

**SRIYANN SATHAKOPA SRI NARAYANA
YATHINDRA MAHADESIKAN**

**PRAKRUTAM
45TH JEEYAR OF SRI AHOBILA MUTT**



BY

**OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



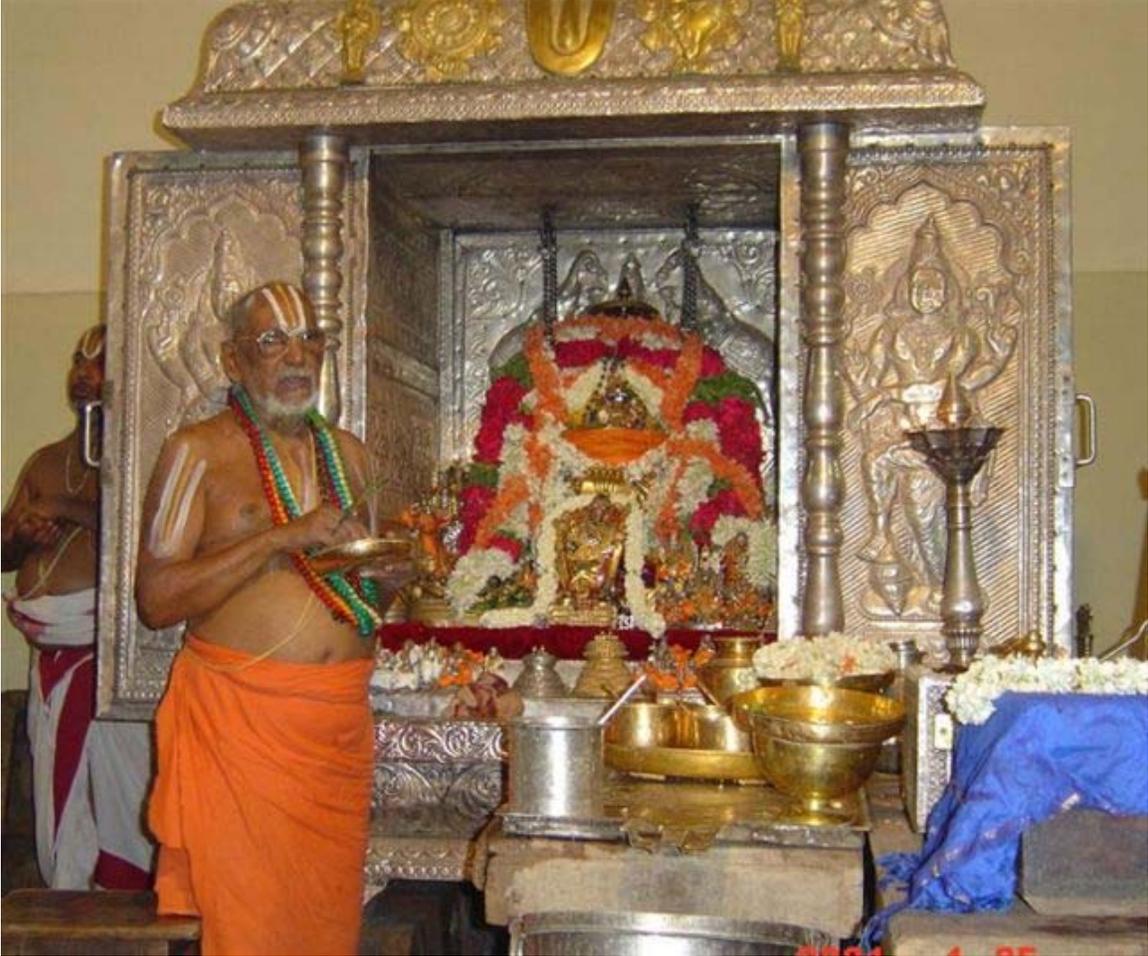
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**PRAKRUTHAM 45TH PATTAM SRIMAD AZHAGIYA SINGAR
SRI VANN SATAKOPA SRI NARAYANA YATINDRA MAHADESIKAN**

श्रीमद् रङ्गशठारि संयमिवराल्लब्धागमान्तद्वयम्
श्रीमद्वीररघूद्वहाद्यशठजित्पादारविन्दाश्रयम् ।
श्रीमद् वेदवतंसदेशिकयतेः कारुण्यवीक्षास्पदम्
सेवे रङ्गधुरीणशासनवशं नारायणं योगिनम् ॥



Ashtaakshara, the 8-syllable mantra is very very important, especially to SrIvaishnavaa's, for, it symbolises the effective bestower of everything one aspires for, including SrIman Narayana Himself and at whose feet, seekers of the Divine, would like to serve eternally in His abode. Hence the number "eight" is quite significant and it is a remarkable coincidence that the 45th





Jeeyar, Srivan Satakopa Sri Narayana Yatheendra Mahadesikan, should be the Eighth Pontiff in the hierarchy of Sri Ahobila Mutt, to bear the asrama name "Narayana", the very subject and object of Ashtaakshara! Ashtaakshara itself literally means Sacred Eight letters. The earlier seven Azhagiyasingars (with the name Narayana), to adorn the Mutt were 2, 9, 12, 14, 18, 22 and 31st Jeeyars.

Having said this, let us link this personage with another incident that indirectly portended his ascension to this glorious spiritual throne.



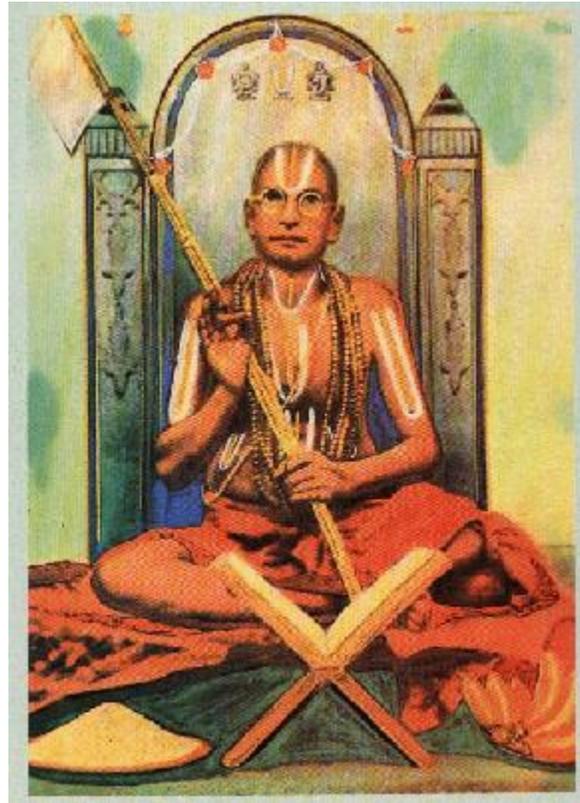
ஆஸ்ரம ஸ்வீகாரத்திற்காக ஸ்ரீரங்கம் எழுந்தருளுல்

The greatest achievement of the 42nd Jeeyar was to produce a galaxy of scholars specializing in Sreebhashyam, many of whom are alive today, to our good fortune, so as to guide us to seek the path of the ultimate goal. AR the Sixtyfour of them had the good luck to learn and master the knowledge at his feet and a few to mention, are Villivalam Narayanacharya (elder brother of the 45th Jeeyar in his poorvasrama), Villivalam Krishnamacharya (45th Jeeyar), Thirukkallam Narasimharaghavacharya, Purisai Krishnamacharya (grandson of 42nd Jeeyar and the editor of Sri Nrisimha Priya), Sri S. Varadhachariar (former Federal Court Judge), Injimedu Rajagopalachariar (senior-most Aradhaka of Ahobila Mutt), Melpakkam Narasimhacharya (an authority today in Dharma Sastras), Pnamukai Narasimhacharya (present Srikaryam), among other eminent ones.





Now, Villivalam Krishnamacharya (45th Jeeyar in his Poorvasrama) had also the added advantage of serving the 42nd Jeeyar personally that helped him to move closely and learn all that one could desire to imbibe. It was not that easy for anyone to serve him, because 42nd Jeeyar with his profound knowledge and seasoned saintlihood was also sternly simple and

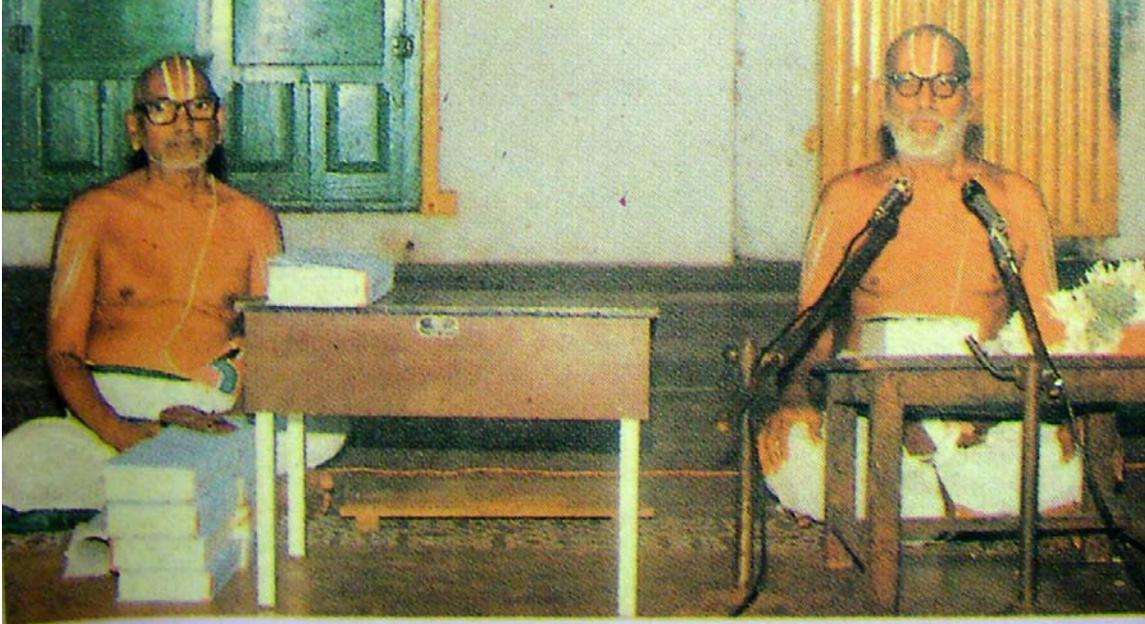


“42nd Jeeyar”

austerely sober. So, one had to be always on guard with abundant care and attention, for one will not know what error one may commit inadvertently while serving him. The Jeeyar was, no doubt a great humanist and habitually sweet-tempered; yet his one look was enough to cause trepidation.

To such a holy one, Villivalam Swamy had endeared himself and, therefore, in the middle of the night one day,' when he was about to draw water from a deep well to be given to the Jeeyar who had just then returned from the backyard, the Jeeyar gently restrained him for a moment and asked him what time it was. When he was told it was 12.30 p.m. he said, past midnight one should draw water from a well only after uttering a certain Vedic hymn to ward off the evil spirits lingering there.





ஆஹ்நிக க்ரந்த வெளியீட்டு விழா-
அத்யக்ஷர் ஸ்ரீ உ.வே. மேல்பாக்கம் ஸ்வாமி

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Since Villivalam Swamy was not even aware of such a thing, the Azhagiyasingar himself, chanting the sloka, lowered the pitcher into the deep well and then allowed Krishnamacharya to lift up the filled-in pitcher.

Then and there he taught him the mantra, since both of them, having not slept in and not touched the bed were pure enough to utter the Vedic sloka at that time. Significantly, the Jeeyar added. "Learn such directives, for, they will be useful to you now and in the future".

This not only prompted Villivalam Krishnamacharya to write an authoritative text on AHNKA GRANTHA entitled, "SRI VAISHNAVA SADHACHARA NIRNAYA" wherein all the duties of a religious- minded man, from dawn to night, have been compiled as "AHNIKAM" and made available to posterity; but also made the prediction of the 42nd Jeeyar true in respect of the 45th Jeeyar indirectly, as this Azhagiyasingar is fully making use of them and is strictly adhering to the directives, unmindful of the inconveniences and obstacles.

Born on December 12, 1926 at Villivalam in North Arcot district, Sri Krishnamacharyar was a student of the Madras University, passing Nyaya Siromani in 1949 and received the first prize for general proficiency.

His elder brother, Vedanta Vaavadhooka Narayanachariar Swamy gave him the requisite basic foundation, after which Krishnamacharya learnt Nyaya and Meemamsa Sastras at the feet of 42nd and 43rd Azhagiyasingars. He had served as Tamil Pandit in the Ramakrishna Vidyalaya,





Chingleput for four years from 1956 and subsequently as "Nyaya" Professor in the Sri Ahobila Mutt Sanskrit College, Madhurantakam till 1965. He was appointed "Asthana Vidwan" of the Mutt by the 44th Jeeyar in 1966 and he had been Joint Editor of Sri Nrisimha Priya (Tamil) since 1982. Settling down at Madras, Krishnamacharya had been giving discourses in Sreebhasya, Rahasyatrayasara, Ramayana, Bhagavatham, Thiruppavai and Geetha at various places of the country for the past 30 years. He had also been conducting daily discourses in Madras for the benefit of his friends and disciples in the traditional way on the various Granthas of Sree Vaishnava philosophy. His contribution as a member on the board of Ahobila Mutt



Sanskrit Vidya Abhivardhinee Sabha, a registered body that manages the Mutt's Oriental High Schools at West Mambalam and Madhuranthakam as also the Sanskrit College at Madhuranthakam, is quite large.



"The 44th Jeer"

He has written commentaries on a number of ancient works. Krishnamacharya's articles regularly published in Sri Nrisimha Priya (Tamil) that included Vishnu Purana serial and Upansishaths were avidly read.

The 44th Jeeyar suddenly took ill in October 1991 and without hesitation he called upon Krishnamacharya to take up the reins of the Mutt. The annointment ceremony took place on October 21, 1991 amidst traditional rituals, that prepared Krishnamacharya for renunciation and then ascension as the 45th Peetadhipathi of Ahobila Mutt, when he took the asrama name, "Sri van Satakopa Sri Narayana Yatheendra Mahadesikan". It will be significant to note here that Krishnamacharya had his Panchasamskaram from the 42nd Jeeyar, Bharasamarpanam (Saranagathi) under 43rd Jeeyar and Presha Mantropadesa from the





ஸ்ரீ பெரிய அழகியசிங்கரிடமிருந்து அநுக்ரஹம் பெறுதல்

44th Jeeyar at Sri Ahobila Kshetra. The 45th Jeeyar recalls his close association with the three preceding pontiffs - the Mukkoor Jeeyar, the Devanarvilagam Jeeyar and Injimedu Jeeyar and said that but for their meticulous training and guidance, he would not have been elevated to this high position. Recapitulating nostalgically, the guidance he had specially received at the feet of his (poorvasrama) elder brother Sri Villivalam Narayanachariar, the Azhagiyasingar added, with his characteristic humility, that his clear duty was only to live up to their training, guidance, ideals and thus carry on the torch of their glorious traditions.

There has been an unbroken succession of great Acharyas in Ahobila Mutt, who have realised the "TRUTH" and are always intent on the good of their following, and through them, the good of the world at large. The scriptures stress that the guidance of "Acharya" is a "Must" for enlightenment and self- realisation for he alone can lead us from darkness to light. It is this torch of illumination that I am called upon to carry for the benefit of sishyas and aspirants, said His Holiness.

1. Source: Sri Nrusimha Priya, 66 Rangachari Road, Mylapore, Madras 600 018
2. Thanks: www.ahobilamutt.org





MEANING OF 45TH AZHAGIYASINGAR THANIYAN
BY SRI KARALAPAKKAM ANANTHAPADMANAPAN



“During 77th TN”

THANIAN (INVOCATORY VERSE)

श्रीमद् रङ्गशठारि संयमिवराल्लब्धागमान्तद्वयम्
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SrImat-ra~nga-SaThAri samyamivarAt(l)-labhda-aagama-anta-dvayam
SrImat-vIra-raghUtvahAdya-SaThajit-pAdAravinda-aaSrayam |
SrImat-vEda-avatamsa-dESikayatEH kAruNya-vIkshA-aaspadam
sEvE ra~nga-dhurINa-SASana-vaSam nArAyaNam yOginam ||





MEANING

My salutations/worship unto nArAyaNa yOgi who

- Obtained/Learnt ubhaya-vEdAnta from In~jimETTu Azhagiyasi~ngar;
- took refuge at the lotus feet of DEvanArviLAGam Azhagiyasi~ngar;
- was the recipient of the merciful glances of MukkUr Azhagiyasi~ngar;
- is attracted to the royal command of Lord Ra~nganAtha.

Allied features to be remembered for these four things respectively:

- Ubhaya-VEdAnta kAlakshEpam and also SamASrayaNam under In~jimETTu Azhagiyasi~ngar.
- Bhara-nyAsam, apart from Ubhaya-VEdAnta kAlakshEpam too under DEvanArviLAGam Azhagiyasi~ngar.
- Nominated as a yati by Mukkur Azhagiyasi~ngar.
- The sannyaAsa-Aashrama svIkAram took place at SrI-ra~ngam.

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NOTES :

- ◆ SaThAri refers to one who his the enemy of SaTha vAyu, which actually influences the new born babies to get bounded by prakRuti ie. samsAra.
- ◆ Since NammAzhvAr controlled the SaTha-vAyu, he is addressed as "SaThAri". SaThakOpa implies a similar meaning. SaThajit also refers to the same meaning. (ji => To conquer).



“During 78th Thirunakshathram”

- ◆ The first AchArya of SrI Ahobila Muth is SrI Aadi-vaN SaThakOpa JIyar. Intimate connection got established between this JIyar and NammAzhvAr when the former obtained the latter's archa-mUrthi at AazhvAr thirunagari and re-concecrated it. The title "vaN-





“nammAzhwar”

SaThakOpa" is used for all the JIyars who followed this JIyar. Some JIyars had SaThakOpa" as a part of their thirunAmam (name) also. The first JIyar was named as "SaThakOpa" Yati by Lord Lakshmi NRusimha.

◆ ra~nga-SaThAri refers to Sri SrIra~nga SaThakOpa yatIndra-mahAdESika, popularly known as In~jimETTu Azhagiyasi~ngar

(42nd paTTam). yati-indra implies "Prince of Yatis". Originally, Bhagavad RAmAnuja was known as "YatIndra" and "YatirAja". Many sannyaSis of this sampradAyam do carry over that title. dESika implies "AchArya". samyami is same as yati Or SannyAsi. To be more specific, it refers to one who has controlled all indriyas and mind, for performing yOga/dhyAna on SrIman NArAyaNa, the Para- Bramhan.

- ◆ samyamivarAt + labdha = samyamivarAllabdha.
- ◆ labh => To obtain.
- ◆ aagama-anta-dvayam refers to Ubhaya-VEdAnta. aagama-anta is the end of aagama i.e. vEdas, which is vEda-anta = vEdAnta. Ubhaya-VEdAnta => Twin-VEdAnta, comprising that of Sanskrit as well as Tamil (by AzhwArs).
- ◆ vIra-raghUtvahAdya-SaThajit: This refers to Sri VIrarAghava yatIndra mahAdESika, popularly known as dEvanArviLAGam Azhagiyasi~ngar (43rd paTTam). The middle word refers to one born in the lineage of King Raghu, implying the name Raghava (Rama). avatamsa refers to "crown". vEda-avatamsa refers to vEdAnta.
- ◆ vEda-avatamsa-dESika-yatEH refers to Sri VEdAnta dESika yatIndra mahAdESika, popularly known as MukkUr Azhagiyasi~ngar (44th paTTam).
- ◆ vIkshA implies seeing,glance.
- ◆ dhurINaH implies "Chief" Or "Lord"/"Master". ra~nga-dhurINa implies ra~nganAtha.
- ◆ SAsanam implies "Royal Command" or "Law".

Daasan,
Oppiliappan koil Varadachari Sadagopan

