hAratti and after partaking the tIrtha prasAdam will retire to his ASramam. Making a sankalpam for bhikshA and accepting bhikshA, the rituals will be concluded. This was a daily routine.

In the afternoon, SrImad RahasyatrayasAra kAlakshepam used to take place. In the evening, SrI Azhagiyingar after taking bath in Garuda nadI, completing the rituals, used to offer his MangaLASAsanam to SrI Devanathan and SvAmi DeSikan. While returning to the maTham, he used to be reciting YatirAja saptati. We heard elders saying that those were fortunate to have a darSan of the group full of scholars, paramaikAntis and AstikAs were blessed indeed.

Thus, while Sri Azhagiyasingar was camping at Thiruvaheendrapuram considered superior to staying at Sri VaikuNTham, the residents of this divya deSam with so much enthusiasm were competing with each other in the recitation of ubhaya vedAntam, saying, "I am first, I am first" (with one group reciting divya prabandhams and the other in Vedam). There were some disagreement and disturbances among them as to who is better (in prabandha or Veda recitation). This situation was like the muktars (liberated souls) in Sri VaikuNTham where, one will say that in the kalyANa guNam (auspicious attributes) of BhagAvan, His affection (vAtsalyam) is matchless, the other will say His audAryam/generosity is superior, another praising his kAruNyam (compassion/dayA). This discussion and counter discussion (vAda prativAdam) will keep going on and on for a long time. Sri Azhagayasingar wishing to bring an understanding between the two groups called the important persons belonging to the two groups and counselled them and resolved the problems. So happy with the auspicious attributes of Sri Azhagiyasingar, they overcame their differences and with respect obeyed his direction and were friendly. Noting the response of them, Sri Azhagiyasingar praised the glory of this divya deSam, thus --

अहो भाग्यमहो भाग्यमहीन्द्रपुरवासिनोः ।

दंपत्योर्देशिकाख्यं यदपत्यमिति कथ्यते ॥

aho bhAgyamaho bhAgyam ahIndrapuravAsinoH |

dampatyordeSikAravyam yadapatyamiti kathyate ||

After a few days, Sri Azhagiyasingar wished to take the divya mangala vigraham of Sri Devanathan and SvAmi DeSikan to the maTham to perform ArAdhanam there. The residents of the town consented to this. Then one day, the divya mangala vigraham of Sri Devanathan and SvAmi DeSikan were brought to Sri mATHam. Sri Azhagiyasingar performed ArAdhanam and gave away special sambhAvanA. Special taLikai (food) was prepared and offered to Perumal and SvAmi DeSikan. The temple workers and the Veda Prabandha group of SvAmis were given liberal sambhAvanA. Sri Azhagiyasingar was very happy. At the conclusion of the cAturmAsya sankalpam, Sri Azhagiyasingar proceeded with Sri LakshmiInrusimhan to an agrahAram, NattappaTTu. When Sri Azhagiyasingar returned back to Thiruvaheendrapuram, he was accorded grand reception by all

SvAmis. It was more grandeur than the Sri sannidhi devasthAnam of Thiruvallur.

During the Purattasi avatAra utsavam of SvAmi DeSikan, every time Sri Azhagiyasingar was used to be received at the temple and used to have viSesha darSan. After this only, the procession of SvAmi DeSikan through the streets will take place. Sri Azhagiyasingar was very happy to have the darSan of SvAmi DeSikan in the vAhanams and by worshiping SvAmi DeSikan in the mirror room. He composed a grantham, "Sri VedAnta deSikotsavamAlikA" to narrate his anubhavam and the enjoyment he had of SvAmi DeSikan on various vAhanams with beautiful alamkArams during the ten day festival and for the anubhavam by future generation. This work was printed in ganthAksharam.

Note: Translation of "Sri VedAnta deSikotsavamAlikA" can be accessed at www.sadagopan.org, Sri HayagrIvan series, e book # 12.

Renovation of the tirumAlikai of Sri DeDikan

After the conclusion of the utsavam of Sri DeSikan, Sri Azhagiyasingar wanted to renovate the tirumAlikai of Sri DeSikan. The residents prayed to Sri Azhagiyasingar to formally inaugurate the commencement of renovation work in the month of aippasi. A silver trowel (a tool used by mason for leveling the cement or mud floor) was made and it was presented to Sri Azhagiyasingar. The residents prayed to him to use the trowel and formally inaugurate the renovation work on an auspicious date and time. Sri Azhagiyasingar directed them to give the trowel to Thirukkudantai Sri Chakravathiyachariyar SvAmi (Thirukkudantai Azhagiyasingar's pUrvASrama name). Accordingly as directed by Sri Azhagiyasingar, that SvAmi formally inaugurated the work. With sufficient funds arranged for the renovation work from Sri maTham, Sri Chakravarthiyachariyar SvAmi, ParuttippaTTu Sri Thiruvengadachariyar SvAmi and other disciples, the renovation work was completed quickly. The building was constructed with a spacious hall (maNTapam). During the festivals, Sri Devanathan and SvAmi DeSikan hold the court in this hall and special prayers are conducted here.

Travel to Sri Nrusimhapuram

Sri Azhagiyasingar stayed in Thiruvaheendrapuram till the end of aippasi. He wanted to celebrate the tirunakshatram of AttippaTTu

Azhagiyasingar at Sri Nrusimhapuram in the month of Kartikai. With that in thought, he directed his SishyAs and others to commence the travel on an auspicious day at day break (aruNodayam). Everyone was ready for the travel. As Sri Devanathan and SvAmi DeSikan were not willing to be separated from Sri Azhagiyasingar, thick clouds were formed in all the four directions and heavy rain started and continued without any let. The travel plans were stopped. After a week, when the sancAram was started, Sri Azhagiyasingar when coming out of the Sri maTham banged his head on the door frame. The local SvAmis and the kaimkaryaparars suggested to postpone the travel to some other day. In spite of the request, Sri Azhagiyasingar started his sancAram. He arrived at Sri Narasimhapurm on the date of commencement of the AttippaTTu Azhagiyasingar tirunakshatra celebrations at about ten o'clock (10:00) in the morning. He was very tired as he travelled by foot.

The blessing received at the Nrusimhapuram BrundAvanam

There, after his his bath in the tank nearby, and completing his rituals, offered prayers at the BrundAvanams on the bank of the tank. He then reached Sri maTham. At that time one SvAmi came to Sri Azhagiyasingar and informed him that there is space for one more BrundAvanam to be built in the middle among the BrundAvanams. He showed SvAmi the location. Sri Azhagiyasingar on listening to this, thought about the greatness of Periya Srinivasa MahadeSikan, known as SAbhAnugraha SvAmi. Sri Azhagiyasingar closing his eyes for a few minutes, reflected on the glory of the three great Azhagiyasingars whose BrundAvanam were located there. He wondered as to whether he will be fortunate enough to have his BrundAvanam also located here. At that time three Garudans (eagles) circling in the sky right over the head of Sri Azhagiyasingar were making noise. This was noticed by some SvAmis. They told about this to Sri Azhagiyasingar. He opened his eyes and noticed the eagles. He was surprised and was saying, "I am the only one who has returned back to earth now from VaikuNTham where there is no rebirth (punarAvrttii)". Thus indicating that while at the time of meditating here, it seemed that he was in VaikuNTham along with these three Azhagiyasingars and when they called again he returned back to VaikuNTham. He reached Sri maTham to commence the inauguration of the tirunakshatra celebrations of AttippaTTu Azhagiyasingar on that day and completed abhigamana ArAdhanam to the accompaniment of ubhaya vedAnta pArAyaNam. In the afternoon around three after mAdhyAhnika and Mangala hAratti, directed the kaimkaryaparars to start the tadhliArAdhanam. He then retired to his ASramam. Around five

o'clock in the evening, after bhikshA, that day's proceedings were concluded. This was the daily routine. On the day, when the Uttirada nakshatram was in ascendance the tirunakshatra mahotsavam was celebrated in a grand manner. All those who attended were given special sambhAvanA.

SrI Azhagiyasingar was tired and had a setback to his health due to the fast travel on foot to reach in time Nrusimhapuram in Pullambhutamkudi to commence the AttipaTTu Azhagiyasingar's tirunakshatra celebration in a grand manner lasting for ten days and to offer SrI SaThAri, SrI pAda tIrtham and mantrAkshada to a large assembly of SishyAs. He could not get the deha Suddhi done because of some sort of stomach ailment. Even after taking castor oil, there was no improvement. Day by day, his health was deteriorating.

At that time, Thirukkudantai SrI Chakravarthiyachariyar SvAmi prayed to SrI Azhagiyasingar to perform SaraNAgati to him. In response, SrI Azhagiyasingar curtly told him, "You go to Setu (Thirupullani) on foot, take a bath in the sea, come back and then will perform SaraNAgati". Accordingly as per the direction of the AcAryan, making a sankalpam and after making dAnams, he started his travel for Setu snAnam.

The health of SrI Azhagiyasingar was deteriorating fast. This news spread across the region. On learning about this development, several important SishyAs such as SrI Mushnam SvAmi came to SrI sannidhi. They prayed to SrI Azhagiyasingar to perform ubhaya anushThAnam (SaraNAgati) to them. Accordingly SrI Azhagiyasingar acceding to their prayers performed SaraNAgati through uktinishTha route. They conveyed these details to Thirukkudantai SvAmi by telegram. That SvAmi thought about it for a while and decided that he does not want to lose his sambandham (connection) of SrI Azhagiyasingar and that Prapatti is much more important than Setu snAnam. So, he hurried back by train. He expressed his sadness at the sannidhi of SrI Azhagiyasingar and prayed to him to perform ubhaya anushThAnam to him then and there. Accordingly, SaraNAgati through uktinishThA was performed and thus the wish of that SvAmi was fulfilled. The next day, Thirukkudantai SvAmi prayed to SrI Azhagiyasingar to initiate preshamantiram. Accordingly, preshamantiram was initiated to that SvAmi and a few other SvAmis also.

The AstikAs residing in the region were thinking that SrI Azhagiyasingar will be visiting their villages and towns soon and that they should offer their prayers to Malolan and SrI Azhagiyasingar. On learning about the deteriorating health of SrI Azhagiyasingar, they in

several groups arrived at Nrusimhapuram. They all prayed to Sri Azhagiyasingar to perform SaraNAgati to them. Sri Azhagiyasingar as per pramANam --

yadrucchayopasanAnAm deSAndaranivAsinAm |
ishTopadeSaH kartavyo nArAyaNratAtmanAm ||

--performed ubhAya anushThAnam to all those who prayed to him.

Leaving for nityavibhUti

Thus, SriImad Azhagiyasingar was performing SaraNAgati to disciples for the upliftment of them untill he had his memory faculty and strength. Even while he was bedridden, he was reciting the Prapatti vAkyams and pAdukAsahasra Slokams for three days. As his memory was failing day by day, no one could approach him to take his guidance on further things to do. In such a gloomy situation, they were all worried and sad. Sri Azhagiyasingar without assigning his successor ascended to Paramapadam (nityavibhUti) in the year VikAri, Marghazi month 2nd, Purnami tithi, Saturday, Asvini nakshatram, 16th December 1899.

In that year, Nrusimhapuram and adjacent villages were affected with severe drought due to failure of monsoon. All crops withered. Also that day happened to be the day of Lunar eclipse. All the elderly people were dull and weak due to fasting. The situation was so gloomy that it resembled the day when Sri Chakravarti Tirumakan left his kingdom to go to daNDakAraNyam forest -

"api vrkshAH parimIAnAH sapushpAnkuragorakAH (pushpitAgrANi)
..."

On that day, Sri Azhagiyasingar was just one month short of fifty five years of age. After taking up sanyAsa ASramam, he had performed two cAturmAsyams and one after ascending to AsthAnam.

On learning about Sri Azhagiyasingar attaining paramapadam, the scholars and others felt very sad. At that time, reputed scholars such as Navalpakkam SvAmi of Valayapettai agrahAram and Thiruvissainallur Brahmasri MahAmahopadhyAya RamasubbA Saastrigal were praising eloquently the knowledge, his vairAgyam, and discipline.

Asnding to ASramam - Hemalamba year, AdI month, Purnami tithi

ASrama nirvaka kAlam - 11 months (from Vilambi year thai month,

31 January 1899)

taniyan

अस्त्यत्रैको विशेषो बुत इति शठजिल्लक्ष्मणाभ्यां मुनिभ्यां

एकीभूयोदिताभ्यमिव निरुपधिकं प्रेक्षितं (सादरं) सद्गुरुभ्याम्।

वेदान्तद्वन्द्वमन्त्रत्रयविवृतिमुखे शिक्षितं क्षान्तिमुख्यैः

आढ्यं श्रीवीररघ्वीट्-शठमथनगुरुं सम्यमीन्द्रं नमामि (भजामि) ॥

astyatraiko viSesho buta iti SaThajit lakshmaNAbhyAm

munibyAm

ekIbhUyoditAbhyamiva nirupadhikam prekshitam

(sAdaram) satgurubhyAm |

vedAnta dvantva mantratraya vivrtimukhe Sikshitam

kshAntimukyaiH

ADhyam SrivIraraghvIT SaThamathanagurum

samyamIdram namAmi (bhajAmi) ||

Note: The words in parenthesis are pATha bhedam

carama Slokam of this Sri Azhagiyasingar --

अब्ते नाम्ना विकारिण्यधिवसति धनूराशिमहामधीशे

राकायां भानुसूनोरहनि हिमकराध्यक्षनक्षत्रयुक्ते।

तत्तादृगदान्तिशान्त्याद्यखिलगुणनिधिज्ञानविज्ञानसिन्धुः

प्रागात् श्रीवीररघ्वीट्-शठरिपुयदिराट् श्रीनृसिंहाङ्घ्रियुग्मम् ॥

विकार्यब्ते चापमासि राकायां मन्दवासरे।

वीररघ्वीशशठजिद्योगिन्द्रोऽगात् परं पदम् ॥

abte nAmnA vikAriNyadhivasati dhanurASimahnAma-
 dhISe
 rAkAyAm bhAnusUnorahani himakarAdhyaksha-
 nakshatrayukte |
 tattAdrgdAntiSAntyAdyakhilaguNanidhij~nAna-
 vij~nAnasindhuH
 prAgAt SrIvIraraghvIT-SaTharipuyadirAT
 SrInrsimhAnghriyugmam ||
 vikAryabte cApamAsi rAkAyAm mandavAsare |
 vIraraghvISaSasaThajit yogindro agAt param padam ||

The granthams composed by Sri Azhagiyasingar

1. AdeSamaNi with commentaries
2. AdeSakaustubham
3. AcAryasaptatiH
4. sthemadarpaNam
5. pAdatarangiNI
6. YatirajabhogaH
7. tatkratunyAyasAraH
8. yaNprakASaH
9. tatkratunyAyacuLakam
10. nyAyasiddhAnjanagranthagandhaH
11. dAsadAsIsamarthanam
12. makArarakshA
13. sthUNAlinganirNayaH
14. AshADhypAkarmAbhyanuj~nA
15. tArArthasAraH
16. tArArthasAraprabhA
17. AdivaN SaThakopa yatIndravaibhava candriKA

18. tristavi
19. VedAntadesika vaibhava candrika
20. SrutiglTA vyAkhyAnam
21. argaLapancakam
22. SArlraka suprabhAtam
23. VedAntakaustubhasAraH
24. pATTbhisheka Srlmukham
25. VedAntadeSika utsavamAlika
26. ghoshThInAtha stavaH

There may be some more granthams. Whatever known are mentioned here.

* * * *

38. Sri SrinivAsa SaThakopa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar took place at Thirukkudantai in the year SiddhArti, thai month, dvAdaSI tithi, Friday when ArudrA nakshatram was in ascendance (January 1860). His pUvASrama name was Thirukkudantai ILanagar Gadadharapuram SrlvatsAngam VidvAn Srl u. vE. Chakravarthi Venkatacharya SvAmi. He was an expert in tarka SAstram. He had his VedAnta kAlakshepam with Pillaipakkam Azhagiyasingar and received his blessings. He was very wealthy too. Some of his ancestors who were great scholars have administered the Srl sannidhi AsthAnam. Thus he had the distinction of being a descendant of a noble clan, scholarly person and blessed with abundant wealth.

37th paTTam Pillaipakkam Azhagiyasingar attained Paramapadam suddenly without appointing any successor. There was no one to administer the AsthAnam for five and half years. For a period of five and half years from the year VikAri, Margazhi month to ViSvAvasu year, Adi month, there was no one to adorn the AsthAnam but the tiruvArAdhanam and others were going on properly. Some one was appointed to handle the day to day affairs related to the mundane aspects.

During this period, several of the qualified and capable vidvAns wished to ascend the simhAsanam of Srl maTham. Thirukkudantai SvAmi, Srl Mushnam SvAmi, KudavAsal SvAmi, Thirukkallam Agent SvAmi and others were competing to head the AsthAnam. So an election was conducted. Srl sannidhi SishyAs cast their votes. Thirukkudantai SvAmi secured the mandate. He took to ascetic order and ascended the simhAsanam of the Srl sannidhi AsthAnam in the year ViSvAvasu, Adi month, Purnami tithi, Monday (17th July 1905) when the UttirAda nakshatram was in ascendance. The ASrama sveekAram took place at Srl Nrusimhapuram. This grand function was attended by Srl Sannidhi disciples from all over the country. SvAmi camping at Srl Nrusimhapuram was performing panca samskAram and grantha catusTyam to the disciples. He travelled to Pullambudamkudi, AdanUr, Thirukkudantai, Thiruvinnagar, Therezhundur, ThiruvindaLur, ThirukkUdalUr, ThirukkandiyUr, Thanjai mAmanikkoyil, appakudattAn sannidhi, Thiru anbil, Vaduvur, Thiruppuliyur, Thirukkannapuram et al and performed mangaLASAsanam of the EmperumAns. Later, he stayed permanently at Srl Nrusimhapuram. He used to perform often MangaLASAsanam of the EmperumAn at Pullambudamkudi and AdanUr temples which were under the administration of the Srl Ahobila maTham.

As time went by, Sri Azhagiyasingar's heath condition deteriorated. After appointing Srl u. vE. Rangacharya SvAmi, an acclaimed scholar in VyakaraNam who lived in the north bank of HaridrAnadi at Mannargudi to administer the AsthAnam, this Azhagiyasingar ascended to Paramapadam in the year Saumya, Chittirai month, KrshnAshTami tithi, Wednesday (12 May 1909). His BrundAvanam is in Srl Nrusimhapuram.

His AsthAna nirvAka kAlam - 3 years, 10 months.

There are two works on this Azhagiyasingar, one named "SrlnivAsa SaThakopa yatIndra mahAdeSikan gadyam", composed by Karukkuricchi Vangeepura VidvAn Srl kAryam VenkatarAmAchariyar SvAmi and the other one "VaibhavaprakASika", by Pudukkottal dAnAdhikAri, matatraya nirUpakar VidvAn KALi Vangeepuram Srl Rangachariyar The divya mangala vigraham of this Azhagiyasingar was consecrated by 40th paTTam Azhagiyasingar.

tanian

श्रीमच्छशठारिशठजिद्यतिधुर्यवीर-

रघ्वीट्-शठारियतिशेखरदेशिकेन्द्रैः।

संप्रेक्षितं करुणया परिपूर्णबोधं

श्रीश्रीनिवासशठकोपमुनिं भजामः ॥

SrImat SaThAri SaThajidyatidhuryavIra-
raghvIT-SaThAriyatiSekharadeSikendraIH |
samprekshitam karuNayA paripUrNabodham
Sri SrInivAsa-SaThakopamunim bhajAmaH ||

* * * *

39. Sri ParAnkuSa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar took place at Rajamannarkoyil (Mannargudi) in the VaikAsi month, when BharaNI nakshatram was in ascendance. He belonged to the vamSam of Uruppattur Chakravarthi. He ascended the simhAsanam of the AsthAnam in the year Saumya, VaikAsi month 8th, Sukla dvitIyai tithi, Friday (21st May 1909) when Mrugaseersha nakshatram was in ascendance. In his pUrvASramam, he was popularly known as VyAkaraNam RangAcharya SvAmi. As per the direction of the Thirukkudantai Azhagiyasingar (38th paTTam), he took to ascetic order at Sri Nrusimhapuram. After ascending the simhAsanam of the Sri sannidhi, this Azhagiyasingar performed MangaLASAsanam of the EmperumAn at PuLLambudamkudi and Adanur. Taking leave of the EmperumAns of these divya deSams, he went to Mannargudi. Staying there permanently, he was performing MangaLASAsanam to Rajagopalan. He renovated the maTham at Mannargudi. This Azhagiyasingar got made to a Silver MaNTapam for Sri LakshmiNrusimhan. The walls of the northern prakAram of Thiruvallur Veeraraghavan sannidhi was constructed during the time of this Azhagiyasingar. He was performing panca samskAram, bharanyAsam and grantha kAlakshepams to his SishyAs.

A few years later, the health of Azhagiyasingar deteriorated. Sri Azhagiyasingar directed Sri u. vE. VidvAn Venkata Krishnamachariyar

SvAmi popularly known as Karukkuricchi ayyamAchariyar to take to ascetic order. This SvAmi possessed all the qualities required to head the Srl sannidhi AsthAnam with impeccable knowledge on the sampradAyam, expertise in rendering Ubhaya vedAnta discourses. He was given the tirunAmam of Srlranganatha SaThakopa yatIndra mahAdeSikan and was given the Hamsa mudrA of Srl sannidhi. SvAmi took to ascetic order in the year PramAthi, Chittirai month, Sukla paksha ashTami tithi, 8th day, Monday when the Pushya nakshatram was in ascendance. The two Azhagiyasingars together were performing ArAdhanam to Srl Lakshminrusimhan for some time. The health condition of the 39th paTTam Azhagiyasingar deteriorated fast. He ascended to Paramapadam in the year Raakshasa, VaikAsi month, Sukla saptami tithi, Thursday (20 May 1915). His BrundAvanam is in Mannargudi.

His AsthAna nirvAka kAlam - 6 years

taniyan

श्रीवीरराघवयतीन्द्रपदाब्जभृङ्गं

श्रीमच्छशठारियतिवर्यकृपात्तबोधम्।

श्रीश्रीनिवासशठजिद्यतिधुर्यवीक्षा-

पात्रं पराङ्कुशयतीन्द्रगुरुं भजामः ॥

SrIvIrarAghavayatIndrapadAdjabhrngam

SrImat SaThAriyativarypkrpAttobodham |

SrISrInivAsa-SaThajidyatidhuryavIkshA-

pAtram parAnkuSayatIndragurUm bhajAmaH ||

* * * * *

40. Srl Ranganatha SaThakopa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar took place at an agrahAram known as Karukkuricchi on the banks of Tambrabarani River in the year Virodhikrut, Margazhi month (December 1851) when the ViSAka nakshatram was in ascendance. He belonged to Vangeepuram vamSam. His pUrvASrama tirunAmam was Srl. u. vE. VidvAn Vangeepuram Venkatakrishnamachaiyar. He took to ascetic order in

the year PramAathi, 8th day of Chittirai month, Pushya nakshartram, Monday (17 April 1913), and ascended to Sri maTham AsthAnam. After Mannargudi Azhagiyasingar (39th paTTam) attained Paramapadam in the year Raakshasa, VaikAsi month (May 1915), this Azhagiyasingar offered MangaLASAsanam of Sri RajagopAlan. He then took leave of the Lord and started his sancAram with Sri LakshmiNrusimhan. He performed MangaLASAsanam of the EmperumAns in the south at Srirangam, Thirumalirumcholai, Azhwar Thirunagari etc., and then to Northern side up to Hyderabad.

In those days people seldom go to Ahobilam because they were afraid of the rough terrain and accessibility. In spite of the problems, this Azhagiyasingar went to Ahobila Kshetram with Sri LakshmiNrusimhan in the year naLa and performed ArAdhanam to all the nava (nine) Nrusimhars. This Azhagiyasingar being blessed with mantra siddhi chased away the Brahma Rakshas, JaDA muni and other ghosts from the Kshetram itself. After this only, devotees started travelling to Ahobilam. This Azhagiyasingar taking up extensive travel blessed the disciples and uplifted them. He was blessed with the Sri Nrusimha sAkshAtkAram (visualization). He used his mantra siddhi to remove the problems of the disciples. He got made many Golden and Silver vessels for Sri sannidhi. He also built several maThams. He increased thus the wealth of the Sri maTham.

He authored the book, "Sri BhAshyArtha maNipravAla dIpikA", a detailed study of Sri BhAshyam in MaNipravAlam style. He also authored the books, "SriSatsampradAyaprakASikA" and "SriIbhAshyadUshaNa parihAram". He established Sri Ranganatha SaThakopapuram agrhAram

Several books were authored by the disciples in praise of this Azhagiyasingar, such as "YatIndraguNadarpaNam", "SriRanganAtha SaThakopa yatIndra mahAdeSikan Satakam", "Vaibhavam", "ParamAcArya navakam" etc. Further, this Azhagiyasingar was presented with the title "SriIakshmiNrusimha divyapAduka sevaka" in recognition of his extraordinary powers and capabilities. The disciples recited this title along with his AsthAna tirunAmam, SriIvaN SaThakopa SriRanganAtha SaThakopa yatIndra mahAdeSikan.

This Azhagiyasingar went to Tiruppati, Thirunarayanapuram etc., and performed MangaLASAsanam of the EmperumAns there and then travelled to the Southern parts. He performed MangaLASAsanam of Madurai KoodalAzhagar. He then arrived at Thuvariman agraharan near Madurai. While in Thuvariman, his health deteriorated. He

directed his disciples to approach Sri. u. vE. VidvAn Gopala Ramabhadracharyar SvAmi of Karukkuricchi and pray to him to accept the Sri sannidhi AsthAnam. He then ascended to Paramapadam in the year dundubhi, thai month, 1st day, Krshnapaksha trayodasi tithi (14 January 1923). His Brundavanam is at Thuvariman agrahAram.

His AsthAna nirvAka kAlam - 9 years, 9 months

tanian

श्रीमच्छठारियतिशेखरलब्धबोदं

श्रीरङ्गनाथयतिधुर्यकृपैकपात्रम्।

श्रीमत्पराङ्कुशयतीन्द्रदयावलम्बं

श्रीरङ्गनाथशठकोपमुनिं भजामः ॥

SrImat SaThAriyatiSekharalabdhabodam

SrIranganAthayatiduryakrpaikapAtram |

SrImatparAnkuSayatIndradayAvalambam

SrIranganAtha SaThakopamunim bhajAmaH ||

* * * *

41. SriIakshmiInrsimha SaThakopa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar took place in the agrahAram of Karukkuricchi on the banks of Thamrabarani River in the year Ananda, Margazhi month (December 1854) when the Poorattadi nakshatram was in ascendance. He belonged to vAdhUa gotram. His pUrvASrama tirunAmam was Sri. u. vE. VidvAn taTTai Gopala RamabhadrchAryar. Taking to ascetic order in the year dundubhi, 4th day of thai month (17 January 1923) he ascended to the AsthAnam. Of all those Azhagiyasingars before him, he was the oldest to head the AsthAnam. Despite his old age, he was performing all the nityakarmAnushThanam with high priority and reverence. He conducted discourses at frequent intervals for the entire duration of his nirvAkam as the head of the AsthAnam. Besides the discourses on grantha catushTyam, he rendered kAlakshepam on SatadUshaNI,

nyayasiddhAnjanam and other granthams amidst the gathering of learned scholars of repute. He did his sancAram in the south from Thuvariman to Setu (Thirupullani) and in the north up to Tiruppati. He stayed permanently at daSAvatAra sannidhi in Srirangam.

The granthams authored by this Azhagiyasingar are:

1. SrIlakshmiInrsimha dhyAnasopAnam
2. Sri VedapAdASItistavam
3. daSAvatAra vedapAdastavam
4. nityaprArthanAkArikAvaLi
5. acAryadinacarya
6. SriImahAsvAmi gadyam (about Sri AttippaTTu Azhagiyasingar).

Even though, this Azhagiyasingar did not take up extensive travel, he purchased lands worth two and half lakhs of Rupees received from the donations received by the Sri maTham. In present day value, this may sound a small amount. This needs to be understood based on the value of money in those days. An amount of nearly one lakh of rupees was spent to construct branch maThams at Tirumala, Thirupullani and Vaduvur.

As a reflection of his devotion to his AcAryas, he consecrated the divya mangala vigrahams of the 33rd and 34th paTTam Azhagiyasingars in the Silver maNTapam. The vigraham of 40th paTTam Azhagiyasingar was placed at the Holy feet of Sri Adi vaN SaThakopa yatIndra mahAdeSikan and his own vigraham at the Holy feet of AttippaTTu Azhagiyasingar. Thus, these were consecrated in this manner.

The divya mangala vigraham of AttippaTTu Azhagiaysingar was consecrated at the sannidhi of AdivaN SaThakopa yatIndra mahAdeSikan in Thiruvallur temple. His own vigraham was placed at the Holy feet of AttippaTTu Azhagiyasingar. He organised the process of the SaThAri honours from Sri Raghavan on the occasion of Pancaparva (occurring on two ekAdSI-s each month, Purnami, first day of each Tamil month and amAvasya) festivals.

The SaThAri in the Silver MaNTapam was also renovated with gems by this Azhagiyasingar.

Due to persistent health issues, this Azhagiyasingar initiated Injimedu mADabhUshi Sri. u. vE. VidvAn Ranganathachariyar into sanyAsa ASramam and gave the tirunAmam as "SriIraNGa SaThakopa yatIndra mahAdeSikan".

Later this Azhagiyasingar's health improved. Both the Azhagiyasingars together were performing ArAdhanam to Sri LakshmiInrusimhan for thirteen years. 41st paTTam Azhagiyasingar attained Paramapadam in the year Vishu, month of aiyyappasi, Sukla pancami tithi (October 1941).

His Brundavanam was built in front of the daSAvatAra sannidhi in Srirangam.

His AsthAna nirvAka kAlam - 18 years, 10 months

tanian

श्रीमच्छशठारिशठकोपयतीन्द्ररङ्गी-

कार्यात्मजातमुनिभिर्गुरुसार्वभौमैः।

संप्रेक्षितं करुणया परिपूर्णबोधं

लक्ष्मीनृसिंहशठकोपमुनिं भजामः ॥

SriImad SaThAriSaThakopayatIndrarangI-

kAryAtmajAtamunibhirusArvabhaumaiH |

samprekshitam karuNaya paripUrNabodham

lakshhmInrsimhaSaThakopamunim bhajAmaH ||

* * * *

42. Sri SriIraNGa SaThakopa yatIndra mahAdeSikan

The avatAram of this Azhagiyasingar took place at Yaj~navedyagrahAram, popularly known as Injimedu agrahAram established by the 6th paTTam Azhagiyasingar. He belonged to BhAradvAja gotram of AttippaTTu Azhagiyasingar. His avatAram was in the year BahudhAnyA, month of thai when the UttirAda nakshartram was in ascendance (21 January 1879). His pUrvASrama tirunAmam was Sri InjimEdu mADabhUshi Sri. u. vE. VidvAn Ranganathachariyar.

He learnt sAManya SAstras at Thirukkudantai, Mysore, Kasi and Tiruppati. He possessed extraordinary competency in putting forth his views though his mastery of tarka SAAstras. He had his kALakshepam under SvarNam Sri Krishnamacharya mahAdeSikan, popularly known as Sri Mushnam SvAmi, the SishyA of Pillaipakkam Azhagiyasingar. Our SvAmi used to recite the mantrAs initiated to him by Sri Mushnam SvAmi. He was doing noble deeds and lived a life focussed on the liberation of the soul. Thirukkudantai Azhagiyasingar (38th paTTam) used to compliment and praise our SvAmi's mastery and proficiency in VedAnta SAstrAs. SriIakshmiInrsimha SaThakopa yatIndra mahAdeSikan (41st paTTam Azhagiyasingar) had appointed our SvAmi as the AsthAna VidvAn. As directed by 41st paTTam Azhagiyasingar, our SvAmi authored the granthams, "ukinishThAbharaNam", "nyAsanishThA-mImAmsA", and "ukinishThabharNodyodayam". During his AsthAna time, he composed an elaborate commentary on SriMadrahasyatrayasAram namely "sArabodhini". He also authored the following granthams:

SrAddhamantra bhAshyam
 upAkarmA nirNayam
 krtikAdIpa nirNayam
 SriIvaishNavasadAcAra nirNayam
 gItArthasangraha vyAkhyAnam
 matabhrashTa prAyacittamum dharma SAstrangaLum
 Sri ahobilamum iraNDu gandarvargaLum
 satsanga vaibhavam
 maduvidyA vicAram
 VairAgiyattAI uNDAGum sukam
 cIlamillA ciruvanum avan manamum
 arcAvatAra vaibhavam

He also wrote the preface (bhUmika) for tatva TIKA (तत्त्व टीका) and for the souvenir on 41st paTTam Azhagiyasingar. In addition, he published a book named "ViSishTAdvaita koSam".

As directed by Sri LakshmiInrusimha SaThakopa yatIndra MahAdeSikan (41st paTTam), he took to ascetic order in the year Sukla, month of Chittirai (April 1929). He was performing ArAdhanam

to Sri Lakshminrusimhan along with Periya Azhagiyasingar (41st) for over thirteen years. His paTTAbhishekam to the simhAsanam was in the year Vishu, aippasi month (24 October 1941). He took a vow to establish during his nirvAka kAlam, a Veda Prabandha pATHaSAIA at Madurantakam, organize Malola vidvat sadas, publish SriInrusimhapriyA magazine, and build a branch Ahobila maTham at Mumbai. Accordingly he was working on these good deeds. He rendered grantha catushya kAlakshepam to about fifty learned scholars and SiromaNis. He conducted himself in such a noble manner that people belonging to other religions and other ideologies praised him as a highly intellectual SvAmi of great vairAgyam (complete disinterest in worldly pleasures) in strictly adhering to the religious practices. He was filled with the attributes such as patience, tranquillity and generosity. He was the example of the virtuous quality of patience. Even on the rarest of rare occasion when he used to be annoyed he will only say "You fool" and nothing more.

He travelled from Srirangam to Hyderabad and in the West to Thirunarayanapuram. He performed MangaLASAsanam to all the EmperumAns on the way. He had special bondage towards Attigiri PeraruLALan. He gave importance to the worship of arcAvatAram. During his last days, he stayed permanently at Thiruvallur. Owing to failing health he appointed ParuttippaTTu Vangeepuram Sri. u. vE. VidvAn Lakshminrusimhacharyar SvAmi as his successor. Accordingly, that SvAmi took to ascetic order during Vikruti year, 27th of thai month, Friday (09 February 1951). The two Azhagiyasingars were performing ArAdhanam to Sri Lakshminrusimhan for two years. In the year Nandana, 18th day of Masi month, Sunday, Krshna paksha prathamai tithi (01 March 1953), 41st paTTam Azhagiyasingar attained Paramapadam. His Brundavanam is at Thiruvallur.

His Asthana nirvAka kAlam - 23 years, 11 months

Paadur PurAnam SaraLakavi Sri Raghavachariyar SvAmi has authored a grantham, "VaibhavasudA" comprising of five hundred SlokAs about this Azhagiyasingar. Further many other authors of repute have published articles about this Azhagiyasingar and these have been published in Sri NrusimhapriyA magazine. Centenary Celebration's souvenir was also published.

tanian

श्रीरङ्गेशयतीन्दुना करुणयासौ स्यादिति प्रेक्षितं

ख्यातश्रीनरसिंहकारिजमुनीट् पादाम्बुजेन्दिन्दिरम्।

दान्तिक्षान्तिदयादिभिः शुभगुणैर्भान्तं बुधाग्रेसरं

श्रीमद्रङ्गशठारियोगिनृपतिं श्रेयोनिधिं संश्रये ॥

SrIrangeSayayatIndunA karuNayAsau syAditi

prekshitam

kyAta SrInarasimhakArijamunIT pAdAmbujendindiram |

dAntikshAntidayAdibhiH SubhaguNairbhAntam

budhAgresaram

SrImadrangaSaThAri yoginrpatim Sreyonidhim samSraye ||

* * * *

43. Sri vIrarAghva SaThakopa yatIndra mahAdeSikan

This Azhagiyasingar was the eldest son of Sri. u. vE. VidvAn ParuttippaTTu Vangeepuram Thiruvengkatacharyar of Devanarvilagam near Oppiliappan Kovil. The avatAram of this Azhagiyasingar took place in the year Plava, Kartigai month when the Poorada nakshatram was in ascendance (year 1901). The pUrvaSrama tirunAmam of this Azhagiyasingar was Sri u. vE. VidvAn Lakshminrusimhachariyar SvAmi. He passed in tarka Siromani course from Thiruvaiyaru college. Even during his younger age, his acumen and intellect were praised by elder scholars. SvAmi had rendered kAlakshpem to several disciples during his pUrvASramam. In short, this SvAmi was conducting tiruvArAdhanam and kainkaryam by treating his home as a small maTham. He used to say, "The house, garden, agricultural lands and other wealth which the others mention as mine does not belong to me. They are the property of EmperumAn Kannan only. He has appointed me as a trustee and I am performing my duties with this thought embedded in my mind". He led a selfless simple life of deep devotion and determination is performing the rituals without any compromise. He was an example to other scholars and vidvAns and was performing

the ritualistic chores five times a day without fail. He was the Principal of the Madurantakam Veda Prabandha School.

When Injimeđu Azhagiyasingar had a set back to his health, as directed by him, our SvAmi took to ascetic order in the year Vikruti, 27th day of thai month on a Friday (09 February 1951). For two years, the two Azhagiayingars together were performing ArAdhanam to Sri Lakshminrusimhan. They both stayed in Thiruvallur. After Injimeđu Azhagiyasingar attained Paramapadam in the year Nandana, Masi month, SvAmi ascended the simhAsanam on 12th March 1953. He travelled widely from Setu (Thiruppullani) to Himalayas. After performing MangaLASAsanam at BadrikASramam, he returned to Rishikesh to perform the cAturmAsyam sankalpa mahotsavam. Every day at dawn, noon and dusk, taking bath in the River GangA, he used to perform ArAdhanam to Sri Lakshminrusimhan with the holy water from the River GangA. He vowed to live the life like that of sages and was eating flours only (like tinai flour).

He established Sanskrit schools at Madurantakam, Mambalam, Paadur etc,. The kaimkaryam of building the temple towers at the divya deSams of Thiruvonnainallur and Pullambudankudi were done by this Azhagiyasingar. He renovated the main temple tower at Thiruvallur Temple. He got built maThams at Kadapa (Cuddapah), Vanamamalai, and Thirukottiyur. He got made of gold, the accessories such as dhUpakkAl, dIpakkAl, GaDArathi, Sanga cakra dArA (for tirumanjanam). He also got made Gold plated palanquin.

This Azhagiyasingar has written many articles in VedAntadIpikA and Sri Nrusimhapriya. This Azhagiyasingar proof read the granthams "vIkshArANya Kshetra MahAtmyam" and "uktinishThAbharaNam" composed by AttipaTTu Azhagiyasingar and published them. After concluding the cAturmAsya sankalpam at Rishikesh, he travelled to Delhi. Thousands of disciples and devotees received the divine blessings of the Azhagiyasingar. On his return journey from Delhi, he had a set back to his health at Naimisharanya Kshetram. His health further deteriorated and he attained Paramapadam in the year Hemalamba, Kartigai month 9th, Sukla paksha trutIyai, Sunday (24 November 1957). His Brundavanam is at Naimisharanyam. This Azhagiyasingar has the distinction of taking up sancAram like none other before him in a period of about one hundred years.

His AsthAna nirvAka kAlam - 5 years, 10 months

taniyan

श्रीमच्छ्रीरङ्गपृथ्वीश्वरशठरिपुणा संयमीन्द्रेण दृष्टं

न्यस्तात्मानं नृसिंहे नरहरिशठजिद्योगिनेतुः प्रसादात्।

प्राज्ञश्रीरङ्गकारिप्रभवयतिपतेः प्राप्तलक्ष्मीनृसिंहा-

स्थानं सेवे यतीन्द्रं सकलगुणनिधिं वीररघ्वीट्-शठारिम् ॥

SrImat SrIrangaprthvIshvaraSaTharipuNA

samyamIndreNa drshTam

nyastAtmAnam nrsimhe narahariSaThajityoginetuH

prasAdAt |

prAjn~a-SrirangakAriprabhavayatipateH prAptalakshml

nrsimha

AsthAnam seve yatIndram sakalaguNanidhim

vIrararaghvIT-SaThArim ||

* * * *

44. Sri VedAnta deSika yatIIndra MahadeSikan

Mukkur Srimad Azhagiasingar—A Sage beyond Compare

By Sri K. Sadagopa Iyengar, Editor, *Sri Nrsimhapriya (English)*

Born at the holy village of Mukkur in North Arcot (presently Tiruvannamalai) District on 23.8.1895 (Manmatha Samvatsaram Avani Hastam) to Sri Ranganathacharya Swami and Smt. Ranganayaki Ammangar as the first of five children, Sri Rajagopalacharya (as Mukkur Srimad Azhagiasingar was known in his purvashramam) underwent upanayanam and Pancha Samskaram at the hands of his father, a Vedic scholar, having performed adhyayanam. He was born in the holy star of Hastam, in the Bharadvaja Gotra and Tattai Vamsam. He studied Kavyas and Natakas under Thaiyar Srinivasacharya Swami and later went to Srimushnam, where he performed Vedadhyayanam under Ghanapati Krishnamacharya Swami, continuing his Kavya studies under Swarnam Krishnamacharya Swami. As his father shifted to Mannargudi, Sri Rajagopalacharya too went there and studied Vyakaranam under “Vyakaranam” Krishnamacharya Swami, while continuing his Vedadhyayanam. He was the first student at the MRR Kottur Rangaswamy Mudaliar Patasala, studying under such eminent vidvans like Thillayambur Sri Chakravarthyacharya Swami, at whose feet he absorbed Tarka and Vedanta Shastras and also the art of delivering discourses. He underwent samashrayanam again from the 40th Srimad Azhagiasingar, considering the sanctity of Sri Sannidhi Shankha and Chakra. He learnt Divya Prabandam from Kasi Sri Kuppuswamy Iyengar Swami. He performed numerous services to Sri Rajagopala Swami of Mannargudi. Even during his studentship, Swami used to attend Vidvat Sadas at various places and impressed scholars with his precocious wisdom.

Swami entered the holy state of matrimony at the age of 18, wedding Janakavalli Ammangar of the Chetlur lineage, who proved in every way worthy of Swami and the abode of all womanly virtues. In course of time, two daughters and a son were born to Swami. Swami had to take care of his large family of parents, brothers and children, with the meagre resources available.

Swami was summoned for the service of the 40th Pontiff, who was camping at Hyderabad and this marked the beginning of a saga of selfless service to Sri Ahobila Matham and Srimad Azhagiasingars. Swami performed intimate kainkaryams to HH, whose travels were far-flung and rigorous. When HH returned to Thuvariman on the banks of Vaigai near Madurai, his health deteriorated and he could not indicate his choice of a successor. However, our Swami, who knew the mind of HH, declared that Karukurichi Sri Gopala

Ramabhadracharya Swami was HH's choice as successor. As there were different opinions, when HH's confirmation was sought, he raised his head, though feebly, in affirmation. Swami immediately travelled to Karukurichi and brought Sri Gopala Ramabhadracharya Swami for assuming the spiritual throne of Sri Ahobila Matham, displaying admirable presence of mind.

With his growing reputation and popularity as a Upanyasaka, Swami was very much in demand all over India. Later, he started performing Aradhanam at the Kanchi branch of Sri Ahobila Mutt, enlightening several Sri Vaishnavas with kalakshepam on sampradayaic lore. He was blessed with Bharasamarpanam by the 41st Pontiff at Tiruvallur, who was later succeeded by Injimeedu Srimad Azhagiasingar. Mukkur Sri Rajagopalacharya was appointed Astana Vidvan and continued to spread sampradayaic wisdom far and wide, during which period he shifted his family to Tiruvallur.

Swami continued his services under the stewardship of the 43rd Jeeyar, Devanarvilaham Srimad Azhagiasingar and accompanied him on his sancharam to Hyderabad and further north. When HH was travelling towards Ayodhya, he halted at Naimisaranya, where he was affected by the severe cold, despite which he continued his rigorous anushtanam. This made him severely ill and he passed away at Naimisaranya. As per the wishes of Srimad Azhagiasingar and the entreaties of assembled disciples, Mukkur Rajagopalacharya Swami assumed the ochre robes and ascended the spiritual throne of Sri Ahobila Matham at Naimisaranya as the 44th Jeeyar on 27th Nov. 1957 (Hemalambi Kartikai Sravanam), with the tirunamam, SrivanSatakopa Sri Vedanta Desika Yatindra Mahadesikan.

After performing the kainkaryam of the 43rd Jeeyar in an exemplary manner and building his brindavanam at Naimisaranya, the 44th Jeeyar resumed travel with Sri Malolan and went to Pushkar at the request of Ramkumar Sethji of Calcutta, where he delighted audiences with his discourses in Sanskrit and Hindi. Proceeding south via Kota, HH reached Tirumala, where he observed his first Chaturmasya Sankalpam and started delivering kalakshepams on Sri Bhashyam and Srimad Rahasyatrayasaram. After a long and rigorous sancharam that covered most of the villages in Tamilnadu and Kerala and being worshipped by two Maharajas of Kerala, HH reached Mukkur via Srirangam and camped there for long. His 60th and 70th tirunakshatrams were celebrated at Kanchi and Ahobilam respectively, with the latter event marked by HH's construction and consecration of a Rajagopuram at Ahobilam Sri Prahladavaradan Sannidhi. The silver jubilee of the Malola Vidvat Sadas, an annual congregation of eminent scholars for discussions in sampradaya granthas like Sri Bhashya, was also celebrated at Ahobilam.

HH had acquired prodigious scholarship in Sri Bhashyam and other sampradaya works and delighted in asking scholars apparently unanswerable questions during the Vidvat sadas, to which he himself would later furnish the answers. HH authored several works on Sri Bhashya, like Bhashyarttha Padya Malika, apart from several Stotras like the LakshmiNrisimha Karavalamba Stotram.

One of the qualities which was inherent in him and came to the fore often, was his compulsive generosity, which made him share whatever he had with the needy and destitute. As a result, in his purvashramam, he would give away all that he had, often going hungry. Such selflessness and generosity continued after he assumed sanyasam and literally thousands benefited from his largesse. Like Koorattazhwan, he could not bear the sight of anyone suffering and would do whatever he could immediately, even at personal cost, to provide relief. And his penchant for feeding people was legendary; his concern extended not only to people, irrespective of caste, creed or colour, but also to animals.

During these years, new Mutt branches with temples and wedding halls were constructed at Bombay, Hyderabad, Ahobilam, etc. The temple tank at Tiruvallur fell barren and HH devised an ingenious scheme of a tank within a tank, which ensures till date water for the tiruvaradhanam and festivals of Sri Vaidya Viraraghava Swami.

A few years after his satabhishekam was celebrated by disciples at Kanchi, HH was blessed with a dream in which Sri Ranganatha commanded the Pontiff to build a tall tower in the place of the (incomplete) Mottai gopuram at the southern entrance to Srirangam. In implicit obedience, he took up this mammoth task when he was 85 and despite facing problems galore in securing approvals, dealing with opposition from various misguided sources, assembling men, money and materials, etc., HH put up a tall and imposing Rajagopuram towering 236 feet into the sky with thirteen tiers, samprokshanam for which was performed in 1987 in the presence of the President of India Sri R. Venkataraman, the Chief Minister of Tamilnadu Sri MGR and a host of other dignitaries and Vaidikas. HH was 92 then, but used to personally inspect construction work daily by visiting the gopuram and riding up to the topmost tiers in a freight lift!

The completion of the gopuram marked the completion of HH's life mission, one might say. Though he continued to perform tiruvaradhanam to Sri Malolan daily, age began to tell on him and with foresight, he appointed Villivalam Sri Krishnamacharya Swami as his successor, who assumed sanyasa ashrama in Oct. 1991.

And eager to perform kainkaryam to Paramapadanathan, HH left for his eternal abode on Sunday, 16th Aug 1992, (Bhadrapada Krishna Paksha Triteeya) at the age of 97, lamented by millions of disciples who had been blessed by him with Samashrayanam, bharasamarpanam, good advice, financial assistance and what not. He now rests in the Brindavanam at Dasavatara Sannidhi, right at the feet of his Bharanyasa Acharya, the 41st Srimad Azhagiasingar.

Men with such courage, resoluteness, humane nature, generosity, scholarship and dispassion are extremely rare. Mukkur Srimad Azhagiasingar trod this earth like a colossus for a century and benefited not only Sri Ahobila Matham and its disciples, but the entire humanity, with his compassion for all. He was equally at home with top-notch scholars of the Sampradaya, as with the illiterate and downtrodden, addressing the suffering of all with an even and open hand and a large heart. He was an inspiration for scholars, who derived so much wisdom from him and equally attractive to children, whom he used to pose arithmetical problems to. His kainkaryams were so huge that they are beyond the contemplation, leave alone emulation, of mortals.

Works authored by this Azhagiasingar:

Injimedu Srimad Azhagiasingar Mangalam, Sri LakshmiNrisimha Karavalamba Stotram, Saareerakadhikarana Krama Bodhini, Brahmasutraarttha Padya Maalika, Visishtadvaita Siddhanta Tatva Sangraham, Sri LakshmiNrisimha Prapatti, Dayaasaagara Satakam, Panchamrita Stotram, Mangalamaalika (on Srimad Azhgagiasingars), hundreds of Arulmozhis in Sri NrisimhaPriya, etc.

Kainkaryams of Mukkur Srimad Azhagiasingar

Brindavan at Naimisaranyam for Devanarvilagam Srimad Azhagiasingar, Sri Varadarajan Sannidhi at Mukkur, Sri Nammazhwar Sannidhi at Kanchi, Matham at Pullabuthangudi, Thayar Sannidhi at Injimedu, Stone mandapam at the avatara sthalam of Injimedu Srimad Azhagiasingar, Rajagopuram at Ahobilam, Hrittaapanaasini Pushkarini and Chaitra Brahmotsava Mandapam at Tiruvallur, Sri LakshmiNarayanan Sannidhi and Kalyana Mandapam at Chembur (Mumbai), Moolavar pratishttai at Pullabhuthangudi and Tiruvadapur, Sri Matham at Hyderabad and Tiruvaheendrapuram, Rajagopuram at Pullabhuthangudi, etc. And the crowning glory for his kainkaryams was the towering Rajagopuram at Srirangam.

Srimad Azhagiasingar's Thanian:

Sri Ranganatha Satakopa Yatindra drishtam LakshmiNrisimha Satajit karunaika paatram

***Sriranga Veeraraghuraat Satakopa hridyam Vedanta Desika
Yatindram aham prapadye.***

Tributes to this Azhagiasingar

- 1. Mangalam by Villivalam Srimad Azhagiasingar**
- 2. Numerous eulogies submitted by eminent vidvans in prose and poetry**
- 3. *The Master Preceptor*—a comprehensive biography of the Mukkur Mahan**

APPENDIX I

Tabulation on the details of TirunAmams etc.

AcArya Vaibhavam - tirunAmams, avatAram and other details

Note: For many of the Azhagiyasingars, the details of birth year, date etc., are not available. Some of the details were based on GuruparamparA source.

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
1	SrImad Adi vaN SaThakopa yatIndra mahAdeSikan	SiddhArthi, Purattasi Sukla Paksha, Pancami, Thursday, Kettai, danur Iagnam September 1379	BahudhAnyA, Purattasi, Sukla Paksha Pancami, Thursday, September 1398	BahudhAnyA, Chittirai, Krshna Paksha ekAdaSI, Saturday 14-15 nAzhikai April 1458	59 - 7	Kalyani Pushkarani, Tirunarayanapuram
2	SrIvaN SaThakopa SrIman Narayana yatIndra mahAdeSikan	AvaNi, Kettai	BahudhAnyA, Chittirai, Sukla Pancami September 1458	Nandana, Panguni, Krshna paksha dviItiyai March 1473	14-11	Tirunarayanapuram
3	SrIvaN SaThakopa SrI ParAnkuSa yatIndra mahAdeSikan	thai, SravaNam	Nandana, Panguni, Pauranami March 1473	Krodhi, thai, Krshna paksha Caturti January 1485	11-10	Srimushnam
4	SrIvaN SaThakopa SrInivasa yatIndra mahAdeSikan	Margazhi, CitrA nakshatram	Krodhi, thai January 1485	PramAdhISa, Cittirai, Krshna Paksha Caturti April 1493	8-3	Singar Koyil

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
5	SrIvaN SaThakopa SrI sarvatantra SrI SaThakopa yatIndra mahAdeSikan	Kartikai, Kruttika nakshatram	PramAdhISa, Cittirai, Krshna dvtIyai April 1493	kALayukti, thai, Krshna paksha Navami January 1499	5-8	River Krishna bank
6	SrIvaN SaThakopa SrIshashTa ParAnkuSa yatIndra mahAdeSikan	thai, Poorattadi	kALayukti, thai, Krshna paksha daSami January 1499	AngIrasa, Masi, Krshna paksha Pancami, February 1513 (guhA praveSam)	14-1	Ahobilam Entered in to Cave
7	SrIvaN SaThakopa SrI SaThakopa yatIndra mahAdeSikan	VaikAsi, ViSaka	AngIrasa, Masi, February 1513	Vishu, Panguni Purnami tithi April 1522	9-2	Srirangam
8	SrIvaN SaThakopa SrI ParAnkuSa yatIndra mahAdeSikan	Margazhi, Asvini	Vishu, Panguni, Sukla ekAdaSI i April 1522	HeviLambi, Margazhi Krshna Paksha Pancami Janauray 1538	15-9	Srirangam
9	SrIvaN SaThakopa SrIman Narayana yatIndra mahAdeSikan	Ani, Arudra	HeviLambi, Margazhi, Purnami tithi Janauray 1538	Subhakrt, Ani, Krshna paksha Caturti July 1542	4-6	Srirangam
10	SrIvaN SaThakopa SrI SaThakopa yatIndra mahAdeSikan	VaikAsi, ViSAkam	Subhakrt, Ani, Krshna dvtIyai July 1542	SiddhArthi, Ani, Krshna paksha dvAdaSI July 1559	17-0	Tirunaryanapuram

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
11	SrIvaN SaThakopa SrI Srinivasa yatIndra mahAdeSikan	Aippasi, mUlam	SiddhArthi, Ani July 1559	ViLambi, Cittirai, Krshna paksha Caturdasi April 1598	38-9	Srirangam
12	SrIvaN SaThakopa SrIman Narayana yatIndra mahAdeSikan	Purattasi, pUrvapalguni (pUram)	ViLambi, Cittirai, April 1598	AngIrasa, Purattasi Krshna paksha shashTi September 1632	34-5	Tirunaryanapuram
13	SrIvaN SaThakopa SrI vIrrarAghava yatIndra mahAdeSikan	Ani, Uttiradam	AngIrasa, Purattasi, Krshna Pancami September 1632	NaLa, aippasi, Krshna paksha shashTi October 1676	44-1	Srirangam
14	SrIvaN SaThakopa SrIman Narayana yatIndra mahAdeSikan	Adi, Uttiradam	NaLa, aippasi, Krshna Pancami October 1676	Akshaya, Adi, amAvAsya August 1686	9-10	Tirukkandiyoor
15	SrIvaN SaThakopa KalyANa SrI vIrrarAgva yatIndra mahAdeSikan	thai, Chitra	Akshaya, Adi, Pournami tithi August 1686	Bhava, Purattasi, Krshna Paksham, ekAdaSI October 1694	8-2	Perumal Koyil (Kanchipuram)
16	SrIvaN SaThakopa SrI SaThakopa yatIndra mahAdeSikan	Margazhi, MrugaSeersham	Bhava, Purattasi, Krshna Paksha daSami October 1694	BahudhAnyA, VaikAsi, Suklapaksha ashTami June 1698	3-8	Tirukudantai (Kumbakonam)

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
17	SrIvaN SaThakopa SrI vIrarAghava yatIndra mahAdeSikan	Purattasi, Sadayam	BahudhAnyA, VaikAsi, Sukla Paksha Pancami June 1698	PramAdhISa, thai Krshna paksha Prathama January 1734	35-7	Tirupputkuzhi
18	SrIvaN SaThakopa SrIman Narayana yatIndra mahAdeSikan	Purattasi, ASlesha	PramAdhISa, thai Sukla ekAdASI January 1734	rAkshasa, Adi Krshna ekAdSI July 1735	1-6	Srirangam
19	SrIvaN SaThakopa SrI Sriinivasa yatIndra mahAdeSikan	Masi, Magham	rAkshasa, Adi Krshna paksha Navamii July 1735	Krodhana, Masi Sukla paksha Caturti February 1746	10-7	Pullambhutamkudi
20	SrIvaN SaThakopa SrI vIrarAghava yatIndra mahAdeSikan	Purattasi, mUlam	Krodhana, Masi, Sukla trutIyai February 1746	Prabhava, Panguni Krshna Paksha Saptami March 1748	2-1	Vada deSam
21	SrIvaN SaThakopa SrI ParAnkuSa yatIndra mahAdeSikan	Panguni Hastam	Prabhava, Panguni, Krshna paksha shashTi March 1748	ISvara, kArtikai Krshna Paksha Caturti November 1757	9-8	Palamedu
22	SrIvaN SaThakopa SrImannarayana yatIndra mahAdeSikan	Adi, RohiNi	ISvara, Margazhi, Sukla Pancami January 1758	BahudhAnyA, Adi Krshna Paksha shashTi August 1758	0-7	Palamedu

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
23	SrIvaN SaThakopa SrI vIrarAghava yatIndra mahAdeSikan	Ani, UttirattAdi	BahudhAnyA, Adi Krshna Pancami August 1758	SvabhAnu, thai, Sukla paksha daSami, February 1764	5-8	Srirangapattinam
24	SrIvaN SaThakopa SrI ParAnkuSa rAmAnuja yatIndra mahAdeSikan	Cittirai, PunarvaSu	SvabhAnu, thai, Sukla Pancami February 1764	Manmatha, Masi Krshna paksha trutlyai March 1776	12-1	Kokkarayanpettai
25	SrIvaN SaThakopa SrI Sriinivasa yatIndra mahAdeSikan	Adi, SvAti	Manmatha, Panguni Sukla Pancami March 1776	Prajotpatti, kArtikai, Purnami tithi, Saturday 30 November 1811	35-8	Srinrusimhapuram
26	SrIvaN SaThakopa SrI Ranganatha yatIndra mahAdeSikan	Adi, Pooram	Parajotpatti, Kartikai, Sukla Pancami 21 November 1811	SarvadhAri, Margazhi, Sukla CaturdaSi 20 December 1828	17-1	Srinrusimhapuram
27	SrIvaN SaThakopa SrI vIrarAghava vedAnta yatIndra mahAdeSikan	VaikAsi, aviitam	SarvadhAri, Margazhi, Sukla Pancami 10 Januaray 1829	Kara, AvaNi, Sukla Paksha ashTami, Wednesday 17 August 1831	2-7	Gadwal
28	SrIvaN SaThakopa SrI Ranganatha SaThakopa yatIndra mahAdeSikan	AvaNi, mUlAm	Vijaya, Ani, Krshna Pancami 7 July 1833	durmukhi, Margazhi Krshna Paksham Saptami, Thursday 29 December 1836	3-5	Madurantakam

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
29	SrIvaN SaThakopa SrI ParAnkuSa rAmAnuja yatIndra mahAdeSikan	Cittirai, CitrA	dur mukhi, kArtikai Sukla Navami 17 November 1836	HeviLambi, Margzhi Krshna Paksham, Caturti, Saturday 16 December 1837	1-1	Tiruparkadal
30	SrIvaN SaThakopa SrI Sriinivasa vedAnta yatIndra mahAdeSikan	Margazhi, ViSAkam	dur mukhi, Panguni Sukla Navami 15 March 1837	Subhakrt, Purattasi Krshna Paksham, Caturti, Tuesday 27 September 1842	5-6	Srinrusimhapuram
31	SrIvaN SaThakopa SrImannarayana VedAnta yatIndra mahAdeSikan	Kartikai, Magham	Subhakrt, Kartikai Sukla Pancami, Wednesday 7 December 1842	ParAbhava, Panguni Sukla Paksha CaturdaSi, Tuesday 30 March 1847	4-4	Thyagarajapuram (On the bank of Cauveri)
32	SrIvaN SaThakopa SrI vIrarAghava yatIndra mahAdeSikan	Cittirai, Poorattati	ParAbhava, Panguni 30 March 1847	PramAdhiSa, Purattasi, Sukla Paksha Caturti, Wednesday 30 October 1853	6-7	Tiruvellur
33	SrIvaN SaThakopa SrI SaThakopa yatIndra mahAdeSikan	Purattasi, ViSAkam	PramAdhiSa, AvaN, Sukla daSamii 12 September 1853	PramAthI, AvANi, Krshna paksha daSami, Wednesday 10 September 1879	26-0	Tiruvellur

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
34	SrIvaN SaThakopa SrI SaThakopa rAmanuja yatIndra mahAdeSikan	SrImukha, Kartikai, Uttirada Nakshatram Novmber 1813	PramAthI, AvANi Krshna paksha ekAdaSI, 12 September 1879	CitrabhAnu, Purattasi 21st, Krshna Paksha daSami, Thursday 5 October 1882	3-1	Tiruvellur
35	SrIvaN SaThakopa SrI Ranganatha yatIndra mahAdeSikan	VaikAsi, Kettai	CitrabhAnu, Purattasi, Krshna Paksha shashTi Tuesday 3 October 1882	SarvadhAri, Adi Sukla Caturti, 10 August 1888	5-10	Tiruvellur
36	SrIvaN SaThakopa SrI Sriinivasa yatIndra mahAdeSikan	Adi, Pushyam	SarvadhAri, Adi 13 August 1888	ViLambi, Margazhi (14th), Purnami tithi, Tuesday 27 December 1898	10-4	PaatUr
37	SrIvaN SaThakopa SrI vIrarAghava SaThakopa yatIndra mahAdeSikan	Krodhi, Masi, Pushyam, March 1845	1) ASrama SweekAram - Hemalamba, Adi Purnami tithi, uttaradam Wednesday 2) PaTTabishekam ViLambi year, thai month, 31 January 1899	VikAri, Margazhi 2nd, Pauranami, Aswini nakshatram, Saturday 16 December 1899	0-11	Srinrusimhapuram

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
38	SrIvaN SaThakopa Sri Sriinivasa SaThakopa yatIndra mahAdeSikan	SiddhArthi, thai, Sukla dvAdasi, Arudra, Friday January 1860	ViSvAsu, Adi, Pauranami tithi 17 July 1905	Saumya, Cittirai, Krshna Paksha ashTami, Wednesdays 12 May 1909	3-10	Srinrusimhapuram
39	SrIvaN SaThakopa Sri ParAnkuSa yatIndra mahAdeSikan	VaikAsi, BharaNi	Saumya, VaikAsi Sukla dviTiyai, Friday 21 May 1905	Raakshasa, VaikAsi Sukla Saptamii 20 May 1915	6-0	Sri Rajamannar Koyil (Mannargudi)
40	SrIvaN SaThakopa Sriranganatha yatIndra mahAdeSikan	Virodhikrt, Margazhi, ViSAkam December 1851	PramAthi, Cittirai 17 April 1913	dundubhi, thai, Krshna paksham trayodaSi 14 January 1923	9-9	Tuvariman agraharm (Vaikai River Bank), near Madurai
41	SrIvaN SaThakopa Sri LakshmiInrsimha SaThakopa yatIndra mahAdeSikan	Ananda, Margazhi, Poorattadi nakshatram December 1854	dundubhi, thai 17 January 1923	Vishu, aippasi Sukla Paksha Pancami, October 1941	18-10	Srirangam
42	SrIvaN SaThakopa Sri SriIraNga SaThakopa yatIndra mahAdeSikan	BahudhAnyai, thai, Uttiradam 21 January 1879	1) ASrama SveekAram - Year Sukla, Cittirai (April 1929) 2) PaTTAbhishekam Vishu, aippasi 8 th , Sukla Pancami, Friday, 24 Oct.1941	Nandana, Masi 18 th , Krshna Prathamai, Sunday 01 March 1953	23-11	Tiruvellur

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
43	SrIvaN SaThakopa Sri vIrarAghava SaThakopa yatIndra mahAdeSikan	PLava, Kartikai, Poorada nakshatram Year 1901	1) ASrama SveekAram - Year Vikruti, thai month. 09 February 1951 2) PaTTabishekam Nandana, Masi 30 th Friday, 13 March 1953	HeviLambi, Kartikai, Sukla Paksham, trutlyai 24 Novmber 1957	5-10	NaimiSaraNyam
44	SrIvaN SaThakopa Sri VedAntadeSika yatIndra mahAdeSikan	Manmatha, AvAni, Hastam, August 1895	1) ASrama SveekAram - HeviLambi, Kartikai, SravanaNam 27 November 1957 2) PaTTabishekam Kartikai 6 December 1957	AngIrasa, Adi (32 nd), Krshna Paksha trutlyai, Poorattati 16 August 1992	34-10	Srirangam
45	SrIlakshmiInrsim -ha divya pAduka sevaka SrIvaN SaThakopa Sri Narayana yatIndra mahAdeSikan	Akshaya, Kartikai (29 th), Uttirattati Sunday November 1926	1) ASrama SveekAram - Prajotpatti, aippasi (4 th), 21 October 1991 2) PaTTabishekam AngIrasa, AvaNi 8 th 24 August 1992	Vijaya, VaikAsi Sukla Paksha ashTami, 19 July 2013 (12:02 am)	20-9	Srirangam
46	SrIvaN SaThakopa SriIrganatha yatIndra mahAdeSikan (Prakrutam)	Manmatha, Ani, Magham, Friday 24 June 1955	1) ASrama SveekAram - Virodhi, VaikAsi 08 May 2009			

paTTam	ASrama tirunAmam	Birth Year, Month, tirunakshatram etc..	Begining of Asthanam - Year, Month etc.	Ascendance to tirunAdu - Year, Month etc.	nirvAha kAlam Years - months	BrundAvanam
			2) PaTTabishekam Vijya, SvAti, 23 May 2013			

APPENDIX II

Related References

Please also browse www.sadagopan.org portal Sundarasimham series, e-books numbers 42, 43, 44 and 45 for 42nd, 43rd, 44th and 45th paTTam Azhagiayingars.

A tribute by Sri U.Ve. K. Sadagopan Iyengar, Editor, Sri Nrusimha Priya (English) on the Vaibhavam of 44th paTTam, Mukkur Srimad Azhagiayingar titled "The Matchless Preceptor" was released at Sri Sannidhi by 46th paTTam prakrutam Srimad Azhagiayingar on 22nd August 2020 on the occasion of 44th paTTam Azhagiayingar's 125th tirunakshatra celebration.

Books on the vaibhavam of 45th paTTam, Villivalam SriImad Azhagiayingar and 46th paTTam prakrutam Srimad Azhagiayingar (in English and Tamil) authored by Sri U.Ve. K. Sadagopan Iyengar have already been released as print publications.

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