



AcArya hrudayam

(Part 2)



Translation into English by Dr. S. Sundar Rajan, MS Ortho, Trichy from
the Tamil article in Sri Nrsimha Priya, September 2005 issue, pages 57 to 64 by
Sri. u. vE. Isaiyanur Sridhara Satakopacharyar SvAmi, Selaiyur

Sincere Thanks to:

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EBook Formatting and Assembly – SrI Srinivasan Narayanan

Cover Image: SrImadAdivaN SaThakopa jIyar, SrI Ahobila Mutt

Cover Design – SrI Murali Desikachari

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SrImad Adi vaNSaThakpa jIyar – SrI Ahobila MaTham

SrI:

AcArya hrudayam

keSavArya krupApAtram dhISamAdi guNArNavam |

SrI SaThAri yatISAnam deSikendramaham baje ||

Sri Nammazhwar refers to the prabhAvam of Sri Adi VaN SaThakopa YatIndra MahAdeSikan in his pAsurams

DevapirAn along with His beautiful consort, PirATTi, who grants bliss and who is seated on a lotus, happily took up the arcAvatAra form. He highlighted and exhibited His kalyANa guNams. These are described in the statements of the peerless Vedas, to Azhwar. That Azhwar, sitting in His sanctum by His side, with folded hands, affectionately elaborated on those excellences of our Lord to us, who is inclined towards righteousness, have not committed wrongs and have received at birth the kind benedictory glances of our Lord, jAyamAnakaTAKsham. Azhwar presented to us the thirty two special Sri sUktis of the three rahasyatrayasAram, beginning with the guru paramparA prabhAvam, the greatness of the lineage of AcAryAs, in his TiruvAimozhi pAsurams which has the three essential types of Tamil. We experienced this in the portion explaining rahasyatrayasAram in the preceding 2005, July issue of Sri Nrusimha Priya, as AcArya hrudayam, (tiruvuLLam of Azhwar), the mind of Azhwar (presented as AcArya hrudayam in English and can be accessed at www.sadagopan.org portal under Sri Varadan Series, e-book no.18).

We did not understand and put into practice the aforementioned essential doctrines regarding salvation. Thus, "tava paroham akArishi dhArmikaiH SaraNamityapi vAcam udairiram", submitted by AcArya, or upadeSam by our AcAryAs to recite the means to salvation, we were accepted as prappana jana, (people who wanted salvation), by being made eligible by our Lord, EmperumAn Himself who was the cause for incarnation of Sri Adi Van SaThakopa YatIndra MahA deSikan and who Himself enabled him to become a sanyAsi by the upadeSam of presha mantram - "ahobile SrInrusimhaH presha mantram svayam dadau". In this manner, we receive the great privilege of being considered the favorite boys of our AcAryAs as per "aLiyaL nam payal". The scriptures emphatically declare that one must consider that generous AcAryan as greater than EmperumAn Himself and worship him. But, commonly, as these AcAryAs (preceptors) dress, walk and behave just like us, we do not pay much obeisance to them, nor do we think that

because of them, we attained the hard to attain EmperumAn, the mAyan. Sri Krishna Himself has stated -

janma karmaSca me divyamevam yo vetti tattvataH |

tyaktvA deham punarjanma naiti mAmeti ||

- Nammazhwar who is the embodiment of "krshNa trshNa tattva", indicated the details of the incarnation of veda mArga pratishThapanAcArya, SrImad AdivaN SaThakopa YatIndra mahAdeSika, for study and thence uplift of the prappana janam, just like he showed the various EmperumAns of divyadesas for us to attain. Let us experience this together, as the part that illuminates the prabhAvam/greatness of the AcArya, Sri AdivaN SaThakopa YatIndra mahAdeSikan.

1. Tiruvenkatam - Tiruviruttam 8, "pANkunRa nADar" - "vande drAmiDAmnAya deSikam". Accordingly, in the blessed lineage and generations after generations of those who were experts in Bhagavad Vishayam (TiruvAimozhi) also known as "paNNAr pADal Ayiram", Sri Adi vaN SaThakopa YatIndra MahA deSikan incarnated as the son of Sri KeSavaAcArya at Yadugiri (Tirunarayanapuram/Melkote). As per "Sri rangarAja divyAj~nA labda sAmrAjya lAncanam", Sri Srinivasacharyar (Sri Adi vaN SaThakopa) received brahmopadeSam (sacred thread ceremony), sAngavedAdhyayanam (study of the Vedas with all its branches), panca samskAram (the five purificatory rites) and bhagavad vishayam (TiruvAimozhi). Then "innAL payilkinRana", he came to Sri Kanchi and at the sacred feet of Perarulalan, studied Sri BhAshyam etc., from Sri Ghatikasatam Ammal who belonged to the lineage who were considered as his ammal (mother), by Perarulalan Himself. "kANkinRanakaLum kETkinRanakaLum kANil"- after analysing j~nAnam (knowledge) and anushThAnam (practice of religious austerities) , "mAN kuNRRam Entik kuLir mazhai kAtta, taN mAmalai vEngaDattumbar nampum vEda veRpennum viNNOr veRpennum tikazhAniRkum tiruvEnkaDamAmalai mElAnum virumpi ArAdikkum, cEN kuNRRam cenRu deivamallAl cella voNNAtatAna", the mountain which has cool rains, that stands as mountain of Vedas and mountain of the heavenly beings, the Lord of such a mountain, TiruvenkaDamAmalai, Himself loves and worships SrI Ahobilam. Then on the instructions of Sri Nrusimha Himself who appeared in his dream, Sri Srinivasacharyar took leave of all in Kanchi and proceeded to Ahobilam. Sri Ghatikasatam Ammal told him that we knew beforehand, "itu ellAm arintOm" Ammal further said "you will become an AcArya and will propagate the school of philosophy, that had its first AcArya as Nammazhwar, who was enslaved by EmperumAn Himself, "poruL paDaippAn" which was then propagated further by Sri Nathamuni, well safeguarded by Sri BhAshyakArar, and was then unshakably established by

Sri SvAmi DeSikan, and that we have offered you benedictions for the same. That is the will of EmperumAn. Sri Ghatikasatam Ammal wished him farewell and as per "kaRRa tiNNannavE" blessed him to put to good use all the skills he had acquired.

Grantha catushTaya kAlakshepam and a dream that changed his life

2. Tiruvekkha - Tiruviruttam 26, "nAnilam vAikkoNDu" - The four types of terrains in Tamil literature are nAnilam - mullai, kurinci, marutam, neytal; Mullai - forest and the land near it, araNyam - Veda and VedAntam. Because EmperumAn who shines/excels in Veda VedAnta, is established in Sri BhAshyam. He learnt it. Kurinci - mountain and the land nearby. These are difficult to traverse, like the prescribed daily and periodic rituals, nitya and naimittika karmAs, leading to karma, j~nAna and bhakti yogAs. Sri Gita BhAshyam explains this "gItaiyin cemmaipporuL teriya pArinil conna". He studied Sri Gita BhAshyam. Marutam - the plains and the lands near it. This is where one enjoys life, in the company of wife, offspring, relations and friends.

This indicates Bhagavad Vishayam (TiruvAimozhi) where intermingling with EmperumAn is shown, as "cEIey kaNNiyarum perum selvamum nan makkaLum melAt tAi tantaiyum avarE ini". neytal - sea and the nearby shores - where it is full of precious gems, gives joy to those who look at it and removes fatigue. This indicates the essence of the three esoteric, Sri RahasyatrayasAram, by which sins are neutralised, the wealth of service to our Lord, EmperumAn is obtained and which makes one like the big and brilliant gem that decorates the sacred chest of EmperumAn, i.e., Kaustabham. Thus, he learnt the grantha catushTayam, i.e., Sri BhAshyam, Sri Gita BhAshyam, Bhagavad Vishayam, and Sri RahasyatrayasAram. "nanneer aRamenRu kOdu koNDa vEniLam celvan", "vishamadhu", bahishkurvan dhIrah bahir vishayAtmakam", all the enjoyments here in this world and in Svarga etc., are sweet, like honey mixed with poison.

He avoided the grhAstASramam (married life), which involves one with external pleasures, and being one with a firm will, he took up, sanyAsASramam, the life of an ascetic, which is MokshASramam, that leads to moksham (salvation). "cuvaittu umizhpAlai kaDanta - parimitarasa svAtma prApti prayAsa parAngmukaH", he did not practice Kaivalya, the selfish enjoyment of one's own soul, knowing it to be devoid of any other experience, like the desert. As per "ponnE! niravati mahAnandabrahmAnubhUti kutUhaI", he was full of enthusiasm for the complete bliss of experience of EmperumAn. Sri Nrusimha manifested as an old sanyAsi in Sri Ahobilam (Singavelkundram), and as upAya (means), like the dam over the river Vegavati (Vegasetu) - vekkhA, He did upadeSam of

the presha mantram etc., for initiation into the life of a sanyAsi to Sri Srinivasacharya, who came from Kanchi. The means was nothing but the honey laden sacred feet of EmperumAn, - "ampUm tEniLam cOlai appAlatu". For doing service here, in this world, the Lord granted to him, the kAshAya/kAvi vastrm (for sanyAsis), tridaNDam, the staff of three sticks, and mokshASramam. As per "eppAlaikum cEmattatE", He gave Sri Srinivasacharya, the sacred name of Nammazhwar, the "prappana jana kUDastar", the first among those who seek salvation, viz., Sri SaThakopa jeeyar. The old ascetic then told him - "You worship Sri Nrusimha and travel all over the country and perform panca samskAram, bharanyAsam to all the devotees and offer refuge to them". Sri Nrusimha, who came as the old ascetic, told him, "it is, We who appeared in your dream and invited you here - "jagati bhavitA daivAt kaScit jihAsita samsrutiH".

Acceptance of sanyASramam

3. Tiruvarangam - Tiruviruttam 28, "taNNantuzhAi vaLai koLvatu yAmizhappOm" - Sri Srinivasacharya said, "because it is the niyamanam of devareer (Sri Nrusimha's), aDiyEn will accept it, on my head as the edict of our Lord, EmperumAn and carry it out sincerely, though the ascetic order, sanyAsASramam is not compatible with Kali yuga; though worship of EmperumAn in the arcAvatAra form is not appropriate in this yuga; performing tapta Sankha-cakra lAncanam (branding the Conch and Cakra marks with hot metal) - madIyatva, making them do bharasamarpaNam with pride - and "kANDalumE toNDukoNDen" enslaving some one and making them serve, just by looking at them. In spite of the fact "naDuve vaNNantuzhAvi Or vADai ulAvum", that observing ASrama dharmam is like a northern breeze (vADai kARRu), it will be done without any deficiency (during the times of carrying out one's duties/anushThAnam as per the prescribed protocol). As per "vaLvAy alakAl puL nantu uzhamE porunIr tiruvaranga aruLay", the Kaveri river with its high waves protects the conches in it from being perforated by the beaks of the birds, in both its flowing streams, ubhaya Kaveri. Similarly in both the states of being awake and while sleeping, You should shower your grace on me by standing beside me and protecting my humble self from losing my status. As per "uLavO paNDum innannanavE" - can such two different stages be found anywhere! On the commands of BhagavAn, he accepted the position of a sanyAsi, sanyAsASramam, saying, "dhanyosmi" and "anugrahitosmi", I am very grateful and privileged.

"Adhye svIya prapante SaThajit abhidate samsruterdussahatvam" - by this, in the first Sri sUkti (work) , Tiruviruttam, beginning with the incarnation of Sri Adi vaN SaThakopa MahA deSikan, until his acceptance of the last ASramam, i.e., sanyAsASramam, SvAmi Nammazhvar analysed and

explained the details. Further, as per “durve yateshTam bhagvadanubhavAt Apa muktim SaThariH”, SvAmi gives a brief account along with the pAsurams, here and there from Azhwar’s fourth work, TiruvAimozhi, about Sri SaThakopa Jeeyar from the time he accepted the mokshASrama till the time he ascended paramapadam and the in-between period wherein he was the principal priest of Sri Nrusimha and did excellent service to Him and His devotees.

Consecration of Sri Malolan

4. Tirukurunkudi - TiruvAimozhi 1-10-9, "nambiyai" - Along with the AcArya who sought refuge in Him for his sustenance and who was His ArAdhakar too, and who was graced by Him, the paripUrNan - replete with excellences- (this is unique and cannot be seen in other arcAvatAra (vigraha/iconic), vibhAvatAram forms or incarnations of EmperumAn). "tenkuRunkudi ninRa" - He who was the AcArya of AcAryAs (prAcAryars) and was in the form of a vigraha in the sanctum, He Himself manifested in the arcAvatAra form (vigraha/iconic form) in the folded hands of Sri SaThakopa Jeeyar. "accemponE tikazhum tirumUrttiyai" - amongst the nine mUrtis there, the one like molten gold, "tapta jAmbunadApA", with the lovely pirATTi (mother of all), in close embrace, "allimAdar pulka ninRavanai, umbar vAnavar AdiyamcOdiyai mAka vaikuntattAnAna", the Lord of VaikuNTham, the VaikuNThakanThIravan, EmpirAn - in this manner the one who graciously enslaves us - EmpirAn, Malolan - "namuDaiya namperumAnAna mAIONai, en solli maRappenO" - a delighted Sri SaThakopa Jeeyar consecrated Sri Malolan in the sanctum of Sri BhAshyakArar and worshiped Him there.

Kaimkaryaparars (servitors) of Sri SaThakopa Jeeyar

5. Thirumaliruncolai - TiruvAimozhi 2-10-1, "kiLaroLi ... vaLaroLi mAyOn maruviya koyil" - the temple where the One who is always eager to protect the ones who seek His refuge, the one with astonishing activities, EmperumAn is stationed. "vaLar iLampozhil cUzh" is really cool and sylvan place where EmperumAn loves to stay. "kiLaroLi iLamai keDuvatan munnam" - the happy kaimkaryaparars (servitors) there in Srimad Ahobilam used to serve EmperumAn, according to His wishes, "cArvatu", giving their all, then, they got this AcArya and attained greatness, "catirE". Now they serve according to the wishes of the AcArya, Sri SaThakopa Jeeyar.

Appearance of Sri Nammazhwar in dream

6. Thirukkurukur - TiruvAimozhi 4-10-1, "onRum dEvum" - Azhwar in Sri SaThakopa Jeeyar’s dream, instructed him to come to Thirukkurukur.

Traveling through each and every villages and by night he reached the sacred city with Sri Malolan. "yAdumillA anRu" - at that time Nammazhwar and Sri VaishNavAs were not present in that city. Azhwar was thrown into a pond by Saivas. They were conducting worship by using "lingams". Therefore, AcArya meditated on Azhwar by reciting "kaNNinuN ciRutAmpu" pAsurams. Then Nammazhwar himself manifested, "dEvar ulakODu uyir paDaittAn kunRam pOla maNimADa neeDu tirukkurukUur atanuL", Azhwar instructed Sri SaThkopa Jeeyar to make Azhwar (nammai) visible/prakASanam once again like Sri Madhurakavi Azhwar did.

A king seeks refuge at Sri SvAmi's feet

7. TiruttuvarApati - TiruvAimozhi 5-3-6, "annaiyen ceyyilen" - The king of that region, after hearing about the greatness of Sri SaThakopa Jeeyar, sought refuge at his sacred feet. Sri SvAmi explained to him about tattva (ultimate reality), hita (the means for the attainment of that supreme reality) and purushArthams (ultimate goal), to him. He then requested the king to install Azhwar as before. The king said, "annaiyen ceyyil en, Ur en collilen", got rid off the Saivas from the place all these days, -

(1) munnai amaran mudalvan, (2) maNivaNNan, (3) vAsudEvan valaiyuLE akappaTTEn

(1) amaran vEndan amciRaippuL tanippAkanAi, (2) alampurinta neDuntaTak kaiyanAi, (3) tAnukanta Urellam tan tAL paDa - That king stood obeying the AcArya who accompanied Sri Malolan.

Recitation of "kaNNinuN ciruttAmpu"

8. Thirucirivaramangai - TiruvAimozhi, 5-7-1, "nORRa nOnbilEn nuN aRivilEn Akilum ini unnai viTTu onRum ARRakiRkinRilEn" - Sri SvAmi went to the pond along with the king and recited "kaNNinuN ciruttAmpu" many times. He then prayed, "ezhil kurukai varumaRa irangu neeye".

Our Azhwar - Nammazhwar

9. Thirukkudantai - TiruvAimozhi 5-8-1, "ArAvamudE" - Moved by the ardent devotion of Sri SvAmi, "nATkamazh makizhmAlai mArbinan maRan SaDakOpan" graciously floating out of the pond and emerged out to near the bank of the pond. "ArAvamudE aDiyEn uDalum ninpAl anpAyE nIrAi alaintu karaiya urukkukinRa neDumAlE" (You who have deep affection towards this slave of yours), Sri SvAmi with great joy collected and embraced him with both hands and said, "You are indeed our Azhwar, Nammazhwar".



SrImad Adi vaNSaThakpa jIyar - Melkote

Consecration of Sri Nammazhwar in a renovated sannadhi (sanctum)

10. ThiruvallavAzh - TiruvAimozhi 5-9-1 "mAnEy nOkku" - Thereafter, the king reinstalled the lingAs in a different place. He then, renovated the sanctum of Sri Nammazhwar and piously consecrated Azhwar there. Lions appeared in the dreams of the SaivAs and they hurriedly left the place in fear. Then Sri SaThakopa MahA DeSikan said "aDiyEn aDikUDuvatu enRu kolo" - getting rid of the heat of separation, gleefully sang praises of Sri Nammazhwar, "koNArai" - Nammazhwar ("kon"- our Lord, EmperumAn", "konAr"-Nammazhwar) along with "vAnAr vaN kamugum" - sky high areca trees the most effulgent Sri AdipirAn, and as per "madhu mallikaiyum", sarvagandaH sarvarasaH", Sri VaishNavAs who receive the mesmerizing perfume of our Lord, in the region "kamazhum tEnArcOlaikaL cUzh" - surrounded by cool verdant woods.

AdipirAn approves the name "Nammazhwar" and gives the prefix "vaN" to Sri SvAmi

11. Thiruvanvandur - TiruvAimozhi 6-1-1, "vaigal pUnkazhivAy vantumEyum kurukinankAL" - I suffered the pangs of separation because I could not mix with some who have Your affability. I thought that I would get rid of those sorrows by associating with you. What can one say of your affability and accessibility! From EDu vyAkhyAnam - "kuruku" is SaThakopa Jeeyar. AdipirAn, with great affection and through the priest (arcaka mukham) there, told Sri SaThakopa Jeeyar who was singing His praises, "Azhwar has special regards for you. You too embraced him, hailing him as "Nammazhwar", our Azhwar. Therefore as per "ceykoL cennel uyar", let all people, always, hail the "prapanna jana santAna kuDastar", Azhwar, as "Nammazhwar", hereafter. Because you gifted Nammazhwar to Us most kindly, (tiruvaNvaNDUr - vaNDu, Nammazhwar - vaNSaThakopan who likes to stay here), to proclaim your kindness to all, We give you the blessed name "vaNSaThakopajeeyar". We must all ruminate on this episode constantly.

Nammazhwar presents "Hamsamudra" to Sri SvAmi and adds another prefix "Adi" to his name

12. Thiruvinnagar - TiruvAimozhi 6-3-1 - Azhwar told Sri VaNSaThakopa jeeyar, when he was doing mangaLASAsanam, "Oh! vaNSaThakopa jeeyar! You consecrated Our (EmperumAn's) vighram and you also doing kAlakshepams (discourse) on Sri Ramanuja's darSanam (school of philosophy). As a reward, I present to you, my Hamsamudra, the insignia of the swan (signet ring). You hailed me as Nammazhwar, I give you the blessed name "Adi" from the name of our Adi PirAn and you will be known as

AdivaN SaThkopa Jeeyar, hereafter". "palvakaiyum paranta perumAn ennai aLvAnai", - He who pervades in many ways due to being the master of domains, He who is in the temples, He who is present in the water bodies, that omnipresent Lord rules over me - all this is to capture me, he says. Like He who encircles the whole region to capture one person - from EDu, "selvam malkukuDi" - "lakshmano lakshmiSampannaH", in this manner Azhwar bestowed on Sri SvAmi the Hamsamudra and the blessed the name "Adi".

Nammazhwar orders Sri SvAmi to consecrate Sri SvAmi Desikan's vigraham in Tirukkurunkudi

13. Thiruttolaivillimangalam - TiruvAimozhi 6-5-1, "tuvaLil mAmaNi mADam Ongu" - Moreover Azhwar instructed Sri Adi vaN SaThakopa Jeeyar to - (1) spread his views and special imports of his TiruvAimozhi, based on Sri SvAmi DeSikan's dramiDopanishad tAtparya RatnAvaLi and dramiDopanishad sAram, (2) Consecrate the divya mangala vigraham of Sri SvAmi DeSikan, who established AcAryatvam (preceptorship) in his work SatadUshaNi, there. mADam - TiruvAimozhi, maNimADam - tAtparya ratnAvaLii, mAmaNimADam - dramiDopanishat sAram, tuvaLil - SatadUshaNI. In this manner Azhwar instructed Sri SvAmi to worship the very great Sri SvAmi DeSikan.

Sri SvAmi's doubts cleared by Sri SvAmi DeSikan

14. Thirukkolor - TiruvAimozhi 6-7-1 - Srimad Adi vaN SaThakopa Jeeyar consecrated Sri SvAmi DeSika's vigraham Tirukkurunkudi. A much pleased Sri SvAmi DeSikan said, "if you have any doubts on the meanings, ask, we will offer solutions". "maNNinuL avan cIr vaLam mikkavanUr vinavi", Jeeyar asked thus, (1) The SAstrams/scriptures are His orders, that He himself proclaimed, here, at His favorite place. He, who is a saundaryan (handsome), saulabhyan (easily accessible/affable) and sauSIlyan (moving freely/considering all are equal), appears in a visible form and orders us. Of the two, which is of more importance and which must be obeyed, when there is a difference between both? (2) angi is the whole and anga, is one part of the whole. If one person is ordered to carry out an anga that is not suited for that angi, what must he do? (3) If an act is the means of sustenance to many and if the method to do, it does not seem to be correct, then should those who come later accept it and do it?

For these questions, solutions were offered by Sri SvAmi DeSikan as follows - (1) Compared to the more troublesome SAstrAs/scriptural edicts, the orders of the most affable One are better (the ready acceptance of the sanyASramam/ascetic position was the most appropriate because it was

BhagavAn's order; (2) Leaving behind the part, anga, that is against varNASrama dharmam prescribed rules according to one's caste and period of life, it is best that those who seek refuge must carry out the angi, the whole, as per krta lakshaNam (when panca samskArAs/five purificatory rituals etc., are being done; when carrying out taptacakralAncanam etc., i.e., branding of Cakra etc., the anga that is against ASrama dharmam like homa etc., is not done and only the final process angi, is done as per - "kOyil poriyAlE ottuNDu); (3) you must carry out orders given by the proper authority during dreams (whomsoever is directed by Sri Nrusimha in a dream to administer His institution, they can be given the turIya ASramam (ascetic of life). Because of suSilatvam (affable/friendly), the one who has it must be made to adopt the method even if it is not well regarded. (avan cIr - His many kalyAna guNams); in spite of His kalyANa guNams/auspicious qualities, He takes up what is lowly positions, for Him. "vaLam mikkavanUr" - in spite of His own domain, paramapadam being there, He considers the place where He gets the desired object as His place - from EDu).

SvAmi's taniyan to be recited first at the start of divya prabandha sevA kAlam

15. Thirutentirupperai - TiruvAimozhi 7-3-1, "veLLaccukamavan vIRRirunda vEda oliyum" - In this manner, Jeeyar asked intricate questions. A much pleased Azhwar, through the priest (arcakamukham), asked the devotees gathered there to hail Sri Adi vaN SaThakopa Jeeyar by the titles like Srimad VedamArgapratishThApanAcArya etc. "vizhAvolium piLLaiaikuzhA viLaiyATTum oliyum" - Nammazhwar ordered all, that henceforth everyone should recite at the beginning of the divya prabandha sevA kAlam, Jeeyar's taniyan of "keSavArya krpA pAtram" and then the taniyans of pUrvAcAryAs". Since then, during the festivals in the temples and at home, it must be noted that this taniyan is recited first. (vizhAvoli - temple festivals; piLLaikuzhA viLaiyATTum oli - recitation at home during sevA kAlam).

Sri Nammazhwar entrusts to Sri SvAmi, nirvAham (administration) of the temple etc.

16. Thiru Ayoddhi - TiruvAimozhi 7-5-1, "kaRpAr" - Additionally, Nammazhwar entrusted to Jeeyar all aspects of nirvAham (administration) of the temple. He also ordered that the following temple honours be granted to him - mudal tIrtham, agrasthAnam (prominent position), key for the door (tiravukOl) et al. Thus as said "naRpAl ayOddiyil vAzhum", Sri Adi vaN SaThakopa Jeeyar lived in the special land where special services permeated with devotion was obtained. He was given the permission by Nammazhwar to use the signature "SrI SaThakopa SrIH". Thus he was placed in a high position as per "naRpAlukkuyttanan".



**SrImad Adi vaNSaThakopa
jIyar - Melkote**

Sri SvAmi studies and teaches all of Sri Nammazhwar's works

17. ThiruAranvilai, TiruvAimozhi 7-10-1, "inbam payakka" - "inbam payakka ezhil malar mAdarum tAnum (Sri LaksmI Nrusimhan), ivvEzhulakai inbam payakka iniduDan vIRRiruntu" - the divya dampatis (Divine Couple) seated in a golden swing (dola), in Sri Ahobila MaTha divya sthAnam. "ALkinRa engal pirAn", we got this deSam which is the most appropriate one for listening to TiruvAimozhi. Thus, the Divine Couple favoured it and stayed there. "engal pirAn" - this meaning was understood later by the devotees of KeSava. Does not EmperumAn, stay with the blessed son of Sri KeSavArya i.e., Sri Adi vaN SaThakopa Jeeyar, out of great affection, as per, "gurumdramiDa vedAnAm keSavAryam

upAsmahe" and "keSavArya krupA pAtram". In this manner, Sri Nammazhwar sat at the sacred feet of Sri LaksmI Nrusimha, "anpuRRu amarntu" and granted the hamsa mudra to Sri Adi vaN SaThakopa Jeeyar, with great kindness and grace. Sri Jeeyar recited the gracious works of Sri Nammazhwar and as per "valam ceytu kai tozhum nALkaLum Akum" and stayed there.

Sri SvAmi appointed as the chief among the 74 SimahAsanAdhipatis

18. Thiruvadamadurai, TiruvAimozhi 7-10-4, "vAykkum perum pugazh mUvulagIsan" - The deSam was a very prosperous one and for those who were proud of the deSam, His excellences too denoted prosperity - From EDu - "trailokya etat akhilam narasimhagarbham" - As Sri Adi vaN SaThakopa Jeeyar submitted the honors given by Sri Nammazhwar to Sri LaksmI Nrusimhan, He cast a cool gracious glance on him and gave him the hamsa mudra. He also blessed him thus, "you will be the chief among the 74 simhAsanAdhipatis appointed by EmperumanAr". As per "vAykkum kol nIccalum eppozhutum manattIngu ninaikkappeRa", Sri Jeeyar thought about this appointment and felt much obliged. Based on this, our elders used to recite the praises thus -

AzhvAr tam krupaiyAlE hamsamudraiyOn vAzhiyE

and

SrIrAmAnuja sampradAya padavI bhAjAm catussaptati -
SrImadvaishNavabhUbrtAm guNabrtAm simhAsanasthAyinAm |
adhyakshatvam upeyIvAmsamatulam SrImannrsimhAj~nayA
prAncam vaNSaThakopa samyamidharAdhaureyam IDImahi ||

The King Mukunda Devarayan regains his kingdom

19. Tirutenkulantai - TiruvAimozhi 8-2-4 - As per the niyamanam of Sri Lakshmi Nrusimhan, Sri Adi vaN SaThakopa Jeeyar, proceeded on sancAram (tour) to the northern regions. There a king named Mukunda Devarayan had lost his kingdom. Sri Nrusimha appeared in the dream of the king as a Sri VaishNava and asked him to seek refuge at the feet of Sri Adi vaN SaThakopa Jeeyar. Then he sought refuge of Sri Adi vaN SaThakopa Jeeyar. By the AcAryan's grace, Sri Nrusimha appeared as ferocious lions in the dreams of his enemies and made them flee. Thereafter Mukunda Devarayan regained his lost kingdom and wealth. He felt very grateful and fell at the feet of MahAdeSikan and paid obeisance. He presented a palanquin made of ivory and gifted ceremonial umbrellas (chatras), fans (cAmarams), drums, mrdangams, 18 types of musical instruments, elephants, horses and kaimkaryaparars etc. For many years, he ruled the kingdom along with his sons and grandsons, and lived happily - "mAyak kUttan ADal paRavai uyartta velpOr Azhi valavanai AdarittE kUDac cenREn iniyen koDukkEn".

Visit to Sri Purushottama kshetram (Puri) and defeating debaters there and consolidating Sri Ramanuja darSanam

20. Tiruplulinkudi - TiruvAimozhi 8-3-5, "koDiyAr mADa" - Traveling on, AcArya then reached Purushottama kshetram (Puri). There experts of different schools of philosophies cast aspersions on Sri Ramanuja's siddhAntam (philosophy). Sri Adi vaN SaThakopa YatIndra MahAdeSikan easily defeated them in debates and established Sri Ramanuja's school of philosophy on a sound footing. Hearing this, the Sri VaishNavAs of that place with all honors to Jeeyar, took him to the temple. Sri SvAmi went along with them and did mangaLASAsanam at the temple thus - "aDiyAr allalal tavirtta acaivO".

Consecration of vigrahams of Sri Nammazhwar and EmperumAnAr by Sri SvAmi at Purushottama kshetram

21. Thiruvanparisaram - TiruvAimozhi 8-3-7, "varuvAr celvAr" - That night in Sri SvAmi's dream, Nammazhwar instructed him to consecrate vigrahams of EmperumAnAr and Sri Nammazhwar in the temple. As per "AnRa tamizh

maraiKaL Ayiramum InRa mutal tAi caDakOpan", Sri SaThakopa Jeeyar consecrated the vigraham of Sri Nammazhwar. At His sacred feet, he then installed (pratishTha) the vigraham of "moympAl vaLartta idatai irAmAnucan", Sri Ramanuja, as per, "ingu ummODu orupADu uzhalvAn Or aDiyAnum uLan". This was stated by HH, the seventh paTTam, Srimad Azhagiyasingar as -

pUrvam yastu mukunda deva vibhunA skandhe dhrtAndolikaH
prAptaH SrIpurushottamam racitavAn bhakta pratishThApanam |
labdvA danti-turanga-ratna-Sibika-chatra-dvayIcAmara -
dvandvAdIni yayau punaSca vijayI karNATasimhAsanam ||

Many titles bestowed on Sri SvAmi

22. Thiruchchenkunroor - TiruvAimozhi 8-4-1, "vArkaDA varuvi" - The king of Karnataka, with a lot of devotion continued to pay obeisance to Sri Jeeyar. Srimad AdivaN SaThakopa continued to teach Sri BhAshyam to those who sought his refuge. After seeing his proficiency in one on one teaching, kalakshepam, the best among the learned ones hailed him as, the second Vyasa, another Suka maharishi, another PuNDareekar, a great devotee like Prahalada, one with great austerities and the one with no equal in general subjects like tarka, vyakaraNa, mImAsa etc., and in ubhaya VedAnta, sarvatantrasvatantra and VedamArgapratishThapanAcAryar. As per Nammazhwar's eulogizing EmperumAn, "vArkaDA varuvi yAnai mAmalaiyin ciRkoL ciRRayan", they praised Sri SvAmi.

AsId vyAsasya vIpsA Sukamuniyamakam puNDarIkadviruktiH |
prahalAdasyAuvAdaH prathitataratapaH prAgraNirvaNSaThAriH ||
bhATTAnAm aTTahAsaH phaNipati phaNiterbhAgadheyam kaNAda-
vyAhAra prANa nADI kapilamataphalam narma dharmAgamAnAm |
yogI SrIvaNSaThAriH jagati vijayate kinca vedAntayugma
AcAryo vedokta mArga sthiti jananguruH sarvatantrasvatantraH ||

Manapaakkam Thozhappar being bestowed the title Vaidika sArvabhauma by Sri SvAmi

23. Tirukatitaanam - TiruvAimozhi 8-6-1, "elliyum" - The well known scholar, Manapaakkam Thozhappar sought refuge of Sri Adi vaN SaThakopa YatIndra MahAdeSikan of great fame and received panca samskAram (the five

purificatory rituals), and learnt the essential four granthams (grantha catushTayam) from him. Sri SvAmi further instructed him, who was full of devotion towards his AcAryar, to write books on dharma SAstram, that Sri VaishNavAs and pancakalaparayanaNs could study and put into practice. He sincerely carried out the task given to him as per - "elliyum kAlaiyum (EmperumAn) tannai ninaintezha nalla aruLkaL nammake tantaruL ceivAn". He wrote the eight works and respectfully submitted it to Sri MahAdeSikan - (1) gruhyaratnam, (2) khaNTa bhUshaNam, (3) smruti ratnAkaram, (4) pitrumedasAram, (5) sudhIvalocanam, (6) daSanirNayam, (7) ASauca Satakam and (8) ASauca nirNayam. Sri SvAmi gave Thozappar the birudu (title) of "vaidika sArvabauma".

Return to Tirunarayanapuram

24. Tiruppuliyur - TiruvAimozhi 8-9-1 - "karumANikamalaimEl maNittaDam tAmarai kADukaL pOI"- Sri SvAmi did mangaLASASanam to EmperumAn at all the divya deSams and then as per "pirAn tirumAl emmAn cezhunIr vayal", he reached Tirunarayanapuram, which is the foundation for all these places. There he worshiped Yatirajar (Sri Ramanuja), Tirunarayana Perumal and Sri Yadugiri Nacchiyar. He then reached his maTham on the banks of Kalyani PushkaraNi and started teaching Sri BhAshyam etc., through kAlakshepam.



Tree under which SrImad Adi vaNSaThakopa jIyar performed kAlakshepam-s in Melkote

Appearance of EmperumAnAr as a five hooded serpent and listening to Sri SvAmi's kAlakshepam

25. Thiruvavarugunamangai pulingudi - TiruvAimozhi 9-2-4, "puLingudi" - One day amidst his kAlakshepa session of Sri BhAshyam, a five hooded serpent came to the place with its hoods fully spread, kept listening to the kAlakshepam. Sri SvAmi watched it as he continued doing the kAlakshepam. At one juncture, SvAmi stopped and told his disciples, "it appears as if with all the shining gems on its hoods, it is keenly listening to the kAlakshepam with deep devotion. It appears as if EmperumAnAr who is an amSam of Adi Sesha, has come here to shower its grace on us". As per "teLintā en cintai akam kazhiyAtE ennai ALvAi ennakkaruLi naLirnta cIr ulagam mUnRuDan viyappa nAngkaL kUttADi ninRARppa". He then recited -

praNAmaM lakshmaNamuniH pratigrhNAtu mAmakam |
prasAdayati yatsUKtiH svAdhInapatikAm Srutim ||

The serpent then vanished.

Consecration of Sri SvAmi DeSikan's vigraham on EmperumAnAr's niyamanam

26. Thirukatkarai - TiruvAimozhi, 9-6-1 "urukumAl" - EmperumAnAr appeared in Sri SvAmi's dream that night and mentioned, most happily, the episode of the morning Sri BhAshyam kAlakshepam session saying "urukumAl nencam uyirin paraminRi perumAl vETkai". Moreover he instructed, "teruvellAm kAvi kamazh", you have to carry out a big task in Tirunarayanan sannadhi. You should consecrate a vigraham of our Sri VedAnta DeSikan here, which is a place of our victory. Accordingly, Sri SvAmi built a sannadhi (sanctum) with a big gopuram, in which Sri SvAmi DeSikan could be seen and worshiped from the street itself.

Sri SvAmi gets steps built on Tirumala hill on Lord, Sri Srinivasan's orders

27. Thirumuzhikalam - TiruvAimozhi 9-7-1, "em kAnal" - Once, an old Brahmin wanted to go to Tirumala and worship Thiruvēṅkatamudaiyan. After traversing some distance, he was in great difficulty as he could neither climb up nor come down. This was noted by ever merciful and compassionate, Lord, Srinivasan, and HE instructed Sri Adi van SaThakopa YatIndra MahAdeSikan to build steps (sopAnam) and many resting places (maNTapams) in between, for shade to rest comfortably for devotees coming to worship Him. Sri SvAmi sincerely built the steps and climbing it

reached the sanctum and did mangaLASAsanam (obeisance) to Him. At that time, Sri Srinivasan, as per "kongAr pUntuzhAimuDi" - "ramyAt SrI tulasya (dramiDopanishad tAtparya ratnAvaLi)" said, "Oh Jeeyar! Our KavitaArkikasimham constructed a sopAnam (steps), in the form of a grantham/Sri sUkti, to reach Paramapadam. Now, you have built steps on this hill which is liked by both the bhaktAs on this earth and the heavenly ones. We are much pleased". He then said graciously, "We will offer moksham etc., to all those who gain your favor (abhimAnam)". In this manner, Lord Srinivasan is pleased with those who attain Him and those who make others attain Him. Did not Tondaradipodi Azhwar sing thus, "muDiyinil tuLabam vaittai moykazhaRku anpu ceyyum aDiyarai ukatti pOlum"?

Sri SvAmi gets a hundred pillar hall built at Kanchi

28. Thirunavay - TiruvAimozhi, 9-8-1, "aRukkum vinai" - Sri SvAmi then proceeded to Kanchi and offered obeisance to Perarulalan on Hastigiri. On His orders, Jeeyar got built a hundred pillar hall (maNTapam) on the banks of Anantasaras PushakaraNi and also organized a festival wherein the divya dampatis were brought there with all honours and paraphernalia. Sri SvAmi worshiped Them there. This is as per "aRukkum vinaiyAna Akattavanai niRuttum manattu onRriya cintaiyinarAi" - "vallImadyatvayogat abhIca" (dramiDopanishad tAtparya ratnAvaLi).



The hundred pillar mandapam in Kanchi

Sri SvAmi defeats UdayabhAnu MiSrar in debate and builds sannadhi for Sri SvAmi DeSikan at Thoopul and Perumal kovil

29. Thirukannapuram - TiruvAimozhi 9-10-1, "mAlainaNNi" - pUrvAcAryars like Nadatur Ammal, Sri SvAmi DeSikan, Ghatikasatam Ammal etc., stayed in Kanchipuram and conducted many kAlakshepam (teaching) sessions. Sri Adi vaN SaThakopa too stayed here for some time and did kAlakshepam and taught VedAnta works. At that time, a northerner by name UdayabhAnu MiSrar, wanted to debate with our MahadeSikan, who agreed. The debate went on for 11 days. That night Sri Lakshmi Nrusimhan appeared in Jeeyar's dream and assured him that he will win tomorrow. Sri SvAmi DeSikan too did likewise and advised him to quote from SatadUshaNI and win the debate. Next day, SvAmi did as advised and won the debate. UdayabhAnu MiSrar accepted defeat and became Adi vaN SaThakopa's disciple. He submitted all his material wealth as Guru dhakshiNa to our SvAmi. With that wealth, Sri SvAmi built sannadhi for Sri SvAmi DeSikan who had showered grace on him in his dreams and who has seated Varadan and His consort Perumdevi tAyAr on his heart lotus/hrudaya kamalam ("hrtpuNDarIke varadam sadAram" - AcArya dinacarya), at his birth place Thoopul - mAlai naNNittozhutezhuminO vinaikeDa kAlai mAlai kamalamalariTTu nIr (sarva SraishTyAt) and near the dvaja stambham (flag staff) of Sri Varadarajan's temple. In this manner, in accordance with Sri Nammazhwar's and Sri Adi vaN SaThakopa yatIndra MahAdeSikan's inner thoughts, elders conduct every day's festival - Sri SvAmi DeSikan's tirunakshatram, Purattasi sravaNam, by mangaLASAsanam to SvAmi DeSikan at Sri Thoopul in the morning and the saRRumuRai, (concluding part) at Perumal Kovil in the evening (kAlai mAlai kamala malariTTu) - "tirumagaLai peRRum ennencam kOyil koNDa pEraruLALan enRum".

Accepting the responsibility as Sri kAryam at Ghatikachalam and then appointing Sri doDDaiyAchAryar as Sri kAryam

30. Thirumokur- TiruvAimozhi, 10-1-1. "tALa tAmarai" - From Perumal Kovil, Sri SvAmi proceeded to many divya deSams. Sri Malolan's sacred feet are able to bear the wonderful lotus flowers, "tALa tAmarai". After traveling all over, Sri Malolan whose fame spread everywhere, reached Ghatikachalam, which was decorated by fertile fields "taDamaNivayal", and did managaLASAsanam - "takkaNai kaDigaittaDankunRin micai irunda akkArakaniyai" - Sri Nrusimha, as "akkArakani", was there who could bear Sri Malolan's greatness. Sri SvAmi worshiped him and on the entreaties of the locals, took up the responsibility as Sri kAryam of administering the temple of Sri Nrusimha. He did service there and also continued with kalakshepams (teaching sessions). Amongst the people in Sholingur (Ghadikachalam), there a famous person and important person who was

doDDaiyAchAryar's grandfather and who lived near the temple. He was very knowledgeable, and devoted. Sri SaThakopa MahAdeSikan instructed him to take over the duties of Sri kAryam of the temple and mandated that he should accept the temple honors like first tIrtham, mariyAdai etc. Then, Sri doDDaiyAchAryar said that when SvAmi MahAdeSikan himself is there, would it be worthy for him (doDDaiyAchAryar) to accept the responsibility as Sri kAryam. Adi vaN SaThkopar replied - "acurarait takarkkum", consider as whatever is done to you, who is serving as an affectionate disciple, is done to me. After showing his gratitude saying "dhanyosmi", anugrahItosmi, Sri doDDaiyAchAryar SvAmi accepted the responsibility as Sri kAryam and served there.

Carrying out many services at Srirangam on Sri Namperumal's orders

31. Thiruvananthapuram - TiruvAimozhi 10-2-1, "keDumiDar" - From there he proceeded to Sriperumbudur and there did mangaLASAsanam to Sri BhAshyakArar. He then proceeded to kovil, Srirangam, and there did obeisance to Periya Perumal. Then, on the instructions of Namperumal, SvAmi renovated the prAkArams (ramparts) constructed earlier by Thirumangai Azhwar and built a gopuram in North Uttara street. Additionally Namperumal ordered him, "nALum koDuvinaiceyyum kURRin tamarkaLum kuRukakillAr" to build a sannadhi



**NamperumAL and SrI Ranga
nAcciyAr serti - SrIrangam**

for the ten incarnations of BhagavAn (daSAvatarAm), wherein he hunted and finished off asuras who were tormenting the lay people; consecrate a vigraham for Thirumangai Azhwar there; establish the vibhutvam (omnipotence) of Periya PirATTi, Sri Ranganayaki like Ourselves (Namperumal); defeat mAyavAdis in person and by means of granthams (written works); conduct Our Thiruvadhyayana utsavam with TiruvAimozhi recitation; build a separate temple for Sri VedAnta DeSikan who established ViSishTAdvaita siddAntam in front of the sannadhi of Periya PirATTi. Expressing his gratitude, "dhanyosmi" and "anugrahItosmi", Srimad Adi vaN

SaThakopa jeeyar sincerely carried out all the tasks given to him by Namperumal.

Return to Thirunarayanapuram

32. Thiruvattaru - TiruvAimozhi 10-6-1, "aruL peruvAr" - "aruL peruvAr aDiyAr tam aDiyanERku AzhiyAn aruL taruvAn amaikinRan". Then, on one night, Thirunarayanan appeared as an old man and instructed Sri SvAmi to return to Yadavagiri (Thirunarayanapuram) by understanding the import and putting into practice the gracious pAsurams of Sri Nammazhwar viz., "tirunAranantAn kAlam peRac cintittu uymino". After getting permission from Periya Perumal, Sri SvAmi went back to Thirunarayanapuram. There, on the instructions of Thirunarayana Perumal, he consecrated a vighram of Sri SvAmi DeSikan who is celebrated as "aruL peruvAr aDiyavar " and eulogized his praises. He lived there meditating on Thirunarayanan's sacred feet. Therefore as per "aruL peruvAr aDiyAr tam aDiyanERku AzhiyAn aruL taruvAn" he started thinking about appointing a proper person, for the future worship of Sri Nrusimha. Thirunarayanan appeared in his dream and instructed him to grant Sri Nampakkam Krishnamacharyar, the turIya ASramam (sanyAsam), and hand over the AsthAnam of Sri LaksmI Nrusimha to him. This is the sacred wish of Sri Malolan, too. He was also known as abhinava DeSikan and was full of learning, devotion and austerity. He was first among disciples and a favorite one too. As per the wishes of Thirunarayanan, Nampakkam SvAmi was given the turIya ASramam, and also the blessed name, "nArAyaNa yatIndra mahAdeSikan". SrImad Adi vaN SaThakopa YatIndra mahAdeSikan told his intimate disciples, "aruL peruvAr aDiyAr tam aDiyanERku AzhiyAn aruL taruvAn" and therefore seek refuge at the sacred feet of Sri Narayana yatIndra mahAdeSikan and live on, as you did with us.



**SrImad Adi vaNSaThakopa jIyar's
brindAvanam - Melkote**

Sri Adi vaN SaThakopa yatIndra mahA DeSikan ascending to paramapadam (tirunADu)

33. Thirupper - TiruvAimozhi 10-8-1, "tirumAlinruncOlai" - "tirumAlinruncOlai enREn enna" - at Tirumalirunccolai (nArayaNAdri), "Ezh paDikAl toDangi vantu vazhi vazhiyAT ceyyum" - because of my lineage and by chance, I received learning and discipline and TirumAl Himself came and entered into my heart fully. Sri Malolan who Himself protects all, pervaded me totally and

made me do those acts on His behalf, - "tirumAl cenRu cErviDam tentiruppErE". Thus he pervaded me and the place I have to attain is, the lovely to look at Thirupper (an upalakshaNam/example to Sri VaikuNTham). Srimad Adi vaN SaThakopa yatIndra mahA deSikan thought of the import of the second half of dvayam thus, "uRREn ugantu paNi ceytu una pAdam peRREn Itē innam vENDuvatentAi", "lakshmiKAntatvayogAt" (dramidopanishad tAtparya ratnAvali)". Thus, Sri SvAmi kept meditating on the fact that the cause for all this is Thirunarayanan forever united with Lakshmi, as per dvayam and ascending to paramapadam - "AgamcEr narasingamadAki Or Agam vaLLukirAl piLantAnuRai mAka vaikuntam kANA".

In this manner, keeping only one's affection for and pride in one's AcArya, (AcArya abhimAnam) as one's support and being a totally incapable lowly person for sustenance, one should always meditate on the greatness of one's AcArya. On being showed by EmperumAn, Sri Nammazhwar graciously pointed out the greatness of Srimad Adi vaN SaThakopa yatIndra MahA deSikan, who was an AcArya to all the followers of this school of philosophy.

prapadye nirvadyAnAm nishadyAm guNa sampadAm |

SaraNam bhavabhItAnAm SaThakopamunISvaram ||

SrImate SrIlakshmiInrsimha divyapAdukasevaka

SrIvaN SaThakopa SrI nArAyaNa yatIndra mahAdeSikAya namaH

SrImate SrIvaNSaThakopa SrIranganAtha

yatIndra mahAdeSikAya namaH

Dr.S. Sundar Rajan, MS Ortho
Trichy, June 17 2019.