

**SRIMAD INJIMEDU
AZHAGIYA SINGAR VAIBHAVAM**

42ND JEEYAR OF AHOBILA MUTT



**BY
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



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42ND JEEYAR SRIMAD INJIMEDU AZHAGIYA SINGAR VAIBHAVAM

श्रीरङ्गेशयतीन्दुना करुणयासौ स्यादिति प्रेक्षितं
ख्यातश्रीनरसिंहकारिजमुनीटखेपादाम्बुजेन्दिन्दिरम् ।
दान्तिक्षान्तिदयादिभिः शुभगुणैर्भान्तं बुधाग्रेसरं
श्रीमद्रङ्गशठारियोगिनृपतिं श्रेयोनिधिं संश्रये ॥

1. AVATHARAM

This great AchAryan was born on January 21, 1879. It was Thai UttharAdam in a BahudhA+anya (Different in many ways) samvathsaram (year). A great assembly of MahA PurushAs like PutthankOttakam Swamy, GhOshtiUr Swamy were born in that year, some 122 years back.

His place of birth was an agrahAram established for Vedic scholars on the banks of Baahu nadhi (SeyyARu river) by the most revered Sixth Azhagiya Singar, HH SrivaNN SatakOpa Srishashta ParAnkusa YathIndhra MahA Desikan. This AchArya Saarvabhoushan adorned the peetam of Ahobila Matam from 1499-1513 CE and entered into a cave in Ahobilam and never returned. He is said to be performing AarAdhanam to Sri Lakshmi Narasimhan inside that cave even today. The agrahAram was given the name of Nrusimhapuram by the Sixth Azhagiya Singar and later came to be known as InjimEdu. It has a Sannidhi for Lord VaradarAjan. Our AchAryan's gOthram was BhAradhvAja Gothram. His father's name was Sri AadhivarAhAcchAr Swamy. His son was given the name of the Lord of Srirangam, RanganAthan.

This AchAryan-to-be had the Jaayamana KatAksham of Sri Lakshmi Nrusimhan and showed extraordinary talent in punaruccharaNam (recitation of what he had heard precisely) of Srimath RaamAyaNam and SthOthra Paatams even at a very young age. Sri AdhivarAhAcchAr Swamy, the father, performed Upanayanam and BrahmOpadEsam during GarbhAshtamam (8 years to the date from conception) and arranged for Pancha samskAram from HH The 37th Pattam KaLatthUr Azhagiya Singar, SrivaNN SatakOpa Sri RanganAtha YathIndhra MahA Desikan. Latter recognized the unusual effulgence of the young boy and blessed him to become a pillar of the Sri VaishNava SampradhAyam just as NadAthUr AmmaI had blessed Swamy Desikan earlier at Kanchi VaradarAjan's temple as a five year old boy.

2. THE VIDHYA GRAHANAM

Sri Ranganathan completed VedAdhyayanam by the age of Thirteen. He had been initiated into Sri AshtAkshara japam and Brahma Yaj~na, SamidhAdhAnam observances required for a BrahmachAri by his AdhyApAka Swamy. As Sri RanganAthan completed his VedAdhyayanam, a personal bereavement happened, which shook him up. His dear father reached his AchAryan's Thiruvadi. His inherited landed properties were lost. He moved on to his grandfather's house (Mother's Father). There, he started the studies on Kaavyams and





completed such studies up to the stage of alankAra Saasthram. He was sixteen by now and another personal tragedy struck him. His mother reached her AchAryan's Thiruvadi. Sri RanganAthan performed his mother's Kaimkaryams upto VarshApdhdIkam and thereafter pursued with intensity his quest to learn about the SaasthrAs under appropriate AchAryAs.

STUDY OF NYAYA, TARKA SAASTHRAMS

Before performing KaalkshEpam on Sri BhAshyam, it is required to study NyAya and Tarka Saasthrams. Two great MahAns and great scholars quenched the thirst of Sri RanganAthan to study of NyAya and Tarka Saasthrams. They were:(1) Chatu: sAsthra Kalpa Taru, Sri Ammasathram SEshAcchAr Swamy of KumbakONam and (2) Mysore Panditha Rathnam Tarka Theertham KasthUri RangAcchAr Swamy. Study of NyAya Saasthram with AmmAsathram Swamy was interrupted due to Sri RanganAthan's personal illness. Sri RanganAthan moved on to Mysore to study Tarkam under KasthUri RangAcchAr Swamy. Latter took ill and the studies had to be interrupted. Sri RanganAthAn traveled to Kaasi based on the suggestion of KasthUri RangAcchAr Swamy to study under Sri SeethArAma Saasthri of VaaraNasi/Kaasi. Latter was the Teacher of Mysore KasthUri RangAcchAr Swamy. After completing the Tarkam studies at VaraNasi, Sri RanganAthan had to move on due to the onset of plague at Kaasi. He returned to InjimEdu, got married and carried on his livelihood through Unchivrutthi, just as Swamy Desikan did. Sri RanganAthan still had not completed the NyAya Saasthram studies due to unanticipated interruptions (vignams).

EFFORTS TO PERFORM SRI BHASHYA KAALAKSHEPAM

Driven by his intense desire to learn Grantha ChAthushtyam, Sri RanganAthan now approached HH The 37th Pattam, Sri VeerarAghava SaThakOpa YathIndhra MahA Desikan for the blessings of Sri BhAshya KaalakshEpam. HH Srimath Azjhagiya Singar agreed to bless Sri RanganAthan with that KaalakshEpam, but HH wanted the aspirant to complete his interrupted studies on NyAya Saasthram. This Azhagiya Singar adorned the Peetam only for 11 months and hence Sri RanganAthan could not fulfill his wish to perform KaalakshEpam under this MahA Desikan. During the time of Sri RanganAthan's completion of the NyAya Saasthram, HH the 37th Pattam Azhagiya Singar attained his AchAryan's Thiruvadi. Sri RanganAthan fainted after hearing the news and performed upavAsam for two days and was consoled by Purisai RangAcchAr Swamy. Ahobila Matam was without a PeetAdhipathi for almost Six years after the ascent of the 37th Pattam Azhagiya Singar (1899-1905) to Sri Vaikuntam. Sri RanganAthan was just Twenty years old at the time of the Vaikunta PrApthi of HH The 37th pattam Jeeyar. Sri RanganAthan was grief-stricken over the loss of his AchAryan and the continuing vignams to his VidhyA GrahaNam (Completion of his studies).

TRAVEL TO SRIMUSHNAM IN PURSUIT OF FURTHER STUDIES OF SAASTHRAM

A great Scholar by the name of Sri SvarNam KrishNamAcchAr Swamy, a dear disciple of HH the 37th Pattam Azhagiya Singar, was living at the Svayam Vyaktha KshEthram of Sri





MushNam at that time. Sri RanganAtham arrived at Sri MushNam driven by his intense desire to perform KaalakhEpa under this SadAchAryan. Sri MushNam Swamy was reluctant at first to accede to the request of Sri RanganAtham to become his sishyan. Sri Mushnam Swamy felt that Sri RanganAtham should study under the great Azhagiya Singars instead of under him. The Ahobila Peetam was however empty for a long time. Finally, Sri MushNam swamy was moved by the intensity of Sri RanganAtham's desire and relented to take him as his sishyan. Sri MushNam Swamy instructed his talented student on the intricacies of Grantha-ChAthushtyam, NyAya SiddhAnjanam, NyAya Parisuddhi, Satha DhIshaNi, Sankara BhAshyam, Siddhi PramAnandhIyam and advaitic terminologies (paribhAshai). Next, Sri MushNam Swamy instructed Sri RanganAtham on Madhva Matha Granthams. During the course of 8 years, the talented sishyan completed Sarva Grantha GrahaNam from his AchAryan. Sri RanganAtham at the age of 28 became now fully qualified to attend Vidvath Sathas (Assembly of Scholars). The year was 1907. He was 22 years away from becoming the 42nd Pattam Azhagiya Singar at this time. He had no idea that Maloan will be blessing him as a future AhObila Mataathipathi.

3. PARTICIPATION IN THE VARIOUS VIDVATH SADAS

By 1905, Thirukkudanthai Azhagiya Singar succeeded the 37th Pattam Azhagiya Singar as the next PeetAdhipathi (38th Pattam) after 6 years of absence of a PeetAdhipathi at AhObila Mata AasthAnam. The 38th Pattam Azhagiya Singar was known as the Thirukkudanthai Azhagiya Singar and He reigned for 3 years and ten months (May 1909 C. E). After completing his studies under SrimushNam SvarNam Swamy, Sri RanganAtham traveled to Nrusimhapuram (near AadhanUr dhivya desam) to prostrate before the sacred feet of Thirukkudanthai Azhagiya Singar. He attended the kaalakhEpa GhOshti of Thirukkudanthai Azhagiya Singar, where he answered very tough questions from the Azhagiya Singar to latter's complete satisfaction. The pleased Azhagiya Singar recognized the deep scholarship of InjimEdu RanganAthAcchAr Swamy and praised latter as one, who swam effortlessly in the Ocean of VedAntham. InjimEdu Swamy offered his PraNAMams to Srimath Azhagiya Singar and returned to SriMushnam to be by his AchAryan's side to perform sishUshai. This Azhagiya- Singar attained His AchAryan's sacred feet, when InjimEdu RanganAthAcchAr Swamy was Thirty years old (1909 C. E).

InjimEdu Swamy won over many scholars in saasthra debates through his profound command of the intricate meanings of SaasthrAs during his thirties. He raised the victory flag at ThirunAngUr, Thiruvananthapuram (navarAthri SabhA) and Sri PerumbhUdhUr in Vidvath sathas during debates with well known scholars. The intellectual rigor of InjimEdu Swamy was recognized and honored by the MaharAja of Thiruvananthapuram. InjimEdu Swamy was offered later an important post as the Principal of the Royal Sanskrit College at Thiruvananthapuram. InjimEdu Swamy turned it down just as Swamy Desikan turned down the request of VidhyAraNyar to become an Aasthana VidvAn at Vijaya Nagara Raajyam. InjimEdu swamy had immense VairAgyam and continued his livelihood through Unchivrutthi (alms seeking at agrahArams). He accompanied his AchAryan, SvarNam Swamy and settled own at Kaanchipuram VaradharAja PerumAL Sannidhi. During this period, InjimEdu Swamy was the moderator at many sampradhAya sadhas (Thirukkudanthai Desika Uthsava sadhas,





MannArkOil Sadhas, KodiyAlam Sadhas et. al.) and received many accolades. Fourteen years went by. The year was 1923 C. E.

Between 1909-1923 C. E, HH The 39th Pattam Azhagiya Singar, SrivaNN SaThakOpa Sri ParAnkusa YadhIndhra MahA Desikan (aasthAnam: 1909-1915 C. E) and HH The 40th Pattam Azhagiya- Singar, SrivaNN SaThakOpa SriRanganAtha SataKOpa YathIndhra MahA Desikan (aasthAnam : 1913-1923 C. E) adorned the AhObila Mata SimhAsanam. When 1923 C. E arrived, the next Azhagiya-Singar, HH The 41st Pattam, SrivaNN SaThakOpa Sri Lakshmi-Narasimha SaThakOpa YathIndhra MahA Desikan ascended the throne. He reigned for 18 years and 9 months (until October 1941).

As soon as the 41st Pattam Azhagiya Singar became the PeetAdhipathi, he invited InjimEdu RanganAthAchArya Swamy to become the AasthAna VidvAn of Sri Matam. This invitation was gratefully accepted by InjimEdu Swamy and he stayed in this position serving Srimath Azhagiya Singar and MAIOlan.

4. GRANTHA NIRMANAM (CREATION OF SRI SOOKTHIS)

PERSPECTIVE ON GRANTHA NIRMANAM BY SRIMAD AZHAGIYA SINGARS:

One of the high priority tasks of a SadAchAryan either in the GrahasthAsramam or in the SanyAsAsramam is to compose monographs on anushtAnam, SampradhAya Granthams, VyAkhyAnams and polemic texts. Swamy Desikan demonstrated his commitments to this important task through the blessing of 130 plus Sri Sookthis. Some of the Azhagiya Singars have been prolific and the others have produced a few granthams and instead focused on either training the Sri Matam SishyAs through KaalakhEpams on Grantha ChAthushtyams and other AchArya Sri Sookthis or engaged in Vaadhams with the Kudhrushtis, who interpreted Vedams incorrectly in their darsanams. Others simply focused on Nithya AaarAdhanam for MalOlan and traveled to the villages, towns and cities (aasEthu HimAchala paryantham) as per the command of MalOlan to perform Pancha SamskAram and Prapatthi to sishyAs.

One of the most prolific composers of Granthams was SrivaNN SaThakOpa Sriman NaarAyaNa YathIndhra MahA Desikan, the 2nd Pattam Azhagiya Singar, who was hand picked by Sri AdhivaNN SaThakOpa Jeeyar, the founder of Ahobila Matam. The 2nd Pattam Azhagiya Singar responded to the command of his AchAryan and composed SIXTY GRANTHAMS such as ThiruvArAdhana Kramam, NyAsa Dasaka VyaakhyAnam, SandhyaA vandhana BhAshyam et al.

The 11th Pattam Azhagiya Singar, who reigned for almost 39 years, preferred to use his time on the SimhAsanam to give extensive KaalakhEpams on Darsana Granthams (Grantha ChAthushtyams) and SampradhAya Uthgranthams (commentaries related to them by PoorvAchAryAs).

The 17th Pattam Azhagiya Singar stayed on the Ahobila Mata Peetam for nearly 36 years and he had the distinction of conducting Sri Bhaashyam KaalakhEpam TWELVE times at Srirangam BhAshyakArar Sannidhi, TEN times Bhagavath Vishayam KaalakhEpam and





FIFTEEN times KaalakshEparam on Srimath Rahasya Thraya Saaram for many sishyAs. We might recall that Swamy Desikan in his long life conducted Sri BhAshyam KaalakshEparam thirty times during his life. This Azhagiya- Singar did not author any granthams by himself.

The 27th Pattam Azhagiya Singar composed many NirNaya Granthams to remove doubts that VaidhikAs had about anushtAnams (Sri Jayanthi NirNayam, Sankramana NirNayam, Nathi RajO DhOsha NirNayam, DasAvathAra dheerga Gaayathri NirNayam, KaDi Soothra NirNayam and SravaNa DwAdasi NirNayam). These NirNaya granthams are beacon lights to anushtAthAs even today. He also composed original granthams, Kaavyams, and many SthOthra granthams (DevarAja Sthavam, Sri Lakshmi- Nrusimha Sthavam, Sri VeerarAghava Sthavam, Sri Nrusimha MangaLam, VihagEswara Sthavam, SrivaNN SatAri Gadhyam et al). He was indeed a renaissance AchAryan.

The 30th Pattam Azhagiya Singar composed many PallANDu/ Mangalam granthams (for Sri Lakshmi Nrusimhan, SrinivAsan, AarAvamudhan, RanganAtham and GeethAchAryan/ ParthasArathy PerumAL). He also blessed us with a famous SuprabhAtham for MalOlan, which is recited every morning before MalOlan's Silver Mantapam by Srimath Azhagiya Singars and the GhOshti. AdiyEn has been blessed with ManthrOpadEsam from a great grand daughter of this Azhagiya Singar, when adiyEn was growing up at Oppiliappan Koil as a teenager. This was a family dhanam for the DevanArviLAGam family.

Atthipattu Azhagiya singar, the 34th Pattam Jeeyar was another scholarly grantha NirmAthA. Some of his Sri Sookthis are: (1) Commentary for Swamy Desikan's AdhikaraNa SaarAvaLi (2) NyAya Vimsathi VyAkhyAnam (3) Brahma SoothrArtha Manjari (4) DevarAja Sahasra GaNi DhaNdakam. This Azhagiya Singar was a skilled poet in Tamil language as well. His Sri Sookthi, Sri Lakshmi Nrusimhan Adaikkala Patthu is recited even today in Sri Sannidhi during NithyAnusandhAnam as well as in the homes of Sri Matam SishyAs on all important occasions.

The 37th Pattam Azhagiya Singar belonged to the Ilayavalli Vamsam and was known as Saptha Tanthra Vaachaspathi. He composed Sixteen granthams. Prominent among them are Sri AdhivaNN SaThakOpa YathIndhra MahA Desika Vaibhavam, AchArya saphthathi, NyAya SiddhAnjana Grantha Gandham and Swamy Desikan MahOthsava Vaibhavam dealing with the Uthsavam at ThiruvahIndrapuram during PurattAsi SravaNam. He spent an year at ThiruvahIndhrapuram and renovated Swamy Desikan's ThirumALikai.

The 41st Pattam, SrivaNN SaThakOpa Sri Lakshmi Nrusimha SaThakOpa YathIndhra MahA Desikan is important for us since He is the One, who initiated Sri InjimEdu RanganAthAcchAr Swamy into SanyAsa Aasramam and appointed latter as the 42nd pattam Jeeyar. He was a great Vedic scholar in his own rite. The 41st Pattam Azhagiya Singar was known as Kaarukuricchi Azhagiya Singar and blessed us with the following granthams: (1) Sri Lakshmi Nrusimha DhyAna sOpAnam modeled after that of Sri Bhagavath DhyAna SopAnam (2) Sri Veda-PaadhAsIthi sthavam (3) Sri DasAvathAra Veda Paadha Sthavam (4) Sri Nithya PrArTanA KaarikAvaLi (5) Sri AchArya Dinacharya and (6) Sri Mahaa Lakshmi Gadhyam dealing with Atthipattu Azhagiya Singar's Vaibhavam.





GRANTHAMS OF HH THE 42ND AZHAGIYA SINGAR

With the rich background of the compositions of the predecessor Azhagiya Singars going back to five centuries, HH The 42nd Azhagiya Singar blessed us with the following 8 Granthams besides introductions to Tattva Deekai, 41st Pattam Azhagiya Singar's sathAbhishEka Malar and many articles in VedAnthA DhIpikai, the predecessor journal for Sri Nrusimha PriyA founded by him. The 8 Granthams authored by HH The 42nd Pattam Jeeyar are:

1. NyAsa NishtA MeemAmsA: He had performed Bhara SamarpaNam before Kanchi VaradarAja PerumAL as a Grahasthar and the rites were performed by SrimushNam SvarNam Swamy.
2. Ukthi NishtAbharaNam,
3. UkthiNishtAbharaNOthyOdham: Dealing with the Ukthi Nishtai in practise at Sri Sannidhi,
4. GeethArtha Sangraha VyAkhyAnam,
5. Kritthika DhIpa Kaala NirNayam,
6. UpAkarma Kaala NirNayam: which came in handy this year (Vishu, 2001), when there was so much confusion on the determination of the dates for the UpAkarma at different parts of the world for Sri Matam SishyAs
7. Sri RahasyathrayA VyAkhyA: Sri Saara BOdhini, and
8. VisishtAdhvaitha VedAnthA KOsam

The many talented SishyAs, who performed KaalakshEpan under this great AchAryan (Prakrutham Srimath Azhagiya Singar, Purisai KrishNamAcchAr Swamy, PerukkAraNai Swamy and others) have captured and stored the great insights of this MahA Desikan and blessed us with their own Sri Sookthis.

5. ASRAMA SVEEKARAM: PRELUDE

Sri U. Ve. InjimEttu RanganAthAcchAr Swamy was fifty years old in 1929 C. E. From the age of 30 until 50, he was deeply involved in SampradhAya Pravachanam, Sadhas anvyam/ adhyaksham (participation and moderation) and being the AasthAna VidvAn of Sri Matam for Six years from the 44th to the 50th years of his blessed life. He traveled often with HH The 41st Jeeyar during His vijaya yAthrais during this tenure as AasthAna VidvAn.

There was an occasion during Sri InjimEdu Swamy's tenure as AasthAna VidvAn of Sri Matam, when a great Sri VaishNava Scholar by the name of ChEtIUr NarasimhAcchAr Swamy(of ThiruvahIndrapuram) hailed the greatness of AchArya Nishtai and put down Ukthi Nishtai practised by the Sri Matam for many hundred years. AchArya Nishtai is one of the four methods of Prapatthi, where the SaraNagathan's prapatthi is covered under the Prapatthi done by a SadAchAryan. Ukthi Nishtai revolves around the act of the Prapannan repeating the Prapatthi vaakyams uttered by his/her AchAryan. A prominent Sri Matam sishyar was pained





over the put down by the ChEtUr Swamy and requested InjimEdu Swamy to help clear the confusion and establish the importance of Ukthi Nishtai as a major and time-honored practise established by our PoorvAchAryAs.

InjimEdu Swamy consulted with the Kaarukkurichi Azhagiya Singar about accepting this challenge and was blessed to engage in this Grantha IEkana kaimkaryam (Grantham writing) for defending Ukthi nishtai's glory. InjimEdu Swamy researched source granthams such as Swamy Desikan's Srimath Rahasya Thraya Saaram, NishEpa Rakshai, NikshEpa ChinthAmaNi, NyAsOllAsam, NyAsa Reethi and composed the following three granthams:

1. NyAsa NishtA MeemAmsA,
2. Ukthi NishtAbharaNam, and
3. Ukthi NishtAbharanaOthyOtham

He next placed them at the sacred feet of HH The 41st Azhagiya Singar and requested His approval of the three granthams. HH The Azhagiya Singar was thrilled at the quality of Scholarship in defending the Ukthi Nishtai that He decided in His mind that InjimEdu Swamy would be the most fitting successor to ascend the throne of Sri Matam after His reign. InjimEdu Swamy might have been around 46 years, when he completed these granthams.

6. ASRAMA SVEEKARAM TO BECOME CHINNA AZHAGIYA SINGAR (APRIL 1929)

Four years went by. InjimEdu Swamy reached the age of FIFTY. HH The 41st Azhagiya Singar became ill in 1929 C. E. He worried about the appointment of some one suitable to succeed him in performing MalOlan's NithyArAdhanam and SampradhAya abhivardhanam (growth). He could not think of anyone better than InjimEdu Swamy. He requested InjimEdu Swamy to be his successor to bless the Sri Matam SishyAs and to grow the avicchinna paarampariyam (Unbroken paramparai of AchAryAs starting from AdhivaNN SatakOpa Jeeyar). InjimEdu Swamy had a priya BhAryai (dear wife) and one young daughter. It was a wrenching situation for his wife. In spite of this difficult situation, InjimEdu Swamy could not say no to his AchArya Niyamanam. He received the PrEksha Manthram given by MalOlan to the founding Jeeyar of the Sri Matam at AhObilam through the Kaarukkuricchi Azhagiya Singar and became the Chinna Jeeyar. Few days later, HH The 41st Jeeyar's health improved. Both the Periya Jeeyar (HH the 41st Jeeyar) and the Chinna Jeeyar (HH The 42nd Jeeyar) shared the duties and performed MalOlan's kaimkaryam and KaalakshEpam for Sri Matam SishyALs.

The joint reign by the Periya and Chinna Jeeyars continued for 12 years smoothly (from 1929 to 1941). HH The 41st became weak progressively and the Chinna Jeeyar performed the Visvaroopam MangaLa HARatthi, abhigamana aarAdhanam, theertha viniyOgam and Sri SatAri blessings to SishyAs. During the KaalakshEpam times, Periya Azhagiya Singar will start with a few words and Chinna Azhagiya Singar will take on from there to complete the KaalakshEpams on (1) Sri BhAshyam (2) Srutha PrakAsiaki commentary (3) GeethA BhAshyam of AchArya





RaamAnujA (4) Taathparya Chandrikai commentary of Swamy Desikan on Githai (5) Bhagavath Vishayam (ThiruvAimozhi commentary by PiLLAn/Thiru AaRAyirappadi) (6) Eedu MuppattARAyirappadi of Vadakku Thiruveedhip PiLLai (7) Pancha VyAkhyAna-sahitha Rahasya Thraya Saaram (with its five commentaries) (8) the entire ChillaRai Rahasyams of Swamy Desikan, (9) NyAya SiddhAnjanam of Swamy Desikan/SD (10) NyAya Parisuddhi of SD (11) Tattva Muktha KalApam of SD (12) SarvArtha Siddhi of SD (13) AdhiakraNa



“Periya Jeeyar and Chinna Jeeyar”

SaarAvaLi of SD (14) AdhikaraNa DeekAmrutham, AdhikaraNa Kalpa Tharu, Satha-dhUshaNI ChaNdamArutham of MahAchArya, Tattva Deekai et al without missing any one sentence of these Sri Sookthis by Swamy Desikan and the next generation commentators of the Sri Sookthis of the NigamAntha Guru.

7. ASTHANA SVEEKARAM (OCTOBER 24, 1941)

Twelve years had passed by since HH The 42nd Jeeyar entered into SanyAsa Aasramam. The revered Jeeyar was now 62 years old. His Saasthra Jn~Anam and anushtAna Bhalam and VairAgyam were legendary. HH The 41st Jeeyar's health had deteriorated by the beginning of the year 1941 C. E. and on October 24 of that year, HH The Jeeyar attained His AchAryan's Thiruvadi. HH The 42nd Jeeyar became the PeetAdhipathi. HH The 42nd Jeeyar performed the thirteen day Kaimkaryams for the HH The 41st Jeeyar with Veda PaarAyaNam, Dhivya Prabhandha, Desika Prabhandha Sevais and honored all the participants in the Kaimkaryam with vEshti, Saalvai and abundant dakshiNai.





Pattabishekam of Jeeyar & Karthavya Prataijnai (1941) On the 14th day after the ascent of HH The 41st Jeeyar to Sri Vaikuntam, HH The 42nd Jeeyar was bathed in the sacred waters of Cauvery river in a sabhai full of great Sri VaishNavA scholars such as PutthankOttakam Swamy, GhOshTipuram Swamy and others. It was a MahOthsavam. The PattAbhishEkam date was Vishu Samvathsaram, Iypaasi 9, Sukla Paksha Panchami (a Friday dear to Sri RanganAyaki ThAyAr). It was 12 years after HH The 42nd Jeeyar was selected for Sri MalOlan's AarAdhanam by HH The 41st Jeeyar. This was six decades ago.



“Sancharam with Periya jeer”

KARTHAVYA PRATIJNI

During the reign as Chinna Jeeyar, this revered AchAryan had given considerable thought to what he would like to accomplish during His reign as the PeetAdhipathi. He now articulated those wishes and vowed (Karthavya PraTij~nai) before the assembled Sri VaishNavAs that He





would like to accomplish them with the blessings of Malolan. These seven grand Kaimkaryams that defined HH The 42nd Jeeyar's reign as a golden one are:

The Establishment of a Veda-Prabhandha-Saasthra PaatasAlai for the Kshemam of the Sri VaishNava youngsters. (This will grow into the famous MadhurAnthakam Paatasaalai, which has trained many Sri VaishNavite Scholars in the past six decades).

The enhancement of the Jn~Anam of the Sampradhya VidvAns through an annual conference of Scholars at least once a year. (This assembly of Sri VaishNavite Scholars under the moderation and guidance of the Azhagiya Singars is the reputed MalOla Sadhas).

Establishment of Sri Matam branches at the Northern parts of India on the banks of GangA (PrayAg et al) and the appointment of SampradhAya VidvAns there to enhance the Jn~Anam



“Jeer During 1940s”





and AasthIkyam of the residents of these regions.

Creation of the Aahnika Granthams for the benefit of the Sri Matam SishyAs, who belong to the Rg and Saama Saakhais.

Completion of the Commentary on Srimath Rahasya Thraya Saaram and releasing it as a Sri Sookthi (Saara Bodhini).

Creation of a New Monthly magazine named "Sri Nrusimha PriyA" to grow the AasthIkyam of Sri VaishNavA community.

Sending the VidvAns to different parts of the country for upanyAsams to help understand one's svadharmams, as the NaasthIkyam grows in the country and AasthIkyam wanes. (This was six decades ago).

PUTTANKOTTAM SWAMY'S TRIBUTE

HH The 42nd Jeeyar announced the appointment of a great Scholar, Sri U.Ve. PutthankOttakam SrinivAsAcchAr Swamy as His Minister to help accomplish these noble and pioneering tasks.

The PutthankOttakam Swamy was deeply moved and read a special poem consisting of 8 sIOkams that he had composed for the PattAbhishEkam Occasion. The special words of respect that Sri PutthankOttakam Swamy selected to salute his New AchAryan are: Aajanma Sudhda Charitha: (One of blemishless conduct from birth on), Akhila SathguNADya: (abode of all auspicious GuNams), KamanIya Seela: (Of the noblest of achAram and anushtAnam), MunIndhra: (King of Sages).

In one of the SIOkams, Sri Manthri Swamy described how HH The InjimEttu Azhagiya Singar Spends His days and nights:

Yassanthatham VakuLabhUshaNa Vanghmarandhai:

Sri BhAshya Sookthi surasinddhu~nAraavagAhai:

VedAntha Desika VachO amrutha dhArayA cha

kaalam nayanthi anudhinam kamaneeya Seela:

--4th SIOkam of AchArya Rathna Maalai

(MEANING):

This noblest of souls spends his days tasting the makarandham of Swamy NammAzhwAr's Sri Sookthis, swimming in the nectarine ocean of Sri BhAshyam of AchArya RaamAnujA and soaks in the amrutha showers of Swamy Desikan's Sri Sookthi vAkyams.

The poet/admirer of HH The 42nd Jeeyar says in the next sIOkam that there is no one equal to this king of sages (nissamOyam MunIndhra:). He compares the different noble aspects of the Jeeyar to Sage VyAsaa, Bhaktha PrahlAdhan and sage Sukha Brahmam in this sIOkam.



8. DHIVYA DESA MANGALAASAASANAMS

Our AchAryan was known as Thiruvaranga Chelvan. The first dhivya Desam that HH The 42nd Jeeyar visited was therefore Sri Rangam after His PattAbhishEkam there in 1941. He made DasAvathAra Sannidhi as His home at Srirangam and performed MangaLAsAsanams at ThiruveLLarai (Sri PundarIkavalli SamEtha SvEthAdhri Naathan) and UrayUr/ThirukkOzhi/NisuLApuri (URayUr Valli/Vaasa Lakshmi SamEtha Azhagiya MaNavALan) next. ThiruveLLaRai has received 24 Paasurams form PeriyAzhAr and Thirumangai. PeriyAzhwAr visualized ThiruveLLarai PerumAL as Kannan (KannanE ThiruveLLaRai NinRaai) and performed Kaapidal ceremony for KaNNan there. Thiru URayUr is the avathAra Sthalam of ThiruppANa AazhwAr. These three MangaLAsAsanams were just after HH The JeeyAR'S PattAbhishEkam.



“Thiruvellarai Divya Dampathis sERthi”

Now, HH The Jeeyar prepared for MangaLAsAsanams of ChOLa Nattu Thiruppathis. Next in line were the Nadu Naadu Thiruppathis. ThoNdai Naadu Thiruppathis were the subsequent MangaLAsAsana KshEthrums. Abhimaana Sthalams (VaduvUr, Raja-MannAr Koil, MadhurAnthakam, SrimushNam et. Al.), Sri Matam Sannidhis (Uragatam, ThiruveNNai NallUr, AathanUr, PuLLambhUtham- kudi, AhObilam, ThiruveLLUr et al) were also included in these KshEthrAdanams.

Whenever possible, HH The Jeeyar also visited the AvathAra Sthalams of PoorvAchAryAs (Sri PerumbhUthUr, ThuppuL/ThirutthaNgA et al) and the birth places of Sri Matam AchAryAs (Atthippattu, KaLatthUr, MelkOttai, ThiruveLLiyankudi, ThiruvallikkENi, Thirukkudanantai, ThirukkuRunkudi, Aadhirangam, SrivilliputthUr, Kaaraikkuricchi et al), the many AgrahArams established by Sri Matam Jeeyars (Uragadam /Third Azhagiya Singar, InjimEdu/Sixth Jeeyar



et al). In all these KshEthrums, AbhimAna Sthalams, Sri Matam PoorvAchArya Villages and dhivya desams, Pancha samskAram and BharanYasam rites took place for the many Sri Matam sishyAs.

Srimath InjimEttu Azhagiya Singar had a lovely singing voice and had good knowledge of Raaga LakshaNams. Hamsadhvani was one of his favorite Raagams. He used to perform MangaLAsAsanams in a sweet voice and rendered the SthOthrams in a melodious manner. Paasurams, Swamy Desika SthOthrams were recited in front of the EmperumAns of the dhivya Deesams. The MangaLAsAsanam began with prostrations at the Dhvaja Sthambham with the manthram: "Samastha ParivArAya SrimathE NaarAyaNaaya Nama:". The next stop was at the Bali Peetam according to the Saasthram that prescribes salutations to the Guru Paramparai there (Bali Peeta samIpE thu namEth Guru ParamparAm). AchArya vandhanam and prayer for the removal of the dhOshams of AhankAra-MamakArams are thus performed at Bali Peetam. PradhakshiNam and mangaLAsAsanam of PerumAL sannidhi was next performed. ThAyAr Sannidhi MangaLAsAsanam followed next. After MangaLAsAsanams, HH The Jeeyar left the Sannidhi without turning His back to the Lord, which is very important. At Sri DevarAja PerumAL Sannidhi, HH The Jeeyar performed the ThiruvAlavatta Kaimkaryam in a manner similar to Thirukkachi Nambi. At Ahobilam, HH The Jeeyar celebrated the Serthi Sevai of MalOlan Uthsavar, His Aaraadhana Moorthy, with Moolavar in the cave koil. AarAdhanam was performed for both there. He performed SaraNAGathi for a few bhAgyasAlis during that occasion. ManthrarAja Padha SthOthram was recited by the Jeeyar there. In his 24 years of AaathAna alankAram, HH The Jeeyar blessed many sishyAs with upAya AnushtAnams as commanded by MalOlan.

9. MALOLA VIDVATH SADHAS

As a part of the execution of one of the Karthavya Prathig~nai, the First MalOla Sadhas at Srirangam DasAvathAra Sannidhi. This Sadhas was convened on HH The Jeeyar's Thirunakshathram (Thai UttharADam). VisishtAdhvaitha VedAntha VaakyArthams were debated. The second MalOla Vidhvath Sadhas on the next Thai UttharAdam was at Kaanchipuram. The third one was at KodiyAlam Village. ThirunArayaNapuram, the birth place of the First Jeeyar of Ahobila Matam served as another site for MalOla Vidhvath Sadahas. A special site for another MalOla sadhas was the Bangalore TuLasi Garden. Hyderabad, ThiruninRavoor (Bhaktavathsala PerumAl and Mathsavithri ThAyAr) were sites of anohter other Sadhas. The VisishtAdhvaitha VedAntha Jn~Anam and recognition for the Sri VaishNavA scholars were accomplished through the execution of this Karthavya Pratig~nai of the Jeeyar. After the Aasrama SweekAram of HH The 43rd Azhagiya Singar (DevanArviLAGam Azhagiya Singar), both the Chinna and Periya Azhagiya Singars conducted the Sadhas together. One such joint sessions was in Kara Samvathsaram (1952 C. E). During the Nandana Samvathsaram (1953 C. E), Periya Azhagiya Singar was too ill to be present in person at the Sadhas and he blessed the VidvAns from his place of rest and asked Chinna Azhagiya Singar to preside solely over the Sadhas. This was in Thai. Next month, Periya Jeeyar ascended to parama Padham.





10. CHATHUR MAASYAMS HH

The InjimEttu Azhagiya Singar reigned for 24 years; half of that period was as Chinna Jeeyar. During those times, Chinna Jeeyar's ChAthurmAsyam sites were the same as that of the Periya Jeyar. After HH The Jeeyar ascended the Peetam, The ChAthurmAsyams took place at PerumpAkkam (DakshiNa AhObilam), ThiruveLLUr, SinganallUr (Thrivikraman Sannidhi), Gadhvaal SamasthAnam (Banks of KrishNA river) and other locations.

11. THE ESTABLISHMENT OF VEDA PAATASAALAI

During October 24, 1951 HH The Jeeyar ascended the Sri Matam Peetam. Next month, HH The Jeeyar started the Veda PaatasAlai at DasAvathAra Sannidhi built by Thirunagai at Srirangam. The Sanskrit PaatasAlai was created next at the Dhvayam ViLaintha Thiruppathi,

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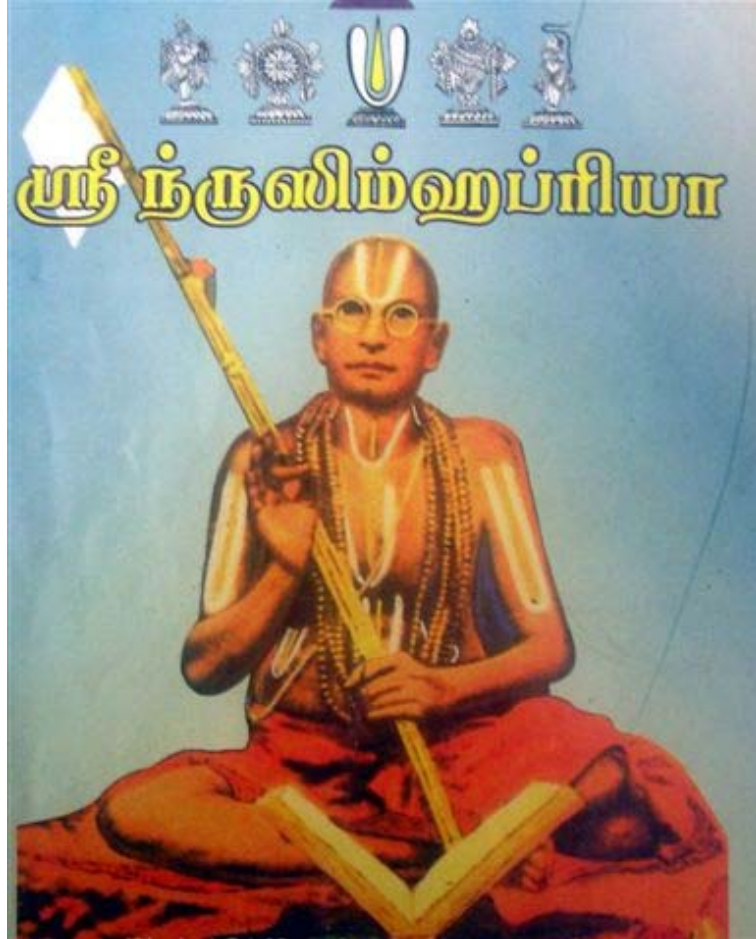


“42nd jeer picture in MadurAntakam Paatasala”





MadhurAnthakam. ThirukkOttiUr Sowmya NaarAyaNAcchAr Swamy was appointed the first principal. Ten scholars trained by the 42nd Jeeyar were appointed as Instructors. Prabhandha PaatasAlai was added at the same site next. Few years later, HH The Jeeyar purchased a village near PeruhavAzhundhAn (My Mother's birth place) and deflected the revenue from the lands there to cover the financial needs of MadhurAnthakam PaatasAlais. The far seeing Jeeyar thus assured the protection of the MadhurAnthakam PaatasAlais to train the next generation VisishtAdvaitha vedAntha Scholars. HH The 43rd Jeeyar was a principal here during his grahsthAsramam.



12. THE ESTABLISHMENT OF NRUSIMHA PRIYAA MAGAZINE

During the same Kaarthikai of 1941 C. E, HH The Jeeyar invited Maharishi VaasudEvAcchAr Swamy of Maambalam to be the Editor of the new monthly journal of Sri Matam with the auspicious name of Sri Nrusimha PriyA (the One dear to MalOlan). HH The Jeeyar blessed this Journal with His own AasAsana anusandhAnam:

SrinrusimhapriyA Srinrusimha karuNOTTithA Srinrusimha KatAkshENa
JeeyAdhAchandra-taarakam Nrusimhapadha BhakthAnAm gEhE gEhE sadhA vasEth





SrinrusimhapriyA hyEshA NrusimhapriyayA saha

(MEANING):

May this Journal named Sri Nrusimha PriyA born out of the infinite DayA of Sri Nrusimhan grow further and further with the KatAksha and Sankalpa Balams and shine as long as the stars and the Moon are there! May this journal with the naamadEyam of Sri Nrusimha PriyA live in all the houses of our sishyAs and abhimAnis with the consort of Sri Narasimhan, MahA Lakshmi!

Sri Nrusimha PriyA Journal has thrived and prospered with the MangaLAsAnam of HH The InjimEttu Jeeyar and has passed the Shastiyabhdha Poorthi (60 year) mile stone this year. Great essays from renowned Sri VaishNavite Scholars have found their permanent homes here. Some of the contributing scholars became Azhagiya Singars later (DEvanAr ViLAgam Jeeyar, MukkUr Azhagiya Singar and IdhAnim Jeeyar).

13. INJIMETTU JEEYAR'S FAVORITE STHOTHRAMS

Sri BhIshma Sthuthi housed in Sri MahA BhAratham(I. 9. 33-42) was a daily prayer (nithyAnusandhAnam) of the Jeeyar. These ten sLOkams are testament to the KrishNa Bhakthi of BhIshmar. He focused his mind, speech and eyes on Sri Paarthasaarathy standing in front of him (BhIshmar) at the battle field of Kuru KshEthram and eulogized the Lord and placed his aathmA at the Lord's feet. The aathma JyOthi of the Svacchandha Mruthyu (One who can hold off death until he desired), BhIshmA, entered the sacred feet of GeethAchAryan right then and there.

The tenth and the final sLOkam of Sri BhIshma Sthuthi is rich in meaning:

Tamimahamajam SarIrabhAjaam

hrudhi-hrudhi dhishtitham Aathma kalpithAnAm

Prathidhrusamiva naikadhArkamEkam

samadhigathOsmi vidhUtha-bhEdhamOha:

(MEANING):

adiyEn has now realized that the eternal/birthless Lord is the Supreme One, who shines in the hearts of all of His creations; my nescience has been banished now. The Sun in the Sky is the Only One, which is perceived by the eye. The eyes that look at this One object however are many, but it is the same, one and only Sun seen by many eyes. Just as the Image (Prathi-Bimbham) of the Sun is seen as different objects by many and yet there is no change in the Sun, adiyEn has understood clearly now that the Lord seen as the resident of many heart lotuses is still the Same Supreme Being. This Jn~Anam has taken firm root in my mind and adiyEn has now attained the status of KruthArthan.

AlavandhAr's SthOthra Rathnam, ChathussLOki, SvAcchArya DhyAna SLOkam (SrimushNam SvarNam Swamy), Soozh VIsum PaNI-Muhil Paasuram of Swamy NammAzhwAr, SaraNAGathi Gadhyam, Swamy Desikan's SthOthrams, JithanthA SthOthram were very dear to our revered Jeeyar.





14. THE APPOINTMENT OF DEVANAARVILAAGAM SWAMY

As His Successor Great MatAdhipathis have a knack to select their successors in good time. MalOlan helps them in this noble deed to grow the SampradhAyam. HH the 42nd Jeeyar selected a great scholar and Aathma GuNa Sampoonar, DEvanAr ViLAgam Sri Lakshmi NrusimhAchAr Swamy to be His successor. This Swamy is my Pancha SamskAra AchAryan. His tEjas, Vidhvat, humility, anushtAnams are exemplary. His father was the SvIkAra Puthrar of the daughter of the 27th Pattam Srimath Azhagiya Singar, the son of HH The 26th Azhagiya Singar. It is all in the family. Sri Lakshmi Nrusimhan of Boston is posting a series of informative articles on HH The 43rd Jeeyar hand picked by InjimEttu Azhagiya Singar to succeed Him. I will therefore provide a brief summary about asmath AchAryan:

BRIEF CHARITHAM OF HH THE 43RD AZHAGIYA SINGAR

AvathAram:	1901 C. E, Plava Kaarthikai, PoorAdam
VidhyA GrahaNam:	NyAya MeemAmsa SirOmaNI degree from Sanskrit College, ThiruvayyARu
Pancha samskAram:	HH The 40th Pattam Azhagiya Singar
Sri BhAshya Grantha KaalkshEpam:	Started with HH The 40th Jeeyar and completed under HH The 41st Jeeyar
Prapatthi/UpAya AnushtAnam:	From HH The 41st Azhagiya Singar
Conductance after Prapatthi as a Grahasthar:	"SnAnam-Sandhya- JapO-HOmO-DevathAnAm cha Poojanam! VaisvadevAthi thEyam cha shadkarmANi dinE dinE". Bhagavadh AaarAdhanam, KaalakshEpam to those who sought his sacred feet filled his days.
Instructor at MadhurAnthakam:	He served as the Principal at Sri Matam PaatasAlai at MadhurAnthakam after the Vaikunta PrApthi of ThirukkOttiyUr Swamy. Sri BhAshyAdhi, Ahnika Granthams were taught by him there to VidhyArthis.
SanyAsAsram SveekaraNam:	Vikruthi Thai 27 (Feb 9, 1951 C. E) was the auspicious day, when Sri U. Ve. LakshminrusimhAcchAr Swamy of DEvanAr ViLAgam Swamy became the 43rd Jeeyar of Sri Matam.
PattAbhishEkam:	March 13, 1953 C. E.
Vaikunta PrApthi:	November 24, 1957 at NaimisAraNyam.
Favourite Paasurams:	ThiruviNNagar Paasurams of Kaliyan and Swamy NammAzhwAr.





15. INJIMETTU AZHAGIYA SINGAR'S ASCENT TO PARAMA PADHAM

The year was Nandana samvathsaram. The Month was Thai. Srimath InjimEttu Azhagiya Singar was seriously ill. The MalOla sadhas preparation for the next month was underway. HH The 43rd Aazhagiya Singar was directed to full charge of the planning of that Sadhas and other Nithya NirvAha Kaimkaryams and AarAdhana-KaalkshEpa-UpAya anushtAnam duties.

Day by day, HH InjimEttu Aazhagiya Singar was getting weak physically. His mind was always centered around MalOlan. He was reciting SaraNagathy Gadhyam and Dhvayam repeatedly. SishyAs were reciting Sri BhIshma Sthuthi and SthOthra Rathnam of Swamy AlavandhAr. Srimath Azhagiya Singar's eyes were welling with tears of joy over the recitations. ThiruveLLUr dhivya Desam is where Srimath Azhagiya Singar spent His last days in Sriman NaarAyaNan's LeelA VibhUthi. As Srimath Aazhagiya Singar breathed His last breath in preparation for Joining Sriman NaarAyaNan for Nithya Kaimkaryam, Chinna Azhagiya Singar (DEvanAr ViLAgam Azhagiya Singar) recited "SoozhvisumpaNi Mukhil--" Paasuram decad with uncontrollable tears in His eyes. ThiruveLLUr VeerarAghavan's big Koil MaNi rang to announce to the world about HH The InjimEttu Aazhagiya Singar's arrival at His TannadicchOthi. BrahmAlankAram, PerumAL MaryAdhai were done and HH Injimettu Azhagiya Singar's prAKruthic remains were carried in a Brahma ratham to His BrundhAvanam on the southern banks of ThiruveLLUr VeerarAghavan's PushkaraNi (Hruth PaapanAsini) for permanent rest. HH The Azhagiya Singar joined the BrundhAvanams of three other previous Azhagiya Singars (33rd, 34th and 35th Azhagiya Singars).

16. INJIMETTU AZHAGIYA SINGAR'S TANIYAN AND HIS AATHMA GUNAMS

Sri U. Ve. Vidvan Purisai NadadUr KrishnamAcchAr Swamy is the only grandson of HH The InjimEttu Azhagiya Singar through His daughter. Purisai Swamy is a great sampradhAyic scholar and the current Editor of Sri Nrusimha PriyA. He composed a moving Taniyan for his revered grandfather:

**SrirangEsa YathIndhunA kAruNayA asou syAth ithi prEkshitham
khAyatha Srinarasimha KaarijamunID-paadhAmbhujEndhindhiram
DhAnthi-KshAnthi DayAdhibhi: SubhaguNai: BhAntham BudhAgrEsaram
Srimath RangasatAri Yoginrupathim SrEyOnidhim samsrayE**

Here, Purisai Swamy makes reference to the merciful anugrahm of HH The KalatthUr Azhagiya Singar (35th Pattam) through the performance of Pancha SamskAram in 1887 for the eight year old boy, who would later become the 42nd Pattam Jeeyar of the Sri Matam FORTY TWO years later (1929). KaLatthUr Jeeyar was struck by the Tejas and intellect of the Eight year old boy and recognized immediately that this young boy would grow the Bhagavath RaamAnuja SampradhAyam immensely. Just as NadAthUr AmmAl recognized the greatness of Sri VenkatanAtham (5 year old boy at that time) and blessed the child to become an AchArya Saarvabhoutman, KaLathUr Jeeyar blessed the 8 year old RanganAtham. The first line of the Taniyan, "SrirangEsa- YathIndhunA KaruNayA asou syAdhithi prEkshitham".

The choice of words in the first line are "SyAth" and "prEkshitham". The choice of these two





meanigul words have been influenced by the Sri Sookthi Passage of Swamy Desikan in AdhikaraNa SaarAvaLi, where he refers to the blessings that he himself received from NadAdhUr AmmAL:

"SrimadhbhyAm SYATH-asaavithyanupahti VaradAchArya RaamAnujAbhyAM Samyak dhrushtEna".

Purisai Swamy points out that he selected the famous words "SyAth asou ithi" verbatim from Swamy Desikan for the First line. In place of "Samyak DhrushtEna", Purisai Swamy chose the word with similar meaning: "PrEkshitham".

The second line, "khyAtha-SrinrusimhakArijamunID- paadhAmbhOjindhIndhiram" refers to the blessings of another Azhagiya Singar (the 41st Jeeyar known as Kaarukkuricchi Azhagiya Singar), who selected InjimEdu RanganAthAcchAr Swamy to succeed him. The 41st Jeeyar earned the title of "PaNDitha PakshapAthi" because of his selection of InjimEdu Swamy for the Pattam based on his appreciation of the PaaNDithyam (Eminent scholarship) of InjimEdu Swamy.

The second line of Taniyan acknowledges that InjimEttu Azhagiya Singar spent his time joyously like a bee drinking the honey from the lotus feet of HH the 41st Jeeyar. The 41st Jeeyar was like Madhura Kavi to Swamy NammAzhwAr (His AchAryan the 34th Pattam Atthippattu Azhagiya Singar). The 42nd Jeeyar was like Madhura kavi to the HH The 41st Jeeyar (Swamy nammAzhwAr) according to Purisai Swamy. InjimEttu Azhagiya Singar Himself has referred to His anubhavam as the bee with the sanchAram at the sacred Thiruvadi (lotus) of HH The 41st Jeeyar this way:

"YathparicharaNAdhAtthou BrahmAnubhavOopyahO mayaa athraiva"

Purisai Swamy refers to the above quotation from HH The 42nd Azhagiya Singar's Sri SaarabhOdhini, the celebrated commentary on Sri Bhaashyam. Here the revered Jeeyar states that He enjoyed the ParipoorNa BrahmAnubhavam right here on this earth through the blessings of Sri Lakshmi NrusimhArAdhanam bequeathed to Him by HH The 41st Azhagiya Singar; in this context HH the 42nd Jeeyar compares Himself to a happy bee drinking the nectar from the lotus of His AchAryan.

The first two lines of the Taniyan celebrated thus far the Pancha SamskArAm from the KaLatthUr Azhagiya Singar and SanyAsrama SveekaraNam from Karukkuricchi Azhagiya Singar. Now, Purisai Swamy turns his attention towards the auspicious Aathma GuNams of InjimEttu Azhagiya Singar in the last two Paadhams of the Taniyan :

"DhAnti-KshAnthi-DayAdhibhi: SubhaguNair-BhAntham BhudAgrEsaram SrimadhrangasatAri-yOgi-Nrupathim SrEyOnidhim samsrayE"

The fourth Paadham states that the sishyAs seek the refuge of the Thiruvadi of the Emperor of Yogis and the abode of Sakala SrEyas, SrivaNN SatakOpa Sriranga SatakOpa YathIndhra MahA Desikan.

The third Paadham refers to what these KalyANa GuNams are. Some of them are: DhAnthi





(control over Indhriyams), KshAnthi (Infinite forbearance/PoRumai), DayA (extraordinary compassion and mercy to all). He shines with these and other assembly of auspicious sadhguNams (Subha GuNai: BhAntham). These subha GuNams make Him a Yogi-Nrupathi or King of Yogis. In addition to being the abode of Sakala KalyANa GuNams associated with His role as an AchArya Saarvabhoutman, His brilliant intellect, Saasthra Jn~Anam, KaalakshEpa Saili (KaalkshEpam Style) marked Him out to be a PaNDitha SrEshtar occupying the front row of the greatest scholars (BudhAgrEsar).

Purisai Swamy captured the essence of the noble qualities of his revered grandfather and AchAryan in a fitting manner in this beautiful Taniyan with great reverence and humility.

In the next few postings, adiyEn will cover the individual tributes from the contemporary SrivaishNavA Scholars, who knew HH The 42nd Jeeyar and revered Him as a shining star among the galaxy of Sri Matam AchAryAs.

adiyEn's grandfather received his Pancha-samskAram from HH The 36th Azhagiya Singar, SrivaNN SatakOpa Sri SrinivAsa YathIndhra MahA Desikan in 1888 C. E; his BharanyAsam was from InjimEttu Azhagiya Singar. adiyEn's father received his pancha SamskAram from HH The 39th pattam MannAr Koil Azhagiya Singar and his BharanyAsam from HH The 44th Jeeyar, SrivaNN SatakOpa VedAnthA Desika YathIndhra MahA Desikan. adiyEn's own SamAsraYaNam is from HH the 43rd Jeeyar, Sri DevanAr ViLaagam Azhagiya Singar and the BharanyAsam blessings came from HH The 45th Jeeyar, SrivaNN SatakOpa NarAyaNa

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“With AdivaNsaTakOpa jeer at Madurantakam Temple”





YathIndhra MahA Desikan last year. Indeed adiyen feels blessed to post these articles on our AchArya paramparai with the connections that adiyen can recall from the time span of 112 years spanning three generations (1888-2000 C. E).

17. TRIBUTES TO THE AATHMA GUNAMS OF HH THE 42ND JEEYAR

One of the mangaLa SIOkams composed by Sri U. Ve. Purisai Swamy should be remembered before recording the tributes paid by the Sri VaishNavite Scholars to HH The 42nd Jeeyar:

**Jitha-Karnasccha DhAnAdhyO Jitha-Raamscca BhAshaNath
DhAnthi-KshAnthi-DayA PoorNastasmai Bhavathu MangaLam**

(MEANING):

May all Mangalams be to the One, who won over KarNan in dhAnam and generosity, who won over Sri Ramachandran in sambhAshaNam with sishyAs and Scholars. May all MangaLams be with InjimEttu Azhagiya Singar, who is the abode of auspicious attributes like Indhriya-nigraham, forbearance and DayA.

VAIKUNTA VAASI SRIMATH PUTTHANKOTTAKAM SWAMY

This Swamy was appointed as AasthAna VidvAn of Sri Matam and was considered as the Manthri for the execution of the Prathij~nai of HH The 42nd Jeeyar. He was of the same age as his AchAryan. During the PattAbhishEka MahOthsavam of the Jeeyar, he presented a garland of gems (Rahtna Maalai) in celebration of the Aathma GuNams of HH The 42nd Jeeyar. There PutthankOttakam Swami salutes this Azhagiya Singar as:

Samyami VarO Raaja = King of SanyAsis

aajanmasuddha Charitha = One with a Life full of pure and blemishless deeds

Akhila SadhguNADya: = One embellished with all auspicious attributes

VrutthE VyAsEna Thukya: et al. = in conductance, equal to Sage VyAsaa and equal to prahlAdhA in Bhakthi to MalOlan, King of debaters, when it came to defense of Sri ViashNavam/Bhagavath RaamAnuja SiddhAntham.

Swamy concludes with the statement: May all the VedAs be joyous over the aasthAna SveekaraNam of Sri Matam by the Jeeyar, May the pious words of Maharishis stay in an enduring manner and protect the world! May this nation practise defined VarNAsrama dharmams and May the Raaja Lakshmi shine brilliantly!

VAIKUNTA VAASI MAHARISHI SWAMY MAHARISHI

Swamy is U. Ve. Sri VaasudEvAchArya Swamy, who was appointed as the first editor of Sri Nrusimha PriyA by HH The 42nd Jeeyar. He says: "All Vaidhika SrEshtars salute the InjimEttu Azhagiya Singar for His vairAgyam, Jn~Anam, AnushtAna Sampath and noble Aathma guNmas".



**VAIKUNTA VAASI HH THE 44TH JEEYAR (MUKKUR AZHAGIYA SINGAR)**

Mukkur Jeeyar was the son of the elder sister of the Dharma Pathni of InjimEttu Azhagiya Singar. He was the Aasthaana VidvAn of Sri Matam and Sri Kaaryam. He was blessed to perform antharanga kaimkaryam for the 42nd Jeeyar as the IdhAnIm Jeeyar was blessed to perform such a kaimkaryam later. MukkUr Azhagiya Singar paid tribute to HH The 42nd Jeeyar and recalled the Madhura SambhAshaNam skills, deep Jn~Anam about apoorva siddhAnthA vishayams, farsight in establishing the MadhurAnthakam PaatasAlai, Sri Nrusimha PriyA and MaalOla Sadhas.

SRI VAIKUNTA VAASI MUKKUR SWAMY'S TRIBUTE

Swamy starts with the many references that our AchAryALs made to the importance of Numbers and their relationships. He quotes in this context a passage from Rahasya Padhavi of Swamy Desikan:

**MoonRiloru MoonRu MooviraNDu MunnAnkum
ThOnRat thulayum Thuyar**

(MEANING):

The samsaric sorrows will disappear for one, when that person's mind shines with the meanings of the AshtAksharam with the Three Padhams, Dhvayam with Six padhams and the Charama SIOkam with 12 padhams.

The three rahasyams and their Padhams are related as 3, 3 Times 2 and 3 Times 2 Squared.

From here on the fertile imagination of Sri MukkUr Swamy focuses on "the Number theory" behind the Pattams of HH Injimettu Azhagiya Singar (42), HH DeavanArviLAGam Azhagiya Singar (43) and HH MukkUr Azhagiya Singar (44).

Sri Lakshmi NrusimhAcchAr Swamy relates the three Azhagiya Singar's Peetam Numbers with the three rahasyams in his own inimitable way:

42nd Pattam = $4+2=6$ padham Rahasyam: Dhvayam

43rd Pattam = $4 \times 3=12$ Padham Rahasyam: Charama SIOkam

44th Pattam = $4+4=8$ Akshara rahasyam : Thiru AshtAksharam.

HH THE 42ND AZHAGIYA SINGAR AS THE EMBODIMENT OF DHVAYAM

It is accepted that the sakrruth-UcchAraNam (Recitation even once) of Dhvayam would pave the way for Moksha-Saadhanam. Therefore, the dhyAnam of HH The 42nd Azhagiya Singar, who stands in place of the powerful Dhvaya Manthram through the recitation of His Taniyan will help understand the rich meanings of Dhvayam and set us on the track for Moksham.

Earlier AchArya Saarvabhoman, Sri RaamAnujar heard the assurance of ThiruvAranga Chelvan, Sri RanganAthana at Srirangam. Our 42nd pattam Azhagiya Singar had the name of Sri RanganAthana in PoorvAsramam. His entry into SanyAsAsramam took place at Sri





RanganAthan's dhivya dEsam. The name He chose for Aasrama ThirunAmam is also RanganAthan (Sriranga SatakOpan). Connections between Dhvayam and Srirangam goes back to AchArya RaamAnujA and before.

HH The 42nd Azhagiya Singar established the PaatasAlai for training a cadre of outstanding gems of VidvAns at the "Dhvayam Vilaintha Thiruppathi"/ MadhurAnthakam, where AchArya RaamAnujA recived Pancha samskAram from His AchAryan, Periya Nampi.

The 100th anniversary of HH The 42nd Azhagiya Singar took place at the sacred feet of Chakravarthi Thirumahan (Sri VeerarAghavan of ThiruveLLUr), who elaborated for us the significance of Dhvaya Manthram.

Therefore, if Dhvayam is revered as the manthra Rathnam, our 42nd Pattam Azhagiya Singar (4+2=6 Paadha Dhvayam) is the AchArya rathnam for us all. HH The 42nd Jeeyar's links to Dhvayam are formidable.



“42nd Jeeyar’s DivyamaNi pAduka”

Daasan,

Oppiliappan kOil Varadachari Sadagopan

