

# dayAsAgara Satakam

(Composed by HH, the 44th paTTam MukkUr Srlmad Azhagiya singar)



Sri nrsimha seva rasikan,  
vedAnta deSika padAmbuja seva rasikar  
Oppiliappan Koil Sri VaradAcAri SaThakopan

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by

SrI Shreekrishna Akilesh

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HH the 44th paTTam MukkUr SrImadazhagiya singar - SrI Ahobila maTham



॥ श्रीः ॥

## ॥ दयासागरशतकम् ॥

श्रीमद्भिः श्रीवणशठकोप श्रीवेदान्तदेशिक यतीन्द्रमहादेशिकैरनुगृहीतम्

### dayAsAgara Satakam

(Composed by 44<sup>th</sup> paTTam SrImad mukkuR Azhagiya Singar)

ॐ

#### Introduction

Dear SrI Nrsimha BhaktAs:

His Holiness the 44<sup>th</sup> jIyar of SrI Ahobila MaTham, SrI vaN SaThakopa SrI VedAnta Desika YatIndra MahA Desikan has blessed us with many SrI sUktis like SrI Lakshmi nrsimha KarAvalamba stotram, SrI Lakshmi nrsimha Prapatti (e-books 99 and 103 in the SrI HayagrIvan e-book series, <http://www.srihayagrivan.org>).

His vaibhavam as an illustrious AcAryAn belonging to the Ahobila MaTha AsthAnam is covered in the 44<sup>th</sup> e-book of the Sundarasimham series, <http://www.sundarasimham.org>.

His dayA, scholarship and kArUNyam are legendary. He is the builder of the towering Southern gopuram of Lord RanganAtha (44<sup>th</sup> e-book in the SrI HayagrIvan series: <http://www.srihayagrivan.org>.)

aDiyEn would like to cover one of His SrI sUktis named "dayA sAgara Satakam". There are 104 Slokams in this SrI sUkti, where Srimad Azhagiya Singar pays moving tribute to Maalolan and his pUrvacAryAs, who adorned the throne of Ahobila MaTham. aDiyEn seeks Maalolan's and Srimad MukkuR Azhagiya Singar's anugraham to translate this SrI sUkti.



SrI MAIOlan with swarNa ashTalakshmi hAram - SrI Ahobila maTham

A decorative border with intricate floral and scrollwork patterns in a golden-brown color, framing the central text.

# Slokams and Comments

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swAmi SrI nigamAnta mahAdeSikan



॥ श्रीः ॥

॥ श्रीमते लक्ष्मीनृसिंहपरब्रह्मणे नमः ॥

॥ दयासागरशतकम् ॥

dayA sAgara Satakam

ॐ ✽ ॐ

taniyan-s

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthAryaH kavitaArkika kesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrdi ||

श्रीरङ्गनाथशठकोप यतीन्द्र दृष्टं

लक्ष्मीनृसिंहशठजित्करुणैकपात्रम् ।

श्रीरङ्गवीररघुराट् शठकोपहृद्यं

वेदान्तदेशिकयतीन्द्रमहं प्रपद्ये ॥

SrIranganAtha SaThakopa yatIndra drshTam

lakshhmInrsimha SaThajit karuNaikapAtram |

SrIrangavIraraghurAT SaThakopapa hrdyam

vedAntadeSika yatIndramaham prapadye ||

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The Lord with matchless daya guNam - SrI AhobileSar (utsavar)  
Thanks: SrI Diwakar Kannan

## Slokam 1

लक्ष्मीनृसिंहं संपूर्णं वैकुण्ठनिलयं गुरुम् ।

नित्यैर्मुक्तैश्च संसेव्यं दयासागरमाश्रये ॥

lakshminrsimham sampurnam vaikunthanilayam gurum |

nityair-muktaiSca samsevyam dayasagaramAsraye ||

*Meaning:*

lakshminrsimham dayasagaram Asraye - aDiyEn seeks with joy the refuge of Nrsimhan united with Lakshmi, who extends Her dayA to all those who seek Their rakshaNam. Her Lord is a (veritable) vast ocean of dayA; like the ocean that presents gems, conches and pearls from its depths for those who approach it, Lord Nrsimhan blesses all the faithful ones with an array of boons that they desire out of His matchless dayA guNam.

nityair-muktaiSca samsevyam (dayasagaram Asraye) - He is worshipped by the mukta jIvans and the eternally liberated jIvans (nitya sUris) with blemishless kaimkaryams.

vaikunthanilayam gurum sampurnam (dayasagaram Asraye) - He performs upadesams on vedAs to Brahma. He is thus Brahma's Guru. He pervades every object in all the three worlds and is therefore the sampurnam as revealed by ISAvASyopanishad mantram. aDiyEn worships with prIti, Lord Nrsimhan with Lakshmi who makes the ASritALs the object of Her Lord's dayA.

## Slokam 2

भक्तानां शत्रुहन्तारं भक्तानामभयंकरम् ।

धर्माणां स्थापकं दक्षं दयासागरमाश्रये ॥



bhaktAnAm SatruhantAram bhaktAnAm-abhayankaram |

dharmANAm sthApakam daksham dayAsAgaramASraye ||

*Meaning:*

bhaktAnAm SatruhantAram (dayAsAgaramASraye) - aDiyEn seeks the refuge of that ocean of dayA (compassion), SrI Lakshmi Nrsimhan, who considers the enemies of His bhaktAs as His own enemies and destroys them.

bhaktAnAm abhaynkaram dayAsAgaram ASraye - aDiyEn seeks the protection of that ocean of mercy, Sri Lakshmi Nrsimhan, who removes the fears of His bhaktAs and makes them happy.

dharmANAm sthApakam dayAsAgaram ASraye - aDiyEn seeks the refuge of that dayA mUrthi, who grows the flames of dharmam to great heights, when it is diminished by the nAstikAs and Veda dveshis, who resent and put down the Veda.

daksham dayAsAgaram ASraye - aDiyEn seeks the protection of that embodiment of dayA, who is skilled to grant all types of boons.

**Sloka 3**

शत्रुशैलदलद्वज्रं भक्तरक्षणदीक्षितम् ।

नन्तृपापदहद्वह्निं दयासागरमाश्रये ॥

SatruSaila-dalat-vajram bhaktarakshaNa-dIkshitam |

nantrpApa dahat vahnim dayAsAgaramASraye ||

*Meaning:*

SatruSaila dalat vajram dayAsAgaram ASraye - aDiyEn seeks the refuge of

that ocean of dayA, who possesses as weapon the adamantine (vajram) nails to tear apart the mighty, mountain-like strong bodies of the enemies of His devotees.

bhakta rakshaNa dIkshitam dayAsAgaram ASraye - aDiyEn seeks that Lord, who has undertaken the dIkshai to protect His bhakta janams as a big yAgam with His consort, Lakshmi without any time limits.

nantr-pApa dahat vahnim dayAsAgaram ASraye - aDiyEn seeks the anugraham of that ocean of dayA who is ready at all times and places to come to the unfailing rescue of anyone, who seeks Him as SaraNyan. For those who perform SaraNAgati at His sacred feet, He burns to ashes all their sins (tIyini dUsAkum). aDiyEn performs that prapatti for the destruction of aDiyEn's sakala pApams.

#### Slokam 4

स्वर्णच्छायसटायुक्तं स्मितदंष्ट्रं सुरोचिषम् ॥

सुवर्णवस्त्रसंवीतं दयासागरमाश्रये ॥

svarNacchAya-saTAyuktam smitadamshTram surocisham ||

suvarNa-vastra-samvItam dayAsAgaramASraye ||

*Meaning:*

svarNacchAya saTA yuktam dayAsAgaram ASraye - aDiyEn seeks the protection of that dayAmUrti, whose auspicious face is adorned with golden manes (piDari mayirkaL).

smita damshTram dayAsAgaram ASraye - aDiyEn seeks the blessings of that dayAmUrti, whose teeth shine with joy at the very moment He sees His bhakta janams.

surocisham dayAsAgaram ASraye - aDiyEn seeks the refuge of that ocean of dayA, whose lustre generates joy to the eyes of those who see Him.

suvarNa-vastra-samvItam dayAsAgaram ASraye - aDiyEn seeks the rakshaNam of Lakshmi Nrsimhan, who is adorning a shining yellow, silk garment on His divya MangaLa vigraham and makes His ASrita janams joyous in all ways.

### Slokam 5

लक्ष्मीसंयुक्तवामोरं लक्ष्म्यालिङ्गितपार्श्वकम् ।

लक्ष्म्या दर्शितपादाब्जं दयासागरमाश्रये ॥

lakshmi-samyukta-vAmorum lakshmyAlingita-pArSvakam |

lakshmyA darSita-pAdAbjam dayAsAgaramASraye ||

*Meaning:*

lakshmi-samyukta vAmorum dayAsAgaram ASraye - Considering that the bhaktAs as children should be seated on the right thigh, He has His dear consort seated on His left thigh. aDiyEn seeks the rakshaNam of that compassionate Lakshmi Nrsimhan.

lakshmyAlingita pArSvakam dayAsAgaram ASraye - aDiyEn seeks the protection of that great hero Nrsimhan, who is embraced affectionately by MahA Lakshmi seated on His left lap, when He completes the destruction of all the enemies of His bhaktAs.

lakshmyA-darSita pAdAbjam dayAsAgaram ASraye - aDiyEn seeks the protection of that ocean of dayA, whose lotus feet are shown clearly by MahA Lakshmi as the means for gaining Moksham. aDiyEn prostrates before that KaruNA sindhu, Lakshmi Nrsimhan, who forgives all the sins accumulated over many eons, grants the prapannAs Moksha Sukham and makes them blissful.





KaruNaa sindhu SrI lakshmi nrsimhan - Ahobilam

### SlokaM 6

तापनीयसुसंवेद्यं सतां तापविमोचनम् ।

प्रपन्नाभयदातारं दयासागरमाश्रये ॥

†ApanIya-susamvedyam satAm †Apavimocanam |

prapannAbhayadAtAram dayAsAgaramASraye ||

*Meaning:*

tapanIya susamvedyam dayAsAgaram ASraye - aDiyEn seeks the refuge of the

ocean of Mercy, Lord Nrsimhan, whose limitless kayANa guNams are well understood through the mantrams of the tApanIya Upanishad (e-book No. 46 on nrsimha pUrva tApini Upanishad, <http://www.srihayagrivan.org>).

satAm tApavimocanam dayAsAgaram ASraye - aDiyEn seeks the protection of the Lord, who chases away the painful bundles of sins of His devotees accumulated from their many births. The righteous ones surrender to Him with mahA viSvAsam and He grants them long life on this earth and Moksham thereafter.

prapannAbhaya-dAtAram dayAsAgaram ASraye - aDiyEn seeks the rakshaNam of the Lord, who grants freedom from fear from the traditional enemies of the PrapannAs and blesses them sakala saubhAgyams during their deha yAtrai. aikhika Amushmika phalan-s from Prapatti are also referred to here.

### SlokaM 7

सुपर्णरथमारूढं काङ्क्षितार्थफलप्रदम् ।

कल्याणगुणसंपूर्णं दयासागरमाश्रये ॥

suparNa-rathamArUDham kAnkshitArtha-phalapradam |

kalyANaguNa sampUrNam dayAsAgaraASraye ||

*Meaning:*

suparNa-rathamArUDham dayAsAgaram ASraye - aDiyEn seeks as refuge the sacred feet of the Lord, who presents Himself as being seated on GaruDan, the embodiment of the VedAs. He could easily protect the prapannAs from His seat in SrI VaikuNTham and yet He wishes to shower the PrapannAs happiness by appearing before them on His vAhanam.

kAnkshitArtha phalapradam dayAsAgaram ASraye - aDiyEn surrenders at the



sacred feet of the Lord and seek rakshaNam from the ocean of compassion, SrI Nrsimhan, who grants whatever the devotees wish for, be it good progeny, material wealth or other phalans.



The Lord seated on Garuda - Temple Entrance - Ahobilam

kalyANaguNa-sampUrNam dayAsAgaram ASraye - aDiyEn seeks the protection of the Lord, who is a limitless ocean of auspicious guNams like dayA, saulabhyam, sauhArdam and others.

### SlokaM 8

मनुष्यदेहिनं कण्ठादूर्ध्वं सिंहमुखोज्ज्वलम् ॥

अत्यद्भुतं रूपवन्तं दयासागरमाश्रये ॥



manushyadehinam kaNThAdUrdhvam simhamukhojjvalam ||

atyadbhutam rUpavantam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the protection of the ocean of Mercy (dayAsAgaram), SrI Nrsimhan, who has the most mysterious and resplendent form (atyadbhutam rUpavantam), with the limbs of a Man (manushya dehinam) up to His neck and the head of a resplendent Lion above the neck (kaNThAt Urdhvam simhamukhojjvalam). His divine form is adorned with many divyAbharaNams from foot to the neck; a radiant crown as well as resplendent ear ornaments adorn His head. The beauty of His limbs are beyond one's descriptive powers just as His KalyANa guNams are incapable of being described with one's speech organs. To establish His bhaktan's words as true, He appeared during the sAyam sandhyA kAlam as One, where the features of man and lion stood united (kaNThopari kaNThIrava rUpam).

**Sloka 9**

शङ्खचक्रादिसंदीप्तं किरीटमकुटोज्ज्वलम् ।

सर्वभूषणसंयुक्तं दयासागरमाश्रये ॥

SankhacakraAdi samdIptam kirITamakuTojjvalam |

sarvabhUshaNa samyuktam dayAsAgaramASraye ||

*Meaning:*

Sanka-cakraAdi-samdIptam dayAsAgaram ASraye - aDiyEn seeks the protection of that Ocean of Mercy adorning the five weapons of His for ASrita rakshaNam on His four hands.

makuTojJvalam, sarvabhUshaNa samyuktam dayAsAgaram ASraye - aDiyEn seeks the rakshaNam of Lord Nrsimhan, the deep ocean of dayA, who shines with His kanakamaya divya tirumEni and the crown and MakuTam to indicate His role as the protector of all the beings of the world (sarvaloka paripAlana sUcaka kirITa makuTam on His Siras). He is adorned with all kinds of AbharaNams on His tirumEni.

### SlokaM 10

देवदानवसामान्यं देवदानवरक्षकम् ।

देवदानवसंसेव्यं दयासागरमाश्रये ॥

devadAnava-sAmAnyam devadAnava-rakshakam |

devadAnava-samsevyam dayAsAgaramASraye ||

*Meaning:*

deva-dAnava sAmAnyam dayAsAgaram ASraye - Carrying out His promise, "samoham sarvabhUteshu", He maintains His equanimity and grants the phalans to the devAs and asurAs according to their karmAs. DevAs by birth are fit for receiving His mercy and the asurAs by birth have Asuric proclivities and each of them receive their KarmAnuguNa Phalans from the Lord, Nrsimhan, who is the fathomless ocean of dayA.

devadAnava rakshakam dayAsAgaram ASraye - That most compassionate Lord Nrsimhan protects the righteous devAs and the unrighteous asurAs in a manner appropriate to their prayers.

devadAnava samsevyam dayAsAgaram ASraye - aDiyEn seeks the protection of that most merciful Lord, who grants His darSana saubhAgyam to His bhaktAs, be they devAs or asurAs.



The Lord appeared in an instant from the pillar to protect His devotee!



## Slokam 11

प्रह्लादरक्षणोद्युक्तं यदृच्छानृहरिं तदा ।

स्तम्भेऽवतीर्णं शत्रुघ्नं दयासागरमाश्रये ॥

prahlAda-rakshaNodyuktam yadrcchA-nrharim tadA |

stambhevatIrNam Satrughnam dayAsAgaramASraye ||

*Meaning:*

prahlAda rakshaNodyuktam dayAsAgaram ASraye - aDiyEn seeks the refuge of the Lord, who incarnated to protect His bhaktan, PrahlAdan, the child born in the asura kulam.

yadrcchA nrharim tadA - As the debate between PrahlAdan and his father HiraNyakaSipu continued, the father declared that there is no one such as BhagavAn in this world. The son responded and declared that BhagavAn is everywhere including this mighty pillar of your court and also in the insignificant blade of grass. The father angrily mocked the child and asked whether the Lord of PrahlAdan was in the pillar that he pointed out and hit that pillar with uncontrollable rage. The moment HiraNyakaSipu hit that pillar with his hand, the Lord jumped out hurriedly even without waiting for the full form of Lion to develop and proved that His devotee's statement is not false.

stambhevatIrNam Satrughnam dayAsAgaram ASraye - aDiyEn seeks the refuge of that Ocean of Mercy, who is the destroyer of the enemies of His devotees. He incarnated from the insentient pillar instantaneously without concern about the loftiness or otherwise of His place of avatAram.

## Slokam 12

प्रह्लादप्रार्थनातुष्टं लक्ष्म्या युक्तं तदासने ।

पितृदेवार्चितं शान्तं दयासागरमाश्रये ॥

prahlAda-prArthana-tushTam lakshmyA yuktam tadAsane |

pitrdevArcitam SAntam dayAsAgaramASraye ||

*Meaning:*

prahlAda prArthana tushTam dayAsAgaram ASraye - aDiyEn seeks the protection of that ocean of dayA, Lord Nrsimhan, who was pleased with the prayer of PrahAdan after the destruction of HiraNyakaSipu.

PrahAda stuti and PrahAda caritram are covered in e-books # 74 and # 75 of the SrI HayagrIvan series at: <http://www.srihayagrivan.org>

lakshmyA yuktam tadAsane (tushTam) dayAsAgaram ASraye - After the destruction of HiraNyakaSipu, Lord Nrsimhan, the ocean of dayA, sat with MahA Lakshmi on the throne of HiraNyan as the victorious One.

SAntam pitrdevArcitam dayAsAgaram ASraye - aDiyEn seeks the protection of the ocean of compassion, Lord Nrsimhan, who appeared with peaceful look to enable the frightened Pitrus and celestials to approach Him and worship Him. aDiyEn seeks the refuge of the lotus feet of the Lord for the removal of all obstacles that stand in the way of the fulfillment of one's desired boons (sarva anishTa nivrtti pUrvaka sarveshTa siddhi).

**Sloka 13**

प्रह्लादमभिषिच्याशु सन्तुष्टं भक्तरक्षणात् ।

सर्वैश्च संस्तुतं भक्तैर्दयासागरमाश्रये ॥

prahlAdam-abhishicyASu santushTam bhakta-rakshaNA+ |

sarvaiSca samstutam bhaktair-dayAsAgarmASraye ||

*Meaning:*

prahlAdam-abhishicyASu santushTam dayAsAgaram ASraye - aDiyEn seeks the samrakshaNam of Lord Nrsimhan, who became very happy after the quick coronation of His Bhaktan, PrahlAdan on the throne of his father.

bhakta rakshaNAt sarvaiSca bhaktaiH samstutam dayAsAgaram ASraye - aDiyEn seeks the sacred feet of the most merciful Lord as rakshaNam; He is praised by all of His devotees for protecting His bAla bhaktan, PrahlAdan and for performing the abhishekam for him as the king of the asurAs immediately after destroying his father.

### Slokam 14

संवीक्ष्य सर्वान् तत्रस्थान् गच्छन्तं परमं पदम् ।

सर्वैः सुरनरैर्दृष्टं दयासागरमाश्रये ॥

samvIkshya sarvAn tatrasthAn gacchantam paramam padam |

sarvaiH suranarairdrshTam dayAsAgaramASraye ||

*Meaning:*

tatrasthAn sarvAn samvIkshya paramam padam gacchantam dayAsAgaram ASraye - When Lord jumped out of the pillar in the darbhAr hall of HiraNyakaSipu, there were many rshis, devAs and asurAs in that hall. They were beneficiaries of the darSana saubhAgyam of this rare avatAram right in front of their eyes. Lord Nrsimhan cast His compassionate glances on them all and commanded them to work for the kshemam of Bhakta PrahlAdan. After blessing the assembled ones, He was ready to ascend to SrI VaikuNTham, His eternal Supreme Abode.





The Most Enchanting vigraham of SrI MAIOlan - SrI Ahobila maTham

sarvaiH suranarair-drshTam dayAsAgaram ASraye - As the Lord started His ascent, He was seen by all the devAs and humans. aDiyEn seeks His lotus feet as SaraNam. He is the deep ocean of dayA to those who perform prapatti to Him.

### Slokam 15

आचार्यप्रार्थनाप्रीतमर्चारूपं रमाहरिम् ।

अहोबिलेऽवतीर्णं तं दयासागरमाश्रये ॥

AcArya-prArthanA-prItam-arcArUpam ramAharim |

ahobile-avatIrNam tam dayAsAgaramASraye ||

*Meaning:*

AcArya prArthanA prItam ahobile avatIrNam arcArUpam ramAharim tam dayAsAgaram ASraye - When the Lord rose up as Lakshmi sametan towards SrI VaikuNTham, the great AcAryAs assembled below prayed to the Lord to stay in this world in His arcA form and bless them. Our Lord was immensely pleased (prArthanA prItam). He took on the arcA form then as Maalolan residing today in SrI Ahobila MaTham in the middle of GaaruDa Sailam as samasta parimaLa gandha rasa svarUpam (raso vai saha) in a small sized form to house His immense divya mangaLa vigraham. aDiyEn seeks the protection of this ramA Hari and am blessed to perform His ArAdhanam.

### Slokam 16

देवाताराधितं सम्यक् स्मरन्तं लोकपालनम् ।

रमावचनसन्तुष्टं दयासागरमाश्रये ॥

devAtArAdhitam samyak smarantam lokapAlanam |



ramA-vacana-santushTam dayAsAgaramASraye ||

*Meaning:*

devAtArAdhitam samyak - Thus after his avatAram as arcai at Ahobilam in Kruta yugam and thereafter He was worshipped well by devAs up to Kali yugam

lokapAlanam smarantam - He came to think of His sancAram for protecting His SishyAs from harm's way.

ramA vacana santushTam - He becomes happy from the few words spoken by His divine consort MahA Lakshmi for the protection of the world and its beings.

dayAsAgaram ASraye - aDiyEn prostrates before the ocean of compassion, SrI Lakshmi Nrsimhan, whose sankalpam was to anoint a sadAcAryan for His ArAdhanam on this earth and for that pAda sevakar to become the AcAryan for those who sought His sacred feet as their protection.

### Slokam 17

यतिरूपधरं पश्चात् चिन्तयन्तं कलौ तदा ।

संचारदक्षं सर्वज्ञं दयासागरमाश्रये ॥

yatirUpadharam paScAt cintayantam kalau tadA |

sancAradaksham sarvaj~nam dayAsAgaramASraye ||

paScAt kalau - after consulting with His devi, in this Kali yugam

sancAra daksham - to find the sadAcAryan, who had the power to travel around and to shower ujjIvanam on those who sought the sacred feet for their protection from the divya dampatis.

sarvaj~nam cintayantam - finding that omniscient sadAcAryan after careful



thinking, the Lord

yati rUpadharam dayAsAgaram ASraye - decided to appear in the form of an old sanyAsi at the bank of BhavanAsini river at Ahobilam to initiate the selected MahAn into SanyAsASramam; aDiyEn prostrates before that ocean of dayA, SrI Maalolan.

### Slokam 18

आहूय श्रीनिवासार्यं कृत्वा सन्यासिनं गुरुम् ।

शङ्खचक्रादिदादातरं दयासागरमाश्रये ॥

AhUya SrInivAsAryam krtvA sanyAsinam gurum |

SankhacakraAdi dAdAtaram dayAsAgaramASsraye ||

*Meaning:*

SrInivAsAryam AhUya - SrI Lakshmi Narsimhan of Ahobilam appeared in the dream of the young SrinivAsan born at TirunArAyaNapuram and undergoing kALakshepam at Kaancipuram with GaTikAsatam AmMAL, the grandson of Sri NaDATUr AmMAL. The Lord of GaruDAdri commanded the young student (BrahmacAri) SrinivAsan from a great vamSam to travel to His mountainous abode of Ahobilam.

sanyAsim gurum krtvA - on an auspicious titi, nakshatram and vAram, SrI Lakshmi Nrsimhan taking the form of an older yati seated SrI SrinivAsan on the AcArya pITham and performed the preksha mantra upadesam Himself to initiate the newly appointed AcAryan into sanyAsASramam.

Sankha cakradidAtAram dayAsAgaram ASraye - aDiyEn prostrates before the ocean of Compassion, SrI Lakshmi Nrsimhan, who gave the conch and disc insignia that He had with Him to help the new AcAryan to perform the rituals

of SamASrayaNam for the ASritALs of the Lord.



SrI MAIOlan with the Conch and Disc insignias - SrI Ahobila maTham

### Slokam 19

यतिवर्यं तु तं कृत्वा लोकरक्षणकारणात् ।

रमालोलं दत्तवन्तं दयासागरमाश्रये ॥



yativaryam tu tam krtvA lokarakshaNakArANAt |

ramAlolam dattavantam dayAsAgaramASraye ||

*Meaning:*

yativaryam tu tam krtvA - Having made the sanyasi SaThakopa jIyar the first among all AcAryAs,

lokarakshaNa kArANAt ramAlolam dattavantam - SrI Ahobila Nrsimhan presented one of His nine arca mUrtis at Ahobilam, SrI ramAlolan (Maalolan) to the young sanyasi for worship as his ArAdhya deivam and also to serve as the BharasvIkAra arca mUruti to accompany the new AcAryan during his sancArams.

dayAsAgaram ASraye - aDiyEn salutes that dayAsAgaram for His matchless compassion.

**Slokam 20**

आदिवणशठकोपाख्ययतीन्द्रेणार्चितं मुदा ।

मालोलं क्षेमदातारं दयासागरमाश्रये ॥

AdivaN SaThakopAkhya yatIndreNArcitam mudA |

mAlolam kshemadAtAram dayAsAgaramASraye ||



HH SrImad AdivaN SaThakopa jIyar  
with SrI MAIolan



*Meaning:*

AdivaN SaThakopAkhya yatIndreNa muda arcitam - SrI Maalolan was worshipped with joy through nityAradhanam by the noble yati who was blessed with the name of Adi VaN SaThakopan by AdinAthan of TirukkurukUr, Swamy NammAzhwAr at AdinAthan's temple and Lord Nrsimhan of Ahobilam

kshemadAtAram dayAsAgaram mAlolam ASraye - aDiyEn prostrates before that Maalolan, the ocean of compassion, who blesses all those who utter the Nrsimha nAmam with sakala kshemams.

## Slokam 21

मुमुक्षिभिस्तु जिज्ञास्यं मालोलं सर्वकारणम् ।

शास्त्रैव हि संवेद्यं दयासागरमाश्रये ॥

mumukshibhistu jij~nAsyam mAlolam sarvakAraNam |

SAstraiva hi samvedyam dayAsAgaramASraye ||

*Meaning:*

mumukshibhis tu jij~nAsyam (mAlolam) - Maalolan is the goal of those who wish to gain Moksha aiSvaryam and enjoy nitya, niravadya (blemishless) kaimkaryam to the Lord at His Parama padam; He is the One whose vaibhavam could be understood through Kaalakshepam at the sacred feet of sadAcAryans.

sarvakAraNam (mAlolam dayAsAgaram) - The ocean of dayA, Maalolan is the cause for gaining all boons such as good progeny and for kindling Bhagavat bhakti in them.

SAstraiva hi samvedyam dayA sAgaram mAlolam ASraye - aDiyEn seeks the protection of the ocean of compassion, Maalolan, who can be known fully only through His SAstrams.

## Slokam 22

ज्ञानानन्दमयं बोध्यं रमयाऽऽपद्धनं हरिम् ।

हिरण्यनिधिमाश्चर्यं दयासागरमाश्रये ॥

j~nAnAnandamayam bodhyam ramayApaddhanam harim |

hiraNyanidhimAScaryam dayAsAgaramASraye ||

*Meaning:*

j~nAnAnandamayam - Maalolan has the inherent nature of jn~Anam and Anandam as saluted by the Veda mantram, "satyam j~nAnam anantam brahma".

bodhyam - He is revealed and recognized well through the Sabdams (nAmams) of Maalolan, Nrsimhan, Lakshminrsimhan and other names.

ramayA Apaddhanam harim - He is the Hari, who protects us with Lakshmi during the times of danger that we experience. With MahA Laskshmi, He is the Apat-sahAyan and rushes to our rescue like He did for His bhaktan, PrahlAdan. As Hari He destroys our sins (harati).

hiraNyanidhim AScaryam dayAsAgaram ASraye - aDiyEn seeks the refuge of this KaruNambhudi, Maalolan, who is like a most wonderful nugget of gold hidden under the earth.

## Slokam 23

सच्छब्दवाच्यं मासिंहं संकल्पाश्रयमादितः ।

उपास्यं सर्वकामेन दयासागरमाश्रये ॥

sacchabdavAcyam mAsimham sankalpASrayamAditaH |

upAsyam sarvakAmena dayAsAgaramASraye ||

*Meaning:*

sat Sabda vAcyam mAsimham ASraye - aDiyEn seeks the refuge of Lakshmi Nrsimhan, who is linked to the "sat" Sabdam from the times, when He decided to reside in the cave of Ahobilam.

AditaH sankalpASrayam dayAsAgaram mAsimham ASraye - aDiyEn seeks the protection of the ocean of dayA, SrI Lakshmi Nrsimhan, who vowed to protect His ASritAls in multiple ways before starting His sancAram.

sarvakAmena upAsyam mAsimham ASraye - aDiyEn seeks the refuge of SrI Lakshmi Nrsimhan, who is easy to worship by all interested in seeking different kinds of happiness (fulfillment).

### Slokam 24

अनन्तानन्दमाहात्म्यं सर्वानन्दकरं शुभम् ।

वाचामागोचरं प्राप्यं दयासागरमाश्रये ॥

anantAnandamAhAtmyam sarvAnandakaram Subham |

vAcAmAgocaram prApyam dayAsAgaramASraye ||

*Meaning:*

anantAnanda mAhAtmyam dayAsAgaram ASraye - aDiyEn seeks the protection of that Ocean of Mercy, who is the abode of the matchless bliss greater than that enjoyed by the humans, Indran and BrahmA et al.

sarvAnandakaram dayAsAgram ASraye - aDiyEn seeks the refuge of the ocean of dayA, who blesses the mukta jIvan all kinds of Anandam on par with that enjoyed by Him.



Subham, vAcamAgocaram ASraye - aDiyEn seeks the protection of that auspicious mUrti, whose vaibhavam is beyond the description of one's speech and mind.

prApyam dayAsAgaramASraye - aDiyEn seeks the protection of SrI Lakshmi Nrsimhan, who is easy to access by those, who declare with MahA ViSvAsam that they are His servants (tava dAsoham).

### Slokam 25

रविमण्डलमध्यस्थं स्वर्णकेशं रमाहरिम् ।

पद्मनेत्रं स्वर्णनखं दयासागरमाश्रये ॥

ravimaNDalamadhyastham svarNakeSam ramAharim |

padmanetram svarNanakham dayAsAgaramASraye ||

*Meaning:*

ravimaNDala madhyastam ramAharim ASraye - aDiyEn seeks the protection of SrI Lakshmi Nrsimhan, sitting in the center of sUryan's orbit and makes that orbit resplendent with His effulgence (jyoti).

svarNakeSam svarNa nakham, padma netram dayAsAgram ASraye - aDiyEn surrenders at the sacred feet of that ocean of compassion, Maalolan, who has golden locks of hair (piDari mayir), beautiful nails shining like gold and lotus soft eyes.

### Slokam 26

आसमन्तात् काशमानं सर्वकारणकारणम् ।

भुक्तिमुक्तिप्रदातारं दयासागरमाश्रये ॥

AsamantAt kASamAnam sarvakAraNakAraNam |

bhuktimuktipradAtAram dayAsagaramASraye ||

*Meaning:*

AsamantAt kASamAnam dayAsAgaramASraye - aDiyEn seeks the refuge of that KaruNambudhi, SrI Lakshmi Nrsimhan, who shines anew wherever he travels to on sancAram. At each of the points of stop during His sancArAm, He blesses us with a new sevai.

sarva kAraNakAraNam ASraye - aDiyEn surrenders to SrI Lakshmi Nrsimhan, who is the reason for the happiness of Brahma, who creates sarva vastus and ParamaSivan, who engages in samhAram of all created vastus.

bhukti mukti pradAtAram dayAsAgaram ASraye - aDiyEn seeks as refuge that ocean of dayA, Lord Lakshmi Nrsimhan, who blesses His bhaktan (Prapannan) with all material bhogams on this earth and thereafter grants him the parama purushArtham of Moksham.

**SlokaM 27**

सर्वप्राणनकर्तारं परमात्मानमीश्वरम् ।

रमासिंहं नतार्तिघ्नं दयासागारमाश्रये ॥

sarvaprANanakartAram paramAtmAnamISvaram |

ramAsimham natArtighnam dayAsAgaramASraye ||

*Meaning:*

sarva prANana kartAram ramAsimham ASraye - aDiyEn seeks the protection of that dayA sAgaram, SrI Lakshmi Nrsimhan who destroyed HiraNyakaSipu and thereby gave jIva bikshai (uyir picchai) for all the benevolent ones, who had suffered earlier.



paramAtmAnam ASraye - aDiyEn surrenders to that Lord, who is pervasively present every where and in all things created by Him.



The Omnipresent Lord of Ahobilam

ISvaram dayAsAgaram ASraye - aDiyEn performs prapatti to that ocean of



mercy, SrI Lakshmi Nrsimhan, who blesses every one with the positions corresponding to their level of bhakti.

natArtighnam ramAsimham ASraye - aDiyEn performs bhara samarpaNam to that SrI Lakshmi Nrsimhan, who wipes away the sufferings of one who has lost his wealth and seeks the boon for the restoration of the lost wealth.

### SlokaM 28

स्वदीप्त्या सूर्यनक्षत्रे भासयन्तं सदोज्ज्वलम् ।

विशुद्धचित्तसंवेद्यं दयासागरमाश्रये ॥

svadIptyA sUrya-nakshatre bhAsayantam sadojjvalam |

viSuddha-cittasamvedyam dayAsAgaramASraye ||

*Meaning:*

sadojjvalam (sadA ujjvalam) dayAsAgaram ASraye - aDiyEn performs Atma samarpaNam at the sacred feet of the jyotirmaya rUpan, who is resplendent at all times with His own radiance.

svadIptyA sUrya-nakashatre bhAsayantam ASraye - aDiyEn surrenders the self at the tiruvaDi of the One, who illumines the Sun and the stars with His own jyoti.

viSuddha citta samvedyam dayAsAgaram ASraye - aDiyEn resorts to the sacred feet of the most compassionate Lord, whose glories are understood clearly by those with very pure minds.

### SlokaM 29

इन्द्रप्राणतनुं प्राज्ञं सर्वाधारं जगत्पतिम् ।

माहरिं प्रणतैः प्राप्यं दयासागरमाश्रये ॥

indrAprANatanum prAj~nam sarvAdhAram jagatpatim |

mAharim praNataiH prApyam dayAsAgaramASraye ||

*Meaning:*

indra prANa tanum ASraye - aDiyEn seeks the refuge of that Lord Lakshmi Nrsimhan, who has Indran and PrANa vAyu as His SarIram (body).

prAj~nam sarvAdhAram jagatpatim praNataiH dayAsAgaram ASraye - aDiyEn surrenders unto that Ocean of dayA, SrI Lakshmi Nrsimhan, who is Omniscient, the foundation of all the worlds and is the Lord, who rules all the worlds as their undisputed Emperor.

prApyam dayAsAgaram ASraye - aDiyEn seeks the refuge of this most merciful, sarva loka SaraNyan, who is the fittest goal (gati) for one's surrender.

**SlokaM 30**

सर्वात्मकं सदा वन्द्यं सर्वशास्त्ररसायनम् ।

रमालोलं शान्तिकरं दयासागरमाश्रये ॥

sarvAtmakam sadA vandyam sarvaSAstra-rasAyanam |

ramAlolam SAntikaram dayAsAgaramASraye ||

*Meaning:*

sarvAtmakam - He is the antaryAmi brahman in all sentient and insentient as revealed by the BrhadAraNya Upanishad's antaryAmi brahman section.

sadAvandyam - He is the One who is worshipped at all times and especially

during the three times of His ArAdhanam (abhigamanam, iJyA and sAyamkAla pAnaka ArAdhanam).

sarva SAstra rasAyanam - He is the nectarine herb (Oushadam) churned out of all SAstrams and gives all types of Anandam to those who worship Him.

SAntikaram dayA SAgaram ASraye - aDiyEn seeks the refuge of SrI Lakshmi Nrsimhan of infinite dayA who produces tranquility immediately after experiencing His darSanam. He is the mUlikAmrtam (amrta maya mUlikai) that generates such peace and tranquility (SAntam).

### Slokam 31

चराचरं नाशयन्तं मृत्योरपि विनाशकम् ।

मृत्युमृत्युं शुभाराध्यं दयासागरमाश्रये ॥

carAcaram nASayantam mrtyorapi vinASakam |

mrtyumrtyum SubhArAdhyam dayAsAgaramASraye ||

*Meaning:*

carAcaram nASayantam ASraye - aDiyEn seeks the rakshaNam of this Omnipotent SrI Lakshmi Nrsimhan, who destroys all the worlds and their beings during the time of the MahA PraLayam.

mrtyorapi vinASakam ASraye - aDiyEn holds on to the sacred feet of this Lord, who destroys even YamA, who has the assigned duty of taking the life of others in his role as Mrtyu.

SubhArAdhyam ASraye - aDiyEn seeks the protection of SrI Lakshmi Nrsimhan, who is the object of worship of Pari Suddha ParamaikAntis.

mrtyu mrtyum dayAsAgaram ASraye - He is the One, who destroys the



diseases that cause death to His ASritALs. To that ocean of dayA, aDiyEn performs Prapatti. The "mrtyu mrtyu" name arises from SrI NrsimhAnushTup mantram.



The object of worship of pari Suddha paramaikAntin-s  
(SrI LakshmiNrsimhan worshipped by HH SrImad AdivaN SaThakopa jIyar and  
bhakta PrahlAdan - Temple Entrance - Ahobilam)

### Slokam 32

अक्षयाधारतयोपास्यं सुखरूपमनामयम् ।

रमानृसिंहमद्रीशं दयासागरमाश्रये ॥

akshyAdhAratayopAsyam sukhArUpamanAmayam |

ramAnrsimhamadrISam dayAsAgaramASraye ||

*Meaning:*

akshyAdhAratayA upAsyam ASraye - During the big (Periya) tirumanjana kAlam on svAti nakshatram days at SrI sannidhi, He becomes the object of one's upAsanai (meditation) by standing right in front of our eyes. aDiyEn seeks His samrakshaNam.

sukharUpam ASraye - aDiyEn enjoys and surrenders to His sukha (blissful) rUpam.

anAmayam adrISam dayAsAgaram ASraye - aDiyEn seeks the protection of this merciful Lord, free from any kind of blemish and blesses all of His bhaktAs from the top of all kinds of hills and mountains.

**Slokam 33**

सर्वान्तर्यामिणं सिंहं सर्वलोकनिवासिनम् ।

रक्षापेक्षां काङ्क्षमाणं दयासागरमाश्रये ॥

sarvAntaryAmiNam simham sarvalokanivAsinam |

rakshApekshAm kAnkshamANam dayAsAgaramASraye ||

*Meaning:*

sarvAntaryAmiNam simham ASraye - aDiyEn seeks the refuge of this Lakshmi Nrsimhan, who is the indweller of all and through His presence in their minds kindles the desire for sevai of Him frequently (punar darSana soubhAgyam).

sarvaloka nivAsinam dayAsAgaram ASraye - He resides in the heart lotuses of all jIvans like the protecting Mother. aDiyEn seeks the refuge of this bottomless ocean of dayA.

rakshApeksham kAnkshamANam dayAsAgaram simham ASraye - He is the Lion (Nrsimham), who awaits the prArthana pUrvakaka vij~nApanam from His devotees for fulfilling all of their desired boons (PurushArthams) including Moksham. aDiyEn seeks the rakshai of this ocean of compassion.

### Slokam 34

अदृश्यं सर्वभूतानां दृश्यं मालोलसन्निधौ ।

मालोलकल्पकं दीप्तं दयासागरमाश्रये ॥

adrSyam sarvabhUtAnAm drSyam mAlolasannidhau |

mAlolakalpakam dIptam dayAsAgaramASraye ||

*Meaning:*

adrSyam sarvabhUtAnAm - He is invisible to all except those who were present at the time of His incarnation as the Nrsimham from the pillar in the court of the bhagavt-bhAgavata dveshi, HiraNyakaSipu.

drSyam mAlola sannidhau - He is eminently visible at the same time to every one at SrI Ahobila maTham sannidhi at all times.

dIptam - He is effulgent with all AbharaNams that adorn His tirumEni.

mAlola kalpakam dayAsAgaram ASraye - aDiyEn seeks the rakshai of this wish granting Kalpaka tree.

### Slokam 35

वैश्वानरात्मशब्दोक्तं मूर्ध्नाविष्टत्रिविष्टपम् ।

लक्ष्मीहरिं त्वकनेत्रं दयासागरमाश्रये ॥



vaiSvAnarAtmaSabdoktam mUrdhnAvishTatrivishTapam |

lakshmiIharim tvarkanetram dayAsAgaramASraye ||

*Meaning:*

vaiSvAnara Sabdoktam - He is known and saluted through the word of VaiSvAnaravan, a word linked to Brahma lakshaNam. He grants Moksham to those, who worship Him with brahmopAsana vidyA of VaiSvAnara Vidyai.

mUrdhnAvishTatrivishTapam - He has svarga lokam as His Siras (head).

tvarka netram lakshmiIharim dayAsAgaram ASraye - aDiyEn seeks the protection of that Ocean of mercy, SrI Lakshmi Nrsimhan, who has candran and sUryan as two of His three eyes. The third eye is agni. That is why He is known as VirUpAkshan.

**Sloka 36**

आकाशभूम्याद्याधारं मुक्तप्राप्यं रमाहरिम् ।

विद्योतमानं सर्वज्ञं दयासागरमाश्रये ॥

AKASabhUmyAdyAdhAram muktaprApyam ramAharim |

vidyotamAnam sarvaj~nam dayAsAgaramASraye ||

*Meaning:*

The ocean of dayA, SrI Lakshminrsimhan (ramA Hari) keeps the svarga lokam, BhU lokam and other lokams on their orbits without colliding with each other through His vIryam and Sakti. He is most enjoyed by the mukta jIvans with all His ananta kalyANa guNams at His supreme abode of SrI VaikuNTham. He understands well all items that need His protection as sarvaj~nan (Omniscient One). He shines with vIra SrI amidst His friends and enemies. He has the

compassion to grant sarva SrI (sarva sampat) to all who seek His protection.

*Comments:*

He is the **AkASa-bhUmyAdyAdhAran**. He is the jyeshTha Brahman (the Supreme Lord) saluted by the atharva Veda mantram (X.32):

**yasya bhUmiH pramAntarikshamutodhAram**

**divam yaScakre murdhAnam tasmai jyeshThAya brahmaNe namaH**

The extensive hymn of skamba sUtram of atharva Vedam (X.7.1-44) salutes Him as the dispenser of the divine laws that sustain the created worlds in their orbits in His own marvelous way. He is recognized as the divine support for the terrestrial region, the celestial region and the interspaces (antariksham). His glory is saluted by the VedAs as Brahma-prakAsanam in the Parsni sUktams of atharva Vedam.

A Rg Veda Mantram (X.121.5) pays tribute to His vIryam and Sakti in holding this universe this way:

"By Him the heavens are strong and the earth is steadfast; by Him light's realm and sky-vault are supported; by Him the regions in mid-air are measured. To that Lord (Lakshmi Nrsimhan) alone, may we offer our adorations!"

**Slokam 37**

**भूमानं सर्वभूयांसं रमाश्लिष्टतनुं हरिम् ।**

**सर्वकामदुघं श्रेष्ठं दयासागरमाश्रये ॥**

**bhUmAnam sarvabhUyAmsam ramASlishTatanum harim |**

**sarvakAmadugham SreshTham dayAsAgaramASraye ||**



"bhUmA" (SrI PAVana Nrsimhar - Ahobilam)



### *Meaning:*

Lord Lakshmi Nrsimhan is loftier than any vastus desired by people through their upAsanAs and grants matchless and immeasurable phalans for those who meditate on Him and perform ArAdhanams for Him. Therefore, He is understood through the Vedic word, "bhUmA" of ChAndogya Upanishad and the BhUmAdhikaraNam of Brahma sUtram. He has the divine tirumEni embraced by MahA Lakshmi to grant moksham for those who seek His sacred feet through mokshArtha prapatti. He grants them the moksha phalan at times requested by them and relates to both the drpta Prapannan (one who desires moksham at the end of his allotted time on earth) and the Artha Prapannan (one who wishes to reach SrI VaikuNTham without any further delay). He is like the Kaamadhenu in granting the phalans desired by His devotees and He is unlike the ordinary lions (simhams) of this world and has sarva lakshaNams as a Parama Purushan. He left the noble SrI VaikuNTham, His Supreme Abode, to protect the denizens of this karma bhUmi and is the Ocean of dayA, who chases away all durvAsanAs.

### *Comments:*

Our Lord is addressed as One understood by the "bhUman" Sabdam used by the Srutis. BhUma vidya is the upAsanam of the bhUman (Brahman) as the infinitely great (Brahma sUtrams: 1.3.7 and 1.3.8). BhUman is the opposite of alpa and is of "niratiSaya sukha rUpa" (of the nature of infinite bliss). Nrsimhan defined by bhUma guNa (infinite greatness and infinite bliss) is the pUrNAnanda svarUpa Parabrahman. The Brahma sUtram defines the attributes of BhUma Brahman as: "It is bliss. It is immortality. It is reality. It is Omniscient. It is the Self of all".

AcArya RaamAnuja points out that BhUman is the Brahman qualified with BhUma guNa (bhUma guNa visishTa brahman).

In this Slokam, SrI MukkUr Azhagiya Singar eulogizes SrI Maalolan as "SreshTha", the 69<sup>th</sup> nAmA of SrI VishNu sahasranAmam. He is the One, who is eulogized and served by the nitya sUris and mukta jIvans in SrI VaikuNTham.

Those stuti SeelAs and nitya paricaraNIyALs (eternal servants) worship (upAsate) Lord Nrsimhan through the ever growing anubhava prIti.

### Slokam 38

अक्षरं सर्वदाऽभिन्नं श्रिया जुष्टं नतेष्टदम् ।

प्रकृतेर्धारकं नित्यं दयासागरमाश्रये ॥

aksharam sarvadAbhinnam SriyA jushTam nateshTadam |

prakrterdhArakam nityam dayAsAgaramASraye ||

*Meaning:*

aksharam SriyA - He stays united with Lakshmi always (enRum lakshmiyai viTTu piriyaAtavar)

SriyA abhinnam - He cannot ever be separated from Lakshmi (viTTu pirikka muDiyAtavar)

SriyA sarvadA jushTam - He is always happy in the company of Lakshmi.

SriyA nateshTam - He confers moksha phalan to SaraNAgatAs in a state of union with Lakshmi and demonstrates the eka Seshitvam doctrine in conferring moksha anugraham.

nityam prakrter dhArakam - He has Prakrti as His body (SarIram) forever.

dayAsAgaram (tam) ASraye - aDiyEn seeks the refuge of the lotus feet of this ocean of dayA.

### Slokam 39

उपासने कर्मभूतं प्रपत्तौ च रमापतिम् ।

चतुर्मुखस्य जनकं दयासागरमाश्रये ॥

upAsane karmabhUtam prapattau ca ramApatim |

caturmukhasya janakam dayAsAgaramASraye ||

*Meaning:*

upAsane karmabhUtam - During the upAsanam through PraNavam, He blesses us with His sevai as the phalan of that meditation.

VasuraNya Mantram of taittirIya Upanishad states that the jIvan has to be presented to Brahman through praNavam. The vastu named AtmA has to be used as a Havis in the agni known as Nrsimhan (acyutan) with VasuraNya mantram. Manu smrti states that PraNavam with its three aksharams is the essence of all the three Vedams and stands for the ParamAtmA. In PraNavam, "a" (akAram) represents Rg Vedam, "u" (ukAram) the Yajur Vedam and "m" (makAram) the sAma Vedam. The anusvaram over makAram refers to atharvaNa Vedam. Together, the PraNavam as one letter formed by "a, u, m" and anusvaram indicates ParamAtmA, who presents Himself during the PraNava upAsana Karma.

prapattau ca ramApatim - When one performs SaraNAgati, SrI Lakshmi Nrsimhan accepts the burden (bharam) of protection (rakshaNam) of the prapannan.

caturmukhasya janakam dayAsAgaram ASraye - aDiyEn seeks the refuge of that ocean of dayA, who is the creator of brahma devan at first.

**Slokam 40**

दहराकाशनामानं गुणाष्टकविभूषितम् ।

मालोलं हृदयान्तःस्थं दयासागरमाश्रये ॥



daharAkASanAmAnam guNAshTakavibhUshitam |

mAlolam hrdayAntaHstham dayAsAgaramASraye ||

*Meaning:*

daharAkASa nAmAnam mAlolam ASraye - aDiyEn seeks the protection of Maalolan with the names of daharam and AkASam.

hrdayAntaHstham dayAsAgaram mAlolam ASraye - Maalolan is the ocean of dayA and this unique attribute enables Him to stay in the small place of heart lotus of a jIvan to guide him and protect him. He is seated inside the city of Brahman to enable an upAsakan to meditate on Him.

guNAshTaka vibhUshitam mAlolam ASraye - aDiyEn seeks the rakshaNam of Maalolan, who possesses the eight auspicious attributes described in ChAndogya Upanishad mantram (8.7.3): vijij~nAsitavyaH (He has to be understood as the Ashta GuNAtmakan.



ashTa guNAtmakan!

1. satyakAmatvam (true desires),
2. satya sankalpatvam (true will),

3. apahata pApma (opposed to all evil),
4. vijaro (free from old age),
5. vimrtyu (free from death),
6. viSokaH (free from sorrows),
7. vijigatso (free from hunger)
8. apipAsaH (free from thirst).

*Comments:*

**daharAkASa nAmAnam** refers to the Brahman (Nrsimhan) staying in the subtle space within the heart lotus of the jIvan. The daharAdhikaraNa of Brahma sUtrams focuses on the Brahman existing inside the subtle space referred to by nArAyaNa sUktam as:

**tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam**

**tasya SikhAyA madhye paramAtmA vyavasthitaH**

**hrdayAntarastan** - The ChAndogya Upanishad (VIII.1.1) says about the resident inside the heart lotus in mystical language:

"Now there is in this city of Brahman the small lotus as an abode; inside it is the small space (**daharo'smin antara AkASaH**); What lies in it is to be sought and understood".

Here stays the daharAkASa nAman, SrI Lakshmi Nrsimhan.

### **Slokam 41**

अङ्गुष्ठप्रमितं हृद्यं दिव्यमङ्गलविग्रहम् ।

मालोलं मनुजैर्ध्येयं दयासागरमाश्रये ॥



daharAkASan !



angushThapramitam hrdyam divyamangaLavigraham |

mAlolam manujairdhyeyam dayAsAgaramASnaye ||

*Meaning:*

aDiyEn seeks the refuge of Maalolan, who is the Ocean of Mercy, who is appropriate for humans to meditate on and for that purpose, He takes on the small size like that of a thumb and stays as the antaryAmi Brahman (Haartan) in one's heart lotus and blesses the sAdhakan with great bliss.

*Comments:*

The revelations of the mantram from BrhadAraNyaka upanishad (antaryAmi brAhmaNa) is that Supreme Brahman (Nrsimhan here) is the indwelling Lord in all sentient and insentient of this universe. He controls every thing from within. He dwells with in them but is not known by them and has the sentient/jIvan and insentient/prakrti as His SarIram. He is the ParamAtman and is distinctly different from the jIvAtman. He is the inner controller of all the universe.

He is inside the lotus bud like heart, which is hanging downwards as visualized by nArAyaNa sUktam (padmakoSa pratIkASam hrdayam cApyadhomukham). This heart is held together by the nerves (santatagum sirAbhistu lambatyA koSa sannibham) and inside that heart is a subtle space (hrdayAkASam) and in that space is the One in whom everything is established (tasyAnte sushiragum sUkshmam tasmin sarvam pratishThitam). What the Srutis describe is echoed by Poygai AzhwAr:

உளன் கண்டாய் நன்றெஞ்சே ,உத்தமன் என்றும்

உளன் கண்டாய் ,உள்ளுவாருள்ளத்துளன் கண்டாய்

வெள்ளத்தின்னுள்ளானும் ,வேங்கடத்து மேயானும்,

உள்ளத்தின் உள்ளான் என்றோர்.

uLan kaNDai nannencE, uttaman enRum

uLan kaNDai, uLLuvAruLLattuLan kanDAi

veLLattinnuLLAnum, vEnkTattu mEyAnum,

uLLattin uLLAn enROr.

---99<sup>th</sup> pAsuram of Mudal tiruvandAti

*Meaning:*

"Oh my Mind! The Lord is the Superlord; Super most person. He is always in existence for our sake; His existence is sustained by His ability to help us in our distress. Have no doubt about it. And He really enters the heart of people who contemplate on Him. He is the same Lord, who reclines on the tiruppArkaDal surface or in the TiruvEnkaDam shrine; indeed they constitute the wait-halt spots for Him to enter our hearts. Understand this fact about our Lord".

**SlokaM 42**

दैवैर्वस्वादिभिः सेव्यमादित्याकृतिदेहिनम् ।

वस्वादिपददातारं दयासागरमाश्रये ॥

devair-vasvAvAdibhiH sevyam AdityAkrtidehinam |

vasvAdipadadAtAram dayAsAgaramASraye ||

*Meaning:*

aDiyEn worships the Ocean of dayA, SrI Lakshmi Nrsimhan, who has the amrtamaya sUryan as His SarIram and is eulogized by Vasu, Rudran, Marut and

sAdhya gaNams. He blesses them with their positions as Vasu-s, RudrA-s and Adityan-s and makes them happy.

*Comments:*

In BrahadAraNya Upanishad, Sage Yaaj~navalkya answers the inquiring sAkalya about who the thirty three gods are and the sage answers:

"The eight spheres of existence (Vasu-s), the eleven divinities of life (RudrA-s), the twelve sovereign principles (AdityA-s) make thirty one. The ruler of heaven (Indra) and the Lord of Progeny (PrajApati) complete the list of thirty three".

Vasu can mean both dwelling and dweller (spheres of existence) and they are "fire/Agni, earth/Prthvi, wind/Vaayu, atmosphere (dyaus), Sun/sUrya, sky, Moon/soma and stars/NakshatrAs".

The divinities of space and life are RudrA-s and Marut-s. There are eleven RudrA-s and their eleven sons are the Marut-s (RudriyA-s) according to Rg Vedam. BhaAgavata PurANam gives the names of the eleven RudrA-s as Raivata, aja, Bhava, Vaama, ugra, VrshAkapi, ajaikapAda, ahirbudhnya, BahurUpa and MahAn. The twelve AdityA-s are Mitra, aryamAn, BhAga, tvashTAr, pUshan, Vivasvat, VaruNa, daksha, amSa, savitr, Sakra and VishNu.

Lord Lakshmi Nrsimhan is saluted by SrImat Azhagiya Singar as the One who confers the unnata (lofty) Padavis of Vasus, RudrAs and AdityAs, aSvini devAs, the regents of directions to the deserving ones. One of the RudrAs, ahirbudhnyan performed SaraNAgati to SrI Nrsimhan in his MantrarAja pada stotram.

**Slokam 43**

भक्तियोगविहीनानां शरणागतिकाङ्क्षणाम् ।



मालोलं मुक्तिदं प्रीतं दयासागरमाश्रये ॥

bhaktiyoga-vihInAnAm SaraNAgati kAnkshiNAM |

mAlolam muktidam prItam dayAsAgaramASraye ||

*Meaning:*

aDiyEn performs SaraNAgati at the sacred feet of Maalolan, who is the unfathomable, deep ocean of dayA. He grants with joy moksham to those who cannot observe bhakti yogam like sages VasishTha and ParASara, who declare their powerlessness (Akincanyam) to pursue bhakti yogam and seek the easy-to-practice route of SaraNAgati because of their ananyagatitvam. They desire moksham and perform mokshArtha prapatti to Maalolan. He grants them moksham at the end of their life or grants them moksham immediately, if they so desire intensely. The Prapannan who gains moksham at the end of his life is the drpta Prapannan and the one who wishes moksham instantly is known as Artha Prapannan; latter cannot delay even for a second the ascent to SrI VaikuNTham to perform eternal kaimkaryam to the Lord.

**Slokam 44**

लीलायै हि जगत् सर्वं स्रष्टारं तु रमापतिम् ।

देहिनामन्नदातारं दयासागरमाश्रये ॥

IIIAyai hi jagat sarvam srashTARAm tu ramApatim |

dehinAm annadAtARAm dayAsAgaramASraye ||

*Meaning:*

aDiyEn surrenders at the sacred feet of dayA sAgara Maalolan, who created this universe and its beings for His own sport and provides annam for all the

jantus/embodied ones created by Him. aDiyEn bows before the Lord of Lakshmi, who provides food for the toad inside the stone (kallinuL tEraikkum) and to the embryo inside a mother's womb (karuvinuL sisuvukkum).

### Slokam 45

नताब्राह्मणचण्डालरक्षणे बद्धकङ्कणम् ।

रमानरहरिं सेव्यं दयासागरमाश्रये ॥

natAbrAhmaNa-caNDALa-rakshaNe baddhakankaNam |

ramAnaraharim sevyam dayAsAgaramASraye ||

*Meaning:*

aDiyEn prostrates before that Ocean of Mercy, Maalolan, who has vowed to protect all those who perform SaraNAgati to Him, be they high caste BrAmaNAs or low caste antiyars. He is equally committed to protect whoever seeks His rakshaNam. He is truly a nata-satyan. ramAnarahari (Lakshmi Nrsimhan) is the most exalted of Gods (ParadevatA) and is the fittest for worship (*sevyam*). He is the one and only One to grant moksham for mumukshus, who pursue prapatti yogam.

### Slokam 46

सर्वयज्ञसमारार्ध्यं सर्वयज्ञहविर्भुजम् ।

सर्वस्य फलदातारं दयासागरमाश्रये ॥

sarva-yaj~na samArAdhyam sarva-yaj~na havirbhujam |

sarvasya phaladAtAram dayAsAgaramASraye ||

### Meaning:

The Ocean of Mercy, Maalolan is worshipped by all yAgams and yaj~nams. He partakes the havis offered in all these yAgams and yaj~nams. He grants the desired fruits of the performers of these yAga-yaj~nams.

### Comments:

VishNu sahasra nAma Slokams elaborate on the subtleties of the yaj~na Nrsimha mUrTi worshipped by SrI VaikuNThavAsi MukkUr Lakshmi NrsimhAcchAr Swamy:

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद् च

yaj~no yaj~napatir yajvA yaj~nAngo yaj~navAhanaH

yaj~nabhrt yaj~nakrt yaj~nI yaj~nabhuk yaj~nasAdhanaH

yaj~nAntakrt yaj~naguhyam annamannaAda ca

Lord Nrsimhan is "nArasimha vapuH SrImAn keSavaH purushottamaH". He, Himself is the yaj~nam (svayameva yaj~naH) for those who do not have the resources to perform the yaj~nam. He helps them through mantra japam and stands in place of the yaj~na. He is yaj~na Pati, the Lord of the yaj~nam and grants the phalans sought. He is the yajvA or YajamAnan, the One who conducts the yaj~nam. He helps the adhikAri to complete the yaj~nam by blessing them with the Sakti, bhakti and material resources from pUrvAhUti to prANAhUti stages. He is the enjoyer of the havis offered in the yaj~nams. He is the secret of these yaj~nams (yaj~na guhyam). In these yaj~nams, He is the object of enjoyment (annam) and is the enjoyer of those, who enjoy Him



(annAda).

### Slokam 47

अन्नदं वसुदं भद्रं पुत्रदं चार्थिनां सताम् ।

मालोलं पद्मपत्राक्षं दयासागरमाश्रये ॥

annadam vasudam bhadram putradam cArthinAm satAm |

mAlolam padmapatrAksham dayAsAgaramASraye ||

*Meaning:*

Maalolan is the ocean of compassion who grants food for those who seek it, blesses one with all the wealth they long for, grants the santati and has a joyous full-lit face and eyes shining like the newly blossomed lotus flower, the moment He sees His bhaktAs. He is sarvato bhadran.

### Slokam 48

गद्यश्रवणसन्तुष्टं पञ्चस्तवकृतादरम् ।

रमासल्लापसम्मोदं दयासागरमाश्रये ॥

gadya-SravaNa santushTam pancastavakrtAdaram |

ramAsallApa sammodam dayAsAgaramASraye ||

*Meaning:*

Maalolan is joyous on hearing the three gadyams (SaraNAgati, SrIranga and SrI VaikuNTha gadyams) during the abhigamana, iJyA and sandhyA ArAdhana kAlams and hears the Panca stavams with ardour during the viniyogam (prasAdam distribution) times and is elated over the frequent congratulatory

remarks of MahA Lakshmi over the celebration of the SaraNagati doctrines housed in these SrI sUktis created by AcArya RaamAnuja and KureSar. Maalolan blesses the reciters with sarva mangalams as the ocean of dayA.



"ramayA ca uditam"

**Slokam 49**

नतापदपहर्तारं सर्वानन्दप्रदं सताम् ।

रमया चोदितं सम्यक् दयासागरमाश्रये ॥

natApadapahartAram sarvAnandapradam satAm |

ramayA coditam samyak dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the refuge of Maalolan, who has taken the arcAvatAram with His PirATTi (ramayA ca uditam). He grants all types of bliss to His devotees (sarvAnandapradan). When BhaktAs in times of danger seek the protection of His sacred feet, He removes their fears of being caught up forever in the cycles of births and deaths associated with samsAram. He frees them from being yoked into this cycle and grants them moksham (anAvrtti).

### Slokam 50

विवाहे श्रीनिवासस्य भोक्तारं मन्दिरे शुभे ।

रामचन्द्रार्चितपदं दयासागरमाश्रये ॥

vivAhe SrInivAsasya bhoktAram mandire Subhe |

rAmacandrArcitapadam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the refuge of Periya PerumAL, the ocean of dayA who during the time of Tiruppati SrinivAsan's marriage tadIyArAdhanam enjoyed the varieties of naivedhyams and who was worshipped by Lord Raamacandra at His auspicious Ahobila kshetram with the Nrsimha PancAmrta stotram during His (Lord Raamacandra's) journey in search of His Devi, SitA PirATTi.

The 35<sup>th</sup> e-book of SrI Nrsimha PancAmrtam is archived in <http://www.sundarasimham.org>.

The SrinivAsa kalyANam in citram (image) format is housed in the Ahobilavalli



series as the 78<sup>th</sup> e-book, <http://www.ahobilavalli.org>

### Slokam 51

गरुडाद्रिगुहावासं वेदान्तद्वयमन्दिरम् ।

सर्वकर्मसमाराध्यं दयासागरमाश्रये ॥

garuDA-dri-gu-ha-va-sam-vedAnta-dvaya-mandiram |

sarvakarma-samArAdhyam dayAsAgaramASraye ||

*Meaning:*

aDiyEn worships the ocean of dayA, SrI Lakshmi Nrsimhan, who is worshipped by the Cencu hunter tribe, vaiSyAs, KshatriyAs, Brahmins and the fourth varNattArs and grants the phalans to each of them according to their karmAs. He has the ubhaya vedAntams as His mansion (tirumAmaNi MaNDapam) and for the express purpose of blessing the people of the world, He has taken residence as arca mUrthi inside the cave of GaruDAcalam at Ahobilam.

### Slokam 52

पक्षीन्द्रकरविन्यास्तपादद्वन्द्वं रमाहरिम् ।

अर्चयामत्र संसेव्यं दयासागरमाश्रये ॥

pakshIndra-karavinyAsta-pAda-dvandvam ramAharim |

arcAyAmatra samsevyam dayAsAgaramASraye ||

*Meaning:*

aDiyEn worships daily the arca mUrthi of SrI Lakshmi sameta Nrsimhan at Ahobilam, whose lotus feet are held aloft as the object of SaraNagati for us

all by GaruDan. This Maalolan travels on the back of GaruDan during His sancArams for protection of His bhaktAs (loka rakshaNam).

### Slokam 53

आदिवणशठकोपाख्ययतिवर्येण पूजितम् ।

गजाश्वरथसंपन्नं दयासागरमाश्रये ॥

AdivaNSaThakopAkhya-yativaryeNa pUjitam |

gajASva-ratha-sampannam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the protection of the dayAsAgaram, SrI Lakshmi Nrsimhan, who received lofty ArAdhanam from Adi vaN SaThakopa jIyar born in TirunArAyaNapuram and ascended the SrI MaTham pITham in Kali Yugam 4,500 as the first pontiff of SrI Ahobila maTham. aDiyEn seeks the refuge of that Lord Maalolan, who has many aiSvaryaMs like palanquin, horse, elephant, umbrella and fans as He engages in sancAram to reflect His sarveSvaratvam.

*Additional Details:*

Adi vaN SaThakopa jIyar's tirunakshatram is on PuraTTAsi KeTTai and He reigned as the first Azhagiya Singar for 59 years and seven months. The ashTottaram on Adi vaN SaThakopa jIyar has been covered as the 92<sup>nd</sup> ebook in the SrI HayagrIvan e-book series (<http://www.srihayagrivan.org>) and pays tribute to the multifarious vaibhavam of the first jIyar of SrI maTham.

### Slokam 54

पत्तनग्रामनगरसञ्चारोत्सुकमादरात् ।

मालोलं वसुदातारं दयासागरस्माश्रये ॥

pattana-grAma-nagara sancArotsukamAdarAt |

mAlolam vasudAtAram dayAsAgarasmASraye ||

*Meaning:*

aDiyEn seeks the rakshaNam of the ocean of Mercy, Maalolan, who is eager and joyous to go on sancArams to the villages, little and big cities to shower His anugraham on His bhaktAs there and bless them with different purushArthams of interest to them. (SrI Mukkur Azhagiya Singar hails Maalolan as the vasu dAtA or the conferrer of sumptuous wealth of different kinds desired by them).

**Slokam 55**

वाञ्छितार्थप्रदातारं वरदाभयशोभितम् ।

ऐश्वर्यादि ददच्छ्रीशं दयासागरमाश्रये ॥

vAnchitArtha-pradAtAram varadAbhaya-Sobitam |

aiSvaryAdi dadat SrISam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the protection of Narakesari, the dayA mUruti, who is the Lord of MahA Lakshmi conferring all types of aiSvaryams to the ASritALs as per the wish of His consort. During the sancAra kAlam, Maalolan blesses His devotees with any one of the PurushArthams that they desire. He holds the Varada Mudra in one of His hands to indicate His benevolence and holds the abhaya mudra in the other hand to assure them that they do not need to fear about anything as the PrapannAs, who have surrendered their self to Him, the owner.





The Aaraadhana mUrties adorning the svarNa maNThapam at SrI maTham  
(Picture composite courtesy SrI Shreekrishna Akilesh)

From Slokam 56 to 98, SrImat MukkUr Azhagiya Singar invites our respectful attention to the SrI maTham AcArya Paramparai (2<sup>nd</sup> to 44<sup>th</sup> PaTTam Azhagiya Singar-s and their vaibhavams).

### SlokaM 56

The cAturmAsya vrata observance by SrImat Azhagiya Singar-s was completed at TiruppullANi divya desam on Sept. 12, 2011. We were blessed to receive the amrta bhAshaNam of HH, the 46<sup>th</sup> PaTTam SrImat Azhagiya Singar almost every day from TiruppullANi thanks to the much appreciated effort of SrImAn RaghuveerdayAl Swamy, who is doing so many kaimkaryams for SrI VaishNava community. Our collective thanks to SrImAn RaghuveerdayAl Swamy and grateful daNDavat PraNAMams to both the Azhagiya Singar-s. HH the Periya Azhagiya Singar is benefitted from the serene stay for cAturmAsyam at

TiruppullANi's sea shore. Our prayers are to Maalolan to restore the health of Srimad Periya Azhagiya Singar to its former state to bless all His Sishya koTis.

The moving dayA sAgara Satakam has been blessed to us by Srimad MukkUr Azhagiya Singar, the mahAn who built the lofty Southern Gopuram at Srirangam; the topic of tribute by HH, the Chinna jIyar during one of the cAturmAsya days' (at TiruppullANi divya desam) anugraha bhAshaNam was to his AcAryan Srimad MukkUr Azhagiya Singar.

Please visit TiruppullANi for the darsana saubhAgyam of TiruppullAni divya deSa dampatis, darbha Sayana Raaman, the sacred aSvattha tree (VaLarum arasu), While there, you can also have Setu SnAnam and reflect on Sri Vibhishana SaraNAgati. The TiruppullANi MahAtmyam and Kaliyan's moving pAsurams reflecting His Viraha tApams as ParakAla nAyaki are archived in the 85th e-book of Ahobilavalli series: <http://www.ahobilavalli.org>.

From Slokam 56 of the dayA sAgara Satakam SrI sUkti, SrImat Mukkur Azhagiya Singar focuses on the 44 Azhagiya Singar-s, who reigned as the pIThAdhipatis of SrI Ahobila maTham. Just as Swamy Desikan used His Prabandha sAram to etch the details about the 24 Prabandhams and their creators for the record lest there be any confusion in the future, SrImat Mukkur Azhagiya Singar recorded the ASrama names of the pUrvAcAryA-s who preceded him as the Maalola divya pAdukaA sevakar-s.

Details on their vaibhavams are available at the Ahobila maTham portal link: <http://www.ahobilamutt.org> under the sub link AcAryas. The taniyans of all the 46 SrImat Azhagiya Singar-s are archived in the 32<sup>nd</sup> e-book of the Sundarasimham series: <http://www.sundarasimham.org>.

Detailed write up on the vaibhavams of Srimat Azhagiya Singar-s who adorned the throne of SrI maTham from the 42<sup>nd</sup> to the 45<sup>th</sup> PaTTam are also available at <http://www.sundarasimham.org>. as well as ebook # 84 in [www.srihayagrivan.org](http://www.srihayagrivan.org)



HH SrImad AdivaN SaThakopa jIyar - Melkote

All of these revered Azhagiya Singar-s were/are not only great authorities in interpreting Bhagavat RaamAnuja darsanam but were also celebrated for their



AcAram and anushThAnams. Some of them have bequeathed us with great SrI sUktis of their own while the others focused on Grantha cAtushTya kAlakshepam-s and SrI sannidhi nirvAham and travelled extensively through out the length and breadth of India to bless SishyA-s with the sacred rites of samASrayaNa-bharanyAsa anugraham as commanded by their ArAdhya devatai, SrI Maalolan some 700 plus years ago. There are all in all 143 SrI sUktis blessed to us to date by all the Azhagiya Singar-s for our ujjIvanam. The gifted grand-son of HH the Injimedu Azhagiya Singar, VaikuNThavAsi Purisai Sri KrishNamAcchAr Swamy, was a revered Sri BhAshya simhAsanAdhipati. He has blessed us with two monographs named AcArya Vaibhavam and its anubandham, which covers in great detail the jIva caritrams and distinguished kaimkaryams of all Azhagiya Singars from the founding jIyar, SrI Adi vaN SaThakopar to HH the 45<sup>th</sup> PaTTam SrImat Azhagiya Singar. Please refer to these two books available at Sri Nrismha Priya office at Mylapore, Chennai to learn about this great AcArya Paramaparai of SrI Ahobila maTham.

In his dayA sAgara Satakam, HH, the 44<sup>th</sup> PaTTam Mukkur Azhagiya Singar records systematically the ASrama tirunAmams of the successive jIyars of this MaTham founded by SrI Lakshmi Nrsimhan Himself from the first jIyar to the 44<sup>th</sup> jIyar Srimat MukkUr Azhagiya Singar. The 53<sup>rd</sup> Slokam was a tribute to the first jIyar, Adi VaN SaThakopa muni. The 54<sup>th</sup> and the 55<sup>th</sup> Slokams were about his sancArams with the dayA sAgaram, Maalolan. The 56<sup>th</sup> Slokam starts the coverage of SrImat Azhagiya Singar-s from the 2<sup>nd</sup> PaTTam AcAryan, SrI NaarAyaNa yatIndra MahA Desikan of Tirumalai NampAkkam family. aDiyEn will add a few more details about the individual Azhagiya Singars after the meanings of the individual Slokams starting from the 56<sup>th</sup> Slokam.

### SlokaM 56: Second PaTTam jIyar

नारायणयतीन्द्रेण पूजितं परया मुदा ।

सञ्चारे फलदातारं दयासागरमाश्रये ॥



nArAyaNa yatIndreNa pUjitam parayA mudA |

sancAre phaladAtAram dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the refuge of the dayA sAgaram, Maalolan, who blesses all the ASritALs with all the phalans desired by them during His sancArams. He was worshipped with joy by Tirumalai NampAKkam SrI NaarAyaNa YatIndra MahA Desikan, who ascended the AcArya pITham on Kali Yugam, 4661<sup>st</sup> year.



HH SrImad nArAyaNa yatIndra mahAdeSikan - 2nd paTTam SrImad azhagiya  
singar praying to His AcAryan SrImad AdivaN SaThakopa jIyar  
(Thanks: SrI Kidambi Sreeraman)

### *Additional Details:*

His tirunakshatram is AvaNi KeTTai. He created 60 granthams at the niyamanam of his AcAryan including tiruvArAdhana kramam, nyAsa daSaka vyAkhyAnam, sandhya vandana bhAshyam et al. His AsthAna kAlam was 14 years and 11 months starting from April 1458 C.E. He started the tradition of pratishThai of the divya mangaLa vighram of His AcAryan, Adi vaN SaThakopa jIyar in every one of the Ahobila MaThams. He consecrated the arcAs of Adi vaN SaThakopa jIyar at Selva PiLLai sannidhi on command from the Lord of Yadugiri, TirunArAyaNan and at the BrndAvanam of the first jIyar on the banks of KalyANi pushkaraNi at Melkote. His own BrndAvanam is also on the bank of KalyANi PushkaraNi at TirunArAyaNapuram (Melkote).

### **SlokaM 57: Third PaTTam jIyar**

पराङ्कुशयतीन्द्रेण विचरन्तं महीतले ।

सद्भिस्सम्पूजितं सम्यक् दयासागरमाश्रये ॥

parAnkuSa yatIndreNa vicarantam mahItale |

sadbhis-sampUjitam samyak dayAsAgaramASraye ||

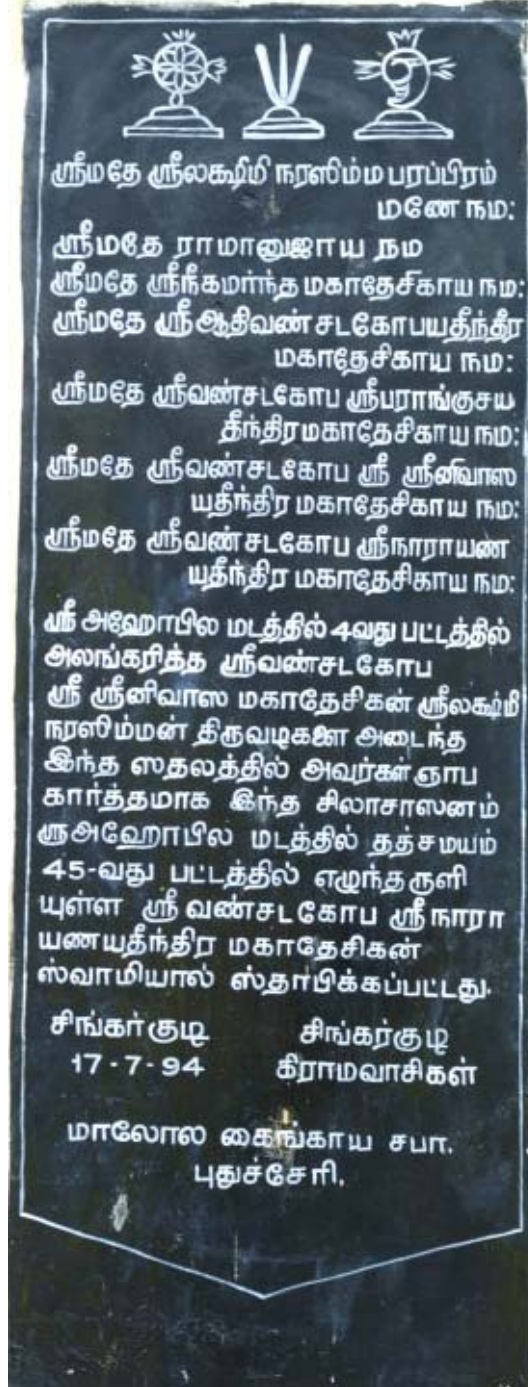
### *Meaning:*

Afterwards, from Kali 4561 onwards, Maalolan, the dayA sAgaram travelled with MalaiyAmkuLattur KantADai KrishNa Yajva, who was coronated as the ParAnkuSa YatIndra MahA Desikan as the 3<sup>rd</sup> paTTam Azhagiya Singar. aDiyEn (MukkUr Azhagiya Singar) seeks the refuge of Maalolan, who is worshipped by parisuddha AcAryans and who (Maalolan) blesses well every one of His devotees.

### *Additional Details:*

The third jIyar was born on Thai SravaNam day in the year 1485 C.E., and

reigned for 11 years and 10 months. He established six Vaidika agraharams including Uragadam, KaLattur and NeeraLUr. His BrndAvanam is at SrimushNam.



HH 4th paTTam SrImad azhagiya singar's brndAvanam at singirikudi,  
Pondicherry



## Slokam 58: Fourth paTTam jIyar

श्रीनिवासमुनिं पश्चादभिषिच्य मठे शुभे ।

नन्दन्तं रमया सार्धं दयसागरमाश्रये ॥

SrInivAsamunim paScAdabhashicya maThe Subhe |

nandantam ramayA sArdham dayasAgaramASraye ||

*Meaning:*

aDiyEn prostrates before the dayAsAgaram, Maalolan, who performed paTTAbhishekam for SrimushNam SrinivAsa YatIndra MahA Desikan as the 4<sup>th</sup> paTTam Azhagiya Singar at SrI MaTham on an auspicious day.

*Additional Details:*

The year of coronation was Kali 4586 (January 1485). The duration of His reign (AsthAna nirvAha kAlam) was 8 years and three months. His Tirunakshatram is Maarghazhi Citra. Maalolan appeared in this jIyar's svapnam to indicate his successor at Singarkoil; His BrndAvanam is also at Singarkoil.

## Slokam 59: Fifth jIyar

पञ्चमे रत्नपीठे तु स्थापितेन शठरिणा ।

सञ्चरन्तं यतीन्द्रेण दयासागरमाश्रये ॥

pancame ratnapIThe tu sthApitena SaThariNA |

sancarantam yatIndreNa dayAsAgaramASraye ||

*Meaning:*

aDiyEn performs SaraNagati to the dayA sAgaram, Maalolan, who in the Kali

year 4595 established in the gem-studded throne of Ahobilam, the fifth AcAryan and travelled with that Azhagiya Singar, KaNDalUr SaThakopa yatIndra MahA Desikan to bless His bhaktAs during those sancArams.

*Additional Details:*

The fifth paTTam Srimat Azhagiya Singar's tirunakshatram is Krttika in the month of Kaartikai. He ascended the throne during April 1493 and reigned until January, 1499, a period of 5 years and 9 months. His BrndAvanam is on the banks of the river KrishNaa.

**Slokam 60: Sixth paTTam jIyar**

पराङ्कुशेन मुनिना गुहावासाभिलाषिणा ।

आराधितं रमालोलं दयासागरमाश्रये ॥

parAnkuSena muninA guhAvAsAbhilAshiNA |

ArAdhitam ramAlolam dayAsAgaramASraye ||

*Meaning:*

During the Kali year, 4600, the dayA sAgaram, Maalolan placed KaraLapAkkam Vangeepuram ParAnkuSa yatIndra MahA Desikan on the throne of SrI MaTham as the sixth Azhagiya Singar and received ArAdhanam from this jIyar. SrI ParAnkuSa yatIndrar prayed to Maalolan for the boon of performing ArAdhanam for the other 8 Nrsimhans in the Guhai (cave) at Ahobilam and was granted the saubhAgyam of entering in to the Ahobilam cave and is continuing His ArAdhanam there even to this day.

*Additional Details:*

KaraLapAkkam Vangeepuram BhAardvAja SrI VenkatAcchAr was His pUrvASrama nAmam and he ascended the throne of SrI maTham in January,

1499 and reigned for 14 years and one month before he entered the secret cave at Ahobilam during February 1513 at the niyamanam of jvAla Nrsimhan of Ahobilam. He created the Vaidika agrahArams of InjimEdu, ThayyAr, KaLatthUr, Purisai and SrI BhAshyapuram. His Tirunakshatram is Thai PoorATTAdhi. He had great mantra Sakti. His nephew is the famous Panca mata banjana taatAcArya Swamy.

### Slokam 61: Seventh PaTTam Srimat Azhagiya Singar

सप्तमे शठकोपेन सर्वतत्त्वार्थवेदिना ।

पूजितं गरुडाद्रीशं दयासागरमाश्रये ॥

saptame SaThakopena sarvatattvArthavedinA |

pUjitam garuDAdrISam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the refuge of Maalolan, the dayA sAgaram, who was GaaruDa Saila vAsi before He started on His sancArams with Srimat Azhagiya Singar to protect His bhaktAs during His sancArams. He was well worshipped by the seventh jIyar of SrI MaTham, IlankADu Vangeepuram SaThakopa yatIndra MahA Desikan, after he ascended to the SrI MaTham simhAsanam in the Kali Year 4614.

*Additional Details:*

This jIyar's birth place, IlankADu is near Kaanci. His tirunakshatram is VaikAsi ViSAkam. He ascended the throne of SrI MaTham during February 1513 C.E. He is said to have driven away the invading Muslim hordes from Ahobilam. He became a sanyAsi at a very young age of twenty five. He was a great poet and composed a grantham named "vAsantika PariNayam" in Sanskrit, which deals with the marriage of Cencu Lakshmi with SrI Lakshmi Nrsimhan. This entire



grantham has been translated and archived as the 4<sup>th</sup> e-book of SrI Ahobilavalli series: <http://www.ahobilavalli.org>. He reigned for 9 years and 2 months.



SrI maTham SrI SaThAri

### Slokam 62: Eighth jlyar

पराङ्कुशयतीन्द्रं तं त्वभिषिच्यासने शुभे ।

लक्ष्मीनरहरिं प्रीतं दयासागरमाश्रये ॥

parAnkuSa yatIndram tam tvabshicyAsane Subhe |

lakshmiNaraharim prItam dayAsAgaramASraye ||

*Meaning:*

SrI ParAnkuSa yatIndra MahA Desikan was the 8<sup>th</sup> paTTam Srimat Azhagiya Singar, who was placed on the auspicious throne of SrI MaTham by the dayA sAgaram, Maalolan for the paripAlanam of his SishyAs. Maalolan was immensely pleased with the protection of the SishyAs of SrI MaTham by Srirangam

ParAnkuSa yatIndra MahA Desikan.

*Additional Details:*

His tirunakshatram is Marghazhi aSvini. He entered in to sanyASramam in April 1522 C.E and reigned for 15 years and 9 months. He chose to reside permanently at Srirangam and conducted His kAlakshepams there. He worshipped Lord RanganAtha every day and has his BrndAvanam in Srirangam.

**SlokaM 63: Ninth jlyar of Srl MaTham**

नारयणयतीन्द्रं तं नवमास्थानमण्डनम् ।

कृत्वाऽऽनन्देन पूर्णाक्षं दयासागरमाश्रये ॥

nArayaNa yatIndram tam navamAsthAnamaNDanam |

krtvA Anandena pUrNAksham dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4639, the dayA sAgaram, Maalolan placed Srirangam ParAnkuSa yati as the 9<sup>th</sup> paTTam Azhagiya Singar and His eyes overflowed with joy to see His appointee address well the needs of His SishyAs (Sishya paripAlanam). aDiyEn seeks the refuge of this most compassionate Maalolan.

*Additional Details:*

This Azhagiya Singar's tirunakshatram is Ani TiruvAdirai. He ascended the throne of SrI MaTham on the Maarghazhi PaurNami day in the year 1538 C.E. He was very much attached to Lord ArAvamudan of TirukkuDantai. He spent a significant amount of his life as a rAja sanyAsi at Ahobila and built many maNDapams and steps in this kshetram. In July 1542, He ascended to SrI VaikuNTham from Ahobila Kshetram. His AsthAna nirvAhaka kAlam is 4 years and 6 months. His BrndAvanam is also at Ahobila Kshetram.

## Slokam 64: The 10<sup>th</sup> jIyar of Srl MaTham

दशमे शठकोपाख्ययतीन्द्रमभिषिच्य च ।

पीठे नरहरिं तुष्टं दयासागरमाश्रये ॥

daSame SaThakopAkhya yatIndram abhishicya ca |

pIThe naraharim tushTam dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4644, the most merciful Maalolan placed SaThakopa yatIndra MahA Desikan as the tenth Azhagiya Singar on the SrI MaTham throne. This Yati was chosen by Maalolan with joy to engage in sancAram with Him.

*Additional Details:*

Vaikasi viSAkam is his tirunakshatram. In July 1542, this jIyar ascended the SrI MaTham pITham and had a reign of 17 years. After many sancArams, he settled down at TirunArAyaNapuram performing VedAnta kAlakshepams and has his BrndAvanam at TirunArAyaNapuram.

## Slokam 65: The 11<sup>th</sup> jIyar of Ahobila MaTham

एकादशास्थानवर्ये श्रीनिवासमुनिं तदा ।

अभिषिच्य च सन्तुष्टं दयासागरमाश्रये ॥

ekAdaSAsthAnavarye SrInivAsa munim tada |

abhishicya ca santushTam dayAsAgaramASraye ||

*Meaning:*

In Kali 4661, TiruveLLUr Vangeepuram SrinivAsa YatIndra MahA Desikan was

appointed with joy by the most merciful Maalolan for His ArAdhanam.

*Additional Details:*

aippasi mUlam is his tirunakshatram. He spent a significant amount of his time at Srirangam performing kAlakshepams on our darSana granthams. After many years at Srirangam, He left for the mangaLASAsanam of TirunArAyaNan at Melkote. Lord Ranganatha could not bear the separation from this yati and commanded him to return to Srirangam to be with Him. It was as in the cases of AcArya RaamAnuja and Swamy Desikan for whom Lord Ranganatha competed with Lord VaradarAjan to have them next to Him. The reign of this Yati was one of the longest ones after Adi vaN SaThakopa jIyar (viz), 38 years and nine months. During that long reign, He performed mangalASAsanams at many divya desams and instructed many SishyAs on our darSana granthams. His BrndAvanam is at Srirangam.

**SlokaM 66: The Twelfth PaTTam Srlmat Azhagiya Singar**

द्वादशास्थानपीठे तु नारायणयतिं पुनः ।

अभिषिच्यात्मसन्तुष्टं दयासागरमाश्रये ॥

dvAdaSAsthAna pIThe tu nArAyaNa yatim punaH |

abhishicyAtmasantushTam dayAsAgaramASraye ||

*Meaning:*

Maalolan, the most merciful performed joyously the coronation for SrI NaarAyaNa Yati as the assembled audience expressed their Anandam with acclamations. Both the Lord and His Sishya vargams were joyous over the PaTTAbhishekam.

*Additional Details:*

It was the Kali Year 4700, when Maalolan chose a Swamy from TiruveLLUr to



adorn the 12th paTTam and gave His ASrama tirunAmam of SrI NaarAyaNa YatIndra MahA Desikan. He was born in PuraTTasi pUrva phalguni (Pooram). He ascended the AcArya pITham in April 1598 C.E. He performed 12 rounds (Avrtti) of kAlakshepam on SrI BhAshyam for His SishyAs at the BrndAvanam of Adi VaN SaThakopa jIyar at TirunArAyaNapuram. He had a long reign (viz.), 34 years and five months. He has his BrndAvanam at TirunArAyaNapuram.



brndAvanam of HH SrImad AdivaN SaThakopa jIyar - Melkote

**Slokam 67: The Thirteenth PaTTam Srlmath Azagiya Singar**

त्रयोदशे मठास्थाने वीररघ्वीड्यतिं तदा ।

संस्थाप्य मुदमापन्नं दयासागरमाश्रये ॥

trayodaSe maThAsthanE vIraraghvIDyatim tadA |

samsthApya mudamApannam dayAsAgaramASraye ||

*Meaning:*

In Kali 4734, Maalolan, the most compassionate anointed as the 13<sup>th</sup> paTTam Srimat Azhagiya Singar, TiruveLLUr Vangeepuram VeerarAghava YatIndra MahA Desikan to the SrI MaTham AcArya pITham. Maalolan was immensely happy over His selection of the TiruveLLUr Swamy for His ArAdhanam and aDiyEn (MukkUr Azhagiya Singar) prays to Maalolan for the well being of all.

*Additional Details:*

He is revered as the Periya VeerarAghava SaThakopa YatIndra MahA Desikan. He reigned for 44 years and one month from September 1632 C.E. He has spent significant amount of His time at TirumAlirumcOlai and TirukkuruhUr. On the command of Swamy NammAzhvAr, He conducted for a whole year Bhagavat Vishaya kAlakshepam in front of AzhvAr sannidhi. He returned to sancAram mode at the end of the kAlakshepam and settled down at Srirangam and ascended to Parama Padam from there during October 1676 C.E. His BrndAvanam is at Srirangam. After Adi vaN SaThakopa jIyar, this YatISvarar had the longest cAturmAsya observance.

**SlokaM 68: The Fourteenth PaTTam Sri maTham jIyar**

चतुर्दशास्थानपीठे नारायणमुनिं स्थितम् ।

संवीक्ष्य तुष्टं मालोलं दयासागरमाश्रये ॥

caturdaSAsthAnapIThe nArAyaNa munim sthitam |

samvIkshya tushTam mAlolam dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4778, a Swamy from PuLLambhUtankuDi was selected by the Parama dayALu, Maalolan for His ArAdhanam. He became the 14<sup>th</sup> jIyar and

Maalolan became very happy over His choice and shared His joy with His divine consort.

*Additional Details:*

He composed GuruparamparA prabhAva grantham of AcArya guNa darSanam, ISAvAsya bhAshyam and mANDUKya bhAshyam. He reigned for 9 years and 10 months from October 1676 C.E. His BrndAvanam is in TirukkaNDiyUr.

**SlokaM 69: The Fifteenth PaTTam Srl maTham jlyar**

कल्याणवीररघ्वीशमभिषिच्य वरासने ।

उज्जीवयन्तं सर्वास्तान् दयासागरमाश्रये ॥

kalyANa vIraraghvISam abhishiciya varAsane |

ujjIvayantam sarvAmstAn dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the protection of dayAsAgaram, SrI Maalolan, who appointed in Kali 4788 SrI EsanUr KalyANa Veeraraghava yatIndra MahA Desikan to ascend the 15<sup>th</sup> paTTam of SrI MaTham for the ujjIvanam of all ASritAs.

*Additional Details:*

He belonged to the taTTai VaatUla Vamsam and his tirunakshatram is thai CittirA. He reigned for 8 years and 2 months starting from August 1686 to October 1694 C.E. His BrndAvanam is at PerumAL KOil. EsanUr is a Vaidika grAmam near Kaanci.

**SlokaM 70: The Sixteenth PaTTam Srimat Azhagiya Singar**

षोडशास्थानसंयुक्तं शठकोपमुनिं पुनः ।

संवीक्ष्य तुष्टहृदयं दयासागरमाश्रये ॥

shoDaSAsthAna samyuktam SaThakopa munim punaH |

samvIkshya tushTahrdayam dayAsAgaramASraye ||

*Meaning:*

In Kali year 4796, SrI Maalolan selected and annointed SohattUr SaThakopa YatIndra MahA Desikan for coronation as the 16<sup>th</sup> paTTam Azhagiya Singar and cast His KaruNA kaTAKsham on him and was pleased with His selection of this MahAn for the honour as His Aradhaka Swamy.

*Additional Details:*

This jIyar's tirunakshatram is Maarghazi MrgasIrsham. He ascended the pITham during October 1694 and reigned for 3 years and 8 months. He is saluted as sarva Saastra tatvaj~nar in his taniyan. ArasANipAlai VenkaTAdhvari, the composer of SrI Lakshmi sahasram had kAlakshepam under this AcAryan. Sohattur like ArsANippalai is in Kaanci MaNDalam. This Azhagiya Singar asked his Sishya, Kesava SaThakopa Swamy to write a commentary on tiruvAimozhi, which is known to day as "the PatineNNAyiram PaDi". His BrndAvanam is at TirukkuDantai.

**Slokam 71: Seventeenth PaTTam Srimat Azhagiyasingar**

वीरराघववेदान्तयतिवर्येण पूजितम् ।

मालोलं मल्लिकामालं दयासागरमाश्रये ॥

vIrarAghavavedAnta yativaryeNa pUjitam |

mAlolam mallikAmAlam dayAsAgaramASraye ||



### Meaning:

In Kali year 4800, the parama dayALu adorning the jasmine garland, Maalolan coronated a MahA VidvAn from TiruveLLiyankuDi divya desam as the seventeenth paTTam Azhagiya Singar with the ASrama tirunAmam of SrI VeerarAghava VedAnta YatIndra MahA Desikan. aDiyEn seeks the protection of Maalolan, who identifies and anoints such great yatis for the kshemam of His SishyAs.

### Additional Details:

This Azhagiya Singar's tirunakshatram is PuraTTAsi Sadayam. He ascended the throne of SrI MaTham in June 1698 and had a long reign of 35 years and 7 months. He conducted kALakshepams of SrI BhAshyam twelve times in front of BhAshyakArar sannidhi at Srirangam; He completed ten Avrtti kALakshepam of SrI Bhagavat Vishayam and fifteen Avrtti kALakshepam of Srimad Rahasya traya sAram for the benefit of many SishyAs. He undertook extensive sancArams during His long reign. His BrndAvanam is at Tirupputkkuzhi.

### Slokam 72: Eighteenth PaTTam Srimat Azhagiya Singar

नारायणयतीन्द्रेण पूजितं पुरुषोत्तमम् ।

रमाहरिं त्रयीदीपं दयासागरमाश्रये ॥

nArAyaNa yatIndreNa pUjitam purushottamam |

ramAharim trayIdIpam dayAsAgaramASraye ||

### Meaning:

In Kali year 4835, the most compassionate Maalolan placed on the SrI MaTham AcArya pITham a great VidvAn, who could reveal the meanings of the Vedams like a hand held lamp (trayI dIpam). Maalolan received ArAdhanam from this

jIyar, who took the ASrama tirunAmam of SrI NaarAyaNa YatIndra Maha Desikan.



AcArya tiruppAdukai-s  
SrImat ahobila maTham

*Additional Details:*

This Azhagiya Singar hailed from TiruveLLUr and belonged to the Veeravalli Vamsam. His tirunakshatram is PuraTTAsi Ayilyam. He had a short reign of one year and six months starting from January 1734. His BrndAvanam is at Srirangam. He received from KantADai AnnangAr swamy, the responsibility for dharmakartrtvam of the daSAvatAra sannidhi. Originally, Adi vaN SaThakopa jIyar had dharma kartA responsibility for the daSAvatAra sannidhi built by Tirumangai Mannan. The arca mUrthi of svarNa RanganAthan inside the silver MaNDapam at SrI MaTham has also been presented for ArAdhanam by either KantADai AnnangAr Swamy or his predecessors to SrI MaTham. His taniyan salutes him as "SrI BhAshya deSikan", because of his scholarship in performing SrI BhAshya kAlakshepam. His BrndAvanam is at Srirangam.

## SlokaM 73: Ninteenth PaTTam Srimat Azhagiya Singar

श्रीनिवासयतीन्द्रेण पूजितं कमलाहरिम् ।

नताभीष्टप्रदातारं दयासागरमाश्रये ॥

SrInivAsa yatIndreNa pUjitam kamalAharim |

natAbhIshTa-pradAtAram dayAsAgaramASraye ||

*Meaning:*

The year was Kali 4837 and the most compassionate Maalolan selected a Maha VidvAn from TiruvallikkeNi divya desam for His ArAdhanam and the rakshaNam of His SishyAs. The ASrama tirunAmam of the 19<sup>th</sup> paTTam Azhagiya Singar is SrInivAsa YatIndra MahA Desikan.

*Additional Details:*

This Azhagiya Singar belonged to the NaDAtUr SrivatsAnga Vamsam. His tirunakshatram is Maasi Magam. He reigned for 10 years and 7 months from July 1735. He spent few years at the divya desam of PuLLambhUtanguDi and has his BrndAvanam there. He is revered as "vedAnta dvaya deSikan" because of His scholarship in ubhaya VedAntam.

## SlokaM 74: Twentieth PaTTam Srimat Azhagiya Singar

वीररघ्वीड्यतीन्द्रेण सञ्चरन्तं पुरात् पुरम् ।

शिष्यानासांश्च रक्षन्तं दयासागरमाश्रये ॥

vIraraghvIDyatIndreNa sancarantam purAt puram |

SishyAnAptAmSca rakshantam dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4847, Maalolan anointed as the twentieth Azhagiya Singar, PiLLaippAkkam taTTai VeerarAghava yatIndra MahA Desikan. The dayA sAgaram, Maalolan travelled from village to village with this jIyar and protected his SishyAs.

*Additional Details:*

This jIyar's tirunakshatram is PuraTTAsi Moolam. He reigned for two years and one month starting from February 1746 C.E. PiLLaippAkkam is a vaidika village near SrI PerumbhUtUr, the avatAra sthalam of AcArya RaamAnuja. The location of his BrndAvanam is not clearly identified. It is somewhere between TiruvenkaDam and Ahobilam.

### **SlokaM 75: The Twenty first jIyar of Srl MaTham**

एकविंशेशभिषिच्याशु पराङ्कुशयतिं तदा ।

चोदयन्तं रक्षणाय दयासागरमाश्रये ॥

ekavimSe-abhishicyASu parAnkuSayatim tadA |

codayantam rakshaNaya dayAsAgaramASraye ||

*Meaning:*

aDiyEn salutes the Ocean of Mercy, Maalolan, who blessed tayyAr Vangeepuram BharadvAja ParAnkuSa YatIndra MahA Desikan to ascend the AcArya pITham as the twenty first jIyar of Ahobila MaTha Guru Paramparai in Kali 4849 (March 1748) and commanded him to go on sancAram with Him for bhakta rakshaNam.

*Additional Details:*

Panguni Hastam is his tirunakshatram. He reigned for 9 years and 8 months as



the 21<sup>st</sup> paTTam Azhagiya Singar and composed five SrI sUktis:

1. aDaikkala pattu relating to Adi vaN SaThakopa jIyar, which starts with the words, "Adi maRaiyuruvAna"
2. satsampradhAya sAram relating to Guru ParamparA PrabhAvam
3. Krtis to be sung during Kannan's Dolai
4. SrI nrsimha MangaLam and
5. KaNNan MangaLam.

His BrndAvanam is in PaalavEdu. He is saluted for His VairAgyam and Bhakti; His skills in interpreting ubhaya vedAntam texts have been recognized by the taniyan words: "vidvat SirobhUshaNam" and "vij~nAta ubhayaveda mauLi hridayam". His special attachment to Dolai KaNNan is noteworthy.

### SlokaM 76: The Twenty second jIyar of Sri MaTham

नारायणयतीन्द्रेण लोकविख्यातकीर्तिना ।

आराधितं रमालोलं दयासागरमाश्रये ॥

nArAyaNa yatIndreNa lokavikhyAtakIrtina |

ArAdhitam ramAlolam dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the protection of Maalolan, who placed ILanagar GadAdharapuram NaarAyaNa YatIndra MahA Desikan of universal repute on the SrI MaTham AcArya pITham as the 22<sup>nd</sup> paTTam Azhagiya Singar in the Kali Year 4859. aDiyEn prostrates before Maalolan, whose ArAdhanam was conducted by the 22<sup>nd</sup> paTTam Srimat Azhagiya Singar.

*Additional Details:*

GadAdharapuram is a Vaidika village near TirukkuDantai. In the year ISvara (January 1758) was born this future Yati SreshThar when RohiNi Nakshatram was in ascendance in the month of ADi. His reign is one of the shortest (viz.), seven months. His scholarship is celebrated in his taniyan with the words: "trayyAnta amrta varshiNi, khyAta samasta tantra kuSala vyAkyAtA".



HH SrImad AdivaN SaThakopa jIyar's tiruppAdukai - SrImat ahobila maTham  
**SlokaM 77: The Twenty third jIyar of Ahobila MaTham**

त्रयोविंशस्थानवन्तं वीररघ्वीणमुनिं शुचिम् ।

विचरन्तं पुरस्कृत्य दयासागरमाश्रये ॥

trayovimSasthAnavantam vIraraghvINmunim Sucim |

vicarantam puraskrtya dayAsAgaramASraye ||

*Meaning:*

aDiyEn seeks the rakshaNam of Maalolan, who placed TiruveLLiyankuDi VeerarAghava YatIndra MahA Desikan on the SrI MaTham throne as the twenty third jIyar in Kali year 4860. He travelled with this jIyar for ASrita samrakshaNam and put up with all the inconveniences experienced during His sancArams.

*Additional Details:*

This Azhagiya Singar's tirunakshatram is Ani UttiraTTAdi. He accepted the sanyAsa ASramam during August 1758 C.E. and reigned for 5 years and 6 months. He attained his AcAryan tiruvaDi during February 1763 C.E. His BrndAvanam is at SrirangapaTTaNam.

**SlokaM 78: The Twenty fourth PaTTam Srlmat Azhagiya Singar**

पराङ्कुशयदूत्तंसावरजेनार्चितं मठे ।

रमाहरिं त्रिनेत्रं च दयासागरमाश्रये ॥

parAnkuSayadUttamsAvarajenArcitam maThe |

ramAharim trinetram ca dayAsAgaramASraye ||

*Meaning:*

In Kali year 4865, Maalolan, the most compassionate, placed KalyANapuram Chakravarti ParAnkuSa RaamAnuja yatIndra MahA Desikan on the SrI MaTham AcArya pITHam as the twenty fourth Azhagiya Singar and was pleased with the

ArAdhaNams performed by him. aDiyEn seeks the protection of this Vishama locana Lord (One with three eyes).

*Additional Details:*

This jIyar's tirunakshatram is Citrai Punarvasu. He ascended the AcArya pITham on February 1763 and reigned for 13 years and one month until March 1776. He blessed us with many granthams:

1. SrI Maalola Prapatti,
2. SrI Nrsimha MangalASAsanam,
3. Yatsarikai,
4. SrI stavam and
5. SrI PancASat

The GaddhavAl MahA RaajA sought the rakshaNam of this Azhagiya Singar and welcomed him to his kingdom and presented the jIyar with the Silver MaNDapam for Maalolan, many tiruvAbharaNams, catra, cAmara and ViSesha vAdhyams. That Silver MaNDapam lasted for 200 plus years before it was replaced recently by the tanga MaNDapam. His BrndAvanam is in KokkarAyan PeTTai.

**SlokaM 79: The Twenty fifth PaTTam Srlmat Azhagiya Singar**

पञ्चविंशे मठास्थाने श्रीनिवासमुनिं शुभे ।

स्थापितं वीक्ष्य नन्दन्तं दयासागरमाश्रये ॥

pancavimSe maThaAsthaNe SrInivAsamunim Subhe |

sthApitam vIkshya nandantam dayAsAgaramASraye ||



*Meaning:*

In the Kali year 4877, Maalolan anointed ILanagar GadAdharapuram SrinivAsa YatIndra MahA Desikan as the 25<sup>th</sup> paTTam Ahobila MaTham jIyar and became very happy and blessed this jIyar born in ADi SvAti, the nakshatram dear to Himself and GaruDan.



The vigraham-s of the previous revered HH SrImad azhagiya singars at SrI maTham

*Additional Details:*

He is recognized as VainateyAmSam. He ascended the AcArya pITham during March 1776 C.E. He is known for his j~nAnushThAna vairAgyam. He had great mantra Sakti and when some of his enemies tried to poison him, the mrtyu mrtyu, Lord Narasimahn intervened and saved His ArAdhakar. He overcame the attack by a Kshudra devatA during one of his sancArams through the power of SrI nrsimhAnushTup mantram. He defeated an egotist VidvAn at Surapuram after 15 days of debate on VedAntam and the challenger fell at the jIyar's

sacred feet and became his devoted Sishyan. Sarabhoji MahA Raaja of Tanjore (1798-1833 C.E) gifted a village on the bank of Cauvery river at TiruppuLLambhUtankuDi. Srimat Azhagiya Singar named that village as "Sri Nrsimhapuram" and built a MaTham there. This jIyar reigned for 35 years and 8 Months. His BrndAvanam is at Sri Nrsimhapuram. He has blessed us with the granthams of saccharitra RatnAvali, Sri Nrsimha stavam and SrI Nrsimha MangaLASAsanam. Four more Azhagiya Singars chose later SrI Nrsimhapuram as site for their BrndAvanams.

### SlokaM 80: The Twenty sixth PaTTam Sri maTham jIyar

रङ्गनाथयतीन्द्रेण स्वर्णपुष्पैः समर्चितम् ।

सर्वकामप्रदातारं दयासागरमाश्रये ॥

ranganAtha yatIndreNa svarNapushpai: samarcitam |

sarvakAmapradAtAram dayAsAgaramASraye ||

*Meaning:*

aDiyEn prostrates before the most merciful Maalolan, who placed ILanagar GadAdharapuram Sri Ranganatha YatIndra MahA Desikan on the throne of SrI MaTham as the 26<sup>th</sup> paTTam, Srimat Azhagiya Singar and received svarNa pushpa arcanai from him and blessed all the SishyAs, with sarvAbhIshTams, who performed svarNa Pushpa arcanai for him.

*Additional Details:*

He is the pUrvASrama KumArar of the 25<sup>th</sup> paTTam Azhagiya Singar. He blessed us with SrI sannidhi Ahnikam besides other SrI sUktis. He was born on an ADi Pooram day and is considered as GodA PirATTi amSam. He stayed many years at SrivilliputtUr and built a branch MaTham there. He created the Vaidika agrahAram of SrI RanganAthapuram and reigned for 17 years and one

month and ascended SrI VaikuNTham on December 20, 1828.

## SlokaM 81: The Twenty seventh PaTTam Srimat Azhagiya Singar

वीरराघववेदान्तयतिवर्यसुसत्कृतम् ।

मनःपङ्कजमन्त्रस्थं दयासागरमाश्रये ॥

vIrarAghava-vedAnta yativarya susatkrtam |

manaH pankajamantrastham dayAsAgaramASraye ||

### Meaning:

aDiyEn prostrates before Maalolan, the most compassionate Parabrhamam, who anointed Ilanagar GadAdharapuram VeerarAghava YatIndra MahA Desikan as the 27<sup>th</sup> paTTam Azhagiya Singar in the 4933<sup>rd</sup> year of Kali Yugam. After performing coronation for this jIyar, Maalolan adorned the lotus bed of the manas of this jIyar.

### Additional Details:

He has blessed us with 28 SrI sUktis during his pUrvASramam days that deal with nirNayams and commentaries. He is the grandson of the 25<sup>th</sup> paTTam Azhagiya Singar and the son of the 26<sup>th</sup> paTTam Azhagiya Singar. He reigned only for 2 years and 7 Months. He has his BrndAvanam at GaddhavAl on the banks of KrishNaa river. After the ascent of this jIyar to Paramapadam, SrI Nrsimhan had no divya pAduka sevakar for 23 months. This jIyar had not selected his successor and entrusted the MahA Raaja of GaddhavAl to select a MahA VidvAn to the seat. A Vidvat sadas was held, where the successor from TirukkurunguDi NaDA+Ur vamsam won over all the VidvAns and agreed to ascend the MahA pITham.

## Slokam 82: The Twenty eighth PaTTam Srimat Azhagiya Singar

रङ्गनाथशठार्याख्ययतिवर्यमनोगतम् ।

अन्तिमस्मृतिदातारं दयासागरमाश्रये ॥

ranganAthaSaThAryAkhya yativaryamanogatam |

antimasmrtidAtAram dayAsAgaramASraye ||

*Meaning:*

In Kali year 4938, TirukkurunguDi NaDatUr SrI RanganAtha SaThakopa Maha Desikan was placed on the AcArya pITham by the most merciful Maalolan as the 28<sup>th</sup> PaTTam jIyar. aDiyEn seeks the refuge of SrI Maalolan, who created joy in the mind of the 28<sup>th</sup> jIyar and grants the boon of moksham for His dear tadiyAs.

*Additional Details:*

This jIyar had the power and scholarship to recall the entire texts of SrI BhAshyam, Sruta PrakAsikai and eedu 36,000-paDi without referring to these SrI KoSams. They had these SrI KoSams as KaNDa pATHam. This Azhagiya Singar had the bhAgyam of SrI Nrsimha sAKshAtkAram. He reigned only for 3 years and 5 months and ascended to paramapadam on December 29, 1836.

## Slokam 83: Twenty ninth PaTTam Srimat Azhagiya Singar

पराङ्कुशरघूत्तंसावरजेन यतीन्दुना ।

स्वर्चितं तु रमालोलं दयासागरमाश्रये ॥

parAnkuSaraghUttamsAvarajena yatIndunA |



svarcitam tu ramAlolam dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4941, LaalApETTai Vajram SwAmy was anointed as the 29<sup>th</sup> paTTam ParAnkuSa RaamAnuja YatIndra MahA Desikan. aDiyEn (MukkUr Azhagiya Singar) prostrates before the dayA sAgaram, SrI Narahari.

*Additional Details:*

This jIyar was an authority on sakala SAstrA-s (sakala SAstra ParAngatar) and the first in the ghoshThI of ViraktAs (ativirakta agresarar). He chose TiruppArkkaDal on the banks of River Paalar as a favored place of residence for ekAnta vAsam and appointed Ilanagara GadAdharapuram ChakravartyAcAr Swamy as His successor and sent Him on sancArams and remained back at TiruppArkkaDal as ekAnta seelar. He reigned only for one year and one month. He is saluted in his taniyan as "vidyA vArinidhi". He ascended to his AcAryan tiruvaDi on October 12, 1837.

**Slokam 84: The Thirtieth PaTTam Srimat Azhagiya Singar**

श्रीनिवासाख्यवेदान्तयतिवर्यमनोगतम् ।

रत्नडोलालसन्मूर्ति दयासागरमाश्रये ॥

SrInivAsAkhya vedAntayativaryamanogatam |

ratnaDolAlasanmUrtim dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4941, Ilanagar GadAdharapuram SrinivAsa VedAnta YatIndra MahA Desikan was blessed by Maalolan, the dayA mUrtI to rise as the 30<sup>th</sup> paTTam Azhagiya Singar. He was residing in the mind (**manogatam**) of the jIyar

always. The jIyar's mind was like a gem-studded Dolai for Maalolan. aDiyEn meditates on this parama kArUNya mUrTI, Maalolan.

*Additional Details:*

He has composed eleven SrI sUKtis as SuprabhAtams and MangaLams for SrI Nrsimhan, Ranganathan, SrinivAsan, GeetacAryan and TirukkuDantai SaarangapANi. Among the eleven SrI sUKtis, SrI Lakshmi Nrusimha Prapatti and SuprabhAtam are well known. His SrI Lakshmi Nrsimha SuprabhAtam is used to awaken Maalolan every day at SrI MaTham (e-book # 83 in the Srihayagrivan series, <http://www.srihayagrivan.org>.)

**SlokaM 85: The Thirty first PaTTam Srimat Azhagiya Singar**

श्रीनारायणवेदान्तयतिमानसपङ्कजे ॥

विहरन्तं रमाकान्तं दयासागरमाश्रये ॥

SrInArAyaNavedAntayatimAnasa pankaje ||

viharantam ramAkAntam dayAsAgaramASraye ||

*Meaning:*

In Kali year 4947, Maalolan, the dayA mUrTI anointed SrI Adirangam VinjimUr NaarAyaNa VedAnta YatIndra MahA Desikan as the 31<sup>st</sup> paTTam Azhagiya Singar. Maalolan resided in the heart lotus of the jIyar and aDiyEn meditates on the Lord.

*Additional Details:*

This jIyar is the author of two granthams: SrI Nrsimha MangaLam and sAnga Prapatti.

His tirunakshatram is Kaartikai Magam. He ascended the AcArya pITham on December 7, 1842 and reigned for 4 years and 4 months. His BrndAvanam is at

ThyAgarAjaPuram on the banks of Cauveri river in Cozha nADu.

## SlokaM 86: The Thirty second PaTTam Srimat Azhagiya Singar

वीररघ्वीडयतीशानचित्तपङ्कजभास्करम् ।

मालोलं सुजनाराध्यं दयासागरमाश्रये ॥

vIraraghvIDyatISAna cittapankaja bhAskaram |

mAlolam sujanArAdhyam dayAsAgaramASraye ||

*Meaning:*

In Kali year 4951, AdanUr Veerarghava YatIndra MahA Desikan was placed on the AcAryan seat and coronated as the 32<sup>nd</sup> jIyar of Ahobila maTham by Maalolan, the most merciful One. aDiyEn meditates on Maalolan, who was the jyoti (sUryan) that blossomed the heart lotus of the 32<sup>nd</sup> jIyar. Maalolan is the One who is worshipped by Astika janams.

*Additional Details:*

This Azhagiya Singar was born at Sri VilliputtUr and is known as the AdanUr Azhagiya Singar. His tirunakshatram is Cittirai PooraTTAdi. He ascended the AcArya pITham on March 3, 1847 and reigned for 6 years and 7 months. After many sancArams, this jIyar decided to stay permanently at TiruveLLUr. His BrndAvanam is at TiruveLLUr. He chose a twenty six year old scholar to succeed him as the 33<sup>rd</sup> paTTam Azhagiya Singar.

## SlokaM 87: The Thirty third PaTTam Azhagiya Singar

शठकोपमुनिश्रेष्ठचित्ततीर्थाभिषेचितम् ।

स्मरतां सर्वदातारं दयासागरमाश्रये ॥

SaThakopa muniSreshTha cittatIrthAbhishecitam |

smaratAm sarvadAtAram dayAsAgaramASraye ||

*Meaning:*

In Kali year 4954, ParantUr SrI SaThakopa YatIndra MahA Desikan was selected by Maalolan as the 33<sup>rd</sup> paTTam jIyar and He received the tirumanjanam from the pure heart of this Azhagiya Singar daily. aDiyEn prostrates before the dayAsAgaram, Maalolan who grants VedAnta j~nAnam for those who think about Him.

*Additional Details:*

His Tirunakshatram is PuraTTAsi ViSAkam. He ascended the SrI MaTham pITham on September 9, 1853 and reigned for 26 years.

He has made extensive sancArams HH 33rd paTTam SrImad azhagiya singar with Maalolan and blessed many SishyAs, some of whom became Azhagiya Singar-s later. He has performed many distinguished kaimkaryams at TiruveLLUr divya desam. He built the first SrI MaTham at TiruveLLUr. He was a MahA Purushar with the full anugraham of Maalolan. 34<sup>th</sup> to the 41<sup>st</sup> paTTam Azhagiya Singar-s had the auspicious links to this Acaryan through samAsraya-BharanyAsa-kAlakshepams. For sixty years of ASrama nirvAham was done by the above SishyAs, who in turn ascended the SrI MaTham AcArya pITham. TiruveLLUr is the site of his BrndAvanam.





## SlokaM 88: The Thirty fourth PaTTam Srimat Azhagiya Singar

शठारिरामावरजचित्तदेशपदाम्भुजम् ।

सुलभं सर्वभूतानां दयासागरमाश्रये ॥

SaThArirAmAvarajacittadeSapadAmbhujam |

sulabham sarvabhUtAnAm dayAsAgaramASraye ||

*Meaning:*

In Kali year 4980, ParamaikAnti sArvabhaumar, AttipaTTu Azhagiya Singar was anointed by the KaruNA sAgaram, Maalolan as the 34<sup>th</sup> paTTam Srimat Azhagiya Singar. Maalolan was the Raaja hamsam that resided in the heart lotus of this Azhagiya Singar. aDiyEn performs ArAdhanam for this Maalolan, who is easily accessible by the rich and poor as well as by the literate and illiterate.

*Additional Details:*

His tirunakshatram is Kaartikai uttirADam. He ascended the throne of SrI MaTham in November 1813. He reigned for 3 years and 1 month. He was 61 years old, when He accepted sanyAsa ASramam at SrI MaTham and was revered as Rshi Swamy. He completed adhyayanam of all the four vedams and was a sakala kalyANa guNa nidhi. He has blessed us with 16 granthams including SrI Lakshmi Nrusiman aDaikkala Pattu and a commentary on adhikaraNa sArAvali. PiLLaippAkkam and the 41<sup>st</sup> paTTam Azhagiya Singar-s were SishyAs of this MahA Swami. His BrndAvanam is at TiruveLLUr. PiLLaippAkkam Azhagiya Singar has composed the grantham of AcArya Saptati on AttippaTTu Azhagiya Singar and the 41<sup>st</sup> paTTam Azhagiya Singar has blessed us with his own tribute to his Acaryan named MahA Swami gadyam. He had the tapo balam to converse with Maalolan.

## SlokaM 89: The Thirty fifth PaTTam KalattUr Srimat Azhagiya Singar

रङ्गनाथयतिश्रेष्ठचित्तागारसुखोषितम् ।

सर्वदा सर्वदातारं दयासागरमाश्रये ॥

ranganAtha-yatiSreshTha cittAgAra sukhoshitam |

sarvadA sarvadAtAram dayAsAgaramASraye ||

*Meaning:*

In the Kali year 4983, KalattUr Sri RanganAtha YatIndra MahA Desikan ascended the AcArya pITham as the 35<sup>th</sup> Azhagiya Singar. The most merciful Maalolan resided in the big palace of the heart of this Yati and through the hands of this mahAn gave away all kinds of dhana dhAnyams to His devotees.

*Additional Details:*

VaikAsi keTTai is his tirunakshatram. On October 3, 1882, this jIyar from PonviLainta KalattUr ascended the AcArya pITham with the ASrama tirunAmam of Sri RanganAtha YatIndra MahA Desikan. His generosity (audAryam) is legendary. InjimETTu Azhagiya Singar, Sri PuttankOTTam Swamy received samASrayaNa anugraham from this jIyar. SrI PiLLaipAkkam Azhagiya Singar performed SrIkArya kaimkaryam during the reign of this jIyar.

This Azhagiya Singar and His successor received Preksha mantra upadesam form the 33<sup>rd</sup> paTTam Azhagiya Singar. He reigned for 5 years and 10 months and has his BrndAvanam at the divya desam of TiruveLLUr. His is one of the five BrndAvanams at TiruveLLUr on the banks of the hrpdApanASini PushkaraNi at TiruveLLUr.

## Slokam 90: The Thirty sixth PaTTam Srimat Azhagiya Singar

षट्त्रिंशपीठमारूढं श्रीनिवासयतिं जवात् ।

दृष्ट्वा सन्तुष्टहृदयं दयासागरमाश्रये ॥

shaTtrimSapIThamArUDham SrInivAsayatim javAt |

drshTvA santushTahrdayam dayAsAgaramASraye ||

*Meaning:*

aDiyEn offers my worship to the dayA sAgaram, Maalolan, who responded to the prayers of His SishyAs quickly and anointed ParantUr SrinivAsa YatIndra MahA Desikan as the 36<sup>th</sup> paTTam AcAryan of the SrI MaTham for His ArAdhanam and was very pleased with this jIyar's devotion. The year was Kali 4989, when this Yati sArvabhauman ascended to the throne of SrI MaTham.

*Additional Details:*

His tirunakshatram is ADi Pushyam. On a Swati day (August 13, 1888), this jIyar ascended the AcArya pITham. He was the brother of the 33<sup>rd</sup> paTTam ParantUr Azhagiya Singar. He was an acclaimed expert in tarkam, Vedantam and SrI BhAshyam. He reigned for 10 years and 4 months. His BrndAvanam is at PaatUr.

## Slokam 91: Thirty seventh PaTTam PiLLaippAkkam Azhagiya Singar

वीररघ्वीद् शठारातियतिवर्याचितं तदा ।

सुप्रीतं तु रमालोलं दयासागरमाश्रये ॥

vIraraghvIT SaThArAti yativaryArcitam tadA |

suprITam tu ramAlolam dayAsAgaramASraye ||

*Meaning:*

In Kali year 4999, Maalolan, the most merciful, anointed the sanyAsi from PiLLaipAkkam to rule from the throne of SrI MaTham as the 37<sup>th</sup> paTTam Azhagiya Singar. He had already entered into sanyASramam on his own prior to becoming the divya pAduka sevakar of Maalolan. His ASrama tirunAmam in the Ahobila MaTha AcArya Paramparai is SrI VeerarAghava YatIndra Maha Desikan. Maalolan was full of joy in this great scholar performing ArAdhanam for Him.

*Additional Details:*

Noted among his sixteen granthams are:

- (1) SArIraka suprabhAtam for Lord VaradarAjan (e-book #108 in the Ahobilavalli series <http://www.ahobilavalli.org>) and
- (2) SrI VedAnta deSikotsavam at Tiruvaheendrapuram, e-book #12 in Srihayagrivan series: <http://www.srihayagrivan.org>

He completed the renovation of the TirumALikai of Swamy DeSikan at Tiruvaheendrapuram. He ascended the AcArya pITham on January 31, 1899 and attained his AcAryan tiruvaDi on December 16, 1899. His BrndAvanam is at Nrusimhapuram. After his ascent to Paramapadam, SrI maTham did not have the next Azhagiya Singar for 5 years and 7 months. He had only one cAthurMAsyam at Tiruayindai. Exactly, one hundred years later in 2009 C.E., Prakrtam Srimat Periya Azhagiya Singar had a great cAthurMAsya vratam at Tiruvaheendrapuram enjoying SrI Devanathan, Sri HayagrIvan and Swamy DeSikan's sevai to His heart's content.



ஸ்ரீ:  
ஸ்ரீஉதே ஸ்ரீமஹேஸ்வரலிங்க வரஸ்ரஹ்மணே நம:



38-வது பட்டம் ஸ்ரீவண் சடகோப ஸ்ரீஸ்ரீநிவாஸ சடகோப யதிந்த்ர மஹாதேசிகன்  
கோவட்டி (1905 – 1909)

HH 38th paTTam SrImad azhagiya singar

**SlokaM 92: Thirty eighth PaTTam TirukkuDantai Azhagiya Singar**

श्रीनिवासशठारातिमनोनयनवर्धनम् ।

दुरापं नमतां प्राप्यं दयासागरमाश्रये ॥

SrInivAsa SaThArAti manonayana vardhanam |

durApam namatAm prApyam dayAsAgaramASraye ||

*Meaning:*

In Kali 5006, TirukkuDantai SrinivAsa SaThakopa YatIndra MahA Desikan ascended the AcArya pITham as the 38<sup>th</sup> paTTam Azhagiya Singar with the

consent of many mahAns. Maalolan fulfilled the wishes of this great scholar from TirukkuDantai. aDiyEn prostrates before Maalolan, who is not controlled by the egotistic ahankARis and yet is easily approached by those who have vinayam and Bhakti.

*Additional Details:*

He was 45 years young, when he ascended the AcArya pITham at the request of many VidvAns. He filled the gap left by the non appointment of a successor to ASthAnam by PiLLaippAkkam Azhagiya Singar due to his sudden deterioration in health. He ascended the AcArya pITham on July 17, 1905. There were many, who wished to succeed PiLLaipAkkam Azhagiya Singar and lobbied. Hence an election was held and Ilanagar VidvAn Chakravarti VenkatAchArya Swamy was elected with maximum votes to reign as the 38<sup>th</sup> paTTam Srimat Azhagiya Singar. His BrndAvanam is at Nrusimhapuram. His ASthAna nirvAha kAlam was 3 years and 10 months.

**SlokaM 93: Thirty ninth PaTTam MannArkoil Azhagiya Singar**

पराङ्कुशेन यतिना पूजितं चम्पकादिभिः ।

सन्तुष्टं रमया सार्धं दयासागरमाश्रये ॥

parAnkuSena yatinA pUjitam campakAdibhiH |

santushTam ramayA sArdham dayAsAgaramASraye ||

*Meaning:*

In Kali 5010, the 39th paTTam Azhagiya Singar was selected by Maalolan from MannArguDdi (campakAraNya Kshetram). The ASrama tirunAmam of this Azhagiya Singar is ParAnkuSa YatIndra MahA Desikan. aDiyEn (Mukkur Azhagiya Singar) salutes Maalolan, whose lotus feet were worshipped by the

39<sup>th</sup> paTTam Azhagiya Singar with fragrant campaka flowers.

*Additional Details:*

This Azhagiya Singar was an expert in VyAkaraNam. He reigned for 6 years starting from May 21, 1909. He stayed mostly in Raaja MannArguDi and reconstructed the MaTham there. VeLLi MaNDapam for Maalolan was created and the northern wall of TiruveLLUr VeerarAghavan koil was also rebuilt by this jIyar.

**SlokaM 94: The 40<sup>th</sup> PaTTam Kaarukkurucchi (Periya) Azhagiya Singar**

रङ्गनाथशठारातियतिवर्यमनोरथे ।

स्थितं मालोलसिंहं तं दयासागरमाश्रये ॥

ranganAtha SaThArAti yativaryamanorathe |

sthitam mAlolasimham tam dayAsAgaramASraye ||

*Meaning:*

In Kali 5014, Maalolan placed a great scholar from Kaarukkurucchi on SrI MaTham AcArya pITham as the 40<sup>th</sup> paTTam Azhagiya Singar known for his powerful mantra siddhi. Maalolan stayed in the heart ratham of this Azhagiya Singar and was Pratyaksham to this Azhagiya Singar because of the strong Nrsimha mantra upAsanai of this jIyar. Maalolan conversed with this jIyar (nrsimha sAkshAtkAram). aDiyEn (Mukkur Azhagiya Singar) bows low before the 40<sup>th</sup> paTTam jIyar, who blessed aDiyEn with Panca samskAram and initiated aDiyEn into nrusimhAnushTup mantram.

*Additional Details:*

Kaarukkuricchi is a village on the banks of TaamrabharaNi river. This jIyar



ascended the AcArya pITham on April 17, 1913. With his Mantra Sakti, he drove away Brahma Raakshas at Ahobilam and made it possible for devotees to visit the Nava Nrsimhar sannidhis there without fear. His BrndAvanam is at TuvarimAn near Madurai on the banks of Vaigai. He reigned for 9 years and 9 months.



HH 40th paTTam SrImad azhagiya singar

**Slokam 95: Forty first Kaarukkuricchi (Cinna) Azhagiya Singar**

लक्ष्मीनृसिंहशठजिद्ययतिराजसमर्चितम् ।

सुशीलाचारसन्तुष्टं दयासागरमाश्रये ॥



lakshmiInrsimha SaThajit yatirAja-samarcitam |

suSIIAcArasantushTam dayAsAgaramASraye ||

*Meaning:*

In the Kali year of 5025, Maalolan gained the AcAra anushThAna virakta Seelar from Kaarukkuricchi agrahAram as the 41<sup>st</sup> Srimat Azhagiya Singar, who chose the ASrama tirunAmam of Sri lakshmiInrsimha SaThakopa YatIndra MahA Desikan. aDiyEn worships Maalolan, who was happy over the AcAra anushThAnam of the 41<sup>st</sup> jIyar.

*Additional Details:*

He was 69 years old, when he ascended the AcArya pITham. He resided mostly at the daSAvatAra sannidhi at Srirangam and conducted kAlakshepams on grantha cAtushTyam as well as Sata dUshaNI and nyAya siddhAnjanam. He anointed the 42<sup>nd</sup> paTTam Srimat Azhagiya Singar as his successor and they reigned together for 13 years as Periya and cinna Azhagiya Singar-s. He reigned for 19 years and 10 months. His BrndAvanam is at Srirangam.

**Slokam 96: The 42<sup>nd</sup> PaTTam InjimEdu Azhagiya Singar**

श्रीरङ्गशठकोपश्रीयतिवर्यमनोहरम् ।

भाष्यश्रवणसंतुष्टं दयासागरमाश्रये ॥

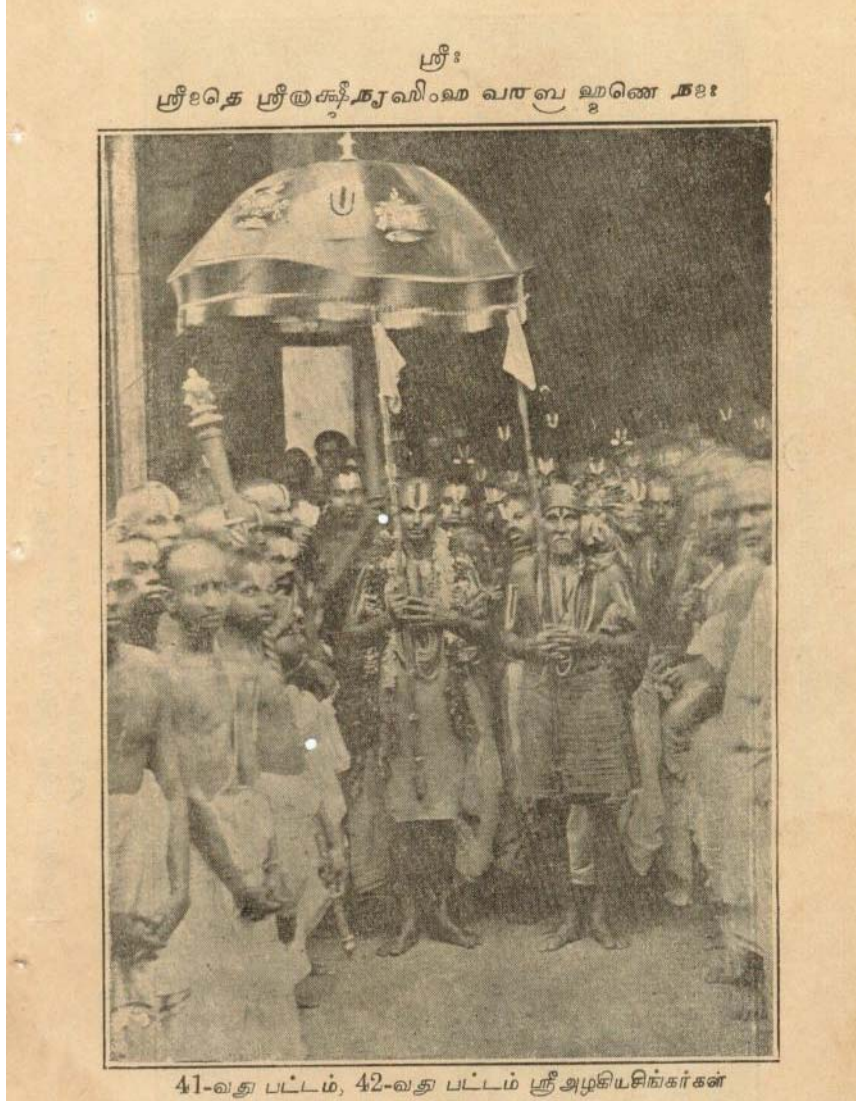
SrIrangaSaThakopaSrIyativarvamanoharam |

bhAshya SravaNa santushTam dayAsAgaramASraye ||

*Meaning:*

In Kali year 5032, Maalolan helped the 41<sup>st</sup> paTTam Azhagiya Singar to select his successor from InjimeDu agrahAram. His ASrama tirunAmam is Sri Ranga

SaThakOpa YatIndra MahA Desikan. Maalolan pulled the mind of this Azhagiya Singar towards Him as He heard with joy the expositions of SrI BhAshyam for his SishyAs thirty times. aDiyEn (MukkUr Azhagiya Singar) worships this Maalolan, the most compassionate Lord of all.



HHs 41st and 42nd paTTam SrImad azhagiya singars

*Additional Details:*

The vaibhavam of this Azhagiya Singar is covered in the 42<sup>nd</sup> e-book of Sundarasimham series, <http://www.sundarasimham.org>. His AsthAna nirvAhaka kAlam is 24 years and one month. His BrndAvanam is in TiruveLLUr. He created SrI Nrsimha PriyA, the annual SrI Maalola Vidvat sadas, Veda Prabandha

pATHasAlai at MadurAntakam and the Mumbai (Chembur) branch of SrI maTham. His Vaibahvam has been celebrated in Vaibhava sudA with 500 Slokams by U.Ve. PaatUr saraLa Kavi PurANam SrI RaghavacchAr Swamy.

## Slokam 97: The 43<sup>rd</sup> PaTTam DevanArviLAGam Azhagiya Singar

वीररघ्वीद् शठारातियतीन्द्रे न्यस्तसंपदम् ।

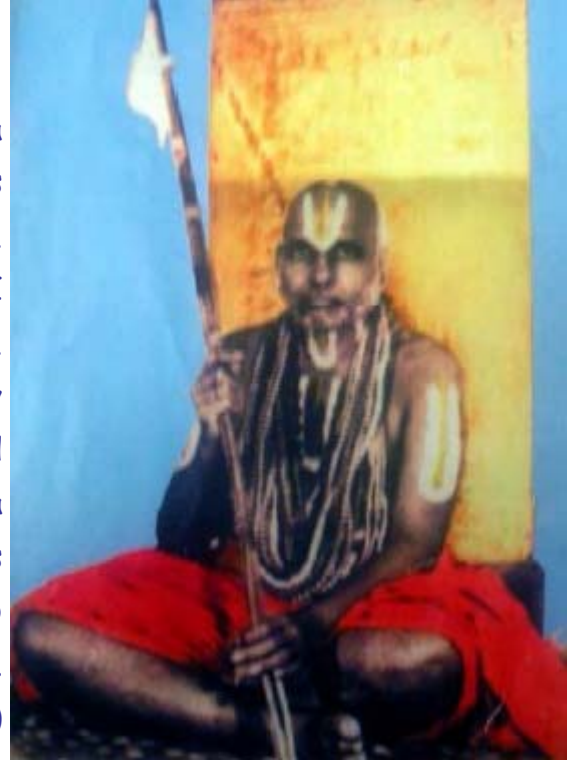
परितुष्टं रमालोलं दयासागरमाश्रये ॥

vIraraghvIT SaThArAti yatIndre nyastasampadam |

paritushTa ramAlolam dayAsAgaramASraye ||

*Meaning:*

In Kali year 5053 (1901 C.E), a gharbha SrImAn from DevanArviLAGam was chosen by Maalolan for His ArAdhanam. His ASrama tirunAmam is SrI VeerarAghava YatIndra MahA Desikan. Maalolan was very pleased with the many sancArams undertaken by this jIyar and helped the jIyar to complete His vijaya yAtrAs from setu to the mountainous BadarikASramam and from there on to NaimiSaraNyam without any obstacles. aDiyEn (MukkUr Azhagiya Singar) worships Maalolan, who was very happy over the Sishya rakshaNams of SrI DevanArviLAGam Srimat Azhagiya Singar.



HH 43rd paTTam SrImad  
azhagiya singar



### *Additional Details:*

This Azhagiya Singar is aDiyEn's (V. Sadagopan's) samASrayaNa AcAryan and knew aDiyEn as a youngster at Oppiliappan sannidhi. His vaibhavam is covered in the 43<sup>rd</sup> ebook of Sundarasimham series (<http://www.sundarasimham.org>). He ascended the AsthAnam on February 9, 1951 and lived like a Maha Rshi. He had extensive sancArAms amongst all Azhagiya Singars in the short nirvAha kAlam of 5 years and 10 months. His taniyan salutes him as sakala guNa nidhi. His BrndAvanam is at NaimiSArANyam, the vaibhavam of which is also covered in the 77<sup>th</sup> e-book of the Sundarasimham series.

### **SlokaM 98: The 44<sup>th</sup> PaTTam MukkUr Azhagiya Singar**

वेदान्तदेशिकारख्येन यतिना संस्तुतं सदा ।

आराध्यमानं मालोलं दयासागरमाश्रये ॥

vedAntadeSikAkhyena yatinA samstutam sada |

ArAdhyamAnam mAlolam dayAsAgaramASraye ||

### *Meaning:*

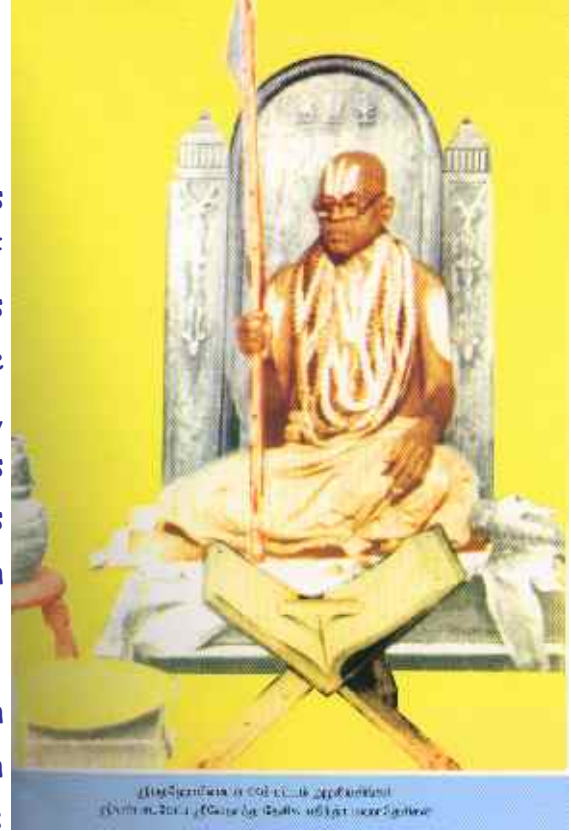
In Kali year 5059, Maalolan placed a great VedAntic Scholar from MukkUr on the AcArya pITham at NaimiSArANyam as the 44<sup>th</sup> paTTam SrImat Azhagiya Singar. During his pUrvASrama days, this Azhagiya Singar has eulogized Maalolan through many beautiful stotrams. He conducted the Vidvat sadas in the same exalted way in which his predecessors, InjimeDu and DevanArviLAGam Azhagiya Singars conducted. He accomplished the astounding kaimkaryam of building the southern Raaja Gopuram for Lord Ranganathan at Srirangam. He performed the PushkaraNi Kaimkaryam at TiruveLLUr and the construction of the Raaja Gopura Kaimkaryam at Ahobilam as well as many others. He conducted tiruvArAdhana -tadIyArAdhana Kaimkaryams without blemish through out His



reign. aDiyEn (MukkUr Azhagiya Singar) performs SaraNAgati at the sacred feet of Maalolan for the blessings of this blemish-free kaimkaryam until the last day of aDiyEn's life.

*Additional Details:*

The vaibhavam of this Azhagiya Singar is housed in the 44<sup>th</sup> e-book of Sundarasimham series. His upanyAsams were most delightful to hear. He attended kAlakshepams of the 40<sup>th</sup>, 41<sup>st</sup>, 42<sup>nd</sup>, and 43<sup>rd</sup> paTTam Azhagiya Singars and developed a delectable Saili of his own. He ascended the AcArya pITham on November 27, 1957.



Number of his granthams has been covered as e-books in Sri Hayagrivan series (<http://www.srihayagrivan.org>):

SrI Lakshminrsimha karAvalamba stotram, HH 44<sup>th</sup> paTTam SrImad azhagiya singar  
SrI Lakshminrsimha Prapatti, PancAmrta stotram, tiruppAvai VyAkhyAnam, subhodhini, SaarIrakAtikaraNa kramabodhini, brahma sUtrArtha padya mAlika et al.

The mahAtmyam of Ahobila Kshetram is covered as the 50<sup>th</sup> e-book in the Ahobilavalli series, <http://www.ahobilavalli.org> and as the 53<sup>rd</sup> e-book in the Srihayagrivan e-book series, <http://www.srihayagrivan.org>.

SrI nrsimha PancAmrtam, an eulogy of Periya Periya PerumAL, Maalolan is covered as the 35<sup>th</sup> e-book in the Sundarasimham e-book series (<http://www.sundarasimham.org>).

## Slokam 99

tAyAr Vighraha pratishThA at Ahobilam by MukkUr Azhagiya Singar

अहोबिलं समासाद्य प्रतिष्ठामङ्गलोत्सवम् ।

समाप्य लक्ष्म्या सन्दीप्तं दयासागरमाश्रये ॥

ahobilam samAsAdya pratishThAmangalotsavam |

samApya lakshmyA sandIptam dayAsAgaramASraye ||



SrI Amrtavalli tAyAr- mUlavar and utsavar - Ahobilam

*Meaning:*

aDiyEn (MukkUr Azhagiya Singar) worships the dayAsAgaram, Maalolan, who had the vijaya yAtrA with aDiyEn to Ahobilam on a SaadhAraNa varsham, aippasi month and blessed me on the fourth day of aippasi to consecrate the

arcA vighram of PirATTi there.

*Additional Details:*

The vaibhavam of SrI NrsimhAvatAram is covered in e-book #67 in Sundarasimham series. SrI mantra rAjapada stotram is covered as 42<sup>nd</sup> and the 46<sup>th</sup> e-books in SrI Hayagrivan e-book series (<http://www.srihayagrivan.org>). PrahlAdan's SrI nrusimha stuti and PrahlAda caritram are covered as the 74<sup>th</sup> and the 75<sup>th</sup> e-books in the above Sri Hayagrivan series.

**Slokam 100**

MukkUr Azhagiya Singar's sancAram to Tiruppati from Ahobilam

गारुडाद्रेः शेषशैलं त्वरयागत्य सानुगैः ।

क्रीडन्तं रमया सार्धं दयासागरमाश्रये ॥

gAruDAdreH SeshaSailam tvarayAgatya sAnugaiH |

krIDantam ramayA sArdham dayAsAgaramASraye ||

*Meaning:*

aDiyEn performed ArAdhanam joyously for Maalolan, who proceeded from Ahobilam to TiruvenkaDam on sancAram on the sixth day of SaadharaNa samvatsara aippasi with His kaimkaryaparALs. aDiyEn seeks the anugraham of this most compassionate Lord of all.

*Additional Details:*

A day in the life of Srimat Azhagiya Singar on sancAram with Maalolan is described here. The Lakshmi Nrusimha SuprabhAtam, which awakens SrI Maalolan in the morning is covered in the 83<sup>rd</sup> e-book of Sri Hayagrivan series (<http://www.srihayagrivan.org>).





HH 45th paTTam SrImad azhagiya singar - SrI nArAyaNa yatIndra mahAdeSikan - on the 20th year of peeThArohanam on November 7th 2011.



## Slokam 101

SishyA's enjoyment of Maalolan at Tiruppati

कल्याणश्रीनिवासार्यराघवस्य गृहं ययौ ।

स्वयमेव रमाकान्तः दयासागरमाश्रये ॥

kalyANa SrInivAsAryarAghavasya grham yayau |

svayameva ramAkAntaH dayAsAgaramASraye ||

*Meaning:*

On that sixth day at Tirumala, a Friday, during the time of sahasra dIpam for Malayappa Swami, Maalolan placed His sacred feet with His kaimkarya parAL-s at the new house of BhUteri SrinivAsa RaaghavAcchAr Swamy. His dharmapatni had made all arrangements for the night TiruvArAdhanam before her husband returned home from attending upanyAsam on dayA Satakam. Maalolan was joyous over the devout kaimkaryams of these dampatis.

## Slokam 102:

Another SishyA's enjoyment of the sevai of Maalolan at Tiruppati

अनन्तशयनार्येण विद्वद्भिश्च समागतः ।

पुलकाङ्कितसर्वाङ्गः कल्याणार्यः समर्चयत्

ananataSayanAryeNa vidvadbhiSca samAgataH |

pulakAnkitasarvAngaH kalyANaryaH samarcayat ||

*Meaning:*

Sri BhUteri Swamy rushed home to assist in the evening ArAdhanam with Sri Anantasayana Iyengar, the ex-governor of Andhra Pradesh and many vidvAns.



HH 46th paTTam SrImad azhagiya singar - SrI ranganAthA yatIndra mahAdeSikan

He was thrilled with his bhAgyam and shed joyous tears.

### Slokam 103

SishyA's maNDakapadi at Tiruppati

प्रातर्मालोलमाराध्य मध्याह्नाराधनेऽपि च ।

तदीयाराधनं कृत्वा सर्वान् समभिपूजयत् ॥

prAtarmAlolamArAdhya madhyAhnArAdhanepi ca |

tadIyArAdhanam krtvA sarvAn samabhipUjayat ||



swarNa maNThapam at SrI maTham



*Meaning:*

On the next day, BhUteri Swamy took part in the abhigamana ArAdhanam for Maalolan (by MukkUr Azhagiya Singar) and generously distributed PrasAdams enjoyed by Maalolan to the bhaktAs assembled in his house. Next, BhUteri Swamy assisted in conducting a grand tadIyArAdhanam after ijyA with many varieties of bhakshyams. He honored all the vidvAns with appropriate sambhAvanais and took piriya ViDai (reluctant farewell) from Maalolan.



SrI MAIOlan on swAti adorning swarNa ashTalakshmi hAram

**SlokaM 104 - phala sruti**

सर्वे संतुष्टहृदयाः स्तम्भडिम्भागमेन च ।

मन्त्राक्षतांश्च संप्राप्य ययुः स्वं स्वं गृहं शुभाः ॥





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HH 46th paTTam SrImad azhagiya singar

sarve santushTahrdayAH stambhaDimbhAgamena ca |

mantrAkshatamSca samprApya yayuH svam svam grham SubhAH ||

*Meaning:*

Every one received Phala MantrAkshatai of the Lord, who incarnated from the pillar at HiraNyan's darbhar and returned to their respective homes with joy and contentment.

Those who read this dayA sAgara Satakam and understand its meanings will become aware of the birth places of these Azhagiya Singars, their paTTaabhishekam dates to conduct Malola ArAdhanams. They will all be blessed with the anugraham of Maalolan.

**Post-MukkUr Azhagiya Singar's golden era of nirvAham:**

SrI MukkUr Azhagiya Singar anointed Villivalam SrI KrshNamAchArya Swamy as the 45<sup>th</sup> paTTam Azhagiya Singar to succeed Him. SrI Villivalam Swamy chose as his ASrama tirunAmam, SrI NaarAyaNa YatIndra MahA Desikan. This Azhagiya Singar has completed his 20<sup>th</sup> cAturmAsyam just 2 months back this year (September, 2011) at TiruppullANI and his reign continues to be a most golden one. SrI NaarAyaNa YatIndra MahA Desikan anointed Rg Veda GhanapADI TirumaakkoTTai eecchampADI RangarAjAcchAr Swamy as the 46<sup>th</sup> paTTam Azhagiya Singar. He has observed three cAturmAsyams as of this year (Sept. 2011). Let us salute the Adi Purushar, Adi vaN SaThakopa jIyar, who was initiated by Maalolan Himself into sanyAsa ASramam at Ahobilam as the First AcAryan of this Ahobila maTham and his (Adi vaN SaThakopa jIyar's) ashTottara Sata nAmAvali, is archived as the 92<sup>nd</sup> e-book in <http://www.srihayagrivan.org>.

The 116<sup>th</sup> tirunakshatra mahotsavam (AvaNi hastam) of SrI MukkUr Azhagiya Singar, SrI vaN SaThakopa SrI VedAnta deSika yatIndra mahA deSikan were celebrated on August 27th to 31st, 2011 at TiruppullANI. Veda, divya

Prabandha, itihAsa, PurANa PaarAyaNams were conducted during these days culminating with the SaaRRumuRai on August 31st, when Hasta nakshatram was in ascendance.



||sarva mangaLAni santu||  
(HH prakrtam SrImad azhagiya singar)  
SrImad Azhagiya Singar tiruvadDigaLe SaraNam

dAsan,

Oppiliappan Koil V. Sadagopan