

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥



या वाण्या यतिराजराजवशगा चक्रेऽर्चिता या चिरात् प्राचार्यैर्निगमान्तदेशिकमणिश्रीब्रह्मतन्त्रादिमैः ।

याध्यास्ते परकालसंयमिवरास्थानीमिदानीमपि श्रेयः संविदधातु सैन्धवमुखी सैषा परा देवता ॥

विशुद्धविज्ञानघनस्वरूपं विज्ञानविश्राणनबद्धदीक्षम् । दयानिधिं देहभृतां शरण्यं देवं हयग्रीवमहं प्रपद्ये ॥

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श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी । वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

कवितार्किकसिंहाय कल्याणगुणशालिने । श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

रामानुज दयापात्रम् ज्ञानवैराग्य भूषणम् । श्रीमद्वेङ्कटनाथार्यं वन्दे वेदान्तदेशिकम् ॥

श्रीमल्लक्ष्मणयोगीन्द्र सिद्धान्तविजयध्वजं । विश्वामित्रकुलोद्भूतं वरदार्यमहं भजे ॥

पर्याय भाष्यकाराय प्रणतार्तिं विधून्वते । ब्रह्मतन्त्रस्वतन्त्राय द्वितीय ब्रह्मणे नमः ॥१॥

Sri Brahmatantra Swatantra Parakala Asthana Guruparampara

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥



भगवतो रजतमण्टपः

ऊर्ध्वे मण्डलशो निविष्टकलशैरन्तः फणीन्द्रासनश्लक्ष्णाहिद्विषदाञ्जनेयविलसल्लम्बाग्र्यदीपद्वयैः ।
द्वारि द्वार्स्थयुताररेण च पुरः पीठेन कूर्मद्विपश्लक्ष्णेणैष समुज्ज्वलोऽश्वशिरसो रौप्यो नवो मण्टपः ॥



पादुकालयम्

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री कुमार वरदार्य महादेशिकाय नमः ॥ श्री ब्रह्मतन्त्रस्वतन्त्र महादेशिकाय नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

SAMARPANAM

वागीशाख्या श्रुतिस्मृत्युदितशुभतनोर्वासुदेवस्य मूर्तिः ज्ञातायद्वागुपज्ञं भुवि मनुजवरैः वाजिवक्त्रप्रसादात् ।

प्रख्याताश्चर्यशक्तिः कविकथकहरिः सर्वतन्त्रस्वतन्त्रः त्रय्यन्ताचार्यनामा मम हृदि सततं देशिकेन्द्रस्य इन्द्र्याम् ॥

With the mind incessantly contemplating on the infinite glories of the supreme Lord Sri Lakshmi Hayavadana, Sri Lakshmi Narayana and Sri Venugopala, a supplication is made unto the blemish less lotus feet of our purvacharya paramparai to bless this divine sojourn, to be filled with divine and ecstatic bliss. May this offering of words be free of blemishes and may it be worthy of bhagavath-bhaagavatha mukhollasam.

With the divine blessings and the niyamanam of the lotus Padukais of our Asthana Purvacharyas, the souvenir “**Vageeshapriyah**” commemorating the shatabhisheka (81st) thirunakshatram of our prakrutam acharya-sarvabhouma **Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshika (36th pattam)** is hereby offered at the lotus feet of Sri Lakshmi Hayavadana – Sri Lakshmi Narayana – Sri Venugopala.

The sole aim of this kainkaryam is to enjoy and celebrate the glories of our Acharya on this occasion through the words and adulations of many eminent writers of the sampradayam. The work enshrines anugraha srimumukhams of Srisampradaya acharyas, compositions in multiple languages celebrating the glories of our Acharya, several rare moments captured in the form of photographs, a few selected rare works of Sri Parakala Matham purvacharyas and a few additional notes providing a brief summary of the vaibhavams of the purvacharya paramparai of Sri Parakala Matham, which is the oldest monastic institution of Sri Ramanuja sampradayam. It enshrines along with it, some detailed accounts of the origin of the samsthanam that traces back to the times of Swamy Deshika including the original inscription details extracted from the temple of Kanchipuram that would be of much interest to the readers. Other notable highlights include the acharya parampara through which the murthy of Sri Lakshmi Hayagriva has come to the present asthanam and also the 'chitrapatams' (pictures) of the entire acharya parampara of Parakala matham. The photographs have been collected from various sources and from various geographies. The same have been digitized for the benefit of re-construction.

By the anugrahams of Sri Lakshmi Hayavadana and our prakrutam Acharya sarvabhoutma, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy, several works of purvacharyas, including a detailed Guruparampara vaibhavam of asthana acharyas are planned to be republished. The anugrahams of our acharyas and noble bhagavathas are sought earnestly to make these kanyakaryams a grand success.

The divine blessings of Sri Lakshmi Hayavadana are besought to make this samarpanam achieve bhagavath-bhaagavatha-acharya mukhollasam for a long time to come. Praying with folded hands and with utter humility, this work is placed in the lotus hands of Swamy Deshika from whose lotus feet, the parampara of Parakala matha acharyas begins and at whose lotus feet, these acharyas have been credited to have performed their samastaatmabhara-samarpanam.

॥ श्रीमत् श्री कविकथककण्ठीरव चरणनलिनयुगल विन्यस्त समस्तात्मभराः ॥

May all glories be to the acharyas of this illustrious parampara who have remained as “Deshikapaada-smrutyopajeevis” – “Those whose sole mode of sustenance is the eternal contemplation of the glories of the twin lotus feet of their paramacharya, Thuppul Swamy Deshika.

भगवानेव स्वनियाम्यस्वरूपस्थितिप्रवृत्ति स्वशेषतैकरसेन अनेनात्मना कर्त्रा स्वकीयैश्च उपकरणैः स्वकीयैश्च
देहेन्द्रियान्तःकरणैः स्वाराधनैकप्रयोजनाय सर्वेश्वरः स्वशेषभूतमिदं कर्म स्वस्मै स्वप्रीतये स्वयमेव कारयति ।

॥ श्री ब्रह्मतन्त्रस्वतन्त्र परकाल गुरुपरंपरायै नमः ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

PURVACHARYA PARAMPARAA VANDANAM

अस्मद्गुरुसमारंभां यतिशेखरमध्यमां । लक्ष्मीवल्लभ पर्यन्तां वन्दे गुरुपरम्परां ॥

Our parama-vaidika Srivaishnava Srisampradayam is rich with a divine heritage of preceptors that traces its roots all the way to Sriman Narayana Himself. He is our prathama Acharya. All forms and sources of knowledge that we have amidst us today have come from Sriman Narayana and Mahalakshmi. After the maha-pralayam, He created all the worlds and entities (tatvams). He also created the four-faced Brahma from His lotus womb and ordained him to give us the physical body along with its characteristic attributes. Brahma, who was imprudent, was then initiated into the four Vedas by the Lord Himself. When Madhu and Kaitabha plundered with the four Vedas, the Lord having killed them restored the Vedas back to their pristine glory. He enlightened everyone by incarnating Himself as Sri Hayagriva (The Lord of all knowledge and learning). By the grace of Mahalakshmi, he then propagated this knowledge to Vishvakshena. Through him this knowledge has flown down further through Shathakopa, Nathamuni, Pundarikaksha, Manakkalnambi, Yamunacharya, Ramanujacharya and Swamy Deshika uninterruptedly by means of upadesha parampara or initiation lineage.

It is our foremost duty therefore to first offer our humble obeisance to this illustrious hierarchy of sadacharyas. Let us perform mangalacharanam and pray unto the lotus feet of these sadacharyas to bless this samarpanam to have no hindrances and to make this offering a worthy recipient of bhagavath-bhaagavatha mukhollasam.

अस्मद्गुरुसमारंभां यतिशेखरमध्यमां । लक्ष्मीवल्लभ पर्यन्तां वन्दे गुरुपरम्परां ॥

कमप्याद्यं गुरुं वन्दे कमलागृहमेधिनम् । प्रवभा छन्दसां वभा पंचरात्रस्य यः स्वयम् ॥१॥

सहधर्मचरीं शौरेः संमन्त्रितजगद्धिताम् । अनुग्रहमयीं वन्दे नित्यमज्ञातनिग्रहाम् ॥२॥

वन्दे वैकुण्ठसेनान्यं देवं सूत्रवतीसखम् । यद्वेत्रशिखरस्पन्दे विश्वमेतद्यवस्थितम् ॥३॥

यस्य सारस्वतं स्रोतो वकुलामोदवासितम् । श्रुतीनां विश्रमायालं शठारिं तमुपास्महे ॥४॥

नाथेन मुनिना तेन भवेयं नाथवानहम् । यस्य नैगमिकं तत्त्वं हस्तामलकतां गतम् ॥५॥

नमस्याम्यरविन्दाक्षं नाथभावे व्यवस्थितम् । शुद्धसत्त्वमयं शौरेरवतारमिवापरम् ॥६॥

ज्ञानाम्बुधिब्रह्मतंत्र परकालमहागुरोः । अवाप्ततुर्यं वन्देऽहं वीरराघवयोगिनम् ॥१६॥
 वीरराघवयोगीन्द्र विशेषकरुणेक्षितम् । नमामिमूर्धा वरदवेदान्तमुनिपुङ्गवम् ॥१७॥
 श्रीमद्वरदवेदान्त संयमीन्द्र पदाश्रयम् । श्रीवराहब्रह्मतंत्रस्वतंत्र गुरुमाश्रये ॥१८॥
 वराहब्रह्मतंत्रश्रीकृपास्पदमुपास्महे । वेदान्तलक्ष्मणाभिरुच्य ब्रह्मतंत्रमहागुरुम् ॥१९॥
 श्रीमद्वराहमुनिवीक्षित लब्धबोधं श्रीतातयार्यकरुणापरिणाहपात्रम् ।
 वेदान्तलक्ष्मणमुनीन्द्रपदाब्जभृङ्गं वन्दे सदा वरदवेदशिरोयतीन्द्रम् ॥
 वेदान्तदेशिकश्रेष्ठसिद्धान्तोद्धारधूर्वहम् । वेदान्तसंयमीशानं श्रयेमकरुणानिधिम् ॥२०॥
 विन्यस्तात्मभरं वरप्रदगुरौ तद्देशिकैर्वीक्षितं श्रीवेदान्तयतीन्द्रभूरिकृपया संप्राप्तमोक्षाश्रमम् ।
 सारार्थामृतलाभवन्तमनघाच्छ्री श्रीनिवासाद्गुरोः वन्दे श्रीपरकालयोगिनमहं वेदान्तविद्यागुरुम् ॥२१॥
 श्रीमच्छ्रीपरकालसंयमिवरादात्तापवर्गाश्रम श्रुत्यन्तद्वयसारसारथिवचो भाष्यार्थसम्यग्धिगम्यम् ।
 श्रीमत्तातगुरौ समर्पितभरं तत्पादपद्माश्रयं श्रीवासं परकालयोगितिलकं दान्तं श्रयामोन्वहम् ॥
 ज्ञानाम्बुराशिपरकालगुरोरवाप्त वेदान्तयुग्मचरमाश्रमसंप्रदायम् ।
 श्रीतातदेशिकपदार्पितनैजभारं श्री श्रीनिवासपरकालगुरुं श्रयामः ॥२२॥
 पद्मावासकलिद्विषन्मुनिवर श्रीपादसेवार्जित श्रुत्यन्तद्वय सारसारथिवचस्तात्पर्यतुर्याश्रमम् ।
 श्रीमद्वेदवतंसयुग्मविशदीकारैकबद्धस्पृहं श्रीवेदान्तकलिद्विषं मुनिवरं सेवे शमांभोनिधिम् ॥२३॥
 पद्मानिवासपरकालयतीन्द्रलब्ध सारार्थवेदशिखरादिमसंप्रदायम् ।
 तत्पाददत्तभरमुत्तमचित्तवृत्तिं श्रीश्रीनिवासपरकालगुरुं श्रयामः ॥२४॥
 वन्देय श्रीनिलयपरकालात्तवेदान्तयुग्मं तत्पादाब्जे विनिहितभरं ब्रह्मतन्त्रात्तुर्यम् ।
 श्रीकृष्णार्यादधिगतथांगाब्जमब्जाक्षहृत्कं श्रीमद्रामावरजपरकालाभिधं देशिकेन्द्रम् ॥२५॥
 रामानुजादिपरकालयतीन्द्रलब्ध वेदान्तयुग्मचरमाश्रमसंप्रदायम् ।
 श्रीशिङ्गरार्यगुरुवीक्षितमात्मवन्तं घंटावतारपरकालगुरुं श्रयामः ॥
 वेदान्तदेशिकेन्द्रस्य सिद्धान्तस्थापनोत्सुकः । जयतु श्रीशघंटांश परकालगुरुत्तमः ॥२६॥
 श्रीमद्रामानुजाद्यैः कलिरिपुगुरुभिर्वीक्षितं ब्रह्मतन्त्र श्रीमद्वंटावतारोत्तमकलिमथनांघ्रयज्ज विन्यस्तभारम् ।
 तद्वीक्षालब्धवेदाञ्चलयुगळतुरीयाश्रमं शान्तिभूमिं वेदान्तब्रह्मतन्त्राभिधकलिमथनाचार्यवर्यं प्रपद्ये ॥२७॥
 श्रीमद्वंटावतारोत्तमकलिमथनावाप्तसत्संप्रदाय श्रीभाष्यश्रीरहस्यत्रयसृतिमदसीयांघ्रि विन्यस्तभारम् ।
 वेदान्तब्रह्मतन्त्राभिधकलिमथनाल्लब्धतुर्याश्रमं श्री श्रीवासब्रह्मतन्त्रादिमपदपरकालाख्यमाचार्यमीडे ॥२८॥
 श्रीमद्वंटावतारोत्तमकलिमथनाल्लब्ध चक्राङ्गभाष्यम् वेदान्तब्रह्मतन्त्रोत्तमकलिमथनश्रीपदन्यस्तभारम् ।
 श्रीवासब्रह्मतन्त्रोत्तमकलिमथनोपात्ततत्त्वार्थतुर्यं वन्दे श्रीब्रह्मतन्त्रं कलिमथन रमावास सद्देशिकेन्द्रम् ॥२९॥

श्रीघंटांशात्तचक्राङ्कनमुदितहृदं प्राप्तवेदान्तयुग्मम् वेदान्ताचार्यादधीताहितनिगमभरं श्रीनिवासांप्रियुग्मात् ।

श्रीमच्छ्रीवाससद्देशिकवरपुरुहूतात्ततुर्याश्रमं तम् वन्दे श्रीरङ्गनाथं कलिमथनगुरुं ब्रह्मतन्त्राद्यशब्दम् ॥

श्रीरामानुजसिद्धान्तस्थापको जयतादयम् । रङ्गनाथब्रह्मतन्त्र परकालयतीश्वरः ॥३०॥

श्रीवासब्रह्मतन्त्राभिधकलिमथनावाप्तचक्राङ्कभाष्यम् श्रीवासे देशिकेन्द्रे कलिमथनगुरावर्पितात्मीयभारम् ।

रङ्गेन्द्रब्रह्मतन्त्रादिमपदकलिजिद्देशिकेन्द्रात्ततुर्यम् श्रीकृष्णब्रह्मतन्त्राग्रिमपदपरकालार्यवर्यं श्रयामः ॥३१॥

शुभगुणनिधिं श्रीकृष्णब्रह्मतन्त्रकलिद्विषदुरुवरकृपादीव्यचक्राङ्कभाष्यभरार्पणम् ।

तदनघकृपाराजन्मोक्षाश्रमं कलयामहे वशिन्मनघं वागीशब्रह्मतन्त्रकलिद्विषम् ॥३२॥

श्रीकृष्णब्रह्मतन्त्रोत्तमगुरुकरुणावाप्तचक्राङ्कभाष्यम् वैराग्याचारवार्धौ वरदपदमुखे लक्ष्मणे न्यस्तभारम् ।

श्रीवागीशात्ततुर्यं शठरिपुयतिराड्वेदचूडार्यमूर्तिं नूतं श्रीरङ्गनाथं कलिरिपुमनघं ब्रह्मतन्त्रं श्रयामः ॥

श्री तुरगवदनपादू सन्ततपरिचरणमात्रपरमार्थः । जयतु श्रीमानभिनवरङ्गेन्द्रब्रह्मतन्त्रपरकालः ॥३३॥

श्रीकृष्णब्रह्मतन्त्राभिधकलिमथनाल्लब्ध चक्राङ्कभाष्यम् नव्य श्रीरङ्गनाथे कलिमथनगुरावर्पितात्मीयभारम् ।

तदीक्षालब्धतुर्यं हयवदनपदत्राणसेवाधुरीणम् ध्यायेयं ब्रह्मतन्त्रं कलिमथनगुरुं श्रीनिवासं नवीनम् ॥

श्रीमल्लक्ष्मी हयग्रीव पादुका सेवकोवशी । जीयान्नव्य श्रीनिवास परकाल गुरुत्तमः ॥ ३४ ॥

नूतश्रीरङ्गनाथाङ्घ्रिमपदकलिजिल्लब्ध चक्राङ्कनश्रीः त्रय्यन्त द्वन्द्वतत्त्वं तदनघचरणं न्यस्तभारं यतीन्द्रात् ।

प्रत्यग्र श्रीनिवासात् समधिगत तुरीयाश्रमं संश्रयामः नव्यं रामानुजाख्यं कलिमथनगुरुं ब्रह्मतन्त्रस्वतन्त्रम् ।

श्रीलक्ष्मीहयास्यपादूवरिवस्यैकान्तमानसस्सततम् । जयतु श्रीमदभिनवरामानुजसंयमीन्द्रपरकालः ॥३५॥

श्रीमन्नूतन रङ्गनाथयतिराडाप्तात्मविद्यालयम् श्रीमन्नूतन लक्ष्मणार्ययतिरात् संप्राप्त तुर्याश्रमम् ।

श्रीवासेन्द्र कटाक्ष सन्ततसुधा लक्ष्यात्म योगाश्रितम् श्रीमन्नूतनवागधीशयमिनं भक्त्याश्रयामो गुरुम् ॥

नव्यवागीशयोगीन्द्रं हयास्यपदसेविनम् । ब्रह्मतन्त्रस्वतन्त्रार्यम् भजाम स्वात्मसंपदम् ॥३६॥

अस्मद्देशिकमस्मदीयपरमाचार्यानशेषान्गुरुन् श्रीमल्लक्ष्मणयोगिपुङ्गवमहापूणौ मुनिं यामुनम् ।

रामं पद्मविलोचनं मुनिवरं नाथं शठद्वेषिणं सेनेशं श्रियमिन्दिरासहचरं नारायणं संश्रये ॥

लक्ष्मीनाथारंभां यतिपतिनिगमांचलार्यकृतगुंभाम् । अस्मद्गुरुपर्यन्तां सेवेऽहं गुरुपरम्परां शान्ताम् ॥

वागीशाख्या श्रुतिस्मृत्युदितशुभतनोर्वासुदेवस्य मूर्तिः ज्ञाता यद्वागुपज्ञं भुवि मनुजवरैः वाजिवक्त्रप्रसादात् ।

प्रख्याताश्चर्यशक्तिः कविकथकहरिः सर्वतन्त्रस्वतन्त्रः त्रय्यन्ताचार्यनामा मम हृदि सततं देशिकेन्द्रस्य इन्धाम् ॥

श्रीमल्लक्ष्मणयोगीन्द्र सिद्धान्त विजयध्वजम् । विश्वामित्रकुलोद्भूतं वरदार्यं अहं भजे ॥

पर्याय भाष्यकाराय प्रणतार्तिं विधून्वते । ब्रह्मतन्त्रस्वतन्त्राय द्वितीय ब्रह्मणे नमः ॥

॥ श्री ब्रह्मतन्त्रस्वतन्त्र परकाल गुरुपरंपरायै नमः ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

SRI LAKSHMI HAYAVADANA AVATARAM

It is well known that the Supreme Lord has incarnated Himself on several occasions for the cause of righteousness and Dharma. The most popular of these are the Dashavatarams. Besides these, there have been several more as well. One such is the avataram of Sri Hayagriva, the presiding deity of knowledge. All forms of learning and knowledge have their origin in Him and emanate from Him. The avataram of Sri Hayagriva is the foremost of all the other avatarams of Lord Sriman Narayana. It is an avataram with great significance. Brahma, Rudra, Devas, Rishis and the like have meditated upon this Lord for gaining knowledge. Bhagavan Vyasa has extolled Him as “vidya-sahaayavaan” (one who guides all forms of study). Lord Sriman Narayana after having woken up from his yoga nidra created Chaturmukha Brahma, the representation of satva gunam and ordained him with the duties of creation after having initiated him into the Vedas. Two demons Madhu, the representation of tamoguna and Kaitabha, the representation of rajoguna saw Chaturmukha Brahma singing the four vedas in a nectarous tune with his four faces. With evil designs, they plundered with the four vedas and went into the dark depths of patala lokam. A helpless Brahma having lost the splendor of his knowledge, prayed to Lord Sriman Narayana with all devotion. Pleased with his devotion, the Lord with the power of His Yoga, incarnated with a wonderful horse face. This was not a ‘man-horse’ incarnation, but instead, the manifestation of the Supreme form of vyuha Aniruddha into that of Sri Hayavadana. The

Hayashiropakhyana of Mahabharata attests to this fact by saying – “अनिरुद्धतनौस्थितम्!”. It is declared in the Vedas that in order to subdue the despicable rajoguna and tamoguna, the best form of build is that of Hayashira or Hayagriva. The Lord incarnated in a resplendent spotless white form of Hayagriva with four hands (chaturbhujam). His horse head depicted the dwelling of the four Vedas showing the forms of the stellar world, His mane shone like the rays of Sun, His two ears beamed like Akasha and Patala and His forehead like the Earth, His eyebrows were vibrant like the rivers Ganga and Sarasvathi, His two eyes looked like the Sun and the Moon with oceans inside, His nose looked like dusk (sandhya) and His utterance or neigh was the supreme *pranava* (udgita), His tongue looked like a lightening streak, His lips looked like bhulokam and pitrulokam and His neck looked like the deep dark night. The Lord after having attained this divine and magnificent form that was the substructure for all other forms of His went after the two demons into the Patala lokam. Having terminated the demons effortlessly and redeemed the Vedas back to their pristine glory, He then taught the same to Chaturmukha-Brahma, along with the Pancharatra and other shastras. It is for this reason that Lord Hayagriva is considered the first acharya in the lineage of preceptors and also the treasure house of the Vedas and the essence of all knowledge and vidya. This

avataram is full of finest truths and realizations of Vedanta. Sri Hayavadana is also celebrated as Madhusudana and Kaitabhari. From a philosophical point of view, the story of Hayagriva avataram is actually a representation of the victory of satvaguna over rajas and tamas due to the infinite mercy of Sri Lakshmi Hayavadana. The pramanam for this come from Vedavyasa who says – सत्त्वामसोमधुर्जातः तदा नारायणाज्ञया । कठिनस्त्वपरोबिन्दुः कैटभोराजसः स्मृतः ॥

The Lord in Ramavataram preached the truths of Sharanagati and Varnashramadharma. In Krishnavataram, He preached the Bhagavath Geetha, along with vishwaroop darshana and the destruction of the evil. In all the other avatarams of the Lord it can be seen that the Lord preaches some important truth, but it is only in Hayagriva avataram that one can have a complete realization of all the truths of Vedanta. It is said that the avatara of Hayavadana is from the krutayuga. Down the ages, many sages have meditated upon this form of the Lord to attain knowledge and spiritual perfection. Sage Vedavyasa was also a great Hayagriva upasaka. He has described the greatness of this avataram in Mahabharata shantiparva moksha dharma narayaniyam, 375 sargam, which is popularly known as Hayashiroopakhyana. Shiva in the form of Dakshinamurthy and Devi Sarasvathi are also said to have adored and worshipped this Hayagriva form of Sriman Narayana. We also learn from the purvacharya parampara that Bhagavad Ramanuja made the samarpanam of his Sribhashya to Sri Lakshmi Hayagriva that was being worshipped at Sarasvathi peetam in Kashmir. Swamy Vedanta Deshika was also a great Hayagriva upasaka who received initiation into the Hayagriva mantram from none other than Garudazhwar himself. The Azhwars are also not far behind. The divyaprabandhams carry ample accounts where Sri Lakshmi Hayagriva has been celebrated and glorified by all the Azhwars. Sri Hayagriva is considered as the principal deity of all knowledge and enlightenment. One becomes wise and erudite, worshipping and contemplating on Sri Lakshmi Hayagriva. He is the “Yajnapurusha” who bestows moksha. Swamy Deshika says – नमस्त्रेधाविभक्तानां आत्मनां अन्तरात्मने । ब्रह्मणे हयवक्राय बन्धमोक्षैकहेतवे ॥ We pray unto the twin lotus feet of this Lakshmi Hayagriva to grant mankind, the bliss of spiritual knowledge and all-round auspiciousness.

य एको दुर्लभ्यत्रिगुणनिजमायानिगलितैर्विचित्रैः क्षेत्रज्ञैः विहरति सरोजासहचरः ।

जगत्सर्गक्षेमक्षपणपरिकर्माणमहिमा दयालुर्देवोऽसौ तुरगवदनस्तारयतु नः ॥

अनन्यानां पुंसां अनवधिकभक्तिस्थितिजुषां अविद्याध्वंसो यच्चरण वरिवस्यापरिणतेः ।

तदेकं सत्संवित् सुखमवधि दूरीकृतगुणं हताशेषावद्यं हयवदनमीडीमहि महः ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Sri Lakshmi Hayavadana Murthy of Sri Brahmatantra Swatantra Parakala Swamy Matham

Swamy Bhagavad Ramanuja as per the divine order of his pracharya Srimath Yamunacharya authored a divine commentary to the Brahma sutras of Vyasa, in accordance with the teachings of the masters of yore like Bodhayana and others. He submitted this work to the assembly at the Sarasvati peetam in Kashmir. The work was received by none other than Sarasvatidevi, who named it as Sribhashya and Ramanuja as Sribhashyakara. In recognition to this, she even presented the murthy of Sri Lakshmi Hayagriva that was being worshipped by her. From that day, the murthy came to be in the thiruvadahanam of Sribhashyakara.

Sribhashyakara worshipped this murthy during his lifetime and subsequently handed it over along with the spiritual succession to his jnana-putra Thirukkurugaipiraan Pillan. From Pillan it flowed down through his successive familial generations to Sri Pundarikaksha Deshika and then to Sri Shatakopa Deshika and then to his progeny also called Sri Pundarikaksha Deshika, who was the rajaguru of the Vijayanagara rulers and also the son-in-law of Sri Atreya Ramanuja Appullar, the preceptor of Swamy Deshika.

At the instance of Sri Appullar, Sri Pundarikaksha Deshika, with all attendant imperial paraphernalia, bequeathed the murthy of Sri Lakshmi Hayagriva to Swamy Deshika who had already obtained the sakshatkaram of Sri Lakshmi Hayagriva at Thiruvahindrapuram. Swamy received this with extraordinary delight and enshrined it as part of his thiruvadahanam. Swamy Deshika worshipped this murthy all his lifetime and in due course, in the year 1360 ACE, bequeathed this murthy to Sri Brahmatantra Swatantra jeeyar, who installed it as the Asthana-perumal (presiding deity) of the institution established by him at Kanchipuram under the direct guidance of Swamy that came to be known as Sri Brahmatantra Swatantra Swamy Matham.

हयमुखमुखैः तत्तद्रूपैः अकर्मविनिमित्तैः उपदिशति यस्तथ्यं पथ्यं सतामवसीदताम् ।

जननपद्वीयातायाता श्रमापहरां धियं जनयतु स मे देवः श्रीमान् धनंजयसारथिः ॥

Since that day onwards, the murthy has been worshipped incessantly by the avichchinna (uninterrupted) yatishvara acharya parampara of this matham that owes its direct allegiance to the lotus feet of Thuppu Kulamani Swamy Sriman Nigamantha Maha Deshika. This murthy of Sri Lakshmi Hayavadana has been the object of immense adoration and the

central theme of several charming works composed by the sadacharyas of Sri Brahmatantra Swatantra Parakala matham, right from the grand ages of Swamy Vedanta Maha Deshika.

In addition to these murthys, there is also a murthy of Swamy Deshika that was once upon a time in the thiruvaradhanam of Swamy Varadanatha Nayanaracharya himself. At the end of his time, Swamy Varadanatha bequeathed this murthy and also the murthy of Sri Devadhiraja that was their family treasure to Sri Emperumanarappan, his prime disciple. The murthy of Sri Vedanta Deshika was bequeathed by Emperumanarappan to Sri Truteeya Brahmatantra Swatantra Sri Srinivasa Parakala Swamy as a reward for his monumental prose work – *The Muvayirappadi Guruparampara Prabhavam*. Since that day onwards, the murthy of Swamy Vedanta Deshika also continues to be receiving nitya-thiruvaradhanam from the Acharyas of this matham.

There are several other Thiruvaradhana murthys that have come from everyone of the Acharyas in the divine paramparai of Sri Brahmatantra Swatantra Parakala Swamy Matam.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Aradhana Paramparai of the presiding deities of Sri Brahmatantra Swatantra Parakala Swamy Matam

Sri Lakshmi Narayana	Sri Lakshmi Hayavadana	Sri Venugopala	Sri Vedanta Deshika
Through vamsha paramparai of 20th pattam Parakala Swamy.	Sri Chaturmukha Brahma	Through vamsha paramparai of 1st pattam Parakala Swamy.	Swamy Thuppul Varadantha Nayanaracharya
From purvashramam of Sri Varadavedanta Yogindra Parakala Swamy (20 th pattam)	Sri Sarasvati Devi	From purvashramam of Sri Brahmatantra Swatantra Jeeyar (1 st pattam)	Sri Emperumanarappan
Sri Maha Parakala Swamy (21 st pattam)	Sri Bhagavad Bhashyakara	Down the lineage of Parakala Matam Acharyas till date.	Sri Tritiya Brahmatantra Swatantra Swamy (3 rd pattam)
Down the lineage of Parakala Matam Acharyas till date.	Sri Thirukkurugaippiran Pillan		Down the lineage of Parakala Matam Acharyas till date.
	Sri Pundarikaksha Deshika		
	Sri Shathakopa Deshika		
	Sri Pundarikaksha Deshika - II		
	Swamy Deshika		
	Sri Brahmatantra Swatantra Jeeyar (1 st pattam)		
	Down the lineage of Parakala Matam Acharyas till date.		

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Brief history of establishment of Sri Brahmatantra Swatantra Parakala Swamy Matham

It is a well known fact that Sri Brahmatantra Swatantra Parakala Swamy Matham is one of the foremost institutions of Srisampradayam, the origin of which enjoys its time podium with that of the vibhavam of our paramacharya Swamy Deshika himself. With the niyamanam and anugrahams of Swamy Deshika, this samsthanam was established at Kanchipuram in the year 1338 ACE, by Sri Brahmatantra Swatantra jeeyar, who was one of the foremost disciples of Swamy Deshika. It may also be noted that the establishment of the matham at Kanchipuram also coincided with the sanyasa sweekaram of Sri Brahmatantra Swatantra Swamy.

This is an established fact and is in full force as per the parama-vaidika Srivaishnava Srisampradayam of Swamy Bhagavad Ramanuja. All the acharyas of this samsthanam right from the very first jeeyar have unequivocally attested to this fact in their works invariably. The details of these vaibhavams are also enshrined in the ancient and avichchinna Guruparampara records dated as old as 13th century ACE.

Several of these facts are also immortalized in many stone and copper inscriptions that are found in the temples of Varadaraja and elsewhere. The most important of these inscriptions are the ones that are found on the northern wall of the second prakara of Sri Varadarajaswamy temple in Kanchipuram. These inscriptions delineated in traditional Tamil script mixed with Sanskrit are very important in the history of Srivaishnavism, as it stands a witness to the Srivaishnava history of those days.

The inscription does not appear to refer to the reign of any king, but purports to have been issued directly by the deity Himself. The inscription begins with a mangalacharanam and continues to state that on the representation made by *Perumaltatan*, who supervises the sacred business of the temple and the koil *bhattacharyas*, the Lord, while seated in an imperial bearing along with his divine consorts in the *abhisheka mantapa* of the temple under the canopy of *Ariyenvallan-pandal*, enjoying the divine chanting of the songs of *Shathakopa*, was pleased to confer a holy dispensation (*padi*) on a *Vaishnavadasa* by name *Sri Brahmatantra-Swatantra-Jiyan*, who had received this sobriquet from the Lord earlier, and to put him in charge of the matha established there and its properties, to enable him to conduct the worship of the deity unhindered, to maintain the library of works that he had collected and to enable him to propagate the tenets of *Ramanuja-darshanam* to the

Vaishnava populace. It was ordained that the Jeeyar was to be accepted and supported in this initiative by the followers of *Ramanuja* till date and by the disciple-fold that was to come in future.

The holy dispensation to be bestowed upon the Jeeyar as per the divine order was three-fold. It included the flowers worn by the Lord, the clothes adorned by Him and the sandal paste and unguents offered to Him. A phrase at the end concludes that this divine order of Devadhiraja was engraved on stone by the temple-accountant and the year of inscribing was sakabdam 1282, vikaari samvatsaram and mesha maasam shuddha prathama tithi in the constellation of Ashvati, which would correspond to 1359 ACE, Friday March 29th.

Elsewhere in another inscription in Kanchipuram Varadarajaswamy temple, it is stated that by the divine order of the deity Varadarajapperumal, many villages were gifted as '*sarvamanya madappuram*' to Sri Brahmatantra Swatantra jeeyar. The gift was made along with income from taxes – tiruppudiyadu, eduttalavu and viruttupadi. Tiruppudiyadu means the first fruits paid as homage to the temple, eduttalavu is tax paid on articles measured by weight and viruttupadi means nominal tax.

Other inscriptions that support these and provide further information can be found in the temples of Southern Arcot, Thirunelveli district during the 14th and 15th centuries. It has been established well that this matham described in the inscription is indeed the Brahmatantra Swatantra Parakala Swamy Matham whose first yatishvara acharya was Sri Brahmatantra Swatantra jeeyar, the donee of the divine dispensation in the inscription. The Ramanuja darshana pravartanam done by Sri Brahmatantra Swatantra Jeeyar has also been immortalized in another inscription as –

हस्तीशं लोकविख्यातं कौण्डिन्यं विदुषां वरम् । रामानुजार्यसिद्धान्तस्थापनाचार्यमाश्रये ॥

The religious line of Vedanta Deshika through Sri Brahmatantra Swatantra Swamy has continued uninterruptedly in this Matham for close to 700 years now. The holy seat has so far been adorned by thirty-six pontiffs, each of whom have been highly erudite and venerated scholars of their time and who have ushered themselves under the shadow of the lotus feet of our paramacharya Swamy Sriman Nigamantha Maha Deshika.

Epigraphica Indica (Original version)

Following is the extract of the stone inscription as published by the Epigraphica Indica. This inscription clearly delineates the origin of Sri Brahmatantra Swatantra Matham and its original allegiance to Kanchipuram divya kshetram as already discussed above.

The granthaksharams are changed to devanagari here for the benefit of readers.

The details provided here are as per "Epigraphica Indica", Vol. XXIV, part vii, July 1940, pp, 318-326 No. 34



ತಿರುಮುಗಪ್ಪಡಿ

||*ಸ್ವಸ್ತಿ ಶ್ರೀ*||

ಏತತ್ ಸುರಾಸುರಾಧೀಶ ಮೌಳಿರತ್ನಪ್ರಭಾರುಣಮ್ ||* ಶ್ರೀಮತ್ ಹಸ್ತಿಗಿರಿಶಸ್ಯ ದೇವದೇವಸ್ಯ ಶಾಸನಂ ||*

ವಿಕಾರಿ ಸಂವತ್ಸರತ್ತು ಮೇಷ ನ್ಯಾಯಿಟ್ಟು ಪೂರ್ವ ಪಕ್ಷತ್ತು ಪ್ರಥಮೈಯುಂ ವೆಳ್ಳಕ್ಕಿಳಮೈಯ್ಯುಂ ಪೆಟ್ಟ ಆಸ್ವತಿ ನಾಳ್ ಅಭಿಶೇಕ ಮಂಟಪತ್ತು ವೀರವಲ್ಲಾಳನ್ ಸಿಂಹಾಸನತ್ತು ಆರಿಯೆನವಲ್ಲಾನ್ ಪಂದಲ್ ಕೀಳ್ ನಾಮುಂ ನಂ ಪೆಂಡುಗಳುಡನ್ ಶರಕೋಪನ್ ಪಾಟ್ಟುಕ್ಕೇಳನಿರ್ಕ್ಕ ನಂ ವೀಡು ಕರುಮಂ ಕೇಟ್ಟುಂ ಪೆರುಮಾಳ್ ತಾತನುಂ ನಂ ಭಟ್ಟರ್ಕ್ಕಳುಂ ಚೊಲ್ಲಕ್ಕೇಟ್ಟು ಬ್ರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರ ಜೇಯನ್ ಎನ್ನು ನಾಂ ಪೇರ್ ಕುಡುತ್ತ ವೈಷ್ಣವ ದಾಸನುಕ್ಕು ನಾಂ ಕುಡುತ್ತಪಡಿ ||*

ಇವನುಕ್ಕು ಉಂಡಾನ ಮಠಮುಂ ಮಠತ್ತೈ ನೋಕ್ಕಿ ವರುಂ ಕ್ಷೇತ್ರಮುಂ ಸಮಾರಾಧನಮುಂ ಅದುಕ್ಕು ವೇಣ್ಡುಂ ಮುತ್ತುಕ್ಕಳುಂ ಇವನ್ ತೇಡಿನ ಪೊಸ್ತಕಂಗಳುಂ ವೇಣ್ಡುಂ ಉಪಕರಣಂಗಳುಂ ನಂ ರಾಮಾನುಜನ್ ದರ್ಶನಂ ನಡಕ್ಕೈಕ್ಕಾಗ ಇವನುಕ್ಕು ಪಿನ್ನುಂ ಇವನ್ ನಿಯಮಿತ್ತ ಇವನುಡೈಯ ಶಿಷ್ಯರ್ಗಲ್ ಪರಂಪರೈಯಾಗ ಇವೈಯಿಟ್ಟೈಕ್ಕೊಂಡು ನಡತ್ತಿಪ್ಪೋಡಕ್ಕಡವರ್ಗಲ್ ಆಗವುಂ ||*

ಇವನೈ ನಂ ರಾಮಾನುಜಂ ಉಡೈಯಾರುಂ ನಂ ಸಮಯತ್ತಿಲ್ ಉಳ್ಳಾರುಂ ಕೈಕ್ಕೊಂಡು ನಡತ್ತಿಪ್ಪೋಡಕ್ಕೊನ್ನೋಂ ||*

ಇಚ್ಚೆಯ್ವೆಯೈಕ್ಕಲ್ಲಿಲುಂ ಶೆಂಪಿಲುಂ ವೆಟ್ಟಕ್ಕೊಳ್ಳುಂಪಡಿ ಇವನುಕ್ಕು ನಾಂ ಮುಡಿತ್ತಪಡಿಯುಂ ಉಡುತ್ತಪಡಿಯುಂ ಪೂಶಿನಪಡಿಯುಂ ಕುಡುತ್ತೋಂ

ಇಪ್ಪಡಿಕ್ಕು ತಿರುವಾಯ್ ಮಲರ್ನ್ದರುಳಿನಪಡಿಕ್ಕು

ಕೋಯಿಲ್ ಕಣಕ್ಕು ಪೇರರುಳಾಳಪ್ಪಿಯನ್ ಎಳುತ್ತು ಇತ್ತಿರುಮುಗಂ ಎಳುದಿನ ಶಕಾಬ್ದಂ ಆಯಿರತ್ತು ಇರು ನೂಟ್ಟು ಎನ್ನತ್ತಿರಂಡಾವದು.



ತಿರುಮುಕಪ್ಪಡಿ

||* ಸ್ವಸ್ತಿಶ್ರೀ *||

एतत् सुरासुराधीश मौळिरत्नप्रभारुणं ||* श्रीमत् हस्तिगिरीशस्य देवदेवस्य शासनम् *||

ವಿಕಾರಿ ಸಂವತ್ಸರ ತ್ತು ಮೇಷ ಮಾತತ್ತು ಪೂರ್ವಕ್ಷ ತ್ತುಂ ಬ್ರಹ್ಮತಂತ್ರಮಯ್ಯುಂ ವೆಂಗಳಿಕ್ಕಿಮೈಯ್ಯುಂ ಪೆಂಠರ ಆಸ್ವತಿ ನಾಳ್ ಅಭಿಶೇಕ ಮಂಟಪತ್ತು ವೀರವಲ್ಲಾಳನ್ ಸಿಂಹಾಸನತ್ತು ಆರಿಯೆನವಲ್ಲಾನ್ ಪಂದಲ್ ಕೀಳ್ ನಾಮುಂ ನಂ ಪೆಂಡುಗಳುಡನ್ ಶರಕೋಪನ್ ಪಾಟ್ಟುಕ್ಕೇಳನಿರ್ಕ್ಕ ನಂ ವೀಡು ಕರುಮಂ ಕೇಟ್ಟುಂ ಪೆರುಮಾಳ್ ತಾತನುಂ ನಂ ಭಟ್ಟರ್ಕ್ಕಳುಂ ಚೊಲ್ಲಕ್ಕೇಟ್ಟು ಬ್ರಹ್ಮತಂತ್ರಸ್ವತಂತ್ರ ಜೇಯನ್ ಎನ್ನು ನಾಂ ಪೇರ್ ಕುಡುತ್ತ ವೈಷ್ಣವ ದಾಸನುಕ್ಕು ನಾಂ ಕುಡುತ್ತಪಡಿ ||*

ಇವನುಕ್ಕು ಉಂಡಾನ ಮಠಮುಂ ಮಠತ್ತೈ ನೋಕ್ಕಿ ವರುಂ ಕ್ಷೇತ್ರಮುಂ ಸಮಾರಾಧನಮುಂ ಅದುಕ್ಕು ವೇಣ್ಡುಂ ಮುತ್ತುಕ್ಕಳುಂ ಇವನ್ ತೇಡಿನ ಪೊಸ್ತಕಂಗಳುಂ ವೇಣ್ಡುಂ ಉಪಕರಣಂಗಳುಂ ನಂ ರಾಮಾನುಜನ್ ದರ್ಶನಂ ನಡಕ್ಕೈಕ್ಕಾಗ ಇವನುಕ್ಕು ಪಿನ್ನುಂ ಇವನ್ ನಿಯಮಿತ್ತ ಇವನುಡೈಯ ಶಿಷ್ಯರ್ಗಲ್ ಪರಂಪರೈಯಾಗ ಇವೈಯಿಟ್ಟೈಕ್ಕೊಂಡು ನಡತ್ತಿಪ್ಪೋಡಕ್ಕಡವರ್ಗಲ್ ಆಗವುಂ ||*

இவனை நம் ராமானுஜம் உடையாரும், நம் சமயத்தில் உள்ளாரும் கைக்கொண்டு நடத்திப்போடச் சொன்னோம்.

இச்செய்தியைக் கல்லிலும், செம்பிலும் வெட்டிக் கொள்ளும்படி இவனுக்கு நாம் முடித்தபடியும், உடுத்தபடியும், பூசினபடியும் கொடுத்தோம். இப்படிக்குத் திருவாய்மலர்ந்தருளினபடிக்கு கோயில்கணக்கு பேரருளாளப்ரியன் எழுத்து. இத்திருமுகம் எழுதின शकाब्दम् ஆயிரத்து இருநூற்று எண்பத்து இரண்டாவது. [|*]



Thirumugappadi

|* svastiSri*||

Etat surAsurAdhISa mouLiratnaprabhAruNaM |* Srlmat hastigiriSasya dEvadEvasya SAsanam ||*

vikAri samvatsarattu mESha nAYiRRU pUrva pakShattu prathamaiyum veLLikkiLamaiyyum peRRa Asvati nAL abhishEka maNtapattu vIraVallALan simhAsanattu AriyenavallAn pandalkIzh nAmum nam pendugaLudan SaThakOpan pAttukkELaniRka nam vIDu karumam kEtikum perumAL tAtanum nam bhattarkaLum collakkEttu brahmatantraswatantra jIyan enRu nAm pEr kuDutta vaiShNava dAsanukku nAm kuDuttapaDi [|*]

ivanukku uNDAna maThamum maThattai nOkki varum kShEtramum samArAdhanamum adukku vENDum muttukkaLum ivan tEDina postakangaLum vENDum upakaraNangaLum nam rAmAnujan darSanam naDakkaikkAga ivanukku pinbum ivan niyamitta ivanudaiya SiShyargaL paramparaiyAga ivaiyiRRaikkaikoNDu naDattippODakkaDavargaL Agavum [|*]

ivanai nam rAmAnujam uDaiyArum nam samayattil uLLArum kai kkoNDu naDattippOdachchonnOm [|*]

ichcheydiyaikkallilum Sempilum vettikkoLLumpaDi ivanukku nAm muDittapaDiyum uDuttapaDiyum pUSinapaDiyum kuDuttOm

ippaDikku ttiruvAymalarndaruLinapaDikku kOyilkkaNakku pEraruLALapriyan ezhuttu ittirumugam ezudina SakAbdam Ayirattu iru nURRu enbattiraNdAvadu.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Asthana Guruparampara of Sri Brahmatantra Swatantra Parakala Swamy Matham

PARAKALASWAMY MATHA ASTHANA PRATHAMAACHARYA

**Kavitarkikasimha, Sarvatantra Swatantra,
Swamy Sriman Nigamantha Maha Deshika [1268-1369] ACE**

PARAKALASWAMY MATHA ASTHANA YATISHRESHTA ACHARYA PARAMPARA

ACHARYA NAAMAM	ASTHANAM [ACE]
Sri Brahmatantra Swatantra Parakala Maha Deshika – 1	1286 - 1386
Sri Brahmatantra Swatantra Parakala Maha Deshika – 2	1386 - 1394
Sri Brahmatantra Swatantra Parakala Maha Deshika – 3	1394 - 1406
Sri Parakala Brahmatantra Swatantra Maha Deshika	1406 - 1424
Sri Vedanta Ramanuja Brahmatantra Swatantra Parakala Maha Deshika	1424 - 1440
Sri Srinivasa Brahmatantra Swatantra Parakala Maha Deshika – 1	1440 - 1460
Sri Narayana Yogindra Brahmatantra Swatantra Parakala Maha Deshika	1460 - 1482
Sri Rangaraja Brahmatantra Swatantra Parakala Maha Deshika	1482 - 1498
Sri Brahmatantra Swatantra Parakala Maha Deshika - 4	1498 - 1517
Sri Yathiraja Brahmatantra Swatantra Parakala Maha Deshika	1517 - 1535
Sri Varada Brahmatantra Swatantra Parakala Maha Deshika	1535 - 1552
Sri Parankusha Brahmatantra Swatantra Parakala Maha Deshika	1552 - 1567
Sri Kavitarkikasimha Brahmatantra Swatantra Parakala Maha Deshika	1567 - 1583
Sri Vedanta Yathishekara Brahmatantra Swatantra Parakala Maha Deshika	1583 - 1607
Sri Jnanabddhi Brahmatantra Swatantra Parakala Maha Deshika	1607 - 1618
Sri Veeraraghava Yogindra Brahmatantra Swatantra Parakala Maha Deshika	1618 - 1640
Sri Varada Vedanta Brahmatantra Swatantra Parakala Maha Deshika - 1	1640 - 1652
Sri Varaha Brahmatantra Swatantra Parakala Maha Deshika	1652 - 1663
Sri Vedanta Lakshmana Brahmatantra Swatantra Parakala Maha Deshika	1663 - 1673
Sri Varada Vedanta Brahmatantra Swatantra Parakala Maha Deshika - 2	1673 - 1676
Sri Maha Parakala Brahmatantra Swatantra Parakala Maha Deshika	1676 - 1737
Sri Srinivasa Brahmatantra Swatantra Parakala Maha Deshika - 2	1737 - 1750

Sri Vedanta Brahmatantra Swatantra Parakala Maha Deshika - 1	1750 - 1770
Sri Srinivasa Brahmatantra Swatantra Parakala Maha Deshika - 3	1770 - 1771
Sri Ramanuja Brahmatantra Swatantra Parakala Maha Deshika	1781 - 1810
Sri Ghantavathara Brahmatantra Swatantra Parakala Maha Deshika	1810 - 1836
Sri Vedanta Brahmatantra Swatantra Parakala Maha Deshika - 2	1828 - 1835
Sri Srinivasa Brahmatantra Swatantra Parakala Maha Deshika - 4	1835 - 1860
Sri Srinivasa Deshikendra Brahmatantra Swatantra Parakala Maha Deshika	1860 - 1873
Sri Ranganatha Brahmatantra Swatantra Parakala Maha Deshika	1873 - 1885
Sri Krishna Brahmatantra Swatantra Parakala Maha Deshika	1885 - 1915
Sri Vageesha Brahmatantra Swatantra Parakala Maha Deshika	1915 - 1925
Sri Abhinava Ranganatha Brahmatantra Swatantra Parakala Maha Deshika	1925 - 1966
Sri Abhinava Srinivasa Brahmatantra Swatantra Parakala Maha Deshika	1966 - 1971
Sri Abhinava Ramanuja Brahmatantra Swatantra Parakala Maha Deshika	1971 - 1992
Sri Lakshmi Hayagriva Divya Paduka Sevaka Srimath Abhinava Vageesha Brahmatantra Swatantra Parakala Maha Deshika	Prakrutam Asthanam



MANGALAM

हताशेषक्लेशा निरवधिमहानन्दधनिनो वयं भूयास्मेति स्थिरमनघ वर्तमानि अधिकृताः ।

अनाघ्रातद्वन्द्वा हयमुखपदद्वन्द्वरुचयः स्वदन्तां मे संतः श्रुतिजलधिमुष्टिधयधियः ॥

May we become free of all virtues despicable, may we be affluent with infinite bliss and may we become the virtuous on the steadfast path. May those noble souls, who have imbibed the scriptural ocean by placing it in their fist, who have distanced themselves from the deplorable duals and who have a penchant for the dual lotus feet of Sri Lakshmi Hayagriva alone, be dear to me.

The samarpanam of this work commemorating the 81st thirunakshatra shatabhisheka of our Acharya sarvabhoutma, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy, has been possible only due to the divine grace of Purvacharyas. It is only due to the anugraha vishesham of the glories of our Acharya parampara, that this samarpanam has attained its purnatvam. This work is placed at the lotus feet of our Sri Lakshmi Hayavadana, Sri Lakshmi Narayana and Sri Venugopala, who beam resplendently owing to the brilliance of the anupama-anavarata-ananya-anitarasadharana bhakti of the Acharya paramparai that has been adulating and worshipping Him for so many centuries now.

The purpose of this samarpanam will be served even if one infinitesimal amount of our Acharya Sarvabhoutma's glories has been celebrated. We, his shishyas can with great pride say that it is indeed our greatest fortune that we all have been blessed to take birth on this earth during the time of this great shatabhisheka celebration of our Achaarya sarvabhoutma Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy. To be recipients of his kataaksham and anugraham and to have the darshana bhagyam of this great Achaarya saarvabhoutma is indeed the fruit of all our penances. As Swamy Deshikan says in his Subhashita Nivi, "An artist can paint the picture of the Sun, but can he give it the same radiance?" Similarly our Swamy has infinite auspicious attributes like Paraman himself. It would be impossible for any work on this earth to fully exemplify his kalyaana gunams. Let us plead at the feet of divya-dampathis for the glories of our Acharya parampara to reach everlastingness.

जय जय नित्यसूक्तिललनामणिमौलिमणे जय जय भक्तसंहतिभवाब्धिमहातरणे ।

जय जय वेदमौलिगुरुभाग्यदयाजलधे जय जय वाजिवक्त्रपरकालयतीन्द्रनिधे ॥

Let us sing his glories and sanctify our lives. His taniyan is as follows –

श्रीमन्नूतन रङ्गनाथयतिराडाप्तात्मविद्यालयम् श्रीमन्नूतन लक्ष्मणार्ययतिरात् संप्राप्त तुर्याश्रमम् ।

श्रीवासेन्द्र कटाक्ष सन्ततसुधा लक्ष्यात्म योगाञ्चितम् श्रीमन्नूतनवागधीशयमिनं भक्त्याश्रयामो गुरुम् ॥

नव्यवागीशयोगीन्द्रं हयास्यपदसेविनम् । ब्रह्मतन्त्रस्वतन्त्रार्यम् भजाम स्वात्मसंपदम् ॥

श्री लक्ष्मीहयग्रीव दिव्यमणिपादुकासेवक श्रीमदभिनव वागीश ब्रह्मतन्त्र स्वतन्त्र परकाल यतीन्द्र महा देशिकाय नमः ॥

We seek refuge at the sacred feet of our revered Acharyan, Srimadabhinava Vageesha Brahmatantra-Swatantra Parakala Mahadeshika, who imbibed the wealth of ubhayavedantam at the lotus feet of Srimadabhinava Ranganatha Brahmatantra-Swatantra Parakaala Swamy, who received initiation into the holy fourth order of ascetism from Srimadabhinava Ramanuja Brahmatantra-Swatantra Parakaala Swamy and who performed Atmasamarpanam under the incessant nectareous ocean of compassion of Srinivasa Maha Deshika. Glory to the great preceptor Srimath Abhinava Vageesha, whose mind remains in the incessant contemplation of the twin lotus feet of Sri Lakshmi Hayavadana!

Mangalam to Swamy the sadaachaarya!
Mangalam to Swamy adored by the virtuous!
Mangalam to Swamy the glorious Achaarya of Ramanuja darshanam!
Mangalam to Swamy the manifestation of Gitaacharya!
Mangalam to Swamy the incarnation of Yatiraja!
Mangalam to Swamy who is bhushanam to Jnana, Anushtana and Vairagyam!
Mangalam to Swamy who dispels nescience from the minds of the Lord's subjects!
Mangalam to Swamy the beacon light on the path to deliverance!
Mangalam to Swamy the unconquerable!

May our minds as a garland of flowers enchant our Acharya!
May his vigraham adore the temple of our minds!
May his lotus feet adorn the waters of our hearts!
May his thoughts begin our day!
May his grace ennoble our deeds!
May his words keep us on the right path!
May his wisdom make us knowers of Brahman!
May his footsteps be our guiding lamps!
May his glories enlighten this world!

Let us beseech the holy feet of our paramount saviour Swamy Deshika with a sincere prayer that our Acharya, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy lives to a vedic span of one hundred years with good health and may his benign anugrahams be like the cool waters to yearning seekers of salvation on the sands of time. It is our heartfelt prayer that he continues to bless us worldly souls with his benevolent grace for many years to come. We submit ourselves at his feet to resign and transcend from this world and to attain the divine bliss and communion with the Lord. We prostrate at his thiruvadi that are so sanctified and pray to him to grant the dust from his holy feet as our lasting refuge.

भगवानेव स्वनियाम्यस्वरूपस्थितिप्रवृत्ति स्वशेषतैकरसेन अनेनात्मना कर्त्रा स्वकीयैश्च उपकरणैः स्वकीयैश्च
देहेन्द्रियान्तःकरणैः स्वाराधनैकप्रयोजनाय सर्वेश्वरः स्वशेषभूतमिदं कर्म स्वस्मै स्वप्रीतये स्वयमेव कारितवान् ।

अनेन कर्मणा भगवान् प्रियतां वासुदेवः । सर्वं श्रीकृष्णार्पणमस्तु ।

कवितार्किकसिंहाय कल्याणगुणशालिने । श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

॥ वेदान्तसूरिदचरणौ शरणं प्रपद्ये ॥ व्याप्ति व्याकाङ्कीया प्रुत्तीरकं कै

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ श्रीनिवासपरकालमहादेशिक कृतं परकाल महादेशिक मङ्गलम् ॥

(From the palm leaf manuscripts of Bruhadgranthabhandaram of Sri Brahmatantra Swatantra Parakala Swamy matam)

शमदमगुणशीलं शाश्वतानन्दलीलं विजितकुमतिजालं वीतरागादिमूलम्।

नतजनपरिपालं नाथपादाब्जलोलं गुरुमिह परकालं नौमिभक्त्यानुवेलम् ॥ १ ॥

श्रीमते भक्तिवैराग्य धीमते विदितात्मने। चिरकालं यतीन्द्राय परकालाय मङ्गलम् ॥ २ ॥

माधवेमासिचार्द्रायां मादृशानभिरक्षितुम्। मन्मथाब्देवतीर्णाय मन्नाथायास्तु मङ्गलम् ॥ ३ ॥

सरोजबीजतुलसी सरालंकृत वक्षसे। करां चित त्रिदण्डाय परकालाय मङ्गलम् ॥ ४ ॥

कुटिलान्यमतोन्मूल चटुलायोपवीतिने। निटिलाद्युल्लसत्पुण्ड्र पटलायास्तु मङ्गलम् ॥ ५ ॥

द्रमिडोपनिषत्तत्त्वं समुद्धर्तुं स्वदर्शितम्। भूमौभूयोवतीर्णाय परकालाय मङ्गलम् ॥ ६ ॥

श्रीनिवासार्थ संलब्ध श्रीभाष्यार्थादि सम्पदे। श्रीनिवासमुनिप्राप्त श्रीगीतार्थाय मङ्गलम् ॥ ७ ॥

वरदान्नायांतमौनि वरदानात् सम्पदे। वरदार्यार्चितस्वाय वरदायास्तु मङ्गलम् ॥ ८ ॥

सुतर्कवाददंष्ट्राग्रैर्जितदुर्वादिदन्तिने। प्रतिष्ठितागमान्ताय यतिसिंहाय मङ्गलम् ॥ ९ ॥

पराङ्कुशो यामुनो वा परकालोथवा भवेत्। सारांशोवाथवा तेषामित्यूहयास्तु मङ्गलम् ॥ १० ॥

पावितक्षितये चित्तभाविताष्टाणं सम्पदे। सेवितायबुधैरस्मद्देवतायास्तु मङ्गलम् ॥ ११ ॥

वेदान्तार्थपदध्यान मोदान्तर्बाष्पचक्षुषे। वादान्तस्थापितात्मेश भेदान्तायास्तु मङ्गलम् ॥ १२ ॥

परितापहरापाङ्ग भरितादिकृपापदे। दुरिताम्बुदवातूल चरितायास्तु मङ्गलम् ॥ १३ ॥

आम्नायकैरवसुधाधाम्ने सद्गुण सम्पदाम्। सीम्ने प्रपत्ति संत्राण स्थम्ने भवतु मङ्गलम् ॥ १४ ॥

व्यापकोपायनेतृत्वं स्थापकायागमश्रियः। व्यापकायपरब्रह्म ज्ञापकायास्तु मङ्गलम् ॥ १५ ॥

आर्द्रायामवतीर्णत्वादुरुपञ्चक संश्रयात्। यतीन्द्रत्वाद्वाध्यकार इतिख्याताय मङ्गलम् ॥ १६ ॥

मङ्गलम् परकालाय मङ्गलम् दीनबन्धवे। मङ्गलम् यतिराजाय मङ्गलम् मङ्गलात्मने ॥ १७ ॥

परकालयतीन्द्रस्य पदाम्भोजयुगेर्षितम्। मङ्गलम् पठतां नित्यं मङ्गलाय भवेदिदम् ॥ १८ ॥

शरणं भवाब्धितरणोडुपं भवचरणं ममेति करणत्रयात्मनि।

चिरकालमत्र परकालसद्गुरोकरुणानिधेहि करुणानिधेमयि ॥ १९ ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ श्रीमद्वेदान्तपरकालमहादेशिक कृतं श्रीनिवासपरकालमहादेशिक मङ्गलम् ॥

(From the palm leaf manuscripts of Bruhadgranthabhandaram of Sri Brahmatantra Swatantra Parakala Swamy matam)

द्वाविंशतियतीन्द्राप्त परकाल विहारिणे। मूर्तये गुरवे श्रीश्रीनिवासाय मङ्गलम् ॥ १ ॥

तातदेशिकपादाब्जन्यस्तस्वात्मभराय नः। स्वामिने श्रीश्रीनिवास तुरीयायास्तु मङ्गलम् ॥ २ ॥

परकालयतीशानप्राप्ततुर्याश्रमाय नः। नाथाय श्रीश्रीनिवासाय परार्थायास्तु मङ्गलम् ॥ ३ ॥

शिखोर्ध्वपुण्ड्रकाषायत्रिदण्डालंकृतात्मने। ज्ञानाब्ध्ये श्रीनिवासहयास्याय स्व मङ्गलम् ॥ ४ ॥

पराङ्मुखो यतीशानो वेदान्तगुरुरेव वा। इत्यूह्याय श्रीनिवास स्वामृतत्वाय मङ्गलम् ॥ ५ ॥

भगवद्भक्तिवैराग्यनिधये गुणसिन्धवे। शान्ताय श्रीश्रीनिवासाय परमाराय मङ्गलम् ॥ ६ ॥

तन्त्रेषु सम्यङ्ग्रिष्णातवादिगर्वापहारिणे। दान्ताय श्रीश्रीनिवास योगिने दिव्य मङ्गलम् ॥ ७ ॥

त्रय्यन्तगुरुसिद्धान्तस्थापनैकोत्सुकाय नः। निधये श्रीश्रीनिवासाय परकालाय मङ्गलम् ॥ ८ ॥

ज्ञानभक्तिवचःसंपत् परमैकान्तसत्रिणे। हयास्यमूर्तिश्रीवास परतत्त्वाय मङ्गलम् ॥ ९ ॥

सार्वज्ञ्यसत्यसंकल्पवात्सल्यादिगुणाब्ध्ये। नित्यलीलाप्रकाशाय श्रीनिवासाय मङ्गलम् ॥ १० ॥

यत्पादपङ्कजं प्राप्य निर्भरो निर्भयोऽस्म्यहम्। स्वाचार्यपादविन्यस्त सर्वस्वत्वाय मङ्गलम् ॥ ११ ॥

अनाथो नाथवानास्मि यत्कारुण्योत्थशालिने। यतीन्द्रायात्मयोगाय श्रीनिवासाय मङ्गलम् ॥ १२ ॥

मङ्गलाशासनम् श्रीमत्परकालगुरोः पदे। समर्पितम् पठेद्यस्तु स भवेन्मङ्गलाश्रयः ॥ १३ ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ श्री द्वितीय वेदान्त परकालमहादेशिक कृतं श्रीमद्वंटावतार परकालमहादेशिक मङ्गलम् ॥

विशिष्टाद्वैतसिद्धान्त प्रतिष्ठापनदक्षिणम्। श्रीब्रह्मतन्त्र घंटांश परकालगुरुं भजे ॥ १ ॥

अनन्तकल्याणगुणान् ध्यायं ध्यायं रमेशितुः। आनन्दार्णवमन्नाय घंटांशार्याय मङ्गलम् ॥ २ ॥

धातुवर्षे धनिष्ठायां तैषमासे सितच्छदे। अवतीर्णायघंटांश परकालायमङ्गलम् ॥ ३ ॥

या श्रोणायामुद्वैद्वंटा वेदान्ताचार्यरूपिणी। धनिष्ठायां पुनरुदैत्सेति तर्क्याय मङ्गलम् ॥ ४ ॥

पवित्रतमचर्याय पर्यायशठवैरिणे। भूलोकाद्भुतसूर्याय घंटांशार्याय मङ्गलम् ॥ ५ ॥

आराधित हयग्रीव लक्ष्मीनारायणायनः। दैवतायास्तु घंटांश परकालाय मङ्गलम् ॥ ६ ॥

सनातन ब्रह्मतन्त्र परकालमठ द्वये। आधिपत्यं प्रपन्नाय घंटांशार्याय मङ्गलम् ॥ ७ ॥

भक्तिप्रपत्युपघ्नाय ज्ञानवैराग्यभूमये। श्रीब्रह्मतन्त्र घंटांश परकालाय मङ्गलम् ॥ ८ ॥

भास्करारण्यदावाय यादवाहिगरुत्तमे। शङ्कराचलशंकाय श्लाघ्यचर्याय मङ्गलम् ॥ ९ ॥

शाक्योलूक्याक्षपादादि क्षपणे निपुणात्मने। क्षुण्णक्षपणकायास्तु क्षितिक्षेमाय मङ्गलम् ॥ १० ॥

ताथागतपदध्वंस साधकायसुमेधसे। अबाधितार्थबोधार्थ स्वावताराय मङ्गलम् ॥ ११ ॥

अध्यात्मविद्यानिक्षेपविद्यासंरक्षकात्मने। साक्षात्कृतहयग्रीव दाक्षिण्यायास्तु मङ्गलम् ॥ १२ ॥

निगमान्तयुगीगूढ निधिस्थार्थग्रहायनः। सुगं शास्त्रार्थमखिलमातन्वानाय मङ्गलम् ॥ १३ ॥

श्रीमच्छ्रीनिगमान्तदेशिकमणि श्रीब्रह्मतन्त्रादिम प्राचार्यक्रमभाविताद्भुत हयग्रीवाय दिव्यौजसे।
भूमीकल्पमहीरुहायितदया दाक्षिण्यरत्नाकर श्रीकृष्णक्षितिपालपूजित पदाम्भोजाय सन्मङ्गलम् ॥ १४ ॥

यात्रायां वृषशैलकांचिनगरश्रीरङ्गसेत्वादिषुस्थासून् भागवतान् प्रतोष्यकनकैर्मृष्टान्नरत्नाम्बरैः।
तत्तद्वाह्यकुट्टिवादिविजयं चाधाय वाचाम्बरैः प्राप्तश्रीयदुभूधरायजगदाचार्याय सन्मङ्गलम् ॥ १५ ॥

श्रीमद्रामावरजपरकालार्यसद्देशिकात् श्रीमद्भाष्यप्रपदनरहस्यार्थतुर्याश्रमाय।

श्रीमद्वंटावतरपरकालार्य पर्याय यावच्चन्द्रादित्यं प्रभवतु महन्मङ्गलमङ्गलाय ॥ १६ ॥

मच्चित्ते सन्निधत्तां शमदमवसतिस्सर्वतन्त्रस्वतन्त्रः काषायीसन्निदण्डः करधृतकरकोहृद्यपद्माक्षमालः।

दीव्यदिव्योर्ध्वपुण्ड्रोदिनकरसमभास्सच्छिखस्सोपवीतोदोरंचच्छंखचक्रः कलिमथनगुरुश्श्रीशघंटावतारः ॥ १७ ॥

घंटावतारपरकालगुरोः पादाब्जे सन्मङ्गलं विनिहितं पठतां जनानाम्।

तेजोऽद्वितीयमनपायरमासहायमोजायतां हृदयसीम्नि निरन्तरायम् ॥ १८ ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ श्रीकृष्णराज महाराज कण्ठीरव विरचित परकालगुरुपरम्परा ॥

श्रीमान्विष्णुर्महालक्ष्मीर्विष्वक्सेनस्ततः परम् । द्राविडान्नायनिर्माता शठकोपमहामुनिः ॥ १ ॥

श्रीमन्नाथमुनीन्द्रश्च पुण्डरीकाक्षसंज्ञकः । राममिश्रोयामुनार्यः काञ्चीपूर्णस्ततः परम् ॥ २ ॥

पाञ्चरात्रागमप्रोक्त सम्प्रदायप्रकाशकः । श्रीभाष्यकारशेषाम्शो रामानुजयतीश्वरः ॥ ३ ॥

प्रणतार्तिहरश्चैव ततो रामानुजाभिधः । श्रीरङ्गराजवर्यश्चवादिहंसाम्बुदस्तथा ॥ ४ ॥

श्रीरामानुजसिद्धान्त व्यवस्थापनदीक्षितः । वेदमार्गप्रतिष्ठाता वेदान्ताचार्यदेशिकः ॥ ५ ॥

विश्वामित्रकुलोद्भूतवरदार्यगुरुत्तमः । सर्वतन्त्रस्वतन्त्रश्रीब्रह्मतन्त्रयतीश्वरः ॥ ६ ॥

ततः श्रीवात्स्यवेदान्तरामानुजयतीश्वरः । ब्रह्मतन्त्रस्वतन्त्रार्यः श्रीनिवासयतीश्वरः ॥ ७ ॥

परकालयतीन्द्रश्च वेदान्तयतिशेखरः । श्रीवासब्रह्मतन्त्रार्यो नारायणयतीश्वरः ॥ ८ ॥

श्रीरङ्गराजयोगीन्द्रो ब्रह्मतन्त्रयतीश्वरः । यतिराजमहायोगीवरदार्यमहामुनिः ॥ ९ ॥

पराङ्कुशमहायोगी कवितार्किककेसरी । वेदान्तयतिवर्यश्च ज्ञानाब्धिब्रह्मतन्त्रकः ॥ १० ॥

वीरराघवयोगीन्द्रोवरदागमशेखरः । वराहाभिदयोगीन्द्रमुनिर्वेदान्तलक्ष्मणः ॥ ११ ॥

तथा वेदान्तयोगीन्द्रः परकालमहामुनिः । श्रीवासपरकालार्यः श्रीवासोभिनवस्तथा ॥ १२ ॥

वेदान्तपरकालार्यः श्रीनिवासयतीश्वरः । तपश्शीलोज्ञाननिधि रामानुजयतीश्वरः ॥ १३ ॥

घटांश श्रीब्रह्मतन्त्र परकाल यतीश्वरः । श्रीवेदान्तब्रह्मतन्त्र परकालयतीश्वरः ॥ १४ ॥

विशिष्टाद्वैत सिद्धान्त निर्धारण विचक्षणः । सर्वशास्त्रार्थतत्त्वज्ञस्तपश्शीलोजितेन्द्रियः ॥ १५ ॥

राजाधिराजपूज्यांघ्रि राजेन्द्रान्वयदेशिकः । महानिय्यगुणाम्मोधिर्भाष्यकार समप्रभः ॥ १६ ॥

श्रीनिवासब्रह्मतन्त्रपरकालयतीश्वरः । शेषाचलादि क्षेत्रेषु जगत्ख्यातो विराजते ॥ १७ ॥

श्रीहयास्य कृपापूर्ण श्रीकृष्णेन्द्रेण निर्मिता । परकालयतीन्द्राणां जीयाद्गुरुपरम्परा ॥ १८ ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ अवतार नक्षत्राणि ॥

श्रीमहापरकालस्वामि अवतार नक्षत्रम्

मन्मथाख्याब्दवैशाख मासाद्रातारकोद्भवम्। महान्तं परकालाख्य यतिराजमहं भजे ॥

श्री श्रीनिवासब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

पुष्येत् सर्वार्थसिद्धीः प्रभवति च चतुर्वेदतद्भाष्यवाचाम्। तेजश्चाग्नेरिवासौ कलयति विधिनेत्येवमादौ विचिन्त्य ॥

पुष्येमासी प्रकृष्टे प्रभवशुभदिने कृत्तिकायां शुभर्क्षे। युक्तः श्रीवासयोगीश्वरकलिमथनस्यावतारः स जीयात् ॥

श्रीरामानुजब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

विरोधिमेषरोहिण्यामवतीर्णं श्रयामहे। श्रीमद्रामानुजाभिरव्य परकालगुरुत्तमम् ॥

श्रीघंटावतारब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

धातुवर्षे धनिष्ठायां तैषमासे सितच्छदे। अवतीर्णाय घंटांश कलिजिद्रुवे नमः ॥

श्रीवेदान्तब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

श्रीमद्विरोधिकृद्वर्षनभोमासोत्तरोद्भवम्। श्रीवेदान्तब्रह्मतन्त्र परकालगुरुं भजे ॥

श्रीनिवासब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

साधारणसमाषाढपूर्वाषाढा समुद्भवम्। श्रीनिवास ब्रह्मतन्त्र परकालगुरुं भजे ॥

श्रीनिवासदेशिकेन्द्रब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

श्रीदुन्दुभिशरन्मार्गदस्त्रर्क्ष कलितोदयम्। श्रीवासदेशिकेन्द्र श्रीब्रह्मतन्त्रगुरुं भजे ॥

श्रीरङ्गनाथब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

आङ्गीरसाब्दवैशाख विशाखातारकोदितम्। रङ्गनाथब्रह्मतन्त्र परकालगुरुं भजे ॥

श्रीकृष्णब्रह्मतन्त्रस्वतन्त्रपरकालस्वामि अवतार नक्षत्रम्

विकारिवत्सरज्येष्ठश्रवणर्क्षकृतोदयम्। श्री श्रीकृष्णब्रह्मतन्त्र परकालगुरुं श्रये ॥

.. Incomplete..

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Srimath Abhinava Vageesha Parakala Swamy

Important Kainkaryams and accomplishments

In-line with the words – “श्रीरामानुजार्यदिव्याज्ञा वर्धतां अभिवर्धतां । श्रीरामानुजार्य दिव्याज्ञा प्रतिवासरमुज्ज्वलां”, there have been innumerable kainkaryams performed by our Acharya Sarvabhoutma Srimadabhinava Vageesha Parakala Swamy, aimed at the propagation and betterment of our Paramavaidika Srivaishnava Srisampradayam. An abridged version of the same is being published here.

1. Consecration of the brindavana sannidhis of 34th and 35th pattam Parakala Swamis.
2. Conducting the grand Vedanta Deshika vihara vidwat sadas at Mysore every year.
3. Securing the property of Matham at Krishnapuram. Reviving the grand rathotsavam there and enriching the nityaaradhana vaibhavams at the temple.
4. Renovations of purvacharya brindavana sannidhis of 28th and 29th Parakala Swamis at Koppal matam, Srirangapatna and 25th Parakala Swami brindavanam at Krishnapuram.
5. Constructing the prakara walls around Koppal matham which hosts the brindavanams of 28th and 29th pattam Swamis on the banks of Kaveri river.
6. Renovating the Varaha Sannidhi and Matham at Kallahalli along with samprokshanam.
7. Encouraging and strengthening the ancient practice of celebrating “ramanuja dayapatra avatara utsavam” at Thuppul sannidhi.
8. Renovating the Matham at Melkote.
9. Reviving the traditions of annual asthanams at Sri Parakala matam for Sri Varaha and Sri Gopalakrishna from the temples at the Mysore Royal Palace.
10. Constructing a new sannidhi for Lakshmi Hayagreeva at the Matham in Sathyakalam (Deshikan thirumaligai).
11. Uplifting the nitya aradhana vaibhavams at the Sathyakalam Varadaraja Sannithi and Swami Desikan Sannidhi. Conducting avabhrutasnana utsavam as part of Swami Desikan’s Thirunakshatram at Sathyakalam every year. Construction of Rajagopuram.
12. Conducting annual Adhyayanotsava at all sannidhis of Sri Parakala Matham.
13. Celebrating all purvacharya thirunakshatrams in a grand manner with sanga veda-prabandha parayanams. Shatamana utsavam of 35th Swami was immensely grand.
14. Following the established traditions and presiding over the usavams at various sannidhis including the Vairamudi Utsava at Melkote, Utsavams at Azhwar Thirunagari etc.
15. Presiding over the Gandhappodi Utsava of Swami Deshikan at Srirangapatna.

16. Constructing new matham in Thirumala and constructing a new Lakshmi Hayagreeva Swami Sannidhi in the Mada Street.
17. Conducted Vljaya Yatras all over India – Upto Gujarat in West, Hyderabad in East, Till Setu down South and Central India.
18. Mangalashasanams at various Divya Deshams and blessing sishyas with Hayagreeva Seva, Samashrayana and Bharanyasam. Some of the divya/abhimana desams include – Srirangam, Thirumala, Thirupati, Kanchipuram, Thooppul Melkote, Thiruneermalai, Navatirupati, Vaanamaamalai, Thiruvallur, Setusamudra, Azhwar Thirunagari, Malai nadu divyadesams, Thiruvaheendrapuram.
19. E-Cataloging the rare granthas and digitizing the rarest purvacharya granthas in the Matham's library with a far sighted vision to preserve these for eternity.
20. Publications of purvacharya granthas – Very vast!
 - a. 5 volumes of Sri Krishna Brahmatantra Parakala Swami's works. More to come.
 - b. Rahasya Traya Saram with a kannada commentary.
 - c. Paduka Sahasram with a kannada commentary.
 - d. Sri Parakala Matha Guruparampara in English with a commentary on Divya Suri Stuti.
 - e. Mithaprakashika – This work was preserved in manuscripts (palm leaves all these centuries) and is being published for the first time.
 - f. Lakshmi Upayatwa Deepah with a detailed tamil commentary.
 - g. Granthamala-s of puracharyas of Parakala matam with their complete collections.
 - h. Sponsoring several works published by eminent scholars of sampradayam. This includes at least 50 works over the years of Swamy peethadhipatyam.
 - i. Several works already identified and marked for publications.
21. Construction of new Matham in Chennai with facilities for bhagavadaradhanam.
22. Securing the Matham's property and starting a college aimed at improving the moral standards of the society through Education.
23. Construction of new matham and Hayagreeva-Srinivasa Sannidhis in Hyderabad.
24. Revival and renovation of Thooppul Matham.
25. Revival and Samprokshanam of Hayagreeva Sannidhi in Bangalore.
26. Renovation of Mysore Matham. Establishing trusts for several kainkaryams.
27. Establishing USA branch of Parakala matam and initiating nityaradhana kainkaryams.
28. Conducting Vedapariksha every year. Certificates and scholarships for several students.