

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Srimath Abhinava Vageesha Dinacharya

A day in the life of our Acharya

Our holy manuscripts of the Guruparampara prabhavams have given us a lot of discerning awareness into the conduct and daily anushtanams that have been steadfastly followed by our Purvacharyas. These are ancient scriptural dictums that have been followed to the word by our Acharya paramparas. Illustrious Acharya purushas have all unfailingly casted themselves into the blemish less moulds of their Purvacharyas in terms of sadacharam and anushtanams. Our Swamy, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshika has been leading one such exalted life of monastic order in accordance to the laid-down tenets of Paramavaidika Srivaishnava Srisampradayam.

As the saying goes – “ब्राह्मे मुहूर्ते चोत्थाय”, Swamy begins his day in *brahma muhurtham* - the time that is so well suited for *ekaagrachitta-saadhana* and *tapas*. As per the dictum - “आत्मा वा अरे द्रष्टव्यः श्रोतव्यो-मन्तव्यो-निदिध्यासितव्यः”, the brahmikalam is commenced with the fervent manasika-prarthana contemplating on the essence of tattva-hita-purusharthams conveyed by the scriptures and as celebrated by the Acharyas of yore. In line with the anushtana-parampara, the prayers start in the realms of *shastrajanya jnanabodhaka prasthanam*, followed by the *vivekajanya jnanabodhaka prasthanam* and then culminating in the *bhakti-rupapanna jnanabodhaka prasthanam*. Once in this state of bliss, Swamy continues to meditate and celebrate the resplendent glories of Sri Parakala Asthana Acharya Guruparampara that is celebrated for its “दिक्चक्रवालोज्ज्वलप्रख्याति”.

Swamy then performs *yatidharma-vihita mrittikaadi snananushthanam* in the divine cool fragrant waters of the *hamsa-pushkarini* that has been consecrated with the waters of all the sacred rivers of Bharatavarsham. Adorning the sacred *kashayavastram* that resembles the orange hued sky that is still to dawn, Swamy then adorns the *dvadasha* (twelve) *pundrams* contemplating on the *adhishtana-rupams* of the Divyadampati for each one of them. Swamy then adorns the sacred pavitra-malas bestowed upon him as anugrahams from several Acharya and Bhagavat sannidhanams.

Arising like the radiant Sun, with the taniyan of sakshadacharyas on his lips similar to the saying - “हृद्यानि पद्यानि पठन्तमीडे”, Swamy then performs the mukhya-kartavyam of Sandhyavandanam. This anushthanam is followed by a *deergha mantranusandhanam* of

several esoterical mantrams imparted to him by great Acharya purushas. This happens in the solitary stunning silence of the early-morning and takes a significant portion of Swamy's morning anushtanam. Swamy then performs the *manasika aradhanam* and as part of it the *bhutashuddhyadi* anushtanam that is prescribed as a preamble for the ensuing brundavana and abhigamana aradhanam.

Upon completion of this prakriya, Swamy takes to absolute mounam and embarks from his bhavanam in a brahmatejomaya-divya-rupam as per the sukti “त्रिजगत्पुण्यफलं त्रिदण्डहस्तम्”. With an undisturbed tranquility of mental semblance, Swamy proceeds towards the *chinna hayagriva sannidhi*. This is the sannidhi of Sri Lakshmi Hayagriva that was consecrated and worshipped by Sri Ghantavatara Parakala Swamy the 26th pattam Acharya of Sri Parakala matham. A very pracheena murthy with rare shubhashraya lakshanams. Swamy performs mangalashasanams and dvadasha pradakshinams (twelve) of this sannidhi and then proceeds towards the brundavana sannidhanams.

On the way Swamy performs manasika pranamam at Chitrakutam that has been the nijavaasa-bhavanam of several Asthana Purvacharyas. Its antique palatial chambers and the japa garbhamantapam still reverberate with the syllables of the sacred *Ekakshari* which the Acharyas used to incessantly meditate upon. The large portrait of Asthana pradhana Guruparampara depicting Swamy Deshika, Swamy Nayanaracharya and Sri Brahmatantra Swatantra Swamy creates an overwhelming yoga-sannidhyam. This is also the place where Swamy ensures the conduct of all Purvacharya Aradhanams.

Remembering the scriptural statements “संप्राप्तसद्गुरुत्वनोस्समये दयालोः”, with folded hands, Swamy then approaches the lower tier courtyard which has the brundavana sannidhanams of several Acharyas. The brundavana sannidhis from the 26th pattam Swamy onwards are found here. Previous to these are believed to be situated on the hills of Thirumala. A few are on the banks of Kaveri near Srirangapattana and Lokapavani and in Krishnapuram. With manasika prarthana to the previous Acharyas, Swamy first arrives at the sannidhi of Sri Ghantavatara Brahmatantra Swatantra Parakala Swamy. At each sannidhi swAmy offers sashtanga deergha dandam followed by mangalashasanam and chatuhpradakshinams. Continuing from here Swamy subsequently visits the sannidhis of Sri Vedanta Brahmatantra Swatantra Parakala Swamy, Sri Ranganatha Brahmatantra Swatantra Parakala Swamy, Sri Krishna Brahmatantra Swatantra Parakala Swamy, Sri Vageesha Brahmatantra Swatantra Parakala Swamy, Srimadabhinava Ranganatha Brahmatantra Swatantra Parakala Swamy, Srimadabhinava Srinivasa Brahmatantra Swatantra Parakala Swamy and Srimadabhinava Ramanuja Brahmatantra Swatantra Parakala Swamy and offers his most reverential prayers as acclaimed by the words “आचार्यस्सहरिस्साक्षात्”.

Continuing from there Swamy takes a pradakshinam and enters the sannidhi corridor from the northern entrance. Once inside, remembering the saying “देवमिवाचार्यमुपासीत”, Swamy goes into the inner sanctum to offer anjali to all the Padukas of Purvacharyas and then arrives at the main sannidhi that enshrines the *rajata-mantapam* (silver sanctum) of Sri Lakshmi Hayagriva. Swamy also brings to the sannidhi a small rectangular samputam with murthys of Perumal from his purvashrama grhalayam. This samputam is the *jangama*

parijatam that stays with Swamy at his nijavasa bhavanam and comes to the sannidhi every day during bhagavadaradhanam. Submitting an anjalibaddha prarthana, Swamy begins with twelve sashtanga deergha dandams to the Asthana muladhanams. He then receives the murthys on his crown one after the other before placing them back on the sheshapeetham or the dolasanam as the occasion may be.

In addition to Sri Lakshmi Hayavadana, Sri Lakshmi Narayana and Sri Venugopala murthis, the rajata-mantapam also comprises of rarest of rare salagrama murthis, several pracheena vishesha-lakshana-yukta thiruvadaradhanams worshipped by Purvacharyas [Sridevi-bhudevi sameta Srinivasa, Varadaraja, Sriranganatha, Srisampathkumara murthis, Sri Sita-Rama-Lakshmana-hanumanta murthi-s, Srivara, Sri Rukmini-Satyabhama sameta Sri Krishna murthis, Sri Lakshmi Nrsimha murthis, Sudarshana-Narasimha, Godadevi, Sudarshana-Narasimha-Srichakra yantrams and many more], and also includes prachina murthys of all Pradhana-kutastha Acharyas, Azhwars and Asthana Purvacharyas.

From here begins the very detailed and precisely composed saanga bhagavadaradhanam comprising of abhigamanam and ijjaa. Our matham follows the authentic in-house texts of Sri Panchakalaparaksha along with complementing addendums from Sri Parakalaahnika and Sri Ahnikaratnam of Asthana purvacharyas. These are in-turn based on Pracheena Acharya ahnika anushtana granthams and in-turn on the Pancharatra agama texts. Shadaasana-samarpanayukta shodashopacharams are presented to all the murthis and a detailed prakriya follows thereafter complete with pancharatragama vidhis. Multiple ghantanada samarpanams are a sight to behold and experience.

It will be seen that not a single miniscule change or dilution will be accepted by Swamy with regards to the daily observances. He has said several times “There is a reason as to why our Acharyas have defined these practices and anushtanam. Our responsibility is to follow them with no dilution or omissions”. Old age has not made him compromise with his anushtanam even to the slightest extent. Similar to the saying “என் அமுதிநை கண்ட கண்கள் மற்றொன்றினை காணாவே” Swamy’s aabhimukhyam towards bhagavatsanidhyam may be seen and realized during the thiruvadaradhanam. He would have withdrawn himself from everything that is not related to the Supreme soul. His intellectual and physical faculties would all be focused towards the Supreme soul alone. Such a level of concentration is rare to come by.

It may be noted here that Swamy alone is entitled to touch the pradhana murthys. It is an observed rule that the pradhana murthys are to be touched and held by the parivrajaka lineage only. As such Swamy performs all the upacharams like *Vastra dharanam*, *Pundra dharanam*, *Abharana dharanam*, *Kasturi-Tilaka-Pushpa-Tulasi-Chandanadi* samarpanam. As Sri Lakshmi Hayagriva is also the *yaduvamsha-rajakula-daivam*, He further enjoys a very detailed string of upacharams and several varieties of bhakshya-bhoga nivedanam. A detailed nivedana procedure along with phalatambuladi samarpanam is regularly followed.

During the abhigamanam, Swamy is very much in favor of having of chaturveda-dravidavedadi parayanams daily. A distinct glow of happiness may be seen in Swamy’s face when the air is filled with the sweet reverberations of parayanams. On special days of shravana nakshatram, punarvasu nakshatram ityadi, Swamy performs deergha

thirumanjanams to the pradhana murthys. Days like sankramanam, punyakalams will also see all the other murthys of the mantapam enjoying detailed Aradhanam and thirumanjanam from the karakamalams of Swamy. At his age, though this means very long hours of standing, yet, Swamy performs these with the greatest amount of affection, devotion and sincerity.

Disciples much cherish their participation in the abhigamana, shaththumurai and teertha goshti. Swamy imparts the teertha-prasadams to all the participating devotees. On days of dvadashi, Swamy also consecrates Sripada teerthams of his Acharyas and imparts the same to one and all.

Swamy conducts special thiruvadaradhanams with additional procedures as per the *visheshapujavidhi pramanams* on the days of Srijayanti, Hayagreeva jayanti, Nrsimha jayanti, Sriramanavami etc. On other important days of Purvacharya thirunakshatrams, Swamy presents special nivedanams, sambhavana to the Asthana parampara Acharyas. On such days Swamy performs the Aradhanams to the pradhana murthys by making them preside on the *vajrapadi-dolika* – a must see sight of immense grandeur. On the days of thirunakshatram of brundavanastha Acharyas, Swamy performs the periya shattumurai at the brundavana sannidhi. The mudal shathari, teertham ityadi will be first presented to the Acharya consecrated in the brundavana sannidhi. Subsequently the Acharya's Sripadateertham will also be consecrated by Swamy and imparted to all.

Based on *tvaratishaya-prarthana*, Swamy performs *upayanushtana-prarthanams* on behalf of seeking mumukshus before the nivedana samarpana kalam. Pancha samskarams are generally performed after teertha goshti.

After the completion of the teertha goshti, Swamy again submits anjali baddha prarthana to the Lord and performs chatuhpradakshinam. He then retires to his bhavanam for performing the madhyahnika anushtanam. The murthis in the *jangama-parijata-samputam* also preside back to Swamy's bhavanam.

On special celebration days, Swamy comes in-between into the pakashala and to the bhojana mantapam to oversee the arrangements for bhagavatha tadeeyaradhanam and to check if all the arrangements have been done in a samarpakavidhi much to the delight of the bhagavathas. These practices are age old and have been followed by Asthana Acharyas of yore as well.

After madhyahnika anushtanam, Swamy accepts *bhiksha* with its associated scriptural ordainments. However, Swamy takes food in very small quantities just enough for sustenance. Sometimes it will only be limited to ksheeram (from thirumanjanam) and phalarasam. He has said many times that "Hayagreeva smruti and Acharya smruti are enough and they are the real upajeevyam (mode of sustenance)". No doubt he comes in the line of those preceptors of Sri Parakala matam who have been lauded as "*deshika-paada-smrutyopajeevi-s*" and also celebrated as "श्रीमद्विकथककण्ठीरवचरणनलिनविन्यस्तसमस्तात्मभराः".

After a light rest, Swamy's audience will be available to waiting devotees. Swamy meets them with compassion and bestows them with phala-mantrakshate. This is also the time that Swamy attends to some of the administration matters of the samsthanam. As early evening approaches, Swamy again withdraws into the japagruham for sayam-sandhyanushtanam and sahasranamadi parayanams. Meanwhile sannidhi aradhakas would perform the evening thiruvadaradhanam to the Pradhana murthys. Asthana paricharakas would decorate glowing lamps around the bhagavad sannidhi and also in all the brundavana sannidhis. Many would be seen performing their evening anushtanams amidst this divine ambience.

After performing his evening anushtanam Swamy spends more time with his shishyas and it is also the time that he sometimes prefers to do *granthavalokanam* similar to the saying "प्रबन्धनिर्माणविलोकनाद्यैः". Swamy imparts several rare Acharya prabhavams and essence of tattva-hita-purusharthams during these times. Swamy then arrives at the sannidhi again for the evening shattumurai. On the evenings of shravana nakshatram and all shukravasarams (Fridays), Swamy himself offers dvadasha harati to the Lord in the evening. An enchanting sight to watch where twelve haratis with increasing number of jyotis one after the other being presented to the Lord amidst the gosham of panchasukhams. The culmination is the grandest part when Swamy offers the kumbha harathi and then the multi-stepped ratha harati. A fitting example of the adage "*nityojjrumbhita-vaibhavam*".

Upon completion of the goshti, Swamy again performs chatuhpradakshinam of the Lord and takes with him a couple of fruits that were offered as nivedanam that evening. With these fruits in hand, he proceeds towards the *chinna hayagriva sannidhi* and the *brundavana sannidhis* in the same order as earlier during the day. He once again prays at the sannidhis of all the Purvacharyas and presents the bhagavad prasadam to all the Acharyas through manasika nivedanam and then accepts the same as part of his evening phalaharam.

Even during the times of yatra, there will be no change to these observances. On other special days like chaturmasa sankalpam or uththanam, Swamy performs additional vrata-anushtanams as well, along with the day to day observances. Many divyadesha maryadais and anugrahams come to Swamy on these days and also on the days of his thirunakshatrams. It is seen that Swamy first presents these anugrahams to the sannidhis of his Purvacharyas in the brundavanams and then receives them as Acharya prasadam. One is reminded of the svarna-kataka-sveekara-vidhi followed by Swamy Deshika (See Sankalpasuryodaya). On the days of Varahajayanti, Bhuvarahaswamy from the temple in the royal palace precincts enjoys Asthanam at the matham. On the days of Srijayanti, Sri Gopala Krishna from the temple in the royal precincts enjoys asthanam at the matham. Swamy offers his mangalashasanams in great vaibhavam. During navaratri, Swamy conducts Vedanta deshika vihara vidwat sabha and presides over the same as the paramadhyaksha. He also visits several divya deshams on regular basis on special occasions where the ubhayam is from the matham and also on occasions for receiving special honors and anugrahams as well as per ancient traditional customs. These include divyakshetrams like Hastigiri, Thirumala, Melkote, Srirangapattana, Satyakala, Varahapuri etc. The avabharta snanam and gandhapodi vasantham of Swamy Deshika, vairamudi of Selvappillai are a few examples.

As per ancient customs, being the *Rajaguru*, Swamy also visits the Royal house on several occasions and accepts the veneration of the Royal couple. On several important days, the Royal couple also supplicates at the sannidhanam of Sri Lakshmi Hayagriva and Swamy.

Swamy retires to his quarters with the satisfaction of another blissful day having been spent in bhagavat-bhAgavata mukhollasam. He dwells on the glories of his kuladaivam as per the saying “सहान्तरङ्गैः कुलदैवतस्य समीपमारात् प्रणतं स्मरामि”. He shuns even minimum comforts and in spite of inclement weather, still prefers to sleep on a wooden bench, without caring for his age or physical health. He maintains strictest adherence to shastra and ordained duties. His firm resolve, fortitude and vairaagyam are to be greatly upheld and celebrated. He keeps remembering the glories of the Lord and his associations with his Purvacharyas and proceeds to enjoy the Lord in his yoga-nidra in line with the saying “निवेश्य तत्पादसरोजयुग्मे आबद्धचित्तं सुसुखं शयानम्”.

Once again Swamy wakes up at brahma-muhurtham and starts a fresh and blissful day in Bhagavath-bhaagavatha-acharya kainkaryam.

The scriptures state “आचार्यवान् पुरुषोवेद, आचार्यादेव हि साधिष्ठं भवति ...”, which in essence means – “Know thy Acharya. Seek his grace and then alone one would be able to know Him”. It is in the spirit of such scriptural injunctions that we pray with *anjali hastams* for the eternal divine grace of our Acharyas to be on us always. May the path trodden by their lotus feet be our guiding lights.

॥श्रीमदभिनव वागीश ब्रह्मतन्त्रस्वतन्त्र परकालयतीन्द्र महादेशिकाय नमः ॥

परकाल मुनेः प्रणतिं कलये चिरकाल कृतै सुकृतैरमिशैः ।

नरकापनयो यदधीनकरो नरकारिशयं यदुपान्तचरः ॥

श्रीवल्ला ताताचार्यः (श्रीमन्महापरकाल महादेशिक विषयक स्तोत्रम्)

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Srimath Abhinava Vageesha Brahmatantra Swatantra Parakala Yatindra Maha Deshika

A succinct celebration of a glorious and sacred life

The illustrious line of our Paramavaidika Srivaishnava Srisampradayam has preserved innumerable written and un-written accounts of the noble lives of our preceptors from time immemorial. No work on the surface of this earth would be ever able to fully comprehend, celebrate and delineate their glories. All these Acharyas of our unsullied sampradayam have been siddha-purushas and have been able to elevate themselves to superlative levels by virtue of their knowledge and anushtanam, all owing to the grace of their Purvacharyas. Our Swamy, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshika is one such exemplary Acharya beaming resplendently as a bejeweled gem worn by the Sarvasheshi.

Swamy (from purvashramam) hails from a family of great scholars who had long since migrated from the southern lands of Kumbhakonam to the northern plains of Mysore kingdom. They had come to settle on the banks of Kaveri-Thirumakudalu rivers at Nrsimhapuram. Hailing from the Kaushika gothra, their lineage was bestowed with the sobriquet of “Swachchandam” from ancient times. Sri Aparyaptamrta deekshita is regarded as the pradhana kutashar of this scholarly lineage. Theirs was a family dedicated to vedadhyayanam, yajna-yaajanam, sampradaya pravartanam and pourohityam.

Swamy’s mother was Sriranganayakamma and his respected father, Sri Venkatanarasimhacharya, was a pious shrotriya and adhyayana sampanna leading an austere life with strict adherence to panchakala-patha. He lived in the village of Hittuvalli along with his family, engaged in bhagavadbhaagavata aradhanam, leading a pure and disciplined life in strict conformity to Sri Vaishnava tradition and having won the awe and regard of the learned Srivaishnavas of the region. Swamy was born in Bhaavanama samvatsara, month of Mesha and in the asterism of Revati, on the same day as that of Vamana jayanti and Deepaparakasha avatara thirunal. In addition, the star Revati is also the avatara nakshatram of Periya Perumal – Sriranganatha.

Swamy was named by elders as Srinivasa. Even as a boy, he showed keen interest in sampradayam and at an early age, learnt the samanya shastras, vedadhyayana, divyaprabandha, nityaradhana, pourohityaprayoga and others from his father. His fortitude for excellence in anushtanam was commendable even at a tender age. During a visit to

Srirangam, the young Srinivasa also had the fortune of receiving the choicest blessings of many Acharya purushas there. He later arrived at the city of Mysore for higher studies. It was the golden period of scholarship at Mysore that was presided over by none other than the great Srimadabhinava Ranganatha Parakala Swamy. The entire Srivaishnava kulam was greatly amazed at the sight of Hayagriva vaibhavam and this Achaarya's resplendence that beamed with profound austerity, brahma tejas and immense knowledge.

Sri Parakala Swamy gladly received the young Srinivasa as his disciple, blessed him and provided him with all the needed amenities at the matham. Young Srinivasa's life in sampradaya kinkaryam and of spiritual preparation began from that day. He would perform various kinkaryams at the matham as per the niyamanam of the elders – be it at the pakashala, at the sannidhi as kinkaryapara, antaranga kashaya kinkaryam for his acharya, teertha kinkaryam and the like. Over the years, Swamy's bond with his Acharya grew very intimate and he was the most fortunate recipient of many rare hayagriva-vishayaka-mantropadesams. Sitting in the solitary ambience of the hamsa-pushkarini, he would recite these in deep meditation, for hours at length every day. He would fervently seek for the the divine anugraham of Sri Hayagriva and his Acharya alone and as days passed by, Swamy's tejas, vairagyam and tapas-shakti grew by heaps and bounds. He also gained a good working understanding of the ancient practices of the matam and its day to day functioning. Further, Swamy completed his studies in Agamashastra from the Mysore Maharaja's Sanskrit College and engaged himself in kinkaryams to the Acharya purushas and bhagavatha-s incessantly.

In due course, Swamy also had the fortune of performing kinkaryams to Sri Tillaisthanam Swamy Sri Shathakopa ramanuja yatindra Mahadeshika during his vijayayatra to places in Karnataka like Kanakapura, Sosale, Narasimhapura, Bengaluru, Melkote, Maluru and Shrirangapattana. He also received several mantropadesams from this great Acharya. Swamy also had the rare opportunity to perform similar kinkaryams to several great Acharya purushas of Sri Parakala matam, Srimadahobila matam, Sri Denkanikottai Swamy and others. Notables in this list also include great stalwarts like Sri Goshthipuram Swamy known as Sri Soumya Narayana Swamy who stayed in Karnataka at several places for several years performing siddhanta kalakshepams.

Swamy had the bhagyam of performing several Srisampradaya grantha kalakshepams under Srimadabhinava Ranganatha Parakala Swamy. Owing to the same, Swamy's scholarship excelled in several branches of knowledge like Veda, Vedanta, Dharmashastra, Divyaprabandha, Agama, Purvacharya srisukti, Stotras and Rahasya granthas. Swamy's expertise in Jyotishastra is highly praiseworthy. As years rolled by, Swamy also had the fortune of joining Srimadabhinava Ranganatha Parakala Swamy during the utara-bharata-vijaya-yatra. Over the years, Swamy came to be called 'Sanyasi' by one and all at the matam, so much so that people would recognize him instantly with this new name rather than with his original name as Srinivasa.

As Swamy himself puts it, his greatest fortune has been that his entire sampradaya upbringing has been under the watchful eyes of scholarly elders and stalwarts. As such, their individual virtues have become his collective strength. Swamy's strengths include aaharajaya, indriyanigraha, vairagyasiddhi, purna-tapas-siddhi and shastrajnana sadhana.

His scholarship shines forth brilliantly owing to have received the complete treasure trove of jnanam from his Acharya.

Subsequent to the times of Srimadabhinava Ranganatha Parakala Swamy, the high-seat was decorated by Srimadabhinava Srinivasa Parakala Swamy in the year 1967 ACE. This Swamy was followed by Srimadabhinava Ramanuja Parakala Swamy in 1971 ACE. Swamy's services continued unabated during all these years. Swamy kept very close association with the Acharyas all through these years. He would also accompany them on their vijaya-yatras all over Bharatavarsha. He was considered an authority of all ancient practices of Sri Parakala Swamy matham and was consulted on various topics. Subsequently, in the year 1991 ACE, owing to weak and frail health, Srimadabhinava Ramanuja Parakala Swamy summoned Sri Srinivasacharya and ordained him to take up the fourth order as the next peethadhipati. The decision was seconded by the Royal house as well. Swamy received the command of his Acharya on his crown and took up the fourth order of sanyasashrama in full accordance to the shastrokta pramanas.

Since then, Swamy has tirelessly worked for the betterment of the sampradayam. He has performed several noble kainkaryams including the jeernoddhara of purvacharya brundavanams and other branches of parakala matham elsewhere. Swamy has also performed extensive yatra all-around Bharatavarsham and has been able to bless thousands of disciples with chakrankana, mantropadesha and siddhanta kalakshepams. On several occasions Swamy has delivered dhanurmasa upanyasams at places like Thiruvahindrapuram, Hyderabad, Mumbai, Chennai and Bangalore. Several new branches of our matham have also come up in these cities and other places as well. These include educational institutions as well. The glories of our matham are seen scaling new heights under the noble guidance of our Swamy. It is Swamy's dream that our matham must become the premier institution for Vidyapraachuryam as it was during the erstwhile period of Srimadabhinava Ranganatha Parakala Swamy.

Swamy has been doing great service to Sampradaayam by protecting many great works of yore and by disseminating them. Several volumes of Purvacharya Srisuktis are being published and many more remain in the planned list of projects.

Our Swamy maintains strictest conformance to shastra, paramparaagata-anushtana and other ordained duties. He has been blessed with all the wealth of knowledge from all his Achaaryas. He whole-heartedly blesses his disciples and always tells them "For any of your wants, seek from Him!". As per the saying "ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति" - "Words of saints will always bear fruit as the meaning and action will follow the words", our Swamy's vaksiddhi is exemplary. His words of wisdom have a lasting effect indeed. He advises everyone to perform ordained anushtaanams without fail and greatly encourages Veda adhyayanam.

Swamy always uses exemplary adjectives when referring to the glorious avichchinna paramparai of Sri Brahmatantra Swatantra Parakalaswamy matham that emanates directly at the lotus feet of Swamy Deshika. The paramparai has had scholars par excellence, all of whom have been adored with sobriquets like shastra-pravachana-nishtha, shastra-grantha-

rachana-nipuna, divyadesha-vaasa-rasika, bhagavadaalaya-jeernoddhara-nirata, siddhanta-pracharaka, mantra-nishtha, yoga-nishtha and the like.

Our Swamy is a noble inheritor of this glorious legacy. Many celebrate him to be verily the amsham of Sri Maha Parakala Swamy. Just as Swamy Deshika says, “There is no God equal to or better than one’s Achaarya” – “Achaaryaadiha devathaam samadhikaam anyaam na manyaamahe”, the glories of Achaaryan are limitless. Our Swamy has the divine gift of being able to discuss and deliberate on any complex technical issue of our Sampradayam with ease, accuracy and in the light of strong pramanam of purvacharyas. His command over several languages is also very commendable. These virtues have been much celebrated by his disciples.

Swamy is vairaagyam personified. Swamy glows as a crown adornment to vairaagyam. His compassion and forbearance are matchless. His austerity is only matched by his kindness. We behold our Swamy as the very incarnation of divinity in humanity. Swamy Deshika in his Subhashita neevi – Sadaashrita paddhati verse 10 says,

एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् । न तत्तिसुभिः अष्टाभिः सहस्रेणापि कस्य चित् ॥

It conveys that - “One glance of anugraham of an acharya (who is resorted to due to the jayamaana kataksha of Paraman) with his two benevolent eyes is always greater and never equal to Rudra’s glance with three eyes, Brahma’s glance with eight eyes or even Indra’s glance with a thousand eyes!”. Such is the greatness of this great acharya of ours, Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy and greater indeed is his benevolent and benign glance. Swamy’s kalyanagunams are innumerable indeed. Just as Lakshmana says “गुणैर्दास्यमुपागतः” – “I took to the sub-serviency of Rama after having been drowned in the flood of his infinite auspicious attributes!” One who immerses himself in the guna anubhavams of Swamy would prefer nothing but his sub-serviency or sheshatvam.

It is notable to quote Sri Brahmatantra Swatantra Swamy glorified Swamy Deshika as “भगवन्तमिवानन्त कल्याणगुणसागरं” – “He is an ocean of divine auspicious attributes like Paraman Himself”. The same can be said about our Swamy who is replete with athma gunams like Paraman Himself and is definitely the “God walking in our midst”. Sri Brahmatantra Swatantrar also extolled Swamy Deshika saying “यद्वागमृतसेकेन सञ्जीवितमिदं जगत्” – “From his nectarious words, this dead world did come back to life”. This statement of Periya Parakaala jeeyar may be celebrated by us in favour of asmadacharyar too!

Our Swamy’s Padukas always shower those in its shade with its munificent katakshams and anugraham. Those that are tormented on this earth due to the afflictions of earthly transmigration, submit themselves to these padukas to gain emancipation from this world and to attain the eternal bliss of divine communion.

Paraman’s benevolence is often compared to a rain bearing cloud. A cloud makes no distinction of any sort and showers everywhere without bias to bring in prosperity and bliss. Similarly, the Padukas of our acharya are compared to the rain bearing cloud, which are dark

and deep. Our Swamy's Padukas make no distinction when bestowing grace and benediction to those seeking refuge in its shade.

Our Swamy preaches us the shastra-arthams leading us to the thiruvadi of Sriman Narayana. Our Swamy, by conferring upon us the wealth of brahma-jnanam, eventually effecting our redemption from the clutches of this mundane morass and thereby makes us attain the lotus feet of the supreme wealth (brightest light) or Paraman by the performance of prapatti through the merciful benevolence of a sadaacharya.

Let us plead at the feet of divya-dampathis for the glories of our Achaarya who is our monarch, to reach everlastingness. Let us beseech the holy feet of our paramount saviour Srimad Abhinava Vageesha Brahmatantra Swatantra Parakala Maha Deshika. Let us pray to the Supreme Divya-dampati to bless our Swamy with a vedokta ayushyam of a hundred years with good health in the divine service to our sampradayam and that he continues to bless us worldly souls with his benevolent grace for many years to come. We, his disciples pray to the padukas of Purvacharyas to bless us to be able to perform sampradaya kainkaryam that brings forth our Swamy's mukhollasam. We submit ourselves at his feet to resign and transcend from this world to attain the divine bliss and communion with the Lord.

This garland of words is strung to embellish his holy feet that are so sanctified. We submit ourselves at his thiruvadi and pray to grant the dust from his holy feet as our lasting refuge.

Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Maha Deshikaya Namaha

Rudolf Otto (Sweden) addressing the Parish after his audience with Srimadabhinava Ranganatha Brahmatantra Swatantra Parakala Swamy at Parakala Matham Mysore said – “His imparts give us a deep impression of the noble symbolism of Indian religion and of the personality of one of its most important representatives and patriarchs”. Swamy blessed him with a portrait of Sri Lakshmi Hayavadana and Swamy Vedanta Deshika, which is still found in the Swedish university library.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Close association between Poundarikapuram Swami Asramam and Parakala Matam

Sriman Anbil Ramaswamy

It is well known how the two Institutions have been having inextricable connections with each other. My Acharyan, His Holiness Gopala Desika Maha Desikan was an illustrious Sishya of one of the predecessors of the present Pontiff of Parakala MaTam and this is etched in his Tanian –

Srivaasa Ranga Parakaala munitrayaapta lakshmaatma rakshana yatitva yugaagamaantam/
Aachaaryabhakti pariputam anargha seelam gopaladesikamunim gurum aashrayaama: //

On all important occasions, be it Saptati or Sathabhishekam etc, of Paravakkottai Swami, His Holiness was sure to participate and make the function a grand success. This shows the mutual respect these Acharyas had for each other.

Whenever I visited India during the past 2 decades in connection with the Tirunakshatram of asmad Acharyan etc, I never missed visiting and paying my obeisance to Prakritam Jeeyar, H.H. Abhinava Vaageesha Brahma Tantra Swatantra Parakaala Swami either in Mysore or in Bangalore, if he happens to camp there or in Srirangam itself.

I wish to recall a few instances during such meetings with this YathisrEshtar.

1997

As Swami saw my entering the Mutt in Mysore, he heaved a sigh of relief and welcomed me saying “I am so glad that you are here right in time”. I turned back to see if he was addressing someone else. No. It was to me that he was uttering those words. He told me that I would have to accompany the VairamuDi to MelkOte that day and after adorning Ramapriyan with VairamuDi at night and with Raaja muDi next morning that I should proceed to Mandya treasury for keeping the VairamuDi in safe custody. I was wondering why he should choose me of all people! That was a tense time because forest brigands were holding an important person as captive. I learned later that as the hostility between Kannadigas and Tamilians had escalated to such an extent that none was prepared to undertake the dangerous task. H.H. assured me that Lord Ramapriyan will take care of everything and asked me to go ahead. Obeying his command, I was travelling in Mutt van in the middle escorted by two others one in front and one in back also carrying armed guards. Indeed, Lord Ramapriyan did take care as assured by the Achaarya. As instructed, after the event went off without

anything untoward happening, the VairamuDi was safely deposited in the Treasury at Mandya and I returned to Mysore mutt to report the success of the mission. Acharya was mighty happy. I was flabbergasted by the amount of confidence the Acharya had in me – rather in Lord Ramapriyan who in reality accomplished the task.

2012

This time, His Holiness was camping at Bangalore branch. When I went to offer my obeisance there, he was very busy in a discussion with his close associates. We waited for quite some time. Finally, H.H granted his Darsan. He explained the reasons for making me wait as some very important and urgent matters were being discussed. After meeting with him, we took leave and were about to leave the premises. He had asked Sri Nandu swamy, to call me back. I was wondering why the Pontiff should be beckoning me after sending me off. As I went back in response, I was agreeably surprised when H.H. with his own hands wound on me a shawl containing the name of Parakala Mutt inscribed in golden letters - by way of honoring me! I cannot forget this benign gesture of our Acharyan.

Srimukham blessings for “Swami Desika Darsana Satsangam”, its Electronic Journal “Sri Ranga Sri” and my books.

His Holiness has been blessing SDDS when it was established in 1996, when SRS was started in 2000 (which today have over 5200 members from all over the world). You know that I have been publishing over 10 books every year from 2004 onwards - on our Sampradaya philosophy (Siddhantam) and practices (AnushTaanam). H.H has been kind to bless all my efforts and has granted Srimukham blessings over the years. And had given some of his books for presenting in “Sri Ranga Sri” I am deeply grateful for his continuous encouragement and blessings which is the sustaining force for us.

May our Acharya H.H. Abhinava Vaagheesa Brahma Tantra Swatantra Parakaala Swami live VedOkta Dheergaayus and in excellent health and grant us his NirhEtuka kripa on all of us.

Dasoham
Anbil Ramaswamy

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Acharya Stuti

Kilneerkunram Veluriyunni Sriman U. Ve Vijayaraghavacharya
English translation by Sriman Adviteeya Dixit

श्री ब्रह्मतन्त्रं यतिवर्यमाद्यं सदा हृदन्ते विनिवेशयन्तम् /
लक्ष्मीहयास्यस्य विनोदनोत्कं नमामि वागीशगुरुं नवीनम् // १

“Sri Brahmatantra Swatantra Jîyar- the first, he has placed incessantly within the core of his heart. He is constantly engaged in meditating upon and worshipping Lakshmi Hayagreeva, so as to please Him! To such a Guru, Abhinava Vāgeesha Yati, we offer worship!”

चैत्राख्यमासि ह्यवतीर्य यो नः रैवत्य तारे प्रतिबोधयन् पराम् /
विद्यामविद्यातमसोऽपनोदकं नमामि वागीशगुरुं नवीनम् // २

“Born in the month of Chaitra, under the asterism of Revathi, he drives away the darkness of ignorance by teaching us the supreme knowledge. To that Guru, Abhinava Vāgeesha Yati, we offer our prostrations!”

स्वसुस्मिताह्लादमनोहरैः शुभैः दृग्भिः दयाद्रैः प्रधिनोति नो यः /
स्वशिष्यनिःश्रेयसि बद्धदीक्षं नमामि वागीशगुरुं नवीनम् // ३

“By his attractive smile and with auspicious glances which are completely drenched with compassion, he creates delight among his devotees. He is constantly bound by his resolve to bring the ultimate good to his disciples. To that Guru, Abhinava Vāgeesha Yati, we offer our prostrations!”

त्रिदण्डकाषायपवित्रसूत्रैः तथोर्ध्वपुण्ड्रैः सुमनोहरं यतिम् /
तं स्मारयन्तं यतिराजराजं नमामि वागीशगुरुं नवीनम् // ४

“Bearing the Tridandam, dressed in ochre, sporting a pavitra, an upavîta, and decked with Urdhva Pundaras; this captivating appearance of Abhinava Vāgeesha Yati verily reminds us of Rāmānuja- the king among ascetics! To such a Guru, we offer worship!”

दयाग्रणीः सर्वगुरुत्तमाप्त कृपाभिरापूरितसागरोपमः /
मन्त्रोत्तमैर्यान्त्रितमानसस्तं नमामि वागीशगुरुं नवीनम् // ५

“Like an ocean abounding with the waters of compassion derived from the various rivers of grace issuing forth from previous great Acharyas; and being the one who has focused his mind on unparalleled mantras; to that Guru, Abhinava Vāgeesha Yati, we offer our prostrations!”

यदीय पादाम्बुज संश्रयेच्छाऽप्यघौघविध्वंसपटीयसी तथा /
यच्छायया संसृतितापनाशनं नमामि वागीशगुरुं नवीनम् // ६

“Even the mere desire of approaching his lotus feet is sufficient to eradicate the entire mass of sins; and the cool shade offered by him is enough to expel the scorching heat of mundane life! To that preceptor, Abhinava Vāgeesha Yati, we offer our worship!”

इत्थं गुरुं चिन्तयताममीभिः स्तोत्रैः प्रगायन् परकालसूरिणम् /
नवीनवागीशगुरुत्तमं मुदा समस्तकल्याणगुणाश्रयन्ते //

“In this manner, those who recollect the great Guru Abhinava Vāgeesha Parakāla Yati, through the recitation of these verses with delight, they will win all the auspicious qualities that will please the Almighty!”

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

। अस्मत् आचार्यः ।

Sriman Adviteeya Dixit

आचार्यस्य प्रसादेन मम सर्वमभीप्सितम् ।
प्राप्नुयामिति विश्वासो यस्यास्ति स सुखी भवेत् ॥

ācāryasya prasādēna mama sarvamabhīpsitam.
prāpnuyāmiti viśvāsō yasyāsti sa sukhī bhavēt ..

*“One who sincerely believes that the attainment of
all desires and every other thing that has also been
attained are purely through the grace of one’s
Āchārya, such a person remains happy forever!”*

Āchārya is verily the Lord incarnate. Therefore, there is no element of exaggeration whatsoever in the above verse. Being fortunate to have been blessed with the limitless overflowing compassion of our venerable Āchārya, adiyen wishes to recount few select experiences with Āchārya for the delight of our Śree Vaishnava relatives.

During the month of November in the year 2002, on a bright morning, I proceeded to Śrī Ahobila Maṭh- Hyderabad. Śrīmad Aṣṭagīyasingar had camped there for the Dhanur Māsa celebrations. I did not want to miss the opportunity to behold Lord Mālolan and seek the blessings of Śrīmad Aṣṭagīyasingar, even though I was on a visit to Hyderabad. There, I witnessed ongoing procedures of Tiruvārādhana and Śrīmad Aṣṭagīyasingar was yet to arrive. The air was filled with divine chants recited by a large resplendent sishya ghoṣṭi, while the priests rendered majestic worship of Śrī Mālolan.

Amidst those divine chants, one could hear the rhythmic clanging of bells coming from the floor immediately above the large worship hall. Curiosity led me upstairs, to a smaller hall, where Lord Lakshmī Hayavadana, Lord Venugopāla Swāmy and Lord Lakshmī Nārāyaṇa of the illustrious Parakāla Śrī Maṭam were receiving worship. The Jīyar of Śrī Parakāla Maṭham had also camped there for the Dhanur Māsa celebrations of the Chitrabhānu Samvatsara.

One could behold the scintillating Archā of Lakshmi Hayavadana Perumāl receiving appropriate worship. The divine appearance of the Yati who was performing the Samāradhana also left a lasting impression in my mind. His divine body was decked with the twelve Tiruman Śrichoornams, a bright white upaveetam, an attractive colorful pavitra māla, and a radiant nalināksha mala. Dressed in the appropriate ochre colors which were pleasing to

the eyes, sporting a shiki, and with a tuft of kusa grass adorning his lotus hands, he offered worship to the lotus feet of Lord Lakshmî Hayavadana. Bearing his glittering tirdanda, the yati prostrated numerous times lying completely flat, even like a twig that had become burdened by the weight of its own fruit called Bhakti. The benign smile on his serene countenance was enchanting. I thought to myself 'If Śrî Rāmānuja were to appear in front of us, this is how he may have appeared'! The whole sequence of events was mesmerizing.

Later that day, I sought blessings from Śrî Parakāla Yati who had so completely captivated my heart. Upon expressing earnest desire to behold the Archā of Lakshmî Hayagreeva, Śrî Parakāla Yati was kind enough to bestow that unique privilege. The divine grace of the sacred Archā (which Goddess Saraswathi and God Brahma themselves revere; and which has been worshipped Âchārya Rāmānuja, Swāmi Deśikan and other eminent Gurus) was verily bestowed upon me by Âchārya.

Over the next few months, I repeatedly visited Śrî Matam at Mysore and this strengthened the bond between us. As a Guru, he clarified several quintessential points pertaining to my queries on the Bhagavad Gîta. It was during one of my visits there, that I was first struck by Âchārya's compassion. One morning, while I was sleeping in Âchārya's room, he probably saw me shivering underneath my blanket due to the cold breeze. Immediately, Âchārya took his own blanket and unfurled it over mine to make sure that I was warm enough and comfortable. We have heard that Embar's affection towards his Âchārya made him recline in Rāmānuja's bed to ensure that it was comfortable. But have we heard of such overflowing compassion of an Âchārya towards a disciple?

On another occasion I had casually expressed a desire to undergo Panchasamskāra at Swāmi Deśikan Tirumāligai at Kānchipuram. Śrî Parakāla Yati, being an ocean of compassion, kept this desire of mine in mind. During his visit to Kānchipuram many months later, Âchārya called me and instructed to arrive there. Out of his sheer grace, I was blessed with the Pancha Samskāras and Mantrās at this very sacred spot. We have heard of Rāmānuja's eighteen visits to Tirukottiyur to procure the meanings of the Tirumantra. But have we ever heard of this kind of overflowing compassion of an Âchārya towards a disciple?

Few years ago, when Âchārya was visiting Bangalore, I happened to be present at the Matam while harboring a bad cold. In speaking a few sentences with me, Âchārya knew at once that I was feeling unwell. Later that evening, he called me into his chamber and prepared hot milk with honey, turmeric and gave it to me so I could feel better. No medicine in this world will ever be able to heal with such efficacy as did this cup of milk, poured with overflowing affection. We have heard of Andhrapurna's diligence in performing the Kainkaryam of boiling milk for his Âchārya. But have we ever heard of such abounding compassion of an Âchārya towards a disciple?

During many visits to Śrî Matam at Mysore, noticing our tiredness from travel, Âchārya would not let us leave without ensuring that we eat a nutritious meal. There have been numerous occasions when Âchārya has ensured that we partake delicious prasadam, not minding even once whether there was enough remaining for his own meal. We have heard of Kidāmbi Acchan taking care of the kitchen of Rāmānuja and protecting the Âchārya's health. But will one ever hear of such unparalleled compassion of an Âchārya towards his disciples?

Since leaving the shores of India years ago, the physical distance between Âchārya and me has enormously increased. Despite this, our closeness has only increased manifold. Whether I

choose to remember him or not, Âchârya has not forgotten me even for a second. There have been several occasions when Âchârya himself has called to enquire about my progress, and my welfare. Such is the greatness of my Âchârya's compassion that no distance can diminish it. We have heard that the sincere disciples at Melukote installed an archa of Rāmānuja, not being able to bear the separation from him. But, so boundless is our Âchârya's compassion that no distance is large enough to let even a worthless disciple like me fall off his grace!

Treating us as his own children, Âchârya is always protective about our welfare. Âchârya inquires of the wellbeing of all our family members as though each and every one of them is his very own. When we meet with the difficulties and disappointments of the harsh and merciless world, Âchârya takes us into his fold and protects us with comforting words. Âchârya's lotus feet offer shade from the scorching heat of the endless cycle of existence. As long as our Âchârya's grace flows towards us, there is nothing here or hereafter that we cannot accomplish. Âchârya's one pleading request to the Lord on our behalf has ensured that the grace of Lord Lakshmi-Nārāyaṇa rushes towards us incessantly. Âchârya's sripāda Tīrtha has become the elixir for all our diseases including the disease of mundane life. Our Âchârya's affection towards us is a constant protection. One glimpse of our Âchârya's smiling countenance is sufficient to soothe all the pains we experience in this mortal world.

The quintessential teaching

Âchârya has been kind enough to enlighten us on various doctrinal tenets, time and again. Of these, I wish to share one precept that is very relevant to this discussion. On one occasion, Âchârya narrated the following story:

There lived a poor Brahmin in a kingdom ruled over by a very powerful king. One day, the king decided to conduct a Yajna for the welfare of his kingdom and to celebrate its prosperous growth. An invitation was sent to all the villages of the kingdom, requesting knowers of the Veda to join the performance of this Yajna. It was also announced that every member attending the Yajna would be bestowed a special reward. The poor Brahmin became desirous of attending this celebration. However, there were many impediments to this. His poverty did not allow him to afford the travel, buy new clothes, or arrange for his required daily expenses. Added to that, he took care of his aged parents and there would be no one to care for them in his absence. Feeling dejected, he abandoned his plans to go to the king's celebrations.

After a few weeks went by, the king and his queen decided to visit every village personally and thank those who took part in the celebrations. They arrived with their entourage at the village of the poor Brahmin. All those who had attended the event were being rewarded with gifts of land, clothes and money. Unfortunately the poor Brahmin was not eligible for this.

The Brahmin however was desirous of seeing the king. He went up to the king and his queen with an apple in hand. He greeted them with affection, gave the gift of the apple to the couple and said, "O king, I had wished to attend the celebrations organized by you. But due to unavoidable circumstances I could not make it. It is a joy to see you here however!"

The king accepted the fruit offered by the Brahmin. He paused for a minute and then looked towards his queen. The king then signaled to his minister who, having understood the intentions of the king, gave the poor Brahmin the very same rewards that were being given to those who had attended the celebrations. The Brahmin received the same reward even though he was in-eligible.

At that point, Âchārya looked towards me and asked “What made the king bestow the same reward to the Brahmin who was not eligible for it?” I thought for a while. “Maybe giving the apple as a gift made the king and queen happy”, I said. He asked me to keep thinking. “Maybe he did not want to disappoint the poor Brahmin”, I said. “What made the king take the decision of rewarding the Brahmin?” Âchārya asked again. And only then it struck me. “The king was sad looking at the Brahmins condition, therefore he obliged.” I said.

Âchārya then told me “It is the compassion of the king and his queen that caused the bestowal of the same fruit to an ineligible one. The gift of the apple was of no value to the king or his queen. It is the abounding compassion of the king that overpowered him. So too, the Lord and Lakshmi are supremely compassionate. Because they are easily overcome by abounding mercy towards their devotees, Prapatti performed at their lotus feet yields the highest good. The fruits are disproportionately large and even ineligible ones can attain Moksha!”

Then it all occurred to me! I understood why our Âchāryas have taught the path of Sharanāgati. I also understood one other important thing. It was the same quality of compassion that made my Âchārya extremely favorable towards a worthless one like me. It was Âchārya’s limitless mercy that made him take care of our welfare and protect us. I understood that Âchārya is verily like the Lord in terms of compassion. Since then, my love and reverence for Âchārya has only deepened.

In every incident that I have narrated above, it is to be understood that I am not any special person to receive such privileges. Rather, such is the overwhelming benevolence of my Âchārya that he treats even a heinous one like me as special.

Those who have known my Âchārya and have been with him will know what I say here. Those who are yet to reap the rich reward of our Âchārya’s compassion may treat this narration as testimony of his supreme benevolence.

I was fortunate to have been present next to my Âchārya for his seventieth Tirunakshatram. I will sorely miss the grand occasion celebrating our Âchārya’s eightieth Tirunakshatram. But I express my sincere thanks to all my ‘atma-bandhus’ who have given me this blessed opportunity of being able to recount my experiences with Âchārya. Through this I am able to feel Âchārya’s presence and closeness deep within me.

**नव्यवागीशयोगींद्रं हयास्यपदसेविनं ।
ब्रह्मतंत्रस्वतंत्रार्यं भजामस्स्वात्मसंपदम् ॥**

navyavāgīśa yōgīndraṃ hayāsyā padasēvinam .
brahmatantrasvatantrāryaṃ bhajāmassvātma sampadam ..

*“We meditate on our ‘ātma-sampadam’ - the wealth of our soul,
Śrīmad Abhinava Vāgeesha Brahmatantra Swatantra Jīyar,
the servant of the lotus feet of Lord Lakshmī Hayagreeva!”*

Âchārya tiruvadigale sharanam.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Breezy morning on the shores

Sri Rajeevalochana

Maha bhagyam!– We are living in the same times as our Acharya sarvabhoutama Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Swamy. We are twice blessed indeed to be celebrating the Shatabhishekam of our Acharya. What a fortune!

Many years ago, this author had the rare opportunity to accompany Swamy during a yatra to the holy divyadesham of Thiruppullani. It was an experience of a lifetime to see the thiruvadaradhanam of Srilakshmi Hayagreeva conducted on the sea-shore by our Swamy. It was a unique experience to have been witnessing the dolotsavam on the banks of a gushing samudram. A divine thrill and poetic exuberance runs through me even as I remember those beautiful moments.

On the occasion of Shatabhishekam (81st thirunakshatram) of our Acharya sarvabhoutama, I would like to recollect and celebrate those memorable experiences of mine on the shores of sEthusamudram that day.

Early in the morning, a fine stretch of undisturbed shore was selected on the ocean banks of sEthukkarai. ThiruvArAdhanamantapam and dOlai of Sri lakShmIhayagrIva was setup there. swAmy used the sahasradhArA plate and presided the mUrthys of Sri lakShmIhayagrIva, lakShmI nArAyaNa, vENugOpAla and swAmy dESika on that silver plate. avabhRta snAnam was performed for the mUrthys in the sanctified waters of sEthusamudram.

The mUrthys of **Sri lakShmIhayagrIva, lakShmI nArAyaNa, vENugOpAla and swAmy dESika** then joined the other sacristies inside the dOlai for continuation of the abhigamana ArAdhanam. The breeze was so pleasant and heavy that it automatically swayed the dOlai of SrilakShmI hayagrIva wonderfully and continuously. The specks of Sun on the jewels due to the sway often reminded one of VaradAchAryA's translation of swAmy's words "मणिवर इव शौरैः नित्यहृद्योऽपि जीवः ..." - "புருடன் மணிவரமாக ..."

The following thoughts ran through my mind as I imbibed the nectar of this divine panorama. "Why was the breeze during the dOlai continuous???" The reply to this question is a poetic anubhavam below -

Why was the breeze during the dOlai continuous???

Till now sEthusamudram knew of its existence as a samudram. When the sacred lotus feet of SrIlakShmIhayagrIva touched the waters of sEthusamudram, then the samudram also got the direct association of Ganga that stems from the Lord's feet.

To pay their gratitide to the Lord, a few potable drops of water took support of the wind and hit the shore as breeze to drench the Lord's feet. But they faced an ambiguity. They saw two parimukha dESikars seated on the dOlai. Both with jnAna mudrai and SrIkOsham. Unable to resolve they only swayed the dOlai and returned back.

During their second attempt, the drops of water again took support of the wind and hit the shore as breeze. They looked for the three tributaried Ganga that stems from the Lord. But again they saw the three tributaried streams arising from both of them. Ref - rahasyatrayasArOyam trisrOtasamakalmashAm" - SRTS is referred to as the three tributaried stream that arises from swAmy similar to the unblemished three streamed Ganga that arises from the Lord. Unable to resolve, they again swayed the dOlai and returned back.

During their third attempt, the drops of water again took support of the wind and hit the shore as breeze. The drops decided to look for the Lord's infinite nature that is like an ocean. But again they had to face an ambiguity as they saw two oceans in front of them brimming with waves of halahala nAdam. Unable to resolve, they again swayed the dOlai and returned back. Their own banks seemed to be too feeble in front of those milky oceans.

During their fourth attempt, the drops of water again took support of the wind and hit the shore as breeze. The drops decided to look for the aspect of sarvatantraswAtantryam which is the Lord's sole attribute. But again they had to face the same ambiguity and returned without success but by swaying the dOlai.

During the fifth attempt, the drops of water again took support of the wind and hit the shore as breeze. They tried this time to look for the AchAryatanmai as the Lord is our primordial AchArya. Now they were really bedazzled and totally helpless to find out who the Supreme Lord was. "nirupAdhika dESikashabda vAchyarAnavar nam swAmy dESikan". This time they hurried back swaying the dOlai and out of utter disappointment.

During the sixth attempt, the drops of water again took support of the wind and hit the shore as breeze. They tried this time to look for the Lord's thiruvadi that has marks of shankham and chakram. They had to return utterly helpless again as the same were found in both of their lotus feet. Ref - dESikaprapatti of swAmy varadanAtha that says dESika had marks of shankhachakram on His feet that are uttama AchArya lakShaNams - "vikhyAta-tAmarasa-shankha-rathAngachihnau vedAntasUricharaNau sharaNam prapadye".

During the seventh attempt, the drops of water again took support of the wind and hit the shore as breeze. They tried this time to look for the Lord's ubhayalingatvam. But the result was same. Both of them were replete with everything that was auspicious and were deplete of everything that was vile.

During the eighth attempt, the drops of water again took support of the wind and hit the shore as breeze. They gave up this time and went with folded hands and without any strategy. But this time they came to know the truth immediately.

HOW??

When the drops arrived on the breeze ready to sway the dOlai, they still saw the two ocean like forms. They prayed to both with no distinction. But, the moment when one of them (Lord) started to accept nivEdanam, the other then immediately assumed the form of a divine golden bell and chimed aloud ghaNa ghaNa ghaNa ghaNa ...

The drops finally came to know the identities of the two souls in front of them. The drops stopped watching the benign face of the Lord as is customary during nivEdanam. But instead they started watching the brilliance of the bell. They swayed the dOlai out of joy and deposited themselves on the bell's lotus feet. Now they knew, they were sure to reach the Lord. They felt very happy as the entire samudram was now the SriAdateertham of swAmy who is really the incranate of SrlakShmIhayavadana.

Thus ended a breezy morning on the shores of sethukkarai.

Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Maha Deshikaya Namaha

The astronomical treatise of 'Bhaskareeya-golayantra-varnanam' was composed by Sri Karur Sheshacharya (Asthana dharmadhikari).

Subsequently, the oriental armillary sphere of Sri Bhaskaracharya (1114 – 1183 ACE) was prepared in 1150 ACE.

This was designed under the patronage of HH Sri Lakshmihayagreeva divyapadukasevaka Srimadabhinava Ranganatha Brahmatantra Swatantra Parakala Swamy by Mahavidwan Karur Sheshacharya, Professor of Oriental Astronomy and Astrology, Maharaja's Sanskrit College Mysore and prepared at Sri Chamarajendra Technical Institute Mysore in 1936 ACE.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Shrimath Abhinava Vageesha Vijayam

Smt. Vedavalli, Kalyanapuram

Sri Brahmatantra Swatantra Parakala Matham with Sri Lakshmi Hayagriva as the presiding deity is one of the foremost monastic institution of parama vaidika Srivaishnava Sri Sampradayam. This institution was established under the direct command of Swamy Deshika who shines as the first acharya of this matham. Sri Perarulalaiyya Jeeyar, who was a disciple of Swamy Deshika, is the first yatishvara acharya of this matham. Swamy Deshika himself embellished Sri Perarulalaiyya Jeeyar as "Sri Brahmatantra Swatantra" and "Parakala", due to which the matham headed by this Jeeyar popularly came to be known as Sri Brahmatantra Swatantra Parakala Swamy Matham.

This matham possesses a rich heritage and has been blessed with an illustrious paramparai of acharyas known for their jnana, anushtana and vairagya. At present, the high seat is decorated by HH Paramahamsetyadi Srimath Abhinava Vageesha Brahmatantra Swatantra Parakala Yatindra Maha Deshika.

This garland of psalms is a small offering at the feet of our Swamy who blessed this author with panchasamskaram and bharanyasa anushtanam. It is a divine blessing for an unworthy soul like this author for having been bestowed with an opportunity to sing the glories of our Acharya sarvabhouta.

**A bee from the hive that drones the feet of Sarvatantra Swatantra
In the lineage of the ochre attired Brahmatantra Swatantra
Comes a beacon light that dispels the nescience of kutantra
Beseech we the holy feet of Abhinava Vageesha, of the Lord's disciples who
is a paratantra - 1**

The hive here denotes the entire paramparai of Sri Ramanuja / Sri Deshika Sampradayam. All the acharyas of this satsampradayam have droned as bees at the Lotus feet of Sarvatantra Swatantra or Swamy Deshika, who happens to be the first acharya of this matham. Our Swamy Srimath Abhinava Vageesha Deshika, who hails from the spiritual lineage (jnana paramparai) of Sri Brahmatantra Swatantra, comes like a beacon light of knowledge and enlightenment, dispelling the nescience or ajnanam caused due to the philosophies of kutantra or falsehood. We supplicate at the feet of our Swamy, who remains ever in service to Bhagavan and Bhaagavathas.

**Took he to the fourth order to strengthen the ways of the lion
Of the great Deshika comes he as the spiritual scion
Adores he the preceptorial seat of the royal mansion
Pray we at his feet to free us from every derision - 2**

Our Swamy took initiation into the fourth order of asceticism from HH Paramahamsetyadi Srimath Abhinava Ramanuja Brahmatantra Swatantra Parakala Yatindra Maha Deshika, on 3rd March 1992, as the 36th pattam acharya. His goal was to strengthen the Sampradayam of Ramanuja followed by Deshika, who is referred to here as the Lion. He indeed comes as the spiritual scion of Swamy Deshika, as the paramparai of Parakala Matham traces its roots directly to the lotus feet of Swamy Deshika. Our Swamy decorates the seat of 'rajaguru' of the royal dynasty. We pray at his feet to free ourselves from the shroud of derision and the cycle of earthly transmigration or the cycle of births and deaths.

**Beams he like Ramanuja on the pontifical high seat
Heads he the lineage that streams from His lotus feet
Glorious indeed are these streams, at the lion's feet that do meet
May his feet be our refuge till our last retreat - 3**

Our Swamy beams like Ramanuja himself on the pontifical high seat or the 'acharya peetam'. He indeed heads the lineage that directly streams from the Lord's feet who is our primordial acharya. In this context the meaning could be made more charming if the pronoun 'His' is referred to Ramanuja. Amudanaar and Swamy Deshikan alike in their stotrams on Ramanuja refer to Ramanuja's thiruvadi as the 'Lotus feet'. From Ramanuja's lotus feet did stream the paramparais of Sribhashya, Rahasyatraya, and Bhagavadvishaya. All these paramparais meet at the lotus feet of Swamy Deshika who is the first acharya of this matham. Sri Parakala matham also enjoys the distinction of having all its paramparais like Samashrayana-Bharanyasam, Kalakshepam and Sanyasam passing directly through Swamy Deshika. We prostrate at the feet of this great an Acharya heading such a glorious paramparai and pray that his lotus feet be our refuge till our last moments.

**His mind meditates on the Horse almighty
Words he sermons loyal to the scriptures mighty
Quenches he the yearnings of seekers thirsty
Manifestation he is, of knowledge and piety - 4**

The Horse here refers to Sri Lakshmi Hayagriva the presiding deity at Parakala matham. Our Swamy always meditates on this 'vellaipparimuga Deshikan' that has come down the spiritual lineage from Goddess Sarasvathi, Ramanuja, Thirukkurugaippiraan Pillaan, Pundarikaksha Deshika, Shathakopa Deshika, Pundarikaksha Deshika - II, Swamy Deshika, Sri Brahmatantra Swatantra Jeeyar and all the acharyas of Parakala matham who have embellished this sacred peetam till today. His words of wisdom are always loyal to the scriptures and to the sayings of purvacharyas. He administers the sacraments of Samashrayanam and Bharanyasam to seekers (mumukshus) who come seeking for the same. He is indeed the manifestation of jnana, anushtana and vairagya.

**On the path of the holy and virtuous he does tread
Pious and steadfast is he in mind, word and deed
His worded gems shine with rays of enlightenment indeed
Belongs he to the Lord's saintly votary creed - 5**

He does walk himself on the path of panchakala prakriya as ordained by the scriptures. Our Swamy is a great yogi and has great yoga-siddhi as well as vaak-siddhi. He is indeed pious in mind, word and deed. His words indeed shine with rays of enlightenment. He does definitely belong to the goshti of nityasuris or the holy votary creed.

We pray at the feet of the Lord and our purvacharyas to bless our Swamy with a life of a hundred years with good health and to enable him continue the sampradaya rakshanam he has been tirelessly doing for so many years now.

Let us sing his taniyan and purify ourselves –

**shrlmannUtana ranganaAtha yatirAdAptAtma vidyAlayam
shrlmannUtana lakshmaNArya yatirAt samprApta turyAshramam |
shrlvAsendra katAksha santata sudhA lakshyAtma yogAnchitam
shrlmannUtana vAgadhIsha yaminaM bhaktyAshrayAmo gurum ||**

**navya vAgIsha yogIndram hayAsya padasevinam
brahmatantra swatantraAryam bhajAma svAtma sampadam |**

shrlmadvedamArga pratishtApanAchArya
paramahamsa parivrAjakAchArya
sarvatantra swatantraobhaya vedAnthAchArya
shrlmat shrl kavikathaka kanteerava charana nalina yugala vinyasta samastAtma bhara
shrl brahmatantra swatantra parakAla AsthAna durandhara
shrlIakshmi hayagrIva divya mani pAduka sevaka
shrlmadabhinava vAgeesha brahmatantra swatantra parakAla yatIndra maha
deshikaaya namaha

Glory to the great Acharya
Srimath Abhinava Vageesha Brahmatantra Swatantra Parakala Yatindra Maha Deshika

vAzhi vyAkhyAmuddirak kai !!!
vedAntasUri charaNau sharaNam prapadye !!!

Srimath Kavitarika Brahmatantra Swatantra Parakala Swamy (13th pattam) has written a maha-kavyam on Swamy Deshika titled “Venkatanatheeyam”. He has also authored a commentary to Srimadbrahmasampradaya using the Srisuktis of Swamy Deshika itself as the final pramanam. Unfortunately, both the works have not stood the test of time.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

My words of Gratitude

(From a 10 year old disciple)

Chi. Vedanta Deshika

It fills us with great happiness as we look forward to the approaching Thirunakhshatram of our Swamy, Srimath Abhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshika. I am extremely fortunate to be his disciple and consider it one of my greatest blessings to have performed Prapatti at his feet even as a small baby. Over the years, our Swamy has been very compassionate and benevolent to us in all our times of happiness and difficulties.

Swamy has been enquiring about my studies and schooling every time we go to the Matham. He always has advised me to be brave and courageous and to seek excellence in studies from Lord Hayagreeva. Whenever I have offered my deerghadandam to our Swamy, he has blessed me with lots of mantrakshate and has given me special fruits. He has also been providing us with delicious prasadam offered to Shri Lakshmi Hayagreeva. Owing to Swamy's grace, I have been performing my Sandhyavandanam and Gayatri Japam regularly. I have been reciting our Swamy's Taniyan regularly as part of my daily Sandhyavandanam. I have also delightfully participated in some of the publication Kainkaryams of the Matham along with elders at home.

As I started writing this article, I was looking forward to be initiated with Samashrayanam in the near future. But the anugraham of Swami on me has been so immense that by the time I came to finish this article, Swamy has blessed me already with Samashrayanam and Mantropadesham. The previous day, as elders at home were requesting Swamy for my Samashrayanam, Swamy compassionately asked me if I was not afraid of the same. Even, moments before administering the sacred marks of the Shanka and the Chakra, Swamy reassuringly told me not to be afraid and that it would not hurt.

Swamy has advised me to recite the Mantrams with devotion meditating on Shri Lakshmi Hayagreeva. I now look forward to receiving initiation into Hayagreeva Mantram from our Swamy. Remembering our Swamy with gratitude and with the prayers we say everyday –

*Guru Brahma Guruhu Vishnuhu Guru Devo Maheshwaraha |
Guruhu Saakshat Parabrahma Tasmai Shree Gurave Namaha ||*

Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshikaya Namaha

With prayers and folded hands,
Vedanta Deshika

(Also on behalf of my younger brothers who are also Swamy's disciples)
Venkatanatha and Vedantasuri

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Srimath Abhinava Vageesha Parakala Swamy

Sriman T.C. Soundararajan
Kanchipuram

With great obeisance to His Holiness Srimath Parakala Swami, 36th Peetadhipathi of great Sri Parakala Mutt, I must say my sincere thanks first to Souvenir committee for having given an opportunity to say a few words about my experience with Sri Swami.

It is not an exaggeration that it is really an experiment to me. I had my law education only in Mysore University Sarada law College a panacea to all law forward class students to prefer law in the ever fighting reservation hurdles. With the great monetary and moral support of then pontiff Srimathabhinava Ramanuja Brahmatantra Swatantra Parakalaswami, 35th Peedathipathi of the Mutt, I was able to complete my law course. I used to attend every day Nithyapadi Thiruvaradhanam of Sri Lakshmi Hayagriva till Abhigamanam Aradhanam starting initiating from Suprabhatham. In those days, His Holiness used to start Abhigamana Thiruvaradhanam by 6.00 a.m. with all punctual. I would be attending to see the glimpse of Lord Sri Lakshmi Hayagriva and as well as Sri Swami in morning hours till I left for attending college morning hours at 7.45 a.m. In all most all holidays and weekend leave, our present His Holiness in his purvasrama attire would attend all Nithayapadi Thiruvaradhanam without fail. Normally our Swami is not in the habit of talking to every one at once. Unless His Holiness is able to judge himself on any one that he is a good man, then only His Holiness would have minimum talk. His Holiness is very serene and thinking always about the mutt activities.

His Holiness would not say any thing immediately, for any proposal or any one approaching and telling their problems seeking solution. But in my little bit of experience with His Holiness I confirm that His Holiness would tell God and get it solved. This is the secret. I am constantly coming to every year Chaturmasya Sankalpam of His Holiness without fail for the past 25 years with Mariyadhai Prasadams of Sri Devathirajan and Sri Thoopul Desikan from Kanchipuram. I got an opportunity in the year 1992 to attend the observance of Chaturmasya Sankalpam of both Srimadh Abhinava Ramanuja Brahmatantra Swami and our Swami Srimadh Abhinava Vagheesa Brahmatantra Swatantra Swami. Our Swami's Bhakthi towards previous Acharyas is very amazing. Our Swami is very simple. I got opportunity to travel several times with His Holiness and got cleared so many religious and Sampradhaya queries. His Holiness answering would be very logical and thought provoking. His Holiness never claimed his supremacy rather His Holiness approach is totally different and friendly one. Whenever I am facing problems in my personal life, I would immediately rush upto His Holiness feet. Certainly I would be relieved from it. If I inform His Holiness that I am coming to Mysore, His Holiness would anxiously wait for my arrival and arrange for food in late night hours. Such courtesy even nowadays we cannot expect from relatives. His Holiness is very much interested in attending Anushtanakulam Uthsavam at Kanchipuram falls on 12th day of Vaikunta Ekadasi in Dhanur month. We will be very lucky to have dharshan of Sri Perarulan, Sri Ramanujar

and Sri Thoopul Desikan simulataneously at Sri Thoopul Avathara Sthalam. When an occasion His Holiness visiting for Mangalasasanam of Sri Thoopul Desikan, Thathachari Swami explained that in the 1st stanza of Nalayira Divaya prabhandham, Sri Nammalwar worshipped Sri Devathirajan as 'Ayarvaru Amarargar Adhipathi Avane' which is also acknowledge by sri Swami Desikan in Rahasyatraya saram. His Holiness immediately asked about previous two lines in the same stanza to the Thathachari Swami, who accompanied His Holiness explaining the importance and significance of Sri Thoopul Divya Kshethram, that " Mayarvara madhinalam Arulinan Evanavan' shows and pointing out Sri Hayagriven only. In the same stanza prior to Sri Swami Desikan, Nammalwar worshipped both Sri Hayagriven and Sri DEvathirajan. Such thinking even though simple it is wide and showing that guru parampara of Parakala Mutt starring from Nammalwar with the mangalasasanams of Sri Hayagrivan and Sri Devathirajan. I was immediately present. I wonder even now, how His Holiness is functioning very calm. I am the person who saw the state of Parakala Mutt in troubling state in 1990s. Now I am seeing the changing nature. Vast development and the mutt's renowned activities could be possible only with the long time vision of His Holiness. I can say a lot. I am seeing and experiencing which is inexplicable.

Let us pray Lord Sri Lakshmi Hayagriven to give long period of Sankalpam to His Holiness for the prosperity of all of us.

Adiyen,
Acharyan Thiruvadi T.C. Soundararajan,
Advocate, Kanchipuram.
Contact no – 09443118580

श्रीहयवदनरत्नडोला

तत्रेन्द्रे दितिजकृतागमापहारव्यामुह्यत्कमलभवावनादरस्य ।

डोला श्रीहयशिरसः प्रदीप्रनानारत्नांशुप्रकरदिनीकृतत्रियामा ॥

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

Acharya and the US Dolai Program

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It was in late 2009 that I had the bhaagyam of having the darshan of HH Srimad Acharya Sarvabhouma for the first time. Though my poorvikas beginning from my grandfather were shishyas of Parakala Matham, due to strange twist of circumstances, I had my samashrayanam and bharanyaasam at the hands of gruhasta acharyas. It was thus some strange force, perhaps his extreme saulabhyam or his kind and compassionate demeanour attracted me to him the very first time I saw and spoke to him. After that, I went to offer my obeisance to him several times during the few moths of my stay in Bangalore that year. During one of these meetings, he spoke about the pre-university college the Mutt was operating at Melukote and asked me to become a Trustee on the Educational Trust that he had formed to manage this college and the college at Mysore, and help raise some funds in the US for the construction of a new building for the Melukote College.

It was during my efforts of fund raising for the Melukote College, I received the suggestion from one friend of a friend that I should consider bringing a dolai vigraham of Sri Lakshmi Hayagreeva to US and visit a few cities where devotees would invite Perumal to their homes for a Tirumanjanam or dolai utsavam. When I mentioned this idea to my son, he suggested that we should pursue the idea of bringing a dolai vigraham from the Mutt and also a priest for a month or so from the Mutt to perform the nitya Aradhanam, conduct the functions during the tour and take Perumal back with him to the Mutt after the tour. I sent an e-mail to several yahoo groups to find out how many would be interested in sponsoring a function at their homes, if we were to bring and take out Perumal on a tour like that. After much waiting, I received a grand total of 2 favourable responses, one of which was from Sri Balagopalakrishna, the afore-mentioned person who initially suggested the idea. The idea was thus dead on arrival. At least, that is what I thought.

I politely called the two supporters to thank them for their support and informed them that I was giving up the idea as there seemed to be no devotee interest. However, these two people urged me not to give up but pursue my effort further, as they were confident that we would eventually find more support from devotees. So, when I again went to India later in 2010 and met the Acharya in early 2011, it was with great skepticism that I spoke to him about the dolai tour plan and sought his advice. He was, in principle, receptive to the idea but pointed out that he had neither a dolai vigraham nor a priest that can be sent overseas and that I had to arrange for both if we wanted to pursue the project further. This looked like an even more daunting undertaking. I felt I was being drawn deeper and deeper into this unknown field by some invisible force as it were. We had to get a dolai vigraham made (with money we didn't have), have it consecrated and arrange for its transportation overseas; we also had to find a suitable priest that can go on this overseas dolai tour. I went home after the visit to the Acharya and started looking for a sthapati who could make a small replica of the Mutt's Aradhya moorthi Sri Lakshmi Hayagreeva for us. I got the contact of a sthapati

in Kumbhakonam and received an estimate of Rs.1.3 lakh for the vigraham and mantapam. Adding other associated costs, I estimated that we needed about US \$4000 at the 2010 exchange rates. I then composed a short solicitation letter explaining our intention to bring Sri Lakshmi Hayagreeva vigraham and a dolai mantapam on a tour of the US later that year and sought yathaa shakti contributions from prospective sponsors of dolai / tirumanjanam and that they could later apply their contributions towards their sponsorship fee for the function. Naïve as it may seem, I e-mailed this solicitation letter requesting an URGENT response to the *very same* yahoo groups in the US from out of whom I had received just two responses only a few months go! But, I saw no other way. However, there was one BIG difference this time. This time, I sent it with the blessings of the Acharya behind me. I couldn't believe myself when pledges for contributions started pouring in and in many cases, the donors pledged an outright additional contribution rather than apply them to their dolai sponsorship fee. We had all the pledges we needed within a week! Simultaneously about twenty people also had booked for tirumanam/dolai functions at their homes. This was a miraculous turnaround from a hopeless to a hopeful situation. As we will be seen from rest of this narrative, this was only the first of a series of such turnarounds. I can only ascribe these to the power of the Acharya anugraham and the kataksham of our dolai Lakshmi Hayagreeva Perumal. While we had the pledges from the donors, we still had to wait for a few weeks to actually receive the money in Bangalore. To place the order with the sthapati, we had to pay them a significant sum of money in advance. When I went with a request to the Acharya for an advance payment to go with the order, he was kind enough to pay it from the Matham with just an oral assurance from me, a total stranger, that the amount would be repaid. The sthapati constructed a three dimensional wax mould from which the dolai vgrahm was to be cast in pancha loham. Pictures of the wax mould were sent to Mysore for Acharya's approval. Acharya took a great deal of interest and examined the pictures in minute detail. He asked for some changes to be made in the mould. He gave his approval only after a few back-and-forth exchanges between him and the sthapati.

The finished vigraham and gold-plated dolai mantapam were due for delivery at the end of April 2011 but the sthapati went on delaying the delivery giving one excuse or the other week after week. Since I had plans to return to US in early May, I was getting increasingly anxious about it. It was therefore of some relief when I learnt that my son wanted to celebrate our grandson's upanayanam at Bangalore during the first week of July and hence wanted me to postpone my return to the US to a later date. However, I learnt that Acharya was scheduled to leave for Hyderabad in June for the samprokShanam of the Temple there and he would be away for several weeks.

In the meanwhile, I had been looking for a suitable priest whom we could hire to accompany the dolai Perumal on the US tour. This process was not as easy as I had assumed. It became a frustrating effort when one after the other several prospective candidates fizzled out. After several unsuccessful attempts, which I will not detail here, it appeared to me that we had reached a dead end. The only course left for us was to look for a US citizen or a Green Card holder who could legally be hired for this assignment. I desperately pursued every possible lead I could get but drew a blank.

At the end of May 2011, our situation was as follows. We had no idea when (and if) our dolai vigraham and mantapam would be delivered; and we did not have a priest and had no hopes of finding one within the short time at our disposal (We had already announced a preliminary dolai tour schedule starting mid July). As if these two setbacks were not enough, I learnt at this time that Acharya was leaving for Hyderabad around June 10 or 11 for presiding over the annual celebration at the Hyderabad Mutt and that he would be away till the end of June or even early July. I was planning on having our dolai Hayagreeva vigraham consecrated by the Acharya in a samprokShanam ceremony at Mysore/Bangalore before taking Perumal with me to the US. It now seemed that unless the vigraham arrived well before the Acharya left for Hyderabad, there could be no dolai tour. Thus total gloom encircled me on all sides. I spoke to Acharya several times during the highly stressful

period and confided in him my frustration and how I stupid I felt about having embarked on a major undertaking like this with no experience or expertise. He was always very sympathetic and very compassionate, but he also told me that I worried too much. His constant advice to me was to leave everything to the will of Sri Lakshmi Hayagreeva and He would take care of them. In hindsight, I now think that he was **not at all in any doubt** about the ultimate success of the endeavour. He also told me that if the vigraham arrived in time, he would take it with him to Hyderabad and perform the samprokShanam there along with the temple samprokshanam, and bring it back with him for me to take it to US.

During the first week of June, I was desperately working on two things: (i) repeatedly contacting the stahpathi begging him to send the vigraham before Acharya's departure to Hyderabad on June 11; (ii) to locate a priest who was a US Citizen or Green Card holder who would be willing to work for us. Both efforts were going nowhere. Finally on June 7, we began to see some light. I got a lead from the Devagiri temple in Bangalore to contact one Sri Varadraja Bhattar who is a US citizen and presently staying in the US. I immediately wrote an e-mail to Sri Balagopalakrishna (who has already been introduced earlier) to contact him. Miraculously at the **very same time**, he had received independently a lead from someone in the US to contact the same person! Within a few days, we concluded an agreement with Sri Varadraja Bhattar to accompany our dolai Hayagreeva Perumal on the US Tour.

On June 9, two days before Acharya was to leave for Hyderabad, we had found an Aradhaka but the vigraham and dolai mantapam had still not been delivered. However, later that day, the sthapati called to inform me that they were ready with the vigraham and mantapam but were waiting for the carpenter to finish a box to put them in later that day. On June 10, everything was ready but there was no way they could deliver it in Bangalore by next day morning via any commercial carrier. Finally they suggested a way out. If we could pay the expenses and arrange for transportation from the bus stand to the Matham, they would send the box with their man by a passenger bus leaving Kumbakonam at night and arriving in Bangalore on July 11 at 6 AM or so.



Lakshmi Hayagreeva in His mantapam at Bangalore Mutt

No need to say that we agreed to this proposal. Sri Krishna Prasad waited at the bus stand in Bangalore in his car that morning and brought the box to the Matham by about 7 AM, as the Mutt's vans were being loaded for departure later that morning to Hyderabad. With great excitement, I waited at the Mutt for the arrival of Sri Krishnaprasad with the box. My heart however sank on looking at the box. It was a "gigantic" wooden box and was so heavy that it required two persons to carry it into the kutheeram from the car. I quickly realized that there was no way I could take it with me on an aircraft. Anyway, we opened the box and unpacked it and began to assemble the

mantapam components. The parts were all gold plated and looked beautiful. Perumal's vigraham was beautiful to look at just as we had expected. It was only when we began assembling the mantapam that we realized that it was not going to be an easy job. While the sthapati had done a very good job as an artist, the mechanical construction of the hardware was crude. The bolts and nuts would not work well and it was hard to align the parts and so on. With the design they had used, it took three persons working for an hour or more to assemble the mantapam. It was nowhere near my idea of a "light" "easy-to-assemble-in minutes" mantapam that can be carried in a car from city to city and house to house and easily assembled at site by one man at the devotee's house. However, with all this setback, the mantapam dazzled and looked beautiful when assembled. We showed the Perumal and mantapam to the Acharya and he was very pleased. I then went on some errand and when I returned to the Mtaham , I couldn't find the dolai mantapam and Perumal. On inquiry, I learnt that Acharya had already asked for Perumal and the mantapam to be placed in the Hayagreeva sannidhi next to the Original Lakshmi Hayagreeva Moorti during the Aradhanam and shattrumurai time. I rushed to the sannidhi and I can never forget what I saw that day. There was our magnificent dolai Lakshmi Hayagreeva seated in a dazzling golden mantapam draped in flowers and providing darshanam to hundreds of devotees gathered!

For one moment all the difficulties faced and the problems still lying ahead were forgotten. I also realized that the Acharya not only would be taking Perumal and mantapam with him to Hyderabad for samprokshanam but he also wanted us in Bangalore to have an opportunity to enjoy His darshanam in all His grandeur once before he took Him to Hyderabad. I went and had the darshanam of the Acharya to offer my respectful thanks for being kind and patient enough to take Perumal with him to Hyderabad. He pointed out that I had no need to have worried so much since Sri Hayagreeva would take care of things. He also remarked that was **Saturday**, a sthira varam and things would go very well from then onwards.

The Acharya and his entourage left for Hyderabad later in the day along with our Perumal and the dismantled dolai back in its box. On June 19, there was a grand Hayagreeva Homam celebration at the Hyderabad ashramam presided by the Acharya. On this occasion, our dolai Perumal received the samprokshanam and Tirumanjanam at the divya hasta of our beloved Acharya.



**Acharya performing samProkshanam
Of Dolai Hayagreeva**



**Perumal in Acharya's divvy hasta
after samprokshnam**

Thus, two major accomplishments, namely finding an Aradhaka and having received and consecrated the dolai vigraham, had been achieved. However, our problems were still not over. We had to find/make a box(es) to transport the mantapam and to modify the hardware such that the dolai mantapam could be made portable and assembled easily. These two tasks had to be completed by July 7 which was the date I had booked our travel back to US. I had discovered by this time, that the sthapati had unfortunately built the mantapam a half an inch or so taller. As a result, it could not be fitted into a standard size suitcase that can be checked as baggage on an Airline. Any size larger would go beyond the limits set by Airlines. After a week of unsuccessful suitcase hunting, almost as if by a miracle, I found two suit cases that appeared to be close to what I was looking for. These were lying in the attic at a relative's house. She had bought these hardcase luggage more than forty years ago in Canada and after returning to India never had a need to use them. I still had to try placing the dolai mantapam pieces in them to see whether they would fit but for this, I had to wait till Acharya returned from Hyderabad. I also had to wait that long before I could look into some way of modifying the hardware so that we could assemble the dolai quickly and easily on site. Thus began another week of anxious waiting.

Acharya returned to Bangalore on July 1 (I think). We got the dolai mantapam to our house in a hurry and tried to fit the components in to the two suitcases. To our utter relief, the pieces fitted perfectly inside the two boxes. Each box was light enough for even me to carry easily. The final task to be completed was the modification of the hardware. Several of us racked our heads for a few days and finally came up with a very simple modification of the existing bolts and clamps. We took them to a local machine shop where they rebuilt them within an hour while we waited. Thus everything was set and ready to go. That same night I and my wife left for Boston carrying with us the two dolai cases which could be checked in as free baggage on our flight. I requested Acharya to take Perumal with him to Mysore and perform nitya Aradhanam and shravana Tirumanjanam for some time with his own hands. Acharya very kindly agreed to take Perumal with him. Perumal was finally brought to US by my daughter-in-law and grandson when they returned to US later in August. My grandson, who had recently become a brahmachari received Perumal, Bhagavad Ramanuja and Swamy Deshikan all in a samputam personally from the diva hasta of the Acharya at Mysore. He hand-carried Perumal's samputam all the way from Bangalore to Boston.

Perumal arrived in our house on Wednesday August 17, 2011. Sri Varadraja Bhattar arrived on the same day from Rochester NY. Thursday, he performed a laghu samprokshanam to Perumal. Next day, Friday August 19, 2011, Sri Lakshmi Hayagreeva and Parivaram began their first dolai sancharam across the US. The rest is all a pure success story. The first-ever two-month long Dolai sancharam of Sri Lakshmi Hayagreeva in the US covered several states from New Hampshire to Georgia, and New York to Washington State, and visited over a dozen cities. It successfully concluded on Monday November 14, 2011 with a grand Tirumanjanam and Hayagreeva Homam celebration at Sri Ranganatha Temple at Pomona NY. A large number of extremely committed volunteers all across the US, strived hard to make this tour a resounding success by hosting Perumal and Aradhaka, and providing transportation for them within the city and between cities for the Dolai entourage. The sancharam was marked by overwhelming devotion and enthusiasm with which Sri Lakshmi Hayagreeva was received at the homes of over 60 devotees to celebrate tirumanjanams and dolais. These functions were very well participated by an average of 30-40 devotees at each function. In addition to functions at individual homes, there were two temple celebrations one at Albany NY and the other at Pomona NY; and a major public event at Charlotte NC, and even a tiruveedi utsavam in Seattle. These functions were attended by hundreds of devotees. Our Aradhaka Sri Varadaraja Bhattar accompanied Sri Lakshmi Hayagreeva and His Parivaram consisting of Sri Shathaari, Bhagavad Ramanuja and Sri Nigamantha Mahadeshikan during this Tour, rendering valuable kankaryams such as tirumanjanams, dolotsavams, akSharAbhyAsams for children, etc. His devotion to his kankaryam and his pleasant manners and amicability won him every one's admiration.

We have been having these Dolai tours every year since 2011 and we are now ready to launch the Dolai Tour of 2014 across the US. Perumal and Parivaram are now waiting at Sri Ranganatha Temple, Pomona, NY to begin this year's sancharam across the US.

Thus, what appeared to be an impossibility at one point, actually became a reality. I can only ascribe this miracle to divine grace and the anugraham of the Acharya! I cannot describe in words the kindness and affection he has shown towards me all these years. I consider myself to be supremely blessed to have found this Mahaan as my Acharya **de facto**. This year, it was 9 PM on April 3 and we were just packing our bags for leaving for the Airport to travel to the US. Sri Lakshmi Hayagreeva and Parivaram had just been delivered to our house from Bangalore Parakala Mutt. Our phone rang. It was the Acharya calling from Mysore. He wanted to know how my health was and he wanted to wish us a safe travel. Then he repeated his usual advice to me, "Do not worry. Your problem is that you worry too much. Leave everything to Sri Lakshmi Hayagreeva. He will take care of everything". I immediately knew that I had nothing to worry.

॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदन लक्ष्मीनारायण वेणुगोपाल परब्रह्मणे नमः ॥



॥ श्री शठकोप रामानुज देशिकेभ्यो नमः ॥

॥ श्री ब्रह्मतन्त्र स्वतन्त्र परकाल गुरुपरम्परायै नमः ॥

॥ श्रीमते गोपाल देशिक महादेशिकाय नमः ॥

॥ श्रीमदभिनव वागीश ब्रह्मतन्त्र स्रुततन्त्र परकाल महादेशिकाय नमः ॥

A communion of lotus blooms

पुण्डरीकद्वयोः समागमम्

Sri Balaji CG

“नित्यं अज्ञात निग्रहाम्” – The popular quote from Swamy’s Yatiraja Saptati, attributes Piratti with the virtue of being incapable of meting out any sort of chastisement towards the Jeevatmas. This virtue of being incapable of inflicting any afflictions on the Jeevatmas is perhaps not just limited to Piratti, but is found abundantly in Acharya purushas as well.

Though utterly ineligible, this author has been the recipient of such abundant anugrahams from many Acharya purusha-s. Standing in their presence is always the most blissful experience. There have been a few blessed occasions when many Acharya purushas have come together. For the disciples it is undoubtedly an enthralling experience to be in the sacred vicinity of their collective presence (saanidhyam). This author had the fortune of participating in one such occasion at Srirangam. It was when my Acharya Srimadabhinava Vageesha Parakala Swamy came to pay his respects to another of my Acharya Sri Gopala Deshika Mahadeshika on the occasion of the *rajata-mahotsavam* of the latter’s Ashrama weekaram. A few anubhavams are delineated here for the reader’s enjoyment.

It was a bright day, with fields scorching along the banks of kollidam that flowed scarcely and tamely. The air carried the distant clings of the cattle bells, the scene of dark and light greenery stood all around with the top few tiers of the Rajagopuram peeping amidst the plantain fields. These were the surrounds that one could behold that day, when standing in the environs of the Ashramam of our paramacharya Sri Gopala Deshika Mahadeshika, celebrated verily as Abhinava vasishta.

Sri Paravakottai Swamy in purvashramam had stayed in Mysore for several years and had mastered the sampradaya granthams at the lotus feet of Srimadabhinava Ranganatha Parakala Swamy (33rd Acharya of Sri Parakala matam). As such his bhakti and abhimanam towards the samsthanam was abundant.

It was an ekadashi upavasam day. The thiruvadaradhanams and teertha goshti at the Ashramam had concluded early in the day and the ekadashi veda parayanam was in progress. True to the spirit of the word, Swamy said “Today’s ekadashi is twice blessed, the Perumal worshipped by Swamy Deshika will be here today”. [Note - upavAsam means upa samlpE vAsam – perumAL pakkalilE iruththal – staying close to the Lord by mind, word, deed, body and all related faculties].

Sri Paravakottai Swamy, bedecked in pavitra malais had seated himself on a wooden stool in the sannidhi enjoying the vedaghosham. With eagerness and mandahasam he awaited the arrival of our Parakala Swamy and Sri Lakshmi Hayavadana, whose abhigamana-ijyaradhanam was to be performed in the Ashramam premises on that day. Swamy greatly rejoiced when he learnt that our Acharyan, Srimadabhinava Vageesha Parakala Swamy along with the entourage of Sri Lakshmi Hayavadana were just about to arrive.

A staggering personality that he was, took to his tridandam and made a beaming stride from the sannidhi towards the mukha-dvaram in brisk paces. A huge veda-prabandha-goshti assembled at the gates, the paricharakas were also ready with purnakumbham and pallakku. Swamy refusing a stool, preferred to stand waiting for Sri Lakshmi Hayavadana.

With the flag bearing the royal-sampradaya insignia fluttering, the shveta-vahanam of Sri Parakala matam arrived majestically at the turning and approached the Ashrama dvaram gently. The air was filled with the reverberations of veda-prabandha-ghosham and nadasvara vadyam. The vahanam stopped a little distance before the main entrance, the doors opened and Sri Parakala Swamy got down hurriedly. With a hearty smile and folded hands, he approached Sri Paravakottai Swamy and performed deerghadanda namaskarams at his feet. With the utterances of “nArAyaNa nArAyaNa” on his lips, Sri Paravakottai Swamy showed the most “benevolently welcoming eyes and smile” akin to the saying “svAgatOdAranEtrAH”, and in a half-choked voice welcomed saying “svAgatam-svAgatam” to Sri Parakala Swamy.

The two yativersityas exchanged brief kshema-varta in nagari and by that time the samputam of Sri Lakshmi Hayagriva was placed on the decorated pallakku of the Ashramam. Purnakumbham was presented and Sri Paravakottai Swamy offered his sashtanga pranamams to the Lord. Gesturing his hands reverentially he conducted the pallakku bedecked in flowers into the sanctum.

Elaborate arrangements were made for the abhigamana aradhanam. As the mantapams were being readied, both the yativersityas took Asanams and exchanged kshemavarta. Sri Paravakottai Swamy enquired Sri Parakala Swamy if it had inconvenienced him to make a long overnight journey from Mysore for the occasion. Our Swamy, with a broad smile and gesturing towards the samputam said “He is your own! You have spent several years in His kinkaryam. Do you think he would not come in person to bless you on this day of *rajata-mahotsava*? Not only that, your sakshat Acharya (Srimadabhinava Ranganatha Parakala Swamy) padukas are also here to bless you today. Above all, it is one of the greatest fortunes for me to be here on this day in your sannidhi ...”. As each and every one of these statements was made, the twinkle in the eyes of Sri Paravakottai Swamy was clearly visible. It was because his eyes were increasingly getting drenched in Anandabashpam and pearl

like teardrops were just about to roll down. With the most attentive care, Sri Paravakottai Swamy was personally enquiring the paricharakas on the arrangements that were needed for the Aradhanam. As the thiruvadaradhanam to Sri Lakshmi Hayagriva began, Sri Paravakottai swAmy sat on a wooden stool close by watching with joy. When the Hayavadana murthy was taken out and placed on the peetam swamy made repeated visits going close to the dolasanam and getting a glimpse of Him. Since it was not shravanam there was no thirumanjanam to the murthy. Once the hayavadana salagramam was taken out of the samputam, Sri Paravakottai swamy almost broke in a reflex and went close to it. Our Parakala Swamy showed all the murthis to Sri Paravakottai Swamy in close proximity.

During the snanasanam, he went close and enquired of Sri Parakala Swamy “Can milk be presented for thirumanjanam?”. To this Sri Parakala Swamy said “Aradhanam here will be conducted as per (Paravakottai) swAmy’s niyamanam. swAmy can take the liberty to dictate”. A smiling Paravakottai Swamy got a wooden cup full of milk for thirumanjanam.

During the alankarasanam, Srimath Paravakottai swamy, with great difficulty went inside and got a handful of kokku-tamarai flowers for Sri Lakshmi Hayavadana’s alankaram. I had begun to wonder as to how determined his devotion should have been if he could withstand such physical exhaustion even at that ripe an age.

As the Aradhanam concluded, Srishathari of Sri Lakshmi Hayavadana with pancha-mudra was presented to Srimath Paravakottai Swamy. Even as the shathari returned back to its swasthanam, it was still seen to be leaning towards Swamy. Then came the most unexpected of moments. Sri Hayavadana chose to make Sri Paravakottai swAmy’s thirumudi as his throne. Our Parakala Swamy presided the pradhana aradhana murthys on the sahasradhara plate and placed the it on the crown of Sri Paravakottai swamy. A totally overwhelmed Swamy was seen bowing down with his tridandam clasped in his folded hands and receiving this priceless blessing with tears in his eyes. However, the superlative was yet to come, as the Lord chose to seat himself directly on Swamy’s thirumudi. Our Parakala Swamy presided the murthy of Sri Lakshmi Hayavadana directly on Sri Paravakottai Swamy’s crown, a privilege that has been entitled so far to the parivrajaka Acharyas of Sri Brahmatantra Swatantra Parakalaswamy matam only.

Finally, our Parakala swAmy placed the Padukas of the 33rd pattam Parakala Swamy on the thirumudi of Sri Paravakottai Swamy. 33rd pattam Parakala Swamy is Sri Paravakottai swAmy’s kalakshepa Acharya.

The emotional conversations that ensued between the two acharyas after these incidents attested to their mutual presence in bhakti-rupapanna-parvam that has been told by the great Acharyas of yore like Nammazhwar and Madhurakavi azhwar. These are indeed beacon lights from where we should derive instructions on our conduct.

In many ways, this occasion was the communion of lotus blooms – **puNdarika-dvayO: samAgamam**. *puNdarika itself means that lotus which has bloomed on a lean stalk in deep waters and which is blossomed by the warm but gentle hand like rays of the Sun.*

It was a union of two great Shrivaisnava institutions. The monastic establishments of Sri Parakala matam and Sri Poundarikapuram Swamy Ashramam (and all others also) that have their deep roots in the sanatana paramavaidika shrisampradayam are like the two lotuses here. They are blossomed by the eyes of the Supreme Sriman Narayana. The fragrance emanating from these flowers is comparable to the brahma-gandham emanating from the upadeshams of our AchAryas. It was also a union of two great Acharyas, who have deep rooted knowledge arising from the waters of Purvacharya Srisuktis.

Those were really the unforgettable moments in my life. As I stood enjoying those moments a train of thoughts dawned on me instantly saying – “This is the greatest scene of my life, nothing would ever come close to this. How fortunate am I? “. The memories of that day still remain lush in the realms of my mind.

The above are the observations and anubhavams of the author. If there are any unintended transgressions in the same, they may kindly be forgiven. The same is true in every sense in the context of all sadacharyas.

Srimadabhinava Vageesha Brahmatantra Swatantra Parakala Mahadeshikaya Namaha

Alankara manihara

Alankara Sastram is a deep accomplished science in sanskrit. There are innumerable works that elaborate this domain. One such distinguished work is "Alankara manihara". This huge work of around 2000 pages and four volumes was composed by the 31st pattam Parakala Swamy – Sri Krishna-brahmatantra-swatantra-parakala-mahadeshika, who was a paramount in terms of samskruta vangmayam. This Swamy has covered all alankarams with detailed vyakhyanam and examples. All examples have also been composed by this Swamy and all of them have been dedicated to Thirumala Srinivasa alone. The upodghatam of this work celebrates the Acharya parampara. The corresponding verse on Swamy in this upodghatam is covered here. This is again very rich in shleshartham as will be evident subsequently.

स्मृति-सन्देह-भ्रान्तिमदसङ्गति-विकल्प-मीलनोल्लासी। वेदान्तदेशिकमणिर्मोदान्विदधातु जगदलङ्कारः ॥

May I be bestowed with bliss, by that resplendent gem, Vedanta Deshika, who beams blemish less as the ornament of the universe, who takes great delight in relieving the world from the influences of those who question the authority of the “manava dharma samhita (smrtisandeham)”, from those who belong to the herd of illusories (bhrantimat - kudrshti) and those who quote unrelated purport (asangati - vitandavadi).

Amongst the many Alankara-s, the saptalankaras may be found in the first line. Smrityalankara, Sandehalankara, Bhrantyalankara, Asangatyalankara, Vikalpalankara, Meelanalankara, Ullasalankara. The verse says that, not only these seven but all the alankaras have attained Swamy who is their alankaram. Swamy is the alankaram of alankarams themselves. And this Swamy of ours is the jewel of the universe (jagadalankarah).