

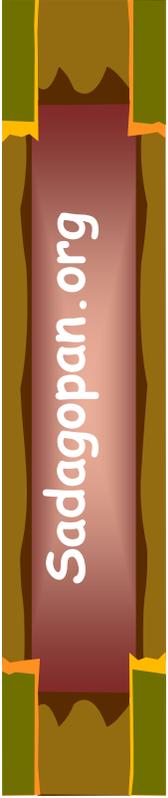
Jitante Stotram - Vol.2

(Cantos 2 & 3)



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poorNashaaDguNya vigrahan-thirukkadal mallai-ulaguyya ninra perumal-thanks: Sri.Senthil

॥ अथ द्वितीय जितन्ते स्तोत्रम् ॥
dvitlya Jitante Stotram



Lotus eyed Lord! Victory to Thee! - Puzhuthivakkam Oppiliappan Koil

SLOKAM 1

जितं ते पुण्डरीकाक्ष पूर्णषाड्गुण्य विग्रह ।

परानन्द परब्रह्मन्नमस्ते परमात्मने ॥ १ ॥

jitam te puNDarikAksha poorNashaaDguNya vighraha |

parAnanda parabrahman namaste paramAtmane || 1

(For a general introduction to the origin and author details of the Jitante Stotrams please refer to : Jitante Stotram Volume 1 - ebook # 58 in: <http://www.ahobilavalli.org/ebooks>)

Meaning:

Oh! Lotus-eyed Lord! Victory to Thee! You possess a divine form that exhibits the six qualities¹ in its full measure and splendour ! You are blissful and You are the Supreme Brhaman, the Supreme Self ! Salutations to You !

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

1. Acharya Ramanuja salutes the Lord's auspicious guNams in His SaraNagathi Gadhyam this way:

FOOT NOTE

¹The six qualities are jn~Ana, bala, aiSvarya, veerya, Sakti and tEjas. One who possesses all these six qualities in full measure alone can be termed as "bhgavAn" ("षण्णं भग इति, विना हेयैः गुणादिभिः" - shaNNAm bhaga iti, vinA heyaih guNadibih - VishNu PuraaNa). The six qualities constitute the essential nature of the Lord. Here, when it is referred to the divine forms having six qualities, it refers to the divine frame of the Lord, effulgent with the splendor and not merely the form that possesses these six qualities. (See SLOkam 10, fourth-caturtha jitante stotram ebook # 61, <http://www.ahobilavalli.org>).

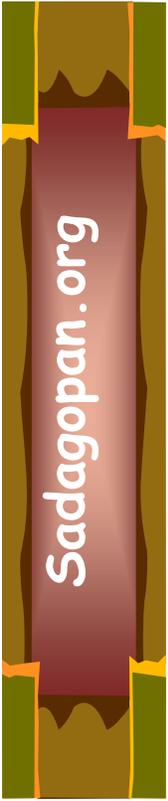


स्वाभाविकानवधिकातिशय ज्ञानबलैश्वर्य वीर्यशक्ति तेजस्सौशील्य वात्सल्य मार्दव आर्जव
सौहार्द साम्य कारुण्य माधुर्य गाम्भीर्य औदार्य चातुर्य स्थैर्य धैर्य शौर्य पराक्रम सत्यकाम
सत्यसङ्कल्प कृतित्व कृतज्ञताद्यसंख्येय कल्याणगुणगणौघमहार्णव !

svAbhAvika-anavadhikAtiSaya jn~Ana-bala aisvarya veerya-Sakti tejas-
souSeelya vAtsalya mArdava aarjava souhArda sAmya kaaruNya
mAdhurya gAmbheerya oudArya cAturya sthairya dhairya- Sourya
parAkrama satyakAma satyasankalpa krtitva krtajn~atAdya-asankyEya
kalyANaguNa guNouga mahArNava!

Among these assembly of limitless guNAs, the six associated with BhagavAn as His lakshaNams refer to His Parathvam (Supremacy as the Lord of all). These GuNAs are intrinsic (svAbhAvikam) to Him as Para Brahmam with no one equal to or exceeding Him in His Vaibhavam.

1. Jn~Anam here is linked to sarva sAKshAthkAram or the power to comprehend every thing directly (yO vEtti yugapat sarvam pratyakshENa sadA svaha).
2. Balam is linked to the capability to support and sustain every thing.
3. aiswaryam refers to the uninterrupted way in which He assigns Brahma, Rudran and devAs to perform specific duties.
4. Veeryam is associated with His nature to be the primordial reason for the creation of the Universe and its beings (jagat kaaraNatvam) and yet being unchanged (nirvikAram) in spite of being the root cause of the universe and the sole supporter of all created beings.
5. The Bhagavath guNam Sakthi is linked to the unique power to command and direct every one and thereby becoming the UpAdhAna kAraNam.
6. Tejas is the supreme innate effulgence that is totally unrelated to any other external agency (Self Luminous). Swamy Desikan's explanation of the





Bhagavath GuNam of tejas is: "asvAdheena sahakArya-nApaEkshatvam". Bhagavan's tEjas has also been defined as "ParApibhavana sAmarthyam" or the power to overcome all others. Through His tEjas (matchless resplendence), He makes the Sun, the Moon, the stars, Agni and lightning lusterless in His presence.

The six GuNams of Bhagavan are recognized as His PradhAna GuNams. By possessing them, He is known as:

- **PoorNa ShADguNya Vighrahan.** These six guNams are used both for bhaktha rakshaNam as well as dushta nigrham (protecting BhakthAs and punishing those who harm His bhakthAs). The remaining twelve guNams starting from Souseelyam and concluding with sthairyam are used exclusively for Bhaktha RakshaNam.
- **ParAnandhan:** He is supremely blissful. He is **Aanandaamayan.** There are five concrete forms of Brahman. These are:
 1. **Annamaya** (consisting of **Food**),
 2. **PrANamaya** (consisting of **Breath**),
 3. **ManOmaya** (consisting of **Mind**),
 4. **Vijn~amaya** (Consisting of **consciousness**) and
 5. **Aanandamaya** (Consisting of **Bliss**).

According to Bhagavath RaamAnuja SiddhAntham, Aanandamaya form is that of the Supreme Brahman. He is the indwelling Self in all the other four but in the ParAnandha form, he is ParamAthman as described in antaryAmi BrahmaNa. Aanandamaya Aathman (ParAnandhan) is not JeevAthman as stated by Sankara but the Supreme Brahman Itself. The Aanandha of the Brahman is infinite (Param). Aanandavalli of the TaittirIya Upanishad teaches that Bliss is Brahman (आनन्दो ब्रह्मेतिव्यजानात् **AanandO brahmEtivyajAnAt**) and goes on to say that the

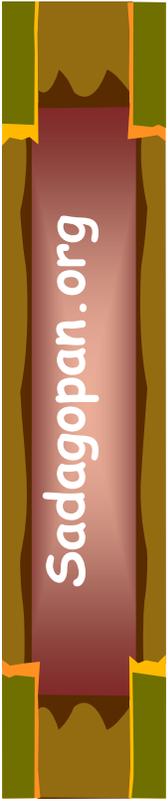


Beings are verily born from this Bliss, they live by the very same Bliss and when departing enter into this Bliss principle. That is the ParAnandha Svaroopam of Brahman that is being saluted here. This is consistent with the Brahma Sutra (1.1.13): आनन्दमयो अभ्यासात् ("AanandamayO abhyAsAt").

- **Para Brahman:** He is the Supreme Brahman and Upanishads define the Para Brahman elaborately (viz., BrahmAnandavalli of TaittirIya AaraNyaka). "satyam jn~Anam anantam brahma" is the definition of this Para Brahman (Para Brahman is real, true knowledge and Infinite). The Upanishads teach the knowledge of Brahman (its nature and the UpAsanaas to attain it). Para Brahman is the reality of the Real (Satyasya Satyam). It is the source of the Universe (BhUta yOni) and is free of any blemishes or defilements (heya guNa rahita). It is the support (Aadhara) of the Universe and the inner controller (antharyAmi). It has KalyANAthma roopam or the auspicious divine form.
- **ParamAthmA:** He is the Supreme Self. He is the Sarva bhUtAntarAthma (indweller of all), the controller and no one is equal or higher than this ParamAthmaa. It is the cause for creation (Srushti KaaraNathvam), sustenance (Sthithi) and destruction (laya KaaraNathvam). This absolute Brahman of the Upanishads is the same as the Isvara of the personal religion, VaasudEva, the Supreme inner Self of all (ParamAthma). He is the Lord of the eternally liberated souls (nithya Sooris), the sole Grantor of Moksham and the One with the name of NaarAyaNa elaborated by the eight-syllabled mantram, ashtAksharam. He is the One saluted as "VaNN puhazh naarAyaNan" by Swamy NammAzhwAr. The Upanishad thunderously salutes this ParamAthmA adorning the name of NaarAYaNaa this way:

नारायणपरं ब्रह्म तत्त्वं नारायण परः ।

नारायणपरो ज्योतिरात्मा नारायण परः ॥





naarAyaNa param brahma tattvam naarAyaNa: para: |

naarAyaNa parO jyOti: AtmA naarayana: para: ||

Upanishad asserts that NaarAyaNan is Para-Brahman, Para-tattvam and ParamAthman as well as ParamjyOthi.



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SLOKAM 2

नमस्ते पीतवसन नमः कटकधारिणे ।

नमो नीलालकाबद्ध वेणीसुन्दर विग्रह ॥ २ ॥

namaste peetavasana nama: kaTakadhariNe |

namO neelAlakAbaddha veNeesundara vighraha ||2

Meaning:

Oh! Lord! Salutations to you ! You, who are clad in yellow silk and adorned with shoulder ornaments! I become subservient to You, who possess beatific effulgence, locks of curly black hair. Salutations You !

Notes:

In this Sloka , the divine physical form of the Lord is extolled. Like the essential nature determined by the attributes, the exquisite beatific svarUpa of the Lord too should be meditated upon. Hence, the description.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

After dwelling on the Para tattvam (the Ultimate Reality) of Sriman NarayaNa in the first sLOkam, the second sLOkam focuses on the divya MangaLa Vighram (spiritual divine body) of the Lord. Sriman NaarAyaNa takes on this divine body through His own will for the benefit of the devotees to worship Him and for Him to bless them with all PurushArthams (Bhaktha anugraha Kaamyayaa). The physical beauty of the divine body of the Lord is enhanced further with His weapons and ornaments (PeethAmbharam, Crown, the ear rings, the necklaces, waist band, shoulder ornaments, anklets et al). He reveals Himself with these Divine body, weapons, and ornaments:



- 
- 
1. as Para VaasudEvan to the Nithya Sooris ,
 2. as KsheerAbdhi Naathan in Vyuha form,
 3. as Raama and KrishNa in Vibhava avathArams and
 4. as archA Moorthys of exquisite beauty in self-manifest and other forms to be worshipped by the SaadhakAs.



SLOKAM 3

स्फुरद्वलयकेयूरनूपुराङ्गदभूषणैः ।

शोभनैर्भूषिताकार कल्याणगुणराशये ॥ ३ ॥

sphuradvalaya keyoora noopurAngadabhusaNai: |

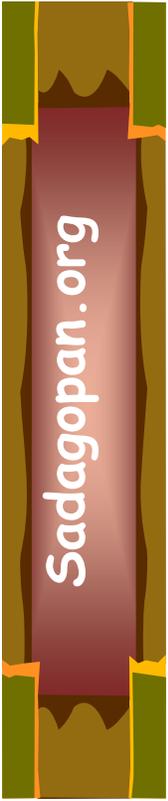
Sobhanai: bhUshitAkAra kalayaaNaguNaraaSaye ||

Meaning:

Oh! Lord! Salutations to You, who are decorated with auspicious and gleaming ornaments like bracelets, anklets etc., and who are the repository of all auspicious attributes.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

In the theology of VaishNavism, VishNu is the Ultimate Reality and is interchangeably saluted as NaarAyaNa, VaasudEva, BhagavAn and thousand other names. He is identical to the Brahman of the Upanishads. He is the Supreme Personal God identified with the name of NaarAyaNa, Sriya: Pathi (Thirumangai TanikkELvan) adorning gleaming (sphurat) jewelry and ornaments, fragrant TuLasi Maalai, pearl necklaces, KOusthubha gem and other Sobhana bhUshaNams. He is the abode of the assembly of anantha KalyANa guNams.



SLOKAM 4

करुणापूर्णहृदय शङ्खचक्रगदाधर ।

अमृतानन्दपूर्णाभ्यां लोचनाभ्यां विलोकय ॥ ४ ॥

karuNaapoorNahrdaya Sankhacakra gadAdhara |

amrtAnanda poorNaabhyAm locanAbhyAm vilokaya||

Meaning:

Oh! Lord! You, who are filled with Divine Mercy, who wield the conch, the discus and the mace, who are immortal, glance at me with your blissful lotus-eyes.

Notes:

The first quarter of the verse explains the natural compassion of the Lord towards the devotee that uplifts him and makes us eligible for the Supreme Bliss.

The second quarter explains the Lord's intrinsic nature and concern in protecting the devotee from the wicked. (See comments for Slokam 14, fourth - caturtha jitante stotram ebook # 61, <http://www.ahobilavalli.org>)

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

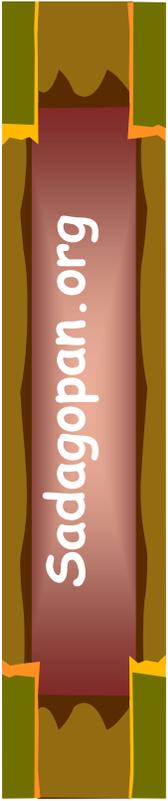
Our Lord is the embodiment of Dayaa and comes running towards us as we take one step towards Him. Out of His heart filled with KaaruNyam (KaruNaa poorNa hrudhayam), He undertakes the cosmic functions and blesses us with divine knowledge and steers us towards His SadAchAryans to gain the Parama PurushArtham of Moksham and eternal Kaimkaryam to Him at His Parama Padam and enjoy ParipoorNa BrahmaAnandham. Swamy Desikan eulogized the Dayaa GuNam of the Lord of Seven Hills in His exquisite Dayaa Satakam



The second Paadam of the sLOkam visualizes Him as sankha - Cakra - GadAdharan to protect His devotees and to destroy their enemies. The third and the fourth Paadams house a moving appeal for His glances filled with rejuvenating nectar to fall on the devotees.



Sankhacakra gadAdhara - ahobilam sErthi-thanks SrI Diwakar



SLOKAMS 5 & 6

कृशं कृतघ्नं दुष्कर्मकारिणं पापभाजनम् ।

अपराधसहस्राणामाकारं (करं) करुणाकर ॥ ५ ॥

krSam krtagnam dushkarmakAriNam pApabhAjanam |

aparAdhasahasraaNaamAkAram (karam) karuNaakara || 5

कृपया मां केवलया गृहाण मधुराधिप ।

विषयार्णवमग्नं मामुद्धर्तुं त्वमिहार्हसि । ६ ॥

krpayA mAma kevalayA grhaaNa madhurAdhipa |

vishayArNavamagnam mAma uddartum tvamihArhasi || 6

Meaning:

Oh! The ocean of compassion! Oh! The Lord of Mathura! You alone are capable of uplifting me, who am emaciated and ever engaged in prohibited deeds, associated with thousands of reckless activities, from this transmigratory existence that is full of materialistic enjoyments, Your Divine Grace alone can save me.

Notes:

The individual soul longs ardently for the unconditional Grace of the Lord. In order to gain such a favour he ought to have performed the enjoined means or the prescribed activities. Realizing his incompetence to adhere to these, the devotee appeals to the Lord that he could consider his prayer as if he has performed the enjoined commands.



There are five factors that could make one win the favour of the Lord. They are:

1. The performance of a noble activity without knowing that to be such - **ajn~Ata suhrtam.**
2. Associated performance of a virtuous deed - **yAdrccika suhrtam.**
3. A favourable act towards the devotee - **anuSangika suhrtam.**
4. The utterance of the name and place of the Lord - **prAsangika suhrtam.**
5. The performance of an ordinary, common virtuous deed - **sAmAnyA dharmA.**

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Swamy AlavanthAr's stOtra Ratna sLOkams and Swamy Desikan's nirvEda Paddhati of Sri RanganAtha PaahdukA sahasram come to adiyEn's mind as I read these two sLOkams. In this deep ocean of SamsAram, the Bhaddha Jeevan is buffeted by the waves of Kaama, KrOdha, Madha - maathsaryams and is surrounded by Bhagavath VimukAs (who turn away from BhagavAn). The Jeevan is overwhelmed by the terrors of SamsAram and expresses its helplessness (ananya gathithvam and Aakinchanyam) and pleads for the Lord's Krupaa through these two sLOkams.

Excerpts of nirvEdam are:

अधुनाऽपि न शौरिपादुके त्वामनघालम्बनमभ्युपैति ---

adhunApi na Sauri paadukE! tvAm anaghAlambanam abhyupaiti....

--- nirvEda paddhathi, sLOkam 3

Oh Lord's PaadukE! Even now after aeons of time of suffering in SamsAram, my mind does not approach You and hold onto You, who chases away all sins and as a result I am thrown back again into this frightening Prakruthi MaNDalam.

In another sLOkam of nirvEda Paddhati, Swamy Desikan cries out in despair: "Oh





PaadukE! Your Lord is there in the middle of Ranga VimAnam. Near Him, You are there as a Magician to reveal the great treasure of Your Lord as the grantor of Moksham. My mind strays away from both of You and seeks every thing else that push me back into the samsAric ocean (mE mana: param anvicchati). Samsaaram is equal to a powerful enemy (SamsAram catru tulyam). I am losing my strength fighting this strong enemy. adiyEn belongs to the class of people with taamasa GuNam and therefore I am sinking down (adhO gacchanthi taamasA:). I repeat thousands of times acts that are prohibited by the Lord's SaasthrAs. I have become weak from the pummeling of the whirlpool of SamsAram. Oh Most Merciful One! Take Pity on me and lift me out of this frightening ocean of SamsAram! adiyEn deserves Your rakshaNam.

One of the key sLOkam of Swamy AlavanthAr in this context of appeal to the Lord to come to his rescue is the 48th sLOkam of StOtra Ratnam:

अपराधसहस्रभाजनं

पतितं भीमभवाणवोदरे ।

अगतिं शरणागतं हरे !

कृपया केवलमात्मसात् कुरु ॥

aparAdha sahasra bhAjanam

patitam bheema bhavArNavOdarE |

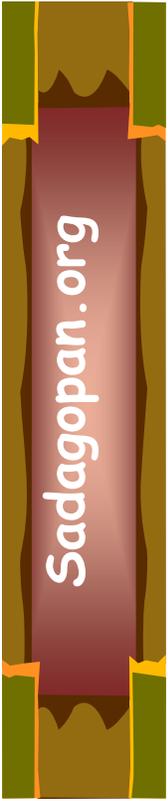
agatim SaraNAgatam harE!

krpayA kEvalam aatmasAt kuru ||

Oh Hari, who chases away all of our sorrows! I am the abode of limitless trespasses. I have fallen into the most frightening ocean of SamsAram. I have no



one else to help me except You. I have declared myself as Your SaraNAgathan and sought Your refuge. Through Your unbridled mercy alone, please make me Your Own!



SLOKAM 7

पिता माता सुहृद्वन्धुः भ्राता पुत्रस्त्वमेव हि ।

विद्या धनञ्च काम्यञ्च नान्यत्किञ्चित् त्वया विना ॥ ७ ॥

pitA mAAtA suhrdbandhu: bhrAtA putrastvameva hi |

vidyA dhanam ca kAmyam ca nAnyat kincit tvayA vinA || 7

Meaning:

Oh! Lord! You are indeed my father, mother, bosom friend, my relative, my brother, my son, knowledge, wealth and all other wishful desires. There is nothing more to me other than you.

Notes:

The relationship in the world is identified through the physical body of flesh and blood. But, strictly speaking, there is only one true binding relation to the individual soul, namely the Supreme God.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Lord! You are "pradhAna KshEtraj~na pathi" (Lord of Prakruthi and Jeevan). You are GuNEsan (Lord having limitless KalyANa GuNams). You are every thing (Sarvasvam) for me. I am performing SaraNaagathy at Your Universe-measuring sacred feet, after abandoning my parents, wife, children, relatives, friends, AchaaryAs, wealth, all upAyams including Kaivalyam. You are now everything for me. Please protect!

पितरं मातरं दारान् पुत्रान् बन्धून् सखीन् गुरून् ।

रत्नानि धनधान्यानि क्षेत्राणि च गृहाणि च ॥



सर्वधर्माश्च संत्यज्य सर्वकामांश्च साक्षरान् ।

लोकविक्रान्तचरणौ शरणं तेऽव्रजं विभो ! ॥

pitaram maataram daarAn putrAn bandhUn sakheen gurUn |

ratnAni dhana dhAnyAni kshEtrANi ca gruhANi ca ||

sarva-dharmAmSca santyajya sarva-kAmAmSca sAksharAn |

lOka vikrAnta caraNau SaraNam tEavrajam vibhO! ||

-- VihagEswara Samhitai sLOkam

The moving 60th sLOkam of Swamy AlavanthAr's StOtra Ratnam echoes the sentiments of this 7th sLOkam of the 2nd Jitante describing the sambhandham to the Lord:

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृत्

त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ।

त्वदीयस्त्वद्भृत्यस्तव परिजनस्त्वद्गतिरहं

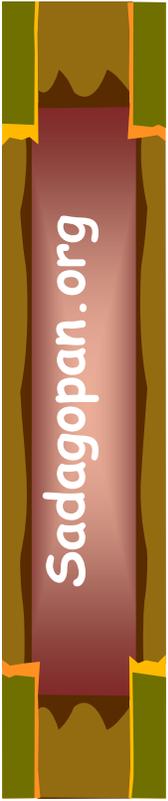
प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥

pitA tvam maatA tvam dayita-tanayastvam priya suhrt

tvamEva tvam mitram gururasi gatiScAsi jagatAm |

tvadeeyas-tvat-brtyastava parijanas-tvat gatiham

prapannaScaivam satyahanapi tavaivAsmi hi bhara: ||





Meaning:

You are the Father and the Mother of the Universe. You are the dear son and well wishing friend in whom I can share my secrets. You are my AchAryan. You are my means (upAyam) and goal (upEyam). I am Your property and slave. I am Your Daasan. I have placed my protection at Your sacred feet. I seek You alone as my gathi (Parama PrApyam). While it is so, how come You do not hasten to my protection?



SLOKAM 8

यत्रकुत्र कुले वासो येषुकेषु भवोऽस्तु मे ।

तव दास्यैकभोगे स्यात् सदा सर्वत्र मे मतिः ॥ ८ ॥

yatra kutra kule vAsO yeshu keshu bhavO astu me |

tava dAsyaikabhOge syAt sadA sarvatra me mati: || 8

Meaning:

Let me be born in any caste or creed or let me be born anywhere¹ and exist there. I pray that I should have a bent of mind, desirous of being subservient to You at all times and at all places.

दिवि वा भुवि वा ममास्तु वासो नरके वा नरकान्तक ! प्रकामम् ।

अवधीरित शारदारविन्दौ चरणौ ते मरणेऽपि चिन्तयामि ॥

divi vA bhuvi vA mamAstu vAso narake vA narakAntaka! prakAmamam |

avadhIrita SaaradAravindau caranau te mareNe api cintayAmi ||

-- Mukunta Mala - KulaSekaraperumaal

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Total immersion in Bhagavath chinthanai and remembrance of the sEshathvam of the jeevan to the Sarva Seshi, the Lord is referred to here. Sarva dEsa, sarva kaala, SarvAvasthaa dasyathvam is sought here.

FOOT NOTE

¹ (See Slokam 1, fifth jitante stotram ebook # 61, <http://www.ahobilavalli.org>)





The relation between the Lord (Seshi) and the Jeevan (Seshan) in our darsanam is that soul by virtue of its nature is totally dependent on the Lord and subserves the Lord. Andal points out: "unakke naam AatccheyvOm". Swamy NammAzhwAr states: "PoruL allAdha yennai poruL aakki adimai koNDai".

Elsewhere, Swamy AlavanthAr declares that the Lord blesses him to be born even as a worm (KeeTa Janmam) in the houses of the Lord's BhagavathAs rather than being blessed to be born as the mighty Brahma devan engaged in srushti VyApAram. This prayer is housed in the 55th SIOkam of StOtra Ratnam:

तव दास्यसुखैकसङ्गिनां

भवनेष्वस्त्वपि कीटजन्म मे ।

इतरावसथेषु मा स्म भूत्

अपि मे जन्म चतुर्मुखात्मना ॥

tava dAsya-sukhaika-sanginAm

bhavanEshvastvapi KeeTa-janma mE |

itarAvasathEshu maa sma bhUt

api mE janma caturmukhAtmanA ||



SLOKAM 9

मनसा कर्मणा वाचा शिरसा वा कथञ्चन ।

त्वां विना नान्यमुद्दिश्य करिष्ये किञ्चिदप्यहम् ॥ ९ ॥

manasA karmaNaa vAcA SirasA vA kathancana |

tvAm vinA nAnyamuddiSya karishye kincit api aham || 9

Meaning:

I shall never extol any one other than You by my mind, speech or action. Never shall I bow down and submit to any one other than You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Ananaya Gathithvam and Mahaa ViswAsam are iterated here. These are two of the cardinal lakshaNams of a Prapannan. AvyapachArika Bhakthi to the Lord is the result.

The 51st SLOkam of Swamy AlavanthAr's StOtra Ratnam echoes these thoughts:

तदहं त्वदृते न नाथवान्

मदृते त्वं दयनीयवान् न च ।

विधिनिर्मितमेतमन्वयं

भगवन् पालय मां स्म जीहपः ॥

tadaham tvadrE na nAthavAn



madrtE tvam dayaneeyavAn na cha |

vidhi nirmitamEtamanvayam

bhagavan! pAlaya maam sma jeehapa: ||

Oh Lord! Without You I have no Master (*naathan*). You too do not have anyone as the target of Your grace to be hailed as *Dayaneeyavaan*. This sambhandham (relationship) has resulted from Your grace. Please protect this sambhandham. Please do not abandon it.



Dayaneeyavaan - thiruvahindrapuram ramar-thanks SrI Sridhar



SLOKAMS 10 & 11

पाहि पाहि जगन्नाथ कृपया भक्तवत्सल ।

अनाथोऽहमधन्योऽहमकृतार्थः कथञ्चन ॥ १० ॥

pAhi pAhi jagannAtha krpayA bhaktavatsala |

anAthO ahamadhanyO aham akrtArtha: kathancana || 10

नृशंसः पापकृत् क्रूरो वञ्चको निष्ठुरस्सदा ।

भवार्णवनिमग्नं मामनन्यं करुणोदधे ॥ ११ ॥

nrSamsa: pApakrt krUrO vancakO nishThura: sadA |

bhavArNava nimagnam mAm ananyam karuNOdadhe || 11

Meaning:

Oh! The Lord of the Universe! The affectionate one towards devotees! Please protect me.

Oh! Lord, the Ocean of Mercy, I do not have any one to guide me, I am unfortunate; My wishes never get fulfilled. I am wicked by nature, a deceitful personality; I utter harsh words. Hence, I plunge into the ocean of transmigration. Pray protect me, the helpless one¹ by your grace at the earliest.

FOOT NOTE:

¹Here one of the limbs of SaraNaagati namely kArpaNya is implied.



ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Swamy AlavanthAr's expression of His KaarpaNyam is a moving one in this context (StOtra Ratna SLOkam 62):

अमर्यादः क्षुद्रश्चलमतिरसूयाप्रसवभूः

कृतघ्नो दुर्मानी स्मरपरवशो वञ्चनपरः ।

नृशंसः पापिष्ठः कथमहमितो दुःखजलधेः

अपरादुत्तीर्णस्तव परिचरेयं चरणयोः ॥

amaryAda: kshudra-calamati: asooyA-prasavabhU:

krtaghnO durmAnee smaraparavaSo vancanapara: |

nrSamsa: pApishTha: kathamahimitO dukkha-jaladhE:

apArAdutteerNastava paricarEyam caraNayO: ||

Here Swamy AlavanthAr states that he has trespassed the limits prescribed by the Bhagavath SaasthrAs; that he is fond of lowly things; that he has a wavering mind; that he is a jealous one, who even considers the auspicious guNams of others as dhOshams; that he returns the good deeds of others with bad acts; that he has a mighty ego; that he is easily overcome by evanescent sensual pleasures; that he is inclined to cheat and deceive others; that he is prone to engage in cruel acts that harms others; that he is wallowing in sins. Out of remorse, Swamy AlavanthAr now appeals to the Lord: How can I with all these overpowering deficiencies hope to redeem myself by seeking the refuge of Your sacred feet?

PeriyavAcchAn PiLLai's (PVP) and Swamy Desikan's vyAkhyAnam for this sLOkam on



KarpaNyam are brilliant. Regarding one word "PaapishThan", PVP cites four passages from Thondaradippodi's ThirumAlai, Kaliyan's Periya Thirumozhi and Swamy NammAzhwAr's ThiruvAimozhi:

1. "சூதனாய்க் கள்வனாகி" (SoothanAi KaLvanaahi) - ThirumAlai 16th Paasuram
2. "சூதினைய்ப் பெருக்கி களவினைத் துணிந்து" (Soothinai perukki KaLavinai tuNinthu) - Periya Thirumozhi 1.6.3
3. "பாவமே செய்து பாவியானேன்" (PaavamE seythu pAviyAnEn) - Periya Thirumozhi 1.9.9
4. "ஓப்பில்லா தீ வினையேன்" (oppilaa thee vinaiyEn) - ThiruvAimozhi 7.9.4
5. "நானே நானாவித நரகம்புகும் பாவம் செய்தேன்" (nAnE nAnA vidha narakam puhum pAvam seythEn) - Periya Thirumozhi 1.9.2

Samples of Swamy Desikan's commentary on the passages of this sLOkam are:

1. amaryAda: -- "Sruti-smruti-maryAdhAm atikrAntOsmi"
2. Kshudra: -- "upAya-dhAridhrya hEya purushArtha kArpaNyAti yukta:"
3. cala mati: -- "sAstrEshu apratishiTitha buddhi:"
4. smara paravaSa: -- "dharma-viruddha-kAmOpabhOga-sraddhA vihvala:"



SLOKAM 12

करुणापूर्णदृष्टिभ्यां दीनं मामवलोकय ।

त्वदग्रे पतितं त्यक्तुं तावकं नार्हसि प्रभो ! ॥ १२ ॥

karuNaapoorNadrshTibhyAm deenam mAmavalokaya |

tvadagre patitam tyaktum tAvakam na arhasi prabho ! ||12

Meaning:

Oh! Lord! Look at me, the destitute one, by Your Grace-filled compassionate glances. It is not proper on your part to abandon¹ me. I have fallen at your feet.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

In the above 25th SLOkam, Swamy AlavanthAr asks: If you abandon those who have fallen at Your sacred feet seeking protection, what will happen to Your reputation as SaraNagatha rakshakan? That would not fit with Your declaration: "aham tvaa sarva paapEpyO mokshayishyAmi maa Suca:". PeriyavAcchAn PiLLai quotes three passages from ThiruvAimozhi asking the Lord of the same question:

"பாவியேனைப் பல நீ காட்டிப் படுப்பாயோ?" (pAviyEnaip pala Nee kaattip-paduppAyO?) - ThiruvAimozhi 6.9.9

"கிறி செய்தென்னைப் புறத் திட்டின்னம் கெடுப்பாயோ?" (kiRi seythennaip-puRatthitinnam keduppAyO?) - ThiruvAimozhi 6.9.8

"எங்ஙனம் தேறுவர் உமர்" (yegnnganam tERuvar umar?) - ThiruvAimozhi 8.1.3

FOOT NOTE:

¹किन्तु त्वदग्रे शरणागतानां पराभवो नाथ न तेऽनुरूपः (kintu tvadagre SaraNaagatAnAm parAbhavO nAtha na te anuroopa:) --stotraratnam, Slokam 25



How can one who has performed SaraNagathy trust You, if You do not rush to their protection asks the AzhwaAr.



SaraNagatha rakshakan
Thirumala Hanumantha Vahanam-thanks SrI AMR Kannan

Sadagopan.org



SLOKAM 13

मया कृतानि पापानि त्रिविधानि पुनः पुनः ।

त्वत्पादपङ्कजं प्राप्तुं नान्यत्त्वत्करुणां विना ॥ १३ ॥

mayA krtAni pApAni trividhAni puna: puna: |

tvat pAdapankajam prAptum nAnyattvatkaruNaam vinA || 13

Meaning:

Three kinds of sins have been committed by me again and again. I have no other means to resort to, other than Your Divine Grace so that I can attain Your Lotus Feet.

Notes:

The three kinds of sins are: Sins committed by mind, speech and action.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The two important requirements for Prapatthi are being referred to here: Aakinchanyam and ananyagathithvam. AchArya Ramanuja includes these two important eligibility requirements in His SaraNagathy gadhyam:

अशरण्यशरण्य अनन्यशरणः शरणमहं प्रपद्ये

aSaraNya SaraNya ananya-SaraNa: SaraNam aham prapadyE

Thirumangai Mannan appeals to ThiruvengadamudayaN to stress that he has committed limitless sins and he has none other than the Lord as His sole means (upAyam) and he has now approached the Lord as one solely dependent on Him. He begs the Lord to accept his Prapatthi with compassion (Periya Thirumozhi 1.9.9).



AzhwArs declare that the jeevan has no **satthA** (existence of its own) or **sthithi** (sustenance) or **pravrutthi** (activities) and is totally dependent on Him and is totally controlled by Him. This absolute dependence of the Jeevan on the Lord as **Sarva Seshi** (Master of All sentient) is known as **Athyantha Paaratantryam**. The Jeevan has unshakable **visvAsam** (utter faith) in the Lord and will not serve anyone except the Lord (**ananyArha Seshathvam**) and considers the Lord as the most delectable One to experience (**nanya bhOgya**). It is in this mood of repentance over the past sins and trespasses, the Jeevan seeks the protection of the Lord and prays for His grace.



SLOKAM 14

साधनानि प्रसिद्धानि यागादीन्यब्जलोचन ।

त्वदाज्ञया प्रयुक्तानि त्वामुद्दिश्य कृतानि वै ॥ १४ ॥

sadhanAni prasiddhAni yAgAdInyabjalocana |

tvat Ajn~ayA prayuktAni tvAm uddiSya krtAni vai || 14

Meaning:

Oh! Lotus-eyed Lord! The well-known sacrifices¹ etc., are the means² to realise You and are ordained by You. Indeed, the aim of these activities is only to adore³ You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The ultimate goal of Prasiddha (celebrated) SaadhanAs such as Yaaga, Yajn~ams, Bhagavath arAdhanam are made possible by Him. They are ordained by Him and their sole goal is to attain Him. Divine grace is absolutely essential for any saadhana to gain Him as the phalan. Dhruva anusmruthi (unceasing meditation) on Him is the firm route to liberation.

FOOT NOTE

1. श्रुतिस्मृतिर्ममैवाज्ञा यस्तामुल्लङ्घ्य वतते । आज्ञाच्छेदि मम द्रोहि मद्भक्तोऽपि न वैष्णवः ॥ - विष्णु धर्मम् - ६:३१

SrutismrtirmamaivAjn~A yastAmullanghya vartate| Ajn~Acchedi mama drohi mat bakto api na vaishNava: ||
-- VishNu dharmam 6:31

2. वर्णाश्रम आचारवता पुरुषेण परः पुमान् । विष्णुः आराद्यते पन्था नान्यः तत्तोषकारकः ॥ - विष्णु पुराणम् - ३:८:९

varNaaSrama AcAravatA purusheNa para: pumAn |vishNu: ArAdyate panthA nAnyA: tattoshakAraka: ||
-- VishNu puraaNam 3.8.9

3. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च (aham hi sarva yajn~AnAm bhOkTA ca prabhureva ca) - Bhagavat GitA 9.24



In all karmas, the intense Love of the Lord and irrepressible longing for the Lord form the firm foundation for success in the chosen saadhana for liberation. The ever-growing and unbroken meditation of the Lord through Yajñam, tapas, dAnam leads to realizing Him (तमेतं वेदानुवचनेनब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन - tamEtam vedaanuvacanEnabrAhmaNA vividishanti yajñEna dAnEna tapasAanASakEna - BruhadhAraNYa Upanishad).

Sri VishNu Sahasra nama sLOkam is very relevant to the concept of Yajñam and its fruits in the context of this sLOkam:

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः

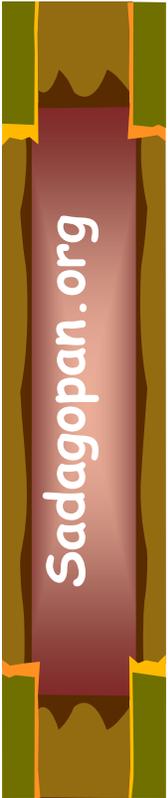
यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च

yajñO yajñapatir yajvA, yajñAngo yajñavAhana:

yajñabrut yajñakrt yajñO yjñabhuk yajñnasAdhana: |

yajñAntakrut yajñaguhyam annam annAda yEva ca ||

He is the sacrifice (Yajñam). He is the Lord of the Yajñam (Yajñapthi:); He is the Yajvaa, the performer of the sacrifice; He is YajñAnga: (He who has the Yajñams of others as an accessory to what He is performing on our behalf); He is YajñVa Vaahanan and Yajñabrth (He Helps others to complete their Yajñams); He is the YajñA krth (he is the creator of the sacrifice) as well as the YajñA bhuk (the protector and the enjoyer of the Yajñam performed by us). He is the YajñA Saadhanan (accessory). He is the YajñAnta krth (He produces the fruits of the Yajñam) and is the YajñA Guhyam (the secret of the Yajñam). He is the object of our enjoyment (annam) and the enjoyer of those, who enjoy Him (annadaah).



SLOKAM 15

भक्त्यैकलभ्यः पुरुषोत्तमोऽसौ

जगत्प्रसूतिस्थितिनाशहेतुः ।

अकिञ्चनोऽनन्यगतिश्शरण्य

गृहाण मां क्लेशिनमम्बुजाक्ष ॥ १५ ॥

bhaktyaikalabhya: purushOttamO asau

jagatprasUti sthiti nASahetu:

akincanO ananayagati: SaraNya

gruhaaNa mAm kleSinamabujAksha || 15

Meaning:

The Lord, who is the cause of the origination, sustenance and dissolution¹ of the Universe, the Supreme Person, the sole refuge, is to be attained solely by bhakti (devotion).

Oh! Lotus-eyed Lord! You have to rescue me; I am unaware of any other means, having no other refuge and am suffering in this world.

FOOT NOTE

¹ It is determined that one who creates, protects and destroys the Universe is Brahman. He is the Supreme Deity and he alone should be resorted to attain liberation. This is indicated by the expression पुरुषोत्तमोऽसौ जगत्प्रसूति स्थिति नाशहेतुः (purushOttamO asau jagatprasUti sthiti nASahetu:)



ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The importance of Bhakthi yOgam as one of the unfailing routes to Moksham is referred to here. The other means for Moksham is Prapatthi Yogam. AchArya Ramanuja has instructed us on the two fold aspects of Prapatthi. In one approach (Bhakthi yOgam), Prapatthi completes Bhakthi yOgam and serves as an anga to it. In the other approach, Prapatthi Yoga is an independent means to Moksham and is an easy to practice, universal means for Moksham. Both these aspects of Prapatthi are advocated by AchArya RaamAnuja without partiality.



SLOKAM 16

धर्मार्थकाममोक्षेषु नेच्छा मम कदाचन ।

त्वत्पादपङ्कजास्वादजीवितं दीयतां मम ॥ १६ ॥

dhArma artha kAma mOksheshu na iccha mama kadAcana |

tvat pAdapankaja AsvAda jeevitam deeyatAm mama || 16

Meaning:

I have no liking for the goals of human endeavours, namely dharma, artha, kaama and moksha.

I only seek the blissful enjoyment of rendering and experiencing the service¹ at Your lotus-feet.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here, the renouncement of the four kinds of PurushArthams in favor of Kaimkaryam (sEsha vrutthi) to the Lord with devotion is emphasized. This devoted service is named Thozhuthal by Swamy NammAzhwAr ("Sudaradi thozhuthu yezhu"..ThiruvAimozhi: 1.1.1). Kaimkarya ruchi (AasvAdam and jeevitam) grows the Bhakthi of the Saadhakan and that enables him to follow one of the two saadhanAs for Moksham (Bhakthi or Prapatthi yOgam). The prayer is for that boon of Kaimkarya PrApthi (tvat pAda pankaja vandanam jeevitam deeyatAm mama).

FOOT NOTE

¹The expressions AsvAda and jeevitam in the sloka convey the meaning of experiencing and rendering service respectively.



SLOKAM 17

कामये तावकत्वेन परिचर्यानुवर्तनम् ।

नित्यकिङ्करभावेन परिगृह्णीष्व मां विभो ॥ १७ ॥

kAmaye tAvakatvena paricaryAnuvartanam |

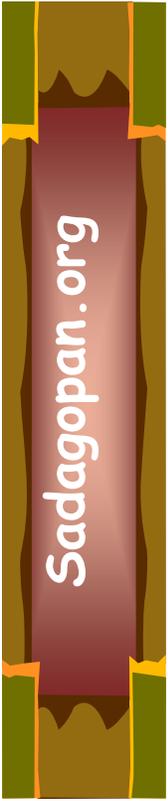
nitya kinkarabhAvena parigrhNeeshva mAm vibhO || 17

Meaning:

Oh! The all pervading Lord! I only wish to be subservient to You continuously without any break. Kindly accept me as Your eternal servant.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here the prayer is for nithya and niravadhya kaimkaraym (eternal and blemishless Kaimkaryam that results in ParipoorNa brahmAnandham). Please do not tempt me with trivia like kaivalyam. Swamy NammAzhwAr speaks at many places for the boon of divine service (Kaimkaryam) over Moksham. He states that Moksham may be great but he would prefer the Kaimkaryam to the Lord (yemmAveettu - ThiruvAimozhi II. 9.1). He instructs us that Bhagavath Kaimkaryam as the Parama PrurushArtham to seek from the Lord. Swamy NammAzhwAr goes to the extent of saying that he would not seek any thing other than Bhagavath Kaimkaryam at any time (ThiruvAimozhi II.9.8). AchArya RaamAnuja follows the path shown by Swamy NammAzhwAr and declares: "nitya kimkarO bhavaani".



SLOKAMS 18, 19, 20 AND 20 ½

लोकं वैकुण्ठनामानं दिव्यं षाड्गुण्यसंयुतम् ।

अवैष्णवानामप्राप्यं गुणत्रयविवर्जितम् ॥ १८ ॥

lOkam vaikuNThanAmAnam divyam shaaDguNya samyutam |

avaishNavAnAmaprApyam guNatraya vivarjitam || 18

नित्यसिद्धैस्समाकीर्णं तन्मयैः पाञ्चकालिकैः ।

सभाप्रासादसंयुक्तं वनैश्चोपवनैः युतम् (शुभम्) ॥ १९ ॥

nitya siddhai: samAkeerNam tanmayai: pAncakAlikai: |

sabhA prAsAda samyuktam vanai: ca upavanai: yutam (Subham) || 19

वापीकूपतटाकैश्च वृक्षषण्डै (श्च) स्सुमण्डितम् ।

अप्राकृतं सुरैर्वन्द्यं अयुतार्कसमप्रभम् ॥ २० ॥

vApi kUpa taTaakai: ca vrukshashaNDai (Sca) ssumaNDitam |

aprAkrtam surairvandyam ayutArka samaprabham || 20

प्रकृष्टसत्वसंपन्नं तं कदा द्रक्ष्यामि चक्षुषा ॥ २० १/२ ॥



prakrushTasatva sampannam kadA drakshyAmi cakshushA || 20 1/2

Meaning:

When shall I behold with my eyes the world, that is self-luminous, constituted of the six qualities that cannot be comprehended by non-VaishNavaites, that is devoid of the three material qualities namely **sattva**, **rajas** and **tamas**, wherein dwell the eternally liberated souls¹ and the liberated souls who had performed the five enjoined duties² (**pancakAla praveeNa**), that is beautiful with several imposing mansions and halls, environmental pleasure gardens, tanks and wells, trees and creepers, that is non-material and hence devoid of miseries, the world that is praised by Gods, that is brilliant like thousand suns of pure unalloyed sattva, by name **VaikuNTha**³?

The eternal abode of the Lord, namely VaikuNTha is described here. It is known as the nitya-vibhUti of the Lord and is other than prakrti.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Acharya RaamAnuja's Sri VaikuNTha Gadyam and Swamy KurEsa's Sri VaikuNTha Stavam describe in great detail the anubhavam of Bhagavath SaakshAthkAram at SrI VaikuNTham.

Please refer to <http://www.Sundarasimham.org> (61st E-Book is the Sri VaikuNTha Stavam of Swamy KurEsar).

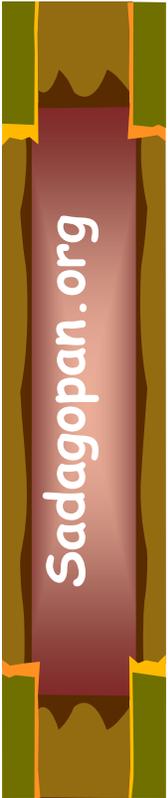
Acharya Ramanuja's SrI VaikuNTha Gadyam is a blissful outpouring of the VaikuNTha RaajadhAni and the matchless of Iswaryam of the Lord at His nithya VibhUthi.

FOOT NOTE

¹Eternally liberated souls are nitya-sUris. They are **Ananta**, **Garuda**, **Vishvaksena** and others.

²The five enjoined duties are **abhigamana**, **upAdAna**, **ijyA**, **svAdhyAya** and **yoga**.

³The description of VaikuNTha is on the same lines as found in the **kausheetakyupanishad**.



SLOKAMS 21 & 21 ½

क्रीडन्तं रमया सार्धं लीलाभूमिषु केशवम् ॥ २१ ॥

kreeDantam ramayA sArdham leelAbhUmishu keSavam || 21

मेघश्यामं विशालाक्षं कदा द्रक्ष्यामि चक्षुषा ॥ २१ १/२

meghaSyAmam viSaalAksham kadA drakshyAmi cakshushA ||

Meaning:

When shall I cognize (with my eyes) the Lord who sportingly recreates with His beloved RamA (Lakshmee) and who is dark in complexion, with broad chest and elongated eyes?

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Swamy Alavanthar was inspired perhaps from this sLOkam to compose the fourth sLOkam of CatussLOki, where he hails MahA Lakshmi's endearing dhivya MangaLa Vignraham that enchants Her Lord (तत्प्रियतरं रूपं यदत्यद्भुतम् यथा सुखं विहरतः अन्यानि

रूपाणि च - tat priyataram roopam yadat yat adbutam yathA sukham viharata:

anyAni roopANi ca). In the 30th and 31st Slokams of his StOtra Ratnam, Swamy

Alavanthar expresses his longing for seeing the sacred feet of the Lord with his

physical eyes and also to have His sacred feet on his head. He laments: "When am

I going to see those sacred feet, my wealth, that remove the sufferings of

BhakthAs with my own eyes (नमस्यत् आर्ति क्षपणे कृतक्षणम् मदीयं धनं तव पादपङ्कजं कदा नु

साक्षात्करवाणि चक्षुषा - namasyat Aarti kshapaNE krta kshaNam, madeeyam dhanam

tava paada pankajam kadaa nu sAkshAt KaravANi cakshushaa?). When will those

pair of Lotus feet with their insignias of Conch, discus, lotus, flag, ankusam,



vajraa weapon and Kalpaka tree adorn my head ? The most beautiful sLOkam in its entirety is:

कदा पुनः शङ्खरथाङ्गकल्पक-

ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।

त्रिविक्रम त्वच्चरणाम्बुजद्वयं

मदीयमूर्धानमलङ्कारिष्यति ॥

kadaa puna: Sankha-rathAnga-kalpaka-

dhvajAravindaankuSa-vajra-lAnchanam |

trivikrama! tvaccaraNAmbhujadvayam

madeeya-moordhanam alankarishyati? ||



The enchanting Lord with His beloved - Puzhuthivakkam Oppiliappan Koil





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**dhivya MangaLa SubhAsraya ThirumEni of the Lord!
ThirutthaNkaa perumal-thanks SrI AMR Kannan**



SLOKAMS 22, 23 & 24

उन्नसं चारुवदनं बिम्बोष्ठं शोभिताननम् ॥ २२ ॥

unnasam cAruvadanaM bimboShTham SobhitAnanam || 22

विशालवक्षसं श्रीशं कंबुग्रीवं जगद्गुरुम् ।

आजानुबाहुपरिघमुन्नतांसं मधुद्विषम् ॥ २३ ॥

viSAIavakshasam SrISham kambugrIvam jagadgurum |

AjAnubAhuparigham unnatAmsam madhudvisham || 23

विशालनिम्ननाभिं तं आपीनजघनं हरीम् ।

करभोरुं श्रियः कान्तं कदा द्रक्ष्यामि चक्षुषा ॥ २४ ॥

viSAIa nimna nAbhim tam ApInajaghanam harIm |

karabhOrum Sriya: kAntam kada drakshyAmi cakshushA || 24

Meaning:

When shall I have the blissful vision of the great Hari, who has a beautiful chiseled nose, attractive, charming face, rosy lips, a broad forehead, upright chest, conch-like neck, with long arms extending up to the knees, strong broad shoulders, a deep navel cavity, broad loins, beautiful thighs, the great preceptor of the world and the vanquisher of Madhu, and the Lord with His Beloved Lakshmi?



ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The dhivya MangaLa SubhAsraya ThirumEni of the Lord is the focus of these three sLOkams. One can hear the echoes of these sLOkams celebrating the dhivya soundaryam of the Lord in the sLOkams 32-36 of StOtra Ratnam of Swamy AlavanthAr. AzhwArs have become rapturous over the athyathbhutha SoukumAryam of the Lord and the beauty of the individual limbs of the Lord and have sought His samslEsham (union) with Him as His Naayakis. Here are some examples of the anubhavam of the AzhwArs:

1. Brows - "மன்னிய சீர் மதனன் கருப்புச்சிலை கொல்" (manniya seer madhanan karuppucchilai kol - ThiruvAimozhi 7.7.4),
2. curly tresses extending up to His forehead / "ललाट पर्यन्त विलम्बितालकम्" (lalATa paryanta vilambitAlakam) as "முன்ன முகத்தணியார் மொய்குழல்கள்", "சுருண்டிரண்ட குழல் தாழ்ந்த முகத்தான்" (munna-muhatthaNiyAr moy kuzhalkaL" and "surundiranda kuzhal thAzantha muhatthAn) in the words of PeriyAzhwAr as quoted by Periya VaacchAn PiLLai.
3. Srimath Azhagiya Singar describes the mind mesmerizing beauty of the limbs of the Lord as "புலன் கொள் வடிவு" (Pulan koLL vadivu).
4. The dhivya MangaLa vighram of the Lord is much more graspable by us than His dhivyaAthma svaroopam. His ThirumEni confers Subham for those blessed to enjoy it and is also Aasrayam for those who meditate on it. Therefore this ThirumEni is SubhAsrayam. Swamy AlavanthAr describes that ThirumEni of the Lord as "तत्प्रियतरं रूपं यदत्यद्भुतम्" (tat priyataram roopam yadat yat adbutam) in CatussLOki. That ThirumEni is most enjoyable for the Lord Himself than His own DhivyaAthma svaroopam.
5. AzhwAr's celebration of the beauty of archAvathAra Moorthys make them prefer being steeped into that enjoyment instead of any other temptation such as being the ruler of Indhra lOkam (இச்சுவை தவிர யான் போய் இந்திர



லோகமாநும் அச்சுவை பெறினும் வேண்டேன் அரங்கமாநகருளானே - icchuvai
tavira yaan pOy indhira lOkamaaLum acchuvai perineum vENDEn
aArangamaanaharuLAnE - Thondaradi Podi AzhwAr). This unparalleled divine
beauty of the Lord has been described as "achinthyam, dhivya and
adhbhutham" by AzhwArs and AchAryAs. Number of Jitante sLOkams salute
this dhivya soundharyam of the Lord.



SLOKAMS 25 & 26

शङ्खचक्रगदापद्मैरङ्कितं पादपङ्कजम् ।

शरच्चन्द्रशताक्रान्तनखराजिविराजितम् ॥ २५ ॥

Sankhacakra gadApadmai: ankitam pAdapankajam |

Saraccandra SatAkrAnta nakharAji virAjitam || 25

सुरासुरैर्वन्द्यमानमृषिभिर्वन्दितं सदा ।

कदा वा देव मूर्धानं मामकं मण्डयिष्यामि ॥ २६ ॥

surAsurai: vandyamAnam rshibhi: vanditam sadA |

kadA vA deva mUrdhAnam mAmakam maNDayishyAmi || 26

Meaning:

When shall the Lotus feet of the Lord, which are marked with emblems of conch, discus, mace and lotus, with beautiful row of fingers, resembling the loveliness of the beautiful autumnal moons, which are ever worshipped by demons and Gods, and great sages, adorn my head?

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here the prayer is for the adornment of one's head with the lotus feet of the Lord as the Supreme blessing. The exalted nature of the Lord's sacred feet is explained by Prakrutham Azhagiya Singar this way:

प्राप्यं च प्रापकं चापि भोग्यं पावनमेव च



सर्वेषां नः कुलधनं भगवच्चरण द्वयम्

prApyam ca prApakam cApi bhOgyam pAvanamEva ca

sarvEshAm na: kuladhanam bhagavaccaraNa dvayam

Our Lord's lotus feet are PrApyam, PrApakam, BhOgyam, Paavanam and Kula dhanam for all. Pey Azhwar in the 88th Paasuram of MoonRAM Thiru-andhAthi asks us to seek the protection of the Lord's sacred feet that is available to all of us to destroy all of our sins:

அதுநன்றிது தீதென்றையப்படாதே,

மதுநின்ற தண்டுழாய் மார்வன், – பொதுநின்ற

பொன்னங்கழலே தொழுமின், முழுவினைகள்

முன்னங் கழலும் முடிந்து.

athu nanRu ithu theethu yenRu aiyyappadAthE,

madhu-ninRa taNDuzhAi Maarvan—pothu ninRa

ponnam kazhalE thozhumin, muzhu vinaikaL

munnam kazhalum mudinthu

AzhwAr asks us not to engage in debates about this being auspicious and that being inauspicious. He asks us to worship the sacred feet of the Lord adorning the fresh TuLasi Garland, where honey bees swarm and points out that the worship of those sacred feet will chase away all of our sins.



SLOKAM 27

कदा गम्भीरया वाचा श्रिया युक्तो जगत्पतिः ।

चामरव्यग्रहस्तं मामेवं कुर्विति वक्ष्यति ॥ २७ ॥

kadA gambhIrayA vAcA SriyA yuktO jagatpati: |

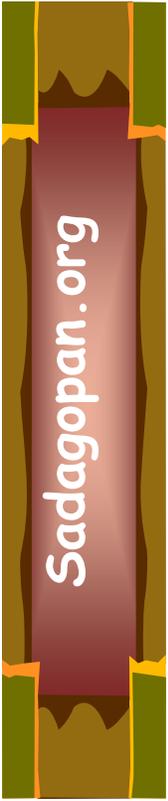
cAmara vyagrahastam mAm yEvam kurvati vakshyati || 27

Meaning:

When shall the Lord, the Lord of the Universe, with His consort Lakshmee, who is being waited by me; with chowrie in my hand, command in a regal tone, thus "You shall do thus".

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here is a scene in Sri VaikuNTham visualized by Sounaka Muni, the author of the JitantE stOtram. As a muktha jeevan, the Muni finds himself waiting with the fan in hand at the ThirumAmaNi MaNtapam at SrI VaikuNTham for the command of the Lord with His consort to initiate a specific kaimkaryam. Nithya Kaimkarya Praapthi and the ParipoorNa brahmAnandham derived from it are sought by the muktha jeevans as the Parijanams of the Lord.



SLOKAM 28

कदाऽहं राजराजेन गणनाथेन चोदितः ।

चरेयं भगवत्पादपरिचर्यानुवृत्तिषु ॥ २८

kadA aham rAjarAjena gaNanAthena cOdita: |

careyam bhagavatpAda paricaryAnuvrttishu || 28

Meaning:

When I shall do homage and service to the Holy feet of the Lord, who is the King of Kings and who is being directed by Vishvaksena , the Commander-in-Chief of the Lord, who is the Lord of the retinue like GajAnana, Kumuda and others?

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

As the commander-in chief and the Chef de cabinet of the Lord, VishvaksEnar has the authority to command the Nithya Sooris and the Muktha Jeevans to undertake different duties to please the ThiruvuLLam of the Lord and His divine consort. In the time of suprabhAtam for the Lord, VishvaksEnar is present to bring order with His baton among the various devAs and Parijanams engaged in serving the Lord and thronging to have His darsanam at that auspicious day break.



SLOKAM 29

शान्ताय च विशुद्धाय तेजसे परमात्मने ।

नमो भगवते विष्णो वासुदेवामितद्युते ॥ २९ ॥

SantAya ca viSuddhAya tejase paramAtmane |

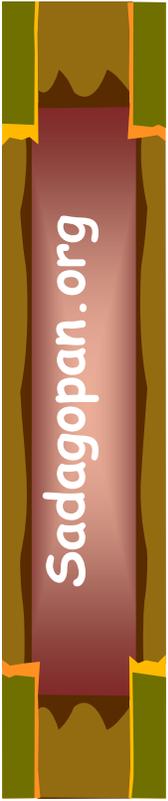
namO bhagavate vishNO vAsudevAmitadyute || 29

Meaning:

Oh! The all pervasive Lord ! Salutations to You, possessing an illimitable lustre! Oh VAshudeva ! You are associated with the six attributes, you are changeless, free from imperfections, You are the embodiment of knowledge and the Supreme Self!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The Lord receives now an array of salutations from Sounaka Muni. The six PradhAna guNams are recalled with the eulogy as Bhagavaan VishNu - VaasudEvan (namO bhagavate vishNO VAshudeva amita dyutE). The incomparable lustre before Agni, Sooryan and nakshathrams pale into insignificance is saluted as "amita dyuti-maya VishNu VaasudEvan". He is the ParamAthmA with no equal or superior. He is Parama Parisuddhan and is the embodiment of tranquility.



The Blemishless Lord - Madhuranthagam Raman Karunakaran Sayanathivasam-thanks SrI AMR Kannan





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Omniscient and Omnipotent!
namperumal - Sri Rangam - Thanks:Sri.Murali Bhattar



SLOKAM 30

नमस्सर्वगुणातीत षड्गुणायदिवेधसे ।

सत्यज्ञानानन्तगुण ब्रह्मणे परमात्मने ॥ ३० ॥

nama: sarvaguNaatIta shaTgunNaayAdi vedase |

satya jn~nAnantaguNa brahmaNe paramAtmane || 30

Meaning:

Salutations to You, Supreme Lord! Who have transcended the material qualities¹, who are the truth, knowledge and infinite, possessing auspicious qualities associated with six attributes, who are the sole creator of the world, Omniscient and Omnipotent!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

He is Suddha Satthva Svaroopan. He is beyond the thriguNams to which most of us are bound. VishNu puraaNa sLOkam (1.9.44) salutes His intrinsic nature being free from the three guNams:

सत्त्वादयो न सन्तीशेयत्र च प्राकृता गुणाः

स शुद्धस्सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु

sattvAdayO na santeeSeyatra ca praakrtA guNaa:

sa Suddhas-sarva-SuddhEbhya: pumAnAdya praseedatu

FOOT NOTE:

¹ Material qualities are the sattva, rajas and tamas associated with prakrti.



He is Aadhi Purushan. He does not have the PrAkrutha guNams of Sattva, RajO, tamas guNams. He is the parama Parisuudhan and the prayer here is to gain His anugraham. He is defined as "Satyam, Jn~Anam, anantam Brahman". These three attributes are Brahma lakshaNam. "parAsya saktir vividhaiva SrUyatE svAbhAvikee jn~Ana bala kriyA ca". As per this description, it is recognized the Lord has multifaceted and superior sakthi and intrinsic Jn~Anam and Balam to engage in vyApArams like Jagath Srushti. He is thriguNAdhethan. In the 14th chapter of Bhagavath Gitaa, our Lord describes the three guNaas and their links to Prakrti. He instructs us (the embodied ones) on how to rise over these three guNAs.



SLOKAM 31

चतुःपञ्चनवव्यूह दशद्ववादशमूर्तये ।

नमस्ते वासुदेवाय ब्रह्मणे चतुरात्मने ॥ ३१ ॥

catu: panca nava vyUha daSa dvAdaSa mUrtaye |

namaste vAsudevAya brahmaNe caturAtmane || 31

Meaning:

Obeisance to You, Oh! Lord! You manifest in four¹, five² and nine³ vyUha forms, You descend in ten⁴, twelve⁵ incarnations and You are meditated upon in four⁶ states.

FOOT NOTES

¹The four vyUha forms Vaasudeva, Sankarshana, Pradyumna and Aniruddha.

²The five forms are satya, acyuta, purusha, aniruddha and vyApta (See Agamas and South Indian VaishNavism, pp 207 and 208).

³It is interesting to note that the Tamil commentator mentions that there are nine vyUha manifestations. But there is no mention of nine vyUha manifestations in any of the Agama texts. It appears that the mention of nava vyUha should be taken as the combination of four and five and not literally.

⁴The incarnations of the supreme Lord are known as vibhavas. There are as many as thirty nine such vibhavas noted in the Agama texts. However the ten popular incarnations such as matsya, koorma, etc., are indicated here.

⁵The expression "dvAdaSa mUrtaye" refers to the twelve forms: KeSava, nArAyaNa, Maadhava, Govinda, VishNu, Madhusoodana, Trivikrama, Vaamana, SrIdhara, HrshIkeSa, PadmAnabha and Daamodara. These twelve are mentioned as sub-vyUhas. (See Introduction to paancarAtra, p.48).

⁶The four states are jAgrat, svapna, sushupti and tureeya. See explanatory Note on the term "caturAtmA, caturvyUha:" in SrI VishNu sahasranAma bhAshya, p.264, by SrI ParaSara BhaTTar with English translation by Prof. A. Srinivasaraghavan.



ADDITIONAL COMMENTS BY V. SATHAKOPAN:

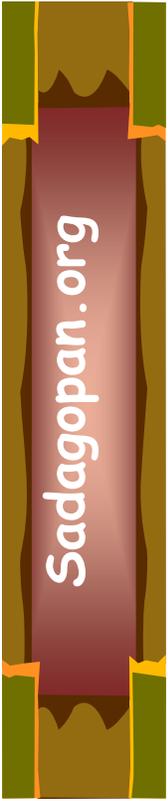
The VyUha avatAra is the manifestation of the Para Brahman in four distinct forms with the names of VaasudEva, SankarshaNan, Pradhyumnan and Aniruddhan. Each of them have unique attributes and functions such as Srushti, stiti and SamhAram and the spreading of true Jn~Anam. Although the VedAs, Upanishads and Bhagavad GiTA do not mention anything about the doctrine of VyuhA, the PaancharAthra Aagamam elaborates on this doctrine.

1. The first VyUha Moorthy is also known as **Para VaasudEvan** with all the six attributes of Bhagavaan (Jn~Ana, Bala, aiSvarya, Veerya, Sakthi and tEjas).
2. The second VyUha, **SamkarshaNa** is linked to two of the six attributes: Jn~Ana and Bala.
3. **Pradhyumna** has aiSwarya and Veerya;
4. **Aniruddha** has sakthi and tejas.

Each of these pair of attributes is predominantly associated with the three VyUha Moorthys.

1. Samkarshana is associated with samhAram (dissolution of the Universe),
2. Pradhyumna with creation and
3. Aniruddha with protection of the Universe and its beings.

The VihagEndra Samhithai speaks further about twelve additional VyUhas (upa VyUhas). These twelve upa-VyUha Moorthys are linked to the 12 PuNDra sthAnams. Swamy Desikan has saluted them in His Desika Prabhandham known as "Panniru nAmam": <http://www.sundarasimham.org/ebooks/ebook18.htm>



SLOKAM 32

नमोऽनन्ताय विश्वाय विश्वातीताय चक्रिणे ।

नमस्ते पञ्चकालज्ञ पञ्चकालपरायण ॥ ३२ ॥

namO anantAya viSvAya viSvAtItAya cakriNe |

namaste pancakAlajn~a pancakAla parAyaNa || 32

Meaning:

Oh! Lord! Salutations to You! You possess everything as Your body, yet You are transcendent from the world, You are the wielder of the wheel (of time) You transcend place, time and matter, Obeisance to You, Oh! Lord! You are the knower of the five divisions of time, You are worshipped in those five divisions.

Notes:

The five divisions are: *abhigamana*, *upAdana*, *ijyA*, *svAdhyAya* and *yoga*. A devout SrI VaishNava is expected to propitiate the Lord in these five divisions (everyday).

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Swamy Desikan has blessed us with a Tamil Prabhandam known as "*VaishNava Dinasari*" to instruct us on Pancha Kaalams and Pancha Kaala PrakriyAs as a part of the daily observances of a SrI VaishNava: <http://www.sundarasimham.org/ebooks/ebook36.htm>



SLOKAMS 33 & 34

पञ्चकालैकमनसां त्वमेव गतिरव्ययः ।

परे व्योम्नि स्थितं देवं निरवद्यं निरञ्जनम् ॥ ३३ ॥

pancakAlaikamanasAm tvameva gativavyaya: |

pare vyOmni sthitam devam niravadyam niranjanam || 33

अप्रमेयमजं विष्णुमब्जनाभं सुरेश्वरम् ।

वागतीतं परः शान्तं शरणं त्वां गतोऽस्म्यहम् ॥ ३४ ॥

aprameyamajam vishNum abjanAbham sureSvaram |

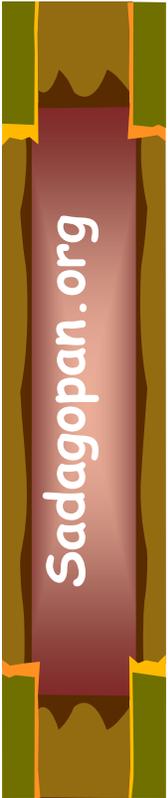
vAgatItam para: Saantam SaraNam tvAm gata: asmi aham || 34

Meaning:

Oh! Lord! You are the means and the goal for those who are devoutly engaged in the five divisions of the day, I surrender to You, Oh! Lord, who dwell in the Supreme Abode, who have no limitations, who are free from passions, the transcendental one, who have no birth and You, who have the divine Lotus in the naval cavity, the Lord of Gods, You, who are beyond the realm of speech. You are the Supreme, the tranquil and the all-pervasive One!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Sage Sounakar observes that the ParamaikAnthi devote their daily activities according to the five divisions of the day and perform religious duties dedicated to the AarAdhanam and Kaimkaryam to the Lord and His BhAgavathAs. Such noble



people are saluted as "Pancha-KaalaiKa Manasaa:". For these MahAthmAs, Lord is the only means and goal. Thorough PanchakAla PrakriyAs or the five fold daily religious routines are observed by these ParaamikAnthis. They recognize the Lord as being seated at His Supreme abode at Sri VaikuNTham as the nithya, niravadhya Moorthy.



**The Supreme, the tranquil and the all-pervasive One!
SriHayagreevan-Thoopul-thanks SrI AMR Kannan**



SLOKAM 35

वर्यं द्वन्द्वतिरिक्तं त्वां कौस्तुभोद्भासिवक्षसम् ।

विश्वरूपं विशालाक्षं कदा द्रक्ष्यामि चक्षुषा ॥ ३५ ॥

varyam dvandvAtiriktam tvAm kaustubhOdbhAsi vakshasam |

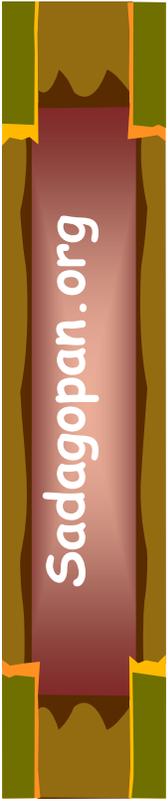
viSvarUpam viSaalAkshsm kadA drakshyAmi cakshushA || 35

Meaning:

When shall I behold (perceive) You, with my eyes who are the Supreme, who are beyond the dual states namely misery and happiness, You who have the radiant kaustubha gem in the chest, who have the world as Your form and who are broad-eyed!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Lord VishNu adorning the Kousthubha gem representing the Jeevans shines as a Sarva VyApi (all pervasive Supreme Being) and is saluted here as "dvandvAtiriktan" (one who transcends the dualities that Swamy NammAzhwAr lists in His ThiruviNNagara ThiruvAimozhi Paasurams). The longing of the devotee is posed as a question: When will I have the joy of beholding You, my Lord with the broad eyes and who pervades all chith and achith as antharyAmi Brahman?



SLOKAM 36

मोक्षं सालोक्यसारूप्यं प्रार्थये न कदाचन ।

इच्छाम्यहं महाबाहो सायुज्यं तव सुव्रत ॥ ३६ ॥

mOksham sAlOkya sarUpyam prArthaye na kadAcana |

icchAmi aham mahAbAhO sAyujyam tava suvrata || 36

Meaning:

Oh! Lord! Possessing long and mighty arms, You, who have firmly resolved to protect Your devotees, I do not seek at any point of time either the sAlOkya¹ or sArUpya state. I only desire to have the sAyujya state in the state of liberation.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Saayujya denotes "the state of experiencing the same object of enjoyment (bliss) by two individuals together". In the Saayujya Moksham state, the Jeevan attains the equal status in enjoying Brahman's Aanandham (bliss), while the Lord reserves some activities like Jagath Srushti to Himself (भोगमात्रसाम्य लिङ्गाच्च - bhOgamAtra Saamy lingAcca - Brahma Sutram: 4.4.21). Saayujya Moksham is the highest kind of Moksham and is the one desired by the muktha Jeevan. They do not want to be tempted by other kinds of incomplete Mokshams like Kaivalyam (Aathma avalOkanam), Saameepya, SaalOkya and Saaroopya Mokshams.

1. In SaalOkya Moksham, the jeevan lives in VishNu lOkam;

FOOT NOTE

¹ There are four stages in the state of liberation, namely sameepya, sAlOkya, sArUpya and sAyujya. Of these sAyujya state is the enjoyment of the Supreme Bliss in union with the Supreme Brahman.



2. in Saameepya Moksham, the Jeevan stays close to VishNu and
3. in Saaroopya Moksham, the Jeevan takes on the roopam (bodily form) of VishNu.

None of the above types of Moksham are satisfying to the true Saadhakan compared to the Saayujya Moksham.



SLOKAM 37

सकलावरणातीत किङ्करोऽस्मि तवानघ ।

पुनः पुनः किङ्करोऽस्मि तवाहं पुरुषोत्तम ॥ ३७ ॥

sakalAvaraNaatIta kinkarO asmi tava anagha |

puna: puna: kinkarO asmi tavAham purushOttama || 37

Meaning:

Oh! Lord! You who are beyond all limitations! The best among persons, You who are free from defects I shall ever remain Your servant, ever and forever.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Sarva hEya pratyanka (free from all imperfections) BhagavAn is saluted here by the Muktha Jeevan, which prays for the boon of nithya, niravadhya kaimkaryam to the Lord at SrI VaikuNTham and declares its nithya daasathvam (Aathma dAsyam harE: SAmyam svabhAvamca sadaa smara) to its One and only Lord in a state of total surrender at the sacred feet of its Lord, who is beyond any limitations of time, state and place.



SLOKAMS 38 AND 38 ½

आसनाद्यनुयागान्तमर्चनं यन्मया कृतम् ।

भोगहीनं क्रियाहीनं मन्त्रहीनमभक्तिकम् ॥ ३८ ॥

AsanAdyanuyAgAntam arcanam yanmayA krtam |

bhOgaheenam kriyAheenam mantraheenamabhaktikam || 38

तत्सर्वं क्षम्यतां देव दीनं मामात्मसात्कुरु ॥ ३८ १/२ ॥

tatsarvam shamyatAm deva deenam mAmAtmasAtkuru || 38 1/2

Meaning:

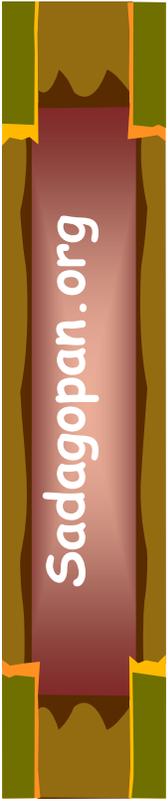
Oh! Lord! The worship of Yours, conducted by me commencing from mantrAsana¹ and ending with anuyAga is bereft of the objects of enjoyment, is lacking in courtesy, is deficient without properly uttering the mantras and is without true devotion. Such a worship of mine should be condoned with forbearance, in the view that I am helpless and as I am Yours.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The mode of Bhagavath AarAdhanam has six steps:

FOOT NOTE

¹A devout SrI VaishNava is expected to perform daily worship of the Lord as enjoined in the daily routine manual (AhnikaM). The worship constitutes six divisions known as mantrAsana, snAnAsana, alankArAsana, bhojyAsanam, punarmantrAsana and paryAnkAsanam. See Sri VaishNava sadAcaranirNaya



- 
- 
1. **MantrAsana**, where the worshipper approaches the Lord with mental and physical purity and offers all that is his to the Lord and seeks his anugraham and anumathi to commence the AarAdhanam. He presents to the Lord argya, Paadhya and Aachamaneeya upachArams to the Lord befitting His rank as the most revered guest.
 2. MantrAsanam is followed by **SnAnAsanam**, where Thirumanjanam (holy bath) is performed for PerumAl accompanied by the recitation of the Purusha Sooktha mantras.
 3. This step is followed by **alankArAsanam**, where the archA Murthy is decorated with colorful clothes, flower garlands and AabharaNams. During alankArAsanam, gandha (sandal paste), dhUpa (incense) and dheepa upachArams are offered. archana with TuLasi or flowers using the naamAvaLis (ashtOttharam) and Veda Mantrams.
 4. The fourth stage is known as **BhOjyAsanam**, the offering of many kinds of cooked foods having six different kinds of tastes to please the Lord.
 5. BhOjyAsanam is followed by **PunarmantrAsAsanam**, when the Lord is presented with fruits, TaambhUlam and lit camphor light is waved before the Lord. SaaRRumuRai consisting of Andal and other AzhwAr Paasurams along with Veda mantrams are recited here.
 6. The AarAdhanam concludes with **ParyAnkAsanam** to lull the Lord to sleep on His divine bed. At the end of the **Ijyaa** (mid day worship), the worshipper prostrates before the Lord, performs pradakshiNam and seeks forgiveness for deficiencies in the just concluded AarAdhanam. The worshipper admits the deficiencies in the offerings to the Lord, inaccuracies in the proper way of performing AarAdhanam and errors in pronunciation/recitation of the required mantras for AarAdhanam. The Ahnika granthams written by AchAryAs elaborate on the details of AarAdhanam from BhUtha Suddhi to anuyAga.



SLOKAMS 39 & 40

इति स्तोत्रेण देवेशं स्तुत्वा मधुनिघातिनम् ॥ ३९ ॥

iti stOtreNa deveSam stutvA madhunighAtinam || 39

यागावसानसमये देवदेवस्य चक्रिणः ।

नित्यं किङ्करभावेन स्वात्मानं विनिवेदयेत् ॥ ४० ॥

yAgAvasAnasamaye devadevasya cakriNa: |

nityam kinkarabhAvena svAtmAnam vinivedayet || 40

Meaning:

With this Stotra, a devotee should praise the Lord, the vanquisher of the demon Madhu, the Lord of Gods at the conclusion of the daily ritualistic worship. Then he has to submit himself to the Lord, who wields the weapons discuss, with the sole aim of rendering service to Him.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The devotee praises the Lord and declares: "Oh Lord! You are "Sthavyan and Sthava Priyan" (You are the One fit to be eulogized; You enjoy the praise Offered by Your devotees). Even the devAs are incapable of adequately praising You, who is pervasively present everywhere and who is self-manifested (Vibhu and ananya bhAvam).

All the four purushArthams (Dharma, artha, Kaamam and Moksham) are blessed by You. adiyEn does not fear any thing since adiyEn comprehends Your Aanandham (Aanandam brahmaNO VidhvAn na pibhEti kudascana). As the Upanishad





instructs, You are the Swami of Prakruthi and Jeevans (tvam pradAna kshEthrajn~a patir guNEsa:). You are the Lord of all Gods (tameeSvarANAm paramam mahEswaram). Sankha Chakra GadhA-PaaNE! NaarAyaNa! tava dAsOham! You have declared:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

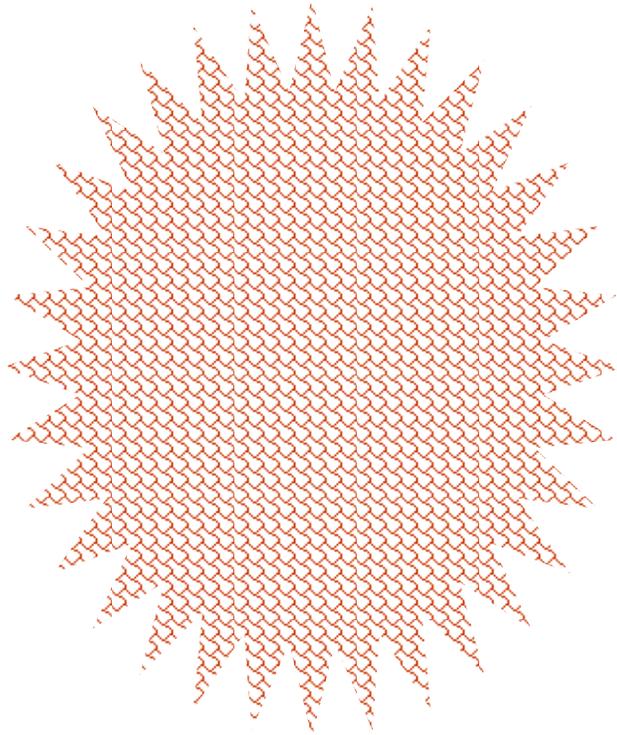
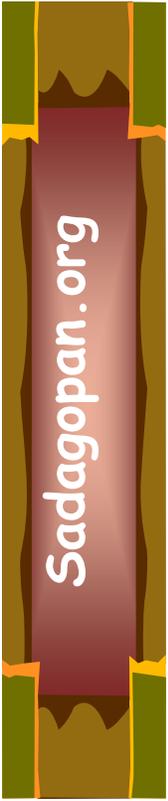
sarva dharmAn parityajya maamEkam SaraNam vraja |

aham tvaa sarva-paapEbhyO mokshayishyAmi maa Sucha: ||

Please accept my SaraNagathi. DevadEvEsa! "PrapannArtihara! prasAdham kuru Kesava!" acyuta! Please protect adiyEn through casting Your dayaa laden glances on adiyEn (avalOkanadhAnEna bhUyO maam paalaya acyuta!).

॥ इति द्वितीय जितन्ते स्तोत्रम् ॥

End of dvitIya jitante stotram



॥ अथ तृतीय जितन्ते स्तोत्रम् ॥
trteeya Jitante Stotram



Sadagopan.org



HrisheekEsan - SriParthasarathy Govardhanadhari-thanks SrI AMR Kannan



SLOKAM 1

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वज ॥ १ ॥

jitam te puNDarIkAksha namaste viSvabhAvana ||

namaste astu hrsheekeSa mahApurusha poorvaja || 1

Meaning:

Oh! Lotus-eyed Lord! This self has been won by You. The creator of the Universe! This self is not mine. Oh! The controller of the sense-organs! Oh! The bestower of all supplications! Oh! The primordial One! Let this soul be Yours and let it not be for my own sake.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

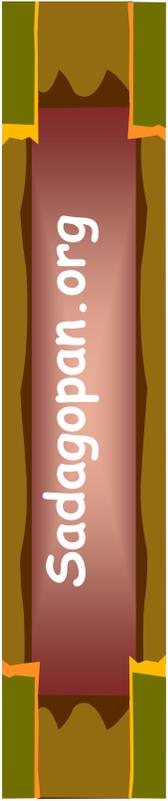
This sLOkam is the same as the First sLOkam of the First JitantE. Extensive commentary has been made available earlier. The key words in this Mantram are: Jitam tE, puNDareekAksha, VisvabhAna, nama:, hrsheekEsa, Mahaa Purusha and Poorvaja. He is the controller of all indriyams as inferred from His name as HrsheekEsa. He is the sovereign Lord of Hrsheekams or indriyams that drive one astray from the PuNDareekAkshan. Driven by the ruchi for Vishaya Sukham based on the karma sambhandham (vaasanaa) of the Aathmaa, the embodied one runs as far away as possible from the Lord.

The jeevAthmA moves from body to body due to its anAdhi prakruthi sambhandham and experiences sorrow and evanescent pleasures. One of the AchAryAs described this state of the Bhaddha Jeevan as "asmAdhrusAm apakruthou chira dheekshithAnAm". The Bhaddha jeevan wallowing in the fierce SamsAric ocean grabs onto whatever it can and vows to stay away from the Lord



and experiences unending sorrow as described by Swami NammAzhwAr:
"முதாவியில் தடுமாறும் உயிர் முன்னமே அதனால் யாதானும் பற்றி, நீங்கும்
விரதத்தை கொண்டு, யாதானும் ஓர் ஆக்கையில் புக்கு அங்கு ஆப்பு உண்டு" -
தவிக்கிறது (Moothu Aaviyil taDumARum uyir athanaal yaathEnum paRRi, neengum
Virathatthai koNdu, yaathAnum or Aakkayil pukku angu Aappu uNdu" -
tavikkiRathu (Thiruviruttham: 95th Paasuram passages).

While the Aathma struggles over aeons in samsAric dukkhams, the most
compassionate Lord pulls the suffering Jeevan out of the whirlpool of SamsAram
due to some ajn~Atha sukruatham possessed by the Jeevan. With the power and
matchless beauty of His lotus eyes, the Lord (PuNDareekAkshan) overpowers the
resistance of the Jeevan to run away from Him and the conquered jeevan admits
with joy that it has been won over now by the most generous Lord (OudhAryan /
Mahaa Purushan) in an indisputable manner. The Jeevan (Mada nenjam) admits:
"தோற்றோம் மடநெஞ்சம் எம்பெருமான் நாரணற்கே" (thORROm Madanenjham
EmperumAn NaaraNaRkKE - ThiruvAimozhi 2.1.7). The Jeevan attributes its
defeat to the vaseekaraNa sakthi of the beautiful eyes of the Lord. As the
creator of the universe (ViswabhAvanan) and "the First born" (Poorvajan), the
Lord uses His cool and beautiful eyes to overpower the Jeevan that has been
running away from Him in the most decisive manner. The Jeevan now shouts with
joy: "HrsheekEsa! ViswabhAvana! Mahaa Purusha! Poorvaja! PuNDareekAksha!
namastE! jitamtE!". The jeevan acquires svaroopA Jn~Anam and seeks nithya
dhAsyam to its Swami. Nithya Kaimkarya ruchi swells up in the saved jeevan and it
falls again and again at the sacred feet of the Lord and repeats "jitamtE,
jitamtE".



SLOKAMS 2, 3 & 3 ½

विज्ञापनमिदं देव शृणु त्वं पुरुषोत्तम ।

नरनारायणाभ्यां च श्वेतद्वीपनिवासिभिः ॥ २ ॥

vijn~Apanamidam deva SruNu tvam purushOttama |

naranArAyaNaabhyAm ca SvetadvIpanivAsibhi: || 2

नारदाद्यैर्मुनिगणैस्सनकाद्यैश्च योगिभिः ।

ब्रह्मेशाद्यैस्सुरगणैः पञ्चकालपरायणैः ॥ ३ ॥

nAradAdyai: munigaNai: sanakAdyai: ca yOgibhi: |

brahmeSaadyai: suragaNai: pancakAla parAyaNai: || 3

पूज्यसे पुण्डरीकाक्ष दिव्यमन्त्रैर्महर्षिभिः । ३ १/२

poojyase puNDarIkAksha divyamantrai: maharshibhi: | 3 1/2

Meaning:

Oh! Lord! The Supreme person! Kindly pay your kind attention to my supplication.
Oh! The Lotus eyed One! The demi-Gods, nara nAryaNa, those who dwell in SvetadvIpa, great sages like Naarada etc., Sanaka etc., Gods headed by Brahma and Rudra, those who are devoted to your worship in the five divisions of the day and others worship You with Divine hymns.



ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The Jeevan now makes a moving appeal to the Lord to listen to its prayer "Mey ninRu kEttaruLai adiyEn seyyum ViNNappamE". Oh Lord of Gods (imayOr talaivaa)! Please listen to this daasan's plea with Your Dhivya MangaLa vighram (mey ninRu). "vijñ~Apanamidham deva SruNu tvam purushOttama". My appeal is this: Please dispense with this unclean body (azhukku udampu), vipareetha Jñ~Anam (poy ninRa Jñ~Anam such as dEhAthma brahmam), repeated births and deaths in this samsAra MaNdalam and grant me Moksha Sukham to perform eternal, blemishless kaimkaryam to You in Your Supreme Abode (ozhivil Kaalam yellAm vazhuvilaa adimai seyya aruL). Please bless adiyEn to eulogize You and worship You like the residents of the SvEtha dhveepam, Sages like Naaradha, Brahma, Rudraa and perform pancha Kaala prakriyAs like them.



SLOKAMS 4, 5 & 6

पाषण्डधर्मसङ्कीर्णे भगवद्भक्तिवर्जिते ॥ ४ ॥

pAshaNDadharma sankeerNe bhagavat bhakti varjite || 4

कलौ जातोऽस्मि देवेश सर्वधर्मबहिष्कृते ।

कथं त्वामसमाचारः पापप्रसवभूरहम् ॥ ५ ॥

kalau jAtO asmi deveSa sarvadharmahishkrte |

katham tvAm asamAcAra: pApaprasavabUraham || 5

अर्चयामि दयासिन्धो पाहि मां शरणागतम् ।

तापत्रयदवाग्नौ मां दह्यमानं सदा विभो ॥ ६ ॥

arcayAmi dayAsindhO pAhi mAm SaraNaagatam |

tApatraya davAgnau mAm dahyamAnam sadA vibhO ||

Meaning:

Oh! Lord of the Gods! I am born in the age of Kali which is full of false-hood, deceitful, unethical practices, devoid of true devotion and far-removed from the values of virtue.

How am I, who is devoid of good conduct and a repository of sins, to propitiate You? Oh! The Ocean of Mercy! The all-pervasive One!



Pray, protect me, who is ever scorched by the forest-fire in the form of tApatraya¹ and who have surrendered unto You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

This is a moving appeal, where the embodied Jeevan describes its birth in the middle of the loathsome Kali Yugam, when dharmAs are declining and are ultimately expelled ("devEsa! sarva dharmA bahishkrE Kalau jAtO asmi"). adiyEn is born in this miserable Kali Yugam filled with people devoid of Bhakti for You ("bhagavat bhakti varjitE Kalau jAtOsmi"). This nefarious Kali Yugam is known for the ascendance of the assembly of the practitioners of the PaashaNDi dharmam, the code of conduct of the impious, heretical and unbelievers (nAsthikAs). It is my misfortune that I am born in this Kali Yugam (PaashaNDi dharmA sankeerNE bhagavat bhakti varjitE Kalau jAtOsmi).

adiyEn is being burnt by the fierce wild fire of the three kinds of tApams (tApatrayou sadA dahyamAnam maam). I am a product of all my accumulated bundles of sins (paapa prasavabhU:). How can adiyEn of no substance or significance dare to worship You ? (asamAcAra: aham katham tvAm arcayAmi?). Oh Lord, who is the ocean of Compassion! (dayaa sindhO!), Please protect adiyEn who has fallen at Your sacred feet as SaraNAgathan (paahi maam SaraNAgatam).

The ithihAsam states: "yE namasyanti Govindam na tEshAm vidyatE bayam" (Those who perform SaraNAgathy at the sacred feet of Govindhan do not experience SamsAric fear. You have said: "maamEva yE praptyantE maayAmEtAm taranti tE" (Those who perform Prapatthi to Me cross easily the prakruthi). The two lettered word mama landed me in the SamsAric ocean. The three lettered word na mama leads me to Moksham. That is what Mahaa BhAratham instructs us:

FOOT NOTE

¹tApatraya are: AdyAtmika - infliction by own self; Adibautika - infliction by the five elements; and Adi daivika - infliction by Gods.



द्वक्षरस्तु भवेन्मृत्युस्त्र्यक्षरं ब्रह्म शाश्वतम् ।

ममेति च भवेन्मृत्युर्न ममेति च शाश्वतम् ॥

dvyaksharastu bhavEn mrtyu: tryaksharam brahma SaaSvatam |

mameti ca bhavEn mrtyur na mameti ca SaaSvatam ||

--- MahA BhAratham Saanthi Parvam: 13.4

Therefore adiyEn prays to You, the indweller of Agni with the TaittirIya AaraNyaka BrAhmaNa Mantram (4.28):

sakrutE agnE nama:, dhvistE nama:, tristE nama:, catustE nama: ,

pancakrutvastE nama:, daSakrutvastE nama: ,SatakrutvastE nama: ,

AasahasrakrutvastE nama:, aparimitakrutvastE nama:

Oh Lord NamaskAram (na mama) to You once! NamaskAram to You twice, thrice, four times, five times, ten times, hundred times, thousand times and NamaskArams to You for limitless times!

Oh Ocean of Dayaa! Please accept my namaskaraNam (Prapatthi) and accept the burden of protecting me (bhara nyAsam) from the fires of taapa trayams! I am standing before You as a SaraNAGathan with Mahaa visvAsam. Please protect adiyEn (arcayAmi dayaa sindhO! paahi maam SaraNAGatam)!



SLOKAMS 7 & 8

त्राहि मां पुण्डरीकाक्ष केवलं कृपया तव ।

जन्ममृत्युजराव्याधिदुःखसन्तप्तदेहिनम् ॥ ७ ॥

trAhi mAma puNDareekAksha kevalam krpayA tava |

janma mrtyu jarA vyAdhi du:kha santapta dehinam || 7

पालयासु दृशा देव तव कारुण्यगर्भया ।

इन्द्रियाणि मया जेतुमशक्यं पुरुषोत्तम ॥ ८ ॥

pAlayAsu drSa deva tava kAruNya garbhayA |

indriyaaNi mayA jetum aSakhyam purushOttama || 8

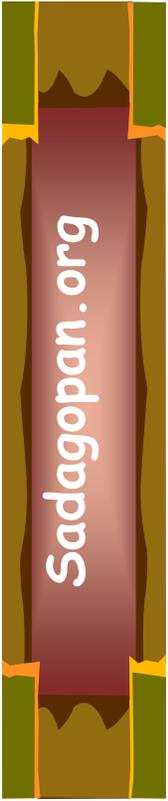
Meaning:

Oh! The Lotus-eyed Lord! Save me by Your mere Grace. Protect me, who am afflicted by birth, death and old age, disease and other such pains, at the earliest for the reason that I have realised the greatness of Your compassionate nature which is inherent.

Oh! The Supreme Person! I cannot vanquish my sense organs.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The Jeevan cries in a spirit of helplessness about its losing its struggle with the indriyams (PurushOttama! indriyaANI mayA jetum aSakhyam). The mood of KaarpaNyam of the Jeevan performing SaraNagathy is poignantly brought out





here. The embodied Jeevan advances its case for Bhagavaan granting it the boon of Moksham by pointing out that it is subject to repeated cycles of birth and death, bodily afflictions, old age and a body scorched in the fire of sorrow (janma-mrtyu-jarA-vyAdhi-dukkha santapta dehinam maam pAlaya).

Oh Lotus-eyed Lord! Please come to my rescue with Your krupai alone (trAhi maam PuNDareeksha kevalam krupayA tava!). Please protect me from the scorching heat of the desert of samsAram! Oh Lord! Please protect adiyEn by casting Your Dayaa filled glances (pAlayAsu drsA deva tava KARuNya garbhayA) towards adiyEn!



SLOKAMS 9 & 10

शरीरं मम देवेश व्याधिभिः परिपीडितम् ।

मनो मे पुण्डरीकाक्ष विषयानेव धावति ॥ ९ ॥

Sareeram mama deveSa vyAdhibhi: paripeeDitam |

manO me puNDareekAksha vishyAneva dhAvati || 9

वाणी मम हृषीकेश मिथ्यापारुष्यदूषिता ।

एवं साधनहीनोऽहं किं करिष्यामि केशव ॥ १० ॥

vANee mama hrsheekeSa mithya pArushya dUshita |

yEvam sAdhana heenOaham kim karishyAmi keSava || 10

Meaning:

Oh! God of Gods! My physical frame is afflicted by diseases. Oh! Lotus-eyed Lord! My mind is ever running after materialistic enjoyments. Oh! The Controller of sense-organs! My speech is faltered with cruel words and false-hood. This being my nature, having nothing in me, what can I do adopt the means of attaining You, Oh Lord KeSava!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here the Jeevan describes the multitude of woes that it is exposed to and in despair asks the Lord to instruct it on the sure way to overcome these physical and mental ills, vishaya ruchi and a life filled with falsehoods and cheating others. I am filled with so many kIEsams such as avidhyai (nescience), ahankAram, greed,





desire and anger over not attaining what I desire. The roaming in the deep dark forest goes on without end.



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Samsara Sagara Boatman SriParthasarathy-thanks SrI AMR Kannan



SLOKAMS 11 AND 11 ½

रक्ष मां कृपया कृष्ण भवाब्धौ पतितं सदा ।

अपराधशतं चैव सहस्रमयुतं तथा ॥ ११ ॥

raksha mAm krpayA krshNa bhavAbdhau patitam sadA |

aparAdhaSatam ca yEva sahasramayutam tatha || 11

अर्बुदं चाप्यसङ्ख्येयं करुणाब्दे क्षमस्व मे ॥ ११ १/२ ॥

arbudam ca api asankhyeyam karuNaabde kshamasva me || 11 1/2

Meaning:

Oh! Lord KrshNa! Protect me! I have ever fallen in the ocean of transmigration, pray uplift me by Your Divine Grace.

Oh! The Ocean of compassion! I have committed hundreds, thousands and ten thousands of sins defined by countless and measurable in 'arbudam' (अर्बुद -arbuda is a count and measurable), and other sins towards You. Please bear with me and pardon me.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here, aparAdha KshAmaNam (prayer for forgiveness against trespasses) is requested by the contrite Jeevan. The trespasses by the jeevan are beyond count and it feels totally overwhelmed by the enormity of its apachArams. The Jeevan ardently prays to Lord KrishNa, the ocean of Compassion to lift it up from the fearsome sea of samsAram (KrishNa! KaruNAbdE! kshamasva mE! bhavAbdhau



patitam maam raksha). "raksha maam SaraNAgatam" is the prayer. This prayer is echoed by Swamy AlavanthAr in his StOtra Ratna Slokam (48th):

अपराधसहस्रभाजनं

पतितं भीमभवाणवोदरे ।

अगतिं शरणागतं हरे !

कृपया केवलमात्मसात् कुरु ॥

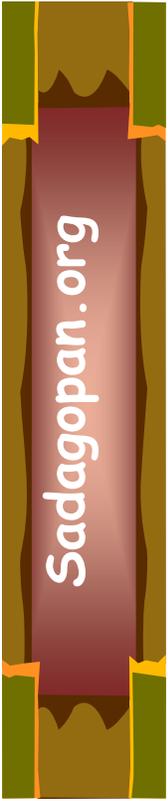
aparAdha Sahasra bhAjanam

patitam bheema bhavArNavOdarE |

agatim SaraNAgatam harE!

krpayA kEvalam aatmasAt kuru ||

Oh Lord! You are destroyer of all sorrows. I am the abode of limitless trespasses against Your saasthrams. I have fallen into the terrifying ocean of SamsAram. I have no one else to help me. I identify myself as one who has taken refuge in You (SaraNAgathan). Please accept adiyEn as Your own out of Your infinite mercy.



SLOKAMS 12 AND 12 ½

यच्चापराधं कृतवानज्ञानात्पुरुषोत्तम ॥ १२ ॥

yat ca aparAdham krtavAn ajn~AnAt purushOttama || 12

मद्भक्त इति देवेश तत्सर्वं क्षन्तुमर्हसि ॥ १२ १/२ ॥

madbhakta iti deveSa tat sarvam kshantumarhasi || 12 1/2

Meaning:

Oh! Best among persons! Whatever sinful activity, where I have transgressed the divine law, that has been committed by me out of ignorance, which is sinful.

Oh! Lord, please bear with me with the view that "He is my devotee'.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Lord! I am an ignoramus and have committed many trespasses due to that. Oh PrurushOttama! Please forgive me and overlook them since I am Your devotee. BhAnatham passage says that One should think of You (Hari), when confronted with a great danger (*mahatyApadi samprAptE smartavyO bhagavAn Hari:*). With all the aparAdhams that I have committed due to my ajn~Anam and Vipareetha Jn~Anam, I feel endangered and therefore I am holding the anjali mudhrA and beg you to forgive me out of Your dayaa and oudhArya guNam.



SLOKAM 13

अज्ञत्वादप्यशक्तत्वात् आलस्याद् दुष्टभावनात् ।

कृतापराधं कृपणं क्षन्तुमर्हसि मां विभो ॥ १३ ॥

ajñ~atvAt api aSaktatvAt AlasyAd dhushTabhAvanAt |

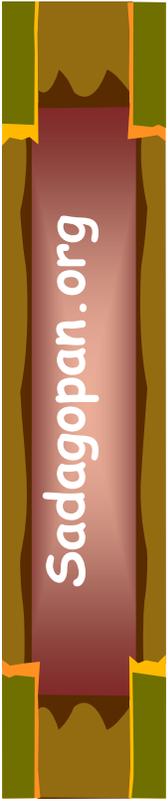
krTAparAdham krpaNam kshantumarhasi mAm vibhO || 13

Meaning:

Oh! The all-pervasive Lord! All the sinful activities have been committed by me out of ignorance, inability, out of indolence. I pray, this pitiable, wretched soul be pardoned.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh VishNu NaarAyana pervading inside all created beings as antharyAmi! I am without any one to protect me. Out of my indolence, ignorance and asakthi (powerlessness), I have accumulated huge bundles of sins that are weighing me down. As SubhAlOpanishad states, You are Sriman NaarAyaNan residing in SrI VaikuNTham, free from any type of blemish and who also resides inside all entities that You have created and command them: "yEsha SarvabhUta-antaraatmA-apahata-pApmA divyO dEva yEKo NaarAyaNa:". There is none who is equal or superior to You ("na tat samasccha abhyatikasccha drusyatE"). You are of Jñ~Anandha Svaroopam; You are ParamAtmA as VishNu PurANam instructs us (jñ~Anandamayam yasya svaroopam ParamAtmana:). As Vibhu, You have taken the form of VishNu to protect all the Jeevans ("rakshArtam Sarva-bhUtAnAm VishNutvam upajagmivAn"). I am a KrupaNan (helpless one). I cling to You for protection in the hope of securing my redemption. Please forgive all my aparAdhams and accept my SaraNAgathi.



SLOKAM 14

अपराधसहस्राणि क्रियन्तेऽहर्निशं मया ।

तानि सर्वाणि मे देव क्षमस्व मधुसूदन ॥ १४ ॥

aparAdha sahasraaNi kriyante aharniSam mayA |

tAni sarvaaNi me deva kshamasva madhusoodana || 14

Meaning:

Oh! Lord! The destroyer of Madhu! Innumerable sins are being committed by me day in and day out. Please pardon them all, my Lord!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

adiyEn has committed innumerable trespasses without cessation day and night. Oh Madhusodhana! Please forgive all of these apachArams. Your Aajn~As have been ignored by me (Aajn~Atilangana karmA) and as a result I have become the object of Your anger (nigraham). My karmas have caused my births in one or other bodies to experience sorrow and "sukham" (KarmAnuguNa Phalan). You wait for us to repent over our trespasses and expect us to approach You seeking Your protection (rakshApEkshAm prateekshatE) so that You can rush to our help. You are Parama dayALu. "tE kshamAyA: apadham aga: kim?" What sin is there that is not appropriate for removal by You due to Your KashamA guNam?



Destroyer of sins! - Thiruvallikkeni Sudharsanar Azhagiyasingar-thanks SrI AMR Kannan

SLOKAM 15

यज्जन्मनः प्रभृति मोहवशं गतेन

नानापराधशतमाचरितं मया ते ।

अन्तर्बहिश्च सकलं तव पश्यतो मे

क्षन्तुं त्वमर्हसि हरे करुणावशेन ॥ १५ ॥

yat janmana: prabhrti mOhavaSam gatena

nAnAaparAdhaSatam Acaritam mayA te |

antarbahiSca sakalam tava paSyatO me

kshantum tvamarhasi hare karuNaavaSena || 15

Meaning:

Oh! Lord! The remover of sins! Despite Your Omni-presence and seeing and testifying with Your own eyes, right from my birth, many misdeeds have been done by me, enveloped by ignorance all within and without. Oh! Lord! You who are the destroyer of sins please bear with me by Your Divine Grace and compassion.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Lord! Oh witness to every act of mine and all of Your creation! In Bhagavath Gita You have revealed to us in a mood of Dayaa towards us, the incorrigible sinners, that You dwell within us and destroy the darkness in us born of ignorance with the luminous lamp of knowledge (Gita 10.11). Elsewhere in Gita (16.8), You have described the demoniac proclivity of us as arising from the view that the world is not Brahman, not supported by Brahman and not subject to Brahman



(asatyam apratishtam tE jagadhAhur-aneeswaram). You have described us and the sins that we have acquired as a direct result of our egotism (ahankAram), penchant for power, haughtiness (darpam), Lust (Kaamam) and anger (krOdham). You have declared that You hurl such haters into the demoniac wombs and make them suffer repeatedly in SamsAram. You also bless those who follow Your commands with Your anugraham and those who violate Your Aajn~As with nigraham. No deed escapes Your attention as an antharyAmi. You respond with grace and wrath for the above two kinds of chetanams. I am indeed an aparAdhi. Please forgive my sins as KaruNA Moorthy and accept my Prapatthi at Your Sacred feet.

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SLOKAM 16

कर्मणा मनसा वाचा या चेष्टा मम नित्यशः ।

केशवाराधने सा स्यात् जन्मजन्मान्तरेष्वपि ॥ १६ ॥

karmaNaa manasA vAcA yA ceshTa mama nityaSa: |

keSavArAdhane sA syAt janmajanmAntareshvapi || 16

Meaning:

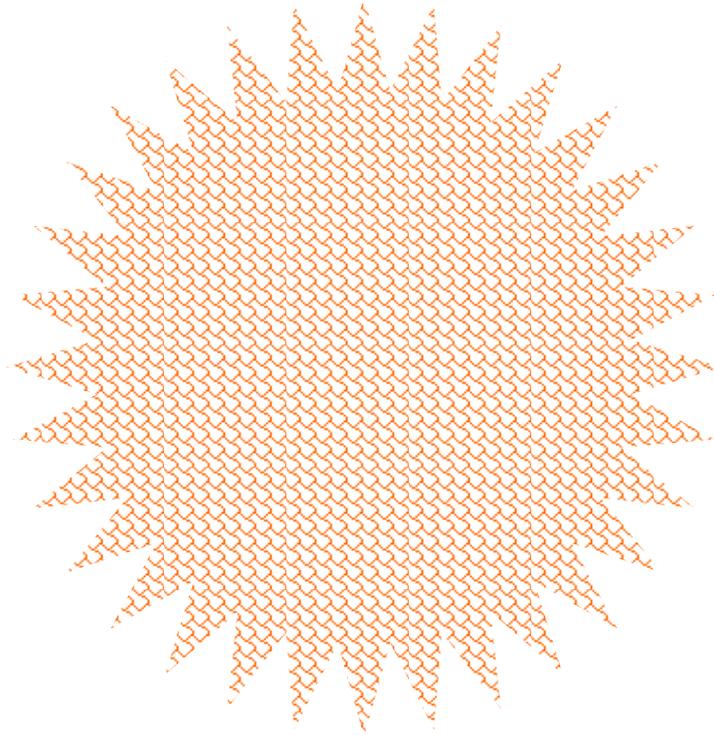
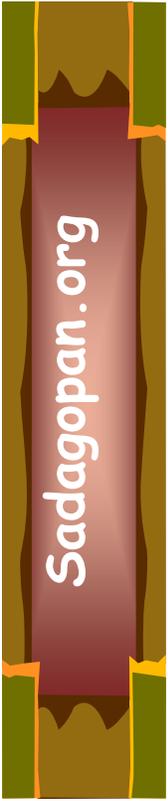
Oh! Lord! Whatever daily activity I have to perform physically, mentally and orally, let all those be devoutly engaged for the purpose of worshipping Lord Kesava in all my births to come.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

With Aakinchanyam (helplessness) and Mahaa VisvAsam (unshakable faith in the Lord's power to protect), the Jeevan prays for the boon of Kaayika, maanasa and Vaacika AarAdhanam of the Lord in this birth and in all births to come. Whatever adiyEn does with my body, mind and speech, let them all be acts of Kaimkaryam and AarAdhanam for You. adiyEn has taken to heart Your declaration in GitA (9.29) that those who worship You with devotion dwell in You and You in them (yE bhajanti tu maam bhaktyA mayi tE tEshu cApyaham). May adiyEn be blessed to be one of them in this and any other birth of mine! Your compassion has no limits and is without boundaries.

॥ इति तृतीय जितन्ते स्तोत्रम् ॥

End of trtIya jitante stotram



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