

# SrImad Ahobila MaTha AchArya Vaibhavam

॥ श्रीः ॥



SrImad AdhivaNSaThakopa yaIIndra mahAdesiKan  
(1398-1458)

SrIvaNSaThakopa SrI nArAyaNa yaIIndra mahAdesiKan

SrI thOzhappar

"SrI nrsimha seva rasikan"

Oppiliappan Koil SrI VaradAchAri SaThakopan



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LEFT: HH SrImad 44th paTTam SrImadazhagiya Singar. CENTER: HH 45th paTTam SrImadazhagiya Singar.

RIGHT: HH 46th paTTam SrImadazhagiya Singar



॥ श्रीः ॥



॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

॥ श्रीमते श्रीवकुळभूषणमहागुरवे नमः ॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्तगुरवे नमः ॥

॥ श्रीमतदादिवणशठकोप यतीन्द्र महादेशिकाय नमः ॥

॥ श्रीमते श्रीवणशठकोप श्री वेदान्तदेशिक यतीन्द्र महादेशिकाय नमः ॥

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## SRI AHOBILA MATHAM ACARYA VAIBHAVAM



### INTRODUCTION

There are 46 SrImat Azhagiya Singar-s up to now in the AcArya Paramparai of SrI Ahobila MaTham. All of their nAmAngitams begin with "SrI VaN SaThakopa" and conclude with "yatIndra mahA deSikan". The founding jIyar of the SrI MaTham "SaThakopa jIyar" has the unique prefix of "Adi VaN" before His ASrama tirunAmam. Let us reflect on how that came about.

### THE FOUNDING jIYAR OF SRI AHOBILA MATHAM (SRI ADI VAN SATHAKOPA jIYAR):

The EmperumAn of TirukkurukUr, AdippirAn (Polintu ninRa PirAn) was so pleased with SaThakopa jIyar's:

1. courageous effort and generosity (audAryam) in recovering Swamy







NammAzhvAr from the mountain lake into which He was thrown by jealous people of other matams,

2. The jIyar's persistence in bringing the revered AzhvAr back to His sannidhi in the temple and
3. Consecrating the AzhvAr at this sannidhi out of the sense of deep appreciation for SaThakopa jIyar's kaimkaryam, Adi pirAn added the prefix of "VaN" to the ASrama nAmam of SaThakopa jIyar through His arcakar. Now the first jIyar came to be revered as "VaN SaThakopa jIyar".



swAmi nammAzhvAr (Thanks SrI Shreekrishna Akilesh)

On one day, when VaN SaThakopa jIyar was performing joint MangaLASAsanam of Adi PirAn and Swamy NammAzhvAr, latter spoke to VaN SaThakopa jIyar





this way: "Oh VaN SaThakopa jIyar! We are very pleased with Your consecration of ourselves and for performing RaamAnuja darSana Pravacanam. In recognition of Your much appreciated kaimkaryams, we would like to give us pAridoshikam (bahumAnam, parisu) the Hamsa Mudrai, which we are wearing in our finger. Oh jIyar! You embraced me with such great ardour at the time of My restoration to



My sannidhi and in recognition of Your devotion, We join the "Adi" prefix from the name of My Lord, Adi pirAn so that You will be revered from now on as "Adi VaN SaThakopa jIyar".

Swamy NammAzhvAr said further: "Please consecrate the divya MangaLa vigraham of SrImat VedAnta deSikan in this divya deSam in recognition of His commentaries on the artha viSeshams of My tiruvAimozhi through His two SrI sUktis of dramiDopanishad sAram and dramiDopanishad tAtparya RatnAvaLi and for establishing further His AcAryatvam (role as a ParamAcAryan of RaamAnuja darSanam) through the construction of the SrI sUkti of SatadUshaNI". Adi VaN SaThakopa jIyar was thrilled to receive the anugraham and command of Swamy NammAzhvAr. He consecrated Swamy DeSikan's arca vigraham at TirukkurukUr. Adi VaN SaThakopa jIyar had a



swAmi deSikan





mahotsavam for Swamy Desikan thereafter; he had his doubts cleared directly from Swamy Desikan about the paramountcy of BhagavatAj~nA (Lord's commands) over those of the Srutis and Smrutis. Swamy NammAzhvAr was so pleased with the intricate questions that the jIyar asked of Swamy Desikan that He spoke through His arcakA and said: "Oh Adi VaN SaThakopa jIyar! From now on, we command Your parijanams (sishyAs) to address You as "SrImat Veda mArga pratishThApanAcArya sarva tantra svatanthrobhaya VedAntAcArya SrI bhagavat rAMAnuja siddhAnthA nirdhAraNa sArvabhauma SrImat Adi VaN SaThakopa jIyar". The founding jIyar of SrI Ahobila MaTham acquired thus His tirunAmam through the combined anugraham of the Lord of TirukkurukUr, Swamy NammAzhvAr and Swamy Desikan.



SrI AdivaN SaThakopa Jeeyar - SrI MaTham

The First jIyar was also commanded by Swamy NammAzhvAr to use the signature (hastAksharam) of "SrI SaThakopa SrI". All the jIyars who adorn the SrI MaTham throne after the founding jIyar on to the Prakrtam jIyar bear the above tirunAmams and use "SrI SaThakopa SrI" as their HastAksharam even today.



## A. ASRAMA TIRUNAMAMS OF SRIMAT AZHAGIYA SINGARS

Let us now reflect on the tirunAmams the successors of the founding jIyar selected for themselves on their ASrama svIkAram day.

**A.1:** NINE of the 45 successors chose the sacred name of TiruveLLUr VeerarAghava PerumAL and are revered as "SrI VaN SaThakopa SrI VeerarAghava SaThakopa yatIndra MahA deSikan-s". These 9 belong to the 13<sup>th</sup>, 15<sup>th</sup>, 17<sup>th</sup>, 20<sup>th</sup>, 23<sup>rd</sup>, 27<sup>th</sup>, 32<sup>nd</sup>, 37<sup>th</sup> and the 43<sup>rd</sup> PaTTam jIyars. The 15<sup>th</sup> paTTam Azhagiya Singar has additional prefix of "KalyANa"



Tiruevvul SrI VeerarAghava perumAL

before "VeerarAghava yatIndra MahA deSikan". Most of them are from the VaidIka grAmams (villages) in and around TiruveLLUr or Kaancipuram in toNDai MaNDalam such as YesanUr, PiLLaippAKkam and Ilanagar. There are however number of Azhagiya Singar-s from toNDai MaNDalam, who chose the names of other divya deSa EmperumAns or pUrvAcAryAs.

**A.2:** EIGHT of the 46 Azhagiya Singars chose the name of Swamy NammAzhvwaR as their tirunAmams including the First jIyar: "SrImat Adi VaN SaThakopa yatIndra MahA deSikan". The first, 5<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, 16<sup>th</sup>, 33<sup>rd</sup>, 34<sup>th</sup> and the 41<sup>st</sup> paTTam Azhagiya Singar-s carry this tirunAmam. Three of these 8 jIyars have either a prefix or suffix after "SaThakopa". For instance, the 5<sup>th</sup> paTTam Azhagiya Singar chose the title of "sarva tantra svatantra SaThakopa yatIndra MahA deSikan". The 34<sup>th</sup> paTTam Azhagiya Singar is known as: "SaThakopa rAmAnuja yatIndra MahA deSikan". The 41<sup>st</sup> paTTam jIyar



is known as: "lakshmi nrsimha SaThakopa yatIndra MahA deSikan".

**A.3:** EIGHT more of the 46 Azhagiya Singar-s have borne the title of "nArAyaNa yatIndra MahA deSikan" including the Prakrtam 45<sup>th</sup> paTTam (Periya) Azhagiya Singar. The 2<sup>nd</sup>, 9<sup>th</sup>, 12<sup>th</sup>, 14<sup>th</sup>, 18<sup>th</sup>, 22<sup>nd</sup>, 31<sup>st</sup> and the 45<sup>th</sup> paTTam Azhagiya Singars are revered as: "SrI VaN SaThakopa SrI nArAyaNa yatIndra MahA deSikan-s". There is no suffix or prefix before the nArAyaNa Sabdam.



**A.4:** SEVEN of the 46 Azhagiya Singar-s carry the tirunAmam of tiruvEngaTamuDaiyAn and are worshipped as "SrInivAsa yatIndra MahA deSikan" without any prefix or suffix before their names. These Azhagiya Singars are the 4<sup>th</sup>, 11<sup>th</sup>, 19<sup>th</sup>, 25<sup>th</sup>, 30<sup>th</sup>, 36<sup>th</sup> and the 38<sup>th</sup> paTTam jIyars.

**A.5:** SEVEN of the 46 Azhagiya Singars carry the ParAnkuSa tirunAmam to remind themselves of the special grace of Swamy NammAzhvAr (ParAnkuSar). These seven are: The 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 21<sup>st</sup>, 24<sup>th</sup>, 29<sup>th</sup> and the 39<sup>th</sup> paTTam jIyars. The sixth paTTam Azhagiya Singar has the suffix of "shashTa" before the tirunAmam of "parAnkuSa yatIndra

SrI SrInivAsa PerumaL - tirumala MahA deSikan". The 29<sup>th</sup> paTTam Azhagiya Singar has the suffix of RaamAnuja after the ParAnkuSa nAmam: "parAnkuSa rAmAnuja yatIndra MahA deSikan".

**A.6:** SIX of the 46 Azhagiya Singar-s carry the tirunAmam of Lord RanganAtha





of Srirangam. These are the 26<sup>th</sup>, 28<sup>th</sup>, 35<sup>th</sup>, 40<sup>th</sup>, 42<sup>nd</sup> and the 46<sup>th</sup> paTTam SrImat Azhagiya Singar-s. Prakrtam Cinna Azhagiya Singar is the 46<sup>th</sup> paTTam jIyar.

**A.7:** Only ONE among the 46 Azhagiya Singar-s carry Swamy deSikan's tirunAmam. He is the 44<sup>th</sup> paTTam, SrImat Mukkur Azhagiya Singar, who built the Srirangam southern Raaja Gopuram of Lord RanganAtha and is revered as **SrI VedAnta Desika yatIndra MahA deSikan**.

## B. THE BIRTH PLACES OF THE 46 SRIMAT AZHAGIYA SINGARS

aDiyEn will now cover the Azhagiya Singar-s' places of birth, AsthAna nirvAha kAlam and the places where their BrndAvanams are located. We will be covering a period starting from September 1379 C.E (The tiru avatAra samvatsaram of the First jIyar of SrI maTham) to present year, 2010. Many things happened during this time in BhArata deSam that affected Astika darSanams one way or the other. Let us highlight some of the events as they impacted/influenced Bhagavat RaamAnuja darSanam.

### B.1: Links to AcArya RaamAnuja and Swamy Desikan in the AcArya Paramparai

AcArya RaamAnuja (born 1017 C.E) ascended Paramapadam in 1137 C.E, 243 years before the birth of the future first jIyar of Sri Ahobila MaTham (Adi VaN SaThakopa jIyar); Swamy Desikan (born 1268 C.E) ascended Paramapadam



namperumAL - SrIrangam

in 1369 C.E, ten years before the birth of the future first jIyar of SrI Ahobila MaTham. In the year, 1398 C.E, Adi VaN SaThakopa jIyar was initiated in to sanyASramam by the Lord, SrI nrsimha Himself at Ahobilam on the banks of BhavanASini river. He was just twenty years old, when He became the founding jIyar of Ahobila MaTham. The AcArya Pramparai of Adi VaN SaThakopa jIyar has thrived for 612 years now and has taken an active part in spreading Bhagavat RaamAnuja siddhAntam throughout the world.



SrI AhobleSa Narasimhar - SrI Ahobilam

## B.2: The samASrayaNa and kAlakshEpa paramparai of the Founding jIyar

Let us now look at the samASrayaNa and kAlakshEpa Paramparai of Adi VaN SaThakopa jIyar by tracing it back to AcArya RaamAnuja.

The 74 simhAsanAdipatis appointed/anointed by AcArya RaamAnuja, the 700 jIyars starting from EmbAr, the 12,000 ekAngis starting from AlankAra VenkaTavar, the thousands of KaimkaryaparALs at Srirangam temple carried out their AcAryan's (uDaiyavar's) instructions and then reached SrI VaikuNTham through the strength of sambandham with their AcArya. The sishya Paramparai of the ubhaya simhAsanAdipatis and the jIyars propagated/advanced the Bhagavat RaamAnuja darSanam thereafter.



### B.2.1: The samAsrayaNa Paramparai of Swami Desikan and Adi vaN SaThakopa jIyar

In one such simhAsanAdipati paramparai, Swamy Desikan is linked:

tirukkurukai PirAn PiLLAn

|

EngaLAzhvAn (1106-1206 C.E)

|

NaDA+Ur AmmAL

|

appiLLAr /Atreya RaamAnuja (1220-1310 C.E)

|

Swamy Desikan (1268-1369 C.E).

The samAsrayaNa Paramparai of Adi VaN SaThakopa jIyar goes like this:

ParASara BhaTTar (born 1074 C.E)

|

nam jIyar

|

nam PiLLai

|

VaDakku tiruvIdhi PiLLai

|

KiDambi SrirangAcchAr of TirunArAyaNapuram

|

his son, KiDambi KeSavAcchAr

|

his son, KiDambi SrinivAsAcchAr

|

his son, KiDambi KeSavAcchAr

|

his son, KiDAmBi SrinivAsAcchAr (born in 1379 C.E), who will later be anointed as the first jIyar of Ahobila MaTham by SrI nrisimhan Himself.



### B.2.2: The kAlakshepa paramparai of Adi VaN SaThakopa jIyar

GaDiKAsatam ammAL was the grandson of NaDA+Ur AmmAL of Kaanci. NaDA+Ur ammAL was the AcAryan of AppiLLAr (1220-1310 C.E), who in turn was the AcAryan of Swamy Desikan (1268-1369 C.E). Ten years after Swamy Desikan ascended Paramapadam (1369 C.E), the future founding jIyar of SrI Ahobila MaTham was born at TirunArAyaNapuram during a siddhArti samvatsara PuraTTAsi jyeshThA nakshatra dinam. The father of the future founding jIyar of AhOBila matam chose GaDiKAsatam ammAL as his son's AcAryan. This AcArya Paramparai is thriving now in its 612<sup>th</sup> year with the 45<sup>th</sup> and the 46<sup>th</sup> paTTam Azhagiya Singar-s showering their blessings on us.

### C. THE PLACES OF BIRTH OF THE 46 AZHAGIYA SINGARS:

#### C.1: The Azhagiya Singars whose avatAra sthalams are unknown

Among early Azhagiya Singar-s (those who are chronologically closer to the Founding jIyar, there are 5 Azhagiya Singar-s, whose exact place of birth is not known. These Azhagiya Singar-s are the 2<sup>nd</sup> (possibly Karnataka desam), 4<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and the 10<sup>th</sup> paTTam pIThAdipatis. We know only how long they reigned and where their BrndAvanams are! It is not clear whether KaNDaIUr (5<sup>th</sup> PaTTam) and LaalApeTTai (29<sup>th</sup> PaTTam) are in toNDai MaNDalam or Chozha nADu. The above seven Azhagiya Singar-s out of 46 Azhagiya Singar-s is 15% of the Total coverage.

#### C.2: Azhagiya Singars from villages around Kaancipuram (toNDai nAdu)

A large number of Azhagiya Singar-s hail from either divya desams and VaidIka agrahArams around Kaancipuram, SriperumbhutUr, TiruveLLUr and other locations in ToNDai MaNDalam ruled earlier by Pallava Kings. Many of the VaidIka agrahArams were founded by one or other early Azhagiya Singar-s. Some of the VaidIka agrahArams from which these Azhagiya Singar-s hailed from are: MalayAnkuLam (3<sup>rd</sup> PaTTam) KaraLapAkkam (6<sup>th</sup> PaTTam), ILankAdu (7<sup>th</sup> PaTTam), YesanUr (15<sup>th</sup> PaTTam), SohattUr (16<sup>th</sup> PaTTam), TiruvallikkENi (19<sup>th</sup> PaTTam), PiLLaippAkkam (20<sup>th</sup> and the 37<sup>th</sup> PaTTams), TappAr (21<sup>st</sup>







PaTTam), ParantUr (33<sup>rd</sup> and 36<sup>th</sup> PaTTams), Pon ViLainta KaLattUr (35<sup>th</sup> PaTTam), TiruveLLUr (11<sup>th</sup>, 12<sup>th</sup>, 18<sup>th</sup> PaTTams), AttippaTTu (34<sup>th</sup> PaTTam), MukkUr (44<sup>th</sup> PaTTam), Villivalam (45<sup>th</sup> PaTTam-Prakrtam Azhagiya Singar). The ToNDai MaNDalam Azhagiya Singars based on their avatAra sthalams are eighteen in number. If we add KaNDalUr to this list, it becomes nineteen Azhagiya Singars (41%) as hailing from Thondai nADu divya desams or VaidIka agrahArams close to them.

### C.3: ChOzha nATTu Azhagiya Singars

The divya desams and villages in ChOzha nADu/ Cauvery delta that gave birth to some of the Azhagiya Singars are:

PuLLambhUtanguDi (14<sup>th</sup> PaTTam), TiruveLLiyankuDi (17<sup>th</sup> and 23<sup>rd</sup> PaTTams), TirukkuDantai (38<sup>th</sup> PaTTam), GadAdharapuram (25<sup>th</sup>, 26<sup>th</sup>, 27<sup>th</sup> and 30<sup>th</sup> PaTTams), KalyANapuram (24<sup>th</sup> PaTTam), RaajamannAr Koil (39<sup>th</sup> PaTTam), devanAr vilAgam/Oppiliappan Koil (43<sup>rd</sup> PaTTam) and tillaiviLAGam (46<sup>th</sup> PaTTam).

The Chozha nATTu Azhagiya Singars are 12 out of the total of 46 Azhagiya Singars (26%). Thus 67% of the Azhagiya Singars, two thirds of them, have come so far from ToNDai MaNDalam and ChOzha nADu.

### C.4: Azhagiya Singars from PaaNDya nAdu

Four Azhagiya Singars were born in PaaNDya nADu divya desams or VaidIka vllages of that region: Tirukkurungudi (28<sup>th</sup> PaTTam), SrivilliputtUr (32<sup>nd</sup> PaTTam) and Kaaraikkuricchi (40<sup>th</sup> and 41<sup>st</sup> PaTTams). That adds up to about 9 Percent.

### C.5: Azhagiya Singars from karnAtaka

Three more Azhagiya Singars were born in KarnAtaka Desam: TirunArayaNapuram (first and second PaTTams) and Adirangam (31<sup>st</sup> PaTTam). That adds yet another 7 Percent.





In summary, The ToNDai MaNDalam divya desams and villages have provided the largest group of Azhagiya Singars (41%) of the total number of pITHAdipati-s. It is not surprising since in ToNDai MaNDalam are the sannidhis of Lord ParthasArathy of TiruvallikkENi, SriperumbhUtUr, Veeraraghavan of ThiruveLLUr, Kaanci VaradarAjan as well as Swamy Desikan's avatAra sthalam (TUPpul) and the birth places of many AcArya PurushALs. Three mudal AzhvArs and Tirumazhisai AzhvAr were born here. ChOzha nADu with fourty divya desams comes second in the total count of Azhagiya Singars accounting for 26% of the total. The three AzhvArs from here are TiruppANazhvArar, ToNDaraDippoDi AzhvAr and Tirumangai AzhvAr. PaaNDya and Cera nADu (modern day KeraLa) with 31 divya desams account for 9 Percent of the total. This region gave birth to PeriyAzhvAr, ANDAL, Swamy NammAzhvAr, Madhura Kavi and KulaSekharar. KarnAtaka desam with the sambandham of AcArya RaamAnuja for 12 years has three Azhagiya Singars to its count.

#### D. NIRVAHA KALAM OF 44 AZHAGIYA SINGARS

Since the ascent to the throne of the first Azhagiya Singar (1398 C.E) to the ascent to Paramapadam of 44<sup>th</sup> PaTTam, MukkUr SrImat Azhagiya Singar in 1992 C.E, 595 years have passed by in the rich history of SrI MaTham. Our prayers are for the continuation of the golden reign of both the 45<sup>th</sup> and the 46<sup>th</sup> jIyars (Prakrtam Periya and Cinna Azhagiya Singar-s ) to continue for many, many Years (VedaprAyam and beyond like AcArya RaamAnujA). Among the 595 years of nirvAham by 44 Azhagiya Singars, 13 Azhagiya Singars (including the founding jIyar) account for a total of (67.5%).

1. Adi VaN SaThakopa jIyar (59.7 Years)
2. The 13th PaTTam (44.1 Years)
3. The 11th PaTTam (38.9 Years)
4. The 25th PaTTam (35.8 Years)
5. The 17<sup>th</sup> PaTTam (35.7 Years)





6. The 44<sup>th</sup> PaTTam (35 Years)
7. The 12<sup>th</sup> PaTTam (34.5 Years)
8. The 33<sup>rd</sup> PaTTam (26 Years)
9. The 42<sup>nd</sup> PaTTam (23.1 Years)
10. The 41<sup>st</sup> PaTTam (18.9 Years)
11. The 26<sup>th</sup> PaTTam (17.1 Years)
12. The 10<sup>th</sup> PaTTam (17 Years)
13. The 8<sup>th</sup> PaTTam (15.9 Years)

The total nirvAha kAlam of SrI Malola ArAdhanam in the descending order of years for a total of 13 Azhagiya Singars are: 401.7 Years

After the 27<sup>th</sup> PaTTam, there was a gap in succession for one year and eleven months (from August 17, 1831). There was another gap at the beginning of the 20<sup>th</sup> century. Some Azhagiya Singars sat on the throne of SrI MaTham for less than two years: The 18<sup>th</sup> PaTTam (18 months), 29<sup>th</sup> PaTTam (13 Months), 37<sup>th</sup> PaTTam (11 Months) and the 22<sup>nd</sup> PaTTam (7 Months).

### E: THE LOCATION CLUSTERS OF BRNDAvANAMS

(1) Among the 44 BrndAvanams, the largest number (7) are at Srirangam: 7<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, 13<sup>th</sup>, 18<sup>th</sup>, 41<sup>st</sup> and the 44<sup>th</sup> PaTTam Azhagiya Singars.

(2) The next large clusters of 5 Azahgiya Singars are at Nrisimhapuram near AdanUr divya desam (25<sup>th</sup>, 26<sup>th</sup>, 30<sup>th</sup>, 37<sup>th</sup> and the 38<sup>th</sup> PaTTams). Equal number of 5 BrndAvanams are at the bank of TiruveLLUr Paapa nASini PushkaraNi tIram (32<sup>nd</sup>, 33<sup>rd</sup>, 34<sup>th</sup>, 35<sup>th</sup> and 42<sup>nd</sup> PaTTam Azhagia singars).

(3) Four BrndAvanams are at TirunArAyaNapuram (1<sup>st</sup>, 2<sup>nd</sup>, 10<sup>th</sup>, 12<sup>nd</sup> PaTTam Azhagiya Singars).







Panca brndAvanam at Narasimhapuram





HH 2nd paTTam SrImad Azhagiya Singar's  
brndAvanam at Melkote, Karnataka



HH 4th paTTam SrImad Azhagiya Singar's  
brndAvanam at Singarkudi, Pondicheri



SrImad AdivaN SaThakopa Jeeyars brndAvanam at Melkote, Karnataka



(4) PaalameDu (Karnataka?) and Northern India (NamiSaraNyam) have two BrndAvanams each.

(4) The divya desams and AgrahArams with one BrndAvanam are 17 in number:

- TirukkaNDiyUr divya desam,
- PerumAL Koil divya desam,
- TirukkuDantai divya desam,
- TiruppuTTkkuzhi divya desam,
- PuLLambhUtanguDi divya desam,
- SrirangapaTTiNam (Adirangar) kshetram on Cauvery bank,
- KokkarAyan PeTTai,
- SrI MushNam abhimAna stalam,
- Singar Koil PrArthanA sthalam,
- KrishNa nadhI tIram,
- GadwAl in Andra Pradesh,
- MadhurAntakam Eri Kaatta Raaman's kshetram,
- TiruppARkkaDal on the bank of PaalAr,
- ThyAgarAjjapuram on the banks of Cauvery,
- PaatUr,
- RaajamannAr Koil (dakshiNa dvArakA) abhimAna sthalam and
- TugarimAn on the banks of Vaigai river near Tirunelveli/Madurai.





## F. THE VAIBHAVAMS OF THE AZHAGIYA SINGARS

1) In the case of **Adi VaN SaThakopa jIyar**, the first jIyar of **SrI MaTham**, **TirunArAyaNan**, the EmperumAn of **TirunArAyaNapuram** commanded "His favorite son" to return home just as **SrI RanganAthA** commanded **AcArya RaamAnujA** to stay at **Srirangam** until His last moments on earth (**atraiva SukhamAsva**). The ascent of the first jIyar of **Ahobila MaTham** was April 1458 C.E.

2) The second jIyar was also commanded to return from sancArams to **TirunArAyaNapuram** and reside there until his last days in leela VibhUti. From **Melkote**, this jIyar ascended to **MelnAdu (SrI VaikuNTham)**. In pUrvASramam days, He had published sixty **SrI sUktis** at the request of His **AcAryan**. Many of them are **luptam** (extinct) now. This jIyar attained **Paramapadam** in 1473 C.E.

3) The third **Azhagiya Singar** had great affection for **BhU VarAhan** of **SrI MushNam** and chose to stay there until His last days. He had the name of **KrishNa YajvA** in pUrvASramam since He had performed many **soma yAgams**. He helped to establish Many **VaidIka AgrahArams** (**NeeraLUr**, **UragaDam**, **Nemmili**, **Kadankarai** and **PalApputtUr**). This jIyar entered His **BrndAvanam** in January 1485 C.E.

4) The Fourth **Azhagiya Singar** had extensive sancArams across the length and breadth of India during His **AsthAna nirvAham** of 8 years and five months. He felt asakti at **Singar Koil (SrI Nrisimhan sannidhi)** near **Cuddalore/ Pondichery**, stayed there and attained **Paramapadam** (April 1493 C.E.) after identifying His successor as directed by **Malolan**. He is saluted as "**SrI BhAshyAmrta sAgaram**" in His taniyan because He was such an expert in **SrI BhAshyam kAlakshepam**.



**SrImad AdivaN SaThakopa  
jeeyar's pAdukai - SrI  
MaTham**



SrI MAIOlan and other SrI Narasimha archai-s of SrI Ahobilam with SrImad AdivaN SaThakopa jeeyar





5) The fifth PaTTam Azhagiya Singar, sarva tantra svatantra SrI SaThakopa yatIndra MahA deSikan fell ill during His sancAram in Andra Pradesh and has His BrndAvanam on the banks of KrishNa River. The month and the year of His ascent to SrI VaikuNTham is January 1499 C.E.

6) The sixth paTTam Azhagiya Singar, shashTa ParAnkuSa MahA Desikan was commanded by Malolan to come to Ahobilam, enter the cave where the Lord was and it is believed that He continues to perform Sri NrismhArAdhanam inside that cave even today. The month and year of the entry in to the cave by this Azhagiya Singar was February 1513 C.E. He was the AcAryan for Panca mata bhanjana TatAcchAr Swamy, the mUla kUDastar for the TatAchArya vamSam.

7) The seventh PaTTam IlangAdu Azhagiya Singar was a great poet as well and blessed us with Vaasantika PariNayam (Marriage of Chenchu Lakshmi with Sri Nrisimhan: Book #2 in <http://ahobilavalli.org>. He is the first of the Azhagiya Singar to have His BrndAvanam at Srirangam. He joined with all the "MukkOI Munivars" at Srirangam enjoying Lord RanganAtha in iham and param during April 1522 C.E. His vandanam in the taniyan is: "samasta SAstra pArINam bhaje".

8) The 8<sup>th</sup> PaTTam Azhagiya Singar chose Srirangam for nitya vAsam and He is the second jIyar to have His BrndAvanam there. He attained His AcAryan tiruvaDi during January, 1538 C.E. He is revered as "sarva SAstrArtha tattvaj~nar" in His taniyan.

9) The 9<sup>th</sup> PaTTam Azhagiya Singar chose Ahobilam for His nitya vAsam and performed Kaimkaryams for nava Narasimhars there and has also His BrndAvanam there (July 1542 C.E.) Those were difficult days to travel or stay in Ahobilam. In His taniyan, He is saluted as "SrI bhAshya deSika".

10) The 10<sup>th</sup> PaTTam Azhagiya Singar was pulled to TirunArAyaNapuram after extensive sancArams and stayed permanently there and has His BrndAvanam there (July 1559 C.E.) He is the third Azhagiya Singar, who was attracted to







the proximity of His pUrvAcAryAs and TirunArAyaNan at Melkote.

11) The 11<sup>th</sup> PaTTam Azhagiya Singar was the seer for whom TirunArAyaNan and Lord RanganAthA competed for residence at their divya desams and Lord Ranganathan won this time and this jIyar's BrndAvanam is at Srirangam (April 1598). This Azhagiya Singar had one of the longest AsthAna nirvAha kAlam (38.9 Years).

12) The 12<sup>th</sup> PaTTam Azhagiya Singar was won over by TirunArAyaNan this time and Lord RanganAthA lost in the kshetra nitya vAsam contest. This Azhagiya Singar who reigned for 34 years and 5 months stayed at the first jIyar's BrndAvanam until His last days (September 1632 C.E.) at TirunArAyaNapuram.

13) The 13<sup>th</sup> PaTTam Azhagiya Singar known for Bhagavat Vishaya kAlakshepam stayed over one year at Swamy NammAzhvAr sannidhi at AzhvAr Tirunagari and conducted KAlakshepams on TiruvAimozhi. He was won over for nitya vAsam by Lord RangarAjan (October 1676 C.E.) and He has His BrndAvanam on the banks of Cauveri. He is saluted in His taniyan as "VaraguNAkarar".

14) The 14<sup>th</sup> PaTTam Azhagiya Singar chose the divya desam of TirukkaNDiyUr (SrI Hara SAPa Vimocana PerumAL) near Tanjavur and entered in to His BrndAvanam on a sacred ADi AmAvAsya day (August 1686). He is saluted as "sarva rakshaNa dakshar", one who is skilled in protecting all ASritALs.

15) The 15<sup>th</sup> PaTTam Azhagiya Singar was won over by Kaanci Varadan and has His BrndAvanam there at Kaanci (October 1694 C.E.). He is saluted as "kalyANa GuNa pUrNar" in His MangaLa mAIA.

16) The 16<sup>th</sup> PaTTam Azhagiya Singar, the AcAryan of ArasANippAlai VenkaTAdhvani kavi chose TirukkuDantai for extended stay and has His BrndAvanam on the banks of Cauvery there (June 1698). He is saluted as "dayA nidhi" (the treasure of dayA) in His taniyan.

17) The 17<sup>th</sup> PaTTam Azhagiya Singar known for His extensive sancArams and





divya desa Kaimkaryams developed asakti at Lord Vijaya Raaghavan's Tirupputkkuzhi divya desam and has His BrndAvanam there (January 1734).

18) The 18<sup>th</sup> PaTTam Azhagiya Singar chose Srirangam daSAvatAra sannidhi for nitya vAsam. The daSAvatAra sannidhi was presented to Koil KantADai ANNan Swamy to His AcAryan; SrI ANNan Swamy and His pUrvALs were given control of this sannidhi by Adi VaN SaThakopa jIyar and that sannidhi was returned to Ahobila MaTham again. The year of ascent to Paramapadam of the 18<sup>th</sup> jIyar was July 1735 C.E. His mastery of SrI BhAshyam earned Him the title of "SrI bhAshya deSikar".

19) The 19<sup>th</sup> PaTTam Azhagiya Singar enjoyed the MangaLASAsanam of Valvil Raaman of PuLLambUtanguDi and has His BrndAvanam on the west bank of the Lord's PushkaraNi. Prakrtam 45<sup>th</sup> PaTTam Azhagiya Singar is opening a passage in the western wall for Valvil Raaman to give His sevai to this Azhagiya Singar at His BrndAvanam on his Panca Parva PuRappADu and utsavam days. His taniyan salutes Him as "vedAnta dvaya deSika" or ubhaya vedAnta deSikan.

20) The 20<sup>th</sup> PaTTam Azhagiya Singar's BrndAvanam location is not clear. It is somewhere between Tirumala and Ahobilam. He fell ill during sancAram to Ahobilam from Tirumala and it is not known where exactly his BrndAvanam is. The year is 1748 C.E.

21) The 21<sup>st</sup> PaTTam Azhagiya Singar stayed for extended times at TirunArAyaNapuram and one day wished to have Lord Ranganathan's sevai. During sancAram to Srirangam, He became ill and ascended to paramapadam at PaaalmeDu in KarnAtakA on the way. His BrndAvanam is at PaalameDu. He is the author of the Adi vaN SaThakopa yatIndra mahA deSikan aDaikkalapattu beginning with "Adi maRai uruvAna", which is used by SrI sannidhi and the homes of all SrI MaTham sishyAs. His vidvat (scholarship) in ubhaya vedAntam is recognized as "vidvat SirobhUshaNam", the shining jewelry on the head of VidvAns.

22) The 22<sup>nd</sup> PaTTam Azhagiya Singar accepted AsthAna nirvAham at





PaalameDu, traveled to TirunArAyaNapuram and had extended stays there and at Srirangam. Once traveling back from TirunArAyaNapuram to Srirangam, He fell ill like His AcAryan exactly at PaalameDu and ascended to Paramapadam from there. His BrndAvanam by a strange coincidence is thus at PaalameDu. The month and year of His attaining Paramapadam is August 1758 C.E. He is the first of the GadAdharapuram Azhagiya Singars and had ASrama nirvAham only for 7 Months. He is celebrated in His Taniyan as "khyAta samasta tantra kuSala vyAkhyAmrta SAlI" (a skilled expert in commenting on sarva tantrams like sarva tantra svatantrar, Swami Desikan).

23) The 23<sup>rd</sup> PaTTam Azhagiya Singar developed asakti during His stay at SrirangapattiNam (Adi Ranga Kshetram on the banks of paScima vAhini, Cauveri river) and attained His AcAryan TiruvaDi there. His BrndAvanam is there from February 1764 C.E. He is saluted as "Srita vatsalar" (having deep vAtsalyam for those who sought the refuge of His sacred feet), jita rAgar (One who conquered attachments and desires), and "vidvat SIAgita kIrtimAn" (One with the fame of a MahA vidvAn celebrated by all other vidvAns).

24) The 24<sup>th</sup> Azhagiya Singar developed asakti during sancAram from Tirumalai to Srirangam at the village of KokkarAyan pEttai and has His BrndAvanam there. The time was March 1776. This jIyar is saluted in the MangaLa mAlai as "vairAgya sAgaram" (Ocean of detachment/dispassion).

25) The 25<sup>th</sup> Pattam Azhagiya Singar was presented a village on the banks of Cauvery river near AdanUr divya desam by the Tanjavur MarATTA king Sarabhoji (1798-1833 C.E.) because of the message that he received in his dream, where Malolan appeared and commanded him to deed such a village. The king obeyed that command and the jIyar accepted that samarpaNam and named that new village as Narasimhapuram and consecrated it. This Azhagiya Singar is considered as the amsam of GaruDan (Vynateyar). He is the first of the five Azhagiya Singars, who will have their BrndAvanams at Nrisimhapuram (November 1811 C.E.).







26) The 26<sup>th</sup> PaTTam Azhagiya Singar is considered as "ANDAL amsa bhUtar".



He is the author of SrI Sannidhi Ahnikam and is the son of the 25<sup>th</sup> PaTTam Azhagiya Singar. He ascended to paramapadam during December 1828 C.E and has His BrndAvanam at Nrisimhapuram. His MangaLa mAlai salutes Him as "sarva sampat samrddhar" (full with all kinds of wealth: j~nAnam, anushThAnam and VairAgyam).

Sacred pAdukai-s of poorvAcAryAs of SrI MaTham

27) The 27<sup>th</sup> PaTTam Azhagiya Singar, the son of the 26<sup>th</sup> PaTTam

Azhagiya Singar and the grandson of the 25<sup>th</sup> PaTTam Azhagiya Singar was a great scholar, who blessed us with many SrI sUktis. He is saluted as "nata rakshaNa dakshar" (One who is skilled in protecting those, who sought the refuge of His sacred feet). He has His BrndAvanam at GaddhvAl on the banks of the river KrishNA from August 1829 C.E.

28) The 28<sup>th</sup> PaTTam Azhagiya Singar was celebrated for His mantra Sakti and could talk directly to Lord Nrsimhan (nrsimha sAkshAthkAram). His BrndAvanam is in MadhurAntakam, where AcArya RaamAnujA had samASrayaNam from Periya Nambi. His MangaLa mAlai Slokam salutes Him for His celebrated Atma GuNams (SIAganIya guNADyar). He ascended Paramapadam during December 1836 C.E.





29) The BrndAvanam of 29<sup>th</sup> PaTTam Azhagiya Singar is at TiruppARkkaDal, an ekAnta kshetram on the banks of PaalARu, fit for the residence of sanyAsis. He attained Paramapadam there (December 1837 C.E.) and reigned only for 13 months. He has been saluted as "vidyA vArinidhi" and "vedArtha sArAj~nar".

30) The 30<sup>th</sup> PaTTam Azhagiya Singar is also from GadAdharapuram and is the author of "SrI lakshmi nrsimha suprabhAtam" that is used in SrI sannidhi every morning. His BrndAvanam like His ancestors is at Nrsimhapuram. He ascended to Paramapadam during September 1842 C.E. He is saluted as "jita cittar" (manatai venRavar) to celebrate His VairAgyam.

31) The 31<sup>st</sup> PaTTam Azhagiya Singar known for His SrI sUktis of SrI Nrsimha MangaLam and SAnga Prapatti nishThai chose the quiet village of ThyAgarAjapuram near Nrisimhapuram and ascended to Paramapadam from there during March 1847. His BrndAvanam is at this tranquil village. He was born in Adirangam (Cauvery taDam at KarnAtakA) and reached His AcAryan tiruvaDi at a village on the banks of the same Cauvery river serving SrI ArAvamudan of TirukkuDantai. He has been saluted in his taniyan as: "vairAgya bhaktimukha sadguNa sAgaram", (Ocean of auspicious virtues gained through the route of His vairAgyam and Bhakti).

32) The 32<sup>nd</sup> PaTTam Azhagiya Singar is known as AdanUr Azhagiya Singar and has His BrndAvanam at TiruveLLUr (October 1853 C.E.). He is hailed as "SAstra mArgAnusAri", a firm traveler in the path of Bhagavat SAstrams.

33) The 33<sup>rd</sup> PaTTam Azhagiya Singar has also His BrndAvanam at TiruveLLUr. He accepted AsthAna nirvAham at the young age of 26 and reigned for 26 years (until September 1879). He is saluted as a "dhIrar" and had SrI Nrsimha sAkshAtkAram, which made Him perform "atimAnusha kAryams" to grow the glories of SrI MaTham. During the next 60 years after this Azhagiya Singars' ascent to SrI VaikuNTham, eight vidvAns with links to this jIyar adorned the simhAsanam of SrI MaTham. The Vaibhavam of this Azhagiya Singar becomes evident from this outreach.







ஸ்ரீ:  
ஸ்ரீதெ ஸ்ரீமக்ஷ் நபுலிஹ வாஸ ஹணை நம:



33-வது பட்டம் ஸ்ரீவண் சடகோப ஸ்ரீ சடகோப யதீந்த்ர  
மஹா தேசிகன். [1855—1879]

HH 33rd paTTam SrIVaN SaThakopa SrI SaThakopa yatIndra  
mahAdeSikan

sadagopan.org







34) The 34<sup>th</sup> PaTTam Azhagiya Singar is known as AttipaTTu Azhagiya Singar. He reigned from Sep 12, 1879 to October 5, 1882 (AsthAna NirvAha kAlam of three years and one month). He has His BrndAvanam at TiruveLLUr. He is revered as "rshi svAmi" and has blessed us with many SrI sUktis. One of them is the "lakshmi nrsimhan aDaikkalapattu", which is used at SrI sannidhi and sishyA's homes during sevA kAlam. He ascended to Paramapadam during October 1882 C.E. The 37<sup>th</sup> and the 41<sup>st</sup> PaTTam Azhagiya Singars sought the refuge (ASrayam) of this Azhagiya Singar's sacred feet. He is revered in His taniyan as "vipaScittamar" or the supreme among Vidvat ghoshThi.

35) The 35<sup>th</sup> PaTTam Azhagiya Singar is known as PonnviLainta KaLattUr Azhagiya Singar and has His BrndAvanam in TiruveLLUr (August 1888 C.E.). The 42<sup>nd</sup> PaTTam InjimETTU Azhagiya Singar, GhoshThipuram Swamy had their samASrayaNam blessings from this 35<sup>th</sup> PaTTam Azhagiya Singar. He is saluted in his Taniyan as "guruvaram" (the best among AcAryAs) and "anagam" (sinless/blemishless).

36) The 36<sup>th</sup> PaTTam Azhagiya Singar is known as the ParantUr Azhagiya Singar and he is the brother of the 33<sup>rd</sup> PaTTam Azhagiya Singar. He has his BrndAvanam in the western PrAkAram of PaatUr Koil. He ascended SrI VaikuNTham during December of 1898 C.E.

37) The 37<sup>th</sup> Azhagiya Singar is known as PiLLaippAkkam Azhagiya Singar who reigned from January 31, 1889 to December 16, 1899 (A brief reign of 11 months and one ChAthurmAsyam). He performed the reconstruction/restoration (jIrNottAraNam) of the tirumALigai of Swamy Desikan at TiruvahIndrapuram. His SrI sUkti celebrating Swamy Desikan's Brahmotsavam there is known as SrI VedAnta deSika utsava mAlikA - 12<sup>th</sup> e-book in <http://www.srihayagrivan.org>. This SrI sUkti was created during His cAturmAsyam during September 1899 C.E. Prakrtam 45<sup>th</sup> PaTTam Azhagiya Singar spent His cAturmAsyam exactly 100 Years later at TiruvahIndrapuram. The AttippaTTu Azhagiya Singar stayed as pIThAdipati for only 11 months and has his BrndAvanam at SrI Nrisimhapuram. He ascended Paramapadam during



December 1899 C.E.

38) The 38<sup>th</sup> PaTTam (TirukkuDantai) Azhagiya Singar succeeded PiLLaippAkkam Azhagiya Singar (37<sup>th</sup> PaTTam) in August 1905 after the SrI MaTham AsthAnam had no pITHAdipatis for five and half years. Like his predecessor on the SrI MaTham pITHam, he has also his BrndAvanam at SrI Nrisimhapuram. His VamsattArs (25<sup>th</sup> and the 26<sup>th</sup> PaTTam Azhagiya Singars) also have their BrndAvanams at SrI Nrisimhapuram.



HH 38th paTTam SrImad azhagiya singar

39) The 39<sup>th</sup> PaTTam Azhagiya Singar hails from RaajamannArguDi and has his BrndAvanam there itself. He adorned SrI VaikuNTham during May 1915 C.E.

40) The 40<sup>th</sup> PaTTam Azhagiya Singar hails from Kaaraikkuricchi, a village on the banks of TaamraparaNi river. His BrndAvanam is at Tuvaram, an agraharam near Madurai. He ascended to Paramapadam in January 1923 C.E.





ஸ்ரீ:  
ஸ்ரீமதே ஸ்ரீமகூத்ருவரிஹ வரஸுஹணை நம:



ஸ்ரீ அஹோபிலமடம் 40வதுபட்டம் ஸ்ரீ அபுகியசிங்கர்  
ஸ்ரீ ரங்கநாத சடகோப யதிந்திர மஹா தேசிகர். 1915

40-வது பட்டம் ஸ்ரீலக்ஷ்மீ ந்ருவரிம்ஹ திவ்யபாதுகா ஸேவக ஸ்ரீவண்  
சடகோப ஸ்ரீ ரங்கநாத சடகோப யதிந்திர மஹாதேசிகன்  
[1913—1915—1923]

HH 40th paTTam SrI lakshminrsimha divyapAduka sevaka SrIvaN  
SaThakopa SrI ranganaTha SaThakopa yaTindra maha deSikan







41) The 41<sup>st</sup> PaTTam Azhagiya Singar also hails from Kaaraikkuricchi. His BrndAvanam is at daSAvatAra sannidhi in Srirangam (October 1941 C.E.).

42) The 42<sup>nd</sup> PaTTam Azhagiya Singar is known as InjimEdu Azhagiya Singar and has his BrndAvanam at TiruveLLUr (March 1953 C.E.). He is the samASrayaNa AcAryan for Prakrtam, the 45<sup>th</sup> PaTTam Azhagiya Singar. His creation of SrI Nrsimhapriya, Malola Vidvat sadas and MadhurAntakam PaaThasAlA are splendid events in the annals of SrI MaTham. His Atma GuNams are saluted in his taniyan as: "dAnti kshAnti dayAdibhi: SubhaguNair-bhAntam Sreyonidhi".

43) The 43<sup>rd</sup> PaTTam Azhagiya Singar is known as the DevanArviLAgam Azhagiya Singar. He blessed the 45<sup>th</sup> PaTTam (Prakrtam) Azhagiya Singar with BharanyAsam. His BrndAvanam is at NaimiSaraNyam (November 1957 C.E.). This Azhagiya Singar is aDiyEn's samASrayaNa AcAryan and that is a great bhAgyam. His taniyan salutes Him as "prAj~naya" and "sakala guNa nidhi".

44) The 44<sup>th</sup> Azhagiya Singar (MUkkUr Azhagiya Singar) is the nirmAthA (builder) of the magnificent Southern Raaja Gopuram for Lord RanganAthA at Srirangam. His BrndAvanam is at Srirangam and He ascended Paramapadam on August 16, 1992. He is the only Azhagiya Singar with the Asrama tirunAmam of SrI VedAnta deSika yatIndra mahA deSika.

## G. THE SRi SUKTIS BEQUEATHED TO US BY SRIMAT AZHAGIYA SINGARS

SrImat Azhagiya Singars have blessed us with many anugrahams:

1. Grantha catusTya and other kAlAkshEpams
2. Creation of many unique SrI sUktis
3. utsavAti and AbharaNa kaimkaryams at divya desams
4. Creation of VaidIka agrahArams
5. Blessing sisHyAs with samASraya- BharanyAsams





6. Administration of divya desams (Ahobilam), TiruveLLUr, PuLLambhutanguDi, AdanUr, where they are managing trustees and other temples and sannidhis belonging to SrI MaTham
7. Creation and maintenance of Veda pAThasAlais and other educational institutions
8. Publication of SrI Nrsimha PriyA in English and Tamil
9. nitya bhagavat ArAdhanam for Malolan and the mUrti-s inside the Golden MaNTapam

aDiyEn will focus now on the SrI sUktis that have been created by number of SrImat Azhagiya Singars. Some of the SrImat Azhagiya Singars confined their efforts to the traditional kAlakshepam route instead of writing and some others have created the source granthams and commentaries for pUrvAcArya Granthams besides attending to kAlakshepams. Prakrtam SrI NaarAyaNa yatIndra MahA Desikan is prolific in grantha nirmANam and kAlakshepams.

In this coverage of the SrI sUktis linking to SrImat Azhagiya Singars, aDiyEn will cover not only the SrI sUktis created by several Azhagiya Singars but also about AcArya Vandanams by individual Azhagiya Singars.

#### 1) Adi VaN SaThakopa jIyar:

The founding jIyar was so active in sancArams, kAlakshepams, divya desa kaimkaryams, construction of MaThams at key divya desams, Vighraha PratishTais, Gopuram/VimAnam constructions that HH did not find the time to bless us with his own SrI sUktis. HH requested his sishyar, MaNapAkkam Thozhappar to write a set of SrI sUktis on Ahnikam/dharma SAstra granthams. Some of them are :

1. Grhya Ratnam,
2. ghaNDa BhUshaNam,





3. smrti ratnAkaram,
4. Pitrmada sAram (antima kriyAs or aparam) and its commentary SudhI Vilocanam,
5. daSa nirNayam,
6. asauca Satakam and its commentary,
7. asauca nirNayam.

Adi VaN jIyar was so pleased with his sisHyar's SrI sUktis that he conferred the title of "VaidIka sArva bhaumar" on Thozhappar.

Four Azhagiya Singars have presented six SrI sUktis on the Vaibhavam of SrI Adi VaN SaThakopa jIyar:

- SrI sannidhi vAZhi tirunAmam.
- SrImat Adi VaN SaThakopa yatIndra MahA Desikan ADaikkalapattu by the 27th PaTTam ThayyAr Azhagiya Singar.
- SrImat Adi VaN SaThakopa yatIndra MahA Desikan MangaLam by HH the 27th PaTTam SrImat Azhagiya Singar.
- SrI VaN SaThAri Gadyam by HH the 27th PaTTam SrImat Azhagiya Singar.
- SrImat Adi VaN SaThakopa yatIndra MahA Desika Vaibhava candriKA by HH the 37th PaTTam PiLLaippAkkam Azhagiya Singar.
- SrI sampradhAya PrakASa: by HH the 40th PaTTam Kaaraikuricchi Azhagiya Singar.

## 2) The second PaTTam SrImat Azhagiya Singar:

In his pUrvASramam, he had written 60 granthams but many of them are no longer available. He wrote in Sanskrit. Four of the 60 granthams that became







available are:

- tiruvArAdhana kramam
- nyAsa daSaka vyAkhyAnam
- purushakAra mImAmsa and
- sandhyA vandana bhAshyam for which HH the 42nd PaTTam (InjimEdu) Azhagiya Singar wrote a Tamil Commentary.

### 3) The 21<sup>st</sup> PaTTam SrImat Azhagiya Singar:

During the 276 year time period that spanned the reigns of the 3<sup>rd</sup> to the 20<sup>th</sup> Azhagiya Singars (1473-1748 C.E), much of the focus was on kAlakshepams, Malola ArAdhanams, divya desa kaimkaryams and sancArams for blessing sisHyAs with samASraya-BharanyAsams.

The 21<sup>st</sup> PaTTam SrI ParAnkuSa yatIndra MahA Desikan resumed grantha nirmANams and blessed us with the much recited Adi VaN SaThakopa ADaikkalapattu starting with "Adi maRai uruvAana". This daSakam is part of the daily sevA Kramam at SrI sannidhi and in the house holds of the Sri sannidhi SishyAs. The other SrI sUktis by this Azhagiya Singar are:

(i) sat-sampradhAya sAram on the vaibhavam of previous Azhagiya Singars, who adorned the AcArya pITham

(ii) MangaLams on Dolai KaNNan and krtis to be sung during dolotsavams for KaNNan.

### 4) The 24<sup>th</sup> PaTTam KalyANapuram SrImat Azhagiya Singar (Asthanam: 1764-1776 C.E.):

During His extended stay at Tirumala, this Azhagiya Singar blessed us with five granthams:

- SrI Prapatti,





- SrI Nrsimha MangaLASanam,
- yatsarikai,
- SrI stavam and
- SrI pancASat.

Three of the five are about MahA Lakshmi/SrI Devi sitting on the left thigh of Malolan: PurushakAra Prapatti and a stavam with 100 Slokams and a PancASat with 50 Slokams on the Vaibhavam of SrI Devi.

A descendant of this Azhagiya Singar from KalyANapuram released in 1937 a combined book on SrI Stavam, SrI PancASat and a new eulogy on this MahA Desikan in the daNDakam format. It will be most valuable to access a copy of this book from the house of the vamsattArs.

#### 5) The 26<sup>th</sup> PaTTam "GadhAdArapuram" Azhagiya Singar:

This Azhagiya Singar revered as "ANDAL Azhagiya Singar" blessed us with SrI sannidhi AhnIka grantham, which is received in the kAlakshepam format before starting one's Grantha catushTyam with one's AcAryan. He has also blessed us with few stotra granthams on Lakshmi Nrsimhan.

#### 6) The 27<sup>th</sup> PaTTam "GadhAdArapuram" SrImat Azhagiya Singar:

This Azhagiya Singar with his searching intellect has blessed us with 8 nirNaya granthams, VyAkhyAna granthams, tarka-mImAmsA granthams, khaNDana granthams, gadyam and many stavams. He is the grandson of the 25<sup>th</sup> PaTTam Azhagiya Singar and the son of the 26<sup>th</sup> PaTTam Azhagiya Singar. He has blessed us with 28 SrI sUktis:

- caNDamArta VyAkhyAnam: canDamArtam is the commentary of TohoDDAcArya of ShoLingar on Swamy Desikan's Sata dUshaNI
- VaikuNTha Vijaya campu as the khaNDana grantham for the advaitic work of





nIlakaNta campu

- Commentary on Swamy Desikan's tAtparya RatnAvalI
- Brahma Sabda vAdArtham
- viSesha vAdams in tarkam
- vrtti sUtram of VyAkaraNam
- VyAkyAna Slokams for MahA bhAshyam
- sankramaNa nirNayam: Precise determination of the sankramaNams
- Jayanti nirNayam
- SravaNa dvAdasI nirNayam
- nadI-rajodosha nirNayam
- daSavAra (Ten counts) dIrگا gAyatrI (gAyatrI mantram with 4 pAdams) japa nirNaya Slokam
- StrI samskAra krama vishaya VyAkhyAna Slokam
- mUla mantra japa nirNayam
- Yati vishaye sudarSana homAbhAva nirNayam
- KaDi sUtra NirNayam
- nyAsollAsam
- KrpAsAgara stavam
- kshIra nadi stavam
- VihageSvara stavam







- Kaaveri sangama Vaibhavam
- DevarAja Vaibhavam
- SrI Lakshmi Nrsimha stavam
- SrI VaN SaThAri gadyam
- SrI VeerarAghava stavam
- SrI Lakshmi Nrisimha MangaLam
- SrInivAsa yatIndra MahA Desika daSakam and
- nandA dIpostavam.

7) The 29<sup>th</sup> PaTTam (LaalApeTTai) SrImat Azhagiya Singar:

He is known for the grantham of Sri Lakshmi Nrsimha suprabhAtam.

8) The 30<sup>th</sup> PaTTam "GadhAdArapuram" SrImat Azhagiya Singar:

He is one of the four SrImat Azhagiya Singars, who originate from the Cauvery delta Vaidika agrahAram. He blessed us with another SrI Lakshmi Nrsimha suprabhAtham that is used today to awaken Malolan. The first 6 Slokams wish suprabhAtam to SrI Devi and the next 8 Slokams wish SuprabhAtam to Lakshmi nrkeSari (Malolan) and the last four Slokams of the 18 Slokam long SuprabhAtam awakens SrI RanganAtha, SrInivAsan and Dolai KaNNan. SrImat Azhagiya Singar names his suprabhAtam as "rAma nrhari-ranga durINa-Sesha SaileSa yAdava kulAdipa suprabhAtam". This suprabhAtam has mellifluous words. The meanings and commentaries on the 18 Slokams is being released as a separate ebook by adiyEn in <http://www.srihayagrivan.org>

9) The 31<sup>st</sup> PaTTam Azhagiya Singar:

At Nrisimhapuram, this Azhagiya Singar created SrI nrsimha MangaLam and sAnga-prapatti nishThai.





### 10) The 34<sup>th</sup> PaTTam "AtthippaTTu" Azhagiya Singar:

He was devoted to SrI Kanakavalli sameta VeerarAghavan of TiruveLLUr. His granthams are in Sanskrit, Tamil and MaNi PravALam:

- nyAsa vimSati vyAkhyAnam: A commentary on nyAsa vimSati of Swamy Desikan
- SrI Lakshmi Nrsimhan aDaikkalapattu starting with "mAmalarAL manniuRai maDiyuDaiyan mancuRaiyum .... mAmatisEr narasingan malaraDiyai nanninanE",
- SrI nrsimha shashIi pAda VarNanam
- AdikaraNa sArAvali VyAkhyAnam: Pada yojanai
- sAmAnyA-ViSeshAdi nyAya sangraham
- Kavi hrdaya ranjani
- aika SAstrya samarthanam
- devarAja sahasra gaNita daNDakam
- Anandya nirNayam
- Brahma sUrArtha manjari
- gItA vyAkhyAnam - MaNi PravALam
- sAra dIpika hrdayam
- vIkshArANya mahAtmyam: nAlAyirappaDi MaNi PravALa vyAkhyAnam
- Veda giri VarNanam-turaga gati
- Tamizh tiru evuLL vAimozhi and
- KimgrheSa stuti.





Further, He has examined/edited/printed SrImat rAmAyaNam, SrImat Rahasya traya sAram, the stotrams of Swamy Desikan and SrI satsampradhAya MuktaAvaLi, the SrI Sannidhi Guru Paramparai.

### 11) The 40<sup>th</sup> PaTTam Azhagiya Singar:

This Azhagiya Singar blessed us with the detailed commentary on SrI BhAshyam known as "SrI bhAshyArtha maNipravALa dIpikai". The other granthams bequeathed by this Azhagiya Singar to us are: "SrI satsampradhAya PrakASikai" and "SrI bhAshya dUshaNa parihAram". Many sisHyAs have eulogized this Azhagiya Singar with works like yatIndra guNa darPaNam, SrI RanganAtha SaThakopa yatIndra MahA deSika Satakam, Vaibhavam and ParamAcArya navakam.

### 12) The 41<sup>st</sup> PaTTam Kaaraikkuricchi Azhagiya Singar:

This Azhagiya Singar blessed us with:

- SrI lakshminrsimha dhyAna sopAnam
- SrivedapAdhASIti stavam
- daSAvatAra veda pAdastavam
- nitya prArthanA kArikAvaLi
- AcArya dinacarya
- SrI mahAsvAmi gadyam about SrI AttippaTTu Azhagiya Singar

### 13) The 42<sup>nd</sup> PaTTam InjimEdu Azhagiya Singar:

In pUrvASramam, He blessed us with three sampradhAya granthams at the request of HH the 41<sup>st</sup> PaTTam Azhagiya Singar:

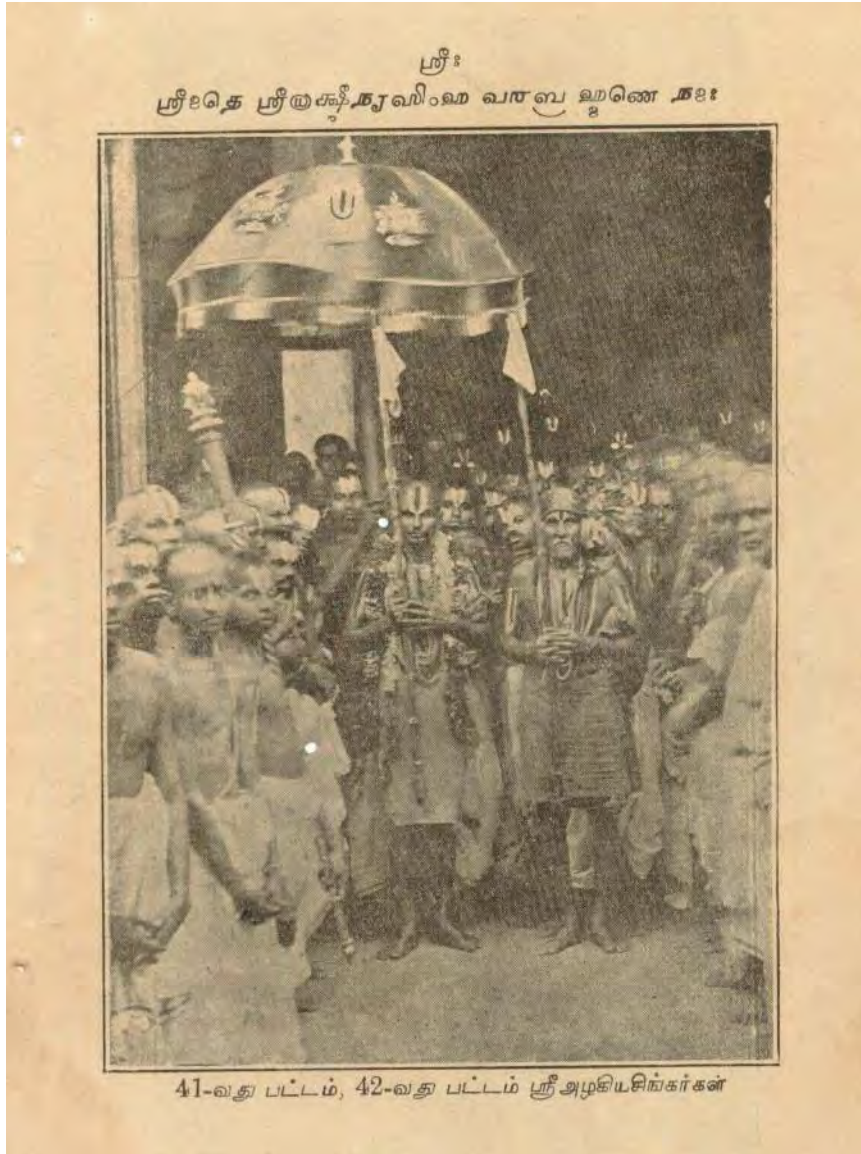
- ukTi-nishThAbharaNam
- nyAsa-nishThAmImAmsA and







- ukti-nishThAbharaNodhyodam.



### HH 42nd and 41st paTTam SrImad Azhagiya singars

After entering sanyAsASramam, InjimETTu Azhagiya Singar blessed us with the VyAkhyAna grantham for SrImat Rahasya traya sAram named "sAra bhodini". Number of nirNaya granthams were also bequeathed to us by this Azhagiya Singar:

- upAkarma nirNayam
- SrI VaishNava sadAcAra nirNayam and





- Krttika dIpa nirNayam.

His other eleven granthams for which we are grateful are:

- srAddha mantra bhAshyam,
- gItArtha sangraha VyAkhyAnam,
- dharma SAstrAs and matabhrashTa prAyaScittam,
- SrI Ahobilam and the two gandarvars,
- satsanga Vaibhavam,
- Madhu VidyA VicAram (Reflections on one of the VidyAs celebrated in ChAndogya Upanishad),
- Sukham arising from VairAgyam,
- Seelamilla SiRuvan and His mind about Swamy NammAzhvAr's TiruvuLLam, arcAvatAra Vaibhavam and
- Introduction (Bhumikai) to tatvaDIkai and VisishTAdvaita koSam.



HH 43rd paTTam SrImad Azhagiya Singar

14) The 43<sup>rd</sup> (DevanArviLAGam) Azhagiya Singar presented many essays in VedAnta dIpikai and SrI Nrsimha PriyA.

15) The 44<sup>th</sup> PaTTam (MukkUr) Azhagiya Singar:

He blessed us with many granthams and stotrams:

- MangaLam on InjimETTu Azhagiya Singar
- SrI lakshmi nrsimha stotram





- SArIrakAdi-karaNa krama bhodini
- brahma sUtrArtha padya mAlika
- VisishTAdvaita siddhAnta tattva sangraham
- SrI lakshmi nrsimha Prapatti where each Slokam ends with the refrain of "lakshmi -nrsimham SaraNam prapadye"
- dayAsAgara Satakam
- PancAmrta stotram
- MangaLa mAlikai on SrImat Azhagiya Singars
- sadupadesam
- SrI nrsimha karAvalamba stotram with the moving refrain of "lakshmi nrsimha! mama dehi KarAvalambam",
- dvAdaSa stotram saluting all the MangaLa mUrtis inside the then Silver MaNTapam.



HH 44th paTTam SrImad  
Azhagiya Singar

### 16) The Prakrtam 45<sup>th</sup> PaTTam SrImat Azhagiya Singar:

Our AcAryan has been the beneficiary of attending kAlakshepams with both InjimEDu and DevanArviLAGam Azhagiya singars. Prior to that, our dear AcAryan has been blessed by many AcAryAs like His own elder brother, NaavalpAkkam AcAryAs and Kaanci AcAryAs. Our AcAryan has distilled the essence of all those upadesams and kAlakshepams to develop a uniquely astounding vaikari (style) in his upanyAsams to make it possible for one and all to develop a clear understanding of the sUkshmaArthams of Rahasya granthams and the esoterics of vaidIka anushThAnams. In addition to many upanyAsams,







Our AcAryan has published extensively in SrI Nrsimha PriyA over number of years. The DVD on the SrI Nrsimha PriyA issues (1945-2005) has most of these anugraha bhAshaNams and essays. This DVD can be purchased online from <http://www.ahobilamutt.org>.



HH prakrtam SrImad azhagiya singar

Here is a partial list of SrI koSams created by Prakrtam 45<sup>th</sup> PaTTam SrImat Azhagiya Singar:

- Ahnika grantham (SudI PriyA) with samskrta and Tamil tippaNis including MelpAkkam Swamy's asauca Satakam as an anubandham
- AdyAtma grantha nirmANam in His own unique and inimitable style that are archived in SrI Nrisimha PriyA issues and deal with Vedams, SAstrams, smrti, AgamAs, itihAsa-PurANams, AzhvAr-AcArya SrI sUktis. What He has absorbed through AcArya Mukham, our dear Azhagiya Singar has made

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them famous through grantha Mukham. The releases in this category are:

- VaishNava pATha Veda Mantram with svvara Suddham
- elegant and erudite commentary for the 2nd and 3rd valli of KaThopanishad
- edited version of SrI bhAshyam with srta PrakASikai and bhAva PrakASikai VyAkhyAnams
- Agamam: SrI pAncarAtram pAtukAtta PerumAnAr
- Agamam: Swamy Desikan uhanta Panca kAla PrakriyA
- sankshepa rAmAyaNam
- SrI VishNu PurANam
- TiruvAimozhi: ArAta aruL amudam
- ErAr guNamum ezhil uruvum based on amalanAdi PirAn and SaraNagati gadyam (12) Mukunda mAIA VyAkhyAnam
- SrI tatva dIpikai-catussloki VyAkhaNam
- Completion of His elder brother's essays on SrI RangarAja stavam: utara bhAgam
- SrImat Rahasya traya sAra VivaraNam
- Release of SrI deSikASaya PrakASam (about Para mata bangam) by His elder brother in pUrvASramam along with His own bhUmikai (introduction)
- Many Tele-upanyAsams: KaNNinuN siRuttAmbu released as a DVD.
- tiruneDumtAaNDAkam, SaraNagati gadyam, sankalpa sUryodayam Tele-upanyAsams are progressing still.

The PramANa Slokam for the various blessed kaimkaryams of SrImat Azhagiya





Singars is:

adhyAtma grantha nirmANam anekeshAm ca bhodhanam

arcAvatAra sevA ca teshAm etan mahat balam

*Meaning:*

The goals of great AcAryAS during their blessed life are the creation of adhyAtma granthams on tattva-hita-PurushArthams, teaching of them to many sishyAS and the deep enjoyment of the arca mUrtis (MangaLASAsanams) at various divya desams and abhimAna sthalams and performing kaimkaryams there.

17) The 46<sup>th</sup> PaTTam SrImat Azhagiya Singar, SrI RanganAtha yatIndra MahA deSikan:

In pUrvASramam, this Azhagiya Singar's tirunAmam was U.Ve. Agnihotram RangarAjAcchAr Swamy of TirukkuDantai. He was a Rg Veda adyApAkar at the Veda pATHasALA there. He chose a beautiful Rg Veda Mantram to pay his tribute to Prakrtam 45<sup>th</sup> PaTTam SrImat Azhagiya Singar during His SatAbhisheka utsavam at Srirangam:

उपह्वये सुदुघां धेनुमेतां सुहस्ती गोधुगुद दोहदेनाम् ।

श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदुषु प्रवोचम् ॥

हिङ्गुष्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।

दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभाग्य ॥

upahvaye sudughAm dhenumetAm suhastI godhuguda dohadenAm |

SreshTam savam savitA sAvishnnobhIddho gharmastadushu pravocam ||







hinkrshvatI vasupatnI vasUnAm vatsamicchantI manasAbhyAgAt |  
duhAmaSvibhyAm payo adhnyeyam sA vardhatAm mahate saubhAgya ||

--Rg Vedam, first maNDalam

SrI RanganAtha yatIndra MahA Desikan has interpreted this mantram to illustrate the vaibhavam of SrImat NaarAyaNa yatIndra MahA Desikan and this interpretation can be extended to all SrI MaTham AcArya sArvabhaumars. The meaning of this mantram given by HH the 46<sup>th</sup> PaTTam Azhagiya Singar is:



HH 46th and 45th paTTam SrImad Azhagiya singars

Just as the Earth (BhUmi) fulfills our wishes, just as the cow grants us yAga dravyams to gain the desired phalans, similarly our Azhagiya Singar nurtures the sishya vargams like a cow nurturing its calves and seeks our homes and comes there to bless us through panca samskArams and corrects (sikshaNam) us from our viparIta anushThAnams, removes our afflictions with His nectarine anugraha bhAshaNams, instructs us on MokshopAyam (Prapatti) and removes





our samsAric tApams. He removes the sufferings of the sishya vargams and blesses them with sakala kshema lAbhams through His kaTAKsha ViSesham and attracts every one through his vAtsalyam for them. This paramAtma svarUpi blesses every one with ishTa pUrti and banishes all inauspiciousness (arishTa nivarti).

## H. THE ARCAVATARA SEVA AND KAIMKARYAMS OF SRIMAT AZHAGIYA SINGARS

SrImat Azhagiya Singars are well known for their MangaLASAsanams of divya desa EmperumAns and their many kaimkaryams there. That tradition started with SrI Adi VaN SaThakopa jIyar and continues until today and grows day by day.

### (1) Adi VaN SaThakopa jIyar

(a) The first of the divya desa kaimkaryams was the reconstruction of the Raaja Gopuram of TirunArAyaNan at Melkote following the command of TirunArAyaNan Himself. Yatis do not have their own funds and they select one or more sishyAs to undertake these kaimkaryams. The jIyar asked the king of KarnAtaka desam to help with this kaimkaryam and he completed it and the fierce disease that troubled this king was cured thereafter.

(b) During the first jIyar's time, every one who wanted to visit Tirumala has to climb the steep hills through rough paths to reach BhagavAn's sannidhi. Many elderly people could not cope with the arduous climb and felt sad. Lord SrinivAsan appeared in the jIyar's dream and commanded him to construct steps with resting places in between to help young and old to travel easily and have His darSana saubhAgyam. Millions of devotees have climbed these steps and continue to climb every day. The pleased Lord of TiruvEnkaDam blessed the jIyar and informed him that He would grant Moksham to anyone who receives the jIyar's yAdrucchikAbhimAnam and nirantara abhimAnam. TaaLapAkkam AnnamAcchAr was one who received the atyanta abhimAnam of SrI Adi VaN SaThakopa jIyar and became one of His PradhAna sishyAs and





composed one sankIrtanam per day on Lord Venkatesa and presented it to the Lord.

(c) While the jIyar was at Tirumalai, SrI VaishNavAs from Kaanci arrived at His MaTham and requested Him to help with the creation of a special maNTapam at Lord VaradarAjan's temple for use during viSesha utsavams. The jIyar was very happy to receive this request and traveled to Hastigiri. There, Lord VaradarAjan commanded the jIyar standing in front of Him through arcaka mukham to construct a 100 pillar maNTapam on the banks of the temple pushkaraNi (ananta Saras). The jIyar was immensely pleased with the Lord's command and with the help of a wealthy sisHyA had a beautiful maNTapam constructed and the sisHyA carved small images of Malolan and Adi VaN SaThakopa jIyar on one of the pillars to record the fact that this maNTapam was built by the first jIyar. A special (first) utsavam was conducted by the jIyar and this maNTapam is used until today.

(d) After defeating in debate an advaita darSana expert by the name of Udaya BhAnu miSrAr at Kaanci, the jIyar acquired him as His sisHyA and received as guru dakshiNai a considerable sum and used it to build a sannidhi for Swamy Desikan near the dvaja stambham. The sannidhi was created as an expression of gratitude for Swamy Desikan, who had suggested the jIyar to use the vAdams in Sata dUshaNI to defeat this advaitic scholar.

(e) MangaLASAsanams and extended stays at Cozha simhapuram, SrI PerumbhUtUr, Srirangam followed. At Cozha simhapuram, the jIyar asked ToDDAcchAr Swamy to succeed Him in the post of SrI kAryam for the Temple. He conducted SrI BhAshya kAlakshepam at SrI PerumbhUtUr at BhAshyakArar sannidhi.

(f) At Srirangam, SrI RanganAtha commanded the jIyar to rebuild the fallen down prAKArAms built originally by Tirumangai Mannan and the attend to the construction of daSAvatAra sannidhi and the consecration of Kaliyan's arcaA there; further, the Lord of Srirangam commanded the founding jIyar of







Ahobila MaTham to build a sannidhi for Swamy Desikan opposite SrI RanganAyaki's sannidhi. The jIyar quickly repaired the sapta PrAkArams and (re)constructed the daSAvatAra sannidhi and consecrated Kaliyan's arcai there. One more command from Lord RanganAtha was the construction of the utara Veedhi gopuram for Him by the jIyar, which the jIyar fulfilled. At the utara veedhi gopuram base, the jIyar's sishyAs carved images of Malolan and the jIyar to remind future generations that this gopuram was built by their AcAryan, Adi VaN SaThakopa jIyar. The jIyar himself performed daily ArAdhanam for Swamy Desikan at the inner sannidhi next to SrI RanganAyaki for some time. The jIyar stayed for many years at the utara Veedhi SrI Ahobila MaTham while he was at Srirangam.

(g) One day, TirunArAyaNan appeared in the jIyar's dream and commanded the jIyar to return to his place of birth. When the jIyar informed Lord Ranganatha of the dream and requested His permission to return to TirunArAyaNapuram. Lord RanganAtha reluctantly gave permission to the jIyar. Back at TirunArAyaNapuram, the jIyar was commanded by the Lord to build a sannidhi for Swamy Desikan there. The jIyar completed this last kaimkaryam and stayed at Melkote for the rest of his life in BhagavAn's leela VibhUti.

### (2) The second jIyar - Sriman nArAyaNa yatIndra Maha Desikan

This jIyar consecrated Adi VaN SaThakopa arcas at the BrndAvanam of His AcAryan and in the TirunArAyaNapuram temple. He performed MangaLASAsanams at many divya desams and His successors followed this kramam. Many Azhagiya Singars chose one or other divya desams or abhimAna sthalams for nitya vAsam and performed many kaimkaryams like TiruvAbharaNa, utsava vAhana samarpaNams et al there. Many AbharaNams, kaimkarya sAmagriyais and land were also assembled for Malolan's kaimkaryams.

### (3) The 42<sup>nd</sup> PaTTam SrImat Azhagiya Singar

42<sup>nd</sup> PaTTam jIyAr was a great rasikar of MangaLASAsanam of arca mUrtis at divya desams. He was deeply involved in the sevai of Attigiri AruLALan and





TiruveLLUR Veeraraghavan.

#### (4) The 43<sup>rd</sup> PaTTam SrImat DevanArviLAGam Azhagiya Singar

43<sup>rd</sup> PaTTam Azhagiya Singar traveled from Setu to Himalaya and performed many kaimkaryams during His brief reign of 5 years and ten months. Raajagopura kaimkaryams at TiruveNNainallUr, TiruveLLUr and the building of new Ahobila MaThams at KadapA (CudappA), VaanamAmalai and TirukkoshthiyUr took place during His nirvAham. This jIyar was a great devotee of Lord Oppiliappan of TiruviNNagar.

#### (5) SrImat MukkUr Azhagiya Singar of the 44<sup>th</sup> PaTTam

44<sup>th</sup> PaTTam Azhagiya Singar built the BrndAvanam for His AcAryan at NaimiSaraNyam, the MukkUr Koil, tAyAr sannidhi at Injimedu, Swamy NammAzhvAr sannidhi at Kaancipuram, Raaja gopuram at Ahobilam, the Ahobila MaTham at TiruvahIndrapuram, and the caitra Brahmotsava maNTapam at TiruveLLUr. The magnum opus of his kaimkaryam was the construction of the Southern Raaja Gopuram for Lord RanganAtha at Srirangam after it lay unfinished for many hundred years.

#### (6) Prakrtam SrI nArAyaNa yatIndra MahA Desikan

On August 24, 1992, Prakrtam SrI nArAyaNa yatIndra MahA Desikan was crowned as the 45<sup>th</sup> PaTTam Azhagiya Singar and a golden era of divya desa kaimkaryams commenced. This jIyar has traveled across the length and breadth of BhArata desam number of times and has performed innumerable kaimkaryams. He continues that tradition and has initiated pioneering and farsighted kaimkaryams at the divya desams and abhimAna sthalams. Sixty five pages have been devoted to cover briefly the MangaLASAsanams and kaimkaryams at various divya desams and abhimAna sthalams as well as navIna sthalams from 1992 to 2006 C.E in the satAbhiseka utsava Malar: Volume I.

SrI Narsimha Priya (Tamil) also carries information on such MangaLASAsanam related details beyond the year 2006 to the present times. Extraordinary





indeed are these sancArams with stops at more than 75 divya desams and 400 temples.

The Prakrtam 46<sup>th</sup> PaTTam Azhagiya Singar has joined with His AcAryan (Periya Azhagiya Singar - 45<sup>th</sup> PaTTam) now and is enriching this tradition. They follow the command of Malolan (grAme grAme gatvA) and bless the sisHyAs and abhimAnis. SrI Ahobila MaTham itself is a mobile divya desam because of the sancAram of Malolan from the nava narasimha divya desam.

## I. ACARYA VAIBHAVAM AND THE SUPERIORITY OF ACARYAS OVER BHAGAVATAS AND EVEN BHAGAVAN

In a quintessential Slokam of NyAsa tilakam (20<sup>th</sup> Slokam), Swamy Desikan instructs us on the power of AcArya KaTAKsham. Here Swamy Desikan connects the bhAgyam of AcArya KaTAKsham with the motivating grace of EmperumAn (NyAsa Tilakam: Ahobilavalli e-book #13 - <http://www.ahobilavalli.org>).

dhI karma bhakti rahitasya kadAapyaSaktyA

rangeSa bhAva kalusha praNati dvayokte: |

manyE balam prabala dushktrta SAlino me

tvanmUla deSika kaTAKsha nipAtamAdyam ||

In this Slokam, Swamy Desikan emphasizes the importance of AcArya KaTAKsham induced by Bhagavat sankalpam and identifies it as the primary cause for AcArya sambandham and successful Prapatti for Moksham.

### *Meaning of this Slokam:*

Oh Lord of Tiruvarangam! aDiyEn is a major sinner. aDiyEn is incapable of pursuing karma or bhakti yOgams. Therefore, aDiyEn has come forward to perform Prapatti and utter the dvaya mantram associated with bhara nyAsam. In view of aDiyEn's impure mind, my bhara nyAsam does not get fulfilled.

Oh Lord! when aDiyEn was in this terrible state, You took pity on aDiyEn and







HH SrImate SrIlakshmiNrsimha divyapAduka sevaka SrIvaN SaThakopa SrInArAyANa yatIndra mahAdeSikan





out of Your compassion pointed out an AcAryan for me. The dayA-laden glances of that AcAryan fell on aDiyEn. His first glance became my supporting stick and fulfilled my Prapatti for moksham. Oh Lord! You are the primary cause for this auspiciousness arising from the efficacy of the AcAryan's kaTAKsham. Your benevolence (sauhArtam) is the prime factor for AcArya mukha Prapatti for aDiyEn.

Let us now study the upadesam on this matter of AcArya sambandham and its importance from a ChillaRai Rahasyam named Rahasya RatnAvaLi. Swamy Desikan himself wrote an elaborate commentary for that SrI sUkti and provided plenty of pramANams for the unique role of one's AcAryan and the importance of performing Kaimkaryams to that AcAryan. In vAkyam 20 of the ChillaRai Rahasyam, Rahasya RatnAvaLi, Swamy Desikan defines as to what is Kaimkaryam for a SrI VaishNavan: "kaimkaryamAvatu svAmy ukanta Eval tozhil seykai AkaiyAlE itu yathA SAstram paNNinAl uhappAm"

Here, Swamy Desikan points out that the cetanam's svarUpam is performing kaimkaryam to EmperumAn and that Kaimkaryam has to be consistent with His SAstrams to please the Lord's tiruvuLLam.

In the vAkyam 21, Swamy Desikan says that there are many kinds of Kaimkaryams and instructs us on what their priorities are:

"bhagavat kaimkaryamum bhAgavata kaimakryamum sEra anushTikka aritAna pOtu (sErntu seyya muDiyAta pOtu) parama purushArtha kAshTayAna (perum payanin uccha nilaiyAna) bhagavat kaimkaryamE upAdEyatamam (mikavum kai koLLa vENDiyatu)".

*Meaning:*

When Kaimkaryam to BhagavAn and His BhAgavatAs come together and creates a dilemma as to what is of higher priority, BhAgavata Kaimakryam has to be chosen over Bhagavat Kaimkaryam.

Why is it so? Swamy Desikan quotes three PramANams in support of his view:







HH SrImate SrIvaN SaThakopa SrI ranganAtha yatIndra mahAdeSikan





(1) tasmAt vishNu prasAdAya vaishNavAn paritoshayet |

prasAdamukho vishNu: tenaiva syAt na samSaya: || --itihAsa samudAyam

*Meaning:*

To gain the grace of EmperumAn, we have to cultivate and celebrate His BhAgavatAs. Pleased with that celebration of His BhAgavatAs, EmperumAn will shower His grace on the cetanam.

(2) ArAdhanAnAm sarveshAm vishNorArAdhanam param |

tasmAt parataram proktam tadIyArAdhanam param || -PAadmottAram

*Meaning:*

Among all the ArAdhanams, the ArAdhanam of VishNu is the most superior. The ArAdhanam of the BhAgavatAs (tadeeyArs) of the Lord is even more superior to Bhagavat ArAdhanam.

(3) svArAdhanam vihAyApi svabhaktAnarcayanti ye |

tebhya: parasanno bhagavAn siddhimishTam prayacchati ||

*Meaning:*

EmperumAn grants the desired fruits to any one, who worships His BhAgavatAs even at the expense of not worshipping Him. They may abandon His worship as long as they worship His aDiyArs.

In his 22<sup>nd</sup> vAkyam of Rahasya RatnAvali, Swamy Desikan goes one step further in his evaluation of the highest priority among the three Kaimkaryams: Bhagavat, BhaAgavata and AcArya Kaimkaryams:

"ivai (bhagavat and bhAgavata Kaimkaryam) iraNDilum pradhAnam, AcArya kaimkaryam. bhagavat-bhAgavata kaimkaryattinum siRantatu AcArya Kaimkaryam".

Four pramANams are given to us by Swamy Desikan to understand the





significance of the 22<sup>nd</sup> vAkyam focusing on what is of the highest priority among the three kinds of Kaimkaryams. Swamy Desikan builds up his case for the supreme most kaimkaryam step by step with these four pramANams. The first pramANam cited is about the uniqueness of one's AcAryan:

1) gurorgurutaram nAsri guroranyam na bhAvayet |

gurorvArtAm kathAm caiva gurornAmam sadA japet ||

*Meaning:*

There is nothing grander and nobler than one's AcAryan. One should not meditate on any one other than one's AcAryan and His paramparai. One should always speak about the glories of one's AcAryan and reflect on Him. One should perform always japam of His nAmam (taniyan).

The second pramANam is about the multi-facted role that one's AcAryan plays in our lives here and thereafter:

2) gurureva param brahma gurureva parA gati:

gurureva parA vidyA gurureva parAyaNam

gurureva para: kAma: gurureva param dhanam ---sAtyaki tantram

*Meaning:*

One's AcAryan is the Supreme Being. He is the Supreme upAyam for gaining moksham.

He is the Supreme Vidyai to be learnt and cherished. He is the siddhopAyam (One that already exists in a ready to respond state). He is the Supreme goal to be desired. He is therefore the Supreme wealth to seek.

The third PramANam deals with the futility of ignoring some thing in hand and chasing after some thing not invisible to one's senses:





3) cakshurgamyam gurum tyaktvA SAstragamyam ya: smaret

karastamudakam tyaktvA ghanastamabhivAncati --VihageSvara samhитай

*Meaning:*

Strange indeed is the situation of one who abandons his AcAryan, who can be seen with physical eyes right here on earth and chases after the invisible BhagavAn, who can only be inferred from SAstrAs; strange indeed is the lot of one (thirsty man), who abandons the water in his cupped palm and longs for the water in the rainy cloud.

The fourth PramANam from SrI sAtva samhитай follows the line of thought of the third pramANam and focuses on the sad state of one on earth, who abandons his AcAryan who is easy to gain and goes after BhagavAn, who can only be known by abstruse SAstrAs. The samhитай vAkyams labels this man as a fool, who casts aside the treasure on hand and goes after a dubious treasure buried somewhere.

Swamy Desikan concludes the discussion on the 22<sup>nd</sup> vAkyam with the third pAsuram of Madhura Kavi AzhvAr's KaNNinuNNsiRuttAmbhu pAsuram explaining why He offers his salutations to EmperumAn:

tiritantAkilum devappirAnuDaik-

kariya kOlat-tiruvurk-KANpan nAn

periya vaN kurukUr nakar nambikkAL

uriyanAi aDiyEn peRRa nanmaiE.

Madhura Kavi AzhvAr is one who declared that he does not know of any deivam other than his AcAryan, Swamy NammAzhvAr: "mARanai allAl anRi enRum maRantum maRRa oru tEvu aRiyEn". In this third pAsuram of his prabandham, Madhura Kavi declares: "I see only through the AzhvAr (his AcAryan) the divine blue form of the Lord of nitya sUris. The greatest blessing of life I have







achieved is the opportunity to serve the great and merciful AzhvAr". Madhura Kavi AzhvAr observes here: Until I became the aDiyavan of my Swamy NammAzhvAr, my mind was chasing vishaya sukhams; after becoming His sishyan, I have come forward to enjoy the beautiful form of EmperumAn. This I do only because of my utter devotion for my AcAryan and such an adoration of His deivam would please His tiruvuLLam.



HH prakrtam SrImad azhagiya singar

An MP3 CD on the brilliant KAlakshepam on KaNNinuN SiRuttAmbu Prabandham by Prakrutam H.H the 45<sup>th</sup> paTTam Srimat Azhagiya Singar is available to us





and can be purchased online from <http://www.ahobilamutt.org> / It is a delectable treat on AcArya Bhakti of SrI Madhurakavi AzhvAr for Swamy NammAzhvAr (mEvinEn avan ponnaDi meymaiyE, tEvu maRRaRiyEn) as explained by Srimat Azhagiya Singar.

aDiyEn concludes this special samarpaNam for asmat AcAryan on His 84<sup>th</sup> Tirunakshatram day (December 14, 2010) with the customary AcArya Vandanam and a Mantram from SvetasvatAra Upanishad. We will start with the Upanishad mantram first:

yasya deve parA bhakti: yathA deve tathA gurAu |

tasyaite kathitA hyArttA: prakASante mahAtmana: ||

---Svetaasvatara Upanishat 6.23

*Meaning:*

For One who has special bhakti towards EmperumAn and the same level of Bhakti for His AcAryan, even the sUkshmaArthams of mantrams not received directly from his AcAryan will become available through his AcArya Bhakti.

enuyir tantaLittvaraic-caraNam pukki

yAnaDaivE avar gurukkaL nirai vaNangip-

pinnaruLAl perumbhUthUr vanta vaLLal

periya nambi ALavantAr MaNakkAl nambi

nanneRiyai avarkkuraitta uyyakkoNDAR

nAta muni saDagopan sEnai nAthan

innamudha tirumakaL enRivari munniTTu

emperumAn tiruvaDigaL aDaikinREnE,





HH 45th and 46th paTTam SrImad Azhagiya singars

SrImat Azhagiya Singar tiruvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAcchAri Sadagopan







## ADDITIONAL SOURCE MATERIALS ON SRIMAT AZHAGIYA SINGARS AND THEIR GURU PARAMPARAI

Additional reading material on AcArya Vaibhavams are available as e-books in the Sundarasimham (SSI), Ahobilavalli (AH), and SrI Hayagrivan (SH) series:

SSI -- <http://www.sundarasimham.org>

AH -- <http://www.ahobilavalli.org>

SH -- <http://www.srihayagrivan.org>

1. SrImat Azhagiya Singar taniyans: 32<sup>nd</sup> e-book in SSI
2. cAturmAsya SobhanA padya mAlikA: 22<sup>nd</sup> e-book in SH
3. Vedic Salutations to AcAryAs: 52<sup>nd</sup> e-book in AH
4. AmudanAr nURRAndAati: 28<sup>th</sup> e-book in AH
5. SrI VedAnta Desika Vaibhava PrakASika: e-books #1 in SH
6. SrI VedAnata Desika mAlikA: e-book # 12 in SH
7. Swami Desikan nURRandAti: e-books 63 and 64 in SH
8. PiLLayandAti of KumAra VaradAcchAr: e-book # 55 in SSI
9. VedAnta Desika Prapatti: e-book #75 in AH
10. Vedanta Desika PrArthanAshTakam: e-book #81 in AH
11. Swamy Desika Vighraha dhyAnam: e-book # 106 in AH
12. Swamy Desika MangaLam: e-book #107 in AH



13. Chitra Desikeeyam: e-book #56 in SSI
14. Chronology of AcArya RaamAnujA's Life: e-book #19 in SSI
15. Vaibhavam of SrI InjimEdu Azhagiya Singar: e-book #42 in SSI
16. Vaibhavam of Sri DevanArviLAGam Azhagiya Singar: e-book #43 in SSI
17. Vaibhavam of SrI MukkUr Azhagiya Singar: e-book #44 in SSI
18. Vaibhavam of Sri Naarayana YatIndra MahA Desikan: e-book #45 in SSI

