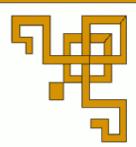




ACHARYA VAMSHA VRIKSHAH



1.PERIYA PERUMAL श्रीधरः

2.PIRATTI श्रीः

3. VISHVAKSENAR श्री सेनेशः

4.NAMMAZHWAR श्री शठकोपः

Prapanna santAna kUtasthar प्रपन्नसन्तानकूटस्थः

5.NADHAMUNIHAL श्री नाथम्निः

6.UYYAKONDAR श्री प्ण्डरीकाक्षः

7.MANAKKAL NAMBI श्री राममिश्रः

8.ALAVANDHAR श्री याम्नम्निः

9. THIRUVARANGA PERUMAL ARAYAR 9.THIRUKOTTIYUR NAMBI श्री गोष्ठीपूर्णः 9. PERIYA NAMBI

9.THIRUMALAIANDAN

9. THIRUMALAI NAMBI

10.SRI RAMANUJAR श्रीरामानुजमुनिः

BHASHYAM

11. THIRUKURUKAIPPIRAN PILLAN

श्री कुरुकेशः

12.YENGALAZHWAN

श्री विष्णचित्तः

13.NADADHUR AMMAN

श्री वात्स्यवरदगुरुः

17.KIDAMBI APPULLAR

श्री वादिहम्साबुवाहः

RAHASYA GRANTHAM

14.KIDAMBI ACHCHAN

श्री प्रणतार्तिहरः

15.ATHREYA RAMANUJAR

श्री आत्रेयरामानुजः

16.ATHREYA RANGARAJYACHARYAR

श्री आत्रेयरङ्गराजः

17.KIDAMBI APPULLAR

श्री वादिहम्साबुवाहः

BHAGAVAD VISHAYAM

11. THIRUKURUKAIPPIRAN PILLAN

श्री कुरुकेशः

12.YENGALAZHWAN

श्री विष्णचित्तः

13.NADADHUR AMMAL

श्री वात्स्यवरदगुरुः

17.KIDAMBI APPULLAR

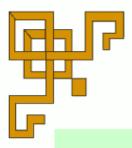
श्री वादिहम्साबुवाहः

18.SRI DESIKAN श्रीनिगमान्तमहादेशिकः

SRIMAD POUNDARIKAPURAM ANDAVAN ASRAMAM



7



18.SRI DESIKAN श्रीनिगमान्तमहादेशिकः



Внаѕнуам

20.Brahmatantra svatantrar

श्री ब्रह्मतन्त्र स्वतन्त्रः

21.KATIKACHADAM AMMAL

श्री वरदाचार्यः

24. ADHIVAN SHATHAKOPAN

श्री आदिवण्शठकोपः

25. VARADAVISHNVACHARYAR

श्री वरदविष्णुः

26.MAHADAYADHISHAR

श्री महादयाधीशः

27.vAtsyaahobilAcharyar

श्री वात्स्य अहोबिलाचार्यः

30.SHASHTAPARANKUSHA SWAMI

श्री षष्ठपराङ्कराः

31.PANCHAMADABHANJANAM THATHADESIKAN

श्री पञ्चमदभन्जनतातदेशिकः

34.vAtsyaananthAcharyah

श्रीवातस्य अनन्ताचार्यः

35.RANGARAMANUJA MUNI

श्री रङ्गरामानुजम्नि

37.RANGANATHASWAMI

श्री रङ्गनाथस्वामि

40.vIrarAGHAVACHARYAH

श्री वीरराघवाचार्यः

42.Srl rangapathideshikah

श्री रङ्गपतिदेशिकः

43.RANGANATHASWAMI

श्री रङ्गनाथस्वामि

RAHASYA GRANTHAM

20. BRAHMATANTRA SVATANTRAR

श्री ब्रह्मतन्त्र स्वतन्त्रः

21.KATIKACHADAM AMMAL

श्री वरदाचार्यः

25. VARADAVISHNVACHARYAR

श्री वरदविष्णुः

26.MAHADAYADHISHAR

श्री महादयाधीशः

27.vAtsyaahobilAcharyar

श्री वात्स्य अहोबिलाचार्यः

29. VATSYAVARADACHARYAR

श्री वात्स्यवरदाचार्यः

30.SHASHTAPARANKUSHA SWAMI

श्री षष्ठपराङ्कराः

31.PANCHAMADABHANJANAM THATHADESIKAN

श्री पञ्चमदभन्जनतातदेशिकः

34.vAtsyaananthAcharyah

श्री वात्स्य अनन्ताचार्यः

36.RAMANUJACHARYAR

श्री रामानुजाचार्यः

38. VENKATACHARYAR

श्री वेङ्कटाचार्यः

40.vIrarAGHAVACHARYAH

श्री वीरराघवाचार्यः

42.Srl rangapathideshikah

श्री रङ्गपतिदेशिकः

43.RANGANATHASWAMI

श्री रङ्गनाथस्वामि

BHAGAVAD VISHAYAM

19. NAYANACHARYAR

श्री कुमारवरदार्यः

20. BRAHMATANTRA SVATANTRAR

श्री ब्रह्मतन्त्र स्वतन्त्रः

22. HASTINAYAKAR

श्री हस्तिनायकः

23.VATSYAVARADACHARYAR

श्री वात्स्यवरदाचार्यः

24. ADHIVAN SHATHAKOPAN

श्री आदिवण्शठकोपः

28.TRUTİYAPARANKUSHAR

श्री त्रितीयपराङ्कराः

30.SHASHTHAPARANKUSHAR

श्री षष्ठपराङ्कराः

32. VANGIPURAM SRINISVASACHARYAR

श्री श्रीनिवासाचार्यः

33. SRISAILA SRINISVASACHARYAR

श्री श्रीशैल श्रीनिवासाचार्यः

34.vAtsyaananthAcharyah

श्री वात्स्य अनन्ताचार्यः

39.MUNIVAHANASWAMI

श्री मुनिवाहनस्वामि

41.CHANDRAGIRI SRISAILA VENKATACHARYAR

चन्द्रगिरि श्रीशैल वेङ्कटाचार्यः

43.RANGANATHASWAMI

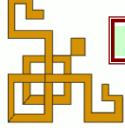
श्री रङ्गनाथस्वामि

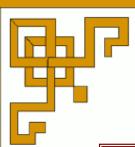
44.SAKSHATSWAMI श्रीवेदान्तरामानुजमहादेशिकः 45.PADUKASEVAKA RAMANUJAMUNI श्री पादुकासेवकरामानुजमुनि



SRI GOPALARYAMAHADESIKAN

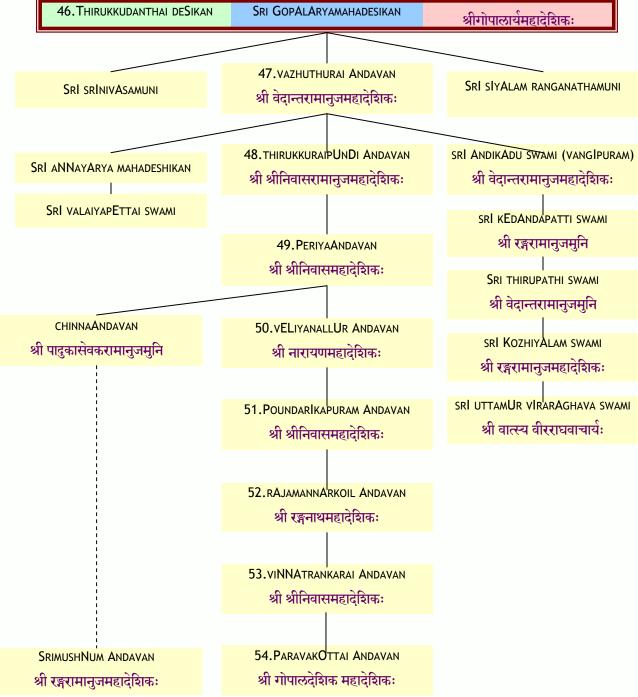
श्रीगोपालार्यमहादेशिकः

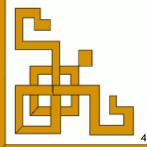


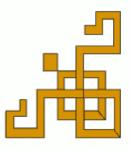


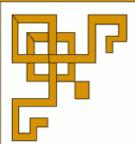
SRI MUNITHRAYA SAMPRADAYA PRAVARTHAKAR



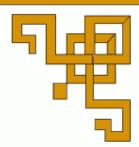








SRI SAMPRADAYA GURU PARAMPARA



lakshmInAtha samArambhAM nAtha yAmuna madhyamAm asmadAchArya paryantAM vande guruparamparAm लक्ष्मीनाथ समारम्भां नाथ यामुन मध्यमाम्। अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्पराम्॥

lakṣmīnātha samārambhāṁ nātha yāmuna madhyamām|

asmadācārya paryantām vande guruparamparām | |

I worship the entire guruparamparaa that starts with Emperumaan, Sriya: Pathi Sriman Narayanan; which has SrI NAtha, Yaamuna muni (in between) upto my AchArya (Sri Ramanujamuni). This thaniyan is composed by Sri KooratthAzhwAn (Sri Ramanujacharya's most ardent disciple); This Thaniyan describes the paramapara of our Acharyas which starts with Sriman Narayanan. Sri AzhwAn pays his obeisance to the paramapara upto his Acharya. He does not mention the name of his Acharya but mentions utp my AchArya- asmadhAchArya paryanthAm. It fits in so well for every one of us for ages to come.. as when we recite this, it applies upto our present Acharyan. "upto my Acharyan, I pay my obeisance to the Gurupamarapara".

The Veda-Vedaanta, Bhagavath Geeta, Puraanaas, Itihaasas and authentic smrutis proclaims VisishtAdvaita Sidhdaantam (philosophy) and its anushtaanam (practice). This has been guarded irrefutably by sages like Paaraasarya Veda Vyaasa Bhagavaan (through his Brahama sutras), Bhagavath Bodhaayanna (through his vrutti grantam), brahma nandi dankaachaarya (vaakya grantam), dramidaachaarya (bhaashyam).

This is strength that the Vedaanta darssanam namely VisishtAdvaitam has in terms of pramaanam (source of knowledge). The ten Azhwaars have guarded the same through their divya prabandams (24 in number), which manifested as outburst of their experiences that they had with the supreme self para-brahman Sriman Narayana:.

This is the strength that that the Vedaanta darssanam namely VisishtAdvaitam has in terms of sampradaayam (the time tested implementation of the Vedaanta darssanam namely VisishtAdvaitam). The same was preserved and preached by the uninterrupted lineage of preceptors starting from para-brahman Sriman Narayanan himself.

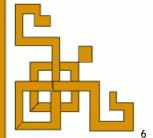
In this yugam, Swami Srimath Satakopa Nammaazhwaar became the first preceptor in the earth. He was followed by Sriman Naathamuni, Srimath Yaamuna muni and Srimath Bhagavath Raamaanuja muni. Then, the Vedaanta darssanam the Sri Sampradaayam was preserved by none other then VEdAnta-udayana-AchArya who is SrI praNathArtiharAchArya otherwise known as kidaampi Aachaan who served (did kainkaryam) intimately to Bhagavath

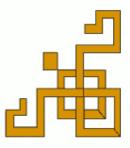
Raamaanuja muni in his tiru-madai-paLLi (divine cooking place) and was the most blessed disciple (Sishya) with wisdom in entirety of Bhagavath rAmAnuja muni. Srlmath VaadihamSAmbuvAhAchArya kidaampi appullaar incarnated in his divine Vamsham (ancestry). He was the maternal uncle of Srimath Vedaanta Desikan. Srimath Nadaattur AmmaaL blessed Srimath Vedaanta Desikan in an unparalleled and unsurpassed manner.

Srimath Vedaanta Desikan became the disciple of Srimath kidaampi Appullaar and was blessed with wisdom in its entirety. None other than Swamy Sriman Vedaanta Desikan reestablished the Vedaanta darssanam VisishtAdvaitam and the Sri Sampradaayam. Swamy Sriman Vedaanta Desikan majestically proclaims that this is "mAnyam yatlSwara mahAnasa sampradAyam" (Srl SaraNAgati dlpikA), "yativaranAr madai-paLLi vanda maNAm engal vArttayuL manniyadE" (parama-pada sopaanam) - the sampradaayam which came through the kidaampi Aachaan who served (did kainkaryam) intimately to Bhagavath Raamaanuja muni in his tirumadai-paLLi (divine cooking place) and was the most blessed disciple (Sishya) with wisdom in entirety of Bhagavath Raamaanuja muni.

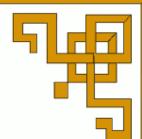
This is prelude to Sri Sampradaaya guru-parampara—the place where we find Sri Sampradaaya Aachaaryas who blessed us with all the authentic Raahasyaarthams (divine purport of the Srimath Rahasya Trayam) who were authors not only for such rahasya grantams but also for grantams based on Saareeraka Saastra. This is the celebrated Ubhaya-Vedaanta darssanam.











1. PERIYA PERUMAL

TIRUNAKSHATHRAM: REVATI



TANIYAN 1

lakshminAtha samArambhAM nAtha yAmuna madhyamAM asmadAchArya paryantAM vande guruparamparAM लक्ष्मीनाथ समारम्भां नाथ यामुन मध्यमाम्। अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्पराम्॥

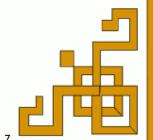
lakṣmīnātha samārambhām nātha yāmuna madhyamām | asmadācārya paryantām vande guruparamparām | |

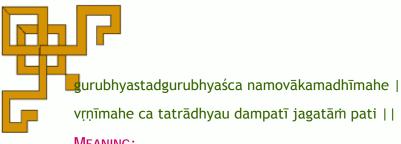
MEANING

I salute the line of our preceptors which starts with Lakshmi Naatha, Naatha Muni, Yaamuna Muni and others coming in between and up to my present Acharya.

TANIYAN 2

gurubhyah tadgurubhyashcha namo vAka madhl mahe vRiNI mahe cha tatrAdhyau dampatl jagatAM pati गुरुभ्यस्तद्गुरुभ्यश्च नमोवाकमधीमहे।
बृणीमहे च तत्राध्यौ दम्पती जगतां पति॥







MEANING:

I salute my Guru, his Guru and his Guru praising them and prostrating before them right up to the first divine couple who are the first and foremost masters of the world (Sloka 1 of nyAsa tilakam of Swami Desika).

TANIYAN 3

kamapyAdyaM guruM vande kamalAgR^ihamedhinaM pravaktAcChandasAMvaktA pa~ncharAtrasya yaH swayaM कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम्। प्रवक्ताच्छन्दसांवक्ता पञ्चरात्रस्य यः स्वयम्॥

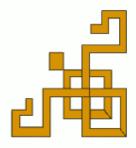
kamapyādyam gurum vande kamalāgrhamedhinam | pravaktācchandasāmvaktā pañcarātrasya yaḥ svayam||

MEANING:

Sloka 1 of Yatiraja Saptati: I salute the most ancient of Acharyas, who is always with Kamala (Lakshmi) and who in the very beginning taught Vedas and Pancharaatra Sastras personally thus being very first Acharya. I bow to him in the first place.











2. PERIYA PIRATTI

TIRUNAKSHATHRAM: PANGUNI UTHIRAM



The sloka relating to Periya Piraatti says: (Sloka 2 of Yathiraja Saptadhi of Swami Desika)

sahadharmacharlM shaureH sammantrita jagaddhitAm anugrahamaylM vande nityaMaGYAta nigrahAm

सहधर्मचरीं शौरेः सम्मन्त्रित जगद्धिताम।

अनुग्रहमयीं वन्दे नित्यमज्ञात निग्रहाम्॥

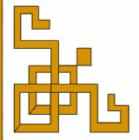
 $sahadharmacar\bar{l}\dot{m}~\acute{s}aure\dot{h}~sammantrita~jagaddhit\bar{a}m \mid$

anugrahamayīm vande nityamajñāta nigrahām||

MEANING:

Next to Emperumaan in the Acharya line is Periya Piraatti. Forever in the company of Emperumaan, her only concern is the welfare of the world. She is so much a personification of compassion that She is simply ignorant of what is known as punishing the chetanas, whatever their faults. Thus, She is instrumental in the performance of the Dharma of the Divya Dhampathi in protecting the Chetanas. I bow to her, who has this distinction.









3. SRI SENESHAH



TIRUNAKSHATHRAM: AIPPASI POORADAM

TANIYAN1:

vande vaikunThasenAnyaM devaM sUtravatIsakham yadvetrashikharaspande vishwaMetad vyavasthitam वन्दे वैकुन्ठसेनान्यं देवं सूत्रवतीसखम्। यद्वेत्रशिखरस्यन्दे विश्वमेतद् व्यवस्थितम्॥

vande vaikunţhasenānyam devam sūtravatīsakham | yadvetraśikharaspande viśvametad vyavasthitam | |

MEANING:

Sloka 3 of Yatiraja Saptati: Staying in Vaikunta, he directs, controls, and supervises the duties of all. He is the Commander-in-Chief of the Lord. He wields a whip in his hand. The entire Prapancha functions in the constant fear of the whip-end striking them, if they err. His wife is Sootravathi. He rules over the entire world by his command. I bow to this Vishwaksena.

TANIAN 2:

yasyadvirada vaktrAdyAH pArishadyAH paraH shataM vighnaM nighnanti satataM vishwaksenaM tamAshraye

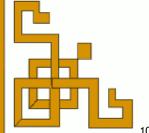
यस्यद्विरद् वक्राद्याः पारिशद्याः परः शतं

विघ्नं निघ्नन्ति सततं विश्वक्सेनं तमाश्रये

yasyadvirada vaktrādyāḥ pāriśadyāḥ paraḥ śatam vighnam nighnanti satatam viśvaksenam tamāśraye

MEANING:

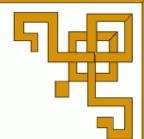
I worship the one under whose quick command functions the entire universe, right from the Nityasuris; the one, who always removes obstacles and impediments (in performing ones duties) - I bow to that Vishwaksenah.











4. SRI SHATHAKOPAH

OTHER NAMES: NAMMAZHWAR

TIRUNAKSHATHRAM: VAIKASI VISAKAM

BIRTH PLACE: AZHWAR TIRUNAGARI

TANIYAN

Swami Desika in Sloka 4 of his Yatiraja Saptadhi pays homage to Nammalwar thus:-

yasya sAraswatamsroto vakuLAmodavAsitaM shrutInAM vishramAyAlaM shaThAriM tamupAsmahe यस्य सारस्वतंस्रोतो वकुळामोदवासितम्। श्रुतीनां विश्रमायालं शठारि तमुपास्महे॥ yasya sārasvatamsroto vakulāmodavāsitam। śrutīnām viśramāyālam śaṭhārim tamupāsmahe ||

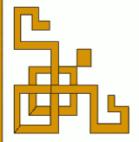
MEANING:

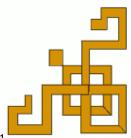
Vishwaksenar taught the esoteric Meanings to Nammalwar. Therefore, our next Acharya is Nammalwar. His words carry the fragrance of the Maghizha flowers. His Arulicheyals like Tiruvoimozhi is a flood of nectar that flows in chaste Tamil to



instruct with clarity these Meanings contained in the Vedas to benefit everyone, irrespective of caste. Because his Sri Sooktis perform the work of all the Vedas put together more efficiently, the Vedas can now go to take rest. We will constantly meditate on Nammalwar who blessed us with such glorious Sri Sooktis.









5. SRIMATH NATHAMUNIH

OTHER NAMES: NATHAMUNIHAL

TIRUNAKSHATHRAM: ANI ANUSHAM (822 CE)

BIRTHPLACE: VEERANARAYANAPURAM (KATTUMANNARKOIL)

TANIYAN 1

nAthenamuninA tena bhaveyaM nAthavAhanam yasya naigamikaMtatvaM hastAmalakatAM gatam नाथेनमुनिना तेन भवेयं नाथवाहनम्। यस्य नैगमिकंतत्वं हस्तामलकतां गतम्॥ nāthenamuninā tena bhaveyam nāthavāhanam| yasya naigamikamtatvam hastāmalakatām gatam||



MEANING

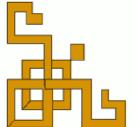
I salute the leader (Naathan) of our SampradhAyam, who made it possible for the profound and abstruse meanings of the VedAs to be clearly perceived and understood by us as the nellikkani on the palm (uLLankai NellikkAi/HasthAmalakam).

TANIYAN 2

Namoh Chintayaathbhutha Aaklishta Gnaana Vairaaghya Raasaye | Naathaaya Munaye Ekaantha Bhagavad Bhakti Sindhave || नमोः चिन्तयात्भुत आक्रिष्ठ ज्ञान वैराग्य रासये। नाथाय मुनये एकान्त भगवद्भक्ति सिन्धवे ॥ namoḥ cintayātbhuta ākliṣṭha jñāna vairāgya rāsaye nāthāya munaye ekānta bhagavadbhakti sindhave

MEANING

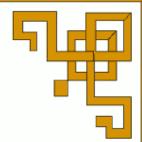
Salutations to Naathamuni who is single-minded in his devotion to the Lord and who is the treasure of both Gnaana and Vairaaghya.











6. Srl pundarikakshah

OTHER NAMES: UYYAKONDAR

TIRUNAKSHATHRAM: CHITRA KARTIGAI (826 CE)

BIRTHPLACE: TIRUVELLARAI

TANIAN 1:

namasyAamaravindAkshaM nAthabhAve vyavasthitam shuddhasatvamayaM shaureH avatAramivaaparam नमस्यामरविन्दाक्षं नाथभावे व्यवस्थितम्।

शुद्धसत्वमयं शौरेः अवतारमिवापरम्॥

namasyāamaravindākṣaṁ nāthabhāve vyavasthitam | śuddhasatvamayaṁ śaureḥ avatāramivāparam | |

MEANING:

Sloka 6 of Yathiraja Saptathi: Lord Krishna was the 'Sarva Loka Natha'. His Tirumeni is of Suddha Satva. His eyes are lotus-like. Uyyakkaondar fully understood the 'Tiru Ullam' of Sri Nathamuni and lived up to it. This is possible only for one who is full of Sattva Guna untainted by Rajo and Tamo gunas.

TANIYAN 2:

namaH pa~Nkaja netrAya nAthashrI pAda pa~Nkaje nyasta sarvabhArAya asmatkulanAthAya dhImate नमः पङ्कज नेत्राय नाथश्री पाद पङ्कजे। न्यस्त सर्वभाराय अस्मत्कुलनाथाय धीमते॥ namaḥ paṅkaja netrāya nāthaśrī pāda paṅkaje | nyasta sarvabhārāya asmatkulanāthāya dhīmate||

MEANING:

Salutations to the lotus eyed master, who is the leader of our Kula at whose lotus feet we can cast all our burdens.







7. SRI RAMAMISHRAH

OTHER NAMES: MANAKKAL NAMBI

THIRUNAKSHATHRAM: MASI MAGHAM

BIRTHPLACE: MANAKKAL AGRAHARAM

TANIAN

anujjhita kshamA yogaM apuNyajana bAdhakam aspRiShTa madarAgaM taM rAmaM turyamupAsmahe अनुज्झित क्षमा योगं अपुण्यजन बाधकम्। अस्पृष्ट मद्रागं तं रामं तुर्यमुपास्महे॥ anujjhita kṣamā yogam apuṇyajana bādhakam| aspṛṣṭa madarāgam tam rāmam turyamupāsmahe||

MEANING:

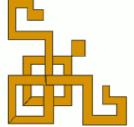
Sloka 7 of Yatiraja Saptati: The one who learned through Upadesam all the Sastaraarthas from Uyyakkondaar was Manakkaal Nambi. There were only three Ramas before. Here comes the fourth Rama. The defects noticeable in the other 3 Ramas were totally absent in this 4th Rama.

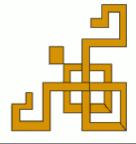
anujjitha kshamaa yogam: Parasurama had no patience. Out of jealousy, he fought with 'Chakravarthi Tirumagan'. With an uncontrollable rage, he embarked on destroying the entire Kshatriya race. But, Manakkaal Nambi never lost his composure and kept his senses under absolute control.

apunya jana baadhakam: Dasaratha Rama destroyed the Rakshasas, otherwise known as 'Punya Jana'. But, Manakkaal Nambi never harmed anyone but always did all the good he could to Sadhus who are also known as 'Punya Jana'

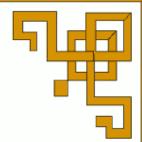
asprushta madha raagam: Balarama became reddish in color by excessive drinking Manakkaal Nambi never exhibited any pride or prejudice or any excessive attachment to anything worldly. Let us prostrate before this blemishless 4th Rama.











8. SRI YAMUNA MUNIH

OTHER NAMES: ALAVANDAR

TIRUNAKSHATHRAM: ADI UTTARASHADHA (916 CE)

BIRTHPLACE: VEERANARAYANAPURAM (KATTUMANNARKOIL)



TANIAN

vigAhe yAmunaM tIrthaM sAdhu bRindAvane sthitam nirastajiH maghasparshe yatra kRiShNaH kritAdharaH विगाहे यामुनं तीर्थं साधु बृन्दावने स्थितम्।

निरस्तजिः मघस्पर्शे यत्र कृष्णः किताधरः॥

vigāhe yāmunam tīrtham sādhu bṛndāvane sthitam | nirastajiḥ maghasparśe yatra kṛṣṇaḥ kritādharaḥ | |

MEANING:

Sloka 8 of Yathiraja Saptadhi: Alavandar who learned Vedanta Arthas at the feet of Manak-kaal Nambi was not only the one residing on the banks of Yamuna (Yamunai Thuraivan) by name but was also like the clear flowing waters of the river Yamuna. Lord Krishna got rid of the cruel Kaalinga from the river and made its water pure and clear for all to drink. He was most delighted when he played with the Gopis of Brindavanam in the Yamuna waters. Likewise, Alavandar vanquished those who misinterpreted the Vedas and established Vedanta Siddhanta. Just as one can derive supreme pleasure by bathing in the holy waters of Yamuna, one can enjoy supreme Bhagavad Gunanubhava by immersing in the lucid granthas of Yaamuna.









9. SRI MAHAPURNAH

OTHER NAMES: PERIYA NAMBI

TIRUNAKSHATHRAM: MARGAZHI KETTAI (997 CE)



TANIAN:

dayAnighnaM yatIndrasya deshikaM pUrNamAshraye yena vishwasRijo viShNoH apUryata manorathaH दयानिम्नं यतीन्द्रस्य देशिकं पूर्णमाश्रये। येन विश्वसृजो विष्णोः अपूर्यत मनोरथः॥ dayānighnam yatīndrasya deśikam pūrṇamāśraye | yena viśvasrjo visnoh apūryata manorathah ||

MEANING

Sloka 9 of Yathiraja Saptati: When there was a danger from other faiths to Visishtadvaita Siddhanta, Lord Tiruvarangan commanded Periya Nambi "Whatever you have learned from Alavandar, you pass on to Ramanuja who is in Kanchi and through him arrange for the growth of the Siddahantam". Periya Nambi immediately set out to Kanchi to carry out the command of the Lord of Srirangam. Both returned to Kanchipuram where Periya Nambi did Upadesam to Ramanuja of all that he had learned at the feet of Alavandar. Thus, Periya Nambi fulfilled the wishes of Periya Perumal and by initiating Ramanuja and paved the way for the redemption of our Siddhanta once again. I take refuge at the feet of this all-round master (Desikam Poornam) who fulfilled the wishes of Lord Vishnu (Vishnoh Pooryatha Manorathah).







10. SRIMATH RAMANUJAH

OTHER NAMES: UDAYAVAR, BHASHYAKARAR

THIRUNAKSHATHRAM: CHITRA TIRUVADIRAI (1017-1137 CE)

BIRTHPLACE: SRIPERUMBUDUR



TANIAN 1: FROM YATIRAJA SAPTATI

praNAmaM lakshmaNamuniH pratigR^ihNAtu mAmakaM prasAdhayati yatsUktiH svAdhIna patikAM shrutiM प्रणामं लक्ष्मणमुनिः प्रतिगृह्णातु मामकम्।

प्रसाधयति यत्सूक्तिः स्वाधीन पतिकां श्रुतिम्॥

praṇāmam lakṣmaṇamuniḥ pratigṛhṇātu māmakam | prasādhayati yatsūktiḥ svādhīna patikām śrutim | |







Sloka 9 of Yathiraja Saptati: I beseech Sri Ramanuja whose Srisookthis claimed the acclaim of the Lord and adorned the Upanishads to kindly accept my Pranams.

TANIAN 2:

tasmai ramAnujAryAya namaH parama yogine

yaH shruti smR^iti sUtrAnAM antarjvaramaso samatA

तस्मै रमानुजार्याय नमः परम योगिने ।

यः श्रुति स्मृति सूत्रानां अन्तर्ज्वरमसो समता॥

tasmai ramānujāryāya namaḥ parama yogine

yaḥ śruti smṛti sūtrānām antarjvaramaso samatā

MEANING:

I bow to Sri Ramanuja, the great Yogi, who became the very soul of Vedas, Upanishads and other Sutras.

TANIAN 3: FROM YADHAVAACHALA MAHATMYAM

anantaH prathamaM rUpaM lakshmaNashcha tataH paraH

balabhadraM tR^itIyastu kalau kascit bhavishyati

अनन्तः प्रथमं रूपं लक्ष्मणश्च ततः परः।

बलभद्रं तृतीयस्तु कलौ कश्चित् भविश्यति॥

anantaḥ prathamam rūpam lakṣmaṇaśca tataḥ paraḥ

balabhadram tṛtīyastu kalau kaścit bhaviśyati

MEANING

It is the same who was Adhisesha first, Lakshmana after and Balarama in the third who is born as Sri Ramanuja in the Kali yuga. This Kaschit is taken by our Poorva Acharyas as referring to Ramanuja.

HIS AVATARA AND EARLY DAYS

Swamy Ramanuja was born as Ilaya Perumal to Kesava Perumal Somayaji Dikhsitar and Kanthimathi Ammal at Sriperumpudur. Just as sage Vasishta on seeing the brilliance reflected in the face of the child Lakshmana named him so saying "Lakshmano Lakshmi Sampannaha", Periya Thirumalai Nambi struck by the Tejas of the child named him, after Lakshmana, as iLaya Perumal. While still a boy, he lost his father and was living with his mother at Kan

chipuram under the protection of Sri 'Tirukkachi Nambi', who was believed to converse and was on 'speaking terms' with Lord Varadaraja in the Archa form.

Within 16 years of age, iLaya Perumal had mastered all the Vedas and Sastras. At age 17, he married Rakshakaambaal (Tanjammal, in Tamil). Ilaya Perumal was placed under the Advaitic Sannyasi called Yadava Prakasa at Tirupputkuzhi for training in Advaita Purva Paksha Sastra of Vedanta. Once during this period Sri Alavandar, who desired nominating Ilaya Perumal to succeed himself visited Tirupputkuzhi, met with him but had no opportunity to speak to him and had to return to Srirangam.

Very many occasions arose when Yadava Prakasha clashed with Ilaya Perumal when the Guru misinterpreted Vedantic statements. Ilaya Perumal fearlessly pointed out the errors in the Guru's interpretations and corrected him. This enraged the Guru. Fearing that Ilaya Perumal would demolish Advaita philosophy one day, he plotted to kill Ilaya Perumal by drowning him in Ganga during the course of a pilgrimage tour. Learning about the plan through another disciple, Govinda, Ilaya Perumal slipped out into the forest in the middle of the night. Miraculously, an elderly hunter couple appeared and guided him. When Ilaya Perumal awoke from his trance, he found himself at the outskirts of Kanchipuram, but the elderly couple had disappeared. He realized that it was Lord Varadaraja and Perundevi Thayar, who had come in the guise of the hunter couple. He stayed at Kanchi for a while to assist Tirukkachi Nambi in his daily chores of service to Lord Varadaraja.

News came that Alavandar was very sick and he desired to meet with Ilaya Perumal. Just as Tirukkachi Nambi and iLaya Perumal arrived, they saw the funeral procession of Alavandar. During the last rites, they noticed that three fingers of Alavandar remained folded signifying three of his last unfulfilled wishes. As iLaya Perumal swore (i) that he would write a commentary on Veda Vyasa's Brahma Sutra (ii) that he would perpetuate the memory of Vyasa and Parasara and (iii) that he would strive to propagate Visishtadvaita on the lines of the 4000 divya prabandhas of Alwars, Alavandaar's fingers unfolded one by one automatically and stretched out to normal position signifying that these were his last wishes. Since he could not meet with Alavandar, he returned to Kanchi without even going into the temple at Srirangam.

Tirukkachi Nambi obtained from Lord Varadaraja the famous 'Six Words ' and passed them on to Ilayalwar. The six words provided the guidelines for iLaya Perumal to follow. They were (i) that Lord Narayana is the Paramatma. (ii) that the individual souls were different from Paramatma. (iii) that Prapatti is the means to attain salvation. (iv) that the last remembrance of the Lord on the part of the departing soul was not necessary. (v) that Moksha can be obtained only on laying off the mortal coils (Videha Mukti) & (vi) that Ilaya Perumal should take refuge at the feet of Periya Nambi.

Accordingly, iLaya Perumal met with Periya Nambi at Madurantakam, where under the shade of Vakula tree Periya Nambi blessed him with Pancha Samskaram. As he was initiated into

the Dvaya Mantram at Madurantakam, the place came to be known as "Dvayam Vilaindha Tiruppathi". Both returned to Srirangam and did Kalakshepams for sometime. It was at this time that Lord Ranganatha called him "Nammudaiyavar" (He is ours).

ILaya Perumal took Sannyas with the name of 'Ramanuja Muni' around the age of 30. He was the king among Sannyasis. Hence, he is called 'Yati Rajar'- a honorific invested by Lord Devaathirajan. The seat of Acharya at Srirangam was lying vacant without a successor to take over. He was prevailed upon to assume charge. But, before doing so, he wanted to equip himself with the secrets of the three great Mantras. For this purpose, he approached "Tirukkoshtiyur Nambi" who made him come several times before actually instructing him. He cautioned Ramanuja that he should not give out the secrets to all and sundry and if he did so, he would go to hell.

Immediately on receiving the instructions, Ramanuja climbed up to the top of the steeple of the temple and proclaimed to the large gathering of his disciples assembled there the purport of the instruction. The popular belief that he gave out the Mantras is not correct; what he actually gave out was that he had found out the way to attain Moksha through the three great Mantras and invited those who sincerely wished to follow him and get initiated. Also, he did not advise all and sundry as assumed by some. By the time of this episode, he had already gathered a huge following of disciples who congregated at the main entrance to the temple and he was thus addressing his own disciples (as explained in a separate posting in this series). This is another less known fact about the well known Acharya Tirukkoshtiyur Nambi was so enraged and demanded an explanation. Ramanuja replied that he did not give out the secrets and even if he had transgressed the specific warning of the Guru, only he himself would go to hell but the multitude of humanity that listened to his clarion 'wake-up' call would be saved spiritually. The Guru was overwhelmed by this reply. Embracing Ramanuja appreciating his broad mindedness, he called him 'Emperumanar'- "O! My lord" and declared that Srivaishnavism would thenceforward be known as "Ramanuja Darsanam"- 'the light of Ramanuja'. Yadava Prakasa, his old Guru had by then returned to Kanchi, became Ramanuja's disciple assuming the name of 'Govinda Yogi'.

Ramanuja used to go round the streets for his Biksha. An evil-minded fellow had mixed poison in the biksha and asked his wife to give it to Ramanuja. His wife while serving the biksha fell at Ramanujas feet with tears in her eyes. Ramanuja understood that there was something wrong. When the Sishyas sorted out the biksha for cooking, they found out that poison was mixed with it. Ramanuja went on a fast with a view to cleanse the mind of the evildoer. On hearing this, Tirukkoshtiyur Nambi rushed all the way to Srirangam. When Ramanuja heard of the coming of his Guru, he rushed to the banks of River Kaveri to receive him. It was the height of summer. Ramanuja ran towards him in the hot Sun to receive him and fell at his feet on the burning sands on the banks of river Kaveri. Such was his Acharya Bhakti. Nambi did not ask him to get up. At that time, Kidambi Aachaan, who was nearby told Nambi "Your action (in not asking Ramanuja to get up) is worse than the poison mixed in

the bikshai". Such was the Acharya bhakti of Ramanuja's Sishya! (Like master, like pupil!). Tirukkoshtiyur Nambi exclaimed, "After all, now I can cast off my physical body since I have found one who would take the greatest care of Ramanuja"

Ramanuja traveled throughout the country spreading the message of Visishtadvaita. Once a votary of the 'illusion theory' Yagna Murthi by name confronted him for 16 days in endless arguments and counter arguments. Finally, he accepted defeat and became a disciple of Ramanuja assuming the name of 'Arulala Perumal Emperumanar' and wrote 'Gnana Saram and Prameya Saram'.

One of the most devoted disciples of Ramanuja was Kuresan also known as 'Kurattalwan'. Once, Kuresan participated in the shradda ceremony performed for his mother by the famous Tiruvarangathu Amudanar. This Amudanar was in charge of the Srirangam temple. When Amudanar inquired what Kuresan desired as reward for his participation, Kuresan replied that the administration of the temple should be handed over to Ramanuja. Amudanar, who had already known the greatness of Ramanuja was only too glad to hand over the key to Ramanuja. It is this Tiruvarangattu Amudanar who subsequently wrote the Ramanuja Noorrantadhi of 108 verses which was included in the divya prabandhas to make up the total of 4,000.

After Mastering the Bodhaayana Vritti of Sage Vyaasa, he wrote several works like Vedanta Sangraham explaining the various viewpoints of Sankara, Yadhava, Bhaskara and others, Vedanta Deepam, Geetha Bashyam etc. During Panguni Uttram, he did Prapatti before the Divya Dhampathi in Serthi and submitted his famous Gadhyatrayam (comprising Saranagathi Gadhyam, Sriranga Gadhyam and Sri Vaikunta Gadhyam). Later, he wrote a Grantha called Nityam detailing the Tiruvaradhana Kramam. While he was on his sancharam, it is believed that the Lord himself appeared before him at Tirukkurumkudi as a Srivaishnavan and got Samasrayanam from Udaiyavar. When he visited Saraswati Peetam, Goddess Saraswati was so impressed with his commentary on Brahma Sutram that she named it "Sri Bhashyam" and conferred on him the title of "Bhashyakaarar".

His magnum opus is his wonderful commentary on Vedavyasa's Brahma Sutram and a simpler commentary thereon called Vedanta Saram. Kuresan was very helpful in publishing his works. Thus, he fulfilled his FIRST PROMISE to Alavandar. It is this Kuresan also known as Sri Vatsanka Misra who wrote the famous Pancha Sthava consisting of Athi Maanusha Sthava, Sri Sthava, Varadaraja Sthava, Vaikunta Sthava and Sundarabaahu Sthava. He asked Kuresan to name his two sons after Veda Vyasa and Parasara and thus fulfilled his second promise to Alavandar. It was Sri Parasara Bhattar who subsequently wrote the famous commentary on Vishnu Sahasra Nama as ordained by Ramanuja.

Another disciple of Ramanuja was Pillaan. Once, when Ramanuja was alone mentally reciting a particular hymn of Tiruvoimozhi, Pillaan entered his room and inquired if he was meditating on a particular hymn. And, it was indeed the one Ramanuja was actually meditating on!

Ramanuja decided that Pillaan was the person best suited to write a commentary on Tiruvoimozhi. As ordered, he wrote the famous 'AARAAYIRAPPADI' (the commentary known as the 6000 Padi also known as Bhagavad Vishayam) and called Pillaan as 'Tirukkurugai Piraan' after the name of Nammalwar. He was also known as Kurugesar and Braathru Thozhappar. Thus, he fulfilled his third promise to Alavandar. He was one of the Sri Bhashya ubhaya Simhasana Adhipathis.

Ramanuja nominated 74 Acharyas to succeed him. It is he who instituted the 13 day "iyal Goshti" in Srirangam.

HIS ASCENT TO PARAMAPADAM

With his head on the lap of Embar and his feet on the lap of Vaduga Nambi, Ramanuja breathed his last in 1137 AD listening to the recitation of the Divya Prabandam. Born in Pingala year, he left for his heavenly abode also in Pingala year that followed, 120 years from the year of his Avatara. Thus, he lived two full cycles of Tamil years after his birth.

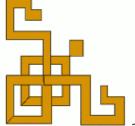
His physical body is preserved even today in a sitting posture in the Sannidhi (Sanctum Sanctorum) dedicated to him on the southwest corner on the fifth round within the Srirangam temple as ordered by Lord Ranganatha himself.

BHAGAVAD RAMANUJA'S ACHARYAS:

He studied under 5 Acharyas:

- 1. Periya Nambi: Had his Samasrayanam, Learned Sutram, Gita and Rahasyaartha
- 2. Tirukkoshtiyur Nambi: Was initiated into Ashtaakshara and Charama Sloka
- 3. Tirumalai Aandaan: Studied Bhagavad Vishayam
- 4. Aalavandaaraazhwaan, son of Yamuna Muni: Tiruvoimozhi, Stotras and Nal Vaarthai
- 5. Tirumalai Nambi: His own uncle: Listened to Ramayanam discourses









11. SRI KURUKESHAH

OTHER NAMES: TIRUKKURUGAI PIRAN PILLAN

THIRUNAKSHATHRAM: AIPPASI POORAADAM (1033 CE)

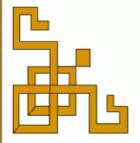
TANIYAN

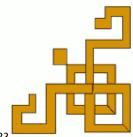
vikhyAto yatisArvabhauma jaladheshchandropamatvenayaH shrl bhAShyeNa yadanvayAssuviditAshshrlviShNuchittAdayaH vyAkhyAm bhAShyakR^idAGYayopaniShadAM yo drAmiDlnAM vyadhAt pUrNaM taM kurukeshwaraMguruvaraM kAruNyapUrNaM bhaje विख्यातो यतिसार्वभौम जलधेश्चन्द्रोपमत्वेनयः। श्री भाष्येण यदन्वयास्सुविदिताइश्रीविष्णुचित्तादयः॥ व्याख्यां भाष्यकृदाज्ञयोपनिषदां यो द्रामिडीनां व्यधात। पूर्णं तं कुरुकेश्वरंगुरुवरं कारुण्यपूर्णं भजे॥ vikhyāto yatisārvabhauma jaladheścandropamatvenayah| śrī bhāṣyeṇa yadanvayāssuviditāśśrīviṣṇucittādayaḥ|| vyākhyām bhāsyakrdājñayopanisadām yo drāmidīnām vyadhāt |

pūrņam tam kurukeśvaramguruvaram kāruņyapūrņam bhaje||

vikhyāto yatisārvabhauma He was declared as the Gnaana Putran of the Master. Once, when Ramanuja was alone mentally reciting a particular hymn of Tiruvoimozhi, Pillaan entered his room and inquired if he was meditating on a particular hymn. And, it was indeed the one Ramanuja was actually meditating on! Ramanuja decided that Pillaan was the person best suited to write a commentary on Tiruvoimozhi. As ordered, he wrote the famous 'aaraayirappadi' (the commentary known as the 6000 Padi also known as Bhagavad Vishayam) and called Pillaan as 'Tirukkurugai Piraan' after the name of Nammalwar. He was also known as Kurugesar and Braathru Thozhappar. Thus, he fulfilled his third promise to Alavandar. He was one of the Sri Bhashya ubhaya Simhasana Adhipathis.











12. SRI VISHNUCHITTAH

OTHER NAMES: ENGAL AZHWAN

TIRUNAKSHATRAM: VAIKASI SWATHI (1088 CE)

BIRTHPLACE: TIRUVELLARAI



YengalAzhwan with Uyyakondaar

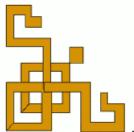
TANIAN

shrl viShNuchitta padapa~Nkaja sa~Ngamaaya cheto mama spR^ihayate kimataH pareNa nochenmamaapi yatishekhara bhaaratlnaaM bhaaraH kathaM bhavitumarhati vaagvidheyaH श्री विष्णुचित्त पदपङ्कज सङ्गमाय चेतो मम स्पृहयते किमतः परेण।

नोचेन्ममापि यतिशेखर भारतीनां भारः कथं भवितुमर्हति वाग्विधेयः॥

śrī viṣṇucitta padapaṅkaja saṅgamāya ceto mama spṛhayate kimataḥ pareṇa | nocenmamāpi yatiśekhara bhāratīnāṁ bhāraḥ kathaṁ bhavitumarhati vāgvidheyaḥ | |









13. SRI vAtsya varada guruH

OTHER NAMES: VARADAVISHNU ACHARYA, NADADUR AMMAL,

VARADADESHIKAH

TIRUNAKSHATRAM: CHITHRA CHITHRA (1165 CE)

BIRTHPLACE: NADADUR NEAR KANCHIPURAM

TANIAN

vande.aham varadAryaM taM vatsAbhijanabhUShaNam

bhAShyAmR^itapradaanaadyassa~njlvayati maamapi

वन्देऽहम् वरदार्यं तं वत्साभिजनभूषणम्।

भाष्यामृतप्रदानाद्यस्सञ्जीवयति मामपि॥

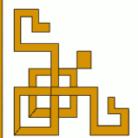
vande'ham varadāryam tam vatsābhijanabhūṣaṇam|

bhāṣyāmṛtapradānādyassañjīvayati māmapi||

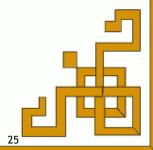
(ARTICLE BY SRI V. SADAGOPAN)

He was born at NadadUr, a village near Kaanchi. He acquired the name of AmmAL from Lord VaradarAjan for his tender and devout Milk Kaimkaryam to the Lord. He served the Lord the milk naivEdhyam at a temperature, which was neither too hot nor cold and that made Lord VaradarAja wonder: "Is this my Mother, who takes such tender care of Me?" The name stayed thus as the AmmAL of the Lord from NadAdUr.

NadAdUr AmmAL is the AchAryan of both Sudarsana Bhattar (the Author of Srutha PrakAsika) and AtrEya RamAnuja (the maternal uncle of Swamy Desikan). He met Swamy Desikan at the tender age of five at Lord VaradarAjA's temple PrAkAram during his KaalakshEpam and was wonder struck at the tEjas of the young boy, who had accompanied his uncle to the Temple. NadAdur AmmAL saw a great future for the young boy as the leading sampradhAya Pravarthakar of Bhagavad RaamAnuja darsanam. AmmAL offered his benedictions to the boy and asked his Sishyan, AtrEya Ramanuja to provide instructions to his nephew and grow him to become one of the greatest AchAryan. The year was 1273 C.E and NadadUr AmmAl was 108 years old. AmmAL wanted very much to train the young boy himself but recognized that he was too old and therefore asked his sishyan, AtrEya Ramanuja to accept that important responsibility.



CBEO







14. SRI PRANATHAARTIHARAH

OTHER NAMES: KIDAMBI ACHAAN

TIRUNAKSHATRAM: CHITRA HASTAM

BIRTHPLACE: KANCHIPURAM

Kidaambi Aachaan is otherwise known as Madappalli Aachaan, since he took over charge of culinary duties for Swamy Ramanuja after the incident in which Tirukkoshtiyur Nambi declared him as the one to take personal care of Ramanuja after the poisoning incident. He was nominated as one of the Simhasana Adhipathis of Rahasya Sampradaaya Parampara He studied Vedanta at least 12 times at the feet of Bhagavad Ramanuja.

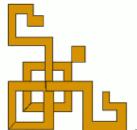
TANIAN

Atreya gotra sambhUtaM Ashraye Ashrita vatsalaM yatIndra mahAdeshikaM praNatArti haraM guruM आत्रेयगोत्रसंभूतं आश्रये आश्रित वत्सलम्। यतीन्द्र महादेशिकं प्रणतार्तिहरं गुरुम्॥ ātreyagotrasambhūtam āśraye āśrita vatsalam| yatīndra mahādeśikam praṇatārtiharam gurum||

MEANING:

I take refuge at the feet of the great master by name Pranatha Aarthi Hara who was born in Aatreya Gotram and who is compassionate to those who resort to him.









15 SRI ATHREYA RAMANUJAH

OTHER NAMES: KIDAMBI RAMANUJA PILLAN

TIRUNAKSHATRAM: CHITHRA TIRUVADIRAI

He was the son of Kidaambi Aachaan.

TANIAN

AtreyagotrAmbudhi pUrNachandraM AchArayuktAM AtmaguNopapannAm natArti hR^id deshika ratnasUnuM rAmAnujArya gurumAshrayAmaH आत्रेयगोत्राम्बुधि पूर्णचन्द्रं आचारयुक्तां आत्मगुणोपपन्नाम्। नतार्ति हृद् देशिक रत्नसूनुं रामानुजार्य गुरुमाश्रयामः॥

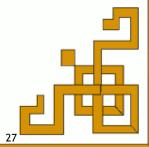
ātreyagotrāmbudhi pūrṇacandram ācārayuktām ātmaguṇopapannām | natārti hṛd deśika ratnasūnum rāmānujārya gurumāśrayāmaḥ | |

MEANING:

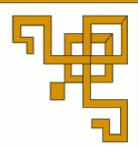
Let us seek refuge at the feet of Ramanuja Guru, son of Pranatharthihara Desika, who was born in Aatreya Gotram and who shone like the full moon, was strict in Aacharam and who is adorned with auspicious personal qualities.











16. SrI Athreya rangar**A**Jah

OTHER NAMES: KIDAMBI PADMANABHACHAR

TIRUNAKSHATRAM: PANGUNI ROHINI

He was the son of Ramanuja Pillaan and Grandson of Kidaambi Aachaan.

TANIAN:

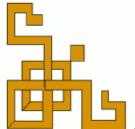
rAmAnujArya hanayaM ramaNlya veshaM Atreyam Atma guNapUrNaM anarghashllam shrl ra~NgarAjamiva tadyathAvatlrNaM shrl ra~NgarAjaguruvaryamahaM prapadhye रामानुजार्य हनयं रमणीय वेशं आत्रेयम् आत्म गुणपूर्णं अनर्घशीलम् श्री रङ्गराजमिव तद्यथावतीर्णं श्री रङ्गराजगुरुवर्यमहं प्रपद्ये

rāmānujārya hanayam ramaṇīya veśam ātreyam ātma guṇapūrṇam anarghaśīlam śrī raṅgarājamiva tadyathāvatīrṇam śrī raṅgarājaguruvaryamaham prapadhye

MEANING:

I seek refuge at the feet of Rangaraja Guru who is verily Lord Rangaraaja reincarnated as the son of Raamaanuja Guru, and who belongs to Aatreya Gotram, with a pleasing personality and like his father, was full of Aatmaguna, but totally blemishless.









17. SRI VADIHAMSABUVAHAH

OTHER NAMES: KIDAMBI APPULLAR

THIRUNAKSHATHRAM: CHITRAI- TIRUVADIRAI

TANIAN

yasmaadasmaabhiretadyatipati kathita prAktanaprakriyotyat.

karmabrahmAvamarsha prabhava bahuphalaM sArthamagrAhi shaastram..

taM vishvagbheda vidyaa sthitipada viShaya stheya bhUtaM prabhUtam.

vande yaatreya rAmAnujagurumanaghaM vaadihaMsAbuvAham..

यस्मादस्माभिरतद्यतिपति कथित प्राक्तनप्रक्रियोत्यत्।

कर्मब्रह्मावमर्श प्रभव बहुफलं सार्थमग्राहि शास्त्रम्॥

तं विश्वग्भेद विद्या स्थितिपद विषय स्थेय भूतं प्रभूतम्।

वन्दे यात्रेय रामानुजगुरुमनघं वादिहंसाबुवाहम्॥

yasmādasmābhiretadyatipati kathita prāktanaprakriyotyat|

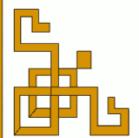
karmabrahmāvamarśa prabhava bahuphalam sārthamagrāhi śāstram | |

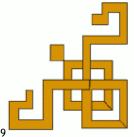
tam viśvagbheda vidyā sthitipada visaya stheya bhūtam prabhūtam |

vande yātreya rāmānujagurumanagham vādihamsābuvāham | |

He was the maternal uncle of Swami Desika. He learned in all the Sastras and Siddhantam from his father Sri Rangarajar so well that elders wondered if he was the reincarnation of Periya Thiruvadi - the Vedaatma - and asked "Ivar Ap Pullaaro?" "Pull" means bird especially Garuda. Hence, his name Appullaar, that became widely known in the Srivaishnava community. His sister was Totaramba who was married to Anantasuri, son of Pundarika Yajvaa. She was the mother of the great Swami Desika.











18. SRI NIGAMANTA MAHADESHIKAH

OTHER NAMES: SWAMY DESIKAN

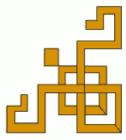
BIRTHPLACE: THOOPUL

THIRUNAKSHATHRAM: PURATTASI SRAVANAM (1268 CE)



SWAMY DESIKAN AT THOOPUL









His son Varadacharya implores "the great lion of poetics and dialectics and the great preceptor of Vedanta (that Swami Venkatanatha was) should reside in his heart always."

shrlmaan ve~NkaTanAthAryaH kavitArkikakesari

vedAntaachAryavaryo me sannidhattAM sadAhR^idi

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरि ।

वेदान्ताचार्यवर्यों मे सन्निधत्तां सदाहृदि॥

śrīmān venkaţanāthāryaḥ kavitārkikakesari

vedāntācāryavaryo me sannidhattām sadāhrdi

TANIAN 2

Another one was by his disciple Brahma Tantra Swatantra which says:- " I salute the great Venkata Natha also called Vedanta Acharya and Lion among poets and logicians and who was well adorned by both Knowledge and discretion and who well deserved the grace of Srimad Ramanuja":

shrl rAmAnuja dayApAtraM GYAnavairAgya bhUshaNaM

shrImadve~NkaTanAthAryaM vandevedAnta deshikaM

श्री रामानुज दयापात्रं ज्ञानवैराग्य भूषणं ।

श्रीमद्वेङ्कटनाथार्यं वन्देवेदान्त देशिकं॥

śrī rāmānuja dayāpātram jñānavairāgya bhūşaņam

śrīmadvenkaţanāthāryam vandevedānta deśikam

Tanian 3

Pillai Lokaachaarya, the doyen of Tenkalai Sampradaayam lavished a praise on Swami Desika that "For a person who desires to ascend up to the Heavens, even a single statement of the great Acharya, Tooppul Tiuvenkadamudaiyan (Vedanta Desika) uttered by him for the benefit of humanity would be sufficient to lift him up to his desired goal"

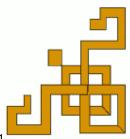
"Seeronru Tooppul Tiruvenkatamudaiyan Par onra chonna pazhamozhiyul |

OronRu thane Amaiyado Dharaniyil Vazhvorkku Vanerap Pomalavum Vazhvu ||

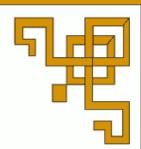
சீரொன்று தூப்புள் திருவெங்கடமுடையான் பாரொன்ற சொன்ன பழமொழியுள்

ஓரொன்று தானே அமையாதோ தாரணியில் வாழ்வாற்க்கு வானேர போமளவும் வாழ்வு









kavitArkikasiMhAya kalyANaguNa shAline shrImate ve~NkaTeshAya vedAntagurave namaH कवितार्किकसिंहाय कल्याणगुण शालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः॥

kavitārkikasimhāya kalyāṇaguṇa śāline śrīmate veṅkaṭeśāya vedāntagurave namaḥ

BIRTH OF SWAMI DESIKA

Anantha Somayaji of Viswamitra Gotram was one of the 74 Simhasana Adhipathis nominated by Bhagavad Ramanuja. His son was Pundareeka Yajvaa and grandson was Ananthasuri. Pundarika Yajvaa approached Appullaar (belonging to the Vamsam of Atreya Ramanuja Kidaambi Aachaan) and requested for his sister Totaramba's hand in marriage to his son, Ananthasuri. That night, Lord Devaraja appeared in Appullaar's dream and seconded the proposal saying that by this marriage will be born one who would be the prime torch-bearer of Ramanuja Darsanam. The very next day, the marriage of Ananthasuri and Totaramba was celebrated and they lived a happy and devout couple.

As ordered by the Lord of Tiruvenkatam and Padmavati Thayar, the couple went on a pilgrimage to Tirumalai. The Lord appeared in their dreams in the garb of a Srivaishnava youth and handed over a small golden bell which Totaramba swallowed. Next morning, when they compared notes, they were astonished to find how both of them had the same dream which concurred in every detail. As the Archaka opened the doors of the Sanctum Sanctorum, he found the bell missing. During an investigation ordered into the loss of the bell, the Lord appeared by Avesa (spiritual trance) on Tirumalai Nambi and told that He had himself presented the bell to the Ananthasuri couple and thenceforward, the small hand-bell (Ganta) need not be used in the Tiruvaradhana in the temple. 12 years after this incident, the Ganta of the Lord was born as Gantaavataara Aazhwar.

NAAMAKARANAM AND LORD VARADARAJA'S BLESSINGS

As he was born during the Theerthotsava of Tiruvenkadamudaiyaan, his uncle named him "Venkatanathan". After Abdapoorthi (the first birthday) he took the child to "PeraruLaLan Temple" at Kanchi, near Madras. The Lord blessed the child to become the "beacon light" of "Srivaishnava Darsanam" like Ramanuja. Swami Desika himself mentions this in his "Amritha Ranjani", thus: "Anre Adaikkalam Konda Nam Athigiri Thirumaal". The child had his choulam in the 3rd year and Aksharaabhyaasam in the 5th year.





One day, Appullaar took the boy, who was then hardly 5 years of age, with him to the eastern praakaaram of Lord Varadaraja temple to attend the Sri Bhashya Kalakshepam of Nadadur Ammaal. Ammaal was so impressed with the captivating brilliance of the kid that he stopped the discourse to exchange pleasantries. Later, when he tried to resume the discourse, Ammaal was fumbling as to the context where he left off. Our Thooppul Pillai reminded him of the context. Ammaal was overwhelmed and took the boy on his lap, hugged him and blesssed him saying:-

pratiShThaapita vedAntaH pratikshipta bahirmataH

bhUyAH traylvidyA mAnyastvaM bhUri kalyANabhAjanam

प्रतिष्ठापित वेदान्तः प्रतिक्षिप्त बहिर्मतः।

भूयाः त्रयीविद्या मान्यस्त्वं भूरि कल्याणभाजनम्॥

pratisthāpita vedāntah pratiksipta bahirmatah

bhūyāḥ trayīvidyā mānyastvaṁ bhūri kalyāṇabhājanam

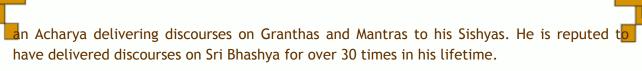
MEANING

"You will establish Vedanta on a firm footing demolishing the misrepresentations of other faiths". Even today, one can see the painting of the scene of Ammaal blessing the boy on the ceiling in front of the Kachi Vaithaan Mandapam in the temple of Lord Varadaraja in Kanchipuram. He bade Appullaar to initiate the boy in all the Sastras and other esoteric doctrines.

Duly performing the Upanayanam at Garbaashtamam(i.e.) at the age of 7, Appullaar initiated the boy into Veda Adhyayanam, Saamaanya Sastras, Sri Bhashya and other scriptures. He was surprised to notice that the boy was precociously so smart as to grasp all that he was taught almost instantly ("Eka Sandha Graahi"). By age 20, Desika became an unparalleled Vidwaan so much that the elders wondered whether he was the combined reincarnation of Aalwaan, Naathamuni, Aalavandaar, Udaiyavar, Pillaan, Aachaan and other exponents of our Darsanam who seemed to have entered his soul (Aavesa). Swami himself says in Sankalpa Suryodaya, "Vimsati Abde Visrutha Naanaa Vidha Vidyaah".

HIS MARRIAGE

Appullaar got Desikan married at the age 21 to a beautiful maiden called Tirumangai also known as Kanakavalli. He initiated Desika into the Garuda Mantra. Desika was carrying out his daily chores with Anushtaanam appropriate to his stage of life as a householder, what with Oupaasana, Panchakaala Prakriya, etc., He lived by "Uncha Vritti" (begging for grains) true to the norms prescribed for a Srivaishnava Grihasta. By age 27, he had already become



AT TIRUVAHEENDRAPURAM

After Appullar attained parama padam, Swamy Desikan proceeded to Tiruvaheendrapuram

where he climbed the Oushaadri hillock, sat under an Aswatha tree and meditated on the Veda Maya Swaroopa Garuda, the divine bird vehicle of Lord Vishnu reciting the Garuda Mantra taught to him by his Guru. Garuda appeared before him and taught him the Hayagriva Mantra. As he recited it, Lord Hayagriva appeared before him, fed him with the nectar flowing from His mouth and presented an icon of Himself to Desika. Lord Hayagriva, took His seat on the tip of the tongue of Swami as prayed by him. Like Rama to whom All Astras and Sustras became slaves due to the Upadesam of Viswamitra, due to Hayagriva's grace, all Saastras became slaves to do the bidding of Desika. Feeling grateful, Swami composed Hayagriva Stotram, Garuda Panchaasath, Devanaayaka Panchaasath, Achyuta Sathakam etc in Sanskrit and Mummanikkaovai, Navamani Maalai



etc., in Tamil. There was no branch of knowledge, literary or scientific, in which he was not proficient. Of the many deities he sang about, Devanatha of Tiruvaheendrapuram is the only one who has been praised in 3 languages viz Sanskrit, Prakrit, and Tamil.

Swami himself catalogues all his works on Devanatha in the serial order thus:-

Antam-Il Seer Ayindai Nagar Amarnda Naathan Adiyinai Mel Adi Uraiyaal Aimbadetti Chintai Kavar Praakritam Nooru Koori Senthamizh Mummanik Kovai Seriyach Serthu Pandhu Kazhal Ammaanai Oosal Yesal Paravu Navamani Maalai Ivaiyum Sonnen Mundhai Marai Mozhiya Vazhi Mozhi Neeyenru Mukundan Arul Thanda Payan Petren Naane ||

On his way back to Kanchi, he visited Gopapura (Tirukkovalur) where he composed the famous Dehaleesa Sthuthi. Returning to Kanchipuram, he performed the Atma Raksha Bhara Samarpanam and composed Nyasa Dasakam, Varadaraja Panchasath etc. in Sanskrit and Adaikkalappathu, Artha Panchakam etc., in Tamil. During his stay in kanchipuram, swami took the opportunity to visit several shrines in and near kanchi and composed lyrics of unparalleled beauty on the lords in the various shrines. He composed in sanskrit: Saranagathi

deepika on lord Deepa Prakasa (vilakkoli perumal); kaamaasikaashatakam on lord Nrisimhal whose temple is on the banks of the river vegavathi; ashtabujaashtakam, in praise of the eight armed lord in ashtabuja temple; vegaasethu stotra on lord yatotkaari; paramaartha sthuthi on lord vijayaraghava at tirupputkuzhi. He also composed sri vaishnava dinasari, panniru naamam, tiruchchinna maalai; and in manipravala: sampradaaya parisuddhi.

A SON IS BORN

Lord Varadaraja blessed Swami with an illustrious son Varadarya in 1317 AD. He followed the footsteps of his illustrious father and shone like a lamp lit from another lamp. Later, Swami Desika undertook a pilgrimage to the North. The first halt was Tirumalai where he composed the famous Dayaa Sathakam and the Lord conferred on him the honorific of "Vedaantha Aachaarya". Swami himself refers elsewhere that it was Lord Ranganatha who conferred the title on him. It must be understood that the Swami did not treat any deity with any partiality but considered as one and the same. He exclaimed "Vedaanta Desika Padhe Vinivesya Baalam" meaning "Oh! How the Lord had elevated me a mere boy into a competent Acharya"

Swami went on a pilgrimage to several Kshetras like Tirukkadigai, Tiru Ayodhya, Kaasi, Mathura, Avanti, Badarikasramam, Puri, Brindavan, Dwaraka, Triveni, Gaya, Salagramam, Purushothamam, Srikoormam etc., (as can be seen from his description of these places in Act VI of Sankalpa Suryodayam) Before returning to Kanchi, he also visited Tiruvallikkeni and Tiruvallur.

The Archa murthi of Hayagriva which was originally worshipped by Goddess Saraswati and handed over by her to Bhagavad Ramanuja was being subsequently worshipped by Pillaan and Pundarikaaksha. This Pundarikaaksha was the son-in-law of Appullaar, and was working as the Rajaguru of the Rayar Samasthaanam in the north. As ordered by the Lord, Pundarikaaksha handed over the murthi to Swami Desika with royal honors.

SOME INTERESTING EVENTS

This is reported to have happened while the Swami was in Kanchi. A magician confronted him. As the magician drank the water of a pond, Desika's belly bulged filled with water and caused unbearable pain. Desika just scratched with his fingernail a pillar nearby and all the water flowed out there from and Desika's belly regained the normal position. The magician begged to be excused and disappeared but not before the Swami thanking him for helping in cleaning the streets of Kanchi without any effort on his part!

Once, his boyhood friend, Vidyaranya, a Court official of 'Vijayanagara kingdom' wanted to help Desika financially and invited him to the court for the purpose. But, Desika declined and sent him a letter containing his famous 'Vairagya Panchakam' depicting his renunciation of and detachment from worldly wealth.

wami was requested to preside over and moderate in a debate between the Advaita Vidwan, Vidyaranyar and Dvaita Vidwan, Akshobhya, after hearing the arguments of both he gave a ruling impartially that Akshobhyas views were in accordance with Pramanas even though Vidyaranya was his boyhood friend and settled the dispute.

In Kanchipuram, a snake charmer brought a few snakes and asked Desika if he could control them. Desika drew a line on the floor with a piece of chalk. The serpents could not cross the line. But, when a poisonous snake crossed and threateningly advanced towards him, he uttered the Garuda Mantra. Immediately, a Garuda bird appeared and picked up all the serpents and flew away. Deprived of his only means of livelihood, the snake charmer begged to be excused. Desika recited his "Garuda Dandakam' and the bird brought back the snakes.

Some jealous people, with the intention of embarrassing Swami, sent a bachelor to Swami for financial help for his wedding, knowing full well that Swami had no wherewithal. Swami Desika took him to the Sanctum Sanctorum of the divine mother and sang the famous 'Sri Sthuthi'. Immediately, the roof opened up and it rained gold coins. Swami asked the bachelor to take them away. And, the mischief makers were aghast at this wonder.

Once a band of Maayaavaadhis arrived in Srirangam and asked for a debate on Ramanuja Darsanam. Sudarsana Bhattar said that only Swami Desika could save the situation and invited Thooppul Pillai to face the opponents. Swami immediately set forth to Srirangam but on the way he halted at Sriperumpudur and prayed to Yathirajar and composed the famous Yathiraja Sapthathi. On reaching Srirangam, Swami fell at the feet of Sudarsana Bhattar and sought his blessings. Bhattar blessed him saying that it was Perumals command that he should re-establish our Siddhanta like our Ramanuja did earlier. The debate went on for 7 days in which Swami demolished every single argument of the opponents. The Maayaavaadhis accepted defeat, became Srivaishnavas and his Sishyas. The essence of the debate is what we now have as "Satha Dushani". It was at this time that Periya Perumaal conferred the title "Vedanta Desikan" and Periya Piraatti the title "Sarva Tantra Svatantrah".

HIS EXODUS TO TIRUNARAYANAPURAM

In about 1327, during the invasion of Srirangam by Malik Kafur, the General of Allauddin, Sultan of Delhi, there was a great commotion. The Srivaishnavas who were Satvic by nature were no match to the plunderers. Fear gripped the minds of everyone as to what might happen to the temple and the Lords Archa murthis. The Acharyas deliberated under the guidance of the Centenarian Master, Sudarsana Bhattar. It was decided that one group under Pillai Lokacharya (who was equally advanced in age) was to take the Utsava Murthi and His consorts covered up in a palanquin to Tirupati. The party under Sudarsana Suri was to stay put at Srirangam, after erecting a stone wall in front of the Sannidhi of Moolavar to cover Him from the sight of the marauders. Swami took Sudarsana Bhattar's two sons and the manuscripts of Sruta Prakaasika (the elaborate commentary on Sri Bhashyam chronicled by Sudarsana Bhattar during the Kalakshepams of Nadadur Ammaal) to safety at Tirunarayana purar

via Satyamangalam. But, before he could do that, the army attacked them and massacred many of them. Swami hid himself with his wards in the midst of corpses and spent the night. In the morning, they moved towards Satyakalam village in Karnataka en route to Tirunara-yanapuram.

It was at this time that Swami composed the famous Abheeti Sthavam seeking the Lord to restore the worship of the Lord at Srirangam. He lived there for nearly 12 years (reciting incessantly the Sthavam) until news of restoration of the Lord in Srirangam reached his ears. The Aswatha tree under which Swami rested in Satyakaalam can still be seen in the village even today. The stone slab on which Swami sat is kept preserved in the temple of Lord Vardaraja in the village. There is also a unique image of Swami here. Unlike in other places, the Swami is seen in a standing posture as if he was on his toes ever ready to move to Srirangam awaiting the good news of reinstallation of the Lord there. At Tirunarayanapuram, his son, Kumara Varadachariar delivered discourses on Pillaans commentary of Tiruvoimozhi called 6000 Padi with the help of Swamis notes called "Nigama Parimalam".

When some of the orthodox people objected to the recital of Divya Prabandam in the temple on the



Swamy at Satyagalam

grounds that they included the works of Non-Brahmin Alwars, written in Dravida Baasha and Tiruvoimozhi in particular dealt with Kaama that was taboo for them. Swami argued with them and convinced them that the divya prabandhas were equal to the Vedas since they contained all that was in the Vedas, that since they were in praise of the Lord, the language did not matter and that the Kaama spoken of was nothing but absolute devotion to the Lord. He re-instituted the practice of 'Adhyayana Utsavam'- the ceremonial honoring of the Alwars.

Azhagiya Manavaala Naayanaar, brother of Pillai Lokachaarya and our Swami went to worship Lord Ranganatha. The Naayanaar was captivated by the feet of the Lord and wanted to compose a Stotra praising the same. Our Swami felt that the Divya Mani Paadukaas of the Lord were equally captivating and offered to compose a Stotram on the Sandals of the Lord before daybreak the next day. He composed 'Paaduka Sahasram' overnight. When in Srivilliputtur, he composed "Godha Sthuthi", the Choodikkodutha Naachiyaar was so pleased that she ordained that the Stotra should be recited during her Utsavam days along with Divya Prabhandams. To this day, this recitation is being followed in Srivilliputtur. After visiting Tirupullaani, Tirukkurugur, Tiruvananthapuram and other shrines in Malai Nadu and Chozha Nadu,





SWAMI BACK AT TIRUAYINDAI:

Once, a mason wishing to test his skills, as Desika was called Sarva Tantra Swatantra (master of all arts), challenged him to construct a well with broken and irregularly shaped bricks that were supplied to Desika. Desika built a well almost in no time which stands to this day as a testimony of his dexterity as professional mason.

Once, a sculptor offered to provide a base and asked Swamy to make an image of himself. Desika made an image of himself but when the sculptor tried to fix it on the



base, he could not do so. He tried to chisel out a portion of the body of the image. Blood flowed from the corresponding part of the body of Desika. The sculptor admitted that the fault was in the base made by him. Desika fixed it up in the base exactly as it should be, like a professional sculptor. Later, this image was installed by Desika's son Nainarachar at Tiruvaheendrapuram. Anyone visiting Tiruvaheendrapuram can never take their eyes off this marvelous Vigraha.

Some leaders of other faiths confronted Swami to a debate during a festival at Tiruayindai. The convincing repartees of Swami during this debate are enshrined in his famous "Para Matha Bhangam".

Once, a Vidwan by name, Krishna Misra challenged Swami whether he could write a drama to match his own drama, 'Prabhoda SuryOdayam' Swami wrote within just one night 'Sankalpa SuryOdaya'- a marvelous allegorical drama in 10 Acts in which qualities like Viveka and evil tendencies like jealousy, greed etc., were personified as the dramatis personae. In appreciation of this, Krishna Misra and others honored Swami with the title of "Kavi Taarkika Simham".

Similarly, a poet by name Dindima - a junior contemporary of Swami challenged him to write an epic poem to match his work entitled "Rama abhyudhayam". He wrote 'Yadhava abhyudhayam'- a poem of exquisite beauty which was praised by one and all and especially Appayya Dikshitar of Advaitha darsanam & yet an ardent admirer of Swami Desikan. This was praised by Dindima Kavi himself as follows:-

vedesaMjAtakhede munijanavacane prAptanityAvamAne saMkIrNe

arva varNe sati tadanuguNe niShpramANe purANe







vedesamjātakhede munijanavacane prāptanityāvamāne samkīrņe sarva varņe sati tadanuguņe niṣpramāņe purāņe mAyAvAde samode kalikalusha vasAt shUnyavAde vivAde dharma trANAya yo bhUt sajayati bhagavAn viShNu ghanTAvatAraH मायावादे समोदे कलिकलुरा वसात् शून्यवादे विवादे । धर्म त्राणाय यो भूत् सजयति भगवान् विष्णु घन्टावतारः॥ māyāvāde samode kalikaluśa vasāt śūnyavāde vivāde dharma trāṇāya yo bhūt sajayati bhagavān viṣṇu ghanṭāvatāraḥ

MEANING

"Due to the nature of Kaliyuga, great confusion arose; Vedas were misinterpreted; The sayings of great men were ignored; There came about an admixture of castes; The sacred scriptures lost their validity; Maayaavaadis were gloating in glee; Soonyavaada pervades everywhere untrammeled; Swami Desika appeared at this juncture as the very incarnation of the great bell of the Lord, vanquished all and established Dharma. All Glory unto him"

Once, when the Swami was staying in a Kshetram, he could not get anything to offer as Naivedyam to the Lord, he just offered some water to the Lord and went to bed with an empty stomach and a heavy heart. Suddenly, he was awakened by a farmer who reported that a white horse was grazing the crops in his field. Swami understood that it was the leela of Hayagriva and comforted the farmer. He asked the farmer to bring some milk and offered it to his upAsanA murthi. Thereupon, the horse disappeared. Next morning, when the farmer went to the field, it was fully laden with fresh and green crop.

Once when he returned after his daily rounds of begging for rice (Uncha vritti), somebody out of pity at his utter penury had deposited a few gold coins to help him. When he noticed them he threw them out saying they were like vermins.

A Vidwan by name Kandaadai Lakshmanaachar had committed some Apachaaram to Swami. Subsequently, he was found suffering from a serious and incurable ailment. He rushed to Swami and begging his forgiveness, took Swami's Sri Paada Theertham. Not only was he cured of his ailment completely but he was also blessed with a son. He named his child "Theertha Pillai" in honor of the drinking of the Sri Paada Theertham.

A prolific writer, Swamy Desikan wrote more than 100 works. His magnum opus is his Rahasya Traya Saram' in Manipravala style (a mixture of Sanskrit and Tamil) explaining in

inimitable manner Tattva, Hita and Purushartha as well as the significance of the three great Mantras of Ashtakshara, Dvaya and Charama Sloka. This Rahasya Traya Sara is reckoned as one of the four works that any Srivaishnava should study the other three being Sri Bashya, Gita Bashya and the Nalayira Divya Prabandams.

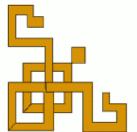
SWAMI'S LAST DAYS:

Having lived a full and rich life for 101 years and satisfied with his work on earth, Swami Desika cast his tabernacle of flesh, praying to Udaiyavar and Appullaar by placing their Paadukas on his head which he kept on the lap of Nainarachar and his feet on the lap of Brahma Tantra Svatantrarar, while his Sishyas chanted Tiruvoimozhi and Upanishads. He attained Paramapadam in Sowmya year in the month Kartigai in the asterism of Kartikai. In the Kali yuga year 4471 which corresponds to 1369 AD.



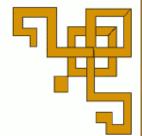
Swamy's Thiruvaradhana Perumal at Thoopul











31. SRI PANCHAMADABHANJANA TATACHARYAH

THIRUNAKSHATRAM: MASI SWATHI (1500-1591 CE)

CHECK-KARTHIGAI ANUSHAM?

BIRTHPLACE: NATHAMUNI KULAM (SOTTAI KULAM)

He belonged to Tirumalai Nambi Vamsam. He learned the sastrarthas from Tirumalai Srinivasa Desika Swami. His son was the famous Lakshmi Kumara Tata Desikan who is believed to have grasped the Vedanta Arthas from Piraatti herself. He was instrumental in the renovation of the golden Vimaanams of Kanchi Perarulaalan and Tiruvenkatamudaiyan, reconstruction of Gopuras, Mantapas, Praakaaras etc and he is reputed to have arranged for the weddings of 10 million maidens. And hence known as "Koti Kanyaka Dhaanam Tatachaariar".

He wrote a Kavya called "Pancha Matha Bhanchanam". He was the Srikaryam of Kanchi. He had a number of Sishyas including some kings like Venkatapathi Rayar. Several stone inscriptions on this Acharya are available. He represents the 21st generation of Sri Nathamuni.

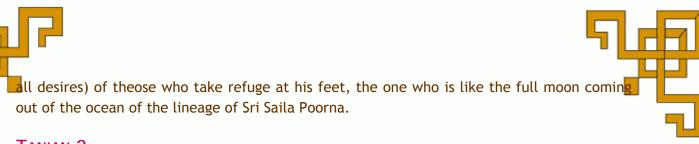
TANIAN 1:

Composed by Keezh Neer Kundram Anantha Desikar: shrI shaila pUrNa kula vAridhiM pUrNa chandram shrI shrInivAsa guruvarya padAbja bhR^ingaM श्री शैल पूर्ण कुल वारिधिं पूर्ण चन्द्रम्। श्री श्रीनिवास गुरुवर्य पदाज भृङ्गम्॥ srī saila pūrṇa kula vāridhim pūrṇa candram srī srīnivāsa guruvarya padābja bhṛngam

shreyo guNAmbudhiM Ashrita pArijAtam shrI tAtayAryaM anaghaM sharaNaM prapadye श्रेयो गुणाम्बुधि आश्रित पारिजातम्। श्री तातयार्यं अनघं शरणं प्रपद्ये॥ śreyo guṇāmbudhim āśrita pārijātam śrī tātayāryam anagham śaraṇam prapadye

MEANING:

 \perp take refuge at the feet of Tatayaarya, the blemishless who is a Paarijatha flower (Granting



TANIAN 2:

Composed by Kachi Kadambi Appayya Dikshitar (a.k.a) Srinivasa Dikshitar

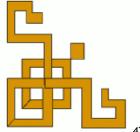
sukhatAtaM trayl mArge tatrAtaM tatva nirNaye tat tAta tAtamAyAre tAtayAryamahaM bhaje सुखतातं त्रयी मार्गे तत्रातं तत्व निर्णये। तत् तात तातमायारे तातयार्यमहं भजे॥

sukhatātam trayī mārge tatrātam tatva nirņaye tat tāta tātamāyāre tātayāryamaham bhaje

MEANING:

I celebrate Tatcharya Guru who is like Sukha Brahmam in Vedic lore and in establishing Tattvas.

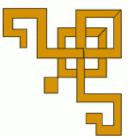








34. SRI VAATSYA ANANTACHARYAH BIRTHPLACE: KANCHIPURAM



Swami lived in a village called Kilineeer Kundram near Kanchipuram. He was an Acharya for

TANIAN

shrI tAta guru sevAta vedAnta yugalAshayaH

vAtsyanAtha guruH shrlmAn shreyase mestu bhUyase

all the 4 Srivaishnava Granthas (Grantha Chatushtaya).

श्री तात गुरु सेवात वेदान्त युगलाशयः।

वात्स्यनाथ गुरुः श्रीमान् श्रेयसे मेऽस्तु भूयसे॥

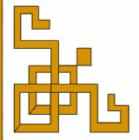
śrī tāta guru sevāta vedānta yugalāśayaḥ

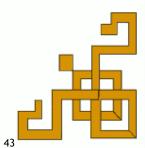
vātsyanātha guruḥ śrīmān śreyase mestu bhūyase

MEANING:

May Vaatsya Anantha Guru, who learned the Vedanta at the feet of Tataguru, shower his choicest blessings on us! May the famous Svaatsya Anantha Guru, the disciple of Tata Guru bless us with sreyas!





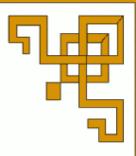




35 SRI RANGARAMANUJAMUNIH

OTHER NAMES: UPANISHAD BHASHYAKARAR

THIRUNAKSHATHRAM: ANI MIRUGASEERSHAM



TANIAN

shrlmate ra~NganAthasya guNairdAsyam upAgataM rAmAnujAM dvitlyaM taM advitlyaM upAsmahe श्रीमते रङ्गनाथस्य गुणैर्दास्यं उपागतम्। रामानुजां द्वितीयं तं अद्वितीयं उपास्महे॥ śrīmate raṅganāthasya guṇair dāsyam upāgatam

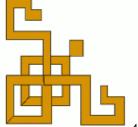
rāmānujām dvitīyam tam advitīyam upāsmahe

MEANING:

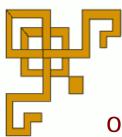
"I pay obeisance to Ramanuja Guru who did service to Ranganatha Guru overwhelmed by the latter's qualities; the one who seemed to be the second Ramanuja and the one without a second"

A native of Velamur about 20 miles from Uttiramerur, Chengalpet District, he was a devout admirer of and follower of Sri Vedanta Desika. A scholar of repute, he has authored nearly seventy works. As most of them are commentaries on the Upanishads, he came to be called "Upanishad Bhashyakaara". Among his works are Dasopanishad Bhashya, Bhaava Prakaasika (a Vyaakhyaana of Sruta Prakaasika), Sri Ramanuja Sara Sangraha, the Nyaya Siddhaanjana Vyaakhyaana and Bhagavad Vishaya 9,000 Padi. His idol is well preserved and kept for worship in the Desika Temple in the East Uttara Street, Srirangam, which belongs to Poundarikapuram Srimad Andavan Asramam.









38 SRI VENKATACHARYAH







vatsavaMsha payodhIndroH kalyANaguNavAridhe shrImate ve~NkaTeshasya charaNau sharaNaM bhaje वत्सवंश पयोधीन्द्रोः कल्याणगुणवारिधे ।

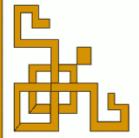
श्रीमते वेङ्कटेशस्य चरणौ शरणं भजे॥

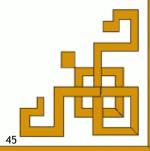
vatsavamsa payodhīndroḥ kalyāṇaguṇavāridhe śrīmate veṅkaṭesasya caraṇau saraṇam bhaje

MEANING:

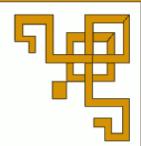
"I take refuge at the feet of Sri Venkatesa, who is like the cream of the milk of the Vatsya Vamsa and who is the very ocean of auspicious qualities."











40. SRI VEERARAGHAVACHARYAH

OTHER NAMES: SIDDHANNA

TIRUNAKSHATRAM: CHITRA SWATI

BIRTHPLACE: SRIRANGAM

TANIAN

shrIve~NkaTeshaguruNA karuNAkareNa shrIshe samarpitabharaM shritapArijAtaM shrIva~NganAthaguru vIkshaNa labdhabodhaM shrIvIrarAghavaguruM sharaNaM prapadye श्रीवेङ्कटेशगुरुणा करुणाकरेण श्रीशे समर्पितभरं श्रितपारिजातम्।

श्रीरङ्गनाथगुरु वीक्षण लब्धबोधं श्रीवीरराघवगुरुं शरणं प्रपद्ये॥

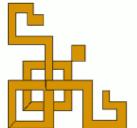
śrīveṅkaṭeśaguruṇā karuṇākareṇa śrīśe samarpitabharaṁ śritapārijātaṁ śrīraṅganāthaguru vīkṣaṇa labdhabodhaṁ śrīvīrarāghavaguruṁ śaraṇaṁ prapadye

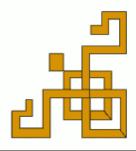
MEANING:

I take refuge at the feet of Veeraraghava Guru who had his Bharasamarpanam performed by the compassionate Sri Venkatesa Guru and who had the gracious grace of Sri Ranganatha Guru".

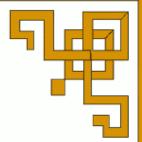
He belonged to the lineage of Nadadur Ammaal. He was the Acharyan for all the Granthas of Munitraya Parampara (except Bhagavad Vishayam). He had his Kalakshepam courses under Upanishad Bhashyakaarar. He learned Sri Bashyam etc from Velamur Sri Ranganatha Swami and Rahasya Granthas from Paravastu Venkatesa Maha Guru Swami. His son, Rangapathi Desikar was his Sishya.











42. SRI RANGAPATHI DESHIKAH

OTHER NAMES: VELAMUR SRI RANGANATHARYAR

TIRUNAKSHATRAM: VAIKASI VISHAKAM

BIRTHPLACE: SRIRANGAM

TANIAN:

shrl vIraraghavagurostanayaM tatashcha shArIrakAdhi samadhItya samasta shAstram vidyotamAna manavadya guNaikanAthaM shrl ra~NganAtha guruvaryamahaM prapadye श्री वीररघवगुरोस्तनयं ततश्च शारीरकाधि समधीत्य समस्त शास्त्रम्।

विद्योतमान मनवद्य गुणैकनाथं श्री रङ्गनाथ गुरुवर्यमहं प्रपद्ये॥

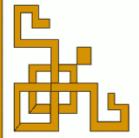
śrī vīraraghavagurostanayam tataśca śārīrakādhi samadhītya samasta śāstram vidyotamāna manavadya guṇaikanātham śrī ranganātha guruvaryamaham prapadye

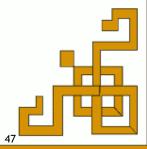
MEANING:

I surrender to Sri Ranganatha Guru who was the son of Sri Veeraraghava Guru from whom he acquired the knowledge of all Sastras like Sareeraka Mimaamsa and who endeared everyone by his qualities.

He was the son of Sri Veeraraghava Swami from whom he learned training in Rahasya and Sribahasya Granthas.











OTHER NAMES: KALYANAVAHA SWAMI

TIRUNAKSHATRAM: PANGUNI REVATHI

BIRTHPLACE: MELKOTE



kalyANAvahamasmAkaM kAruNya kalashAmbudhe prapadye ra~NganAthasya padapa~Nkaja tallajaM कल्याणावहमस्माकं कारुण्य कलशाम्बुधे ।

प्रपद्ये रङ्गनाथस्य पदपङ्कज तल्लजं॥

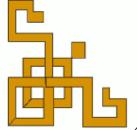
kalyāṇāvahamasmākam kāruṇya kalaśāmbudhe prapadye raṅganāthasya padapaṅkaja tallajam

MEANING:

"I surrender at the lotus feet of Sri Ranganatha Swami known as Kalyaanaavaha Swami who was verily the container of the waters of mercy"

He was born in the month of Vaikasi and under Kettai Nakshatram. He learned Sri Bhashyam and Gita Bhashyam from Sri Rangapathi Desikar, Bhagavad Vishayam from Tirumalai Chandragiri Venkatachar Swami. He got his Sannyasa Sweekaranam from Sri Mannaar Swami. As he was the Aacharya of the great Saakshaat Swami who wrote the 24,000 Padi, he was hailed as Periya Swami. He had many Sishyas who included Yathis like Saakshaat Swami, Vedaanta Ramanuja Maha Desikan (Paduka Sevaka Ramanuja Swami) and Sri Venkatanatha Swami also known as Srinivasa Swami. He wrote a Grantham called Nikshepa Deepam.











OTHER NAMES: SRI SAKSHAT SWAMI

TIRUNAKSHATRAM: CHITRA TIRUVAADIRAI

BIRTHPLACE: MELKOTE

TANIAN:

श्रीमत् वेदान्तरामानुज महादेशिकः

श्री रङ्गनाथगुरुपाद सरोजहम्सं वेदान्त देसिक पदाम्बुज भृन्गराजम्।

श्रीमत् यतीन्द्र राठकोप द्यावलम्बं वेदान्त लक्ष्मण मुनिम् रारणं प्रपद्ये॥

śrīmat vedāntarāmānuja mahādeśikaḥ

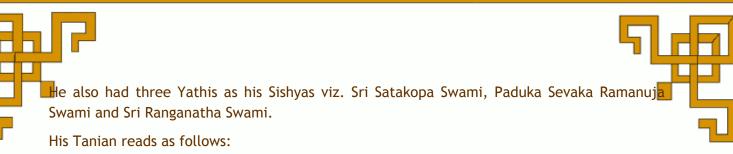
śrī raṅganāthaguru pāda sarojahamsaṁ vedānta desika padāmbuja bhṛngarājam

śrīmat yatīndra śaṭhakopa dayāvalambam vedānta lakṣmaṇa munim śaraṇam prapadye

He was the son of one Srinivasachariar of Kondal Agraharam in Tirunarayanapuram. His father was a great astrologer. He was born in the month of Chitrai under the asterism of Tiruvaadirai, the same month and same natal star as those of Sri Ramanuja. It is said that his birth took place exactly at the moment when the processional deity of Sri Ramanuja stopped for a while before his house during the annual festival. His mother was in an advanced stage of pregnancy then. As his father was offering prayers to Ramanuja, someone from inside the home conveyed to him the news that a son was born to him at that very moment. People around hailed that here was the Apara Avatara of Bhashyakaarar himself. Hence, his father named him as "Sri Saakshaat Swami". Swami was a shining example of Gnaanam, Vairaghyam and Anushtaanam and as the Muni Saarvabhoumar known as Srimad Vedanta Ramanuja Maha Desikan. Sri Ranganatha Maha Desikan mentioned above was his Acharya who instructed him in Sri Bhashya, Sri Rahasya Traya Sara, Gita Bhashya and Bhagavad Vishaya. Later, Sri Saakshaat Swami took the holy order. An accomplished scholar, he excelled in dialectical debates and discussions on theological and ontological matters.

He has authored several Granthas: the 24,000 Padi, Poorva Saara Swaadhini, Nyaasa Vidyaa Darpanam, Sri Tattva Siddhaanjanam etc. The Swami settled down in Vaduvur in Thanjavur district and engaged himself in propagation of religious knowledge. Many disciples flocked to him, the chief among them being the celebrated Sri Gopalarya Maha Desikan. He lived near the Sannidhi of Neelamegap Perumal at Vennatrankarai where he is reported to have written his famous 24,000 Padi. He was proficient in Swami Desika"s Sri sooktis and Ubhaya Vedanta Granthas. He had his Grantha Chatushtaya training under Kalyaanaavaha Ranganatha Maha Desika Swami. He is reported to have lived in Srirangam, Vaduvur and Vennatrankarai.



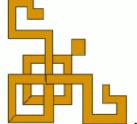


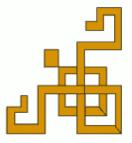
Sri Ranganatha Guru Paada Saroja Hamsam Vedaanta Desika Padaambhuja Bringaraajam |
Srimad Yateendra Satakopa Dayaavalabdam Vedanta Lakshmana Muni Charanam Prapadhye
| |

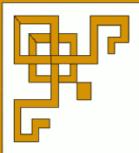
MEANING:

"I surrender at the feet of Vedanta Lakshmana Muni who obtained the grace of Srimad Yatindra Satakopa himself, who was the swan at the feet of Sri Ranganatha Guru and who was the bee at the lotus feet of Swami Vedanta Desika."









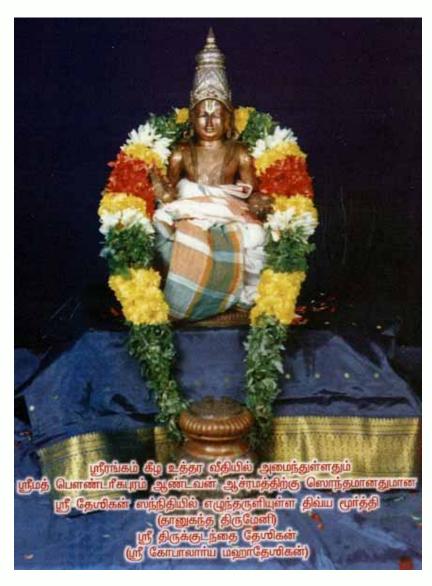


46 SRI GOPALARYA MAHADESHIKAN

OTHER NAMES: TIRUKKUDANDAI DESHIKAN

TIRUNAKSHATRAM: PURATTASI POORAADAM (1701-1783 CE)

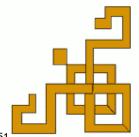
BIRTHPLACE: ROYEMPETTAI



TANIAN:

श्रीमत् गोपालार्य महादेशिकः

श्रीकृष्णदेशिक पदाम्बुज भृन्गराजं वेदान्त लक्ष्मण मुनीन्द्र कृपात्त बोधम्। त्रय्यन्त देशिक यतीन्द्र शठारिमूर्तिं गोपालदेशिक शिखमणिं आश्रयामः॥







śrīkṛṣṇadeśika padāmbuja bhṛngarājaṁ vedānta lakṣmaṇa munīndra kṛpātta bodham

trayyanta deśika yatīndra śaṭhārimūrtim gopāladeśika śikhamaṇim āśrayāmaḥ

He was born in Atreya Gotram. He was the 14th generation of Vaadihamsambuvaahar, the uncle and Acharya of Swami Vedanta Desikan. Sri Krishna Suri, his father had 3 sons. Our Swami was the middle one. He was born in Royampettai Agraharam near Tirukkandiyur on the northern banks of Kaveri. He was born in Kaliyuga year 4801, about 294 years ago at the beginning of the 18th century CE. He was born in 1701 CE (Vikrama year) Purattasi month Sukla Paksha Navami, a Monday under the star Pooraadam.

Once when Sri Krishna Suri and his dharmapatni had been to the Sravanotsavam at Oppiliappan Koil, the Lord appeared in their dream and gave them some milk to drink saying that Swami Vedanta Desika himself will be born as their son in the constellation of Vishwaksenar. On the 12th month, Sri Krishna Suri's dharmapatni gave birth to a son who was the very Ghantaavataara Desika. Swami Desikan himself indicates about this reincarnation when he says in his Rahasya Traya Saram-

"Bhavati Devat Kaschit Kaschid Vivasritaamaha |

Sad Vartaneem Anuvidaasyati Saaswatham Naha ||

As Sri Krishna Suri's Aradhya Devata was Gopalan and as the child was born as Desika Avatara (as per the dream), he named the child as "Gopala Desikan".

He had his Upanayanam while very young. As desired by his father, Gopalarya became the disciple of Srirangam Swami (considered to be an Avatara of Sri Bhashyakarar). He had his Bhara Samarpanam at the hands of Saakshaat Swami through Acharya Nishta. Saakshaat Swami blessed him saying "Prathiseshitha Vedaantah". One year thereafter, Saakshaat Swami breathed his last (with his feet on the lap of Gopala Maha Desikan). Lord Amudan ordered him to give Pravachanams- "Nam Thooppul Pillai Pol Sampradaaya Pravachanam Pannak Kadaveer" So, he retired to Tirukkudanthai. But, he also visited several Kshetras consecrated by Alwars, the "Pallisthalam" of Tirumazhisai Alwar, Keezh Tiruvarangam and other places. He gave his daughter in marriage to one Elayavalli Srinivasachari, who was doing Alavatta Kaimkaryam to Amudan. He took as his Sishya, his Douhitran (Daughter"s son) Vedantacharya and performed Bharanyaasam for him.

Through the Archaka, the Lord declared "Oh! We are pleased to confer on you the title of "Tirukkudanthai Desikan- Go and defeat the arguments of other faiths and establish our Matham"- "Para Matha Nirasanam Poorvamamaavaha, Swamatha Sthaapanam Kuru".

As ordered by Swami Desika, while at Tirukkudanthai, he meditated on Lord Hayagriva for 45 days in the Sannidhi of Amudan under the Vaideeka Vimaana and installed the idol of Lord Hayagriva there. "Sthaapayas Cha". Saanidhyam Kuru Te".

There were 3 great men at that time: One Srinivasa Maha Desikan (as the Amsam of Sri Nathamuni) at Seyyanam; Another was Sri Ranganatha Maha Desikan (as the Amsam of Sri Aalavandaar) at Vathirayiruppu village near Tirumaalirum Solai; In Vazhuthur, was born Sri Vedanta Ramanuja Maha Desikan (as the Amsam of Sri Bhashyakarar). The Lord appeared in the dreams of these three and asked them to take Sannyas and do Kalakshepams at the feet of Tirukkudanthai Swami in whose dream also the Lord appeared and asked him to accept them as his Sishyas. Like the 3 Mudal Alwars who met at Tirukkovilur, the 3 Yathis met at the Asramam of Tirukkudanthai Desikan and spent their time in Kalakshepams. Our Swami had his Bharanyasam in the shrine of Amudan and came to be hailed as "Muni Traya Sampradaaya Pravartakar"

With the three Yathis, our Swami visited Saakshaat Swami's Asramam and performing Japa, Kalakshepa, Bhagavad Aradhana etc. He lived on Uncha Vritti. With whatever Sambavanais were received, he spent in adorning the Lord with a precious Mahalakshmi pendent which the Lord wears to this day, repaired the Gopuram and doors of Desikar Sannidhi.

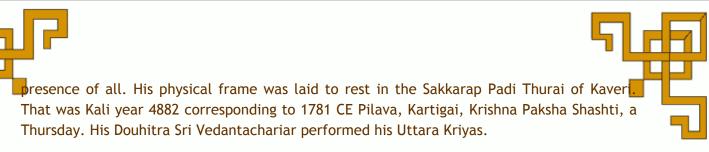
When a Samprokshnam was to take place, the devotees pleaded with our Swami to install the Vigraha and Amudan also ordered him in a dream, to do so. Accordingly, he embraced the Vigraham infusing in it a new mystic power now than ever before.

It was the great Brahmotsavam of Amudan. The huge chariot on which the Lord was coming on his round suddenly stopped halfway and would not move even an inch in spite of the best efforts. Three days it stood still. For three days our Swami did not take any food or water. Many fasted with him since as per the tradition one should not eat until the Lord returned to his Sannidhi. The public came to our Swami for a solution to the stalemate. Our Swami offered prayers to the Lord and asked them to go and try again. Instantly, the chariot started moving and soon the Lord entered the Sanctum Sanctorum to the joy of everyone around.

Once, he became so distressed with intolerable Apachaarams which his son was committing. He prayed for "Aartha Prapatti" for his son lest the Apachaara Parampara should continue. The Lord instantly took the Acharyaputra to his feet. It is really astonishing that in maintaining "Aastikya", even "Putra Vaatsalyam" was not allowed to be an impediment.

Venkataadwari Swami, author of Viswa Gunaadarsa Champu was one of his Pitamahas. As the son of Venkatadwari had predeceased his father, our Swami performed the Uthara Kritya ceremonies.

He asked his disciple, Paduka Sevaka Ramanuja Swami to give discourses on Bhagavad Vishayam. As he felt that his "Avatara Karyam" was over, he bade his disciples "Come and see me in my great home"-"Nam Periya Veedu Vandhu Kaanum". He himself took Sannyas just before his death. The next day, it was a Thursday with Ayilya Nakshatram, Simha Lagnam. He took the Sripada Theertham of Saakshaat Swami and distributed some to his Sishyas and breathed his last. It was a sight to see his soul rending through his Brahma Randram in the



Like Kumara Varada composed Stotras in praise of Swami Desika, his nephew (Bhagineya) Sri Venkatachariar composed several Stotras on Tirukkudanthai Desikan.

Sri Tirukkudanthai Desikan has authored several works of which "The Aahnika" which lays down the daily routine of a Srivaishnava in minute detail is very useful composition (regarded as a Reference manual by succeeding Acharyas).

He also wrote commentaries on Tiruppallandu and Kanninun Siruthaambhu. His other works include- Aparyaaptaamruta stotram, Srimad Aahnikam, Nigamaantha Desika Sahasranamam, Nikshepa Chintamani, Saaraswaadhini, Uttara Saaraswtham, Jayanthee Nirnayam among others.

His Tanian reads as follows:

Sri KrishnaDesika Padaambhuja Bringaraajam Vedaanta Lakshmana Muneendra Krupaatha Bodham |

Trayyantha Desika Yatindra Sataari Moorthim Gopaala Desika Sikhaamanim Aasrayaamaha ||

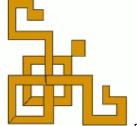
MEANING:

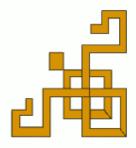
"Let us take refuge at the feet of Gopala Desika, the crown jewel, the Acharya for the three great Sannyasis, who was like the bee surrounding the lotus feet of Sri Krishna Desika and who was the recipient of the grace of Vedanta Lakshmana Muni."

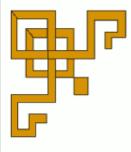
The above means that Tirukkutanthai Desikan Swami combined in his personality those of all the three AchAryas viz Sri Vedanta Desika, Sri Bhashyakara and Sri Satakopa. It is interesting to note that those who resorted to him were also three yathivaras.

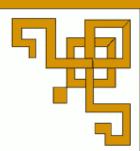
Sri Gopalarya Maha Desikan embraced Sannyasam just before he neared his end. He was hailed as a Maha Bhaagavata in his own time in recognition whereof the special and rare privilege of embracing the idol of Aravamudhan so as to render it more efficacious, was accorded to him. He was succeeded in the Peetam by Sri Vedaanta Ramanuja Swami who came to be known as "Vazhutur Andavan".



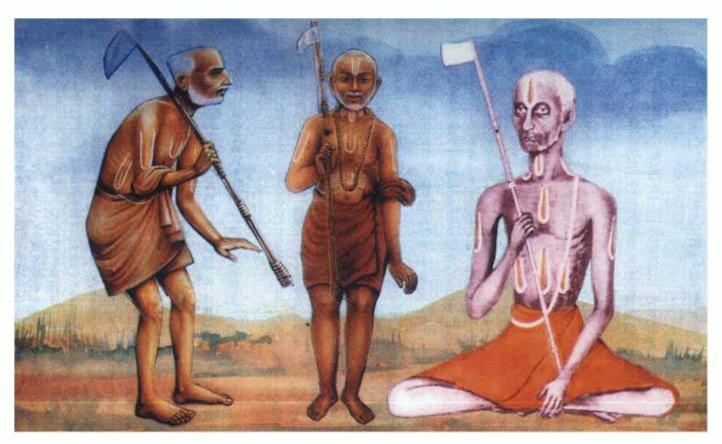








THE FIRST THREE ANDAVAN SWAMIS



(38)

FROM LEFT TO RIGHT:

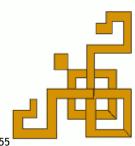
SRIMATH VAZHUTHUR ANDAVAN,

SRIMATH THIRUTHURAIPOONDI ANDAVAN

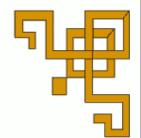
AND SRIMATH PERIYANDAVAN











47 SrI vedAnta RAMANUJA MAHADESHIKAH

OTHER NAMES: VAZHUTHUR ANDAVAN

TIRUNAKSHATRAM: AVANI POORATTADI

BIRTHPLACE: VAZHUTHUR

TANIAN:

श्रीमत् वेदान्तरामानुज महादेशिकः

गोपालदेशिक पदाज मधुवतस्य प्रज्ञा विरक्ति करुणा मुख सद्गुणाब्येः ।

वेदान्त लक्ष्मण मुनेः श्रीत भागधेयं पादारविन्द युगळं शरणं प्रपद्ये॥

śrīmat vedāntarāmānuja mahādeśikaḥ

gopāladeśika padābja madhuvratasya prajñā virakti karuņā mukha sadguņābdheņ

vedānta lakṣmaṇa muneḥ śrīta bhāgadheyam pādāravinda yugalam śaraṇam prapadye

Sri Vedanta Ramanuja Swami was the son of Madapusi Srinivasachariar Swami of Vazhuthur in Thanjavur District. He was born in the asterism of Poorattadi in the month of Simha of the cyclic year Rudrotkaari corresponding to 1743 CE. He was one of the 3 yathis who sought refuge at the feet of Tirukkudanthai Desikan. He was intensely devoted to both Lord Aravamudan of Kumbakonam and his own Acharya. Most of the time, he stayed in his Acharya's Asramam tending the gardens, mending fences and watering plants. Impressed by his Acharya Bhakti, his Acharya asked him to instruct his own other Sishyas. He became an acknowledged authority on all matters pertaining to the Vaishnava tradition having undergone intensive course of study under Tirukkudanthai Desikan. When he approached his Acharya, he was already well versed in all Sastras but approached him citing Tiruvoimozhi Pasuram 5-8-10. Tirukkudanthai Desikan was excited to find that he was eminently suited to succeed him after fully testing him before accepting him as a Sishya as required in Sastras

"Sruta Vividha Pareekshaa Sodite Kwaapai Paatre |

Pradisathi Nirapaayam Sampradaaya Pradeepam ||

MEANING:

An Acharya after testing the suitability of the prospective Sishya finds a deserving candidate, hands over the everlasting lamp of Sampradaaya to him.

He was therefore, called Andavan by successive generations. Prefixing the name of his viltage, he came to be known as "Vazhuthur Andavan". He was also known as Srirangam Srimad

Andavan, as he stayed in Srirangam more or less permanently. As the Sampradaya was continued by the successive Acharyas of this lineage called known as "Gnaana Putra Paramparai", he was also called "Kudumbi Swami".

He received the robes of a Sannyasi from the hands of Paduka Sevaka Sri Ramanuja Maha Desika. His choice as the fitting successor to Tirukkudanthai Desikan was well received by the Srivaishnavas of the time. During his time, the term "Andavan" (meaning: one who came to rule the hearts of his followers) was coined and applied reverentially not only to him but also to all Acharyas who came after him. Thereafter, the Parampara itself came to be called "Andavan Paramparai" propagating "Muni Traya Sampradaaya".

His discourses (Kalakshepams) attracted a large number of disciples. According to an oral tradition, a king cobra was seen coming out of hole when his discourse was in progress with its hood raised. The audience was scared and tried to kill it. The merciful Acharya stopped them and proceeded with his Kalakshepam. The cobra stood still till the end and disappeared. This was happening daily. One day as the Acharya was descending the steps of the tank for his anushtanam, thecobra went around him and struck its hood on the ground three times and appeared to beg something. The Acharya understood that it was a Mahapurusha in the previous birth and had become a cobra by some curse and that it was seeking relief from Samsara. Plucking a fruit from a tree nearby, he offered it to his Aradhana murthi and performed Aartha Prapatti for the cobra. Vazhuthur Andavan sprinkled some holy waters on the cobra which was waiting for him to come. Instantly, it passed away and attained Mukti.

Vazhuthur Andavan chose Srirangam as the seat of Andavans; he himself lived in a small thatched hut on the Southern bank of the Coleroon; he was the epitome of simple living and high thinking. He used to go round the streets of Srirangam on his "Biksha" and on return have it cooked and offered to the Lord as Naivedyam and to guests. He would partake only if anything was left out. Till the very end of his life, he was entertaining anyone seeking his guidance and rendered Siddhanta Pravachanams to them. He left behind him a host of "Paramaikaantins", of whom one Srinivasachariar, son of Sri Krishnamachariar of Kanchipuram succeeded him.

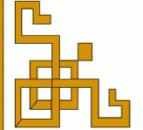
His Tanian reads as follows:

GopalaDesika Padaabja MadhuVratasya Pragyaa Virakti Karunaa Mukha Sad Gunaabde |

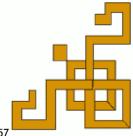
Vedaanta LakshmanaMuneh Srita Bhagadeyam Paadaaravinda Yugalam Saranam Prapadhye ||

MEANING:

"I surrender at the lotus feet of Vedanta Lakshmana Muni who was like a bee sucking the honey at the lotus feet of Gopala Desikar, who was endowed with a sea of auspicious qualities, knowledge, detachement and mercy, who showers Bhagya to those who resort to him."









48 Srimath SrinivAsarAmAnuja mahAdeshikaH

OTHER NAMES: TIRUTTURAIPOONDI ANDAVAN

TIRUNAKSHATRAM: AIPPASI UTHIRADAM

BIRTHPLACE: VILAKKUDI, RAJAMANNARKUDI

TANIAN:

श्रीमत् श्रीनिवासरामानुज महादेशिकः

श्रीमद्गोपाल सूरेः निरवधि करुणा वाप्त सत्सम्प्रदायम् ।

श्रीमद्वेदान्त रामानुज यति नृपतिः सर्वतः स्थापयित्वा ॥

यस्मिन् सत् सम्प्रदायं सकलमुपदिशन् अम्शतोआनुप्रविष्टः ।

श्रीमत् श्रीवास रामानुजमुनिमनघं तं भजे देशिकेन्द्रम्॥

śrīmat śrīnivāsarāmānuja mahādeśikaḥ

śrīmadgopāla sūreḥ niravadhi karuṇā vāpta satsampradāyam

śrīmadvedānta rāmānuja yati nṛpatiḥ sarvataḥ sthāpayitvā

yasmin sat sampradāyam sakalamupadišan amšatoāanupraviṣṭaḥ

śrīmat śrīvāsa rāmānujamunimanagham tam bhaje deśikendram

Sri Srinivasachariar referred above assumed the name of Sri Srinivasa Ramanuja Maha Desikan when he became Acharya but he was familiarly known as "Tirutturaippundi Andavan" owing to his long association with that place where he had been giving instructions in all Sastras. He was an obvious successor to his Acharya on account of his pre-eminence among the disciples of Vazhuthur Andavan. His ancestors hailed from the fertile village of Vilaakkudi in East Thanjavur District, a few miles from Rajamannar gudi. He belonged to the illustrious Eyunni family of Bharadwaja Gotram. His forefathers had served Sri Ramanuja with devotion and distinction. He was born in the sacred month of Tula (Aippasi) when the star Uttradam was ascendant. In his poorvasrama, he sought the feet of Vazhuthur Andavan and became an erudite scholar. He won acclaim as an authentic exponent of our Darsana and continued the Vaishnava Sampradaya in a worthy manner.

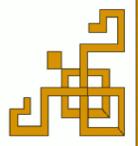
His Tanian reads as follows:

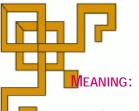
Srimad Gopaala Sureh Niravathi Karunaa Vaapta Satsampradaayam

Srimad Vedaanta Ramanuja Yathi Nripathih Sarvatah Sthaapayitvaa |

Yasmin Sat Sampradaayam Sakalam Upadisan Amsato Anupravishtan

🔓rimad Srivaasa Ramanuja Munim Anagham Tham Bhaje Desikendram 📙

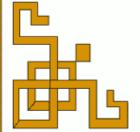






"I salute the blemishless Srimad Srinivasa Ramanuja Muni, who was the recipient of the limitless mercy of Srimad Gopaala Suri, who was nominated by the King among Yathis Sri Vedaanta Ramanuja Muni who taught him all that one should know about our Satsampradayam, and who appeared to have reincarnated in him".









OTHER NAMES: SRIMATH PERIYA ANDAVAN, VATHTHAL SWAMI

TIRUNAKSHATRAM: MASI PUSHYAM (1801-1886 CE)

BIRTHPLACE: PILIYARANAI, KANCHIPURAM

श्रीमत् श्रीनिवास महादेशिकः

श्री रङ्गेश पदे समर्पित भरं श्रुत्यन्त रामानुज।

श्री योगीन्द्र गुरूत्तमेन यमिनः श्रुत्यन्त विद्यात्मनः ॥

प्राप्त श्रुत्य वतंस युग्म हृदयं श्रीवास रामानुजात् ।

श्री श्रीवास मुनीन्द्र देशिकमणिं श्रेयोनिधिं संश्रये॥

śrīmat śrīnivāsa mahādeśikah

śrī raṅgeśa pade samarpita bharam śrutyanta rāmānuja

śrī yogīndra gurūttamena yaminaḥ śrutyanta vidyātmanaḥ

prāpta śrutya vatamsa yugma hṛdayam śrīvāsa rāmānujāt

śrī śrīvāsa munīndra deśikamanim śreyonidhim samśraye

In his Poorvasrama, Periya Andavan was called Sri Srinivasa Raghavachariar. The son of one Krishnamacharya Swami, he belonged to the village, Pillaiyaranai near Kanchi. He was born in the Kali year Roudri in the month of Maasi when the star Pushyam was in the ascendant and this corresponds to 25-2-1801. He came from a distinguished Dipa- Pradipa family who were entitled to some special honors at the Kanchi Perarulaalan temple. After Brahmopadesa at the age of 8, his father himself instructed him in the Vedas and Divya Prabhandam. He also administered the Sudarsana Maha Mantram. He received his Pancha Samskaram from one Sama Periyappan Swami, a descendent of Tata Desika. In the course of a pilgrimage, Sri Krishnamachariar and his family worshipped at the Aravamudan Sannidhi at Kumbakonam, where he met one Navalpakkam Raghavachariar Swami, an erudite scholar and previous acquaintance. At the latter"s request, Sri Krishnamachariar and his family stayed with him for some years as his guest. At his departure, he left his son to be instructed in Kavyas and Tamil lore at the feet of Navalpakkam Swami. Later, Srinivasa Raghavachariar studied Vyakarana and Mimamsa Sastras at the feet of his paternal uncle. Goaded by an intense urge to seek the feet of Sri Vedanta Ramanuja Maha Desikan, he arrived at Srirangam and prostrated himself before the Acharya. From him he sought and received Bharanyasam at the Sannidhi of Lord Ranganatha. Discovering in the Prapanna, the potential Acharya, Srimad Andavan directed him to get instructed in all Rahasya Granthas by Tirutturaip Pundi Andavan. Soon, he became a scholar in all Vedaanta Sastras and won the appreciation of the two Acharyas and their disciples. He visited the Navalpakkam village six months after his mar

chariar is said to have made golden image of Swami Desika out of the ring and installed it in the local temple. With an intense longing to become a Sannyasi, he came back to Srirangam but both his mother and wife pleaded with him not to take to holy orders. Sensing the domestic compulsions, the Acharya advised him to remain a householder till such time as he is blessed with a child. With the birth of a daughter, a few years later, Sri Srinivasa Raghavachariar decided to take the Sannyasa Asrama. But, still his mother would not allow him to do so. Assuring his mother that he would not become an ascetic unless he saw auspicious signs, he proceeded to Srirangam. On the way, he encountered an astrologer who predicted that he would turn either a great king or a saint destined to blaze a new trail. Just about the same time two Garudas were seen hovering in the sky. The green signal for the new course of life was given and his mother reconciled herself to the inevitable and blessed her son. Taking leave of Lord Devaraja, Sri Srinivasa Raghavachariar reached Srirangam and received the ochre robes from Tirutturap Pundi Andavan. Assuming the name of Srinivasa Maha Desikan, he entered the holy order of ascetics at the age of 30 in the year 1831 CE.

Srimad Srinivasa Maha Desikan led a simple, austere life on the banks of Kollidam. Every day he would go round the streets of Srirangam and accept alms from the houses of only those who lived a pure life, reciting and teaching Vedas. It is said that after receiving the cooked rice, he would go to the river and wash it so as to rid it of all fat and oil content. The meager food he took lacked the vital fat content rendering him frail and he was, therefore, called "Vathal Swami". He was a self-denying saint, a Jithendriya who bent his Thirumeni to the service of his soul. He taught rather by his practice than by precept. He wielded such influence on his disciples that they hailed him "Periya Andavan". When Tirutturaip Pundi Andavan attained his Acharya"s feet, Periya Andavan became the Acharya in due course. On hearing about his succession,, learned scholars of the day came to see him and obtain his grace. A brilliant galaxy of distinguished scholars flocked to his feet and the Goshti consisted of such eminent persons as Vedaanta Tatachariar Swami of Sankarapuram (who later became Veliyanallur Andavan of this Asramam), Sri Tirupput Kuzhi Tatachar Swami, Gopala Samudram Vidwan Sri Narayanachar Swami, Mannargudi Vyaakarana Narasimhachar Swami (who late became the 39th Jeeyar of Ahobila Mutt), Agnihotram Srinivasa Tatachar Swami, Vidwan Paravastu Venkatachar of Srivilli puttur, Tiruvaheendrapuram Ashtaavadhaanam Anantachar Swami (who later became Tirukkudanthai Andavan) etc. etc. Periya Andavan was a logician of great repute and many of his disciples also excelled in this art. One Govardhanam Rangachariar, a reputed logician of the North arrived in Srirangam and challenged the scholars of the day to a dialectical debate. Mannargudi Rajagopalachariar, nominated by Srimad Periya Andavan to accept the challenge defeated the visiting scholar after several days of debate. The vanquished gracefully accepted defeat and requested Periya Andavan to spare Raj agopalachariar Swami for a brief period, so that he could get further instructions from him in Vedanta. At the end of the period, he honored Mannargudi Rajagoplachariar and conveyed his gratitude to Periya Andavan for putting him in the right path of knowledge.

He set up the Asrama on the lands donated by a patron and continued his Kalaksheparn classes there uninterrupted in the sylvan environment. He conducted classes in Sri Gita Bhashya, Sri Bhashya, Rahasya Traya Sara and Bhagavad Vishaya more than 30 times to hundreds of disciples. His Sishyas listened entranced wondering that so much Vedantic wisdom emanated from so frail a body. He framed a code of conduct to be strictly adhered to by his disciples. He undertook a pilgrimage which took him to Tirukkudanthai, Mannargudi, Vaduvur and other places. Whatever he touched he enriched and he left behind a tradition of excellence, a spiritual touch for his worthy successors to cherish and carry forward.

Such indeed is the glory of Periya Andavan. He observed 55 Chaturmasya austerities (58 according to SRP) during the span of 85 years. He attained the lotus feet of his Acharya in the year 1886 that is the Krishna Trayodasi in the month of Makara".

His Tanian reads as follows:-

Sri Rangesa Pathe Samarpitha Bharam Srutyanta Raamaanuja

Sri Yogeendra Guroothamena Yaminah Srutyanta Vidyaatmanah |

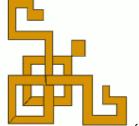
Praaptha Srutya vathamsa Yugma Hridayam Sri Vaasa Raamaanujaath

Sri Srivaasa Muneendra Desika Manim Sreyonidhim Samaasraye ||

MEANING:

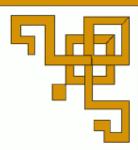
"I resort to Srivasa Munindra Desika who is the gem of Sreyas, who did his Bharasamarpanam at the feet of Rangesa, who had learnt all about Ramanuja darsanam from his Guru, to whose heart resort all the Srutis"









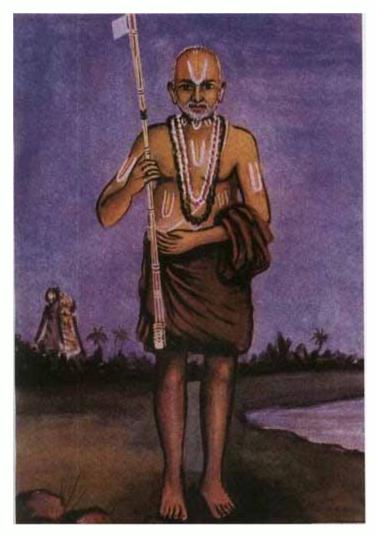


50 SRIMATH NARAYANAMAHADESHIKAH

OTHER NAMES: SRI VELIYANALLUR ANDAVAN

TIRUNAKSHATRAM: PURATTASI TIRUVAADIRAI (1825-1900 CE)

BIRTHPLACE: VELIYANALLUR



श्रीमत् नारायण महादेशिकः

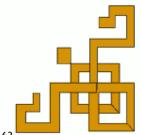
श्रीवास योगीन्द्र कृपात्तबोधम् श्रीशैल रामानुज लब्ध चिन्हम्।

वैराग्य भक्त्यादि गुणैकतानं नारायणाख्यं मुनिमाश्रयामः॥

śrīmat nārāyaṇa mahādeśikaḥ

śrīvāsa yogīndra kṛpāttabodham śrīśaila rāmānuja labdha cinham

vairāgya bhaktyādi guṇaikatānam nārāyaṇākhyam munimāśrayāmaḥ



Among the distinguished disciples of Periya Andavan was one Vedaanta Tatachariar o<mark>f A</mark> Sankarapuram. The Tatachariars who belong to Shadamarshana Gotram are descendants of Sri Nathamuni. Down their lineage we find such celebrated Savants as Periya Tirumalai Nambi, grandson of Sri Yaamunaachaarya. The Tatachariars distinguished themselves by devoted service to the temple notably the Tirumalai temple. They settled in five different places viz., Sankarapuram, Bukkapattinam, Satyamangalam and Surapuram. It was from the Sankarapuram branch that Sri Vedaanta Tatachariar Swami came and sought the feet of Periya Andavan and studied the Vedanta Sastras under him. Sri Krishna Tatachar Swami alias Tiruputkuzhi Swami expressed his inability to assume Sannyasa Asrama on account of his hereditary trusteeship of Lord Varadaraja temple at Kanchi. Vedaantachariar Swami was considered. He was a Naishtika Brahmachari (Confirmed bachelor), who knew no other God than his Acharya. He prayed for admission to the ascetic order, so that the remaining part of his life could be fully placed at the service of his Acharya. Periya Andavan acceded to his prayer and took him into the holy order. He was named "Sri Narayana Maha Desikan". Soon afterwards, Sri Narayana Maha Desikan left on a tour of Divyadesas and reached Attiyur where he remained discoursing on Ubhaya Vedanta Sastras and administering Pancha Samskara, Bharanyasa to those who sought his feet.

On hearing that Periya Andavan had attained the lotus feet of his Acharya, he returned to Srirangam and prayed in his Brindavanam. He learnt that his cousin and co-disciple under Periya Andavan succeeded him as Acharya as "Chinna Andavan" in Periyasramam but had also passed away. He was greatly upset at the passing away of two yathis and desired to stay at Periyasramam to continue the work of Periya Andavan. But, as he faced many obstacles, he moved to Singar Koil where he stayed for a few days. Then, he proceeded to Vennar bank, Thanjavur where he stayed till the end of his life. Here he organized the annual festivals to Swami Desika whose image had been installed in Thanjai Neelameghaperumal Koil by Nainar Acharya. He passed away in his Asrama on the bank of Vennar and lies interred there. Since Velianallur Andavan was a cousin of Chinna Andavan (1825-1895 CE) and slightly his elder and outlived him by a few years, we may place him between 1825- 1900 CE.

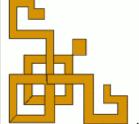
His Tanian reads as follows:

Sri Vaasa Yogeendra Kripaathabotham Sri Saila Ramanuja Labda Sinham |

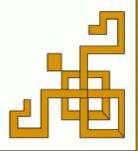
Vairaaghya Bhaktyaadhi Gunaikadhaanaam Naaraayanaakhyam Munim Aasrayaamah | |

MEANING:

"Let us take refuge in Narayana Muni who was a great Yogi full of mercy, a hall mark acquired at the feet of Sri Srisaila Ramanuja and who was full of auspicious qualities like detachment and dedication."









51 SRIMATH SRINIVASA MAHADESHIKAH

OTHER NAMES: SRIMATH POUNDARIKAPURAM ANDAVAN

TIRUNAKSHATRAM: AADI POORADAM (1847-1934 CE)

BIRTHPLACE: POUNDARIKAPURAM



TANIAN

श्रीमत् श्रीनिवास महादेशिकः

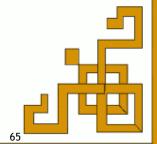
श्रीनारायण योगीन्द्र वरदार्य कृपाश्रयम्।

रङ्गेश पाद विनतं श्रीनिवास मुनिं भजे॥

śrīmat śrīnivāsa mahādeśikah

śrīnārāyaṇa yogīndra varadārya kṛpāśrayam

rangeśa pāda vinatam śrīnivāsa munim bhaje



Among the famous Divya Kshetras is Tiruvinnagar whose presiding deity is Lord Srinivasa. His praise has been sung by Peyalwar, Nammalwar and Tirumangai Alwar. Nearby is situated Poundarikapuram, a fertile village set in sylvan atmosphere. It is inhabited by Sri Vaishnavas devoted to the Lord of Oppiliappan Koil. Among these pious souls were one Sri Perumal Iyengar and Senkamalthammaal to whom was born as the 7th son in the year Sowmya, Month Aadi and in Pooraada Nakshatram. He was named after Lord Srinivasa, the presiding deity of Oppiliappan Koil Later, he was given in adoption to his paternal uncle.

After Upanayana Samskara, he learnt Sanskrit under one Sri Rangachariar Swami. Later, he studied Alankara, Vyakarana, logic and Mimaamsa Saastras and Sri Bhashyam under many distinguished teachers like Tarkam Narasimhachariar, his father Rangachariar, Kurichi Ranganathachariar, and Sokattur Vijaya raghava chariar. He became an accomplished scholar in all these Sastras. He received his Pancha Samskara from Gattam Sri Varadachariar Swami, one of his teachers. He sat at the feet of Velianallur Andavan Sri Narayana Maha Desikan and specialized in Vedanta Sastras. Later, he went on a pilgrimage to all Divya Desas from Sethu to Tirupati.

He married one Vadakarai Komala Ammaal and stayed at Poundarikapuram. Though born in a wealthy family, he led a simple austere life. After the passing away of his mother at a ripe old age, he arrived at Srirangam and settled with his family, practicing a strict code of conduct characteristic of a devout Srivaishnava. Many disciples from far and near flocked to him to study Sahitya, Alankara, Logic, Mimamsa Sastra, Sri Bhashya and other subjects. Once, he felt a demanding inner urge to shake off his worldly attachments. He made adequate provision for his dharmapathni and also for expenses in connection with the feeding of Srivaishnava pilgrims at Oppiliappan Koil. Then, he proceeded to Vennar Bank and prostrated himself at the feet of Sri Veliyanallur Anadavan. The Acharya acceded to his repeated entreaties and administered Prapatti Prayoga and admitted him into the holy order of ascetics.

He proceeded to Srirangam and stayed at Periyaasramam where he collected a good number of disciples around him. But, he felt greatly anguished when obstacles were put in his path of discharging his duties as an Acharya. He decided to leave Srirangam and go to another place which would be congenial to him. When the disciples came to know of this, they prevailed upon him to continue his stay at Srirangam. Through their efforts, a separate Asrama was set up and it came to be known as the "Poundarikapuram Andavan Asramam". From here, he continued his mission. The Asramam under Sri Srinivasa Maha Desikan was a center of religious activities and philosophical discussions. The Acharya was an erudite scholar in Vedaanta Sastras; he possessed an extraordinary power of mind by which he could accurately recall any passage, sloka or Sutra with ease. Many learned scholars came to study Adhyatma Sastras under his feet. Among them was Sri Anbil Gopalchariar Swami, a renowned Sanskrit scholar, who spent nearly 42 years at the feet of Srimad Andavan listening to his elucidation of Sri Bhashya and other Granthas. As a tribute to the Acharya's profound knowledge and understanding, Sri Gopalachariar instituted an endowment under a trust to conduct an Anunderstanding, Sri Gopalachariar instituted an endowment under a trust to conduct an Anunderstanding.

rual Vidwad Sadas known after Sri Srinivasa Maha Desikan. A scholar of great merit, Sri A.V.Gopalachariar brought out the publication of many Granthas based upon the knowledge and clarifications he received from Srimad Andavan. Kozhiyaalam Raghavachariar Swami came to Srirangam and sought Sannyaasa Sweekaranam at the feet of Srimad Poundarikapuram Andavan who initiated him into the Sannyaasa Asrama in 1920 in the year Roudri- Aani-Pournami day. The Aasthaana Vidwan of Tirumalai Tirupati Devasthanam, Kapisthalam Desi-kaachaarya submitted to Swami for approval his Grnatha "Adhikarana Ratna Maalai". The Swami accorded his approval. A firm adherent of the "Satsampradaya" as enunciated by Swami Desika n, Srimad Poundarikapuram Andavan was an exemplar of ethical excellence, (Sadaachaara) ceremonial purity and righteousness. He attained the lotus feet of his Acharya in the month of Aippasi, that is on 20th October 1934 which was a Chaturdasi day.

His Tanian reads as follows:

Sri Narayana Yogindra Varadaarya Kripaasrayam |

Rangesa Paada Vinatham Srinivaasa Munim Bhaje ||

MEANING:

"I hail Srinivasa Muni who obtained the full grace of Sri Narayana Yogindra Varadaarya, who always bowed at the feet of Lord Ranganatha."





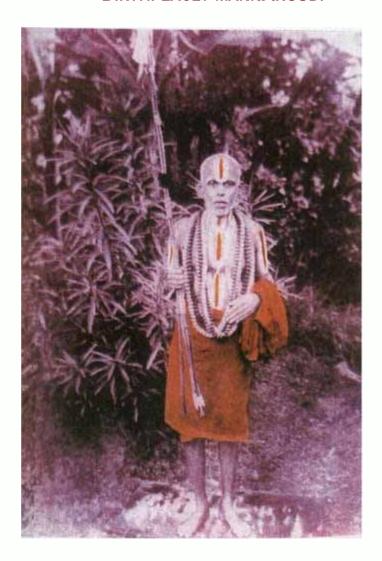




OTHER NAMES: RAJAMANNAR KOIL ANDAVAN

TIRUNAKSHATRAM: VAIKASI MRIGASEERSHAM (1880-1954 CE)

BIRTHPLACE: MANNARGUDI



TANIAN

श्रीमत् रङ्गनाथ महादेशिकः

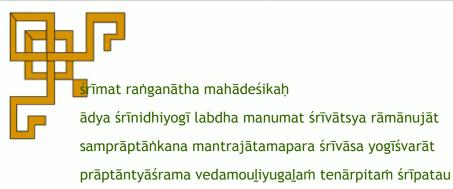
आद्य श्रीनिधियोगी लब्ध मनुमत् श्रीवात्स्य रामानुजात् ।

सम्प्राप्ताङ्कन मन्त्रजातमपर श्रीवास योगीश्वरात् ॥

प्राप्तान्त्याश्रम वेदमोळियुगळं तेनार्पितं श्रीपतौ ।

🚮 नाब्धिं सुगुणाकरं मुनिवरं श्रीरङ्गनाथं भजे॥







jñānābdhim sugunākaram munivaram śrīranganātham bhaje

"There was in Mannargudi one Ramanujacharya Swami, one of the descendants in the lineage of Nadadur Ammaal, one of the immediate disciples of Sri Bhashyakara. He belonged to Srivatsa Gotram and was a well known Vedic scholar. His forefathers were famed for their proficiency in Vedic recitation which would charm the ears of the listeners. Sri Ramanujachar Swami organized and led the Veda Parayana Goshti during the festivals of Sri Rajagopala Swami. He was married to one Senkamalathammaal. To them was born on 28th Mrigasirsha, Vikrama, Vaikasi (8th June 1880) a male child who was given the name of Srinivasagopalan. After Upanayana Samskara, he started his early studies at the feet of his father who also administered the Pancha Samskara. Later, he learnt Vyakarana Sastras under the famous Vyakarana Pandit Uruppattur Sri Rangachariar Swami (who later became the 39th Pontiff of Sri Ahobila Mutt).

In the beginning he served as Adhyaapaka in the Sastra Patasala at Orattanad. Sri Srinivasa Gopalan married at the early age of 10 to one Nachiyar Ammaal who belonged to a very orthodox Sri Vaishnava family. He arrived at Srirangam with his wife and fell at the feet of Srimad PoundarikaPuram Andavan and was given a room in the rear of the Asramam. He studied under the Acharya the Grantha Chatushtayam. At the end of his studies, he received Bharanyasa from his Acharya. On hearing about his proficiency in Vyakarana Sastras, the authorities in Kerala Sanskrit College invited him to serve as Professor of Vyakarana. Sri Srinivasa Gopalan served in the Sanskrit College at Pattambi for 20 years. Then, when he completed his assignment at Pattambi, he visited Srirangam. Srimad Poundarikapuram Andavan, considering the Vairaghya and scholarship of Sri Srinivasa Gopala Swami desired that he should succeed him and accordingly he was given Presha Mantropadesa and admitted into the holy order of ascetics and was given the new name of Sri Ranganatha Maha Desikan. He was just 54. When Srimad Poundarikapuram Andavan attained the lotus feet of his Acharya on 20th October 1934, Sri Ranganatha Maha Desikan took charge of the Ashramam with all sincerity and seriousness.

Many scholars who had intimately known and moved with the Swami in his Purvasrama came to study at his feet, notable among them are Sri Tatachariar Swami of Cuddalore, and Sri Ramaswamy Iyengar of Thanjavur. Srimad Andavan spent his leisure hours in meditation and Ashtakshara Japa. At the conclusion of every 10 million japam, a "Thadeeya Aaraadhana" used to be held. He advised the disciples to celebrate the Tirunakshatra day of Srimad Poundarikapuram Andavan in their own homes so that more and more Srivaishnavas could come to know of Swami"s greatness. Srimad Andavan was averse to receiving gifts in cash or

kind. Once, when he was presented an amount of Rs.4,000, he handed over the amount to Sri V.R. Ramaswamy Iyengar, Advocate, Thanjavur with a request that the money should be utilized to bring out a new edition of Rahasya Traya Sara in Devanagari script. The instruction was complied with and today we have this beautiful edition in our hands with the superb commentary of Vangeepuram Navaneetham Sri Rama Desikachariar Swami. It remains a monument to Swami's vision and generosity and devotion to Swami Desikan. Srimad Andavan Ranganatha Maha Desikan attained the lotus feet of his Acharya on 17th November 1954 (Jaya| Kartigai| Krishna Saptami) when he was 75.

HIS TANIAN READS AS FOLLOWS:-

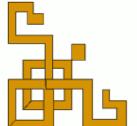
Aadhya Srinidhi Yogi Labda Manuraat Sri Vaatsya Raamaanujaath Sampraaptanguna Mantra Jaatham |

Apara Sri Vaasa Yogi Swaraat Gnaanaabdim Suguna Karam Munivaram Sri Ranganatham Bhaje

MEANING:

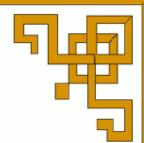
I take refuge at the sacred feet of Sri Ranganatha MahA Desikan, the ocean of Jn~Anam and the treasure house of all auspicious attributes, who received his manthrOpadesam from the first SrinivAsa MahA Desikan, his samAsrayaNam from Sri RaamAnuja MahA desikan of Srivathsa gOthram and his Bhara SamarpaNam, thuriyAsramam and Ubhaya VedAntha Isvaryam from the other Srinivasa MahA Desikan.









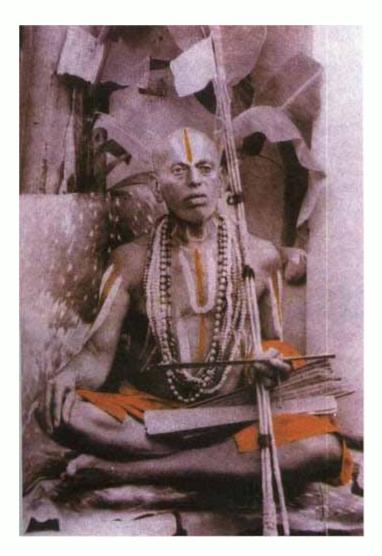


53 SRIMATH SRINIVASA MAHADESHIKAH

OTHER NAMES: SRI VENNATRANKARAI ANDAVAN

TIRUNAKSHATRAM: PANGUNI ANUSHAM (1882-1980 CE)

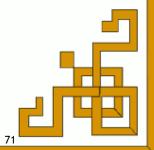
BIRTHPLACE: VENNATRANKARAI



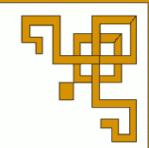
TANIAN

श्रीमत् श्रीनिवास महादेशिकः

नारायणाख्य यतिराज पदाज्ञ भृङ्ग श्रीवासयोगी गुरुणार्पित भारमीशे । भक्त्यादि पूर्ण वरदार्य कृपात्त चिन्हं श्री श्रीनिवास मुनिवर्यमहं प्रपद्ये॥







nārāyaṇākhya yatirāja padābja bhrnga śrīvāsayogī guruṇārpita bhāramīśe

bhaktyādi pūrņa varadārya kṛpātta cinham śrī śrīnivāsa munivaryamaham prapadye

Sri Velaamur Varada Krishnamachariar Swami belonged to Kalyana Puram near Tiruvaiyaaru. He married one Alarmel Mangai. Both the families were steeped in Vedic tradition. The family enjoyed the patronage of Serfoji Raja of Thanjavur on account of their deep dedication to Vedic tradition. They lived in a house adjacent to Singaperumal Koil at Vennatrankarai whose praise has been sung by Tirumangai Alwar.

The couple was blessed with a son in the cyclic year "Kara" in the month of Panguni when the star Anuradha was in the ascendant.19th March 1882. At his birth, he was named Seshadri. He received Pancha Samskaram from his father as well as the first lessons in Sama Veda from his father.

He was sent to Tiruvaiyaru Vembu Sastrigal and noted Sanskrit Pandits to specialize in Sama Veda, Kavya, and Nataka. Later, he studied and became proficient both in Yajur Veda and Divya Prabhandam. Qualified to perform yagnas, he was an authority in Dharma Sastras and in the practical application of six Sutras in daily life. He excelled in Goshti Parayana as he was endowed with a rich mellifluous voice. At the Sama Veda examination conducted by Pudukkottai Samasthanam, he was declared to have passed in second class owing to the partiality of the examiner but when the Swami refused to accept the award contending the verdict, the Raja ordered a re-examination and found him to have passed in 1st class, by which he won the acclaim of the Raja and other Sanskrit pundits. He married Janaki, then only 7, at the age of 11. Sri Velaamur Srinivasachariar was greatly devoted to Sri Desika. He was chiefly instrumental in enabling Velliyanur Srimad Andavan to celebrate Sri Desika Annual festival at Neelamegha Perumal Koil. He gave to the temple a palanquin, a number of Vahanas and several jewels. These festivals were conducted by him with great devotion out of the family funds. Even after becoming an Acharya, he continued to evince keen interest in the proper conduct of these festivals. Today, Srimad Andavan's relations in Purvasramam still continue to celebrate Swami Desika Utsava with unabated interest and devotion. Some hostile persons removed the idol of Swami Desika from the small shrine in Hara Saapa Vimochana Perumal Koil at Tirukkandiyur. The father of Srimad Srinivasa Maha Desikan took the lead in making a new idol and installed it in the empty shrine. Srimad Andavan in his Purvasrama used to lead the "Adhyapaka Goshti" during the festival days.

Srimad Srinivasa Maha Desikan in his Purvasrama was quite well known for his philanthropy. He has helped pious Vaishnavas in times of dire need. Although born in a wealthy family, Sri Srinivasachariar's mind and heart turned to renunciation and to severing Worldly attachments. He had already sought the feet of Gnana Vairaghya Anushtana Sampanna Poundarikapuram Andavan and received from his Grantha Kalakshepam, Bhara Samarpanam, Prapatti Prayoga Upadesam, Presha Mantra Upadesam and Sannyaasa Prayogam. Considering his Poor

vasrama financial resources as trash, he came to Poundarikapuram Andavan Asramam as his final retreat.

After becoming the Acharya, he devoted his full attention to the administration of the Asramam and to the celebration, in a grand manner the Tirunakshatra of the past Srimad Andavans.

The daily Aradhanas were performed with great piety and devotion. The "Satrumurai" congregation was indeed an inspiring sight to the devout. On such occasions, Srimad Andavan himself led the Goshti giving it both grace and solemnity. He would recite all by himself the Nighamana Adhikara of Sri Rahasya Traya Sara of Sri Vedanta Desika. His discourses on such occasions were listened to with rapt attention.

Srimad Andavan seemed to have a premonition of his impending death. He called to his side the then Srikaryam, Paravakkottai Sri Rajagopalachariar Swami (who had come to the Asramam to assist him in the conduct of Tirunakshatra celebrations) and told him in confidence that since his earthly life would not go beyond the next Sravanam day which fell on 5th April 1980, he should be interred by the side of his Acharya in the Brindavanam on the bank of Vada Kaveri. Strangely enough, Srimad Andavan entered his Jyoti at 2 pm on 9th April 1980, so close to the last day which Srimad Andavan had himself fixed.

The Iyal Goshti of Venntran Karai Andavan was a magnificent sight, the like of which was never seen or heard of before. The grand procession led by the Ahobila Mutt elephant, with the idol of Sri Bhashyakaara at the head, passed through the streets of Srirangam and impressed all by their colorful variety- the Poorvaasrama son of Acharya carrying the worn garlands of several Divya Desas, seven or eight divisions of Veda Parayana Goshtis, their Vedic chant piercing the sky above all the surging sea of Srivaishnavas, devotees and disciples. The procession stood at the Dasavataaran Sannidhi and after Mangalaasaasana there reached the Asramam. Ubhaya Vedaanta Vidwan Madhurantakam Sri Veera Ragahavachariar Swami paid glowing tributes to Srimad Andavan's many sided virtues in verse and prose.

His Tanian reads as follows:

Naryanaakhya Yathiraja Paadaabja Bringa Sri Vaasa Yogi Gurunaa Arpitha Bharam Eese|

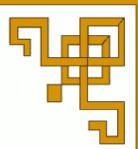
Bhakthyaaddhi Poorna Varadaarya Kripaatha Sinham Sri Srinivasa Munivaram Aham Prapadhye ||

MEANING:

I take refuge at the holy feet of Srinivasa Maha Desikan who was like a honey bee at the lotus feet of the yathi- srEshtar, Sri NaarAyaNa MahA Desikan and performed his prapatthi at the sacred feet of Poundarikapuram SrinivAsa MahA Desikan after receiving his pancha samskAram rites from Sri VaradAchArya Swami known for his Bhakthi-Jn~Ana -VairAghyam.



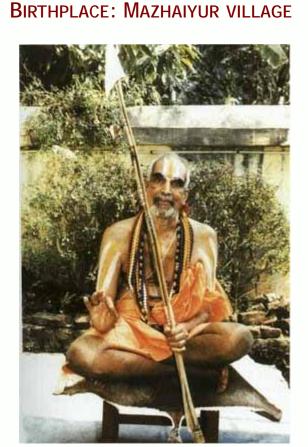




54 Srimath GopAladeshika MahAdeshikan

OTHER NAMES: SRIMATH PARAVAKKOTTAI ANDAVAN

TIRUNAKSHATRAM: PANGUNI ROHINI



TANIAN:

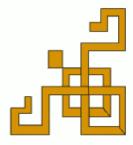
श्रीमत् गोपालदेशिक महादेशिकः

श्रीवास रङ्ग परकाल मुनित्रयाप्त लक्ष्मात्म रक्षण यतित्व युगागमान्तम् । अचार्य भक्ति परिपूतं अनर्घशीलं गोपालदेशिकमुनिं गुरुमाश्रयामः॥

śrīmat gopāladeśika mahādeśikaḥ

śrīvāsa raṅga parakāla munitrayāpta lakṣmātma rakṣaṇa yatitva yugāgamāntam acārya bhakti paripūtam anarghaśīlam gopāladeśika munim gurumāśrayāmaḥ









Prakrutam Srimad Andavan, Srimath Gopaladesika Mahadesikan was born in the year Roudri, on the 2nd day of Panguni under the star of Rohini, corresponding to 17th March 1921 in Mazhaiyur village as the son of Sri Venkatachar Swami and Janaki Ammaal, the daughter of Puraanam Vidwan Sri Kuppuswami Iyengar Swami. The village was gifted to the forefathers of this family about 6 generations earlier. Since then the subsequent generations of the family had been living there.

Srimad Andavan was named Rajagopalan after the presiding deity of Mannargudi temple which at the time of his birth was celebrating the Tiru Ther (car) festival. Paravakkottai Sri Venkatachariar Swami was a pious scholar belonging to Vadhula Gotram Kandaadaiyar family who fashioned his life strictly according to the prescribed rules for a Sri Vaishnava. He had received instruction in Rahasya Traya Sara at the feet of Poundarikapuram Srimad Andavan. His elder brother, Sri Chakravarthi Aachariar, also had been performing Biksha services to Srimad Andavan.

CHILDHOOD AND YOUTH

When child Rajagopalan was 2 ½ years old, his mother died and two aunts from Thillaiambur came to look after the child. After the Upanayana Samskara, Sri Rajagopalan was placed under Mannargudi Sri Srinivasa Gopalachariar for Vedic instruction. Later, he joined K.R.M. Estate Paatasaala and studied Sanskrit poetry under a distinguished Vidwan Peruga Vaazhndaan Sri Krishnamachariar Swami. Owing to the hard discipline of the teacher, the pupil was able to acquire proficiency in Sanskrit.

Subsequently, the boy was admitted into the Sanskrit college at Sholinga Puram by Sri A.R.Krishnamachariar Swami who also instructed him in Champu literature. Because of the boy's proficiency in Sanskrit, in 1936, he was admitted into the 3rd Year class in the Sanskrit College, Tirupathi, in which he studied hard for 6 years.

When he returned to Thillaiambur, during the summer holidays, he did not waste a single moment; he used the occasion to study Granthas under Vidwan Sri Venkatachariar Swami. During his stay at the Sanskrit college, he had as class mates or college mates some of the distinguished scholars of the present time, such as Purisai Krishnamachariar Swami, the Editor of Nrisimhapriya, Villivalam Sri Narayanachariar Swami a great scholar and brother of the present 45th Pontiff of Ahobila Mutt and Mylapore Sri Srinivasachariar who later set up a Publishing house 'Sarasa Kala Nilayam' solely for the purpose of printing and publishing the works of our great Acharyas like Melpakkam Narasimhachariar, Marudur A.R. Krishnama chariar. Sri Rajagopalan moved with these persons intimately, true to the saying "Birds of the same feather flock together".

When he was just 12 years old, he had his Samasrayanam and Bharanyasam done by the

Great Poundarikapuram Andavan himself. Having lost the mother at a tender age, child Rajagopalan had to perform the mother's annual Sraddha. He lived such a pure and disciplined life in strict conformity with Sri Vaishnava tradition as to win the awe and regard of the learned Srivaishnavas of Thillaiambur. They regarded him as another VASISHTA and would not do or say anything unorthodox during the Sraddha. He would never take para annam (outside food) even from his childhood.

Two days before Rajagopalan's father attained the lotus feet of the Lord, he had advised his son to do Vedaanta Kalakshepam under the feet of the Jeeyar of Parakaala Mutt. An obedient son that he was, Sri Rajagopalan went to Mysore and studied under Srimad Abhinava Ranganatha Parakaala Swami such branches of knowledge as Grantha Chatushtayam. Later, he learnt under Deekshachar Swami, Nyaya Siddhanjanam, Tattva Muktaa Kalaapam and Nyaaya Parisuddhi and returned to Thillaiambur in 1947. The Swami participated in six examinations in Vedantha Sastras conducted by "Vedaanta Desika Vichaara Sadas" under the direction of the Jeeyar of Parakaala Mutt. He also passed the Purva and Uttara parts of our Vedanta in the examination conducted by "Mysore Maharaja Vidwat Pariksha".

GRUHASTHASRAMAM

Later, he entered Grihasthasramam marrying Lakshmi, the eldest daughter of Tirukkudanthai Aarupaathi Setlur Sri Srinivasachariar Swami, who was a strict follower of Vaishnava Aachaaram and had done Vedantha Kalakshepam. The couple was blessed with five sons and a daughter. After getting employed as a Sanskrit Pandit at Musiri, Sri Rajagopalachariar Swami used to visit Srirangam in connection with the affairs of the Asramam, which was always uppermost in his mind. On such occasions, he would call on Sri Madurantakam Veeraragahavachariar Swami and cultivate his acquaintance. Whenever he prostrated at the feet of Madurantakam Swami, the latter would do 'Prathivandanam'. Our Swami felt embarrassed and hit up on a plan to stop the 'Prathivandanam'. So, he submitted that that he had not been initiated into Vaisvadevam and requested Madurantakam Swami to initiate him. This done, the Madurantakam Swami had become his Acharyan also and there was no way for him to do 'Prathivandanam' anymore! At the age 59, Sri Rajagopalachariar Swami accompanied by his family proceeded to Kshetraadanam bathing in the Narmada, Ganga, Triveni confluence and afterwards offered worship at Gaya, Haridwar and Bhadarikasramam. Then he went to Ahobilam where he participated in the 10 days Utsavam of Lord Nrisimha and returned to Musiri.

TAKING HOLY ORDER

Srimad Vennatrankarai Andavan was keen and anxious to nominate a successor so that the Muni Traya Munirupa tradition could be continued without break in the Acharya line. He used to sound the Srikaryam Sri Rajagopala lyengar about this and persuaded him to assume the Sannyasa Asrama. One day, on the spur of the moment, he called the Srikaryam and administered Presha Mantram, Prapatti Yogam, Sannyasa Anushtaana Kramam and Ashrama

Sweekaara-Kramam. The day before he merged with Jyoti, he called Sri Rajagopala Swami and gave him the ochre robes, (Avakundanam, Jala Pavitram, Sikhyam, Kavacha Vastrams etc.) and staff as well as the keys of the Asramam and commanded that he should assume the role of the Acharya in a year or two. After that, for more than a year and a half the Ashramam remained without an Acharya.

ASRAMA SWEEKARANAM

Owing to the appeal and entreaties of many eminent persons such as the late lamented 44th Jeeyar of Ahobila Mutt, Ubhaya Vedaanta Navaneetham Ramadesikachariar Swami, Madurantakam Sri Veeraragahavachariar SWAMI, (Mannargudi M.S. Rangachariar Swami, Vennatrankarai Velaamur Sowriraja Iyengar) and a host of others, the Srikaryam Sri Rajagopala Swami occupied the Peetam of the Acharya in a picturesque ceremony held at Vennar Bank, Thanjavur. The place, appropriately chosen for this solemn purpose, is twice- blessed. Three of the 108 Divya Desas lie here close to each other; it is the native place of Vennatran Karai Srimad Andavan and the resting place of Veliyanallur Srimad Andavan; it is further sanctified by its association with three of our Purvaacharyas- Sri Nainar Acharya, Brahma Tantra Swatantra Swami and Saakshaat Swami. The Asrama Sweekaranam took place on 20th February 1982, Dwadasi day of Masi month in the cyclic year Dunmathi, when he assumed the new name "SRIMAD GOPALADESIKA MAHADESIKAN".

On the previous day, on Ekaadasi day, he performed Jeeva sraaddha as Anna Sraaddha. As many as 16 scholars participated in the Nimantrana like U.V. Madurantakam Vidwan Veeraraghavachariar Swami, Vidwan Villupuram Madhavachariar Swami, Ahobila Matam Srikaryam Swami, Periyaasramam U.V Padukaa Swami, Vaduvoor Salakshana Ganapaadigal who acted as Brihaspathi, Bangalore Veda Vidwan Swachannam Anantachariar who acted as Brahma. Throughout the night, he kept awake along with others when Madurantakam Swami delivered discourses on Satkatha and Vedantas. Never before in the annals of any Matam or Asramam had such a jeevasraaddham been performed. The Parakaala Mutt Swami presented, as Hayagriva Prasadam, a Kamandalu and Kaashaayam.

SRIMAD ANDAVAN'S MANY-SIDED SERVICES TO RELIGION

Shortly after taking charge of the Asramam, Srimad Andavan who had spent long and laborious years in "collecting" Vedantic knowledge, was now called upon by the 44th Jeeyer of Ahobila Mutt, to collect big sum of money to meet the expenses for the construction of the 12th tier of the Rajagopuram of Srirangam temple. Undaunted, Srimad Andavan, through the active help and cooperation of his disciples like Tirumalaikattam Villankuppam P.A.Ranganatha Tatachariar Swami of Shenoynagar Amuda Mukunda Kalyana Mandapam, was able to collect a sum of Rs.3,43,000|- which was presented to Srimad Azhagiya Singhar.

Srimad Andavan's devotion to his and our Purvaacharyas is too apparent to need any special mention. He renovated the Brindavanam of Velianallur Sriman Narayana Maha Desikan at

Vennar Bank, erecting of four pillared Mantapam and installing the idol of the Acharya. He also raised a compound wall and an iron fence all around the Mandapam.

In 1989, the Swami visited Vennatrankarai, where the local host, Sri Sowriraja Iyengar honored him with Poornakumbham and a heavy garland that adorned Neelameghap Perumal. It was a sight for Gods to see!

Under Srimad Andavan's direction, Swami Desikar's shrine in East Uttara Street was completely renovated. The Utsava idol of Lord Hayagriva, previously worshipped by one Amma

Sathram Seshachariar Swami was handed over to the Asramam by his grandsons on June 13,1990. This idol as well as idols of Ashtabujan and Vaikuntanathan were installed in the shrine. The Asramam building as well as the Pushkarani were renovated at a cost of Rs. 1.5 lakhs.

Under the patronage and Presidentship of the Acharya, the "Sat Sampradaaya Samrakshana Sabha"-registered as a Society was founded in 1986 to foster FREE Sanskrit education and offer FREE instruction in the Vedas, Prabhandas and other Grantha Chatushtayams.

The Nitya Aradhana plan to provide uninterrupted Aradhana in the Asramam was created with a deposit of Rs.1,000 collected from each disciple. The amount donated under the head has been deposited in the Bank and the accruing interest is being utilized for the administration of the Asramam.



A revised edition of Rahasya Traya Sara was published in 1990. Chillarai Rahasyangals of Swami Desika have also been published by the Swami - in three parts. Srimad Andavan has been imparting instruction to the disciples through Kalakshepams. On such occasions, the disciples have highly benefited by Srimad Andavan's approach, his mastery of the subject, the clarity of thought and the ease with which he reduces any complicated concept in philosophy or theology into simple and clear terms."

His Tanian reads as follows:

Srivaasa Ranga Parakaala Munitrayaapta Lakshmaatma Rakshana Yathitva Yugaaga Maantham Achaarya Bhakthi Paripootham Anargha Seelam Gopaala Desika Munim Aasrayaamah





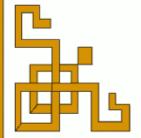


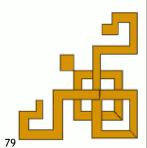
We seek refuge at the sacred feet of our revered AchAryan, Sri Gopala MahA Desikan, who received the sacred rites of SamAsrayaNam, Bhara SamarpaNam, ThurlyAsramam and the wealth of Ubhaya VedAntham from the three great AchAryAs, Srinivasa MahA Desikan, Sri Ranganatha MahA Deikan and ParakAla Matam Swami. He shines with illustrious sadAchAram and is resplendent with his limitless AchArya Bhakthi.

Source Material for the write up on Paravakkottai Andavan:

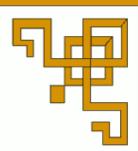
- [1] Veda malar issued on the occasion of Centenary Celebrations of Vennatrankarai Swami
- [2] Saptadi Mahotsava Malar issued on the occasion of 70th Tirunakshatram Celebrations of Paravaakkottai Swami.











CREDITS

GURUPARAMPARA CHART:

Translated from Srimad Poundarikapuram Andavan Asramam Taniyan Chart

TANIYANS AND WRITE UPS:

- Primarily from the web versions written by U.Ve. Sri Anbil Ramaswamy,
- Some taniyans from ramanujamission.org website
- Some write-ups by Oppiliappan Koil Sri V. Sadagopan and Sri Muralidhar Rangaswamy

DESIGN AND LAYOUT:

Smt Kala (Lakshminarayanan) Hari

If there are any inadvertent errors, please email harikala at gmail.com and adiyen will correct it at the earliest.

