

Panca brndAvanams of Poorva Azhagiya Singars at Narasimhapuram



SrI Lakshminarasimhan SrIdhar



SrI MAIOlan and SrI MAIOla Paduka sevakar



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The plaque placed at the Entrance of the brundavanamas reads "As Directed by SrImad Azhagiya Singar : It is very auspicious to pay obeisance to SrI Lakshminrusimha Swamy and the five AchArya brundavanamas at Narasimhapuram" (Pic Courtesy: SrI Venkat of Srivaishnavam.com)



FOREWARD

by

"SrI nrusimha seva rasikan" Oppiliappan Koil SrI VaradAccAri SaThakopan

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The BrundhAvanams of Srimad Azhagiyasingars are sacred places for SrI Matam SishyAs. These Azhagiya Singars performing nithya niravadhya kaimkaryams to Sriman NarayaNan at Parama Padham are avathAra PurushAL-s, who are SrI Nrusimha KrupA Paathrams and followed the command of MalOlan to bless the sishya vargams with SamAsrayaNams, BharanyAsams and KaalkshEoams on Grantha ChAtushtayam as well as Ahnika Grantham. They led exemplary lives following the dictats of Dharma Saastrams. Their lives were filled with AchAram and anushtAnam. Number of them travelled extensively to the far corners of India visiting dhivya dEsams, abhimAna stalams and brought the Moorthys of Silver Mantapam to our homes. Many were grantha nirmAthA-s. They led austere lives and for us they are NadamAdum dhaivams. They brought from their poorvAsramams a Saalagrama Moorthy, which accompanied them every where during their SanchArams. When they reached their AchAryan Thiruvadis and they were interred in their BrundhAvanams, their AarAdhana Saalagrama Moorthys were placed on their heads inside their BrundhAvanams.

We are fortunate to be able to visit the BrundhAvanams of our PoorvAchAryAs, pray for their benedictions, reflect on their Vaibhavams and celebrate our illustrious AchArya Paramparai.

The BrundhAvanams of the past 44 Srimad Azhagiya Singars are scatterd all over our Bharata dEsam. We find them at divya dEsams like Srirangam, Thiruevvul, Ahobilam, Thirukkudanthai, ThirukkaNDiyUr, Thiruputtukuzhi,





PuLLambhUthangudi, PerumAL KOil and NaimichAraNyam. We find them at abhimAna sthalams like ThirunArAyaNapuram, RaajamannAr Koil, MadhurAnthakam and SrimushNam. Some are on the banks of rivers like KrishNaa, CauvEry (ThyAgarAapuram) and Vaikai (TuvarimAn). One of the Azhagiya Singar entered a cave in Ahobilam and is considered to be performing AarAdhanam for Sri Nrusimhan there even today. This is the sixth Pattam Azhagiya Singar, who had Nrusimha SaakshAthkAram and great Mantra siddhi. Some of them shook their mortal coils during their sanchArams at places which were neither divya dEsams nor AbhimAna stalams. Places like PaalamEdu, KokkarAyan pEttai, GadhwAl and SrI AgrahArams like PaathUr became sacred grounds because of their BrundhAvanams. Among all these BrundhAvanams, some are clustered like the Seven at Srirangam (7th, 8th, 11th, 13th, 18th, 41st and the 44th Pattams), five at Nrusimhapuram near PuLLambhUthangudi/AadhanUr dhivya dEsams (25th, 26th, 30th, 37th and 38th Pattams), and ThirnArAyaNapuram (1st, 2nd, 10th and 12th Pattams).

In this ebook, Sri Sridhar Lakshminarasimhan, a descendant of one of the great Srirangam Srimad Andavan Paramparai (KaadantEtthi Andavan) is taking us thru a wonderful journey to a very sacred site, Narasimhapuram, where the brundhAvanams of five of the 44 Srimad Azhagiya Singars are located.

These five Azhagiya Singars blessing us from their BrundhAvanams at Narasimhapuram are:

- 1) 25th Pattam Azhagiya Singar: SrIvaNN SaThakOpa SrI SrInivAsa Yadheendhra MahA Desikan, who reigned for 35 years and 8 months (Aadi SvAathi). Attained ThirunAdu on December 20, 1828.
- 2) 26th pattam Azhagiya Singar: SrIvaNN SaThakOpa Sriranganatha Yatheendhra MahA Desikan, who sat on the throne of SrI matam for 17 years and one month. His Thirunakshathram is Aadi Pooram. He is known as the Andal Azhagiya singar for that reason. He attained ThirunAdu on December 12, 1828.





3) 30th Pattam Azhagiya Singar: SrIvaNN SaThakOpa SrI SrInivAsa VedAntha Yatheendhra MahA Desikan. He reigned as SrI Matam PeetAdhipathi for 5 years and six months. His Thirunakshatram is Maarhazhi VisAkam. He attained ThirunAdu on September 27, 1842.

4) 37th Pattam Azhagiya Singar (PiLLaipAkkam Azhagiya Singar): SrIvaNN SaThakOpa SrI VeerarAghava SaThakOpa Yatheendhra MahA Desikan, who stayed on the throne of SrI Matam for just 11 months. His Thirunakshathram is Maasi Pushyam. He ascended to Parama Padham on December 16, 1899.

5) 38th Pattam Azhagiya Singar: SrIvaNN SaThakOpa SrI SrInivAsa SaThakOpa Yatheendhra MahA Desikan, who stayed as the PeetAdhipathi for 3 years and 10 months. His Thirunakshatram is Thai ThiruvAdhirai. He attained His AchAryan's Thiruvadi on December 5, 1909.

Thus from November 21, 1811 to July 17, 1905, a period of 94 years, five Azhagiya Singars have provided continuity with ten other Azhagiya Singars to maintain the links with our illustrious AchArya paramparai of the SrI Matam founded by BhagavAn Lakshmi Nrusimhan Himself at Ahobilam. Blessed are we to belong to this AchArya Paramparai!

SrI Sridhar Lakshmi Nrusimhan of Bangalore had earlier brought us Chitra Desikeeyam, SrInivAsa kalyAanam and is doing yeoman service thru his creation of beautiful web sites for KaranAtaka Vaishnava temples. This ebook on Nrusimhapuram and the Five BrundhAvanams of SrImad Azhagiya Singars is the latest of his devout creations.

It is my pleasure to acknowledge his enormous contributions to the SrI Vaishnava Community and to wish him well in every one of his future Kaimkaryams.

NamO SrI NrusimhAya,

Daasan, Oppiliappan Koil VaradAchAri Sadagopan





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॥ श्रीः ॥

॥ श्रीमते श्रीलक्ष्मीनृसिंह परब्रह्मणे नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

॥ श्रीमते श्रीअदिवणशठकोपयतीन्द्रमहादेशिकाय नमः ॥

PANCA BRNDAVANAMS OF POORVA AZHAGIYA SINGARS

AT

NARASIMHAPURAM



Dear Readers,

I am writing this travelogue to catch the attention of the younger generation of our sampradayam, who might be unaware of our rich history and culture. Last time I took all of you on a Spiritual and Virtual tour of Naamakal Kshetram, (www.ahobilavalli.org/ebook_s6.htm) this time I am going to take you all for a Spiritual and virtual tour of the Pancha Brindavana Kshetram (it houses Brindavans of Five great Azagiasingars, and the place is also very dear to me because it houses the Brindavan of an Azagiasingar who initiated my Ellu ThaAtthaa H.H Thirukudanthai (Katandethi) Andavan into Sanyasa Ashram). No Prize for guessing the place which houses the Five Brindavans of Azagiasingar as Narasimhapuram.

I am thankful to my dear Thamudu Sri Anil of Australia (He is doing Yeoman service to Vaishnava Community by creating different websites on different subjects relating to the sampradaayam.) In the year 2004 before he went to Australia, he wanted to buy a vigraham for his personal worship from Kumbakonam/Swaami malai - place famous for creating Bronze statues. On the first day after hunting for the ideal idol for Sri. Anil, we visited Oppiliappan koil and had a nice sevai. We had parked our vehicle in front of our Mentor Sri Sadagopan Mama's ancestral house at Sannidhi Street. Sri. Anil requested me

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to capture the picture of the Mansion where our mentor had lived. Please have a nice view of the mansion in the following picture



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SrI V. SaThakopa Swami's house in ThiruviNNagaram (Thanks: SrI Shreyas)

ARRIVAL AT NRUSIMHAPURAM, PANCHA BRUNDHAVANA KSHETRAM

Next day, early morning we left on the bike to Thiru Adanur. Bhattar was not there so we went to Pullambudhamgudi. We had a nice darshan of Sri Valvil Ramar and Pirati; We were not allowed to take Pictures inside. After the sevai of the Dhivya damapthis, we returned back to Adanur where we had a nice darshan of Andualakum Aiyan/Ranganathar, and thAyar, SrI Ranganayaki.

Then we enquired around for the way to Sri Narasimhapuram, It is a typical village and please do not expect nice roads etc. At Narasimhapuram we first had the darshan of Sri Nrusimhan, then after travelling a small distance we saw a big complex which houses the Brindavan of yester years.



Pullambuthangudi SrI rAmar - Thanks: SrI Diwakar



ThiruAdhanur Temple Entrance - Thanks: SrI Sentil





THE 25TH PATTAM AZHAGIYA SINGAR AT NRUSIMHA PURAM AND THE FIRST BRUNDHAVANAM

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Narasimhapuram BrundAvanam complex entrance

Immediately after entering the complex, we find on the left hand side, the Brindavan of the 38th Pattam Azagiasingar. We will come back and have his darshan later, but first let us proceed to pay our respect to the senior most Azgiasingar whose Brindavan was the first to be built in this sprawling complex. I want to present you a small brief about each of the five great Azagiasingars whose Brindavans are present here. Now I want all of you to travel with me in time capsule which will take you to the time of 25th Azhagiasingar H H Srivan Satakopa Srinivasa yateendra Mahadesikan's period. As we travel in our time capsule to the era of this great Azagisingar. I request you to enhance your imagination and travel with me. I know in this era of science you may be wondering it will be like Ripley's believe it or not, but believe me it did happen few hundred years ago. Now close your eyes and imagine you are seeing the





vibrant green paddy fields and groves of South India.



The verdant groves of Narasimhapuram

Our Mutt is full visitors on this day who have arrived in Jatka Vandi (Horse drawn cart), bullock cart etc; these were the luxury in those times for travel instead of walking. There, you spot a great Man surrounded by lots and lots of people, can you guess who he is, yes, you have guessed correctly, he is our 25th Pattam Azagiasingar who adorned the name of Srivann Satakopa Srinivasa Yateendra Mahadesikan. There you see him performing ardhanam for Lord Malolan, what a radiant brilliance in his face, a divya Thejas. People are speaking and telling to each other that he is the Amsam of our Periya Thiruvadi. He is the most powerful Azhagiasingar after the 6th Pattam Azhagiasingar and was blessed with immense Mantra siddhi.

Now let us recall his Poorva Asharam. This mahaan was born on the Asterism of Swathi in the Tamil Month of Adi in a place called as Elanagar Gadhadarapuram (Near Thirukudanthai) in Srivathsa Gothram. I have to inform you that, this





place has given us a lot of Azagisingars and as a coincidence, the Brindavanams of the four Azagiasingars hailing from Ilanagar Gadhadarapuram are situated here at Sri Narasimhapuram. If my inference is correct, all the four belong to same family and I was told that the 30th Pattam Jeeyar was the grand father of 38th pattam Azagiasingar. Now let us go back to the 25th Pattam Azagisingar.



25th PaTTam HH Srimad Azhagiya Singar - Narasimhapuram

In Poorvaashram he was a humble man, a scholar who excelled in tharka, vyakarna, memamsa shastras. He specialized in swami desika darsanam and was an authoritative commentator of philosophical treatises such as Nyayasiddha anjanam, Nyaya Parisuddhi, Satadhusini et al.

We can visualize that there is a festive like atmosphere in the mutt premises and yes it is a red letter day in the annals of Ahobilla Mutt. It is Tamil year Manmatha (CE 1776), month of Panguni (March Month), the shukla Panchami day (Bright fortnight's fifth day). The 25th Pattam Azhagiya Singar has assumed his





duty as the next Pontiff of the Prestigious Ahobila Mutt.



25th PaTTam Srimad Azhagiya Singar's BrundAvanam at Narasimhapuram

As already mentioned, this Mahan was the most powerful Azhagiasingar after the 6th Pattam Azhagiasingar, Sri Shashta Parangusha Yathindra mahadisekan. He is considered as an Amsa of Vyanatheyan or Garuda Bhagavan; he was a Narasimha Upasaka and had the Shakshathkaaram of Our Karuna Moorthy, Adhbuta Kesari, Sri Narasimhan (It means that this Azhagiyasingar had the good fortune of having personal and direct conversations with Bhagavan Narasimhan). Through his mystical powers, he used to protect his sishtyas. Now let us familiarize ourselves with this great AzhagiyaSingar. It is common knowledge that as a person gets famous, he becomes the target of the jealousies of many others who do not like him. It is basic human nature and is difficult to change. Same thing also happened to the 25th Pattam Srimad Azhagiya Singar. Some of his enemies got hold of his personal attendant and by threat and monetary benefits coaxed this attendant to serve the svAmi with poisoned food and water.



Now if you further travel back (991 years) to the period of Bhashyakarar, there were also some people, who were persuaded to poison him, but the lady of the house who served the Bhiksha to Emperumanar confessed the truth, and saved his life. So we can understand that if people are pious and famous, they get to have enemies who out of jealousy try to harm them. Such feelings existed in BhashyakArar's time and it continues to exist today too! Now let us return back to 25th paTTam Swamy. The attendant gave the water mixed with poison to swamy. After giving the water the attendant cried. Swamy asked him why he was crying, for that the attendant told the truth. See what a great man was our Azagiasingar, he told that "if some people feel happy if i drink the poisoned water then I will drink the water and let them feel happy", so saying he drank the water and kept on chanting Our Lord Adhbuta kesari's name. He fainted, and all the sishyas wept, but after some time our swamy got up as if nothing had happened and told he had chanted Sri Narsimha Anushtup mantra and death could not come near him as long as Lord Narasimha blessed him; the wicked sishya also came now and fell at svAmi's feet and asked for His pardon. Svami forgave him, and continued with His Kalakshepams (daily religious discourses).

Some time after this incident, Swamy had a desire to visit Srirangam and perform MangalAsanam for Lord Ranganatha at Srirangam. He started with his entourage and the procession looked as though some king is coming at Srirangam (yes our Azagiasingar is king for his his Shishyas and he is a Raja Sanyasi and Mutt had elephant, horse etc; Our Azagiasingar used to Travel in Pallaku.) One fine morning he arrived at Srirangam and after finishing his daily rituals, he visited the Arangan Temple; On seeing Namperumal, he spontanously



NamperumAL



composed a Sloka, which goes like this

Srirange Ranganatha: Panipathisayane

Dakshinam veekshamANa:

Khyaatam Seethamsuteerthem

Pranavaparitham tath vimanam ca divyam

Adyam Vyaktam svayam ca stalamati

subhadharam naayaki Rangapoorva

Bhoomeh Vaikuntam etat Jagati

Vijayathe sahyajenduprasiktham

Our Swamy felt fulfilled and afterward he had a desire to tour the dhivya desams in western (Karnataka) and northern parts (today's Andhra Pradesh) of our BhAratha dEsam. He travelled through many places and was accorded royal reception everywhere. During His travels, at one place suddenly he felt the forward movement of his retinue, his sishtyas, elephant, horses et al . Our Jeer who was an amsam of Vynatheyan understood that this strange situation arose from the cheap mischief of a magician; our Jeer started to chant the Sri Nrusimha Mantra and as usual Narahari is at His devotees' beck and call to protect them, whenever they are in trouble. So, true to his nature, he protected this dear devotee and then the karma went and struck back the magician. The alarmed magician repented his action and fell at the feet of the Azhagiya Singar seeking His pardon; our Jeeyar had a soft heart and pardoned the offender.

The next stop was at a place known as Surapuram. There a famous scholar by the name Sri Venkatachariar called on the Jeeyar and challenged our Jeeyar for a debate on the Saastras. It was a marathon debate lasting for 15 days; it appeared as though there was no end to the debate. At the end of the





fifteenth day, while doing the thirvaaraadhanam in the evening, he prayed to our Narahari, the karuna moorthy and prayed for help to put an end to the ongoing debate and let him be blessed with the victory. We all know even though our Lord Lakshminarasimha looks fearful in appearance, He is very kind hearted and will not let down his children at the time of crisis. Lo and behold! Our Lord appeared in the Jeeyar's dream and instructed the Jeeyar to take out the Sacred book Shruthaprakasika (which our Kavaitharika Simham Svami Desikan carried with him in person to Sathaygalam during the Muslim invasion of Srirangam) and refer to a particular page and para number. Bhagavan instructed the Jeeyar to read this and give the meaning of that para and the victory will be his. We all must be wondering whether this really happened, please don't have any doubt; it all happened a few 100 years back and it is true. Now the Kali has made people not to believe in such divine happenings. The Jeer got up early in the morning, finished his Anushtanams, prayed to Malolan and then referred to Shruthpraksika. When the debate started, he explained the matter which our Malolan instructed him on; Surapuram svami accepted his defeat and that ended the 15 days debate. The Jeeyar had triumphed with Malolan's blessings. Our Jeeyar Svami was big-hearted and he accepted Venkatachariar as his disciple and honored him for his scholarship in the saastras.

After his extended stay at Surapuram, he travelled towards Gadwal in Andhra Pradesh, The King Somabhoopalan, the local king of Gadwal had heard how our Svami won the debate with Surapuram svami and after discussing with the ministers he decided to honour Azhagiasingar. He invited the Svami where he was camping (near Gadwal) to grace the Kingdom of Gadwal. The king received him with full honours. The king was wonder struck at the divinity of Srimad Azhagiya Singar and considered that Lord Narasimhan had incarnated in the form of the Jeeyar. He presented lot of jewelries for Malolan. After a long stay in Gadwal, the Jeeyar proceeded to Ahobillam, the founding place of Ahobila Mutt and offered worship to all the nine Narasimhans there. The next stop during the northern pilgrimage was Thirumalai-Thirupathi. After





worshipping Lord SrinivAsan at Thirumala, the Jeeyar continued on to the dhivya desams of Thiruvellur, Thiruninravur, Thirvallikkeni, Sriperumpudhur, Perumalkoil (Kaanchipuram), Thiruvendhipuram and Thiruchitrakootam. After worship at these famous places sung by the AzhwArs, he reached the Seeraar sennal kavari veesum Sezuneer Thirukudanthai. He performed his manglasasnam for Our Aravamudhaalwan. The lord got this name as it was due to His anugraham that we have the Nalayira Divya prabhandam given as present to our Swami Natha Munigal. Lord AarAvamudhan and his piratti Komalavalli Thayar filled the Jeeyar's heart with bliss . He wanted to stay in Thirukudanthai after his long northern tour and enjoy the divine bliss of seeing our Amudhan every day. Here at Thirukkudanthai, he composed "Saccharita Ratnavalli" ,"Sri Narasimhastava" and "Sri Narasimha Mangalam". After that, he wanted to see Namperumal and Sri Ranga Nachiyar at Srirangam. He stayed at Srirangam for some time and performed Sri Bhasya Kalashepam there. He had desire thereafter to perform Mangalasanam for our Lord Selvappillai a.k.a Sampath Kumaran of Thirunarayanapuram. He stayed in Thriunarayanapuram for some time and reached Pullambhuthangudi from there.



SapthagireeSan

Our Lord Narasimha appeared as a Srivaishnava in the dream of the king of Thanjavur, King Sarabhoji and asked him whether he will be able to give some land in his fertile Kaveri river delta as dhaanam? The Maharaja was perplexed and asked the SrivaishNava for the identity of the Parma Purushan, who appeared in his dream; the Srivishanava described that Mahaa Purushan as a native of Ahobilam. The king got up immediately and met with his ministers; he told them about his dream and asked them about the meaning of the dream.



One of the ministers told that not too far from Tanjavur, the capital of the king, is a Place named Pullambhuthamguidi, where the Lord of Ahobilam was being worshipped by the present Azagiasingar. The minister explained to his king that Lord of Ahobilam had appeared in the king's dream and reminded him of his duty to honor the Lord of Ahobilam and His representative on earth, the Jeeyar (Azhagiya Singar).

Then maharaja was very happy to hear the interpretation of his dream and sent his emissaries to invite Azagiasingar along with Lord Malolan to Tanjavur, the capital of his kingdom. The ministers also told our Azagiasingar about the dream of Raja in which our AhobilEsan had appeared. The jeeyar accepted the invitation of the king, visited the Thanjavur Palace and was received with Poornakumbha Maryadai by the King himself. The King and his citizens had an opportunity to witness the spiritual power and scholarship of the Jeeyar at first hand. Raja was wonderstruck. He presented a lot of jewels to Malolan and other pooja articles and as instructed by the Lord of Ahobilam in the dream, he gifted a village near Pullambhuthamgudi and a royal order/proclamation to this effect was issued. Our Jeeyar Svami gifted his Paaduka as desired by king and traveled onto Adanur and Pullabhudangudi from Tanjaavur. He did mangalaasaasnam to the Perumal of the two divya Desams first and then he proceeded to the nearby village gifted by Maharaja. Svami named the village as



Ahobilesan - SrI MAIOlan - SrI MaTam



Sri Narasimhapuram as our Lord of Ahobilam was instrumental in getting this village for the Ahobilla Mutt. After that, all of sudden on a Saturday, Poornima Thithi in the year Prajothpathi (30th November 1811) our revered Jeeyar joined the lotus feet of the Lord of Ahobilam; Yes you guessed correctly - he passed away. Our Ahobila mutt enjoyed his stewardship for 35 years and 8 months, a vey long period and I am sure our forefathers were fortunate to have lived in that era to receive the personal blessings from this Great Azagiya singar. His taniyan (benedictory verse) reads as follows:

Srivaasa Veeraraghuvarya Parankusaadhi-
 Ramanujaryamunibhir-gurusarvabhoomai:
 Samprekshitham karuNayaa Paripoornabodham
 Sri Srinivasa Yatsekaram AasrayAmaha

Now we are back in time capsule to land in Sri Narasimhapuram right in front of the Sannidhi of this great 25th Jeer of Ahobilam and see his Archa Moorthy in Brindavan. See how is seated under the Adhisehan's umbrella. Even now lots and lots of people keep visiting his Brindavan and he has rewarded all who have prayed sincerely to him. Since he is an Amsam of Garuda, you can see Vynatheyan circling on top of his Brindavan. I pointed this out to Sri. Anil, while we prayed.



The plaque at 25th PaTTam Srimad Azhagiya Singar's Brindavanam
 (Thanks: SrI Venkat)





THE 26TH PATTAM AZHAGIYA SINGAR AT NARASIMHAPURAM:

Let us move next to the Brindavan of the 26th pattam Azagiasingar. It is a double co-incidence that this 26th Azagiasingar was the immediate successor to the 25th Azagiasingar and also the son of 25th Azagiasingar. It is very rare in our Ahobilla Mutt history that the Father and the Son became Azagiasingars of the Ahobila Mutt and that too in immediate succession.

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Brindavanam of 26th PaTTam Srimad Azhagiya Singar

Now we are in front of the Brindavan of 26th Pattam Azagiasingar. Please close your eyes and travel back in capsule with me once again to know details about this Azagiasingar. Now it is year Prajothpathi year Sukla Karthika month and Panchami tithi (21st November 1811). Although the 25th Azhagiya Singar was not well, our ahobila Mutt at Narasimhapuram is adorning a festive look, because the Peetaarohanam (coronation) of 26th Peetam Azagia Singar is going to take place. The whole village is crowded with lots of visitors and Sishyas of Ahobila mutt have assembled from everywhere. Lots of Maavilai and coconut





leaf Thoranam is hanging everywhere. Thoranam is nothing like festoons of modern day, we can say they are natural festoons and not the plastic festoons of today. Now it is rare to find natural festoons as agricultural land has shrunk and concrete buildings have cropped, but still we have traces of natural festoons in village, where some GOD fearing attitude is still there and the traditional customs haven't been abandoned. I have observed this during my travel to explore the Old Vishnu temples situated in remote villages of Karnataka; the Villagers are simple and show us nice hospitality and here money does not matter much. Now, let us be back to the subject of the 26th Azhagiyasingar. Let us have some recall of the PoorvAsrama details of this Azhagiyasingar. He was born in Srivathsa Gothram under the Asterism of Poorvapalguni in the month of Adi at Gadhadarapuram near Kumbakonam. He was the son of 25th Azagiyasingar and he was also a great scholar like his father. Due to request of all Ahobila Mutt Shisyas, he was persuaded to succeed his father and AchAryan, the 25th Azagiyasingar. On 21.11.1811 his coronation as the 26th Azagiyasingar was held and he chose the name of Sri Ranganatha Yathindra Maha Desikan.



26th PaTTam HH Srimad Azhagiya Singar at Narasimhapuram





He was considered as an Amsam of our beloved Andal, and co-incident is that he was also born in the Adi month, while the constellation of Pooram Star (Poorvapalguni) was in ascendance as in the case of our Andal. People came and received the blessings from both the Azagisingars. Fate was cruel and the senior seer suddenly took ill and attained the lotus feet of Lord. It was hardly 10 days that both the Jeeyars stayed together as Periya and Chinna Azhagiya Singars. After completing the charama Kainkaryams for Periya Azagiasingar, Sri Ranganatha Yateendra Mahadesikan attended to his pontifical duties. The 26th jeeyar travelled now to Pullambhudangudi, Adhanoor, Thirukudanthai and performed mangalasanams to the deities over there and then moved on have the sevai of Namperumal and Aranga Nachiyar at Srirangam. From there, he was summoned to Thirunarayanapuram by Our Emperumanar Bhagavath Ramanuja to come and worship his Sellappillai a.k.a cheluvanarayanan, Thirunarayanan with His consort Yadugiri Nachiyar.



SrI SampathkumAran - Melkote (Thanks:SrI Diwakar)





He reached Thirunarayanapuram (I presume that he must have reached Thirunarayanapuram Via Srirangapattinam, Thondanur route). He did mangalasanam to Chelluva Narayan, Yadugiri Nachiyar and afterwards enjoyed the sevai of Thamar Uganda Thirumeni of Bhasyakarar. Next in the Mangalasanam sequence was swami Desikan Sannidhi. He stayed at the Ahobila Mutt Aasramam at Melkote, which houses the Brindavan of the great founder of Ahobila mutt, Sri Adhivanna Satakopa Jeer.



Sri Adhivanna Satakopa yatindra mahadesikan - Ahobilam

Let us digress a little here to learn about Adhivanna Satakopa jeer. He was a bachelor with the name of Kidambi Srinivasan. He was in his late teens and was studying with his Acharyan at Kaanchi. In a dream, he was given a divine command by Lord Narasimha to travel to Ahobilam. Our student consulted with his Acharyan and was told to obey the divine command. He traveled for days and reached Ahobilam, a very difficult place to reach at that time. (We are fortunate to get all the comfortable facilities today at Ahobilam thanks to the Present Jeer and his Predecessors; due to their untiring efforts, we are





blessed to have the divine seva of all the 9 Narasimhans of Ahobillam). At Ahobilam, he was initiated into Sanyasa Asram by Lord Narasimha Himself and thus the Mutt was established and it is growing year by year. When you visit Melkote, please do not forget to pay your respect at the Brindavan of Sri AdhivaNN Satakopa Jeer. Our 26th Pattam Svami stayed there for some more time at Melkote.

Then King of Mysore, Sri Krishnaraja Wodeyar III heard about the Jeeyar's visit to Melkote. He wanted the Jeeyar to visit his state capital and he sent his emissaries to the Jeeyar to invite the Jeeyar to Mysore Palace. At Mysore, the Jeeyar was personally received by the king and also by the Raja Guru of Mysore Kingdom, His holiness Sri Gantaavathara Parakala Swami of Parakala Mutt. It is said the then British Resident staying in Bangalore, Mr. Cole had issued an instruction to all concerned officers to provide proper escorts and provide all the help to facilitate the comfortable travel of Jeeyar Svami.

The Jeeyar graced Mysore Palace and stayed there for sometime as a guest of the king, H H Krishnaraja Wodeyar. The King presented a lot of Jewels studded with precious stones, Silver Mantapam, Golden Dolai (Swing) for Sri Navaneetha Krishna, one of the arAdhana moorthy of Mutt. After stay for some time at Mysore, the holy hills of Ahobilam beckoned the Jeeyar. He went straight to Ahobilam and did Mangalasasnam to all the nine moorthies. Naturally



Dolai Kannan - SrI MaTam





Srivalliputtur Andal beckoned him since he was an amsam of Andal. On the way to SrivilliputthUr, the Jeeyar performed Mangalasaranams at the dhivya desams of Tiruvengadam, Thiruvellur, Thirukachi, Thirukkivilur, Thiruvendhipuram and stopped at Thirukudanthai for completing some important kankaryams for Amudhan and Komalavalli.

From Kumbakonam, he travelled on to Srirangam and then reached Srivilliputtur. At Andal's birth place, He did mangalasaranam for Andal and Rangamannar. He stayed there for quite some time; he purchased a place in Sannidhi Street and built a Ahobila Mutt branch there and did lot of Kankaryams for Andal.

From SrivilliputthUr, the Jeeyar returned to Sri Narasimhapuram and built a grand Brindavan for his Predecessor H H Srinivasa Yateendra Mahadesikan; there he did the prathishtai of the Divya Mangala Vighram (Idol) of the 25th Jeeyar and also established a small agrahara named Sri Ranganathapuram. There at the request of his disciples, he wrote Sri Sannidhi Ahanika Grantha (Sri Vaishnava Sadacharya Nirnaya) to provide instructions on the daily routine of Sri Sannidhi Sishyas. Additional granthAs on Lord Lakshminarasimhan were created there. He was a very good administrator.

In the year Sarvathari, month of Margazhi, Sukla Paksha Chaturdasi (20th December 1828) he attained the Lotus feet of the Lord. His reign as the PeetAdhipathi of the mutt lasted for 17 years and one month. Now we stand in front of his brindavanam and pray to this great illustrious acharya of Ahobilla Mutt. He was succeeded by his son on 10.01.1829 as the 27th acharya of Ahobilla Mutt (What an illustrious family giving 3 Azagiasingars in such succession!)

His Taniyan reads as follows :

Sri Veeraraghava Yateendra Parankusathi

Ramanujarya Kamalaanidhi Yogivaryai:





Samprekshittam Karunayaa Paripoornabitham

Sri Ranganatha YatisekaramaAsrayaamaha



The plaque at 26th PaTTam Srimad Azhagiya Singar's Brindavanam

(Thanks:SrI Venkat)

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THE 30TH PATTAM AZHAGIYA SINGAR AT SRI NRUSIMHAPURAM

Now we are moving to yet another Brindavan of another great Azagiasingar. This is the 30th Pattam Azagiasingar HH Sri Srinivasa Yateendra Mahadesikan. Now again Gadhadharapuram has come to the aid of Ahobila Mutt; yes a child was born in the asterism of Vishaka Nakshtra in the month of Margazhi. The parents named the child as Chakravarthy. The child had good education and when he grew up, he became a talented vidhvan. So I think the Gadhadharapuram village is really a Punya Bhoomi. After he was asked to assume the role of the head of Ahobila mutt,



SrI Perarulalan of Thirukkacchi

he assumed the high office on 15th March 1837, Dhurmukhi year Panguni Month, Sukla Navami thithi at a Divya kshEtram know as Thirupparkkadal. He had taken sanyasam nine month before from his predecessor at the Thiruparkadal KshEtram itself. Thereafter, He reached Kanchi and did mangalaasasnam of PerArulalan and Perundevi Thayar and he also visited all the divya desam in and around Kanchi. Including that of Svami Desikan at Thiruthanuka/Thuppul before reaching Sriperumpudhur, where he performed the mangalasanam of Emperumanar; the next stops were Thiruvellur, Thiruvallikeni, Thiruneermalai, Thiruvidanthai, Thirukadalmallai, Madhuranthakam and finally Thirukudanthai. He did lots of kaimkaryams for





Araavamudhan and it is here he gifted a golden Paaduka to Sarangaraja aka Aramudha Alwan. (Sorry the time capsule is moving fast and we are also travelling fast so don't mistake me, we have to complete the journey fast before the Araadhana and Naivedhya time in Narsimhapuram, I dont want all our acharyas to wait for us too long).

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Komalavalli thAyAr sametha SrI SaarangapANI PerumAL - ThirukkuDanthai

The 30th Pattam Jeeyar arrived at Sri Narasimhapuram; enroute he did magalasanam of Perumals at Adhanoor and also Pullambhuthamgudi. He renovated the Brindavan of his Poorvaacharyas the 25th and 26th Pattam Azagiasingars. This 30th pattam Azagiasingar had travelled a lot and we can say he had travelled to almost all of the Divya Desam in South India. He was a great authority in Mimamsa. His works are Sri Narasimha mangalasanam, Sri Narasimha Mangalam, Sri Ranganatha Mangalam, Sri Srinivasa mangalam, Geethacharyan Mangalam, Sri Sarangapani mangalam, Sri Lakshminarasimha Suprabhatham (It was composed by his predecessor and it was enlarged by





30th Swami and it was prescribed for recitation during the daily visvaroopā Seva in the Mutt). He also composed Sri Srinivasa Suprabatham and Sri Lakshminarasimha Prapathi. He also established a Sri vaishnava agrahAram named Srinivasa Vedanthapuram. Back in Narasimhapuram, we are standing in front of his (30th Paattam Azhagiya singar's) brindavanam.



30th PaTTam HH Srimad Azhagiya Singar's Brindavanam - Narasimhapuram

The era of this Azagiasingar came to end on 27th September 1842 (Subhakrithu Year), PurattAsi Month, Krishnapaksha Chaturthi. He reigned only for 5 years and 6 months. Let us recite his Taniyan :

Srivaasa rangapati Veeraraghoodvahadi-

Vedantha Desika Paraankusa Lakshmanaaryai:

Samprekshitham Karunaya ParipoornaBodham

Srisrinivaasa Nigamantha Gurum Bhajaamaha:





30th PaTTam Srimad Azhagiya Singar at Narasimhapuram

See How he is blessing his children (That is we all); he is blessing us sitting in his Brindavan. If you pray to him sincerely, your prayers will be answered. Each of the Azagia singar whose brindavan is housed here are very powerful and your prayers will be answered, I have personally benefited after the darshanam of the these yathi Sreshtas.



Plaque in front of 30th PaTTam Srimad Azhagiya Singar's Brindavanam (Thanks: SrI Venkat)





THE 37TH PATTAM AZHAGIYA SINGAR AT SRI NRUSIMHAPURAM

Now we are standing before the Brindavan of 4th great Azagiasingar adorning Narasimhapuram. He is the 37th Pattam Jeeyar of Ahobilla Mutt. He was also a great mahan.



37th PaTTam Srimad Azhagiya Singar at Narasimhapuram

At his time, the civilization had undergone lot of change. Now the mutts' wealth also grew and the life style of people had also changed. Previously for people, walking was the only mode of transport and then slowly people used bullock cart, then horse drawn cart etc. Now slowly the trains & buses came to the fore. First, let us learn about the poorvikam of this great Azagiasingar. On the Kurodhi year (1845), Maasi Month (February-March), in the star constellation of Pushya, in the village of Pillaipakkam very near Sriperumpudhur (Birth place of our Bhashyakarar), he was born in Kausika Gothram in the Vamsa of KomaaNdur Elayavalli; at birth he was given the name of Gopalan. He studied under his father. Then he received the Pancha samaskaram under 33rd Pattam





Azagiasingar. He mastered VyakaraNa and vedantha sastras under the tutelage of Krishna Taathachar Swami. He was taught Sri Bashya, Srimad Rahasyatrayasara and Bhagavad Vishyam under the Thirty fourth Pontiff of Ahobilla Mutt. He learnt Divya Prabhandam under the feet of Sri Satakopa acharya of Thayyar Agraharam. He was very much fascinated by Swamy Namalvaars' hymns. He desired to travel down south and he landed in Alwar Thirunagari during the start of the Brahmastavam; he joined the divya prabhanda Goshti reciting the melodious and sweet Naalayiram and was blessed by the Lord of Alwar thirunagari and also by our Nammalwaar. He was appointed as the Sri Karyam by 34th pattam Azagiasingar and he continued in this office under 35th & 36th Azagiasingars also. See what a brilliant tejas/ glow is there in his face. Time came and he thought all his duties were over and he wanted to lead an ascetic life. He received the Prekshamantra from Poonamalli Srinivasa Raghavachariar Swami.



37th PaTTam Srimad Azhagiya Singar's BrundAvanam - Narasimhapuram





He was initiated into sanyasa ashram by Denkanikottai Sri Varadha Ramanuja Mahadesikan who was a great exponent of Visishtadvaita Darsanam and a great Sanyasi himself. He initiated this great SrI matam sishyar into the fourth order and gave the title of Sri Veeraraghava Satakopa Mahadesikan. He observed his first Chaturmasya at Thiruvellur and immediately went on a tour to Thondaimandalam. Then with the money he received as donations, he did lot of kaimkaryams. While he was camping at Perumbakkam, he got the news that 36th pattam Azhagiasingar died all of sudden without nominating anyone as his successor. All the disciples came to Perumbakkam and requested our swami to ascend the pettam. He accepted their request and on 31st January 1899 (ViLambhi year, Thai mAsam, Sukla Paksha, Bhaanuvaram while the constellation of Rohini Star was in ascendance), he ascended the throne of SrI matam as the 37th Peetathipathi. He visited a few Divya desams and then he arrived at Thiruvendhipuram He did some kaimkaryam towards renovation of the Desikan Thirumaigai; at that time there was some dispute between two warring factions about celebrating the Mahotsavam of Swami Desikan. Our acharya Saarva Bhouman intervened and solved the problem and stayed at Thiruvaheendhrapuram for one full year and he also recorded the event and wrote a book entitled as "Vedantha DesikOsthava Vaibhavam". Then with heavy heart, he left Thiruvendhipuram since He did not wish to part with the company of mahaacharya Svami Deiskan at Thiruvendhipuram. Then by paada sancharam, he reached Sri Narasimhapuram. There he was suddenly taken ill and ascended Paramapatham on Vikari varusham, 2nd day of Margazhi, Saturday, Pournami, Aswini (Dec 16, 1899) without nominating any one to succeed him. His Taniyan is as follows :

aSthyathraikO visEshO budha ithi satajillakshmaNaabhyaam munibyaam

EkibooyOdhithaabyaamiva nirupadhikam prEkshitham Sadhgurubhyaam

vEdhaantha dhvandhva-manthrathraya vivruthimukE sikshitham kshaanthi

mukyai:





aadyam sriveeraragveD satamathanagurum Samyameendhram namaami



Plaque in front of 37th PaTTam HH Srimad Azhagiya Singar Brindavanam

(Thanks: SrI Venkat)

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38TH PATTAM AZHAGIYA SINGAR AT SRI NRUSIMHAPURAM

This Great Azagiasingar was born in Thiruvadara (Arudhra) Nakshatram, Thai Maasam, Siddharthi varusham (1860) at Thirukudanthai. Swami was known as Thirukudanthai Elanagar Gadhadarpuram Srivathsangam Vidhvan Sri U.Ve Chakravarthi Venkatacharya. He was an expert in Tarka Saastram.



38th PaTTam Srimad Azhagiya Singar at Narasimhapuram

This Azagiasingar did Kalakshepam under the Pillaipakkam Azhagiasingar and had his full blessings. One among the group who had earlier persuaded Pillaipakkam Swami to accept the Peetam was Gadadharapuram Chakravarthi Venkatacharya, a very learned person who hailed from the Gadadharapuram family that had given five Azhagiyasingars earlier. Later, it was his bhAgyam to sit on the throne of SrI Matam. This Swami had done his best for the upliftment of the Mutt during his PoorvAsramam as a gruhasthar. He was respected by one and all. However since the 37th Jeeyar had left without nominating anyone and as five and a half years had elapsed, the sishyas made an





appeal to the Government to restore the Mutt to its pivotal position. That time many great scholars wanted to come to the take charge of the great Mutt; they were Sri Mushnam Swami, Kudaivasal Swami, Thirukallam Swami and others. The then British Governor ordered preparation of electoral rolls of the Mutt's disciples-and when the votes were cast, the majority favored the Gadadharapuram Swami, who respecting the sentiments of the sishyAs, became the 38th Jeeyar of Ahobila Mutt. Then our Swami took Sanyasam on Viswavasuv varsham, Aadi Masam, Uttiradam, Poornimai(1905) at Nrusimhapuram.

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38th PaTTam Srimad Azhagiya Singar BrindAvanam - Narasimhapuram

"The History of the Ahobila Mutt" (Venkatesa Ayyar) records thus: "Gadadharapuram family has come to the assistance of the Mutt in critical times."

This 38th Jeeyar's (Srivan SaTAKopa Sri Srinivasa Satakopa Yatheendra MahADEsikan) knowledge of men and matters was so great that by wise choice of management, the property of the Mutt was cleverly administered and made to





yield a good income. The Mutt rose once again to become the centre of influence and revered seat of learning. For his reign of just four years, this Jeeyar can be said to have achieved remarkable results. A northern devotee by name Balamukundachariyar became his disciple and with his influence, Utthara Ahobila Mutt was established at Pushkaram. He also renovated a number of Mutt buildings and Brindhavanams and was laid to rest at Narasimhapuram adjacent to the Brindhavan of the 37th Jeeyar. The 40th Jeeyar installed an image of the 38th Jeeyar out of his reverence for him in his Brindhavan at Narasimhapuram.



38th paTTam HH Srimad Azhagiya Singar





His Taniyan is as follows:

SrimacchaThAri SaThajitadhyatidhurya

VeerarAghveeDchaThAri yathisEkharadESikEndhrai:

samprEkshitham karuNayA paripoorNa BhOdham

SrI SrInivAsa SaThakOpa munim bhajAma:

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Plaque in front of 38th paTTam Srimad Azhagiya Singar's brindavanam

(Thanks: SrI Venkat)





A BRIEF DESCRIPTION OF PATTAABHISHEKAM OF THIRUKUDANTHAI ANDAVAN:

I am personally indebted to this great acharyan (38th Pattam Azagiasinagr) as my great Grandfather (ellu Tha-Tha) was initiated as Andavan Swamy by this mAhAchAryan. My Ellu-tha-tha was known as Thirukudanthai Andavan at that time and now he is known as Katendethi Andavan. I also want to bring to the notice of all of you that two great institutions (Sri Ahobila Mutt and SrI Andavan Asramam) has special links to Sri Narasimhapura kshetram.

Now for five minutes, I once again request you to travel with me back in time capsule to the year 1905 (say 103 years back) to witness a spectacular event; Before that I have to take you to House #35 which is situated adjacent to Sarangapani Temple at Sannidhi street at Kumbakonam (It was then known as Thirupathiar Aam) Inside the house, a 75 year old gentle man is doing his daily Vaisvadeyam at the hall and the house is locked from inside by his wife sitting in Rezhi Thinnai (A small Platform near main entrance of the house.) She did not want anyone to enter the house, because she did not want her 75 year old husband to take Sanyasam; yet all the vidvans and learned Government officers and Devout Sri Vaishnavas Convinced her to let this Gentle soul known as Kavi Kunjaram

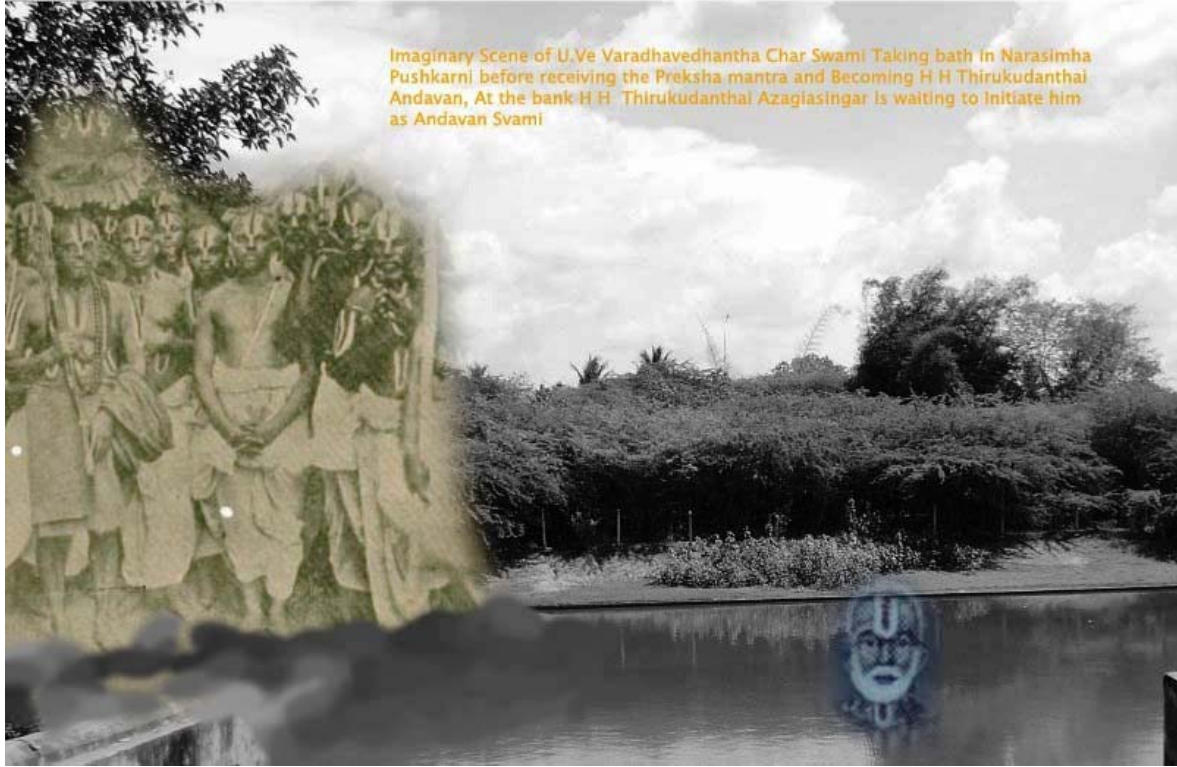


38th paTTam Srimad
Azhagiya Singar



Sadhavadhani Varadha Vedanthachar, (a great man who had Thiruvengkamudayan, Hayagreeva, Sudharshana and Narasimha Saakshatkaram) to enter into the Sanyasa Asramam. At last, the Lady of the house Smt Chellathammal was convinced and she heeds to the request of all dignitaries. (This scenes I have imagined by the stories narrated by my Paternal Grandmother & Maternal Grandfather - the grand daughter & grandson respectively of Varadha Vedanthachar Swami - when I was a child). Then accompanied by Sri Varadha Vedanthachar Svami, the senior disciples of Andavan Ashram go to Narasimhapuram and meet H H Thirukudanthai Azagiasingar. Then they place a proposal that since Andavan Ashram is not having head at that time, Thirukudanthai Azagiasingar should give Sanyasam to Varadha Vedanthachar Swami. Our Thirukudanthai Azagiasingar was well known to Varadha Vedanthachar swami personally, and he thought that he should help the Asramam to grow further and agreed to give Sanyasa Ashram inspite of many people requesting not to initiate this swami as Acharyan of Andavan Ashram. Then he told to make arrangement for Peeta Arohanam of Varadha Vedanthachar as the 6th Acharyan of Srimath SIRRANGAM Andavan Ashram. Then one auspicious day in the month of Avani in the year 1905 (Visvasu) was selected for the PattAbhishEkam. Now Varadha Vedanthachar takes leave of his friends and family with heavy heart but he had great responsibility towards society, he reached Sri Narasimhapuram village the previous day itself. Lot of rush is there at Narasimhapuram, Shishyas from Ahobila Mutt and Andavan Ashram have gathered in large numbers to witness this rare event.

At the appointed day, Varadha Vedanthachar finished his daily ablutions at the banks of Great Narasimhapuram pushkaraNi, then he received the Kaashaya vasthram and it was the rebirth for Varadha Vedantacchar. He was given preskshamantra in the sannidhi of Sri Lakshminarasimhan at Narasimhapuram and initiated into ascetic order and was named as Srinivasa Ramanuja Maha Desikan. Then Thirukudanthai Andavan Svami prostrated before His Guru HH Thirukudanthai Azagiasingar. Then both the Acharyas walked to Adanoor and did Manglasasanam for Lord Ranganatha a.k.a Andalakum Aiyan.



**An imaginary scene of the initiation ceremony of SrImad Thirukkudanthai
ANDavan**

Then after the Pournami day Thirukudanthai Andavan took leave of his guru and along with his shisyas he left for Srirangam; enroute he did mangalaasaasnam at Kapisthalam, Aduthurai Perumal Koil, Rayampettai, Kandiur, Konerirajapuram, Appakudathan, Uthamarkoil and finally reached Srirangam and stayed at Chinna Ashram (which was like Nandigram) at Srirangam managing the affairs of Mutt, (A senior disciple of H H Thirukudanthai Andavan (Kannan Svami) used to often quote in his Upanyasam that Katandethi Andavan was life giver to this peetam and he gave seven crores of his Astakshara Japam as dhana to his immediate successor HH Therazandhur Andavan for the welfare of Shishyas and now Srimath Andavan Ashram has grown by leaps and bounds.

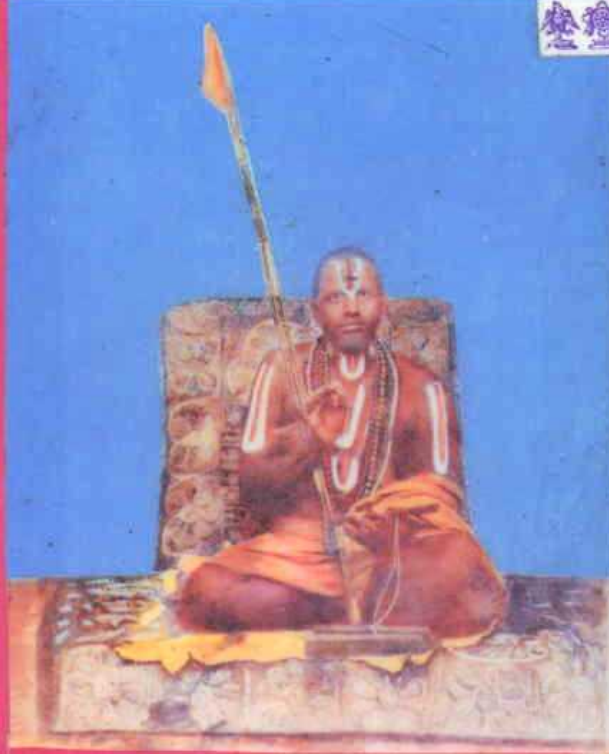




GURU AND SISHYA

38-வது பட்டம் திருக்குடந்தை ஸ்ரீமதழகியசிங்கர் ஸ்ரீவண்ண
ஸடகோப ஸ்ரீ ஸ்ரீநிவாஸ ஸடகோப யதீந்தர மஹாதேஸரிகள்
(தை-திருவாதிரை)

ஸ்ரீமத் ஸ்ரீநிவாச ராமானுஜ மஹா தேஸிகள்
திருக்குடந்தை (காடந்தேத்தி) ஆண்டவர்
அவதாரம் ஆவணிமூலம் விஜேதி வருஷம் (1829)
சன்யாசம் ஆவணிமூலம் விஷ்வாஷு வருஷம் (1905)
ஐதங்கர்யம் ஜீலகவருஷம் (1909) மாசிமாதம்
திருவண்ண பக்கம் துவாதரி



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HH Thorukkudanthai SrImad Azhagiya Singar & Thirukkudanthai SrImad ANDavan





SRI AHOBILA MATAM, SRIMAD ANDAVAN AASRAMAM AND NRUSIMHAPURAM

Sri Ahobila Matham SampradAyam and Srimath Andavan SampradAyam have grown to become two of the foremost amongst several beacon lights of illustrious institutions serving the Sri Vaishnava SampradAyam. Some interesting incidents are highlighted, that have mutually served both the SampradAyams and points to the cordiality that has existed for many decades and most of these events centered around Nrusimhapuram.

- Srimath PeriAndavan had given Sanyasam to two disciples from Velia Nallur.- both of them were cousins
- Brahmachari VELia Nallur Sri NARayana Maha dEsikan (Srimad Poundarikapuram Andavan Ashram).
- VELia Nallur PADuka Sevaka Ramanuja Maha Desikan (Chinna Andavan)
- Brahmachari Sri NARayana Maha Desikan gave Sanyasam to Sri Poundarikapuram Srinivasa Maha Desikan in the year 1900. There was no Acharya for Ahobila matham from 1900 to 1905. Poundarikapuram Srimath Andavan gave Sanyasam to Thirukudanthai Sri U. Ve. Chakravarthy Swamy who became the 38th jeer for Sri Ahobila matham in the Viswavasu year Adi matham (1905 July) as Sri Srinivasa SaTAKopa Yattheendra Maha Desikan at Nrusimhapuram
- There was no Acharya for Srirangam Srimath Andavan Peria Ashramam also, from Vijaya varusham Thai mAdham(1894 Jan/Feb to 1905 July/Aug) to Viswavasu varusham Avani Matham (for a period of 11 years and 6 months). So, Srimath SaTAKopa Yattheendra Maha DEsikan, the 38th jeer of Sri Ahobila Mattham) gave Sanyasam to the 75 years old disciple of Sri PeriAndavan, Sadhavadhani Kavi Kunjaram ThiruKudanthai Sri Varadha Vedhanthachar Swamy, in the same year Viswavasu 1905 Avani (July/Aug) at Nrusimhapuram and he was called Srimath Thirukudanthai Andavan (Now





popularly known as KaTandethi Andavan) - Sri Srinivasa Ramanuja Maha Desikan .

- Srimath KaTandethi Andavan gave sanyasam to Therazhundhur Sri Varadhachar swamy in the year 1908 September (keelaka varusham Avani Maasam) who was known as Sri Vedantha Ramanuja Maha Desikan (also known as Nammandavan).
- Srimad NammAndavan gave Sanyasam to RajaMannarkovil VyAkaranam Maha vidwAn Sri U.Ve. Rangachar swami. He was earlier nominated by 38th jeer as his successor. But His Holiness the 38th jeer, who was ailing, gave instructions to his successor, before adorning Thirunadu, to receive sanyasam from Srimath NammAndavan. So After H.H. 38th jeer adorned Thirunadu, Sri U.Ve. VyAkaranam Rangachar Swamy received sanyasam from NammAndavan at Nrusimhapuram, and became the 39th jeeyar of Ahobila Matam in the year May 1909. He was known as Sri ParAnkusa Yatheendra Maha Desikan. The detailed chart is given in the next page.

It is our prayer to the Dhivya Dampathis that such cooperation to continue for years to come and for the VaishNava SamUham to thrive and prosper.

Daasan, Sridhar Lakshmi Narasimhan





CHART OF NARASIMHAPURAM CONNECTION

Srimad PeriAndavan (Srinivasa MahA Desikan)

|

VELia Nallur Brahmachari Sri NArAyana Maha Desikan

|

Poundarikapuram Srinivasa MahA dEsikan (Poundarikapuram
Andavan ashram)

|

ThiruKudanthai Sri Satakopa Yatheendra Maha Desikan
(38th jeer of Sri Ahobila Matham)

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ThiruKudanthai (KaTandethi) Andavan Srinivasa Ramanuja
MahA dEsikan (Srirangam Periasramam)

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Therazhundhur Srimad Vedantha Ramanuja MahA dEsikan
(Nammandavan)- (Srirangam Periasramam)

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RajaMannarkovil Sri ParAnkusa Yatheendra Maha Desikan.
(39th Jeer of Sri Ahobila Matham)





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