



SLOKAM 76

यतिपतिफणतीनां भावमेवं विवृण्वन् जयतु निगमचूडादेशिकेन्द्रो दयालुः ।

इति विबुधवरैर्यः सम्यगभ्यर्थितस्तं शरणमशरणोऽहं संश्रये साधुवन्द्यम् ॥

yatipatiphaNatInAm bhAvamevam vivrNvan

jayatu nigamacUDAdesiKendro dayALu: |

iti vibudhavarairya: samyagabhyarthitastam

SaraNamaSaraNo aham samSraye sAdhuvandyam ||

இப்படியாக யதிகளின் தலைவரான ராமானுஜருடைய கருத்துக்களை விவரித்து வந்த கருணையுள்ள வேதாந்ததேஸிகர் வெல்லட்டும் என்று சிறந்த வித்வான்களாலே கொண்டாடப்பட்ட ஸ்வாமியை, நல்லோர்களாலே வணங்கத்தக்கவரை வேறு சரணமில்லாமல் அவரது தாள்களைப் பற்றுகிறேன்.

MEANING BY DR. MNR:

I having no other refuge, take refuge in VedAntadeSika who is merciful and prostrated to by soft-natured people, who is prayed to by great wise men with the words "VedAntadesika be victorious who provides commentaries on and reveals so thoroughly the intentions of the lord of ascetics".

ADDITIONAL NOTES BY VS:

Here, DoddAchArya prostrates before Swamy Desikan, the greatest protector of Bhagavad RaamAnuja darsanam and the most merciful AchAryan. He joins with the scholars who wished victory for Swamy Desikan and offers his own prapatti to Swamy Desikan as an aSaraNyan (One without any other recourse).





SLOKAM 77

कदाचिदक्षोभ्य मुनेश्च विद्यारण्यस्यजातं बहुलं विवादम् ।

विलिख्य भूपो विबुधाय यस्मै सम्प्रेषयामास तमाश्रयेहम् ॥

kadAcit akshobhya mune: ca vidyAraNyasya- jAtam bahuLam vivAdam |

vilikhya bhUpo vibudhAya yasmai sampreshayAmAsa tam ASrayeham ||

ஒருமுறை அக்ஷோப்யமுனிக்கும், வித்யாரண்யருக்கும் இடையில் நடைபெற்ற விவாதத்தில் மத்யஸ்தம் செய்வதற்காக அரசர் சிறந்த வித்வானான ஸ்வாமிக்கு கடிதம் எழுதினார். அப்படிப்பட்ட ஸ்வாமியை சரணடைகிறேன்.

MEANING BY DR. MNR:

I surrender to that learned person to whom the King (Hakka and Bukka) dispatched a message writing about the raging argument going on between akshObhya muni and VidyaraNya.

ADDITIONAL NOTES BY VS:

There was an important debate between two great scholars in the Vijayanagar kingdom. VidyAraNya, the advaitin was engaged in a debate with akshObhya Muni, the follower of dvaita darsanam. The King sent a letter requesting Swamy Desikan to serve as a referee in that contest and Swamy Desikan accepted the king's invitation. He studied the arguments and ruled in favor of akshObhya Muni's position in an impartial manner.





SLOKAM 78

तत्त्वमसिनाऽसिना तं विद्यारण्यं मुनिस्तदाऽक्षोभ्यः ।

अच्छिनदित्यवदद्यः तं सेवे तत्त्वनिर्णये चतुरम् ॥

tattvamasinA asinA tam vidyAraNyam muni: tadA akshobhya: |

acchinadityavadadya: tam seve tattvanirNaye caturam ||

தத்வமஸி என்கிற கத்தியால் (வாக்கியத்தால்) அக்ஷோப்யமுனி வித்யாரண்யரை வென்றார் என்று மத்யஸ்தம் கூறிய தத்வங்களை நிர்ணயம் செய்வதில் சதுரரான ஸ்வாமியின் பாதங்களைப் பற்றுகிறேன்.

MEANING BY DR. MNR:

I serve the wise person who is clever at judging and refereeing the debate on philosophy who declared that then akshobhya muni wielding the sword of "tattvamasini" cut VidyAraNya's jungle of philosophy into pieces.

ADDITIONAL NOTES BY VS:

The debate between VidyAraNyar, who later became the SrungEri MadAtipati and akshObhya Muni was about the true meaning of one of the Mahaa Vaakyams of Vedam: "tattvamasini". DoddAcchAr states that akshObhya Muni interpreted this MahA Vaakyam correctly and used these arguments as a sharp sword to cut thru the thickets of the jungles of advaitam. Swamy Desikan as a fair referee ruled in favor of akshObhya Muni's interpretation.





SLOKAM 79

कार्या न भाषाकृतगीतिरत्र तत्कल्पकार्चाश्च न पूजनीयः ।

इत्युक्तपक्षं नृपतेः समक्षं यः प्राक्षिपत् तं गुरुवर्यमीडे ॥

kAryA na bhAshAkrtagItiratra tatkalpakArcASca na pUjanIya: |

ityuktapaksham nrpate: samaksham ya: prAkshipat tam guruvaryamIDe ||

(ஸம்ஸ்க்ருத பாஷை தவிர) வேறு பாஷைகளில் செய்யப்பட்ட பாடல்களை (நாலாயிர திவ்யப்ரபந்தத்தை) பாடக்கூடாதென்றும், அவற்றை இயற்றியவர்களை (ஆழ்வார்களை) பூஜிக்கக்கூடாதென்றும் கூறி வாதிட்ட (க்ருஷ்ணமிஸ்ரரின்) பகைத்தை அரசனின் முன்பாக தூக்கியடித்த குருவர்யரை வணங்குகிறேன்.

MEANING BY DR. MNR:

I eulogise that preceptor who overruled and threw out the arguments of the person who objected before the king, that recitation of works in languages other than Sanskrit should not be sung before the Lord at the temples and their (AzhwAr's) idols should not be worshipped at the temples.

ADDITIONAL NOTES BY VS:

There was once a "scholar", who protested before the King of ThoNDai MaNDalam that the NaalAyira divya Prabandhams (AzhwAr's aruLiccheyalkal set in Tamil language) should not be recited before the Lord during the utsavams and SaaRRumuRais. This protestor also denigrated the supreme status accorded to AzhwArs in SrI VaishNava sampradhAyam. His main contention was that Sanskrit alone as a deva bhAshA deserves the top most recognition and devotional poems in other languages should be discarded in the worship of the Lord. Swamy Desikan debated this man and proved him wrong and protected the importance of the blessed works of the AzhwArs and established the centrality of ubhaya VedAnta sampradhAyam of ours. This happened twice in



Swamy Desikan's life, once at Hastigiri and another time at Srirangam. Lord VaradarAja honored Swamy Desikan for his defense of the AzhwArs and their divine collect with a gift of one of His two MangaLa Vaadhyams (Thirucchinam) used to announce His arrival during His utsavams. Swamy Desikan gratefully acknowledged the Lord's recognition by composing a Tamil Prabandham named "Thirucchinna Maalai" (11th e-book in the Sundarasimham series).



SLOKAM 80

जित्वा तु तान् भूपसमक्षतः श्रीरङ्गेश्वरस्याध्ययनोत्सवादीन् ।

आकल्पमव्याहदमादिशत् यः तं वेदचूडं गुरुमाश्रयामि ॥

jitvA tu tAn bhUpasamakshata: SrIrangeSvarasya adhyayana utsavAdIn |

AkAlpamavyAhadamAdiSat ya: tam vedacUDaM gurumASrayAmi ||

அரசனுக்கு முன்பாக எதிர்பகூத்தை முறியடித்து, ஸ்ரீரங்கநாதனின் திருவத்யயன உத்ஸவம் முதலான உத்ஸவங்களை முன்பு எவ்வாறு நடந்ததோ அவ்வாறே நடப்பதற்கு ஆணையிட்ட வேததூடாகருவை நான் ஆஸ்ரயிக்கிறேன்.

MEANING BY DR. MNR:

I surrender to the VedAntadeSika, who conquered them in front of the King and ordained the unhindered celebration of adhyayanotsava etc., for RanganAtha to the end of the era.

ADDITIONAL NOTES BY VS:

There was a protest by a group at Srirangam about the appropriateness of celebrating adyayana utsavam at Srirangam. The opposers took the position that AzhwArs belonged to different Jaathis other than Brahmins and hence their Tamil Prabandhams (4000 divya Prabandhams) are not sacred enough to be recited before the Lord and consequently the adyayana utsavam focusing on Swamy NammAzhwArs' aruLiccheyalkaL should not be part of Temple utsavams. Swamy Desikan defeated this scholar and received the appreciation of Lord RanganAtha for letting the adyayana utsavam continue without disruption.





SLOKAM 81

आगत्य कृष्णमिश्रो विजितो विबुधेन वीतदर्पोऽभूत् ।

येन कविसिंहगुरुणा तेन सनाथा वयं भृशं सुखिनः ॥

Agatya krshNamiSro vijito vibudhena vItadarpo abhUt |

yena kavisimhaguruNA tena sanAthA vayam bhrSam sukhina: ||

பிறகு இவற்றைக் கேட்டு அங்கே வாதத்திற்கு வந்த க்ருஷ்ணமிஸ்ரர் என்பவரை வாதத்தில் கர்வம் நீக்கிய கவிகளில் ஸிம்ஹம் போன்ற ஸ்வாமியை நாம் தலைவராகப் பெற்று நாம் மிகவும் ஸுகமாக இருக்கிறோம்.

MEANING BY DR. MNR:

We are very joyful since we have a good leader in the intelligent preceptor who is a lion of poets, by whom, having come, KrishNamisra was vanquished and made crestfallen.

ADDITIONAL NOTES BY VS:

KrishNamisra was a haughty disputant and poet. He challenged Swamy Desikan on the fine points of Saastrams. Swamy defeated him in a three day debate and destroyed his pride. KrishNamisra had created a drama by the name of PrabhOdha CandrOdhayam. Swamy took one look at it and in a short time created an allegorical drama named Sankalpa SooryOdayam extolling the infallibility of Bhagavad RaamAnuja Darsanam. KrishNamisra was taken aback by the speed of Swamy Desikan in creating this grantham and the counter arguments housed there against his views and offered his salutations to Swamy Desikan.





SLOKAM 82

समाश्रितानां भववासतेयीं संक्षेप्तुमुर्व्यां श्रुतिशेखरायः ।

सङ्कल्पसूर्योदयमद्भुतं यो विनिर्ममे निर्मममाश्रये तम् ॥

samASritAnAm bhavavAsateyIm samksheptumurvyAm SrutiSekharArya: |

sankalpasUryodayamadbhutam yo vinirmame nirmamamASraye tam ||

தன்னையடைந்தவர்களை பயங்கர ஸம்ஸார ஸாகரத்தில் அல்லல் படும் நாட்களைக் குறைத்த ஸ்வாமி தேஸிகரை மரணமென அடைகிறேன் . அப்புதமான ஸங்கல்பஸூர்யோதயம் எனும் அப்புதமான நாடகத்தை இயற்றிய வேதாந்ததேஸிகரை அஹங்காரம் ஒழிந்தவனாக ஆஸ்ரயிக்கிறேன்.

MEANING BY DR. MNR:

I surrender to the unpossessive VedAntadeSika, who created the wonderful Sankalpa Suryodaya in order to shorten the time of residence in this world for the devotees who have surrendered to him.

ADDITIONAL NOTES BY VS:

Swamy Desikan devoid of any ahankAram or MamakAram created the wonderful allegorical drama of Sankalpa SooryOdayam. For those who sought the protection of His sacred feet, Swamy Desikan removed the fear of SamsAram and reduced the amount of days that one suffers in the fearful samsAram. The first five chapters of Sankalpa SooryOdayam has been covered in the Ahobilavalli series as the 79th e-book .





SLOKAM 83

जित्वा कविं डिण्डिमसार्वभौमं कृत्वा च कृष्णाभ्युदयं मनोज्ञम् ।

स्तुतस्तदा तेन गुरुत्तमो यः तमाश्रये सर्वकलास्वतन्त्रम् ॥

jitvA kavim DiNDimasArvabhaumam krtvA ca krshNAbhyudayam manojn~am |

stuta: tadA tena gurUttamo ya: tamASraye sarvakalAsvatantram ||

கவிஸார்வபௌமன் எனப் புகழ் பெற்ற டிண்டிமன் எனும் கவியை யாதாவாயுதயம் எனும் மஹாகாவ்யத்தை இயற்றி அந்த கவியாலே புகழப்பெற்ற சிறந்த குருவான ஸர்வகலைகளிலும் ஸ்வதந்த்ரரான ஸ்வாமி வேதாந்ததேஸிகரை சரணமடைகின்றேன்.

MEANING BY DR. MNR:

I surrender to the best of preceptors, who is self dependent in all walks of academics, who conquered the poet emperor, DinDima and created the charming YaadavAbhyudaya and was admired by him for that work.



ADDITIONAL NOTES BY VS:

When a great poet by the name of DinDima came to know about the defeat of his peer KrishNamisra, He came to Swamy Desikan's house and demanded that Swamy debate him and win him over to retain his titles as KavitarKika Simham. Swamy pointed out in a sLOkam that there is not much



SrI MaTam Dolai Kannan





of a difference between DinDiman and DinDeeram (the foam on the waves of the ocean, which collapses on contact). The debate took place and DinDima kavi lost to the Kavitarika Simham. DinDiman showed a creation of his entitled RaaghavAbhyudhayam to Swamy, which our Swamy looked at and created very quickly, a superior Kaavyam named YaadavAbhudayam. DinDiman was utterly overwhelmed at the skills of Swamy Desikan as a poet and apologized and left as a crest-fallen man.



SLOKAM 84

ततो विनिष्क्रम्य गुरुर्वनाद्रिमुख्यानि तान्यावसथानि विष्णोः ।

नत्वा शठारिं च निशाम्यसेतुं रङ्गं पुनर्योऽभजदाश्रये तम् ॥

tato vinishkramya gururvanAdrimukhyAni tAnyAvasathAni vishNo: |

natvA SaThArim ca niSAmyasetum rangam punaryo abhajadASraye tam ||

பிறகு ஸ்ரீரங்கத்திலிருந்து யாத்திரையாகக் தென்னாட்டுக்குச் சென்று, வனாத்ரி எனப்படும் திருமாலிருஞ்சோலை முதலான விஷ்ணுக்ஷேத்ரங்களுக்குச் சென்று ஸ்ரீமந்நாராயணனை மங்களாஸாஸநம் செய்து, நம்மாழ்வாரின் கடாக்ஷத்தைப் பெறுவதற்காக ஆழ்வார் திருநகரி சென்று ஆழ்வாரை மங்களாஸாஸநம் செய்து மீண்டும் ஸ்ரீரங்கம் வந்த ஸ்வாமி வேதாந்ததேஸிகரை சரணமடைகின்றேன்.

MEANING BY DR. MNR:

I surrender to the preceptor, who having left Srirangam went to important places of VaishNavite pilgrimage in the south like VanAdri (ThirumAlirumcholai) etc and having bowed to Sri SaThakopa, and visited Ramasetu, returned to Srirangam again.

ADDITIONAL NOTES BY VS:

Swamy Desikan left on a tour to the Southern divya desams and performed MangaLasAsanams at ThirumAlirumchOlai, ThirukkOttiyUr and SrivilliputthUr, where he composed GodhA stuti. He worshipped Andal, PeriyAzhwAr and Vadapatrasaayee at Andal's avatAra stalam. From SrivilliputthUr, he proceeded to AzhwAr Thirunagari for the MangaLasAsanam of Swamy NammAzhwAr. He returned from this trip to Srirangam and went on another trip after obtaining the permission of Lord RanganAtha.





SLOKAM 85

श्रीकुम्भघोणप्रभृतीनि विष्णोः स्थानानि चोलेषु मनोहराणि ।

गत्वा प्रणम्य श्रुतिशेखरार्यो यः प्राप काञ्चीनगरं भजे तम् ॥

SrIkumbhaghONaprabhr+Ini vishNo: sthAnAni coLeshu manoharANi |

gatvA praNamya SrutiSekharAryo ya: prApa kAncInagaram bhaje tam ||

பிறகு சோழநாட்டில் மிக அழகிய கும்பகோணம் முதலான ஸ்ரீமந்நாராயணனின் திவ்யக்ஷேத்ரங்களுக்குச் சென்று அங்குள்ள எம்பெருமான்களை மங்களாஸாஸநம் செய்து காஞ்சிபுரம் வந்த வேதாந்ததேஸிகரை வணங்குகிறேன்.

MEANING BY DR. MNR

I pray to VedAntadeSika, who reached Kaanchipuram after having visited divya desams of Chola NaaDu like KumbakONam and others, which are beautiful and enchanting.

ADDITIONAL NOTES BY VS:

Swamy Desikan's KshEthrAdanam to the many divya desams in chOLa desams is referred to here. He visited Thirukkudanthai ArAvamudhan (ArAvamudhan Azhwar) sannidhi thanks to whom we have the 4000 divya Prabandham restored by Swamy nAtha Muni. He visited number of divya desams nearby before returning to Kaanchipuram. The chOla desam with its Cauvery delta is beautiful and Swamy Desikan refers to ChOla desam and its smart women in Hamsa sandeSam.

As a native of Oppiliappan Sannidhi, which is 6 miles from Thirukkudanthai, adiyEn assumes that Sri nigamAnta MahA Desikan performed MangaLASAsanam of BhUmi Devi Sametha Sri Oppiliappan at Thiruvinnagaram, while He visited the various ChOzha nAttu divya desams. It is possible that Swamy Desikan





composed the beautiful BhU Stuti (2nd e-book of Sundarasimham series) at this divya desam. Here BhUmi Devi and Sage MarkaNDeyar are staying at a kneeling position and folded hands in front of the Lord and are waiting to serve Their Lord. It is also possible to imagine that the inspiration for the Sri Sooktis of Anjali Vaibhavam and Rahasya SikhAmaNi (Lord BhUvarAhan's upadesam to BhUmi PirAtti) came at Oppiliappan Sannidhi. Annotated commentaries in English for Anjali Vaibhavam is available in <http://www.ahobilavalli.org> ebook #9).

sadagopan.org



SrI Bhoomidevi ThAyAr sametha ThriuviNNagarappan





SLOKAM 86

तत्र च कश्चिद्विजितो मन्त्रविदा येन सर्पसञ्जीवी सर्वसर्पवशी ।

तन्नाम चिन्तयामो येन जनानां द्रवन्ति भवसर्पाः ॥

tatra ca kaScit vijito mantravidA yena sarpasanjIvI sarvasarpavaSI |

tannAma cintayAmo yena janAnAm dravanti bhavasarpA: ||

அங்கே ஒரு பாம்பாட்டியை மந்த்ரங்களை தம் வலப்படுத்தியுள்ள ஸ்வாமி வென்றார். அவரது திருநாமத்தை நாம் சிந்திப்போம். அதனால் நம் ஸம்ஸாரமெனும் ஸர்பமானது விலகிச் செல்லும்.

MEANING BY DR. MNR:

Sri VedAntadeSika was well versed in mantras and a snake charmer was defeated by Swamy at Kaanchipuram. Let us meditate upon his name by which the snakes in the form of cycle of births and deaths of the people take to their heels.

ADDITIONAL NOTES BY VS:

Once a snake handler was set upon by those who were jealous of Swamy Desikan and the snake handler was goaded to challenge Swami Desikan. The snake handler appeared in front of Swamy's House and challenged His title given by SriranganAyaki as Sarvatantra svatantrar. The snake charmer challenged Swamy Desikan to overpower his mantra siddhi in handling poisonous snakes. Swamy was not interested in entering into a contest with him. He acceded however to the request of his sishyAs and drew seven lines between Himself and the snake handler, who sent a group of snakes towards Swamy Desikan. One by one, the snakes failed to cross the lines drawn by Swamy. Some snakes could not even cross the first line. The angry Snake handler invoked now the appearance of the ferocious snake named SankhapaAlan and sent that snake





towards Swamy. This snake crossed the seven lines and approached Swamy. Our AchAryan created GaruDa daNDakam instantaneously and invited VainatEyan to appear. GaruDa BhagavAn appeared and took away in His beak the offending SankhapAlan and all the other snakes. The snake charmer now understood the power of Swamy Desikan and recognized that he had lost his livelihood. He prostrated before Swamy and asked for forgiveness. The merciful Swamy recited GaruDa PancaaSat and GaruDa BhagavAn returned the serpents. The mantra siddhi of Swamy Desikan and His stOtrams are profound indeed.

The annotated commentaries in English for Gardua PancaaSat is available in <http://www.ahobilavalli.org>





Vainatheyam—ThirunAraiya Kal Garudan



SLOKAM 87

विष्णुरथदण्डकं यो वेङ्कटनाथो विनिर्ममे रम्यम् ।

वेदान्तदेशिकं तं विमलगुणाद्यं विभावये हृदये ॥

viShNurathadaNDakam yo venkaTanAtho vinirmame ramyam |

vedAntadeSikam tam vimalaguNADhyam vibhAvaye hrdaye ||

மிகவும் ரம்யமான விஷ்ணுரததண்டகம் எனப்பெயரிடப்பட்ட "கருடதண்டகம்"
எனும் ஸ்தோத்திரத்தை செய்த அப்பழுக்கற்ற குணங்களுடைய
வேதாந்ததேசிகரை என் இதயத்தில் என்றென்றும் நினைக்கிறேன்.


MEANING BY DR. MNR:

I contemplate on VenkaTanatha of blemishless attributes in my heart, who created the charming GaruDa daNDaka.

ADDITIONAL NOTES BY VS:

The avathAram of GaruDa daNDakam is celebrated here. daNDakam is a special kind of poem constructed with strict rules on the number of letters on each of the pAdAs of the daNDakam. Swamy Desikan chose 32 letters in each of the pAdAs to construct the beautiful GaruDa daNDakam praising 14 aspects of GaruDa BhagavAn's Vaibhavam. The grammar of the daNDakam version of poetry is astounding to handle and Swamy Desikan as a Master of Poetry has displayed his fantastic skills here. A three lettered unit (GaNakams) in DaNDakams is known as GaNam. These GaNams break into nagaNam and RagaNam. Each pAdam has 32 letters; the four pAdams have therefore 128 letters or 36 GaNams (36x3). A judicious mix of nagaNams and RagaNams are chosen by Swamy Desikan to eulogize the Lord of GaruDa Mantram, the family Jewel of AtrEya RaaamAnujAcchAr, His AchAryan. The meanings and the





commentaries of GaruDa daNDakam are assembled as the 10th e-book in the Sundarasimham series (<http://www.sundarasimham.org>).



SLOKAM 88

निष्क्रम्य देशिकेन्द्रो रङ्गं द्रष्टुं समुत्सुको भूयः ।

मध्ये तु वैश्यशरणे न्यवसद् यस्तं निरन्तरं कलये ॥

nishkramya deSikendro rangam drashTum samutsuko bhUya: |

madhye tu vaiSyA SaraNe nyavasad yastam nirantaram kalaye ||

மீண்டும் ரங்கநாதனை ஸேவிக்கும் பொருட்டு அதிக ஆவலுடன் கிளம்பி, வழியில் ஒரு வைச்யனுடைய (ஒரு வியாபாரியின்) வீட்டில் தங்கிய ஸ்வாமியை எப்பொழுதும் ஸேவிக்கிறேன்.



MEANING BY DR. MNR:

While at Thiruvaheendhrapuram, and being eager to visit Sri RanganAtha, the great teacher camped on the way in a vaiSyA's house. I always meditate upon him.

ADDITIONAL NOTES BY VS:

While staying at Thiruvaheendrapuram, Swamy Desikan had a longing to have the sevai of Lord RanganAtha. He took leave of Lord DevanAthan to start his journey and stopped overnight at a place near ThirukkOvalUr. He did not have the facilities for preparing naivEdhyam for the ThiruvArAdhanam of His ArAdhana Moorthy, Lord HayagrIvan. He offered suddhOdhakam (Pure Water) to the Lord, partook it and rested for the night at the front porch of a Merchant. He was sound at sleep due to upavAsam (fasting) and the tiresome journey. At midnight, the owner of the house heard sounds of a horse eating the ground nuts stored in the front porch next to the place where Swamy Desikan was resting. The merchant came out and saw a majestic white horse eating the ground nuts, which he had readied for sale next day. He shouted at the white horse and that horse ignored him. The merchant then woke up Swamy





Desikan and asked him to control his horse that had consumed all of the stored ground nuts. Swamy recognized Lord HayagrIvan was having His sport. He asked the merchant to bring milk from the house and offered it to the white horse. Swamy drank a portion of that milk prasAdham and gave the rest to the merchant. After that, the white horse disappeared. The merchant was very pleased and offered the dravyam for HayagrIva ArAdhanam to Swamy in the morning. This and the next two sLOkams cover this incident of HayagrIva SaakshAthkAram.



SLOKAM 89

तदा निशायां चणकान् मदीयान् भुङ्क्ते वळर्क्षस्तुरगस्त्वदीयः ।

त्रैवर्णिकेनैवमितीरितो यः तमाश्रये साधुनुतं शरण्यम् ॥

tadA niSaayAm caNakAn madIyAn bhunkte vaLarksha: turagastvadIya: |

traivarNikenaivamitIrito ya: tamaaSraye sAdhunutam SaraNyam ||

அப்போது நடு இரவில் "உம்முடைய வெள்ளைக் குதிரை எனது கடலைகளை
மேய்கின்றது" என்று வைச்யனாலே (வ்யாபாரியினாலே) கூறப்பட்ட
ஸாதுக்களாலே வணங்கத்தகுந்த ஸ்வாமியை சரணடைகின்றேன்.

MEANING BY DR. MNR:

I surrender to VedAntadeSika who is eulogised by virtuous people and is worthy of surrender, was addressed by the vaiSya thus, "In the deep of night, your white horse is eating my grams".





SLOKAM 90

समर्पितं तेन पयो विशुद्धं निवेद्य देवाय हयाननाय ।

ततः स्वयं स्वीकृतवान् गुरुर्यः तदाङ्घ्र्युपाया वयमेव धन्याः ॥

samarpitam tena payo viSuddham nivedya devAya hayAnanAya |

tata: svayam svIkrtavAn gururya: tadAnghryupAyA vayameva dhanya: ||

அப்போது குதிரை வடிவில் இருந்த ஸ்ரீலக்ஷ்மீஹயவதனனுக்கு சுத்தமான பாலை
ஸமர்ப்பித்து தானும் ஸ்வீகரித்துக் கொண்ட ஸ்வாமியின் திருவடிகளையே
உபாயமாக பற்றிய நாமே தன்யர்கள் (பாக்யஸாலிகள்).

MEANING BY DR. MNR:

Knowing that the horse is none other than the Lord HayagrIva, VedAntadeSika offered pure milk brought by the Vaisya to Lord HayagrIva and then partook of it himself. We are all blessed that we have chosen his sacred feet as our means (for liberation).





SLOKAM 91

गत्वा रङ्गपुरीम् यो नत्वा रङ्गेशमागमान्तार्यः ।

स्वस्य गृहे न्यवसत्तं सततं सेवे शठारिपदसक्तम् ॥

gatvA rangapurIm yo natvA rangeSamAgamAntArya: |

svasya grhe nyavasattam satatam seve SaThAripadasaktam ||

ஸ்ரீரங்கத்தை அடைந்து ஸ்ரீரங்கநாதனை மங்களாஸாஸநம் செய்து தன்னுடைய க்ருஹத்தில் வஸித்து வந்த ஸ்ரீஸடாரி (நம்மாழ்வாரின்) திருப்பாதங்களில் மனமுடைய வேதாந்தாசார்யரை எப்பொழுதும் பணிகிறேன்.

MEANING BY DR. MNR:

Having gone to SrIrangam and having prostrated before Sri RanganAtha, VedAntadeSika, the devotee of NammAzhwar's sacred feet, resided in his own residence. I incessantly serve such VedAntadeSika.

ADDITIONAL NOTES BY VS:

Swamy Desikan reached Srirangam and worshipped the Lord at His temple. It might have been adhyayana utsavam time at SrIrangam. The sLOkam therefore refers to Swamy NammAzhwAr, who was always in the mind of SrI VedAnta Desikan.





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SrIranganAcciyAr

(Thanks:SrI Murali BhaTTar)





SLOKAM 92

सद्भिः सादरमर्थितः शमधनैः श्रीमान् दयावारिधिः

तत्त्वानां चुलकं रहस्य चुलकं चक्रे सतां गुप्तये ।

तत्त्वानां पदवीं रहस्यपदवीरप्यद्भुतं यो विभुः

तं वन्दे कविवादि कुञ्जरघटाकण्ठीरवं देशिकम् ॥

sadbhi: sAdaramarthritis: Samadhanai: SrImAn dayAvAridhi:

tattvAnAm culakam rahasya culakam cakre satAm guptaye |

tattvAnAm padavIm rahasyapadavIrapyadbhutam yo vibhu:

tam vande kavivAdikunjaraghaTAKaNThIrvam deSikam ||

அங்குள்ள சான்றோராலே விநயத்துடன் ப்ரார்த்திக்கப்பட்டவராக, ஸ்ரீயின் மஹாலக்ஷ்மியான ஸ்ரீரங்கநாச்சியாரின் கருணைக்குப் பாத்திரமான, கருணைக்கடல் ஆன ஸ்வாமி தத்வசுகமம், ரஹஸ்யசுகமம், தத்வபதவீ, அத்புதமான ரஹஸ்ய பதவீ முதலான ரஹஸ்யார்த்த க்ரந்தங்களை இயற்றிய மிகச்சிறந்தவரான கவிகள் மற்றும் வாதிகள் எனும் யானைகளுக்கு ஸிம்ஹம் போன்றவரான ஸ்வாமி தேஸிகரை வணங்குகிறேன்.

MEANING BY DR. MNR:

I bow to the master, VedAntadeSika, a lion to the army of elephants in the form of poets and debaters. He, having charming appearance and being an ocean of mercy, was earnestly solicited by virtuous people, who treated tranquility as their wealth, composed tattvacuLakam and RahasyacuLakam, and also the wonderful, tattvapadavee and Rahasyapadavee for the protection of good people.





ADDITIONAL NOTES BY VS:

In this sLOkam, DoDDAchArya salutes Swamy Desikan for His paramAnugraham in blessing us with four Chillarai rahasyams in MaNipravALam. Before Swamy wrote His magnum opus of SrI Rahasya traya Saaram, he created number of short and focused works on the tattva trayams and the three rahasyams of SrI VaishNava SampradhAyam. These were named minor rahasyams (chillarai rahasyams). Here the reference is to four of the Chillarai Rahasyams: tattva cuLakam, Rahasya cuLakam, tattva Padavee and Rahasya Padavee (Sundarasimham e-books 63 and 69 respectively). Padavee is derived from the root "Pad" meaning a road or a path or a course. tattva Padavee means then the road finder to the three tattvams of cEtanam, acEtanam and Iswaran. Similarly Rahasya Padavee is about the path to the understanding of the three rahasyams. CuLakam means KarataLam or the cupped palm. tattva cuLakam is about the easy understanding of the principles of the three tattvams like the fruit in one's own hand (uLLankai nellikkani pOI). Rahasya cuLakam likewise is a chillarai rahasyam to understand clearly the inner meanings of the three rahasyams (Thirumantiram, dvayam and Carama sLOkam).



SLOKAM 93

तत्त्वनवनीतयुक्तं नवनीतमुशो रसावहं रम्यम् ।

येन गुरुणा रहस्यत्रयनवनीतं कृतं भजे तमहम् ॥

tattvanavanItayuktam navanItamuSo rasAvaham ramyam |

yena guruNA rahasyatrayanavanItam krtam bhaje tamaham ||

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Butter Thief—Doddamallur SrI Krishna
(Thanks: SrI Lakshminarasimhan SrIdhar)

பிறகு வெண்ணைபோன்று மென்மையான ரஸத்துடன் கூடிய அழகான தத்வ நவநீதம், ரஹஸ்யநவநீதம் என்ற க்ரந்தங்களை எழுதிய குருஸ்ரேஷ்டரை வணங்குகிறேன்.





MEANING BY DR. MNR:

I pray to the master, VedAntadeSika, who created the tattva navaneetam and Rahasya navaneetam, which has the sweet taste of newly churned butter and which is pleasing and interesting to the stealer of butter (Lord KrishNa).

ADDITIONAL NOTES BY VS:

In the small sized monograph of tattva navaneetam, Swamy Desikan covers the nature of the Jeevan, the three types of Jeevans (Baddha, mukta and nitya Jeevans), acEtanam, sattva-RajO-tamO guNams, the PancheekaraNam (Quintuplication associated with the creation process), the Time (Kaalam), the concept of Suddha Sattva, the svaroopam of Iswaran, Saadhana and means of reaching Iswaran. Tattva navaneetam makes it clear that a clear understanding of the three tattvams is essential for one who wishes to gain Moksham. The SrI Sookti of Rahasya navaneetam is another small sized monograph dealing with the three rahasyams. Selected Brahma sUtras and the Carama sLOkam of Srimad RaamAyaNam are included in this coverage that is like freshly churned butter in its ruchi.



SLOKAM 94

चकार तत्त्वत्रयमातृकां यो रम्यां रहस्यत्रयमातृकां च ।

स एव माता च पिता च बन्धुर्मित्रं गुरुमे सकलं च सूरिः ॥

caKArA tattvatrayamAtrkAm yo rAmYAm rahasyatrayamAtrkAm ca |

sa eva mAtA ca pitA ca bandhurmitram gururme sakalam ca sUri: ||

பிறகு அதி அப்புதமான தத்வத்ரயமாத்ருகை, ரஹஸ்யமாத்ருகை எனும் க்ரந்தங்களை எழுதிய வேங்கடேச ஸூரியானவர் எனது தாய், தந்தை, பந்து, நண்பர், குரு மற்றும் அனைத்துமாய் இருப்பவர்.

MEANING BY DR. MNR:



That great scholar VedAntadeSika, is my all in all, my mother, my father, my kith and kin, my friend, and my preceptor for creating the enchanting works of tattvatrayamAtrkA and RahasyatrayamAtrkA.

ADDITIONAL NOTES BY VS:

DoDDAcchAr acknowledges that Swamy Desikan is his sarva vidha Bandhu, friend and AchAryan. DoDDAcchAr offers his profound salutations to the creator of tattva traya matrukai and Rahasya traya matrukai. In Sanskrit, there are 51 letters (अ - क्ष ; a to ksha) known as Maatrukai. Swamy Desikan uses 51 sentences to explain the three tattvams. Explanation is given by Swamy Desikan about each of the 51 vAkyams. Swamy Desikan states that a clear understanding of the three tattvams would yield the following fruits:

1. Removal of Vipareetha Jn~Anam
2. Gaining a clear understanding of the three tattvams
3. Birth of the desire to gain auspicious phalans



- 
- 
4. Extermination of all the inauspicious thoughts and
 5. Stimulation of the desire to seek the right means to gain Moksham.

In Rahasya Maatrukai, Swamy Desikan gives the distilled essence of the three rahasyams like freshly churned butter and explains the saarArthams through 51 aphoristic sentences.



SLOKAM 95

रत्नावलिं वितेने तत्त्वानां यस्तमोऽपहं तस्याः ।

व्याख्यां च वेङ्कटार्यस्तस्य कृपामेव संस्तुवे सततम् ॥

ratnAvalim vitene tattvAnAm yastamo apaham tasyA: |

vyAkhyAm ca venkaTAryastasya krpAmeva samstuve satatam ||

தத்வரத்நாவளி எனும் க்ரந்தத்தை இயற்றி, நம் அஞ்ஜானம் எனும் இருளைப் போக்க அதற்கு வ்யாக்யானமும் செய்த வேங்கடார்யருடைய கருணையை எப்போதும் துதிக்கிறேன்.

MEANING BY DR. MNR:

I always eulogise only VenkaTanAtha's mercy, because of which he produced tattvaratnAvali and a commentary upon it which dispels all darkness.

ADDITIONAL NOTES BY VS:

Swamy Desikan created a chillarai rahasyam known as tattva RatnAvali and a commentary on it with the name of tattva RatnAvali- PratipAdhya sangraham. The matter relating to tattvams are like gems. A necklace made out of these gems is named tattva RatnAvali. This chillarai rahasyam has 30 Vaakyams. There are 10 Vaakyams each for cEtanam, acEtanam and Iswaran. Swamy Desikan concludes this chillarai rahasyam with the observation that the understanding of even one of the 30 Vaakyams with clarity is difficult. Only the Lord who is omniscient has that kind of Jn~Anam. Therefore, we should gain at least a small measure of understanding of the tattvams to choose one of the two upAyams for Moksha Siddhi. The commentary on the tattva RatnAvali elaborates on what was briefly covered in the 30 vaakyams of the parent chillarai rahasyam.





SLOKAM 96

रम्यां रमावडभनित्यहृद्यं रहस्यरत्नावलिमप्यपूर्वम् ।

व्याख्यानरूपं हृदयं च तस्याः चकार यस्तं कलये कृपालुम् ॥

ramyAm ramAvallabhanityahrudyam rahasyaratnAvalimapyapUrvAm |

vyAkhyAnarUpam hrdayam ca tasyA: cakAra yastam kalaye krupALum ||

மிகவும் அழகியதும், ஸ்ரீலக்ஷ்மீவல்லபனான ஸ்ரீரங்கநாதனின் ஹ்ருதயத்திற்கு உகந்ததுமான ரஹஸ்யரத்னாவளி மற்றும் அதன் வ்யாக்யானமான ரஹஸ்ய ரத்னாவளிஹ்ருதயம் எனும் க்ரந்தங்களைச் செய்த கருணையே வடிவான ஸ்வாமியை வணங்குகின்றேன்.

MEANING BY DR. MNR:

I pray to the merciful Guru, who wrote the beautiful RahasyaratnAvali and its commentary, which pleased Sri RanganAtha's ThiruvuLLam very much.

ADDITIONAL NOTES BY VS:

Swamy Desikan is saluted here as a KrupALu, the embodiment of mercy. His Kaimkaryam in creating Rahasya RatnAvali and its commentary is identified by DoDDacchAr as one that pleased the Lord SrI RanganathAn immensely.





SrI LakshmiIvarAhar—SrI MaTam



SLOKAM 97

त्रियुगकुहनापोत्री देवो दयामृतवारिधिः

शमितजनताशोकं श्लोकद्वयं यदुदाहरत् ।

अकृत भुवि तद्व्याख्यारूपं रहस्यशिखामणिं

शमदमनिधिर्यस्तं सेवे कवीन्द्रशिखामणिम् ॥

triyugakuhanApoTrI devo dayAmrutavAridhi:

SamitajanatASokam Slokadvayam yadudAharat |

akruta bhuvi tadvyAkhyArUpam rahasyaSikhAmaNim

Samadamanidhiryastam seve kavIndraSikhAmaNim ||

தயை எனும் அம்ருதக் கடலான எம்பெருமான் பூவராஹனாக அவதாரமெடுத்த போது ஜனங்களின் ஸோகத்தைப் போக்குவதற்காக அபயப்ரதானமாக இரு ம்லோகங்களை அருளிச் செய்தார். அதற்கு "ரஹஸ்யஸிகாமணி" எனும் வ்யாக்யாநத்தை அருளிய ஸமதமாதி குணங்களையே நிதியாகக் கொண்ட கவிகளில் ம்ரேஷ்டரை சரணடைகின்றேன்.

MEANING BY DR. MNR:

I will serve the crown jewel of great poets, who is the bank of tranquility and discipline, who wrote the RahasyaSikhAmaNi as a commentary of the two ultimate slokas enunciated by the merciful god who took the dramatic form of MahA varAha and through varAha caramaslokas removed the despair of the human beings.





ADDITIONAL NOTES BY VS:

Responding to the request of BhUmi Devi, SrI VarAha BhagavAn blessed us with the two VarAha Carama sLOkams as laghu upAyam for the jeevan to gain Moksha siddhi. The importance and the power of Prapatti as a MoshOpAyam is dealt with in these two sLOkams. Swamy Desikan blessed us with a chillarai rahasyam known as Rahasya SikhAmaNi.

MokshOpAya anishtais (interferences) are removed by the performance of Prapatti along the ways revealed by VarAha BhagavAn. One desiring Moksham (Mumukshu) can follow the upadesam of Lord VarAhan and perform Prapatti, when his dAthus are fully functioning and are in equilibrium. For such people, VarAha BhagavAn states that they need not on their own fulfil the performance of antima smritis (remembrance of the Lord during the last moments on earth). VarAha BhagavAn states that He will lead such PrapannAs by His own hand to SrI VaikuNTham, when they are in a unconscious state like a log or stone during their last moments. Such is the power of VarAha Carama sLOkam, which made Swamy Desikan name this chillarai rahasyam as Rahasya SikhAmaNi (crown jewel of Rahasyams).





SLOKAM 98

अञ्जलिवैभवममवदद्विबुधमुदे यो विसश्चितां प्रवरः ।

त्रय्यन्तसूरिवर्यस्तस्मै कलयेऽहमञ्जलिं सततम् ॥

anjalivaibhavamamavadadvibudhamude yo visaScitAm pravara: |

trayyantasUrivaryastasmai kalaye aham anjalim satatam ||

வித்வத்ஜனங்களின் ஸந்தோஷத்திற்காக அஞ்ஜலிவைபவம் எனும் க்ரந்தத்தை எழுதிய வேதாந்தஸூரியை எப்போதும் அஞ்ஜலியுடன் ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

I pay my obeisance daily with folded palms (anjali mudra) to VedAntadeSika, the great scholar and foremost of the wisemen, who created the chillarai rahasyam of anjalivaibhavam for the pleasure of the intellectuals.

ADDITIONAL NOTES BY VS:

This chillarai rahasyam is a celebration of the power of Anjali to the Lord by a bhakthan. Swamy Desikan was moved by a sLOkam from Swamy AlavanthAr's stOtra ratnam to create this SrI sookti. The 28th sLOkam of Swamy AlavanthAr saluting the power of anjali is:

त्वदङ्घ्रिमुद्दिश्य कदाऽपि केनचित्

यथा तथा वाऽपि सकृत् कृतोऽञ्जलिः ।

तदैव मुष्णात्यशुभान्यशेषतः

शुभानि पुष्णाति न जातु हीयते ॥





tvadhangrim uddiSya kadApi kenacit

yathA tathA vApi sakrt krtOnjali: |

tadaiva mushnAtyaSubhAnyaSesha:

SubhAni pushNAti na jAtu heeyatE ||

For meanings of and commentary on this sLOkam, please access Sundarasimham series e-book # 49: "Whosoever, in whatever manner, at whatever time, supplicates to You with palms joined even once, that act dispels at once all his miseries and contributes to his well being. An act of supplication to You is never in vain".





SLOKAM 99

रम्यं प्रधानशतकं निर्ममविबुधैर्निरन्तरं सेव्यम् ।

यः प्राह वेङ्कटार्यः तमहं सेवे प्रधानगुरुवर्यम् ॥

ramyam pradhAnaSatakam nirmamavibudhair nirantaram sevyam |

ya: prAha venkaTArYA: tamaham seve pradhAnaguruvaryam ||

மிக அற்புதமான ப்ரதானஸதகம் எனும் க்ரந்தத்தை இயற்றிய அஹங்காரம் இல்லா பண்டிதர்களாலே வணங்கத் தகுந்த ப்ரதானகுரு வர்யரான வேங்கடார்யரை ஸரணடைகின்றேன்.

MEANING BY DR. MNR:

I always perform Kaimkaryam to the prime preceptor VenkaTaarya, who blessed us with the beautiful PradhAna Satakam, which should always be recited by buddhimAns.

ADDITIONAL NOTES BY VS:

Swamy Desikan blessed the Mumukshus (those who are desirous of Moksham) with one hundred insights for their benefit. The most important items to know for a Mumukshu are:

- the PramANams that reveal BhagavAn,
- the sookshmAthams of Rahasya trayam,
- the svaroopam of SaraNAgati,
- the code of conduct for PrapannAs,
- the things to be practiced and those to be abandoned by a Prapannan,
- the way not to commit apachAras to BhagavAn and His BhAgavatAs,





the way to perform Bhagavath-BhAgavata-AchArya Kaimkaryams and Moksha Sukham.

In addition to instructing us on these 100 items, Swamy Desikan has rank ordered in each category what is the most important (PradhAnam). The Sundarasimham e-book # 27 covers the 100 items of PradhAna satakam.





SLOKAM 100

भयावर्ते भीमे भ्रममुपगतानां प्रतिपदम्

जनानां रक्षार्थं जगति गतिमन्यामविदुषाम् ।

प्रकृष्टां यश्चक्रे परमपदसोपानपदवीं

प्रपद्ये तं वादिद्विरदपृतनासिंहमनघम् ॥

bhayAvarte bhIme bhramamupagataAnAm pratipadam

janAnAm rakshArtham jagati gatimanyAmaavidushAm |

prakrushTAm yaScakre paramapadasopAnapadavIm

prapadye tam vAdidviradaprtanAsimhamanagham ||

பயங்கரமான இந்த ஸம்ஸாரத்தில் குழம்பியிருக்கும் ஜனங்களைக் காப்பதற்காக வித்வான்களின் ஸந்தோஷப்படும் படி "பரமபதஸோபாநபதவீ" எனும் க்ரந்தத்தை வாதிகளுக்கு ஸிம்ஹம் போன்ற குற்றமற்ற வேதாந்ததேஸிகரை ஸரணமடைகின்றேன்.

MEANING BY DR. MNR:

I take refuge in the preceptor who is a lion to the hordes of elephants in the form of debaters, for having created the exquisite ParamapadasopAna padavee for providing security for persons who have been churned in this unfathomable whirl pool of samsAra or birth and death, and who know of no other source of protection.

ADDITIONAL NOTES BY VS:

Swamy Desikan created a beautiful chillarai rahasyam known as Paramapada



sOpAnam (the Nine steps in the ladder to ascend to SrivaikuNTham/Parama Padam). (see <http://www.sundarasimham.org>)





கூர்மாதீன் திவ்யலோகம் நதனுமணிமயம் மண்டபம் ததர சேஷம்|
தஸ்திந் தர்மாதீபீடம் ததுபரி கமலம் சாமர க்ராஹிணீச்ச||
விஷ்ணும் தேவீர் விபூஷாயுத கணமுரகம் பாதுகே வைநதேயம்|
ஸைநேசம் த்வாரபாலார் குமுதமுககணந் விஷ்ணுபக்தார் ப்ரபத்யே||

Parama Padam
(Thanks: SrI Nrusimha Priya Magazine)

The nine steps are:

1. **VivEka Parvam:** the vivEkam attained from AchArya UpadEsam and the study of SaastrArthams. This step is known as VivEka Parvam.

- 
- 
2. **nirvEda parvam:** The ladder to Parama Padam, where the jeevan reflects on the times wasted in chasing ephemeral things and expressing genuine regret over the past sinful deeds.
 3. **Virakti Parvam:** Comprehension of the defects of all sukhams except Moksha Sukham and developing a distaste for samsAric way of life (rejection of alpa sukhams like the evanescent pleasures of this world, royal status, enjoyment in svargam, Brahma pattam and Kaivalya sukham).
 4. **Bheeti Paravam:** Build up of fear over the sins of the past and the practice of a means to gain moksham.
 5. **PrasAdana Parvam:** Practice of Bhakti or Prapatti yOgam for curing the disease of SamsAram
 6. **utkramaNa Parvam:** The vaibhavam of the Prapanna jeevan leaving its mortal coils and the Lord's help in extricating the Prapanna Jeevan through the Murdhanya naaDi.
 7. **arcirAdi Parvam:** Travel by the path of light to BhagavAn's supreme abode, SrI VaikuNTham.
 8. **divya desa prApti Parvam:** Arrival at SrivaikuNTham after crossing the VirajA River and arriving at the ThirumAmaNi mantapam, where the Lord sits on Adi Seshan with His divine consorts.
 9. **PrApthi Parvam:** Enjoyment of the divya saundaryam and the ananta kalyANa guNams of the Lord at His supreme abode by the Mukta Jeevan and enjoying the ParipoorNa BrahmAnandam by the Mukta Jeevan.



SLOKAM 101

अभयप्रदानसारं व्यतनुत वेदान्तदेशिको यस्तम् ।

अभयप्रदं नतानामहमुपसेवे भयप्रदं कुदृशाम् ॥

abhayapradAnasAram vyatanuta vedAntadeSiko yastam |

abhayapradam natAnAmahamupaseve bhayapradam kudruSAm ||

अपयंप्रदानसारं एतन्तु वेदान्तदेशिकः यस्तम् । तन्भयदायकान्तरात्तु
अपयं अलिप्यवरे, वेदान्तदेशिके कुदृशाम् कान्तरात्तु अपयं अलिप्यवरे
कोऽपि वेदान्तदेशिकः वन्द्यः ।

MEANING BY DR. MNR:

I will always serve VedAntadeSika, who removes the fears of those who prostrates at his feet and instills fear in the minds of the misinterpreters of SaraNagati Saastrams in his Sri Sookti of abhayapradAnasAram.

ADDITIONAL NOTES BY VS:

Swamy Desikan blessed us with a detailed commentary on the VibhIshaNa SaraNagati section of Srimad RaamAyaNa and named it as abhayapradAna Saaram (essence of granting freedom from fear of any kind for those who seek the Lord's sacred feet as protection). In this grantham, Swamy Desikan explains the svaroopam of prapatti, its five angAs and the method of performing prapatti. The Ahobilavalli Series e-book # 69 covers detailed commentaries on abhayapradAna sAram.





SLOKAM 102

आरभ्याद्यं श्रीधरं देशिकानां चक्रे रम्यां संप्रदायस्य शुद्धिम् ।

सत्त्वस्थानां श्रेयसे देशिको यः त्रय्यन्तार्यं संस्तुवे वेङ्कटेशम् ॥

ArabhyAdyam SrIdharam deSikAnAm cakre ramyAm sampradAyasya Suddhim |

sattvasthAnAm Sreyase deSiko ya: trayyantAryam samstuve venkaTeSam ||

மிக அத்புதமான ஸம்ப்ரதாய பரிசுத்தி எனும் க்ரந்தத்தை நல்லோர்களின்
மேன்மைக்காக இயற்றிய ஆசார்யர்களில் சிறந்தவரான வேதாந்த
தேஸிகரான வேங்கடேசரை போற்றுகிறேன்.

MEANING BY DR. MNR:

I surrender to the preceptor VenkaTeSa, known as VedAntadeSika, who composed the charming SampradAya PariSuddhi beginning from Lord Sridhara for the spiritual benefit of people having the sattva quality.

ADDITIONAL NOTES BY VS:

This chillarai rahasyam explains that our sampradhAyam originating from the Lord and continues on today is a blemishless one. The name of SampradAya pariSuddhi consequently arose for this rahasya grantham. The 5th e-book in the Ahobilavalli series covers extensively the subject matter of this Chillarai Rahasyam.





SLOKAM 103

उपकारपरम्परां हरेर्यः प्रथयामास सतां समाश्रितानाम् ।

अपकारपारेऽपि सर्वजन्तौ उपकारान् कलयन्तमाश्रये तम् ॥

upakAraparamparAm harerya: prathayAmAsa satAm samASritAnAm |

apakArapAre api sarvajantau upakArAn kalayantamASraye tam ||

தன்னை சரணடைந்தவர்களுக்கு ஸ்ரீஹரியின் திருப்பாதமெனும் உபாயத்தை காண்பித்தார். தனக்கு அபகாரம் செய்தவர்களுக்கும் உபகாரம் செய்யும் வேதாந்ததேஸிகரை சரணடைகின்றேன்.

MEANING BY DR. MNR:

I take refuge in VedAntadeSika, who sees benevolence only even in all beings which are offending, and who wrote the upakAra paramparA of Hari towards all surrendered beings.

ADDITIONAL NOTES BY VS:

UpakAra Sangraham is an important Chillarai rahasyam covers extensively on the innumerable help rendered by the Lord from time immemorial to the Jeevan. Ahobilavalli series e-books 83, 84, 96 and 97 describe in great detail the commentary on this rahasyam (<http://www.ahobilavalli.org>).





SLOKAM 104

सकलजनरक्षणार्थं सरसं यः सारसङ्ग्रहं वितनोत् ।

प्रवरं च देशिकानां कलये परवादिपञ्चवक्त्रं तम् ॥

sakalajanarakshaNArtham sarasam ya: sArasangraham vitanot |

pravaram ca deSikAnAm kalaye paravAdipancavaktram tam ||

எல்லா மக்களையும் காக்கும் பொருட்டு, மிக அழகிய 'ஸாரஸங்க்ரஹம்' எனும் க்ரந்தத்தை இயற்றிய சிறந்த ஆசார்யரும், வாதிகளுக்கு ஸிம்ஹம் போன்றவருமான வேங்கடநாதரை ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

For the sake of protection of all people, VedAntadeSika composed the meaningful Saara sangraham. adiyEn prostrates before Swamy Desikan, the lion among the debaters.

ADDITIONAL NOTES BY VS:

Saara sangraha means the summary of the essentials that needs to be known by those seeking Moksha siddhi. The ten types of VivEkam (discriminative intelligence) and the phalans that one gains from the understanding of the essentials is a key part of this Chillarai rahasyam. The topics covered in this rahasyam are:

1. The three types of seekers of Moksham, explanation of VivEka,
2. The importance of VivEka,
3. The essential rahasyams (rahasya trayam),
4. The strength and power of the three rahasya hymns,



5. A collection of means of knowledge and objects,
6. The duties of AchAryAs,
7. The dependence of the soul on Iswaran and
8. The great prayOjana (utility) of one's knowledge about them and their power.

SLOKAM 105

अभिगमनमुखैर्यः पूजयन् देशिकेन्द्रः श्रितविवशमुदारं श्रीपतिं रङ्गपुर्याम् ।

स्वपदनतजनानां स्वप्रबन्धान् विवृण्वन् न्यवसदखिलवादिध्वान्तभानुं भजे तम् ॥

abhigamanamukhairya: pUjayan deSikendra:

SritavivaSamudAram SrIpatim rangapuryAm |

svapadanatajanAnAm svaprabandhAn vivruNvan

nyavasadakhilavAdidhvAntabhAnum bhaje tam ||



AchArya sreshTar—Swami desikan

தன் நித்யவிதியை அபிகமனம் ஆரம்பித்து முறைப்படி ரங்கநாச்சியாருடன்
கூடிய ஸ்ரீரங்கநாதனை ஆராதித்து, தன் பாதம் பணிந்தவர்களுக்கு தன்னால்



எழுதப்பட்ட க்ரந்தங்களை காலக்ஷேபமாக ஸாதித்துக் கொண்டு ஸ்ரீரங்கத்திலே வஸித்து வந்த, வாதிகள் எனும் இருளுக்கு ஸூர்யன் போன்ற ஆசார்யச்ரேஷ்டரை போற்றுகிறேன்.

MEANING BY VS:

adiyEn prostrates before that Bright Sun, Swamy Desikan, chasing away the darkness of the false teachings of Kudhrushtis and Kumathis belonging to the other Matams. He spent His time at Srirangam engaged in the PancakAla PrakriyAs starting from abhigamana ArAdhanam to Lord RanganAtha and taught the intricacies of Bhagavad Ramanuja siddhAntham to those who sought his sacred feet as protection.





SLOKAM 106

ब्रह्मतन्त्रचतुराय योगिने सर्वतन्त्रचतुरो गुरुत्तमः ।

वेदमौलियुगलं ह्युपादिशद् वादिसिंहमनघं तमाश्रये ॥

brahmatantracaturAya yogine sarvatantracaturō gurUttama: |

vedamauliyugaLam hyupAdiSad vAdisimhamanagham tamASraye ||

யோகியான ப்ரம்ஹதந்த்ரஸ்வதந்த்ரருக்கு (பரகாலமடம் முதல் பட்டம் ஸ்வாமிக்கு) உபயவேதாந்தத்தையும் உபதேசித்த சிறந்த குருவும், ஸர்வதந்த்ர ஸ்வதந்த்ரரும், வாதிகளுக்கு ஸிம்ஹம் போன்றவரும், குற்றமற்ற வருமான ஆசார்யஸ்ரேஷ்டரை சரணடைகின்றேன்.

MEANING BY VS:

adiyEn seeks the refuge of the blemishless Swamy Desikan, the Sarvatantra Svatantrar and the feared lion for the assembly of Paramata Vaadis. He taught ubhaya VedAntam to Brahma tantra Svatantra Jeeyar (the First PeetAdhipathi of ParakAla MaTham). Among the 12 well known sishyAs of Swamy Desikan, Kumara VaradAcchAr and Brahmatantra Svatantra Jeeyar are the AchAryAs chosen for the propagation of the Bhagavad RaamAnuja SiddhAntham by Swamy Desikan. The original archa of HayagrIva Moorthy worshipped by Swamy Desikan was presented to Brahma tantra Svatantra Jeeyar by Swamy Desikan. The ParakAla MaTham was established by Brahma tantra Svatantra Jeeyar, who was known before as PeraruLALa Jeeyar. Swamy Desikan attained His AchAryan Thiruvadi with His head on the lap of Kumara VaradAcchAr and His feet on the lap of Brahma tantra Svatantrar at Srirangam.





SLOKAM 108

काञ्च्यां ततः कञ्चन कोशमत्तं मतं यतीशस्य च दूषयन्तम् ।

यो ब्रह्मतन्त्रेचतुरोऽजयत्तं तादृक्षशिष्यं गुरुमानतोऽस्मि ॥

kAncyAm tata: kanchana koSamattam matam yatISasya ca dUshayantam |

yo brahmatantrecaturo ajayattam tAdrukshaSishyam gurumAnato asmi ||

பிறகு காஞ்சியில் யதீஸ்வரரான பகவத் பாஷ்யகாரருடைய மதத்தை தூஷித்துக் கொண்டிருந்த மதம் பிடித்தவனை ப்ரம்ஹதந்த்ரபரகாலஸ்வாமி வாதத்தில் வென்றார். அப்படிப் பெருமைமிகு ஸிஷ்யர்களுடைய குருவை அடைந்தவானாக இருக்கிறேன்.

MEANING BY DR. MNR:

I bow to VedAntadeSika, who had a disciple of the cadre of Brahmatantra svatantra Jeer, who defeated an insolent person in Kaanchi who was denigrating the religion of Raamanuja.

ADDITIONAL NOTES BY VS:

At Kaanchi, PeraruLALa Jeeyar defeated a haughty advaitin as per the niyamanam of Swamy Desikan. He used Sata dhUshaNI as the source for winning over the insolent challenger during the debate that lasted for three days. Swamy Desikan was away at Satyamangalam and asked PeraruLALa Jeeyar to represent him. Swamy Desikan was thrilled to hear about the victory of PeraruLALa Jeeyar and blessed him with the title of Brahmatantra Svatantra Jeeyar. This Jeeyar created the famous Taniyan, "RaamAnuja dayApAtram" that is used by all of us during Bhagavath Vishaya KaalakshEpam. Six hundred plus years back, during a BahudhAnyA AvaNi Hastam day, this taniyan was born and was accepted by Swamy Desikan as a tribute from His dear sishyan.





SLOKAM 108

त्रिंशद्वारं श्रावितं येन भाष्यम् स्वस्मिन् सम्यग्भक्तभाजां जनानाम् ।

प्रज्ञासिन्धुं पङ्कजाक्षार्यपौत्रं तं वेदान्ताचार्यमीडे सदाऽहम् ॥

trimSadvAram SrAvitam yena bhAShyam

svasmin samyagbhaktabhAjAm janAnAm |

prajn~Asindhum pankajAkshAryapautram

tam vedAntAcAryamIDe sadA aham ||

தன்னிடம் பக்தியுள்ள சிஷ்யர்களுக்கு முப்பது முறை பகவத் பாஷ்யகாரருடைய ப்ரஹ்மதூத்ரபாஷ்யத்தை காலக்ஷேபமாக ஸாதித்தவர், ஞானக்கடலாக இருப்பவர், பங்கஜாக்ஷாசார்யருடைய பெளத்ரனுமான (கொள்ளுப்பேரன்) வேதாந்தாசார்யரை எப்போதும் ஆஸ்ரயிக்கிறேன்.

MEANING BY DR. MNR:

I always eulogise VedAntachArya, the ocean of intellect, who is the grandson of PankajakshAcArya, and who discoursed for thirty times on Sri BhAshyam to people having deep devotion to him.

ADDITIONAL NOTES BY VS:

Swamy Desikan's devotion for Bhagavad RaamAnuja and His magnum opus, SrI BhAshyam (Commentary of AchArya RaamAnuja on Brahma sUtrams), was immense. He taught SrI BhAshyam many times in the KaalakshEpam format for the sisHyAs, who sought that knowledge.





SLOKAM 109

शिरसा हरिदासानां पदरक्षां यो दधार गुरुवर्यः ।

दुरितनिवर्तनदक्षा तत्पदरक्षा तु मम शिरोरक्षा ॥

SirasA haridAsAnAm padarakshAm yo dadhAra guruvarya: |

duritanivartanadakshA tatpadarakshA tu mama SirorakshA ||

ஹரியான ஸ்ரீமந்நாராயணனின் அடியார்களின் பாதரகைகளை தன் தலையால் தாங்கிய வேதாந்தகுருவர்யர். அனைத்துவிதமான பாபங்களையும் போக்கவல்ல அவரது பாதரகைகள் எமது தலையின் ரகைகளாக இருக்கின்றன.

MEANING BY DR. MNR:

The preceptor carried on his head, the PaadukAs of the servants of Lord Hari. His PaadukAs, which can repel all sins are indeed the protection for my head.

ADDITIONAL NOTES BY VS:

Here DoDDAcchAr performs Maanaseeka Aradhanam for Swamy Desikan's sacred PaadukAs that destroy our sins and holds them on His head with reverence. He identifies Swamy Desikan as the One, who carries on His head the PaadukAs of all servants of Sriman nArAyaNan.





SLOKAM 110

यो देशिकः कदाचित् स्वप्ने वरदस्य नियमनात् पुत्रम् ।

लेभे रम्यगुणाद्द्यं सेवेऽनन्तार्यसूरितनयं तम् ॥

yo deSika: kadAchit svapne varadasya niyamanAt putram |

lebhe ramyaguNADhyaM seve anantAryasUritanayam tam ||



Kanchi SrI Perarulalan and ThAyAr serthi
(Thanks: SrI Senthil)

பிறகு ஒரு ஸமயம் ஸ்வப்நத்தில் காஞ்சி வரதனுடைய அனுக்ரஹ நியமநத்தினால் "வரதன்" எனும் புத்ரனையடைந்த அதிரமணீயமான குணங்களை உடைய அநந்தஸூரியின் குமாரரை ஸேவிக்கிறேன்.





MEANING BY DR. MNR:

I serve the son of AnantasUri, the preceptor who got a son with charming qualities by the order of Lord Varadaraja in a dream on an occasion.

ADDITIONAL NOTES BY VS:

For many years, Swamy Desikan had no child from His marriage. One night, the Lord of Kaanchi appeared in Swamy Desikan's dream and informed him that a son will be born during the naLa samvatsaram, AvaNi month when RohiNI nakshatram was in ascendance. As per the Lord's sankalpam, a son was born to Swamy Desikan, who was named Varadan. He became one of the PradhAna sishyAs of Swamy Desikan to nurture and protect Bhagavad RaamAnuja Darsanam with the Jn~Ana sampath bequeathed to him by his Father and AchAryan. He came to be known as KumAra VaradArya or NayinAcchArya. He composed the Taniyan of "[SrimAn VenkTanAthArya: KavitArkika keSari](#)" at the conclusion of his SrI BhAshya KaalakshEpan with Swamy Desikan.





SLOKAM III

रोहिण्याख्ये श्रावणेमासि चर्क्षे जातस्यार्यस्तस्य पुत्रस्य रङ्गे ।

चक्रे सम्यग्जातकर्मादिकं यस्तं सेवेऽहं वेदचूडार्यसूरिम् ॥

rohiNyAkhye SrAvaNemAsi carkshe jAtasyAryastasya putrasya range |

cakre samyagjAtakarmAdikam yastam seve aham vedacUDaryasUrim ||

ஸ்ரீரங்கத்தில் ஸ்ராவணமாதத்தில் ரோஹிணி நகூத்ரத்தில் ஜநித்த தன்
புத்ரனுக்கு, ஜாதகர்மாதிகளைச் செய்து வைத்த வேதாந்ததேஸிகரை
ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

I shall serve VedAnta deSika who conducted all the rites like jAtakarma etc.,
to his son who was born in Srirangam on the day of RohiNI star in the month of
SrAvana.

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SLOKAM 112

श्राद्धे पितुर्यस्य गुरोः कदाचित् प्रीतिप्रकर्षेण तुरङ्गवक्त्रः ।

अभुङ्क्त शुद्धानि हवींषि साक्षात् तमाश्रयेऽत्यद्भुतभक्तियुक्तम् ॥

SrAddhe pituryasya guro: kadAcit prItiprakashena turangavaktra: |

abhunkta ShuddhAni havImshi sAKshAt tamASraye atyadbhutabhaktiyuktam ||

ஒருமுறை ஸ்வாமியினுடைய பிதூர்ஸ்ராதத்தத்தில் மிகுந்த ப்ரீதியுடன் ஸாக்ஷாத் ஸ்ரீ லக்ஷ்மீஹயக்ரீவனே வந்திருந்து அவரால் ஸமர்ப்பிக்கப்பட்ட ஹவிஸ்சை ஏற்றுக்கொண்டார். அப்படி அத்யத்புதமான பக்தியுடைய ஸ்வாமியை ஆஸ்ரயிக்கிறேன்.

MEANING BY DR. MNR:

I shall surrender to the preceptor, who possessed extraordinary devotion to Lord HayagrIva, who once came in person and partook the pure and sacred offerings made by the preceptor when conducting his father's annual ceremony.

ADDITIONAL NOTES BY VS:

Some jealous VaishNavAs of Srirangam plotted to interfere with the annual srAddham that Swamy Desikan was performing for His father AnantasUri Swamy. They created confusion in the minds of the three BrahmaNaas, who were sought by Swamy Desikan to serve in deva, Pitru and VishNu sthAnams for that year's srAddham. The Brahmins chosen for the SrAddham ate food before SrAddham and became ineligible to take part. Swamy Desikan went ahead and performed the SrAddham and served the special food prepared for the occasion on the banana leaves. Lord HayagrIvan Himself sat and partook the annam and victuals and declared at the end "sakalam sampoorNam" to notify the successful conclusion of the SrAddham. When the neighbors saw the udhvAsanam and PiNDa dAnams and learnt that Lord HayagrIvan Himself





partook in the SrAddham, they fell at the feet of Swamy Desikan and sought his pardon for their apachArams.



SLOKAM 113

येनोपनीतो गुरुणा कुमारो यस्माद्वापाखिलवेदजातम् ।

तस्मै नरा ये रचयन्ति भक्तिं तेषां पदाब्जे प्रवणं मनो मे ॥ ११४ ॥

yenopanIto guruNA kumAro yasmAdavApAkhilavedajAtam |

tasmai narA ye racayanti bhaktim teshAm padAbje pravaNam mano me ||

MEANING BY DR. MNR:

My mind is devoted to the lotus feet of those people who display devotion to the preceptor VedAntadeSika, who conducted the sacred thread rites of his son and from whom the son learnt all that is to be learnt in the Vedas.

ADDITIONAL NOTES BY VS:

The special training that nigamAnta MahA Desikan gave to His son to adorn the AchArya PeeTham after Him is referred to here. The upanayanam was done for VedArambham and the Vedic instructions continued under the direct guidance (adhyaksham) of Swamy Desikan.





SLOKAM 114

अवाप्य यस्माद्वरदार्यनामा सूरिः समस्तान्यपि शासनानि ।

यतीन्द्रसिद्धान्तजयध्वजोऽभूत् तं वेङ्कटार्यं ससुतं भजेऽहम् ॥

avApya yasmAt varadAryanAmA sUri: samastAnyapi SAsanAni |

yatIndra siddhAnta jayadhvaajo abhUt tam venkaTAryam sasutam bhaje aham ||

ஸகல கலைகளையும் தன் தகப்பனாரிடமிருந்து கற்றுக் கொண்ட வரதார்யர் எனும் ஆசார்யர் யதீந்த்ரரான பகவத் பாஷ்யகாரர் ஸ்ரீராமானுஜருடைய சித்தாந்தத்திற்கு வெற்றிக்கம்பம் போல் சிறந்து விளங்கினார். அந்த சிறப்புமிக்க ஆசார்யரை சிறந்த புத்ரருடன் ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

I incessantly pray to VenkaTaarya, from whom his son VaradAarya learnt all scriptures and became the victory flag for yateendra siddhantam (the doctrines of the philosophy of Raamanuja).

ADDITIONAL NOTES BY VS:

Swamy Desikan was blessed by Lord VaradarAjan of Kaanchi with a son to reinforce the SrI Sooktis and the teachings of Swamy Desikan. He was named Kumara Varadan (1316-1401 CE). He translated and commented on many ManipravALA SrI Sooktis of His Father/AchAryan (VirOdha ParihAra, Rahasya traya sArArtha Sangraha et al) and displayed his deep devotion to his AchAryan through the samarpaNam of VedAnta desika MangalAsAsana, Vighraha dhyAnam, Prapatti and PiLLai andhAthi, which have been released as e-books in the Sundarasimham and Ahobilavalli series.





SrI Perundevi ThAyAr—Kanchi



SLOKAM 115

काञ्चीप्रदेशादुपजग्मिवांसं विवित्सया वीक्ष्य वटुं कृपातः ।

वित्तं रमोपास्तिवरोपलब्धिं तस्मै ददौ यस्तमहं प्रपद्ये ॥

kAncIpradeSAd upajagmivAmsam vivitsayA vIkshya vaTum krupAta: |

vittam ramA upAstivaropalabdhim tasmai dadau yastamaham prapadye ||

MEANING BY DR. MNR:

I surrender to the preceptor who bestowed the golden coins obtained from the eulogy of MahAlakshmi through Sri stuti to the poor bachelor from Kaanchi, who was unable to assemble the funds needed to enter gruhastAsramam.

ADDITIONAL NOTES BY VS:

Swamy Desikan was at Kaancheepuram. There were some residents of Kaanchi, who were jealous of Swamy Desikan and sent a poor Brahmin bachelor to Swamy Desikan, when he sought their help for some funds to get married. They said that Swamy Desikan will be the right person for him and raised his hopes, while chuckling over their own cleverness. The bachelor went to Swamy's residence and fell at the AchAryan's sacred feet and made his appeal for help. Swamy took the Vatu (bachelor) to PerumdEvi ThAyAr Sannidhi and composed SrI Stuti in praise of Varada Vallabhai (MahA Lakshmi, the divine consort of Lord Varadan). Once Swamy neared the completion of the recitation, gold coins poured from the sky. The bachelor collected them all and considered himself to be very fortunate. Those who were jealous about Swamy were ashamed. When the boyhood friend of Swamy Desikan, SrI VidyAraNyar, heard about this happening, he developed much more affection for Swamy Desikan, who had sent VairAgya Pancakam earlier in response to his offer of help.





SLOKAM 116

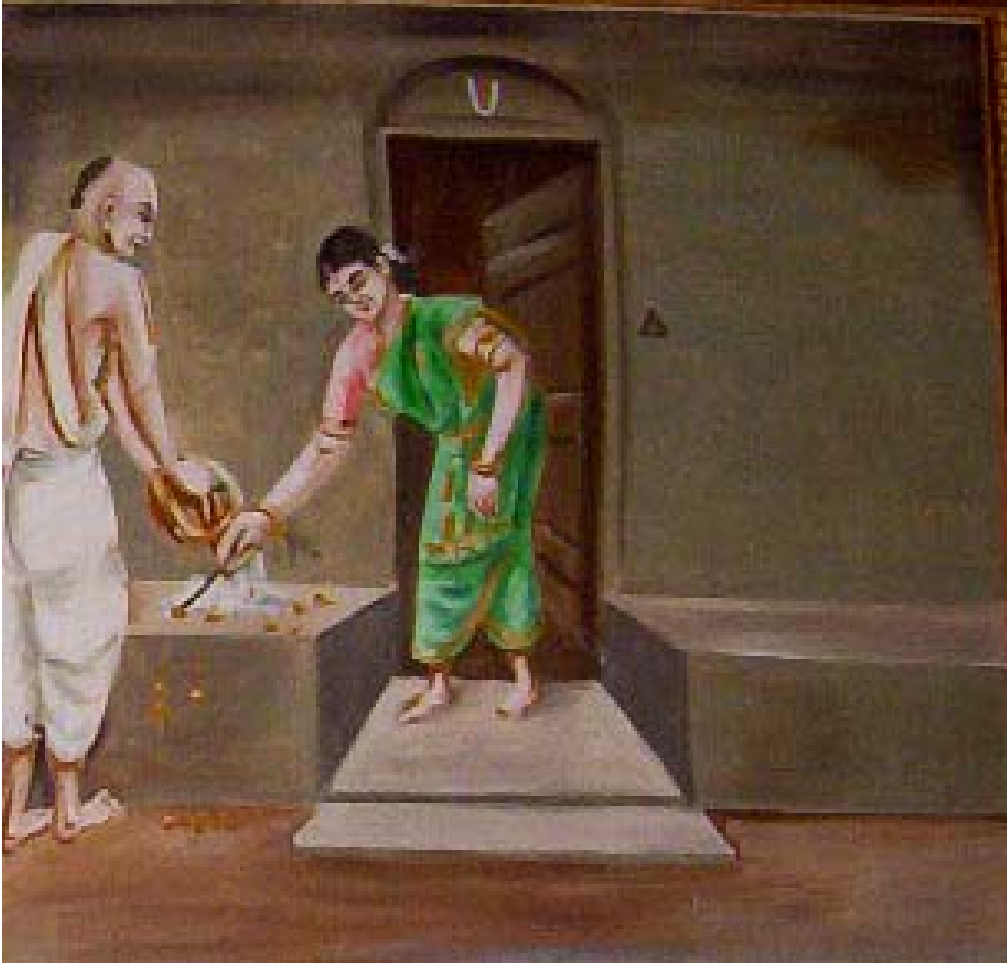
धनानि शिष्यैः सह तण्डुलेन दत्तानि देव्या सह देशिकेन्द्रः ।

दृष्ट्वा स्वगेहाद् बहिरक्षिपद् यः समाश्रये तं समलोष्टरुक्मम् ॥

dhanAni Sishyai: saha taNDulena dattAni devyA saha deSikendra:

drushTvA svagehAd bahirakShipad ya: samASraye tam samaloshTarukmam ||

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"Cast away the gold in the unchavritti offering!"

(Thanks: SrI lakshminarasimhan SrIdhar)

தனது உஞ்சவ்ருத்தி பாத்ரத்தில் ஸிஷ்யர்களாலே இடப்பட்ட ஸ்வர்ணத்தை கண்டு அவரது தேவிகளின் வீட்டுக்கு வெளியே எறிந்து, மண்ணாங்கட்டியையும்



தங்கத்தையும் ஒன்றாக பாவித்த ஆசார்யர்களில் சிறந்தவரை
மரணடைகின்றேன்.

MEANING BY DR. MNR:

I surrender to VedAntadeSika who treats mud and gold as equal, who found Gold among the alms (bikshai) that were given to Swamy by the wife of one of his disciples and who threw out the Gold.

ADDITIONAL NOTES BY VS:

Swamy Desikan's aversion to worldly riches and comforts were well known . He conducted his dEha yaatrai through unchavrutthi. He recited stOtra paatams in the selected streets of Kaanchi and received alms and used it to perform Bhagavad ArAdhanam and sustain his family. One of his wealthy sishyAs were concerned about the poverty of Swamy Desikan and one day that prosperous sishyan mixed some gold coins with the bikshai of rice and placed it in the bikshai vessel. Swamy did not notice it at that time. He came home and gave the bikshA vessel to his devi. When she emptied it and heard the clang of gold coins, she notified Swamy immediately. Swamy thought of the gold coins as worms and rejected it right away. Swamy's Devi is said to have considered the navaratna Maalai and MummaNikkOvai of her husband as her best jewelry. She was an equally determined VairAgyasAli just like her yajamAnar.



SLOKAM 117

संप्रार्थितः संसदि सूरिवर्यैः पादावनिं रङ्गपतेर्निशायां ।

पद्यैः सहस्रैर्गुरुरस्तुवद्यः तं भावयेऽहं कविसार्वभौमम् ॥

samprArthita: samsadi sUrivaryai: pAdAvanim rangapaterniSAyAm |

padyai: sahasraingururastuvadya: tam bhAvaye aham kavisArvabhaumam ||

ஸ்ரீவைஷ்ணவ ஆசார்யர்களாலே ஸபையில் ப்ரார்த்திக்கப்பட்டு, ஸ்ரீரங்கநாதனின் பாதுகைகளைப் போற்றி ஓர் இரவில் ஓராயிரம் ஸ்லோகங்களால் (ஸ்ரீபாதுகா ஸஹஸ்ரம் எனும் க்ரந்தத்தால்) துதித்த கவிஸார்வபெளமரை நான் எப்போதும் த்யானிக்கிறேன்.


MEANING BY DR. MNR:

I meditate on the emperor of poets, the preceptor who eulogised the sacred pAdukAs of Lord RanganAtha (Swamy NammAzhwAr) and wrote in one night, thousand verses in response to the requests of great scholars, who adorned a vidvat sadas in Srirangam.

ADDITIONAL NOTES BY VS:

One well known poet in Srirangam stated that only a poet who can compose 1000 sLOkams during one night is entitled to hold the title of Kavi Simham and mentioned that he would compose 1000 sLOkams about the sacred feet of the Lord of Srirangam. Swamy Desikan accepted the challenge and stated that he will create 1000 sLOkams on the Lord's PaadukAs (Swamy NammAzzhwAr). On the appointed day, Swamy completed his Bhagavad ArAdhanam, completed the creation of the 1000 sLOkams of Paaduka sahasram in the short duration of time (second Yaamam of the night), had yOgam (nidrA) in the third Yaamam of the night and completed His anushtAnams in the fourth Yaamam. After that, Swamy arrived at Sri RanganAthan's sannidhi and presented the Paaduka





sahasra sLOkams to the Lord. The challenger could complete only 300 sLOkams on the Lord Pada Kamalams in the night and felt ashamed. Swamy Desikan comforted the challenger and prayed for the removal of asooyai among Sri VaishNavAs through this sLOkam:

ApAdacUDam anapAyini darSane asmin

ASAsanIyamaparam na vipakshahEtO: |

ApAdasAntimadurAn punarasmadheeyAn

anyOnya Vairajananee vijahAtvasUyA ||

Meaning:

Our RaamAnuja darsanam is free of defects from head to foot. There is nothing left to say to prathipaksha Vaadis. All that needs to be said has been stated. May all pangs of jealousy be removed from us, who basically believe in tranquility and peace of mind.

The entire Sri Ranga Paaduka sahasram has been covered as the 25th ebook of Sundarasimham series (<http://www.Sundarasimham.org>).

sadagopan.org



SLOKAM 118

रङ्गाधिपेन सम्यक् श्रुत्वा पादावनिस्तुतिं प्रीत्या ।

कवितार्किकसिंहत्वं दत्तं यस्मै गुरुत्तमं सेवे ॥

rangAdhipena samyak SrutvA pAdAvanistutim prItYA |

kavitArkikasimhatvam dattam yasmai gurUttamam seve ||

ஸ்ரீரங்கபதியான ரங்கநாதனாலே ஸ்வாமியினுடைய ஓராயிரம் ஸ்லோகங்கள் கொண்ட பாதுகையின் ஸ்தோத்ரத்தை செவிசாய்க்கப்பட்டு, மிகுந்த ப்ரீதியுடன் கவிதார்க்கிக ஸிம்ஹம் என்ற பிருதை அளிக்கப்பட்ட ஆசார்யர்களில் உத்தமரை ஸேவிக் கிறேன்.

MEANING BY DR. MNR:

adiyEn (DoDDAcchAr) prostrates before the best of preceptors on whom was bestowed the title of KavitArkikasimham by the immensely pleased Lord RanganAtha for the creation PaadukAsahasra Kaavyam on His beloved PaadukAs.

ADDITIONAL NOTES BY VS:

Sri RanganAtha PaadukA sahasram has 32 chapters (Paddhathis). It has sLOkams full of adoration for Lord RanganAtha and Swamy NammAzhwar. The individual sLOkams have powerful mantra sakti. Citra Paddhati has many yantrams woven in. Swamy Desikan has drawn a special yantram with his own hands, which you can see in the citra paddhati section of the e-book. The 102nd e-book on PaadukA Sahasra Yantrams also has this special Yantram (<http://www.sundarasimham.org>).





SLOKAM 119

ग्रन्थैश्वतुस्सप्तभिः सहस्रैः चतुस्सहस्रार्थविशेषयुक्तैः ।

यः षट्सहस्रस्य चकार वृत्तिम् तं देशिकं नौमि शतं सहस्रम् ॥

granthai: catussaptabhi: sahasrai: catussahasrArtha viSeshayuktai: |

ya: shaTsahasrasya cakAra vruttim tam deSikam naumi Satam sahasram ||

பிறகு திருக்குருகைப் பிரான் பிள்ளான் எனும் ஆசார்யராலே இயற்றப்பட்ட ஆறாயிரப்படி எனும் திருவாய்மொழி வ்யாக்யாநத்துடன் 74,000 விசேஷார்த்தங்களுடன் கூடிய எழுபத்துநாலாயிரப்படி வ்யாக்னமும் ஸேர்த்து திருவாய்மொழிக்கு 80,000ப்படி எனும் வ்யாக்யாநத்தை நிகமபரிமளம் எனும் க்ரந்தத்தை வழங்கிய ஆசார்யரை நூராயிரம் முறை வணங்குகிறேன்.

MEANING AND ADDITIONAL NOTES BY V.SADAGOPAN:

I bow a lakh of times to the AchAryan, who wrote a commentary on Swamy NammAzhwAr's ThiruvAimozhi and other Azhwar's aruLiccheyalkaLs consisting of seventy four thousand units of sentences (74000 paDi). He named it nigama ParimaLam or the Fragrant PariMalam of the VedAs. It is said to be a voluminous and insightful commentary on the Four thousand divine collect (NaalAyira divya Prabandham) by Swamy Desikan. This commentary is no longer available to us. The other Sri Sookthis on ThiruvAimozhi by Swamy Desikan has been covered in the 90th e-book of the Ahobilavalli series (<http://www.ahobilavalli.org>).





SLOKAM 120

मुनिवाहनस्य सुकवेः सुक्तेर्व्याख्यां सुधामयीं सुभगाम् ।

यो देशिको वितेने योगविदं तं विभावये हृदये ॥

munivAhanasya sukave: suktervyAkhyAm sudhAmayIm subhagAm |

yo deSiko vitene yogavidam tam vibhAvaye hrudaye ||

அத்புதமான திருப்பாணாழ்வார் எனப் ப்ரஸித்தியான முநிவாஹநரின் ஸூக்திக்கு (அமலனாதிபிரான் எனும் திவ்யப்ரபந்தத்திற்கு) அம்ருதமயமான வ்யாக்யாநம் செய்த யோகத்தில் சிறந்த வேதாந்ததேஸிகரை எனது ஹ்ருதயத்தில் த்யாநிக்கிறேன்.

MEANING BY DR. MNR:

I contemplate about the preceptor who is adept in yoga, who wrote a beautiful commentary with full of ambrosia called MunivAahanabhogam on the Prabandham of TiruppaaNaazhvaAr, who was the munivAhana (carried on his shoulders by LokasArangamuni at Srirangam).

ADDITIONAL NOTES BY VS:

The 16th e-book (amalAndipirAn and MunivAhana BhOgam) of the Ahobilavalli series describes in detail PeriyavAcchAn PiLLai's insightful commentary on this prabandham and the Commentary of Swamy Desikan known as "MunivAhana BhOgam".





SLOKAM 121

मधुरकविदिव्यसूक्तेः व्याख्यारूपं य एष गुरुवर्यः ।

मधुरकविहृदयमूचे तमहं वन्देय मधुरकविवर्यम् ॥

madhurakavidivyasUkte: vyAkhyArUpa ya esha gururvaryā: |

madhurakavihrudayamUce tamaham vandeya madhurakavivaryam ||

மதுரகவியாழ்வாருடைய திவ்யஸூக்திக்கு மதுரகவிஹ்ருதயம் எனும் வ்யாக்யாநத்தை இயற்றிய மதுரமான கவியான ஸ்வாமி வேதாந்ததேஸிகரை வணங்குகிறேன்.

MEANING BY DR. MNR:

I shall prostrate to that sweet poet, the great preceptor, who enunciated as a commentary, Madhurakavi hrdayam, on the divine composition of Madhurakavi AzhwAr.

ADDITIONAL NOTES BY VS:

MadhuraKavi AzhwAr was the prime sishya of Swamy NammAzhwAr. He was born at ThirukkOLUr situated near AzhwAr Thirunagari, the birth place of Swamy NammAzhwAr. He composed the short but highly concentrated AchArya Vandanam revered as "KaNNinuN SirutthAmpu". Swamy Desikan was so moved by this gem of a Prabandham that he created a SrI Sookti known as "Madhuarakavi Hridayam". Due to our misfortune, this SrI Sookti is no longer available to us.





SLOKAM 122

सारं गुरुर्यः शठकोपसूक्तेः तात्पर्यरत्नावलिमद्भुतार्थम् ।

विनिर्ममै निर्ममनित्यधार्याम् विभावये तं हृदि वेङ्कटेशम् ॥

sAram gururya: SaThakopasUkte: tAtparyaratnAvaLim adbhutArtham |

vinirmame nirmama nityadhAryAm vibhAvaye tam hrudi venkaTeSam ||

ஸடகோபர் எனும் நம்மாழ்வாரின் திவ்யஸூக்திக்கு தாத்பர்யரத்நாவளி எனும் அப்துதார்த்தம் நிறைந்த க்ரந்தத்தை இயற்றிய மமகாரம் இல்லாத ஆசார்யரான வேங்கடேசரை எப்போதும் எனது ஹ்ருதயத்தில் தரிக்கிறேன்.

MEANING BY DR. MNR:

I meditate on VenkaTeSa, the preceptor in my heart, who created the tAatparyaratnAvaLi, the essence of NammazhvAar's sacred sayings, which should be always borne by the people free from mamakArams .

ADDITIONAL NOTES BY VS:

The dramiDOpanishad-tAtparya RatnAvaLi has 129 sLOkams focused on the ThiruvAimozhi (dramiDOpanishad) of Swamy NammAzhwAr. At the beginning, Swamy Desikan salutes Swamy NammAzhwAr, the Tamil language and the four Tamil Prabandhams of Swamy NammAzhwAr. From SLOkam 11 to 123, one finds a summary of the 1102 pAsurams of ThiruvAimozhi. At the concluding sections, "a synoptic account" of the four Prabandhams is given. The 104th e-book on tAtparya RatnAvaLi in the Ahobilavalli covers the first 100 pAsurams of ThiruvAimozhi and Swamy Desikan's sLOkams pertaining to them.





SLOKAM 123

संगृह्यदेशिकेन्द्रो हरिपदपूजाक्रमं वितेने यः ।

तत्पदपद्ममुपासे विबुधजनानां शुभं शिरःकुसुमम् ॥

samgruhyadeSikendro haripadapUjAkramam vitene ya: |

tatpadapadmam upAse vibudhajanAnAm Subham Sira:kusumam ||

பகவானை ஆராதிக்கும் கர்மத்தை மிக ஸங்க்ரஹமாக "பகவதாராதனவிதி:" எனும் கர்மத்தை இயற்றிய பண்டிதர்களின் ஸிரஸஸில் தரிக்கவல்ல ஆசார்யஸ்ரேஷ்டரின் ஸுபமான பாதகமலங்களை உபாஸிக்கிறேன்.

MEANING AND ADDITIONAL NOTES BY VS:

Swamy Desikan blessed us with a brief SrI Sookti named Bhagavad ArAdhana Vidhi alias ArAdhana Kaarika. This consists of two sLOkams on the steps to worship Lord VishNu and its importance as nithya karma. DoDDAcchAr meditates on the Thiruvadikkamalams of Swamy Desikan, which are fit to be borne on the heads of PaNDithAs.





SLOKAM 124

चक्रे प्रबन्धसारं द्रामिडनिगमान्ततत्त्वदर्शि यः ।

आहारनियतिगाधं आगमचूडार्यमाश्रये सततम् ॥

cakre prabandhasAram drAmiDanigamAntatattvadarSi ya: |

AhAraniyatigAdhmM AgamacUDaryamASraye satatam ||

ப்ரபந்தஸாரம் மற்றும் ஆஹாரநியமம் எனும் தமிழ் க்ரந்தங்களை எழுதிய தமிழ் வேதாந்த தத்வங்களை அறிந்த வேதாந்தசார்யரை எப்போதும் சரண் அடைகின்றேன்.

MEANING BY DR. MNR:

I always surrender to VedAntadeSika, who is the seer of truth of the draviDa vedAanta, who wrote the PrabandhasAram and AhAraniyamam.

ADDITIONAL NOTES BY VS:

Two other Tamil Prabandhams have been bequeathed to us by Swamy Desikan:

(1) AhAra Niyamam (e-book # 21 in the Sundarasimham series) and

(2) Prabandha Saaram (e-book # 34 in the Sundarasimham series)

AhAra niyamam has 21 verses in Tamil and deals with the Saathvika diet of a SrI VaishNavan. For maintaining his sAtveeka nature ("gentle, calm and pleasing" manner of conducting himself), there are dos and don'ts in what we consume as food. Swamy elaborates on this subject in great detail. Prabandha Saaram has 18 verses and provides the details on the avatArams of the 12 AzhwArs (birthplace, the year of birth, the star) and the number of pAsurams attributed to them. In addition to the AzhwArs, Thiruvarangatthu AmudanAr's RaamAnuja NooRRandhAathi is also included in Prabandha Saaram.





SLOKAM 125

मूलमनुसङ्ग्रं यः चरमश्लोकार्थसङ्ग्रहं सूरिः ।

द्वयसङ्ग्रहं च रम्यं गाधारूपं चकार तं सेवे ॥

mUlamanusangraham ya: caramaSlokArthasangraham sUri: |

dvayasangraham ca ramyam gAdhArUpam cakAra tam seve ||

திருமந்திரச்சுருக்கு, த்வயச்சுருக்கு, சரமஸ்லோகச்சுருக்கு எனும் க்ரந்தங்களை (தமிழில்) இயற்றிய ஆசார்யரை சரணடைகின்றேன்.

MEANING BY DR. MNR:

I serve the great person who composed the charming Tirumantrasangraham (Thirumantirachurukku), dvayasangraham (dvayachurukku) and the Caramasloka sangraham (Caramaslokachurukku).

ADDITIONAL NOTES BY VS:

A brief synopsis of the three rahasyams in MaNipravALam were composed by Swamy Desikan for our benefit. The three srI Sooktis are:

- (1) Thirumantirachurukku (e-book #24 in the Sundarasimham series),
- (2) dvayachurukku (e-book # 13) and
- (3) CaramaslOkachurukku (e-book# 20 in the same series).





SLOKAM 126

गीतार्थसङ्ग्रहाद्या गीता विदुषां रसावहा येन ।

रम्या प्रपत्तिगाद्या रमणीयगुणं तमाश्रये नित्यम् ॥

gItArthasangrahagAdhA gItA viduShAm rasAvahA yena |

ramyA prapattigAdhA ramaNIyaguNam tamASraye nityam ||

வித்வான்கள் அனுபவிக்கத்தக்க கீதார்தஸங்க்ரஹம் எனும் நூலையும்,
அடைக்கலப்பத்து எனும் ப்ரபத்தியை விவரிக்கும் க்ரந்தத்தையும் இயற்றிய
ரமணீயமான குணங்களையுடைய ஸ்வாமியை எப்போதும் ஆஸ்ரயிக்கிறேன்.

MEANING BY DR. MNR:

I always surrender to the scholarly VedAntadeSika, who wrote the interesting
GI+Arthasangraha and adaikkalapatthu with fine metrics.

ADDITIONAL NOTES BY VS:

The GI+Artha Sangraham is a Tamil Prabandham with 21 verses. It follows
closely the GitArtha Sangraha of Yaamuna Muni in Sanskrit (e-book # 30 in the
Sundarasimham series). adaikkalapatthu contains 11 verses (e-book # 31 in the
Sundarasimham series) and is in the form of Prapatti to Lord VaradarAjan just
like the nyAsa daSakam in Sanskrit by Swamy Desikan. The doctrines of
Prapatti are covered in both these SrI Sookthis.





SLOKAM 127

दशरथनृपसूनोर्हृदयमत्यद्भुतं यः कविकथकमृगेन्द्रः सर्वतन्त्रस्वतन्त्रः ।

अतनुत रमणीयं हंससन्देशरत्नं शरणमिह भजे तं शान्तिवात्सल्यसिन्धुम् ॥

daSaratha nrpasUnor hrdayamatyadbhutam ya:

kavikathaka mrgendra: sarvatantrasvatantra: |

atanuta ramaNIyam hamsasandeSaratnam

SaraNamiha bhaje tam SAntivAtsalyasindhum ||

ஸ்ரீராமசந்த்ரமூர்த்தி ஹ்ருதயம் எனும் "ரகுவீரகத்ய"த்தையும், ரத்னம் போன்ற ஹம்ஸஸந்தேசம் எனும் நாடகத்தையும் இயற்றிய கவிகளுக்கும் தர்க்கவாதிகளுக்கும் ஸிம்ஹம் போன்ற, ஸாந்தி மற்றும் வாத்ஸல்யம் முதலான குணங்களின் கடலான ஸர்வதந்த்ரஸ்வதந்த்ரரை ஸரணடைந்து துதிக்கிறேன்.

MEANING BY DR. MNR:

I take refuge in the ocean of peace and affection, the lion of poets and debaters and Master of all skills, who wrote the hearty, extraordinary Raghuveeragadyam and the beautiful Hamsa sandeSam.

ADDITIONAL NOTES BY VS:

DoDDAcchAr salutes here the prolific Swamy Desikan , who blessed us with the stuti of Raghuveeran (Mahaa Veera Vaibhavam) in the form of a gadyam (prose) and the kaavyam of Hamsa sandeSam dealing with the sending of a Hamsam with a message to Sita Devi at Lankaa by the sorrow stricken Raamachandra. The e-book #5 in the Sundarasimham series (<http://www.sundarasimham.org>) provides the meanings and commentaries on this SrI Sookthi of Raghuveera





gadhya . e-book # 88 in the Ahobilavalli series (<http://www.ahobilavalli.org>) has the first half of the Hamsa sandeSam covered.

sadagopan.org



SrI KothandarAman





SLOKAM 128

सुगुणा सुभाषितानां माला रचिता महात्मनां प्रीत्यै ।

निर्ममसुहृद्विदुषां निगमान्तगुरुं भजामि तं नित्यम् ॥

suguna subhAshitAnAm mAAlA racitA mahAtmanAm prItyai |

nirmamasuhrdA vidushAm nigamAntagurum bhajAmi tam nityam ||

ராஜமஹேந்த்ர பட்டணத்தின் மாதவநாயகனுடைய புத்ரன் ஸர்வஞ்ஜஸிம்ஹ நாயகனையும் அவனாலே அனுப்பப்பட்ட அஹங்காரம் மமகாரமற்ற மஹாத்மாக்களான இரு ப்ராஹ்மணர்களின் ப்ரீதிக்காக ஸுபாஷிதநீவி எனும் க்ரந்தத்தை இயற்றிய வேதாந்ததேஸிகரை எப்போதும் துதிக்கிறேன்.

MEANING BY DR. MNR:

I always pray to VedAntadeSika who is a friend of AstikAs. He wrote for the pleasure of two scholars sent by a local king seeking guidance on the ethical way to conduct one's life. Swamy presented them with meritorious garland SubhAshitaneevi.

ADDITIONAL NOTES BY VS:

SubhAshitaneevi is a didactic lyrical composition housing pithy and wise sayings like the Neeti sataka of Bhartruhari. The summary of ethics was sent to the king Sarvaj~na Singappa Naayakan through his messengers to have a guide for conducting his life in a noble manner. Sundarsimham series e-book # 76 covers the various upadesams of Swamy Desikan for all of us to need purposeful and ethical lives serving AchAryAs and the Lord. There are 12 chapters in this Neethi Kaavyam. First five deal with the mind set of unrighteous ones and the next seven about the mind set of the righteous ones. Each sLOkam has multiple meanings as indicated by VaikuNTha Vaasi Seva Swamy. SubhAshitaneevi, Rahasya sandeSam and Rahasya SandeSa VivaraNam are a set of three upadesa





Granthams prepared by Swamy Desikan for the benefit of the King in the northern region (Raajamahendrapuram or Raajmundry in today's Andhra PradEsh). Singappa Naayakan was the son of King Maadhavan.





SLOKAM 129

तत्त्वार्थसन्देशयुतं वितेने रहस्यसन्देशमतीव रम्यम् ।

व्याख्यां च यो माधवसूनुरक्षा हेतोस्तमार्यं शरणं भजेऽहम् ॥

tattvArthasandeSayutam vitene rahasyasandeSamatIva ramyam |

vyAkhyAm ca yo mAdhavasUnurakshA hetostamAryam SaraNam bhaje ||

ராஜமஹேந்த்ர பட்டணத்தின் மாதவநாயகனுடைய புத்ரன் ஸர்வஞ்ஜஸிம்ஹ நாயகனை வேதாந்த விஷயங்களில் அனுகூரணிக்கும் பொருட்டு ஸ்ரீ பாஷ்யகாரருடைய ஸித்தாந்தங்களை விளக்கும் தத்வார்த்த ஸந்தேசம் மற்றும் ரஹஸ்யஸந்தேசம் எனும் இருகூரந்தங்களை இயற்றிய ஆசார்யரை மரணம் அடைந்து போற்றுகின்றேன்.

MEANING BY DR. MNR:

I take refuge in the gentle preceptor who created the RahasyasandeSam which is full of true imports of the philosophy and beautiful and also written for the sake of the ethical guidance of the son of MadhAva Naayakan.

ADDITIONAL NOTES BY VS:

Swamy Desikan was at Srirangam conducting ubhaya VedAnta KaalakhEpams. His reputation as a great AchAryan spread far and wide. The King of RaajamahEndrapuram (Singappa Nayakan) sent two emissaries from his court to Srirangam and sought Swamy Desikan's help (sadupadesam) to conduct his life in an ethical and righteous manner. Swamy sent tattva sandeSam as His response. This upadesam and sandeSam (Message) is an elaboration of the message used by Swamy AlavanthAr (Atma Siddhi) and AchArya RaamAnuja (SrIranga gadyam): "svAdheena trividha cEtanAcEtana svaroopA sthiti pravrutti bhedaM". At the end, Swami Desikan's message concluded with a





moving hitOpadesam:

सत्त्वस्तान् निभृतं प्रसादय सतां वृत्तिं व्यवस्तथापय

त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान् भावय ।

नित्ये शेषिणि निक्षिपन् निजभरं सर्वसहे श्रीसखे

धर्मं धारय चातकस्य कुशलिन् धाराधरैकान्तिनः ॥

sattvastAn nibhrtam prasAdaya satAm vrttim vyavasthApaya

trasya brahmavidAgasastrNamiva traivargikAn bhAvaya |

nitye SeshiNi nikshipan nijabharam sarvamsahe SrI sakhe

dharmam dhAraya cAtakasya kuSalin dhArAdharaikAntina: ||

Meaning:

Conduct yourself in a way that pleases the mind of SaatvikAs. Carry out the duties for the Saadhus. Be afraid of committing apachArams to Brahmavidhs (Brahma Jn~Anis). Consider those who only think of phalans in this life as insignificant blades of grass. Lay your burden at the sacred feet of the Lord with BhU Devi and Sri Devi, who are eternal and stay on this earth seeking their anugraham as a cAtakA bird awaiting water from the rainy cloud. You will attain all auspiciousness. Sarva MangaLAni santu!"





SLOKAM 130

कृत्वापराधं कृतिनेपि यस्मै दुर्वर्णतां प्राप स लक्ष्मणार्यः ।

पीत्वा शुभं यस्य पदाम्बु पश्चात् सुवर्णतां प्राप तमाश्रयेऽहम् ॥

krutvAparAdham krutinepi yasmai durvarNatAm prApa sa lakshmaNArya: |

pItvA Subham yasya padAmbu paScAt suvarNatAm prApa tamASraye aham ||

ஒருமுறை லக்ஷ்மணார்யர் என்பவர் ஸ்வாமி தேஸிகனிடன் அபராதம் செய்து தன் களையிழந்து விகாரமான ஸ்வரூபத்தைப் பெற்றார். பிறகு ஸ்வாமியிடம் அபராதக்ஷமாபனம் செய்து கொண்டு வேதாந்த க்ரந்த காலக்ஷேபம் செய்து வரும்போது, ஸ்வாமியினுடைய ஸ்ரீபாததீர்த்தத்தை ஸ்வீகரித்து மீண்டும் ஸ்வர்ணம் போன்ற திருமேனியை அடைந்தார். அப்படிப் பெருமை மிகுந்த ஆசார்யரின் சரணங்களை மரணமடைகின்றேன்.

(இவருக்கு ஒரு புத்ரனும் பிறக்க இது ஸ்வாமி வேதாந்ததேஸிகரின் ஸ்ரீபாததீர்த்தமஹிமையே என்று அவருக்கு தீர்த்தப்பிள்ளை எனப் பெயரிட்டார் லக்ஷ்மணாசார்யர்)

MEANING BY DR. MNR:

Having offended such benevolent preceptor indirectly, one LakshmanArya lost his complexion. Later, after partaking the preceptor's SrIpAda teertham, LakshmanArya regained his complexion. I surrender to such a KaaruNya Moorthy, VedAntadeSika.

ADDITIONAL NOTES BY VS:

KandhAdai LakshmaNAcchAr was an AchArya Purushan from a famous AchArya vamsam. One day his sishyAs were carrying him on a palanquin and the procession reached the street, where Swamy Desikan was residing. Swamy Desikan was preoccupied with study of some granthams. One of the sishyAs of LakshmaNAcchAr ran inside the house of Swamy Desikan and pushed Swamy



from his seat while shouting that Swamy had insulted his AchAryan by not coming out and offering His namaskArams to their Guru. Swamy Desikan got up, apologized to LakshmaNacchAr for unintended apachAram with anjali hastham. Swamy Desikan was upset about the happenings and decided to leave right away for Satyamangalam on the bank of Cauvery in Karnaatka desam and continued with his KaalkshEpams and anushtAnams there. LakshmaNacchAr was unaware of the insult by his zealous sishyan and there was suddenly a sharp change in color of his skin (VaivarNyam). He became ill and did not have any progeny. The wife of LakshmaNacchAr was very worried and found out that the amangalAm to her husband was caused by the apachAram committed by her husband's sishyan. It was a demonstration of "Sishya pApam GurOrapi" (the sins committed by the sishyan reaches the AchAryan too). The couple on inquiry understood that it was a major apachAram by a overzealous sishyan that created this problem. The couple immediately left for Satyamangalam and fell at the feet of Swamy Desikan and asked for pardon. The couple stayed at Satyamangalam, partook Swamy Desikan's SrI Paada teertam for an year and served Swamy Desikan. LakshmaNacchAr's complexion returned to its previous, healthy state and LakshmaNacchAr's wife became pregnant and had a male child. The grateful couple named the child Teerta PiLLai and returned to Srirangam.



SLOKAM 131

भाष्य प्रकाशिकां तां सङ्कटकाले सुदर्शनसूरिः ।

प्रादाद्यस्मै कृतिने सेवे तं वेदचूडिकासूरिम् ॥

bhAshya prakASikAm tAm sankTakAle sudarSana sUri: |

prAdAdyasmai krtine seve tam vedachUDikAsUrim ||

ஸ்ரீபாஷ்யத்திற்கு வ்யாக்யானமான ஸ்ருதப்ரகாஸிகா எனும் வ்யாக்யாநத்தை ஸ்ரீ ரங்கத்தில் ஏற்பட்ட கலாபகாலத்தில் ஸுதர்ஸநஸூரி எனும் ஆசார்யர் ஸ்வாமி வேதாந்ததேஸிகரிடம் அளித்தார். அதை காத்து நம் ஸம்ப்ரதாயத்திற்கு அளித்த வேதாந்ததேஸிகரை ஸரணடைகின்றேன்.

MEANING BY DR. MNR:

I will serve VedAntadeSika who is blessed, to whom in the time of distress, SrI Sudarsana Bhattar, gave the SrutaprakAsika for safekeeping.

ADDITIONAL NOTES BY VS:

It was troubling times at Srirangam. The invading Muslim army was having a siege and killing the residents of Srirangam, who stood in their way to plunder the riches of Srirangam temple. A stone curtain was raised to protect the Moola Vighram and PiLLai LokAcchAr and group carried Uthsavar and Ubhaya NaacchiyAr away from Srirangam. Sruta PrakAsAcchAr (SrI Sudarsana Bhattar), the famous student of NaDAdhUr AmMAL, entrusted the Sri Kosam of commentary on SrI BhAshyam (SrutaprakASika) and his two young children to Swamy Desikan for protection. The Muslims killed Bhattar and Swamy Desikan escaped narrowly from the battle at Srirangam and traveled to the quietness of Satyagalam once again. Swamy Desikan protected thus the SrI Kosam of SrutaprakAsika and taught it to many sisHyAs and preserved it for all of us.





SLOKAM 132

तां तु गृहीत्वा रात्र्यां तत्तनयाभ्यां समं कथञ्चिद्यः ।

तस्माद्गुरुः प्रतस्थे तमहं सेवे समस्तजनमित्रम् ॥

tAm tu gruhItvA rAtryAm tattanayAbhyAm samam kathancidya: |

tasmAdguru: pratasthe tamaham seve samastajanamitram ||

ஸுதர்ஸநஸூரியாலே அளிக்கப்பட்ட அந்த ஸ்ரீகோஷத்தை எடுத்துக் கொண்டு இரவில் அந்த ஆசார்யருடைய சிறுபிள்ளைகளான வேதாசார்யபட்டர் மற்றும் பராங்குஷபட்டர் எனும் இருகுமாரர்களுடன் கூட ஸ்ரீரங்கத்தை விட்டுக் (போர்களத்தில் விழுந்துகிடக்கும் பிணங்களின் நடுவில் படுத்து) எவ்விதமாகவோ கிளம்பிய எல்லா ஜனங்களுக்கும் மித்ரரைச் சரண் அடைகின்றேன்.

MEANING BY DR. MNR:

I shall serve the good friend of everyone, VedAntadeSika who safely carried that book (SrutaprakAsika) along and escorted Sri Sudarsana Bhattar's two sons, somehow in the night to safety away from Srirangam.

ADDITIONAL NOTES BY VS:

During the invasion of Srirangam by the fierce Muslim army, Many were killed and there were heaps of corpses on the streets of Srirangam. Swamy had to hide among the corpses first and then he escaped with the children of Sudarsana sUri and the precious SrutaprakAsika TaaLakOsam to Satyagalam.





SLOKAM 133

सत्यमङ्गलमवाप्य देशिको देवराजपदसन्निधौ नतः ।

योऽवसुद्धुधजनाधिपः सुतैः तं भजे कविमृगेन्द्रमन्वहम् ॥ १३४ ॥

satyamangalamavApya deSiko devarAjpadasannidhau nata: |

yo avasudbudhajanAdhipa: sutai: tam bhaje kavimrugendramanvaham ||

அவ்வாறு போகும் போது கர்நாடகதேசத்தில் கொள்ளைகால் பகுதியில் உள்ள ஸத்யகளம் எனும் ஸத்யமங்கலத்தையடைந்து தேவாதிராஜனுடைய திருவடிவாரத்தை (அங்கே எழுந்தருளி அனுகூரணிக்கும் எம்பிரானத்) தொழுது அங்கேயே அக்குமாரர்களுடன் வசித்து வந்த வித்வான்களின் தலைவரான கவிஸிம்ஹத்தை தினமும் போற்றுகின்றேன்.

MEANING BY DR. MNR:

Having reached Satyagalam (Satyamangalam), VedAntadeSika the master of scholarly people, lived in the vicinity of Lord DevarAja's feet at the ancient temple there along with the sons of Sudarsana sUri and his family. I shall pray to that lion of poets everyday.

ADDITIONAL NOTES BY VS:

Missing Srirangam and worried about the unfortunate happenings there, Swamy spent his time performing KaalkshEpams for his sishya vargams and returned later to Srirangam, when the Muslim army was chased away.





SLOKAM 134

कृत्वोपनीतौ विधिवत् कुमारौ सर्वानि शास्त्राण्यपि देशिकेन्द्रः ।

उपादिशद्यः कृपया तयोस्तं विभावये वेङ्कटदेशिकेन्द्रम् ॥

krtvopanItau vidhivat kumArau sarvAni SAstrANyapi deSikendra: |

upAdiSadyaH krpayA tayostam vibhAvaye venkaTadeSikendram ||

முறைப்படி அவ்விருகுமாரர்களுக்கும் உபநயநம் முதலான ஸம்ஸ்காரங்களைச் செய்தும், எல்லா ஸாஸ்த்ரங்களையும் அவ்விருகுமாரர்களுக்கும் கருணையுடன் உபதேசம் செய்த வேங்கடேசன் எனும் ஆசார்யஸ்ரேஷ்டரை த்யாதிக்கிறேன்.

MEANING BY DR. MNR:

Having formally conducted the sacred thread ceremony to the sons of Sudarsana Bhattar, the master of preceptors taught them all the scriptures out of mercy. I shall think of such VenkaTanAtha, the king of AchAryAs.

ADDITIONAL NOTES BY VS:

Swamy Desikan raised the sons of Sudarsana sUri as his own and performed all the Vaidhika karmas expected of a father.





SLOKAM 135

श्रीभाष्यटीका सुभगा तदानीं संरक्षिता येन गुरुत्तमेन ।

प्रवर्तिता सन्नतशिष्यवर्गे पदाम्बुजं तस्य शुभं प्रपद्ये ॥

SrIbhAShyaTIKA subhagA tadAnIm samrakshitA yena gurUttamena |

pravartitA sannata Sishyavarge padAmbujam tasya Subham prapadye ||

ஸுபத்தைக் கொடுக்கும் ஸ்ரீபாஷ்யவ்யாக்யாநமான ஸ்ருதப்ரகாஸிகையை
ஸம்ரக்ஷித்து மிகச் சிறந்த சிஷ்யர்களிடம் அந்த ஞானத்தை அளித்தவரின்
ஸுபமான பாதுகமலங்களைச் சரணமடைகின்றேன்.

MEANING BY DR. MNR:

I surrender at the auspicious lotus feet of the foremost of gurus, who then secured the safety of the SrutaprakAsika and propagated the rare and precious content of the book among his best and dedicated disciples, who sought such a knowledge.

ADDITIONAL NOTES BY VS:

Swamy Desikan is said to have performed the KaalkshEpam of SrI BhAshyam (SrutaprakAsika version) thirty times in his life. Some of the thirty must have taken place at Satyagalam.





SLOKAM 136

सुभगा गत्वा ततो यादव भूधरेन्द्रं स्नात्वा च कल्याणसरोवरे यः ।

दधार रम्यान्गुरूर्ध्वपुण्ड्रान् दयानिधिं तं शरणं भजेऽहम् ॥

subhagA gatvA tato yAdava bhUdharendram

snAtvA ca kalyANasarovare ya: |

dadhAra ramyAngurur UrdhvapuNDrAn

dayAnidhim tam SaraNam bhaje aham ||

பிறகு அங்கிருந்து யாதவாத்ரி எனப் ப்ரஸித்தி பெற்ற மேல்கோட்டைக்கு (திருநாராயணபுரம்) சென்று அங்கே கல்யாணதீர்த்தத்தில் நீராடி, அழகிய ஊர்த் வபுண்ட்ரங்களை தரித்துக் கொண்ட தயாநிதியான ஸ்வாமி வேதாந்ததேஸிகரின் சரணாரவிந்தங்களைப் பற்றுகின்றேன்.

MEANING BY DR. MNR:

I surrender to the ocean of mercy, the preceptor who went to Yadavagiri (TirunArAyaNapuram) and having bathed in the KalyaaNi teertham, adorned beautiful Urdhva puNDrams, he worshipped at ThirunArAyaNan's sannidhi and that of BhAshyakArar.

ADDITIONAL NOTES BY VS:

Swamy Desikan wanted to be at ThirunArAyaNapuram, where BhashyakArar had spent 12 years during another time due to the mischief of the chOLA king. Here ThirunArayaNan announced through His archaka that Kumaara VaradAcchAr will become the successor to Swamy Desikan in the AchArya Paramparai to advance the tenets of Bhagavad RaamAnuja SiddhAntham. He returned from there to Satyagalam after some time, composed abhItistavam



for restoring peace and tranquility at Srirangam and for the restoration of NithyArAdhanams there.



Swami Desikan at Sathyagalam

(Thanks: SrI Lakshminarasimhan SrIdhar)



YathirAjar with SrI Sampathkumarar—Melkote

(Bhagavad RAmAnujA's signature is also seen above)



SLOKAM 137

पूर्व यतीन्द्रं प्रणिपत्य पश्चान्नारायणं चापि रमासमेतम् ।

तत्सेवया हृष्टमना गुरुर्यः तत्पादपद्मं प्रणतोऽस्मि नित्यम् ॥

pUrvam yatIndram praNipaty paScAt nArAyaNam ca api ramAsametam |

tatsevayA hrshTamanA gururya: tatpAdapadmam praNatOsmi nityam ||

முதலில் யதீந்த்ரரான பகவத் பாஷ்யகாரரை மங்களாஸாஸநம் செய்து பிறகு மஹாலக்ஷ்மியுடன் கூடிய நாராயணனை மங்களாஸாஸநம் செய்து அந்த ஸேவையினாலே மிகுந்த ஸந்தோஷமடைந்த குருவர்யரின் பாதுகமலங்களை ப்ரதிதினம் ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

VedAntadeSika, initially prostrated before Ramanuja at His sannidhi, and then performed MangaLAsAnam at TirunArAyaNan's sannidhi and became very happy. I shall prostrate at such a preceptor's lotus feet always.





SLOKAM 138

तत्रैव तस्मै यतिराजवीक्षापात्राय पुत्राय च हर्षयुक्तः ।

दिव्यप्रबन्धार्थमुपादिशद् यः तं वेदचूडागुरुवर्यमीडे ॥

tatraiva tasmai yatirAjavIkShApAtrAya putrAya ca harshayukta: |

divyaprabandhArthamupAdishad ya: tam vedacUDAguruvaryamIDe ||

யதிகளின் தலைவன் ராமானுஜரின் திவ்யானுகரஹத்திற்குப் பாத்திரமான தன் திருக்குமாரனுக்கு அங்கேயே திவ்யப்ரபந்த அர்த்தங்களை (திருக்குருகைப் பிரான் பிள்ளானால் இயற்றப்பட்ட ஆறாயிரப்படி வ்யாக்யாநத்தை) உபதேஸம் செய்து வைத்த வேதாந்ததேஸிகரை ஸரணடைகிறேன்.

ADDITIONAL COMMENTS BY VS:

Recognizing that his son had gained the divyAnugraham of AchArya RaamAnuja, Swamy Desikan conducted KaalakshEpam on Bhagavad Vishayam (6000 paDi VyAkhyAnam of the direct sishyar of Acharya RaamAnuja, Thirukkuru hai PirAn PiLLAn) in front of AchArya RaamAnuja Sannidhi.





SLOKAM 139

आशास्य देशस्य तदा समृद्धिमाम्नायचूडागुरुसर्वभौमः ।

पूर्वोषितं स्थानमवाप यस्तं पूतं बुधानां प्रवरं भजेऽहम् ॥

ASAsya deSasya tadA samrddhim AmnAyacUDAguru sArvabhauma: |

pUrvoshitam sthAnamavApa yastam pUtaM budhAnAm pravaram bhaje aham ||

தான் இருக்கும் ஷேத்ரத்தில் ஸம்ருத்தியை நினைத்து தான் முன்பு வஸித்த
ஸத்யமங்கலத்திற்கு எழுந்தருளிய வேதாந்ததேஸிகரை புனிதரை பண்டிதர்களில்
தலைச் சிறந்தவரை போற்றுகின்றேன்.

MEANING BY DR. MNR:

After having blessed and prayed for the well being of TirunArAyaNapuram, Swamy went back to the place (where he had stayed earlier). I pray to that sanctified VedAntadeSika who is the foremost of preceptors.

ADDITIONAL NOTES BY VS:

After a significant time spent worshipping ThirunArAyaNan and Bhagavad RaamAnujA, Swamy Desikan returned to the quite and beautiful village on the river Cauvery, Satyamanagalm (Satyagalam), with His family and sishyAs. There KumAra VaradAcchAr asked Brahma tantra Swamy about performing Bhagavad Vishaya KaalkshEpam under Swamy Desikan. He recalled the joy he had learning Bhagavad Vishayam under his father and AchAryan at ThirunArAyaNapuram. Brahma tantra Svatantrar asked his AchAryA's permission to benefit from KumAra VaradAcchAr initiating him into the KaalkshEpam of Bhagavad Vishayam. Swamy Desikan acceded to his dear sishyar's request. It so happens that both KumAra Varadar and Brahma tantra Svatantra Swamy were fellow sishyAs (Satheertyar) of Swamy Desikan. Knowing fully well that KumAra VaradAcchAr was a special beneficiary of the affection of Bhagavad



RaamAnuja and ThirunArAyaNan, Brahma tantra Swamy elected to have KumAra Varadar as his KaalakshEpa AchAryan for Bhagavad Vishayam. On a BhahudhAnyA (BhaudhA + anya) samvatsara AvaNi Hastham day, this KaalakshEpam started at Satyagalam. Brahma tantra Swamy presented a special taniyan for KumAra Varadar (SrimallakshmaNa yOgeendra.....) and also the other famous taniyan, "SrI RaamAnuja dayApAtram...." for the AchAryan of KumAra Varadar. Swamy Desikan was very pleased with the taniyan presented to Him and observed that among the two taniyans, "SrImAn VenkaTanAthArya:" was a tribute to His AchAryakathvam and "SrI RaamAnuja dayApAtram" was about the Vaibhavam of the SadAchArya KaTAKsham that he was blessed with. Swamy Desikan suggested that the taniyan, SrImAn VenkaTanAthArya be recited at the beginning of SrI BhAshya KaalakshEpam and SrI RaamAnuja dayAapAtram be recited at the beginning of Bhagavad Vishaya KaalakshEpam. That tradition is still being followed by the KaalakshEpa GhOshtis.



RAmAnuja dayApAtrar with SrIbhAshyAkarar—SrI MaTam



SLOKAM 140

अभीतिहेतोः स्तुतिमद्भुतार्था रम्यां गभीरामतनोद्गुरुर्यः ।

तद्भक्तिपूता मनुजाः पृथिव्यां महानुभावा मम वंशनाथः ॥

abhItiheto: stutimadbhutArthAm ramyAm gabhIrAmatanot gururya: |

tadbhaktipUtA manujA: pruthivyAm mahAnubhAvA mama vamShanAthA: ||

மக்களுக்கு துருஷ்கராலும் ஸம்ஸாரதாபத்தாலும் ஏற்பட்ட துன்பமும் பயமும் நீங்குவதற்கு ஸ்ரீரங்கபதியான ஸ்ரீரங்கநாதனைப் ப்ரார்த்தித்து அழகியதும், அர்த்தம் பொதிந்ததுமான அபீதிஸ்தவம் எனும் ஸ்தோத்ரத்தை குருவாயர் இயற்றினார். இப்புவிவில் அவரிடம் பக்தி கொண்ட மஹநீயர்கள் என் வம்சத்தின் தலைவர்கள்.

MEANING BY DR. MNR:

Then the preceptor composed the great unfathomable abhItistavam with wonderful meanings. Those devotees who are sanctified by devotion to such VedAntadeSika are great people who are the Lords of my family (vamsam).

ADDITIONAL NOTES BY VS:

Swamy Desikan was longing for RanganAthana's sevai. He composed the profound stuti on RanganAthana revered now as "abhItistavam", which housed the prayer for the restoration of nitya ThiruvArAdhanam for the Lord of Srirangam and tranquility at Srirangam. The 39th e-book in the Sundarasimham series attempts to cover some of the deep meanings of SrI abhItistavam (<http://www.Sundarasimham.org>).





SLOKAM 141

जित्वा तुरुष्कान् भुवि गोप्पणेन्द्रो रङ्गाधिपं स्थापितवान् स्वदेशे ।

इत्येवमाकर्ण्य गुरु कवीन्द्रो हृष्टोऽभवद्यस्तमहं प्रपद्ये ॥

jitvA turushkAn bhuvI goppaNendro rangAdhipam sthApitavAn svadeSe |

ityevamAkarNya guru kavIndro hrshTOabhavadyastamaham prapadye ||

பக்திமானான விஜயநகரத்து அரசன் கொப்பண்ணார்யன் ஸ்ரீரங்கத்தையும் தென் தேசத்தையும் ஆக்ரமித்து இருந்த துருஷ்கப் படைகளை போரில் வென்று ஸ்ரீ ரங்கநாதனை மீண்டும் ஸ்ரீரங்கத்தில் ப்ரதிஷ்டை செய்தான். இதைக் கேட்டு மிகுந்த ஸந்தோஷமடைந்த கவிகளின் தலைவரான ஸ்வாமியை மரணமடைகின்றேன்.

MEANING BY DR. MNR:

I surrender to that king of poets and preceptor who became elated on hearing that koppaNNaarya conquered Muslim marauders and reestablished Sri RanganAtha in Srirangam.

ADDITIONAL NOTES BY VS:

Lord RanganAtha was pleased with the abhItistavam of Swamy Desikan and decided to return to Srirangam from Thirumala, where he had His temporary residence. Lord empowered KoppaNNaaryan, the king of Chenchi to drive away the Muslim invaders from Srirangam and south. KoppaNNaaryan was victorious and brought back Lord RanganAthan to Srirangam after a brief sojourn at Chenchi. Swamy Desikan was ecstatic over the auspicious development and returned with His family and sisHyAs to Srirangam to perform MangaLAsAnam of Lord RanganAthan.





SLOKAM 142

ततः स्वदेव्या तनयेन साकं शिष्यैरनेकैः सह देशिको यः ।

उपागमद्रङ्गपुरीमुदारां तं वादिसिंहं प्रणमामि नित्यम् ॥

tata: svadevyA tanayena sAkam Sishyai: anekai: saha deSiko ya: |

upAgamad rangapurImudArAm tam vAdisimham praNamAmi nityam ||

பிறகு தன் பத்னியுடனும், புத்ரனுடனும், அநேக ஸிஷ்யர்களுடனும் சிறப்புமிக்க ஸ்ரீ ரங்கக்ஷேத்ரத்திற்கு எழுந்தருளிய வாதிகளின் ஸிம்ஹத்தை தினமும் ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

I bow to the lion among debaters, VedAntadeSika , who came back with his spouse and son and many disciples, to Srirangam which was very attractive and beautiful.





SLOKAM 143

प्रणम्य रङ्गाधिपमात्मगेहं संप्राप्य वेदान्तयुगं समग्रम् ।

प्रवर्तयन् भक्तिमतां बुधानां प्रीतो बभौ यस्तमहं भजामि ॥

praNamya rangAdhipamAtmageham samprApya vedAntayugam samagram |

pravartayan bhaktimatAm budhAnAm prIto babhau yastamaham bhajAmi ||

தன் ஸ்வக்ஷேத்ரத்திற்கு மீண்டும் எழுந்தருளிய ரங்கநாதனை மங்களாஸாஸநம் செய்து, மீண்டும் அனைத்துவித வேதாந்தவிஷயங்களை காலக்ஷேபம் ஸாதித்துக் கொண்டு மிகுந்த ஸந்தோஷத்துடன் இருந்த வேதாந்ததேஸிகரை துதிக்கிறேன்.

MEANING BY DR. MNR:

I surrender to the preceptor, who prostrated to Sri RanganAtha and reached his own home, and carried on the kaalakshEpams on entire ubhayavedAnta to devoted intellectuals and became gratified.





SLOKAM 144

कीलकाब्दे धनुर्मासे पञ्चम्यां शुक्लपक्षके ।

तत्तारे शिल्पिराजं तमजयदेशिकोत्तमः ॥

kIlakAbde dhanurmAse pancamyAm Suklapakshake |

tattAre SilpirAjam tamajayat deSikottama: ||

கீலக ஸம்வத்ஸரம் தனுர்மாதத்தில் ஸுகல்பக்ஷபஞ்சமி திதியில்
ஸ்ரேஷ்டமான ஆசார்யர் ஸ்வாமி வேதாந்த தேஸிகர் ஸில்பஸாஸ்த்ரத்தில்
கைதேர்ந்தவனை வென்றார்.

MEANING BY DR. MNR:

The forerunner of preceptors conquered the master of sculptors, on the SravaNa star of dhanurmAsam in Keelaka Year, on the fifth lunar date of bright fortnight.



ADDITIONAL NOTES BY VS:

There was a Master sculptor, who was angry at Swamy Desikan for defeating the advaita Mata Vaadins with SrI Sookthis like SatadhUshaNI. He challenged Swamy Desikan to defend his title as Sarva tantra Svatantrar by creating an image of Himself in PancalOkam. In the night, Lord RanganAtha appeared in Swamy's dream and ordered him to create an image with Jn~Ana Mudrai in his right palm and SrI Kosam on the left palm. Swamy carried out Lord command successfully. The silpi was wonder struck at the genius of Swamy and fell at the sacred feet of the Master Sculptor. Swamy now asked the silpi to create a base (Peetam) for his vigraham. The sculptor made it and while fitting it to the main Vigraham, he touched the cheek of the image of Swamy Desikan with his chisel to even out what he thought was a slight asymmetry.





Swami Desikan at Thiruvaheendrapuram



The moment he did it, blood began to flow from the cheek of Swamy Desikan, who was sitting next to the image he had created. The silpi now understood the full power of Swamy Desikan and that Swamy had incorporated His saannidhyam in that vighram. Swamy comforted the Silpi and created a treatise known as "**SilpArtha Saaram**" and blessed him. Later, KumAra Varadar had that vighram consecrated for ArAdhanam at Thiruvaheendrapuram temple right next to the Sannidhi of Lord DevanAthan.



SLOKAM 145

पीठे स्वकृतके श्लिष्टं विग्रहं तं तितक्षति ।

शिल्पिराजे समभवत् कपोले रुधिरं गुरोः ॥

pIThe svakrtake ShlishTum vighram tam titakshati |

SilpirAje samabhavat kapole rudhiram guro: ||

தன்னால் செய்யப்பட்ட பீடத்தில் விக்ரஹத்தை ஸந்தானம் செய்ய சிற்பி முயன்றபோது ஸ்வாமியினுடைய கன்னத்தில் இருந்து ரத்தப்பெருக்கு உண்டாயிற்று.

MEANING BY DR. MNR:

When the sculptor was touching up the idol (of VedAntadeSika sculpted by VedAntadeSika) in order to combine it with the pedestal done by the sculptor, blood started oozing from the VedAntadeSika's own cheek.





SLOKAM 146

तं शिल्पराजं कविसार्वभौमो जित्वा तदा विग्रह आविरासीत् ।

शिल्पार्थसाराख्यमपूर्वशास्त्रं चक्रे गुरुर्यस्तमहं प्रपद्ये ॥

tam SilpirAjam kavisArvabhaumo jitvA tadA vighraha AvirAsIt |

SilpArthasArAkhyamapUrvaSAstram cakre gururyastamaham prapadye ||

அந்த ஸில்பராஜனை வென்று விக்ரஹத்தை பீடத்தில் நிர்மாணம் செய்து, மிக அபூர்வமான ஸில்பார்த்தஸாரம் எனும் க்ரந்தத்தைச் செய்த வேதாந்தகுருவை ஸரணமடைகின்றேன்.

MEANING BY DR. MNR:

Having defeated the master sculptor, the emperor of poets transferred His saannidhyam to that vighram sculpted by him earlier. I surrender to the preceptor who wrote an extraordinary textbook called 'SilpArthasAram' to commemorate this occasion.

sadagopan.org





SLOKAM 147

यः प्रीत्या रङ्गनाथस्य ज्ञानमुद्रां च पुस्तकम् ।

अवाप चिह्नभूतं तं वन्दे वेदान्तदेशिकम् ॥

ya: prItYA ranganaAthasya jn~AnamudrAm ca pustakam |

avApa cihnabhUtam tam vande vedAntadeSikam ||

தன் லில்பத்திலே ஸ்ரீரங்கநாதனுடைய ஞானமுத்தரையையும் மற்றுமொரு கையில் ஸ்ரீகோசத்தையும் லக்ஷணங்களாகக் கொண்ட வேதாந்ததேலிகரை ஸேவிக் கிறேன்.

MEANING BY DR. MNR:

I bow to the Guru, VedAntadeSika, whose own sculpture (sculpted by Swamy himself), had the lakshaNams (insignia) of jn~Ana mudra in one hand and the AchArya RaamAnuja's SrI BhAshyam (Sri Kosam) on the other (left) hand.

ADDITIONAL NOTES BY VS:

Holding the Jn~Ana Mudrai is AchArya lakshaNam. Swamy Desikan's adoration of AchArya RaamAnuja and His SrI BhAshyam was legendary. Hence He adopted these two mudrais as per the command of Lord RanganAtha, who had conferred earlier the title of 'VedAntAchArya'.





SLOKAM 148

शुद्धं गभीरां सुमनोनिषेव्यां रम्यां रहस्यत्रयसारगङ्गाम् ।

उत्पादयामास कृपानिधिर्यः तं वेङ्कटेशं सततं भजेऽहम् ॥

Suddham gabhIrAm sumanonishevyAm ramyAm rahasyatrayasAragangAm |

utpAdayAmAsa krpAnidhirya: tam venkaTeSam satatam bhaje aham ||

ஸுத்தமானதும், ஆழந்த கருத்துக்கள் பொதிந்ததும், நல்லோர்களின் மனம் ஈடுபடுத்தக்கூடும், அழகியதுமான "ரஹஸ்யத்ரயஸாரஸங்க்ரஹம்" எனும் க்ரந்தத்தை இயற்றிய கருணைக்கடலான வேங்கடேசுகுருவை எப்போதும் போற்றுகின்றேன்.

MEANING BY DR. MNR:

I always pray to that VenkaTeSa, the ocean of mercy, who created the blemishless fathomless, the Ganges of RahasyatrayasAram revered by the AsthikAs.

ADDITIONAL NOTES BY VS:

Srimad RahasyatrayasAram is the magnum opus of Swamy Desikan's SrI Sooktis. Out of His reverence for the Bhagavad RaamAnuja SampradhAyam, Swamy Desikan in His nineties blessed us with this highly revered SrI Sookti. With SrI BhAshyam, GitA BhAshyam of AchArya RaamAnuja, Bhagavad Vishayam of PiLLAn, Srimad RahasyatrayasAram became the main Four works for study by Desika darSana sampradhAyins. Srimad RahasyatrayasAram is the Masterly treatise that expounds in its thirty two chapters, the three rahasyAs, the three tattvAs, arthapancakam and Prapatti.





SLOKAM 149

सम्प्रीणनार्थं शरणागतानां विनिर्मितं वेङ्कटदेशिकेन ।

भवान्धकारक्षपणप्रवीणं सेवे रहस्यत्रयसारदीपम् ॥

samprINanArtham SaraNAgatAnAm vinirmitam venkaTadeSikena |

bhavAndhakArakshapaNapravINam seve rahasyatrayasAradIpam ||

மரணாகதர்களுக்கு ஸம்ஸாரமாகிற இருட்டைப் போக்கவல்ல ரஹஸ்யத்ரயஸாரம் எனும் தீபத்தை - க்ரந்தத்தை இயற்றிய வேதாந்ததேஸிகரை ஸேவிக்கிறேன்.

MEANING BY DR. MNR:

I resort to the lamp of RahasyatrayasAram which is skilled in dispelling the darkness of the cycle of births and deaths, which was created by preceptor VenkaTeSa, for the benefit of suffering samsAris .

ADDITIONAL NOTES BY VS:

DoDDAcchAr offers here his profound salutations to Swamy Desikan for blessing us with the Jn~Ana deepam of SrImad RahasyatrayasAram to chase away the dark night of SamsAram. SrImad RahasyatrayasAram has been the subject of three e-books in the Sundarasimham (e-book # 91) and Ahobilavalli (e-books 91 and 92) series.





SLOKAM 150

तद्विषये जातानां कविकारिसिंहः समस्तशङ्कानाम् ।

व्यतनुत यः परिहारं वेदान्तार्यं भजामि तं नित्यम् ॥

tadvishaye jAtAnAm kavikArisimha: samastaSankAnAm |

vyatanuta ya: parihAram vedAntAryam bhajAmi tam nityam ||

மேலும் ரஹஸ்யத்ரயங்கள் தாத்பர்யங்களில் ஏற்பட்ட எல்லாவித ஸந்தேஹங்களையும் களைவதற்காக விரோதபரிஹாரமெனும் க்ரந்தத்தை இயற்றிய கவிவாதிஸிம்ஹமான வேதாந்தாசார்யரை தினமும் போற்றுகின்றேன்.

MEANING BY DR. MNR:

I pray to VedAntadeSika, the lion among the elephants (poets and debaters) everyday for blessing us with a SrI Sookti named 'VirOdha ParihAram' to clarify our doubts about the topics covered in Srimad RahasyatrayasAram.

ADDITIONAL NOTES BY VS:

After Swamy Desikan composed Srimad RahasyatrayasAram, he was eager to follow up with a companion SrI Sookti named 'VirOdha ParihAram' to answer any doubts that may linger in the minds of those who learn Srimad RahasyatrayasAram. VirOdha ParihAram is set in maNipravALam and poses 109 doubts and objections relating to the three rahasya mantrams and answers them one by one. The great upakAram of Swamy Desikan to take the pains to compose this SrI Sookti at the very end of His life on earth is incomparable. The SrI Sookti of VirOdha ParihAram is covered in the e-book # 107 of the Sundarasimham series. KumAra VaradAcchAr translated and commented on VirOdha ParihAram in Sanskrit later.





SLOKAM 151

यः सारभूतवेदी सारज्ञानां मुदे गुरुप्रवरः ।

समनुत सारसारं सारज्ञनिधिं तमाश्रये सततम् ॥

ya: sArabhUtavedI sArajn~AnAm mude gurupravara: |

samanuta sArasAram sArajn~anidhim tamASraye satatam ||

எல்லாவித ஸாஸ்த்ரங்களின் ஸாரங்களில் நிபுணரும், தத்வம் அறிந்தவர்களின் ஸந்தோஷத்திற்காக ஸாரஸாரம் எனும் க்ரந்தத்தை எழுதிய தத்வங்களையே நிதியாகக் கொண்டுள்ள சிறந்த ஆசார்யரான ஸ்வாமி தேஸிகனை எப்போதும் மரணடைகின்றேன்.

MEANING BY DR. MNR:

The great guru, who knew what is the essence, created for the gratification of the knowers of the essence, the work called 'sArasAram' which is the treasure house for the knowers of essence. I surrender to such VedAntadeSika always.

ADDITIONAL NOTES BY VS:

sArasAram is a MaNIpravALa SrI Sookti describing in detail the three Rahasya Mantrams. It contains 14 important Tamil verses and also quotes a sLOkam from the Sanskrit naatakam of ParAsara Bhattar (Lakshmi KalyANam), which is no longer available to us.





SLOKAM 152

श्रीवेङ्कटार्येण कृतः प्रबन्धाः संख्यातुमुर्व्या विबुधैर्न शक्याः ।

तत्रैकमेकं परिशीलयन्तो धन्या नरास्ते धरणीं पुनन्ति ॥

SrIvenkaTAryeNa krta: prabandhA: samkhyAtumurvyAm vibudhairna SakyA: |

tattraikamekam pariSIlayanto dhanyA narAste dharaNIIm punanti ||

ஸ்ரீவேங்கடேசஸூரியாலே இயற்றப்பட்ட ப்ரபந்தங்களை இப்புவிடில் வித்வான்களாலும் கணக்கிட இயலாது. அந்த க்ரந்தங்களில் ஒவ்வொன்றாக கற்று நன்கு ஆராய்பவர்கள் உலகில் தன்யர்கள்.

MEANING BY DR. MNR:

The number of works composed by SrI venkaTaarya cannot be counted fully even by great scholars in this earth. Those people who study at least one after another of these works are blessed and they sanctify the whole world.

ADDITIONAL NOTES BY VS:

The enormity and variety of Swamy Desikan's SrI Sooktis and their depth of content are hard to fathom by people of limited intellect like us. Those who are fortunate to study all these granthams one by one are indeed blessed. They are dhanyAs in this dharaNi (BhUmi).





SLOKAM 153

श्रीरङ्गे शरदः शतं प्रणिपतं रङ्गेशपादाम्बुजं

स्वस्मिन् भक्तिमतां सतां प्रकटयन् स्वोक्तीः सुधास्यन्दिनीः ।

गर्वं च क्षपयन् मुहुः कविगटाकण्ठीरवो वादिनां

श्रीमान् यस्तनयेन साकमवसत् तं वेङ्कटेशं भजे ॥

SrIrange Sarada: Satam praNipatam rangeshapAdAmbujam

svasmin bhaktimatAm satAm prakaTayan svoktI: sudhAsyandinI: |

garvam ca kshapayan muhu: kavigaTakaNThiravo vAdinAm

SrImAn yastanayena sAkamavasat tam venkaTeSam bhaje ||

ஸ்ரீரங்கக்ஷேத்ரத்தில் 100 ருத்காலம் ஸ்ரீரங்கநாதனின் திவ்யபாதாம்புஜங்களை
ஸேவித்துக் கொண்டு, தன்னிடம் பக்திகொண்ட நல்லோர்களுக்கு தன்
ஸூக்திகள் எனும் அம்ருதப் பெருக்கை பொழிந்துகொண்டு, கர்வம் கொண்ட
கவிகள் வாதியர்களின் கர்வத்தைப் போக்கி, ஸ்ரீமானாக தன் புத்ரனுடன்
ஸூகமாக வஸித்து வந்த வேங்கடேஸஸூரியை போற்றுகின்றேன்.

MEANING BY DR. MNR:

I pray to SrImAn VenkaTeSa who lived with his son in Srirangam, for full hundred years, daily prostrating to Sri RanganAtha's lotus feet, performing KaalakshEpams about his nectarine SrI Sooktis on ubhaya VedAntam for his dear sishyAs; he frequently quelled the pride and insolence of debaters by being a lion among the assembly of elephants (in the form of poets and debaters).





ADDITIONAL NOTES BY VS:

SrI RanganAtha MangaLAsAsanam, Grantha nirmANam, ubhaya VedAnta Pravacanam and Paramatha Kantanam formed the four pillars of Swamy Desikan's long life at Srirangam. Even as he approached hundred years of life, he blessed us with the SrI Sooktis of sArasAram and VirOdha ParihAram.



SLOKAM 154

शुभनयनकपोलं शुभ्रयज्ञोपवीतं कमलसदृशपाणिं कान्तबाहान्तराळम् ।

उचितपदनिविष्टानूर्ध्वपुण्ड्रान् दधानं श्रुतिशिखरगुरुं तं सूरिवन्द्यं भजेऽहम् ॥

Subhanayanakapolam Subhra yajn~opavItam

kamalasadruSapANim kAntabAhAntarALam |

ucitapada niviShTAn UrdhvapuNDrAn dadhAnam

SrutiSikharagurum tam sUrivandyam bhaje aham ||


sadagopan.org



Swami Desikan

ஸுபமான திருக்கண்களையும், கன்னங்களையுமுடையவரும், வெண்மையான யஞ்
ஜோபவீதத்தை அணிந்திருப்பவரும், தாமரைக்கொப்பான திருக்





கைகனையுடையவரும், அழகிய திருத்தோள்கனையுடையவரும், ஸாஸ்த்ரத்தில் சொல்லப்பட்டபடி ஊர்த்வபுண்ட்ரங்களை தரித்துக்கொண்டிருப்பவரும், ஆசார்யஸ்ரேஷ்டர்களால் ஸேவிக்கத்தக்கவருமான வேதாந்ததேஸிகரை ஸேவிக்கிறேன். (kAntabAhAntarALam அழகிய திருத்தோள்கனையுடையவரும்).

MEANING BY DR. MNR:

I shall pray to VedAntadeSika who is saluted by great scholars, who has auspicious eyes and cheeks, who has dazzling sacred thread, who has lotus like hands, and majestic chest, and who is adorned with dvAdaSa UrdhvapUNDRAM on his body as ordained in SastrAs.

ADDITIONAL NOTES BY VS:

In fifteen sLOkams of SrI VedAnta Desika Vighraha dhyAnam, the gifted son of Swamy Desikan salutes the anga saundaryam and majestic ThirumEni of his AchAryan and Father (e-book #106, Ahobilavalli series).



SLOKAM 155

वेदान्तदेशिक विभो विनयोपपन्न घण्टावतार करुणाकर शान्तिसिन्धो ।

श्रीवेङ्कटेश गुरुवर्यकवीशसिंहे त्येवं पठंस्तरतिसम्सृतिवारिराशिम् ॥

vedAntadeSika vibho vinayopapanna

ghaNTAvatAra karuNAkara SAntisindhO |

SrIvenkaTeSa guruvaryakavIsasimhe

tyevam paThamstarati samsrutivArirASim ||

வேதாந்ததேசிகரே சிறந்தவரே! விநயத்துடன் கூடியவரே! திரு
வேங்கடமுடையானின் திவ்யகண்டாவதாரரே! கருணாகரரே! அமைதிக்
கடலே! ஸ்ரீவேங்கடேசுகருவே! கவிந்தீரர்களுக்கு ஸிம்ஹமே! இவ்வாறு
ஸ்வாமியின் வைபவத்தை நினைப்பவர்கள் ஸம்ஸாரக்கடலை கடக்கின்றனர்.

MEANING BY DR. MNR:

One can easily cross the ocean of samsAra by reflecting on the Vaibhavam behind the names VedAntadeSika, My lord, humility incarnate, Lord's divine bell incarnate, ocean of mercy, Ocean of Saantam, Sri VenkaTeSa, foremost preceptor, lion of master poets etc.

ADDITIONAL NOTES BY VS:

One day, Thirukkudanthai Desikan was so overwhelmed with the archA ThirumEni of Swamy Desikan at the Thirukkudanthai SaarangapANi temple that he created the divine work named Sri Desika divya Sahasra nAmam. Here, this great AchAryan known as the incarnation of Swamy Desikan eulogizes the Vaibhavam of Swamy Desikan and His divine SrI Sooktis (e-books in the Sundarasimham series: # 87, 88, 89, 90 and 91).





SLOKAM 156

देशिको निगमान्तार्यात् तद्भक्तात् सात्विको जनः ।

तत्सूक्तेश्च प्रबन्धोऽन्यो नास्ति नास्ति महीतले ॥

deSiko nigamAntAryAt tadbhaktAt sAtviko jana: |

tatsUkteSca prabandho anyo nAsti nAsti mahItale ||

வேதாந்ததேலிகரைக் காட்டிலும், அவரது பக்தர்களைக் காட்டிலும், ஸ்வாமியினுடைய க்ரந்தங்கள் மற்றும் தமிழ்ப்ரபந்தங்களைக் காட்டிலும் ஸாத்வீக குணம் நிரம்பிய வஸ்துக்கள் இப்புவிவில் வேறு எவையும் இல்லை.

MEANING BY DR. MNR:

There is no other preceptor who is greater than VedAntadeSika on this earth, and there are no fortunate ones (saatvikAs) on this earth loftier than VedAntadeSika's devotees, and there are no better Sri Sooktis that are superior to the works of VedAntadeSika.

ADDITIONAL NOTES BY VS:

DoDDAcchAr's supreme AchArya Bhakti is clearly displayed here. He was like Madhurakavi to Swamy NammAzhwAr. In the spirit of "satyam satyam idam satyam", DoDDAcchAr eulogizes Swamy Desikan and his SrI Sooktis as unparalleled in grandeur.





SLOKAM 157

अपरिचितसंप्रदायै अविदितयतिराजसूक्तितत्त्वार्थैः ।

अक्षमितकुदृष्टिगर्वैः अलमलमन्यैरनागमान्तरैः ॥

aparicitasampradAyai avidita yatirAjasUkti tattvArthai: |

ashamita kudrushTigarvai: alamalamanyairanAgamAntarai: ||

ஸ்ரீவைஷ்ணவ ஸம்பந்தாயத்திலே பரிசயமில்லாதவர்களும், ஸ்ரீயதிகளின் தலைவரான ராமானுஜரின் திவ்யஸூக்திகளின் தத்வார்த்தங்களை அறியாதவர்களும், ஸாஸ்த்ரங்களில் தன் குயுக்திவாதங்களால் கர்வமடைந்தவர்களும், வேதாந்தம் அறியாதவர்களும் இப்புவிடில் போதும், போதும். (இனி பிறக்கவேண்டாம்).

MEANING BY DR. MNR:

Enough of people on this earth, who are not acquainted with SrI VaishNavite traditions, who are not aware of the essence of Raamanuja's nine divya Sooktis and who have not extinguished their pride and insolence arising from their wrong knowledge and misinterpretation of Veda Mantrams.

ADDITIONAL NOTES BY VS:

DoDDAcchAr feels that it is a bhAram for BhUmi to carry the insolent Paramata Vaadins bloated with pride about their incorrect knowledge and those who are not aware of SrI VaishNavite sampradhAyams as well as the nine gems blessed to us by Bhagavad RaamAnuja. He hints that the BhUmi is better off without them.





SLOKAM 158

स्मरति निगमचूडादेशिकेन्द्रं मनो मे वदति मम निकामं तस्य नामानि जिह्वा ।

नमति मम शरीरं तत्पदाब्जे मनोज्ञे तदिह परिणतं मे तादृशं भागधेयम् ॥

smarati nigamacUDAdesiKendram mano me

vadati mama nikAmam tasya nAmAni jihvA |

namati mama SarIram tatpadAbje manojn~e

tadiha pariNatam me tAdruSam bhAgadheyam ||

என் மனது வேதாந்தங்களில் கரை கண்ட ஆசார்யரை எப்போதும் த்யானிக்கின்றது. எனது நாக்கு எவ்வித ஆசையுமின்றி அந்த ஸ்ரேஷ்டரின் திருநாமங்களை ஜபிக்கின்றது. அவரது திவ்ய ஸ்ரீரத்தையும், மனதுக்கினிய அவருடைய திருவடித்தாமரைகளையும் ஸேவிக்கின்றது. இந்த மஹான ஸேவித்ததே எனது பாக்யமே.

MEANING BY DR. MNR:

My mind remembers the king of the teachers of vedAnta, my tongue profusely tells his name, my body prostrates at his beautiful lotus feet and I am blessed that such is the good fortune of mine.

ADDITIONAL NOTES BY VS:

DoDDAcchAr Swamy performs Maanasa- Vaacika- Kaayika namaskaraNams to SrI nigamAnta MahA Desikan in this slokam in a moving manner. This slokam reminds one of KulasEkhara Azhwar's Mukunda Maala starting with "jihvE keertaya keSavam muraripum" (Mukunda MaalA, 3rd e-book in Ahobilavalli series (<http://www.ahobilavalli.org>)).





SLOKAM 159

जयति निगमचूडादेशिकेन्द्रो दयालुः जयति सुमतिसेव्या शोभना तस्य सूक्तिः ।

जयति शुभगुणं तं शीलयन् सूरिसङ्घः जयति वसुमती सा तस्य सञ्चारधन्या ॥

jayati nigamacUDAdoSikendro dayALu:

jayati sumatisevyA SobhanA tasya sUkti: |

jayati SubhaguNam tam SIlayan sUrisangha:

jayati vasumatI sA tasya sanchAradhanyA ||

தயை நிறைந்த வேதாந்த தேஸிகர் மேம்பட்டு விளங்குகின்றார். நல்லோர்களாலே அனுபவிக்கத்தகுந்த அவரது திவ்ய ஸூக்திகள் மேம்பட்டு விளங்குகின்றன. ஆசார்யஸ்ரேஷ்டர்களாலே போற்றப்படும் ஸ்வாமியினுடைய திவ்யகல்யாணகுணங்கள் மேம்பட்டு விளங்குகின்றன. இந்த பூவுலகம் ஸ்வாமியினுடைய ஸஞ்சாரத்தாலே மேம்பட்டு விளங்குகின்றது.

MEANING BY DR. MNR:

The victory belongs to the merciful VedAntadeSika, the victory belongs to the intelligent sayings uttered by him which are revered by all good minded people, the group of scholars who are contemplating on VedAntadeSika are victorious and victorious is the whole earth which is blessed by the imprints of his footsteps (SancArams).

ADDITIONAL NOTES BY VS:

DoDDAcchAr's MangaLAsAsanam embedded in this sLOkam are echoes of KumAra VaradAcchAr's eulogy of his Father cum AchAryan in the Sri Sookthis of Swamy Desika MangaLAsAsanam (e-book # 107), Prapatti (# 75) and PrAthanaAshTakam (# 81) in the Ahobilavalli Series: <http://www.ahobilavalli.org>





SLOKAM 160

विश्वातिशायने विश्वामित्रगोत्राम्बुधीन्दवे ।

विष्णुघण्टावताराय वेङ्कटेशाय मङ्गलम् ॥

viSvAtiSAyane viSvAmitragotrAmbudhIndave |

vishNughaNTAvatArAya venkaTeSAya mangaLam ||

உலகத்தில் சிறந்தவருக்கு வில்வாமித்ரகோத்ரம் எனும் கடலில் தோன்றிய சந்திரனுக்கு ஸ்ரீமஹாவிஷ்ணுவின் திருமணியின் திவ்யாவதாரமானவருக்கு ஸ்ரீ வேங்கடேஸ்ரர் என்று திருநாமம் கொண்ட ஆசார்யக்ரேஷ்டருக்கு மங்களம்.

MEANING BY DR. MNR:

Let auspicious prospects happen to VenkaTeSa, who is the incarnation of VishNu's bell, and who supersedes everything in this world and who is shining like the moon on the ocean of the dynasty of ViSvAmitra.

ADDITIONAL NOTES BY VS:

"VisvAmitra sindhu kulOdbhava candran" is how DoDDAcchAr salutes Swamy Desikan. He is the adhbhutha Moon, who arose from the ocean of VisvAmitra Kulam. He is the incarnation of SrI VenkaTeSA's temple bell; May all auspiciousness befall on Him!





SLOKAM 161

कल्याणगुणभूषाय कामितार्थप्रदायिने ।

कमनीयशरीराय कविसिंहाय मङ्गलम् ॥

kalyANaguNabhUShAya kAMitArthapradAyine |

kamanIyaSarIrAya kavisimhAya mangaLam ||

கல்யாணகுணங்கனையே ஆபரணமாகப் பூண்டவருக்கு, தன்னை ஸேவிப்பவர்களின் விருப்பங்களை பூர்த்திசெய்வருக்கு, மிக அழகிய ஸீரத்தை உடையவருக்கு, கவிகளின் ஸிம்ஹம் போன்ற ஆசார்யஸ்ரேஷ்டருக்கு மங்களம்.

MEANING BY DR. MNR:

May auspicious events occur to the lion of poets, who is adorned with auspicious qualities, and who bestows all desired things, and who is possessed with a very handsome personality!

ADDITIONAL NOTES BY VS:

The invocation of MangaLams for Swamy Desikan continues: He is saluted as the Murthy adorning all auspicious guNams as his AbharaNams; he is saluted as a veritable VaradarAjan (boon grantor) for those who seek the refuge of His Thiruvadi; to this Poet par excellence with the most beautiful ThirumEni, DoDDAcchAr wishes all MangaLams!





SLOKAM 162

वेदचूडापरिष्कार सूक्तिमालां वितन्वते ।

वेदचूडार्यवर्याय विबुधेन्द्राय मङ्गलम् ॥

vedacUDaParishkAra sUktimAlAm vitanvate |

vedacUDArYavaryAya vibudhendrAya mangaLam ||

வேதாந்தத்தை நிலைநாட்ட ஸூக்திகளின் மாலையை (பலவிதமான க்ரந்தங்களை) இயற்றியவருக்கு, வேதாந்ததேசிகருக்கு, வித்வான்களில் சிறந்தவருக்கு மங்களம்.

MEANING BY DR. MNR:

May auspicious events occur to VedAntadeSika who is the king of celestial beings, and who created a garland of sayings and works acting as the embellishing jewelry of the vedAntas!

ADDITIONAL NOTES BY VS:

Here the MangaLASAsanam continues: May all saubhAgyams come the way of Swamy Desikan, the creator of the garland of SrI Sooktis with nigama ParimaLam and the supreme one among the Scholars of ubhaya VedAntam.





SrI HayagrIvan



SLOKAM 163

स्वजिह्वाग्रसमासीन तुरङ्गाननहेषितैः ।

सुनिरस्तविपक्षाय श्रुत्यन्तार्याय मङ्गलम् ॥

svajihvAgrasamAsIna turangAnanaheshitai: |

sunirastavipakshAya SrutyantAryAya mangaLam ||

தன் நாக்குநுனியில் ஸ்ரீலக்ஷ்மீஹயக்ரீவனுக்கு ஸிம்ஹாஸநம் அமைத்துக் கொடுத்தவருக்கு, எதிர்பக்ஷங்களை முழுவதுமாக அழித்தவருக்கு, வேதாந்ததேஸிகருக்கு மங்களம்.

MEANING BY DR. MNR:

May auspicious events occur to VedAntadeSika, who thoroughly decimated the opposition parties with the power of the udhgeeta PraNava nAdam of Lord HayagrIvan well seated on the tip of his tongue!

ADDITIONAL NOTES BY VS:

The purpose of Swamy Desikan's avatAram was to clear the thorns that had grown in the royal road of Bhagavad RaamAnuja darsanam and destroy the tumultuous debates of Paramata Vaadins planting those thorns. For empowerment in this assigned mission, Swamy Desikan beseeched Lord HayagrIvan to sit on the throne on the tip of his tongue. Lord Hayavadana Parabrahmam agreed and Swamy Desikan succeeded in every one of his debates and restoring Bhagavad RaamAnuja Siddhantham to its glorious position among all VedAnta darsanams.





Swami Desikan—Kanchi



SLOKAM 164

मङ्गलाकृतये विश्वमान्याय निधये सताम् ।

मत्स्वामिने त्रयीमौलिदेशिकायाऽस्तु मङ्गलम् ॥

mangaLakrtaye viSvamAnyAya nidhaye satAm |

matsvAmine trayImauLideSikAyA astu mangaLam ||

மங்களமான ஆக்ருதியை உடையவருக்கு, உலகத்தில் அனைவராலும் போற்றத்தக்கவருக்கு, ஸஜ்ஜனங்களின் நிதிக்கு, எனது ஸ்வாமிக்கு வேதாந்ததேஸிகருக்கு மங்களம் உண்டாகட்டும்.

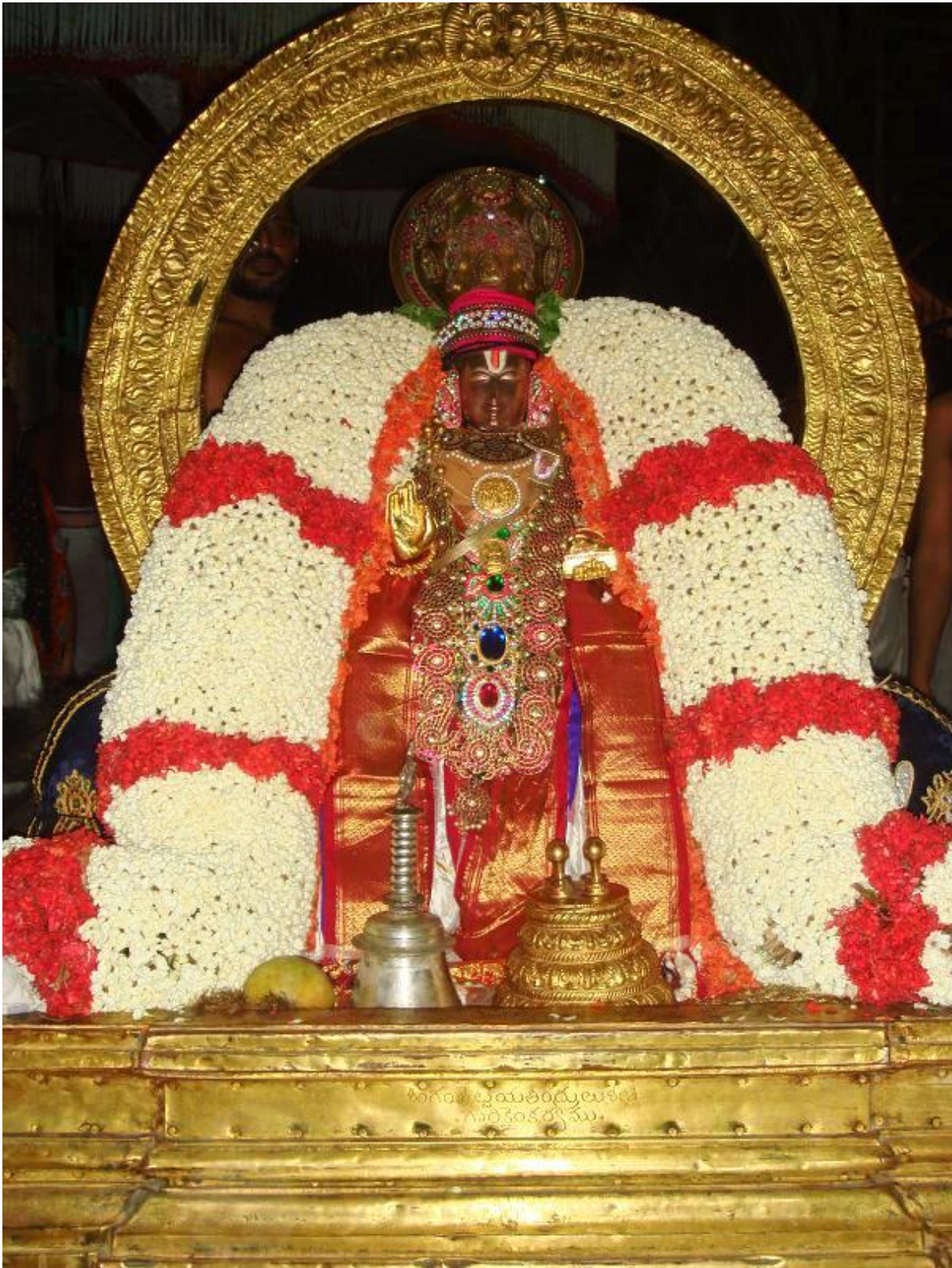
MEANING BY DR. MNR:

May auspicious events occur to VedAntadeSika, who has an auspicious image and who is esteemed by the universe, and who is the treasure of good men, and who is my dear lord!

ADDITIONAL NOTES BY VS:

The MangaLASAsanam continues: Swamy's divya tejas and anga saundaryam are invoked here. He is identified as the treasure of all sAtveekAs and as one who is revered all over the world for his upakArans.





Crown jewel of Vedas—Swami Desikan



SLOKAMS 165 & 166

इतीरितां रसवहां विशुद्धचेतसां सताम् ।

त्रयीकिरीटदेशिकेन्द्रवैभवप्रकाशिकम् ॥

itIritAm rasavahAm viSuddhacetAsAm satAm |

trayIKirITa deSikendra vaibhavaprakASikam ||

समस्तकल्मषापहां सकृत् पठन्ति ये नराः ।

तरन्ति ते भवाम्बुधिं क्षमादयाशमान्विताः ॥

samastakalmashApahAm sakrut paThanti ye narA: |

taranti te bhavAmbudhim kshamAdayASamAnvita: ||

समस्तकल्मषापहारि (samastakalmashApahAri) என்பது பாடபேதம் (Per another version)

இவ்வாறு நல்லோர்களுக்கும் ஸூத்தமான மனமுடையவர்களுக்கும் ரஸத்தைக் கொடுக்கக் கூடிய வேதங்களின் மகுடமான வேதாந்தத்தில் சிறந்த ஆசார்யரின் பெருமையைப் பேசும் வைபவப் ப்ரகாஸிகை சொல்லப்பட்டது.

அனைத்துவிதமான கல்மஷங்களைப் போக்கவல்ல இந்த வைபவப்ரகாஸிகா ஸ்தோத்ரத்தை எவர் ஒருமுறை படிக்கின்றனரோ அவர்கள் க்ஷேமத்துடனும் ஸ்வாமியின் கருணையைப் பெற்றவர்களாகவும், உள்ளம் அமைதி கொண்டவர்களாகவும் இந்த ஸம்ஸாரக் கடலைக் கடக்கின்றனர்.

MEANING BY DR. MNR:

Those people equipped with forgiveness, mercy and inner peace who have at least once read the greatness of VedAntadeSika, as described in





VedAntadeSika VaibhavaprakaaSika, which is very succulent for pure-hearted men, which removes all the sins and blemishes, (they) shall cross the ocean of samsAram of cycles of births and deaths without doubt .

ADDITIONAL NOTES BY VS:

The purpose of the creation of the VedAnta Desika VaibhavaprakaaSikai is revealed here and a Phala Sruti sLOkam is included. Sri DoDDAchArya, the devout admirer of Swamy Desikan's SrI Sookthis, states that those who read with devotion the sLOkams of VaibhavaprakaaSikai would undoubtedly cross the ocean of SamsAram and reach the other side, the Supreme abode of Sriman nArayaNan (SrI VaikuNTham).





SLOKAM 167

सम्पूर्णं निगमान्तायवैभवस्य प्रकाशिका ।

श्रीनिवासमहासूरिरचिता बुधसम्मता ॥

sampUrNa nigamAntAryavaibhavasya prakASika |

SrInivAsamahAsUriracitA budhasammatA ||

இத்துடன் நிகமந்தாசார்யரான ஸ்ரீவேங்கடேசனின் திவ்யகண்டாவதாரம் ஆன தூப்புல் வேதாந்தாசார்யரின் பெருமையை விவரிக்கும் வைபவப்ரகாஸிகா எனும் க்ரந்தம் பெரியோர்களின் ஸம்மதத்துடன் ஸ்ரீநிவாஸன் மிகச்சிறந்த ஆசார்யராலே எழுதப்பட்டது நிறைவுபெற்றது.

MEANING BY DR. MNR:

The VedAntadeSika VaibhavaprakaaSika which shines like light on the greatness of VedAntadeSika authored by Srinivasa MahAcArya and accepted by scholars attains completion now .

ADDITIONAL NOTES BY VS:

DoDDAcchAr concludes his moving eulogy on Swamy Desikan, the incarnation of the Lord's bell, and makes the sAtveeka tyAgam by pointing out that this stuti was created with the approval of the learned scholars of repute and is now complete.

इति श्रीवाधूलकुलतिलक श्रीनिवासापरनामधेय

श्रीचण्डमारुतं दोड्डयाचार्यवर्यैः विरचिता

श्रीवेदान्तदेशिकवैभवप्रकाशिका समाप्ता ॥





iti SrIvAdhUlakulatilaka SrInivAsAparanAmadheya

SrIcaNDamArutam doDDayAcAryavaryai: viracitA

SrIvedAntadeSikavaibhavaprakASika samAptA ||

இவ்விதம் ஸ்ரீவாதூலகோத்ரத்தின் திலகமெனத் திகழ்ந்த ஸ்ரீநிவாஸன் எனப்பெயர்பெற்ற சண்டமாருதம் எனும் பிருதுடன் சிறந்து விளங்கிய தொட்டயாசார்யர் எனப் ப்ரஸித்தி பெற்ற மஹாசார்யராலே எழுதப்பட்ட ஸ்ரீ வேதாந்த தேசிக வைபவப்ரகாஸிகா முடிந்தது.

Thus comes to completion the VedAntadeSika VaibhavaprakaaSika composed in Sanskrit language by Sri MahAcArya who adorns the forehead of the VaadhUla family, and who is also known as Srinivasa who wrote the well known ChaNDamAruta commentary on SatadushaNI of VedAntadeSika.

CONCLUDING COMMENTS BY V.S:

DoDDAchArya (MahAchArya) is a native of cOLasimhapuram and lived from 1509-1591 CE. He belonged to VaadhUla gOtram. Sri RangarAmAnuja Muni (Upanishad BhAshyakArar), Appayya Dikshitar, TatAchArya (the author of Pancamata Bhanjanam) were his contemporaries. He is the author of many SrI Kosams:

1. VedAntha Desika VaibhavaprakaaSika
2. Acharya VimSati
3. SatadUshaNI VyAkhyA-ChaNDamArutam
4. Sruti-tAtparya nirNaya
5. ParAsara Vijaya
6. SrI BhAshya upanyAsa or adhikaraNArtha sangraha
7. Vedanta Vijaya
8. the Upanishad MangaLAbaharaNa and



9. Rahasyatraya MeemAmsA.

His AchArya Bhakti to Swamy Desikan is unparalleled as revealed by the individual sLOkams of VaibhavaprakaaSika.



Srimate nigamAnta mahadeSikAya nama:

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArikikasimhAya kalyANaguNaSAline |

SrImate venkaTeSAYA vedAntagurave nama: ||