

vaN SaThavairi gadyam

(A Gadyam (Prose work) created by sattarka vAcaspati,
Srl u.ve. Kuricci RangAccAr Swamy)



'Srl nrsimha sevA rasikan'
Srl Oppiliappan Koil VaradAcAri SaThakopan



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SrI MAIOlan - SrI MaTham
Thanks: SrI Shreekrishna Akilesh





॥ श्रीः ॥

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः ।

श्रीमते श्री आदिवणु शटकोपयतीन्द्र महादेशिकाय नमः ।

Introduction to VaN SaThavairi gadyam



Sanskrit literary works are either in the form of gadyam (prose) or padyam (poetry). Gadyam is written in prose style with alternate long and short sentences with many adjectival phrases. Padyam is expressed in the form of verses with four quarters (pAdam) usually and is marked by either the number of syllables (aksharA-s) or the number of syllabic instants (mAttrA-s). Padyam uses many metres and challenges the skill of the poets.

There are many gadyams going back to the time of AcArya RaamAnuja (1017-1137 CE). On a Panuguni uttiram sErti day, AcArya RaamAnuja experienced a long spell of Parama bhakti, when He enjoyed the sevai of the divya dampatis seated together. The significance of that event moved the AcAryan so much that words flowed out of Him as three inspired gadyams.

The first gadyam dealt with the important subject of SaraNagati. AcArya performed Prapatti at the sacred feet of the divya dampatis right then and there and showed us how to do it. The SrIranga gadyam and SrI VaikuNTha gadyam followed SaraNagati gadyam as inspired and inspirational outpourings. The e-books 28, 29 and 30 in the SrI HayagrIvan e-book series (<http://www.srihayagrivan.org>) cover in depth these three historical gadyams and the profound blissful anubhavam of AcArya RaamAnujA on that Panguni uttiram day as he stood before the divya dampatis. Many gadyams followed these three gadyams such as SrI RaghuvIra gadyam of Swamy Desikan (<http://www.sundarasimham.org>), SrInivAsa gadyam, Lakshmi gadyam, SrI VedAnta Desika gadyam, vaN SaThavairi gadyam, Srimad Adi vaN SaThavairi gadyam et al.





The VaishNavite gadyams need not always be dealing with doctrines of the ViSishTAdvaita darSanam as in the case of SaraNAgati gadyam. It can also focus on the adoration of a great AcAryan and the vaibhavam of His exemplary life. In this category, fall the two gadyams of Adi VaN SaThakopa jIyar. The first one is "vaN SaThavairi gadyam" composed by Sattarka vAcaspati SrI u. ve. Kuricci RangAcArya Swami, the subject of this monograph. The second gadyam on Adi vaN SaThavairi jIyar is bequeathed to us by the 27th paTTam Srimad Azhagiya Singar, SrI vaN SaThakopa SrI VIrarAghava VedAnta yatIndra MahA Desikan. The first gadyam is shorter than the second one.

The author of the first gadyam, SrI sattarka vAcaspati, u.ve. Kuricci SrIrangAcAr Swamy was a MahA vidvAn and respected as one of the greatest nanyAyikAs. Prakrtam Srimad Azhagiya Singar describes this gadyam as the one created for the enjoyment of the learned (vidushAm modAya). The gadyam starts with the reverential recognition and salutation of Adi vaN SaThakopa jIyar as "yatidhurya, guruvarya ! jaya jaya !" and concludes with the namaskAram to this great king of sanyAsis (Srimad AdivaN SaThakopa samyamIndra, namaste namaste namaH). In the body of the gadyam, sattarka vAcaspati Swamy offers his homage to the founding jIyar of SrI Ahobila MaTham with many beautiful gadya salutations such as "eka paramahamsa, dvaya deSika, trivarga nirapeksha, caturvidha prurushArthada, pancakAla pArAyaNa, nirjitAri-shaDvarga, saptaloka vikhyAta, ashTAKshara nishTha, navama-rasAsvAda jaya jaya". The usage of the nine numbers from 1 to 9 in an ascending manner for housing the bhakti-drenched vandanams to Adi vaN SaThakopa jIyar reminds us (the SrI MaTham SishyAs) of our deep links to the nava Narasimha kshetram of Ahobilam.

namo SrI laskhmi nrsimhAya,

Oppiliappan Koil VaradAchAri Sadagopan

NOTE: To enable easy recitation. the complete gadyam text in Sanskrit and English are provided separately as an appendix to this ebook (pg# 27).





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वण् शठवैरि गद्यम्

सत्तर्क वाचस्पतिभिः श्री उ वे कुरिच्चि रङ्गाचार्यैर्विरचितम्

vaN SaThavairi gadyam

(A Gadyam (Prose work) created by sattarka vAcaspati,
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Gadyam Passages

जयत्यवनिदेवानामवनायावनीतले ।

अवतीर्णः श्रीमदादिवण् शठारिमुनीश्वरः ॥

jayatyavanidevAnAmavanAyAvanItale |

avatIrNaH SrImadAdivaN SaThArimunISvaraH (1)

Meaning:

SrI AdivaN SaThakopa, the chief of the sages who incarnated on the earth to save the gods of this world (bhU surAs/twice-born), is victorious!

Comments:

The prose order is:

avani devAnAm avanAya, avanItale avatIrNaH Srimad Adi vaN SaThari
munIsvaraH jayati!

The skillful play is on the word "avanI" meaning earth or bhU lOkam.





"avanItalam" is the earthly abode or the leelA vibhUti of the Lord."

"avanI devAH" are the bhU surALs (nilattEvar-s) or the gods/devAs on the earth as opposed to the celestial devAs. The bhU surALs or avani devAs are those who are panca kAla pArAyaNA-s observing all the varNASrama dharmams without any lapses. Adi vaN SaThakopa jIyar is saluted as the Lord (ISvaran) among the sages (muni-s) known for their lofty and exemplary austerities (tapas). The ashTottara Sata nAmAvali for Adi vaN SaThakopa jIyar (92nd e-book of SrI HayagrIvan series, <http://www.srihayagrivan.org>) salutes this avani devar (bhU surar) of many auspicious guNams through 108 nAmAs.

जय जय श्रीमदादिवणशठकोप यतिधुर्य !

jaya jaya SrImad AdivaN SaThakopa yatidhurya ! (2)

Meaning:

Hail to Thee, Oh SrI AdivaNSaThakopa svAmI, the chief among the sanyAsis!

Comments:

Sri Adi vaN SaThakopa jIyar is addressed here as "yati dhurya". The word "dhuryaH" has a lot of fitting meanings in this context. Our jIyar was not only the chief among sanyAsis through his tapas but he was also charged with important duties as "dhurya" by the Lord of Ahobilam Himself. "dhurya" stands for one who is entrusted with very important duties. "dhurya" is also a reverential epithet for MahA VishNu!

गुरुवर्य ! जय ! जय !

guruvarya ! jaya ! jaya ! (3)

Meaning:

Oh the best among AcAryAs! May Thou be victorious!





"guru varya! jaya! jaya! " - SrImad AdivaNN SaThakopa jIyar - Melkote

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Comments:

Guru or AcArya is One who teaches us, the samsAris, out of his spontaneous grace and magnanimity that we are to be subservient (Sesha bhUtAs) to SrIman nArAyaNan and His bhAgavatAs to escape from the morass of the perils of samsAram. The Guru removes our sins through the act of placing our AtmA at the sacred feet of the Lord and teaches us about the eternal phalans of observing SaraNAgati dharmam. The entire "rAmAnuja nURRandAti" of AmudanAr and the "KaNNinuN sirutAmpu" prabandham of Madhura Kavi AzhvaR celebrate the Guru tattvam, Guru-Sishya bhAvam and what that means to the fortunate Sishyan. The SreshTha guru instructs the selected Sishyan and presents him with the eternal sampradAya dIpam to illumine his way to the Lord's supreme abode (*nirapAyam sampradAya dIpam pradiSati*).

The word "varya" means to be chosen. "guru varya" means the chosen AcAryan. Indeed Adi vaN SaThakopa jIyar was chosen by Lord Lakshmi Nrsimhan Himself to be the First AcAryan to take Him from city to city and village to village to bless the samsAris through the anugraham of samASrayaNa-bharanyAsam. When the word "varya" occurs at the end of a compound word, it means the most excellent; here the word "guruvarya" would therefore mean the best AcAryan.

सकल धरा मण्डल मण्डनायमान यादव धरणीधरशिखर शेखरायमान श्रीमन्नारायणदयोदयोदञ्चित
दिव्यमङ्गल विग्रहोज्ज्वल !

sakala dharA maNDala maNDanAyamAna yAdava dharaNIIdharaSikhara
SekharAyamAna SrIman nArAyanadayodayodancita divya mangaLa
vighrahojjvala ! (4)

Meaning:

Oh the AcAryan with the radiant TirumEni, the auspicious object of the abundant compassion of SrIman nArAyaNa of TirunArAyaNapuram, Who stays





as the crest jewel on the peak of the mountain called YaadavAdri, the decoration for the entire earth borne by AdiSeshan on His thousand heads!



"The crest jewel on the top of yAdavAdri!"
TirunArAyaNa PerumAl, Melkote
Thanks: SrI Shreekrishna Akilesh

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Comments:

"dhara" means earth. "dhara maNDala" means the orbit of the earth. The holy Yaadava giri or Yadu Giri sits on top of the "sakala dhara maNDalam". On top of that Yadu Giri is SrIman nArayaNan, who shines resplendently as the crest jewel of that mountain. Adi vaN SaThakopa jIyar, who incarnated at this Yadu Giri kshetram was the beneficiary of the matchless dayA of the Lord TirunArayaNan and His PirATTi, Yadu Giri nAcciyAr to fulfill the purpose of his avatAram. BhagavAn is Parama dayALu. He sends His nityasUri-s periodically to His leelA vibhUti to help the samsAris overcome their sufferings and reach Him through the benevolent guidance of His AcAryans. Swamy Desikan, who preceded Adi vaN SaThakopa jIyar salutes the Lord's dayA (dayA devi) through the hundred Slokams of SrI dayA Satakam (16th e-book in <http://www.sundarasimham.org>). The Lord's dayA guNam in the form of dayA devi serves as the hand grip to lift the samsAri from the flood of his sins. That dayA of the Lord is saluted as "SrIdhara karuNe" by Swamy Desikan, who spent few years himself at TirunArayaNapuram; this paramAcAryan explains the power of the Lord's dayA this way: "Oh dayA devi! With the steady lamp of Your SAstrams, You banish the aj~nAnam of the people ("SAstramayena sthira pradIpena prajAnAm tamaH Samayasi")."

सन्तत सन्तन्यमान समाराधन सन्तुष्ट केशव केशवार्य कृपापात्र ! जय ! जय !

santata santanyamAna samArAdhana santushTa keSava keSavArya krpA pAtra !
jaya ! jaya ! (5)

Meaning:

Oh Adi vaN SaThakopa jIyar, the fitting receptacle of grace (krpA pAtram) of Your father and AcAryan, KeSavAcArya! Your Father and AcAryan, the respectable preceptor was very happy over Your continuous growth in vidyA grahaNam and Bhagavat bhakti. May Thou be victorious!





Comments:

One of the taniyans for Adi vaN SaThakopa jIyar refers to him as an object of anugraham of his father and AcAryan, KiDambi KeSavArya Swamy. He blessed his son (SrInivAsan) with Panca samskArams and taught him VedAs, nAIyira divya prabandham, kAVyam, nATakam, tarkam, VyAkaraNam and other sAManya SAstrams before sending him to KaancI to learn adhyAtma SAstrams under GhaTikaSatam ammAL.

The taniyan below for the first jIyar of Ahobila MaTham refers to the anugraham of KeSavAcArya and the ananta kalyANa guNams of his son:

केशवार्य कृपापात्रं धीशमादि गुणार्णवम् ।

श्रीशठारि यतीशानं देशिकेन्द्रमहं भजे ॥

keSavArya krpApAtram dhISamAdi guNArNavam |

SrI SaThAri yatISANam deSikendramaham bhaje ||

भगवत् ज्ञान भक्ति वैराग्य शान्ति क्षमाद्यखिल कल्याण गुण गण कल्पवल्ली काश्मीर क्षमायमान
मानस !

bhagavat j~nAna bhakti vairAgya SAnti kshamAdyakhila kalyANa guNa gaNa
kalpavallI kASmIra kshamAyamAna mAnAsa ! (6)

Meaning:

Oh the preceptor possessing the heart that has the softness of a saffron flower from Kashmir and displaying forgiveness as well as generosity like the divine kalpaka tree! Thou art associated with the host of all auspicious attributes (kalyANa guNams) like spiritual knowledge, the bhakti for BhagavAn, the detachment (VairAgyam), the tranquility (calmness), the patience et al!





Comments:

The taniyan referring to the wealth of blemishless Atma guNams of the first jIyar of Ahobila MaTham is:

प्रपद्ये निरवद्यानां निषद्यां गुणसंपदाम् ।

शरणं भवभीतानां शठकोप मुनीश्वरम् ॥

prapadye niravadyAnAm nishadyAm guNasampadAm |

SaraNam bhavabhItAnAm SaThakopa munISvaram ||

सत्संप्रदाय संशुद्ध सदाचार्य सकाशमधिगत साङ्गवेदवेदान्तोपभृंहण-सत्तर्क पूर्वोत्तर मीमांसादि
महिताष्टा दश विद्यास्थान ! जय ! जय !

sat sampradAya samSuddha sadAcArya sakASamadhigata sAnga veda
vedAntopabhrmhaNa sattarka pUrvottara mImAmsAdi mahitAshTA daSa vidyA
sthAna ! jaya ! jaya ! (7)

Meaning:

Oh the repository of eighteen knowledge systems (ashTA daSa vidyA sthAnam-s) including upabhrhamaNams (itihAsa-PurANams) acquired from the auspicious AcAryAs of the sat sampradAyam! May Thou be victorious!

Comments:

The reference is to the sadAcAryAs of Adi vaN SaThakopa jIyar, who were steeped in the pariSuddha sampradAyam of Naatha Muni, AlavantAr, AcArya RaamAnuja KidAmbi AccAn, naDatUr ammAL, Atreya RaamAnujar, Swamy Desikan and GhaTikaSatam ammAL.

The 18 VidyA sthAnams referred to here are: The four VedAs, the six





VedAngAs (six accessories/limbs of the VedA-s, the four upa vedAs (minor vedAs) and the four upa-angAs (minor accessories) of the VedAs.



Swami deSikan - tiruvendipuram
Thanks: SrI Shreekrishna Akilesh

The four vedAs are: Rg, Yajur, sAma and atharva. These are the principal streams.

The upa vedA-s are: Ayur Veda linked to Rg Veda, dhanur Veda linked to Yajur Veda, gAndarva Veda associated with sAma Veda and artha SAstra associated with the atharva Veda.

The six angAs (subsidiary aspects/limbs of the four VedA-s are Siksha (the science of phonetics), VyAkaraNa (Grammar and linguistics), Chandas (the science of metre), nirukta (Vedic lexicon), Jyotisha (astronomy and astrology), Kalpa (procedures for performing yAgAs and Yaj~nAs).





The four sub-subsidiaries of the vedAs (Veda upa angAs) are: nyAya-vistAra, mImAmsa, PurANAs-itihAsams and dharma SAstrams.

The AcArya RaamAnuja's satsampradAyam with its 74 simhAsanAdhipatis and their links to Adi vaN SaThakopa jIyar is covered by the Slokam below:

SrIrAmAnuja-sampradAya-padavIbhAjAm catussaptati

SrImadvaiishNava-bhUbhrtAm guNabhrtAm simhAsana-sthAyinAm |

adyakshatvamupeyivAmsam-atulam SrInrsimhaAj~naya

prAj~nam vaN SaThakopa samyamIndarAdaureyamIDimahi ||

The spotless Guru paramaparA of Adi vaN SaThakopa jIyar is saluted here and it is pointed out that he became sakala vidyA samarthar and expert in all SAstrams through the anugraham of Lord Narasimhan to fulfill his avatAra kAryam.

सन्ध्या समय समुद्यत सुधा कर कर निकर निरर्गळ सागरोत्तुङ्ग तरङ्गभङ्ग वाग्गुंभ निर्धूत नाना

दिगन्तरागत तत्तत्सिद्धान्तबद्धान्तः करण दुर्वादि गर्व श्रीवत्सकुल कलशांबुधि कौस्तुभायमान

घटिकाशत ग्रन्थनिर्माणधूर्वह वरदगुरूपदिष्ट मन्त्रराजमुदितहृदय ! जय ! जय !

sandhyA samaya samudyata sudhA kara kara nikara nirargaLa sAgarottunga tarangabhanga vAk gumbha nirdhUta nAnA digantarAgata tat tat siddhAnta baddhAntaH karaNa durvAdi garvam SrIvatsakula kalaSAmbudhi kaustubhAyamAna ghaTikASata grantha nirmANa dhUrvaha varadaguru upadishTa mantrarAjamudita hrdaya ! jaya ! jaya ! (8)

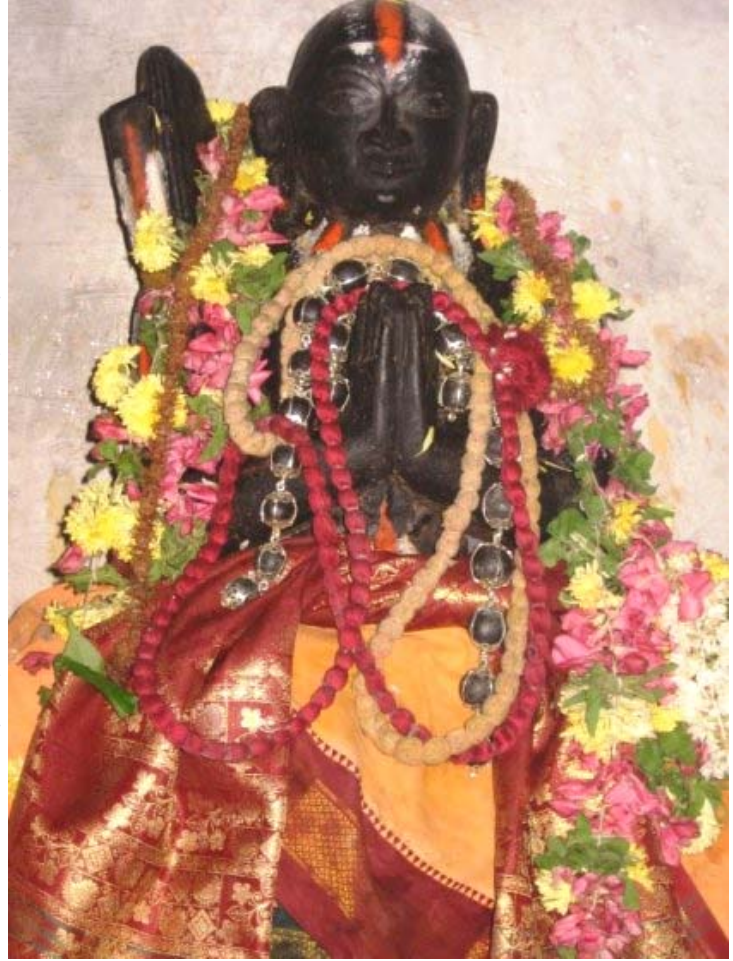
Expanded Meaning:

After Periya (NaDAdur) ammAL's time, His grandson, cinna ammAL also respected as GhaTika Satam ammAL or the composer of hundreds of Slokams in a short time span of time of one GhaTikai, became the most important





VedAnta siddhAnta stAbhakar of SrI Bhagavat RaamAnuja sampradAyam at KaancI. To the sacred feet of this great AcAryan, SrInivAsAcArya of TirunArAyaNapuram, the future Adi vaN SaThakopa jIyar arrived to learn the fine aspects of the adhyAtma SAstrams. In fact, the jIyar's revered father, SrI KeSavAcArya, an AcAryan in his own rights, sent his son SrInivAsAcArya, a teenager to the great scholar, cinna ammAL at KaancI. By the age of twenty, like Swamy Desikan, SrInivAsAcArya completed his extensive acquisition of adhyAtma SAstrams from GhaTika Satam ammAL. In addition to the instructions on Kaalakshepa granthams, ammAL initiated SrInivAsAcArya into the powerful SrI NrsimhA anushTup mantram.



Bhagavad rAmAnujAcArya
Tirukkacchi

The Sishyan was delighted to receive this mantra upadesam and was joyous over the bhAgyam of receiving the NrsimhAnushTup upadesam from a great AcAryan, who quelled the arrogance of Para mata vAdins from different desams who disputed the doctrines of Bhagavat RaamAnuja siddhAntam. SrIvatsa kula tilakam, Cinna ammAL shining like the Kaustubha gem arising from the milky ocean defeated the arguments of the challengers and he was like the gigantic ocean wave breaking at PaurNami sandhya kAlam that washes away anything that stands in its way.





This Varada Guru (VishNu Varada AcAryan/GhaTikaSatam ammAL) performed NrsimhAnushTup mantropadesam to his dear Sishyan to ascend the AcArya pITham with NrsimhAnugraham to fortify and spread the sacred doctrines of viSishTAdvaitam of the pUrvAcAryAs. The Sishyan was blissful over his bhAgyam and the rest is history. SrI Nrsimhan of Ahobilam commanded thereafter SrInivAsAcArya to travel to Ahobilam and there the Lord of Ahobilam initiated him in to sanyAsa aSramam and built the SrI MaTham with SaThakopa jIyar as the founding jIyar and traveled with His chosen jIyar.

Comments:

As the top most viSishTAdvaita VedAnta siddhAnta sthApakar and the chief Sishyan of GhaTikaSatam ammAL, Adi vaN SaThakopa jIyar was challenged by advaita vedAntins like UdayabhAnu MiSrar and others. The prAj~na jIyar defeated easily challengers like UdayabhAnu MiSrar in both sAManya and adhyAtma SAstrams. The jIyar used Sata dUshaNI vAdams of Swamy Desikan to defeat this Paramata vAdi, who became the Sishya of the jIyar after his sound defeat in his vAdams.

The noisy claims about the correctness of their darSanams by the Paramata vAdins were chased away by the jIyar's debates (vAdams). The scene was like the continuously rising gigantic wave at sandhya kAlam on a paurNami day submerging and pulverizing every thing that stood in its way. The enveloping darkness of sandhya kAlam reminds us of the kudrshTi matams that opposed vainly SrI Bhagavat RaamAnuja siddhAntam.

विश्व विख्यात वैदिक सार्वभौमादि सच्छिष्य सन्दर्शित सर्वलोक महिताचार एक परम हंस !

viSva vikhyAta vaidika sArvabhaumAdi sat Sishya sandarSita sarvaloka mahitAcAra eka parama hamsa ! (9)

Meaning:

Salutations to VaN SaThakopa jIyar, the One and only rAJa sanyAsi, who





directed His world renowned Sishya, MaNapAkkam Tozhappar to create few dharma SAstra granthams for the benefit of daily anushThAnam by the VaishNavAs. Through His celebrated Sishyan, the unique AcAryan spread the great AcAra-anushThAnams (mahita AcAra) of the VaishNava kulam. The jIyar honored his Sishyan for the lofty kaimkaryam with the title of Vaidika sArvabhaumar.



A painting depicting SrImad AdivaNN SaThakopa Jeeyar (Centre) with HH SrImad azhagiya singar - 2nd paTTam (left) and SrI tOzhappar (right).

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Comments:

Adi vaN SaThakopa jIyar was busy with the duties assigned by SrI Nrsimhan that he did not have the time to bless us directly with the SrI sUktis authored by Him. He called instead talented SishyAs like Tozhappar to create dharma SAstra granthams. Tozhappar followed his AcArya niyamanam and blessed us with 8 granthams:

grhya ratnam, KaNDa bhUshaNam, Smrti ratnAkaram, pitrumedha sAram, sudhI vilocanam (a commentary on the latter), daSa nirNayam, aSauca Satakam and aSauca nirNayam about tITTu.

The successor to Adi vaN SaThakopa jIyar was SrI nArAyaNa yatIndra Maha Desikan. His pUrvASrama tirunAmam was Tirumalai NampAkkam KrshNamAccAr. He was a great scholar and Adi vaN SaThakopa jIyar commanded this scholar to create 60 granthams for reinforcing the Bhagavat RaamAnuja sampradAyam. Some of this AcAryan's granthams, which have proved invaluable to Sishya brundams are:

tiruvArAdhana kramam, nyAsa daSaka vyAkhyAnam, sandhya vandana bhAshyam, purushakAra mImamsA et al.

Thus Adi vaN SaThakopa jIyar was indirectly responsible for the realization of many key sampradAya granthams.

The author of this gadyam saluted Adi vaN SaThakopa jIyar here as the "eka parama hamsam".

From here on, the author will use ascending numerics from 2 to 10 to house his salutatins.

द्वय देशिक ! जय ! जय !

dvaya deSika ! jaya ! jaya ! (10)





Meaning:

Victory to the AcAryan known as dvaya deSika in view of his commitment to help SishyAs perform SaraNAGati with the Mantra ratnam (dvaya mantram). The greatness of this mantram is indicated by BhagavAn Himself:

अनेनैव तु मन्त्रेण स्वात्मानं मयि निक्षिपेत् ।

मयि निक्षिप्त कर्तव्यः कृतकृत्यो भविष्यति ॥

anenaiva tu mantreNa svAtmAnam mayi nikshipet |

mayi nikshipta kartavyaH krtakrtyo bhavishyati ||



'dvayam!' - tirukkacchi mahAnavami serti utsavam





The glories of dvaya Mantram are covered in the 87th e-book of SrI Hayagrivan series (<http://www.srihayagrivan.org>).

त्रिवर्ग निरपेक्ष ! जय ! जय !

trivarga nirapeksha ! jaya ! jaya ! (11)

Meaning:

Hail to the preceptor who was disinterested in the triad of purushArthams, namely, dharma, artha, and kAma!

He was interested in and concentrated only on moksha (apavarga), the 4th PurushArtham (goal of life).

चतुर्विध पुरुषार्थद ! जय ! जय !

chaturvidha purushArtha da ! jaya ! jaya ! (12)

Meaning:

Hail to the preceptor who can help us gain the four human goals in life!

पञ्चकालपरायण ! जय ! जय !

panca kAla parAyaNa ! jaya ! jaya ! (13)

Meaning:

Hail to the preceptor engaging himself in all the five-time divisions of the day as per pAncarAtra Agamam.

The day is split in to five sections for VaishNavAs in to abhigamanam, upAdAnam, ijyA, svAdhyAyam and yogam. The 36th e-book of the Sundarasimham series (<http://www.sundarasimham.org>) covers the Panca kAla pArAyaNam as the VaishNava dinasari.





निर्जितारिषड्वर्ग ! जय ! जय !

nirjitAri shaDvarga ! jaya ! jaya ! (14)

Meaning:

Hail to the AcAryan, who won over completely the group of six foes, which sets us back in our quest for spiritual advancement!

These six foes tying us down to samsAram are:

kAma (desire), krodha (anger), lobha (greed and avarice), moha (delusion), mada (pride) and mAtsarya (jealousy).

सप्तलोकविख्यात ! जय ! जय !

sapta loka vikhyAta ! jaya ! jaya ! (15)

Meaning:

Hail to the preceptor, who is renowned in all the seven worlds!

अष्टाक्षरनिष्ठ ! जय ! जय !

ashTakshara nishTha ! jaya ! jaya ! (16)

Meaning:

Hail to the preceptor steeped in the japam of ashTAKshara mantram (mUla Mantram) and an authority about the significance of this mantram as tAraka, poshaka and bhogyam!

The vivaraNam of the mUla Mantram is housed in the 85th e-book of the Sri Hayagrivan series: <http://www.srihayagrivan.org>





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'ashTAKsharan!
SrI prahlAda varadar with SrI Chenchulakshmi tAyAr - SrI Ahobilam





नवमरसास्वाद ! जय ! जय !

navama rasA svAda ! jaya ! jaya ! (17)

Meaning:

Hail to the connoisseur of the ninth sentiment (namely peace/SAnti).

The nine rasAs in one count are: SrngAra, KaruNa, raudra, hAsya, adbhuta, vIra, Soka, bhAyAnaka and bIbhatsa.

दश दिग्विलासिनी धम्मिल्ल मल्लिकायमानाशेष सुमनोजन बहुमन्यमानस समज्ञ ! जय ! जय !

daSa dik vilAsinI dhammilla mallikAyamAnASesha sumanojana bahumanya mAnasa samaj~na ! jaya! jaya ! (18)

Meaning:

Hail to the preceptor whose fame spread in all ten directions, like the fragrance of jasmine decorating the braided locks of ladies; this AcAryan's fame spread far and wide and gained him the respect from all the good-hearted people of the world!

नित्यसूरि परिषद् बहुमन्यमानानन्य सामान्य ! जय ! जय !

nitya sUri parishada bahumanyamAnAnanya sAmAnyA ! jaya ! jaya ! (19)

Meaning:

Hail to the preceptor extraordinary and without a parallel revered by the assembly of the eternally liberated souls of SrI VaikuNTham!

श्री नृहरिचरण परिचरण प्रहर्ष विनित शत संवत्सर ! जय ! जय !

SrI nrhari caraNa paricaraNa praharsha vinita Satasamvatsara ! jaya ! jaya ! (20)





Meaning:

Oh the preceptor who spent his "hundred" years of life enjoying the supreme bliss of performing kaimkaryams at the sacred feet of Lord Lakshmi Narayana!



rAja sanyAsi! - SrImad AdivaNN SaThakopa jIyar with the hamsa mudrai-s
SrI MaTham

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सकल जगदानन्द मुकुन्द चरणारविन्द विन्यस्त मानस ! श्रीमदादिवणशठकोप सम्यमीन्द्र ! जय !

जय !

sakala jagadAnanda mukunda caraNAravinda vinyasta mAnasa ! SrImad Adi vaN SaThakopa samyamIndra ! jaya ! jaya ! (21)

Meaning:

Oh the Raaja sanyAsi par excellence named AdivaN SaThakopa with his mind firmly fixed on the lotus-feet of Lord Mukunda who makes all the worlds blissful! May Thou be victorious !



SrImad Adi-
vaNN SaTha-
kopa jIyAr
SaThAri

tiruppAdukai-s of SrImad azhagiya singar-s - SrI Ahobila maTham

नमस्ते नमस्ते नमः

namaste namaste namaH (22)





Meaning:

Salutations to You, Prostrations to You, Hapless that I am, I surrender unto You!

अहोबिलधराधीशमहोबलसमन्वितम् ।

आदिम श्रीशठारातिमहर्निशमुपास्महे ॥

ahobiladharAdhISamahobalasanvitam |

Adima SrI SaThArAtimaharniSam upAsmahe || (23)

Meaning:

We all meditate day and night on the presiding deity of Ahobilam known for His matchless strength as well as on the first and the foremost preceptor, SrI SaThakopa yatIndra MahA deSikan known otherwise as SrI SaThAri.



श्रीमते श्री आदिवणशठकोप यतीन्द्र महादेशिकाय नमः ॥

इति बाल धन्वि कुल कलशोदधि कौस्तुभैः सत्तर्क वाचस्पतिभिः कुरिच्चि रङ्गाचार्यैर्विरचितम् वणशठवैरिगद्यं संपूर्णम् ॥

SrImate SrI AdivaN SaThakopa yatIndra mahA deSikAya namaH

vaN SaThavairi gadyam created by sattarka vAcaspati,

SrI u.Ve. Kuricci RangAccAr Swamy sampUrNam

॥प्रीयतां श्रीनृसिंहः ॥



Appendix



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SrI MAIOLan - SrI Ahobila maTham





॥ श्रीः ॥

श्रीमते श्रीलक्ष्मीनृसिंहपरब्रह्मणे नमः ।

श्रीमते श्री आदिवण् शठकोपयतीन्द्र महादेशिकाय नमः ।

वण् शठवैरि गद्यम्

सत्तर्क वाचस्पतिभिः श्री उ वे कुरिच्चि रङ्गाचार्यैर्विरचितम्



जयत्यवनिदेवानामवनायावनीतले ।

अवतीर्णः श्रीमदादिवण् शठारिमुनीश्वरः ॥

जय जय श्रीमदादिवण्शठकोप यतिधुर्य !

गुरुवर्य ! जय ! जय !

सकल धरा मण्डल मण्डनायमान यादव धरणीधरशिखर शेखरायमान श्रीमन्नारायणदयोदयोदञ्चित

दिव्यमङ्गल विग्रहोज्ज्वल !

सन्तत सन्तन्यमान समाराधन सन्तुष्ट केशव केशवार्य कृपापात्र ! जय ! जय !

भगवत् ज्ञान भक्ति वैराग्य शान्ति क्षमाद्यखिल कल्याण गुण गण कल्पवल्ली काश्मीर क्षमायमान
मानस !

सत्संप्रदाय संशुद्ध सदाचार्य सकाशमधिगत साङ्गवेदवेदान्तोपभृंहण-सत्तर्क पूर्वोत्तर मीमांसादि
महिताष्ट दश विद्यास्थान ! जय ! जय !

सन्ध्या समय समुद्यत सुधा कर कर निकर निरर्गळ सागरोत्तुङ्ग तरङ्गभङ्ग वाग्गुंभ निर्धूत नाना





दिगन्तरागत तत्तत्सिद्धान्तबद्धान्तः करण दुर्वादि गर्व श्रीवत्सकुल कलशांबुधि कौस्तुभायमान
घटिकाशत ग्रन्थनिर्माणधूर्वह वरदगुरूपदिष्टा मन्त्रराजमुदितहृदय ! जय ! जय !

विश्व विख्यात वैदिक सार्वभौमादि सच्छिष्य सन्दर्शित सर्वलोक महिताचार एक परम हंस !

द्वय देशिक ! जय ! जय !

त्रिवर्ग निरपेक्ष ! जय ! जय !

चतुर्विध पुरुषार्थद ! जय ! जय !

पञ्चकालपरायण ! जय ! जय !

निर्जितारिषड्वर्ग ! जय ! जय !

सप्तलोकविख्यात ! जय ! जय !

अष्टाक्षरनिष्ठ ! जय ! जय !

नवमरसास्वाद ! जय ! जय !

दश दिग्विलासिनी धम्मिल्ल मल्लिकायमानाशेष सुमनोजन बहुमन्यमानस समज्ञ ! जय ! जय !

नित्यसूरि परिषद बहुमन्यमानानन्य सामान्य ! जय ! जय !

श्री नृहरिचरण परिचरण प्रहर्ष विनित शत संवत्सर ! जय ! जय !

सकल जगदानन्द मुकुन्द चरणारविन्द विन्यस्त मानस ! श्रीमदादिवणशठकोप सम्यमीन्द्र ! जय !

जय!





नमस्ते नमस्ते नमः

अहोबिलधराधीशमहोबलसमन्वितम् ।

आदिम श्रीशठारातिमहर्निशमुपास्महे ॥

श्रीमते श्री आदिवणशठकोप यतीन्द्र महादेशिकाय नमः ॥

इति बाल धन्वि कुल कलशोदधि कौस्तुभैः सत्तर्क वाचस्पतिभिः कुरिच्चि रङ्गाचार्यैर्विरचितम् वणशठवैरिगद्यं संपूर्णम् ॥

॥प्रीयतां श्रीनृसिंहः ॥



vaN SaThavairi gadyam

(A Gadyam (Prose work) created by sattarka vAcaspati,
SrI u.ve. Kuricci RangAccAr Swamy)



jayatyavanidevAnAmavanAyAvanItale |

avatIrNaH SrImadAdivaN SaThArimunISvaraH

jaya jaya SrImad AdivaN SaThakopa yatidhurya !

guruvarya ! jaya ! jaya !

sakala dharA maNDala maNDanAyamAna yAdava dharaNI dharaSikhara
SekharAyamAna SrIman nArAyanadayodayodancita divya mangaLa
vighrahojjvala !

santata santanyamAna samArAdhana santushTa keSava keSavArya krpA pAttra !
jaya ! jaya !





bhagavat j~nAna bhakti vairAgya SAnTi kshamAdyakhila kalyANa guNa gaNa
kalpavallI kASmIra kshamAyamAna mAnAsa !

sat sampradAya samSuddha sadAcArya sakASamadhigata sAnga veda
vedAntopabharmhaNa sattarka pUrvottara mImAmsAdi mahitAshTa daSa vidyA
sthAna ! jaya ! jaya !

sandhyA samaya samudyata sudhA kara kara nikara nirargaLa sAgarottunga
tarangabhanga vAK gumbha nirdhUta nAnA digantarAgata tat tat siddhAnta
baddhAntaH karaNa durvAdi garvam SrIvatsakula kalaSAmbudhi
kaustubhAyamAna ghaTikASata grantha nirmANa dhUrvaha varadaguru
upadishTA mantrarAjamudita hrdaya ! jaya ! jaya !

viSva vikhyAta vaidika sArvabhaumAdi sat Sishya sandarSita sarvaloka
mahitAcAra eka parama hamsa !

dvaya deSika ! jaya ! jaya !

trivarga nirapeksha ! jaya ! jaya !

caturvidha purushArtha da ! jaya ! jaya !

panca kAla parAyaNa ! jaya ! jaya !

sapta loka vikhyAta ! jaya ! jaya !

nirjitAri shaDvarga ! jaya ! jaya !

ashTakshara nishTha ! jaya ! jaya !

navama rasA svAda ! jaya ! jaya !

daSa dik vilAsinI dhammilla mallikAyamAnASesha sumanojana bahumanya
mAnasa samaj~na ! jaya ! jaya !

nitya sUri parishada bahumanyamAnAnanya sAManya ! jaya ! jaya !

SrI nrhari caraNa paricaraNa praharsha vinita Satasamvatsara ! jaya ! jaya !





sakala jagadAnanda mukunda caraNAravinda vinyasta mAnasa ! SrImad Adi vaN
SaThakopa samyamIndra ! jaya ! jaya !

namaste namaste namaH !

ahobiladharAdhISamahobalasanvitaM |

Adima SrI SaThArAtimaharniSam upAsmahe ||

SrImate SrI AdivaN SaThakopa yatIndra mahA deSikAya namaH
vaN SaThavairi gadyam created by sattarka vAcaspati,
SrI u.Ve. Kuricci RangAccAr Swamy sampUrNam

May Lord nrsimhA's blessings be with you!

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