

Jitante Stotram - Vol.3

(Cantos 4 & 5)



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Sincere Thanks To:

1. Mannargudi Sri.Srinivasan Narayanan for providing the Sanskrit/Tamil texts and proof-reading the document
2. Nedumtheru Sri.Mukund Srinivasan for co-coordinating the effort for providing the images for this eBook
3. Sri.AMR Kannan for generously providing a treasury of rare photos of many divya desa moorthys.
4. Sri. MuraliBhattar, Smt. Krishna Priya, Sri. Senthil, Sri. Diwakar Kannan , Sri. Sridhar, Sri. Vijay Parthasarathy and Sri. Narasimhan for also kindly providing images for this eBook
5. Smt.Jayashree Muralidharan for eBook assembly

Copies of the monograph by Smt. Padma Sudarshan published by Visishtadvaita Pracharini Sabha are available at:

Sri Visishtadvaita Research Center

27 Venkatesa Agraharam

Mylapore, Chennai-600 004

and also at Sri Nrusimhapriya office at Chennai.

CONTENTS

caturtha jitante	1
pancama jitante	35
Appendix	
Complete list of sundarasimham-ahobilavalli eBooks	81



jitam te puNDarIkAksha - Thirunarayur Kalgaruda sevai - Thanks : Sri.Senthil

॥ अथ चतुर्थ जितन्ते स्तोत्रम् ॥
caturtha Jitante Stotram



namaste vAsudevAya!
Sri Oppiliappan Pattabhisheka Ramar Koil - PuzhuthivAkkam



॥ श्रीः ॥

SLOKAM 1

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्ते वासुदेवाय शान्तानन्तचिदात्मने ॥ १ ॥

jitam te puNDarIkAksha namaste viSvabhAvana ||

namaste vAsudevAya SantAnanta cidAtmane ||

Meaning:

Oh! Lotus-eyed Lord! This self has been won by You. Oh! The creator of the Universe¹. Salutations to SrI Vaasudeva, who is ever in the state of SaantOdita and who is beyond the three limitations².

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

PaancharAthra Aagamam developed the Vyuha forms; Vyuha form is one of the five manifestations/conceptions of Iswara: Para, Vyuha, Vibhava, archaa and antharyAmi. NithyOdita Brahman is Para VaasudEvan of SrI Vaikuntam, who is being praised/celebrated/revered by the Nithya sooris (eternally liberated Jeevans). Outside Sri Vaikuntam, Para Vaasudevan manifests into four Vyuha Forms: Vyuha VaasudEvan, Sankarshanan, Pradhyumnan and Aniruddhan.

Notes:

¹ SaantOdita - The PaancarAtra AgamaAs declare that there are two states for the Supreme Deity, namely nityOdita and SaantOdita. Of these SaantOdita is the state of tranquility of the Supreme Brahman. It is similar to the deep unfathomable Ocean. (See LakshmiItantra, II: 51).

² The Upanishads declare that Brahman is devoid of the three limitations namely limitation by space, limitation by time and limitation by objects. (Cf. satyam, jn~nam, anantam brahma - Taittiriya Upanishad, II-1)



Vyuha VaasudEvan arising from NithyOditha Para VaasudEvan is also known as **SaantOdithan/ChAntOdhithan** (one who is praised/celebrated/revered by the VedAs). It is said that there are no differences in the modes of meditation of Para and Vyuha VaasudEvan. It is said that the Para Brahman saluted as Para VaasudEvan eulogized by the MukthAs and the NithyAs at Sri Vaikuntam manifests into the subtle forms of Vyuha and the gross forms of Vibhava (Raama and Krishna) for the benefit of worship by His devotees. Ahirbudhnya Samhita of Paancha Raathra Aagamam, VishNu PurANa, Mahaa BhAratham and Srimad BhAgavatham elaborate on the particular attributes and vyApArams (Functions) of the four Vyuha avathArAs of Para VaasudEvan. This sLOkam salutes the Lord as SantOditha Vyuha VaasudEvan, who is regarded the same as ParavAsudEvan except He is outside Sri Vaikuntam. Para VaasudEvan is for the exclusive enjoyment of the nithya Sooris and the Mukta Jeevans at SrI Vaikuntam and to receive nithya Kaimkaryams from them. Para VaasudEvan unlike Vyuha VaasudEvan is not connected with the creation, sustenance, dissolution of the Universe or moral tasks (promulgation of SaastrAs as SankarshaNa, establishment of dharma as Pradhyumna and imparting of spiritual knowledge as Aniruddha).

The commentaries on the name of VaasudEvan (VishNu Sahasra nAmAs 334 and 701) by Swamy Parasara Bhattar are worthy of further study to understand the Para and Vyuha forms. Para Vaasudevan's abode is Sri Vaikuntam and Vyuha Vaasudevan's home is at the Milky ocean.

(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>)

SLOKAM 2

अध्यक्षाय स्वतन्त्राय निरपेक्षाय शासते ।

अच्युतायाविकाराय तेजसां निधये नमः ॥ २ ॥

adhyakshAya svatantrAya nirapekshAya Saasate |

acyutAyAvikArAya tejasAm nidhaye nama: ||

Meaning:

Oh Lord! The Controller of all! Oh! The independent! Oh! The One whose wishes are ever fulfilled! Oh! The Commander of all! Oh! Lord! You who do not let Your devotees down! Oh! The changeless One (without any birth or death)! Oh! The Supreme Effulgent! Salutations to You!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

This SLOkam has salutations with deep philosophical connotations for Bhagavath Raamaanuja SiddhAntham. The names chosen for salutation are:

1. adhyakshan
2. Svatantran
3. nirapEkshan
4. SaastA
5. acyutan
6. avikAran
7. tejasAm nidhi or Param JyOthi.

Let us study each of these namaskaraNams .

adhyakshan - Our Lord is adhyakshan (Controller). He is the Niyantha (868th VishNu sahasra Naamam) and as such He directs and controls. Jeevan is directed by the Iswaran inside it as revealed by Taitthiriya AaraNyakam (TA) and BruhadhAraNyaka Upanishad (BU):

अन्तः प्रविष्ट शास्ता जननानां सर्वात्मा

"anta: pravishTa SaastA jananAnAm sarvAtma"

(He has entered into men and controls them - TA 3.11.10)

य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा

शरीरं यः आत्मानमन्तरो यमयति । स त आत्मान्तर्याम्यमृतः

ya Aatmani thishThan AatmanOantarO YamAtmA na Veda yasyAtmA

Sareeram ya: AatmanamantarO yamayati sa ta AatmA antAryAmyamrta:

-- BU 5.7.22

("Who dwells in the AathmA, who is within the AathmA, whom the AathmA does not know, whose body the AathmA is, WHO RULES THE AATHMA FROM WITHIN, He is the inner ruler, is your immortal AathmA (ParamAthma)".)

Svatantran - Swamy ParAsara Bhattar in one of the Uttara Satakam sLOkams of SrI RangarAja Stavam points out the Upanishads and Brahma Sutram endorsed the truth that the ParamAthma is Sarva Svatantran and is Subject to nothing or nobody except His own Sankalpam (**nijEcchayaiva ParavAn**). His determination (volition) permeates through every thing, pervades through every nook and corner of the Universe "without let or hindrance". There is no one or nothing that can oppose His sankalpam. His divine sovereignty is total although the deluded Jeevan thinks that it has free will and is its own Master (**aham mE** sLOkam of **Thirumanjana Kattiyam**).

nirapEkshan - He is avAptha sakala Kaaman and as such His wishes are all filled. He is the owner of the two aiswaryams: Nithya and Leela VibhUthis (Sri Vaikuntam and this earth). There is nothing that he needs or wants hence because he is totally fulfilled. The only apEkshai He has is for the Bhaddha Jeevan to make the first step towards Him and seek His protection so that He can rush to embrace them and accept them as SaraNagathAs.

SaastA - He is the Chastiser and as such righteously punishes those who harm the Saadhus (**paritraaNaaya saadhUnAm vinaaSaaAya dushkrutAm**). He is the commander in these efforts.

acyutan - He is saluted thrice with the naamA of acyutan in SrI VishNu Sahasra Naamam (101, 320 and 557th naamAs). He never abandons anyone, who has sought His sacred feet as protection (**AasritAnAm cyuti: yasmaat naasti Sa: acyuta:**). Swamy Desikan has blessed us with a SrI Sookthi revered as acyuta Satakam to reveal our Lord's acyuta tattvam: <http://www.ahobilavalli.org> (Book Number 17) . Please refer to this e-book for details on the acyuta tattvam.

avikAran - He does not undergo any changes. He is anAdhi. He has no births. He is nithyan. He is ParamAthman (**avikArAya suddhAya nityAya ParamAtmanE**). SrI Neduntheru KaNNan Swamy explains the avikAra tattvam in terms of VisEshyAs and VisEshaNaas: "While Brahman remains absolutely changeless in its essence (**VisEshya**), its attributes (**visEshaNAs**) or modes (**prakaras**) or bodies (**sarirAs**) - sentient and insentient beings- undergo changes in evolution (**prapancha**) and dissolution (**pralaya**), because of His will (**sankalpa**). In other words, the changes pertain only to the prakaarAs of Brahman, while the parakaari or Sareeri Brahman remains absolutely unaffected by the changes in the prakaarAs, even as the individual soul remains unaffected by the youth or age or the changes in the physical body. The Chith-achith universe, as VisEshaNaas, is indissolubly and eternally linked with Brahman (**aprithak siddha VisEshaNaas**) but the changes in the VisEshaNAs do not make any impact on Brahman at all".

tEjasAm nidhi - He is the treasure of tEjas. He is Svayam JyOthi. He is Param

JyOthi. tEjas is one of the six PradhAna GuNams of BhagavAn. In the context of this sLOkam, we can follow the meaning of the 763rd nAmA of SrI VishNu Sahasra Naamam (tEjO Vrusha:). He showers His undecaying splendour (tEjas) in the form of protection of the AasrithAs.



tEjasAm nidhi - nanmangalam-utsavar - thanks SrI Vijay Parthasarathy

SLOKAM 3

प्रधानपुरुषेशाय नमस्ते पुरुषोत्तम ।

क्लेशकर्माद्यसंस्पृष्ट पूर्णषाड्गुण्यमूर्तये ॥ ३ ॥

pradhAna purusheSaya namaste purushottama |

kleSakarmAdya samsprshTa pUrNa shADguNya mUrtaye ||

Meaning:

Oh! Lord! Salutations to You! The best of men! You are untouched by the imperfections¹ of avidyA etc. You are the embodiment of the six perfect attributes. You are the Controller of the sentient and insentient entities².

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The Lord who is PoorNa ShADguNya Moorthy (with six PradhAna GuNams) is saluted here as PradhAna PurushEswaran and PurushOtthaman. This reminds one of the VishNu Sahasra Naama SLOkams:

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।

नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥

yOgO yOgavidAm nEtaa Pradhaana PurusheSvara: |

naarasimha Vapu: SreemAn KeSava: PurushOttama: ||

Notes:

¹ षण्णां भग इति विना हेयैः गुणादिभिः (shaNNaam bhaga iti vinA heyai: guNaadibhi:) - VishNupuraaNa VI-V-7

² प्रधान क्षेत्रज्ञ पतिः गुणेशः (pradhAna khetrajn~a pati: guNeSa:) - SvetaaSvatara Upanishad

Pradaana Purusha Iswara: - He is the Lord of Primordial matter (**Prakruthi**) and the PurushAs (**Jeevans**). PradAna (**Prakruthi**) is the root cause of the bondage and the Jeevans are bound by it. BhagavAn as the Lord of both (the changing Prakruthi and the changeless Jeevan) controls both. The Jeevan is not a svatantran and is kept under bondage and is freed from all bonds, when it performs one of the two upAyams for Moksham.

PurushOttama: - This is the 24th Sri VishNu Sahasra Naamam that celebrates His Supremacy amongst the PurushAs (**Jeevans**). He is the ParamAthmA. His "sublime Superiority" is natural, **svabhAvikam** (intrinsic) to Him. He is "**PurushEbhya: utkrushtatama:**". He is "**Para: ParANAm Parama:**". The chapter of Gita named PurushOtthama Yogam elaborates further on the PurushOttama tattvam.

kleSa-KarmAdya SamsprshTan - He is untouched by any blemishes. He is thriguNAdheethan (beyond the influence of the three guNams) and therefore Karmas do not touch Him. He is beyond Karma. He enforces the Law of Karma in His world of sentient and insentient and He remains fully unchanged and unaffected.



SLOKAMS 4 & 5

त्रिभिर्ज्ञानबलैश्वर्यवीर्यशक्त्यन्तरात्मने ।

त्रियुगाय नमस्तेऽस्तु नमस्ते चतुरात्मने ॥ ४ ॥

tribhirjn~Ana bala aiSvarya veerya Sakti: antarAtmane |

triyugAya namaste astu namaste caturAtmane ||

चतुः पञ्चनवव्यूह दशद्वादशमूर्तये ।

अनेकमूर्तये तुभ्यममूर्तायैकमूर्तये ॥ ५ ॥

catu: panca nava vyUha daSa dvAdaSa mUrtaye |

anekamUrtaye tubhyam amUrtaAyaikamUrtayE ||

Meaning:

Oh! Lord! Salutations to You! You have manifested in three forms¹ apportioning² the six qualities into them. Salutations to You, who have manifested Yourself into four, into five, into nine, ten and many forms³ and also without any form⁴. Propitiations to You, possessing the sole⁵ form of Vaasudeva.

Notes:

¹ For the purpose of creation and protection, the Supreme Lord manifests Himself into five forms, para, vyUha, vibhava, arca and antaryAmi. The para form of the Supreme form exists in VaikuNTha wherein the Lord possesses all the six qualities, namely jn~Ana, bala, aiSvarya, veerya, Sakti and tEjas. The vyUha form normally is four-fold in number, namely Vaasudeva, SankarshaNa, pradyumna and aniruddha.

² The six qualities are divided into three groups having two each in SankarshaNa, Pradyumna and Aniruddha.

³ The Lord incarnates Himself to protect His devotees in many forms such as matsya, koorma etc.



⁴ What is meant by अमूर्तये (amUrtaye) is that the Lord does not possess a physical frame attained by karma.

⁵ This is the Supreme (para) form of the Lord in VaikuNTha.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

A lot of references are made here to VyUha, upa-vyUha, DasAvathAra (Vibhava) and many other avathArams of the Lord. For details on the ten avathArams of the Lord, please refer to the 15th e-book in the Sundarasimham series: <http://www.sundarasimham.org>. Please refer to earlier commentary on the VyUha Moorthys. The reference to amUrta Brahman should not be confused with the Murta-amUrta Brahma Vaadham, a hot topic of VedAnthA. Here it refers to the Lord not having Karma-related physical body like the Jeevan to enjoy Sukha-Dukkham linked to its poorva janma vaasanais.

SLOKAM 6

नारायण नमस्तेऽस्तु पुण्डरीकायतेक्षण ।

सुभ्रूललाट सुनस सुस्मिताधरपल्लव ॥ ६ ॥

nArAyaNa namaste astu puNDareekAyatekshaNa |

subhrUlalATa sunasa susmitAdharapallava ||

Meaning:

Oh! Lord! Possessing elongated eyes resembling lotus petals, beautiful forehead like eighth phase of the moon, eyebrows, attractive chiseled feature of nose, smiling countenance and lovely (blossoming) lips!. Oh! NarayaNa! My salutations to You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

This slokam immerses itself in the enjoyment of the dhivya MangaLa vigraham of the Lord and the dhivya soundharyam of the Lord.

SLOKAM 7

पीनवृत्तायतभुज श्रीवत्सकृतलक्षण ।

तनुमध्य विशालाक्ष पद्मनाभ नमोऽस्तु ते ॥ ७ ॥

peenavrTTAyatabhuja SrIvatsa krtalakshaNa |

tanumadhya viSaalAksha padmanAbha namO astu te ||

Meaning:

Oh! Lord! Salutations to You, who possess long and stout arms, marked with SrIvatsa gem, slender waist, wide eyes, lotus in the naval point.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The enjoyment of the dhivya soundharyam proceeds now in the KesAdhi PaadhAntaram style. The previous sLOkam focused on the eyes, forehead like ashtami chandran, nose, lips and the resplendent Thirumukha maNDalam; here, the Sundara Baahus, the Vakshasthalam adorning Srivatsa gem, the navel housing the lotus (Padmanaabhan form) and the waist are enjoyed as in ThiruppANaazhwaAr's AmalanAdhipirAn Prabhandham.

padmanAbhA! - SrI VeerarAghava PerumAL - Thiruevvul



அருள்மிகு வீரராகவ பெருமாள்,
திரு எவ்வூள்,
திருவள்ளூர்.



pItAmbaradAri! - SrinivAsa Perumal
Sri RanganAtha Temple, Pomona, Newyork- thanks:Sri.AMR Kannan

SLOKAM 8

विलासविक्रमाक्रान्तत्रैलोक्यचरणाम्बुज ।

नमस्ते पीतवसन स्फुरन्मकरकुण्डल ॥ ८ ॥

vilAsa vikramAkrAnta trailokya caraNaambuJa |

namaste peetavasana sphuranmakara kuNDala ||

Meaning:

Oh! Lord! You who have the lotus like feet that sportively measured the three worlds, clad in yellow silk, tastefully decorated with fish-like dangling ear ornaments, let my propitiations be to You!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The blissful anubhavam of enjoying the Lord's soundharyam continues now with focus on the Yellow silk dress found on His waist. The maharshi takes another quick look at the beautiful ears of the Lord to enjoy the shining Makara Kundalams there. The Maharshi arrives at the sacred feet that measured the Universe and upper regions as Thrivikraman (Ongi ulahaLantha utthaman's Lotus Feet are saluted here as rakshana vasthu).

SLOKAM 9

स्फुरत्किरीटकेयूरहार कौस्तुभ भूषण ।

पञ्चायुध नमस्तेऽस्तु नमस्ते पाञ्चकालिक ॥ ९ ॥

sphuratkiireeTa keyUra hAra kaustubha bhUshaNa |

pancAyudha namaste astu namaste pAncakAlika ||

Meaning:

Oh! Lord! Shining brilliantly with the diadem, shoulder-ring, necklace, the kaustubha gem, possessing the five weapons, let my salutations be to You again, who are being propitiated during the five divisions of the day.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The thought of rapidly growing form of the Lord as Thrivikraman hitting the ceiling of BrahmANDam with His shining crown propels the Maharishi to shift His gaze upward to enjoy The Lord's gem-studded radiant Crown, the AabharaNams on His chest and the dhivyAyudhams resting on His hands and waist (Sudarsanam, Paanchajanyam, KoumEdhakam, Nandakam and Saarngam).

SLOKAMS 10 & 11

पञ्चकालपरैकान्तियोगक्षेम (महा) वह ! प्रभो ! ।

नित्यज्ञानबलैश्वर्यभोगोपकरणाच्युत ॥ १० ॥

pancakAlaparaikAnti yogakshema (mahA) vaha! prabhO! |

nityajn~Ana bala aiSvarya bhogopakaraNa acyuta ||

नमस्ते ब्रह्मरुद्रादिलोकयात्रापरिच्छद् ।

जन्मप्रभृति दासोऽस्मि शिष्योऽस्मि तनयोऽस्मि ते ॥ ११ ॥

namaste brahmarudrAdi lokayAtrA paricchada |

janmaprabhrti dAso asmi Sishyo asmi tanayo asmi te ||

Meaning:

Oh! The caretaker of the paramaikAntins, who are devoted to worshipping You during the five divisions of the day. Oh! Lord! The possessor of eternal qualities namely, jn~Ana, bala, aisvarya and other aiding factors for enjoyment!

Oh! Lord! Acyuta, You make BrahmA and Rudra create, destroy and do other acts! My salutations to You.

From the moment of my birth, I am subservient to You. Having got initiated into the sacraments, I have become Your disciple and son.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The Lord's special affection for the PanchakAla PaarayaNAs is referred to here. They conduct their lives as MahAthmAs, who consider Lord as every thing that

they need and adore Him (VaasudEva: Sarvam iti sa mahAtmA dhurlabha: says the Lord Himself). The Lord states clearly that these ParamaikAnthis are very dear to Him and He looks after their YogakshEmam:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

anayaaScintayantO maam yE janaa: paryupAsatE |

tEshAm nityAbhiyuktAnAm yOgakshEmam vahAmyaham ||

The tenth sLOkam also salutes the six PradhAna GuNams of the Lord (Bhagavan) such as Jn~Ana, Bala, Veeryam, Sakthi, aisvaryam and tEjas as well as other abundant kalyANa guNams that bless the Jeevan with BhOga UpakaraNa vasthus.

The 11th sLOkam reminds us that Sriman NarayaNa orders Brahma and Rudra to perform the duties of creation and destruction, while reserving for Himself the enjoyable duties of rakshaNam of those who seek His protection as PrapannAs. The sage reminds the Lord of his sEshathvam (nithya daasathvam) right from the moment of his birth and adoring the Lord as the Sarva Seshi. The sage reminds the Lord of his multimodal relationship as His servant, disciple (sishya like Arjuna in the battle field) and son (tanaya).

SLOKAMS 12 & 12 ½

त्वं च स्वामी गुरुर्माता पिता च मम माधव ।

अपि त्वां भगवन् ब्रह्मन् शर्वशक्रो महर्षयः ॥ १२ ॥

tvam ca svAmI gururmAta pitA ca mama mAdhava |

api tvAm bhagavan brahman Sarva: Sakro maharshaya: ||

द्रष्टुं यष्टुमपि स्तोतुं न हि स्मर्तुमपीशते ॥ १२ १/२ ॥

dhrasTum yashTumapi stotum na hi smatrumapeeSate ||

Meaning:

Oh! The beloved of Lakshmi! You are my Master, my preceptor, my Mother and Father. Oh! The possessor of the six qualities, the Supreme Brahman! Even Gods Rudra and Indra and great sages are not competent to extol You, perceive You, propitiate You and even to meditate upon You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Supreme Lord! You are indeed every thing to me (Commanding Master, instructing AchAryan, guiding father and caring Mother). As Swamy AlavanthAr states the Lord is every thing to these ParamaikAnthi:

माता पिता युवतयस्तनया विभूतिः

सर्वं यदेव नियमेन मदन्वयानाम् ।

maatA pitA yuvatayas-tanaya vibhUti:

sarvam yadEva niyamEna madanvayAnAm |

Referring to the impossibility of even Brahmaa, Rudran and Maharishis to eulogize the Lord in an adequate manner, Sage Sounaka states that the Lord's infinite auspicious attributes are so overwhelming that all give up their futile efforts. "yasya mahimArNava Seekara aNu: sarva pitAmaha Aadyai: tattatvEna maatum na Sakhya:" (Even an iota of the ocean of the KalyAna guNams of the Lord can not be measured and articulated by Brahma, Rudra and other evolved souls).

Oh Bhagavan! You are ShAdguNya PoorNan! adiyEn is deeply immersed in practicing bhakthi to You (snEhapoorvam anudhyAna Bhakthi). As Azhwar says in His ThiruvAimozhi, adiyEn's mind is totally absorbed in You (yennenjam avan yenRE kidakkum - ThiruvAimozhi: 7.3.6). Your dhivyAthma Svaroopam and Anantha KalyANA guNams are such that even a sarvajn~an like Ahirbudhnyan backs away from attempts to eulogize You to his satisfaction.



ShAdguNya PoorNan - Thirupathi Malayappa svAmi in Muthangi
thanks: Sri.AMR Kannan



paahi, paahi mahaa PrabhO! - thanjai mamani-thanks SrI Diwakar

SLOKAMS 13 & 13 ½

तापत्रयमहाग्राहभीषणे भवसागरे ॥ १३ ॥

tApatraya mahagrAha bhIshaNe bhavasAgare ||

मज्जतां नाथ नौरेषा प्रणतिस्त्वत्पदार्पिता ॥ १३ १/२ ॥

majjatAm natha naureshA praNati: tvat padArpitA ||

Meaning:

Oh! Lord! This salutation offered to You becomes the life-saving boat for those who are sinking in the ocean of transmigration and who are afflicted and scared of the crocodiles of tApatraya namely, AdhyAtmika, Adibhautika and Adidaivika.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Bhagavann! Immersed as we are in the frightening ocean of SamsAra infested with the aggressive crocodiles of the taapa trayams, we recognize our helplessness to stop our sinking deeper. You are our secure boat to ferry us across the MahArNavam of SamsAram. We offer this salutation at Your sacred feet and appeal to You to lift us out of our misery. This is our prayer:

नमो नमो वाङ्मनसातिभूमये

नमो नमो वाङ्मनसैकभूमये ।

नमो नमोऽनन्तमहाविभूतये

नमो नमोऽनन्तदयैकसिन्धवे ॥

पाहि पाहि महाप्रभो !- अकिञ्चनोऽनन्यगतिः शरण्य

त्वत्पादमूलं शरणं प्रपद्ये ॥

namO namO vAngmanasAti bhUmayE

namO namO vAngmanasaika bhUmayE |

namO namO ananta MahA vibhUtayE

namO namo ananta dayaika-sindhavE ||

paahi, paahi mahaa PrabhO!

akincanO ananyagati: SaraNya!

tvat paadamoolam SaraNam PrapadyE!

... Passages from Swamy AlavanthAr StOtra Ratna sLOkams 21 and 22

SLOKAMS 14 & 14 ½

अनाथाय जगन्नाथ शरण्य शरणार्थिने ॥ १४ ॥

anAthAya jagannAtha SaraNya SaraNaarthine ||

प्रसीद सीदते मह्यं नमस्ते भक्तवत्सल ॥ १४ १/२ ॥

praseeda seerate mahyam namaste bhakatvatsala ||

Meaning:

Oh! Lord of the Universe! You are the sole refuge, You who have motherly affection towards the devotees, be compassionate towards me, suffering and seeking Your protection, having no other resort. My obeisance to You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

This is a moving prayer of the SaraNagathan that can not but melt the heart of the SarvalOka SaraNyan. With absolute Paaratantryam (negation of its individuality), the Jeevan reminds the Lord of His Swamithvam, Bhaktha Vaathsalyam and describes itself as one without protection (anAtham) and begs for the Lord's krupA in His role as SaraNArthiharan (remover of the sorrows of the SaraNagathan). adiyEn's servitude (daasyam) only to You (unakke naamAtccheyvOm). adiyEn has abandoned every thing (Parents, wife, children, relatives, friends, AchAryans, all kinds of wealth, upAyams) and am surrendering at Your sacred feet with the nama: sabdham:

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

SLOKAMS 15 & 15 ½

मन्त्रहीनं क्रियाहीनं भक्तिहीनं यदर्चनम् ॥ १५ ॥

mantraheenam kriyAheenam bhaktiheenam yadarcanam ||

तत्क्षन्तव्यं प्रपन्नानामपराधसहो ह्यसि ॥ १५ १/२ ॥

tat kshantavyam prapannAnAm aparAdhasaho hi asi ||

Meaning:

My ablution is devoid of the proper hymn recitation. It is devoid of courteous ritualistic action. It is devoid of true devotion. Let all this be pardoned. You are indeed, one who can bear with the misdeeds of Your devotees who have surrendered unto You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Lord! AdiyEn has been placed at Your sacred feet by my AchAryan and adiyEn has recited the SaraNAgathi Mantrams following my achAryan. The Aathma SamarpaNam is now complete and I am Your SaraNAgathan worthy of Your rakshaNam even if adiyEn is imperfect in reciting the mantrams for Your AarAdhanam or offering the UpachArams to You in the time honored manner or lack in the snEha Poorva Bhakthi during Your worship. Please overlook all these deficiencies as the most compassionate Lord and bear with all of my apachArams (trespasses) and bless adiyEn as one, who has performed SaraNAgathy at Your lotus feet.

This prayer based on utter destituteness and declaration of incompetence to perform archana, sthuthi and AarAdhanam in the proper manner ends up in appealing to the Lord to forgive the many apachArams in the name of UpachArams:

सोऽहं ते देवदेवेश नार्चनादौ स्तुतौ न च ।

सामर्थ्यवान् कृपामात्र मनोवृत्तिः प्रसीद मे ॥

sOaham tE dEvadEvEsa ! nArcanAdhou stutou na ca

sAmarthyavAn krupAmAtra manOvrutti: praseedha mE

(KaaLiyan's stuti to the Lord to forgive his arrogance -
VishNu PuraaNam 5-7-70)

Oh Lord! You have instructed us in the battle field of Kuru KshEtram that it is not easy to cross the Maaya with its three guNams and commanded by You. You have revealed that only those who have surrendered unto You will cross Your powerful Maayaa:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ।

daivee hyEshaa guNamayee

mama maayaa duratyayaa

maamEva yE prapadyantE

maayAmEtAm taranti tE - GitA: 7.14

adiyEn has performed Aathma SamarpaNam. Please have compassion for me in spite of adiyEn's deficiencies!

SLOKAMS 16 & 16 ½

अज्ञानाद्यदि वा ज्ञानादशुभं यत्कृतं मया ॥ १६ ॥

ajn~AnAdyadi vA jn~At aSubham yatkrta mayA ||

क्षन्तव्यं तदशेषेण दास्येन च गृहाण माम् ॥ १६ १/२ ॥

kshantavyam tadaSesheNa dAsyena ca grhaaNa maam ||

Meaning:

Please bear with all those activities of mine that have been done either knowingly or unknowingly in their entirety and accept my servitude.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

This is another moving Prayer for forgiveness against all trespasses done knowingly or otherwise and the request is made for the blessings of nithya kaimkaryam to the Lord as His bonded servant.

बद्धाञ्जलिपुटं दीनं याचन्तं शरणागतम् ।

न हन्यादानृशंस्यार्थं अपि शत्रुं परंतप ॥

bhaddhAnjalipuTam deenam yaacantam SaraNAgatam |

na hanyAtaanrusamsyArtham api Satrum Parantapa ||

-- Srimad RAmAyaNam, 6-18-27

It is Your vratham not to punish those who have done Kaayika Prapatthi (holding anjali mudhrA), helpless (dainyOkthi) maanasa or Vaachika Prapatthi. You come to the rescue of these PrapannAs even if they were Your enemies in the past

because You do not want to gain the ill repute as One who broke Your vow of offering rakshaNam to any one, who sought Your lotus feet as refuge.



saranAgatha rakshan
Madurai Koodal Azhagar-thanks SrI AMR Kannan

SLOKAM 17

सर्वेषु देशकालेषु सर्वावस्थासु चाच्युत ।

किङ्करोऽस्मि हृषीकेश भूयोभूयोऽस्मि किङ्करः ॥ १७ ॥

sarveshu deSakAleshu sarvAvasthAsu ca acyuta |

kinkaroasmi hrsheekeSa bhUyo bhUyo asmi kinkara: ||

Meaning:

Oh! Lord Acyuta! I am Your servant at all times and at all places and at all states. Oh! The Controller of sense organs! I remain Your servant again and again. Let my servitude grow for ever.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

In the tenth sLOkam of the first JitantiE, Sage Sounakar declared :

त्वत्पाद कमलादन्यत् न मे जन्मान्तरेष्वपि ।

निमित्तं कुशलस्यास्ति येन गच्छामि सद्गतिम् ॥ १० ॥

tvatpAda kamalAt anyat na mE janmAntarEshvapi |

nimittam kuSalasyAsti yEna gacchAmi sadgatim ||

The supreme blessing of attaining sadhgathi is attained by seeking Your lotus feet alone as RakshaNa upAyam. There is nothing that is superior to Your sacred feet for Moksha siddhi in any birth that I may take. I will continue to eulogize You every day (stutvaa tvam dinE dinE) and place this AathmA at Your sacred feet with the prayer to become Your eternal servant:

इत्येवमनया स्तुत्या स्तुत्वा देवं दिने दिने ।

किंकराऽस्मीति चात्मानां देवायैवं निवेदयेत् ॥

ityEvam anayA stutyA stutvA dEvam dinE dinE |

kimkarOasmeeti cAtmAnam dEvAyaivam nivEdayEt ||

---Jitante Stotram 1:14

॥ इति चतुर्थं जितन्ते स्तोत्रम् ॥

End of caturtha Jitante stotram

॥ अथ पञ्चम जितन्ते स्तोत्रम् ॥
pancama Jitante Stotram



jitam te puNDarIkAksha
Ulaguyya ninRa perumAL - Thirukkadalmalai - Thanks:Sri Senthil

॥ श्रीः ॥

SLOKAM 1

जितं ते पुण्डरीकाक्ष नमस्ते विश्वभावन ।

नमस्तेऽस्तु हृषीकेश महापुरुष पूर्वर्ज ॥ १ ॥

jitam te puNDarIkAksha namaste viSvabhAvana ||

namaste astu hrsheekeSa mahApurusha poorvaja ||

Meaning:

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

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The JitantE Mahaa Mantram is invoked again at the beginning of this canto. The key again is the nama: sabdham standing in for SaraNagathi done in the mood of utter Aakinchanyam and ananya-gathithvam. nama: Sabdham firms up (dhrudeekrutham) the Sarva-rakshakathvam of the Lord. nama: Sabdham also denotes Daasathvam and Paaratantryam of the Jeevan. nama: Sabdham stands in the SaraNagathi sabdha sthAnam according to Swamy Desikan. Ahirbudhnya Samhithai points out that there are sthUla (gross), Sookshma (subtle) and Para (transcendental) meanings for the nama: Sabdham. Uttering the word "nama:" with the tongue, reflecting on the nama: sabdham by the mind and prostrating with the body is considered PoorNa (Full) SaraNagathy to the Lord. In the mind, it is reflected that the Jeevan is the Seshan (eternal servant) of the Seshi (Supreme Master), the Lord.

SLOKAM 2

नमस्ते वासुदेवाय शान्तानन्तचिदात्मने ।

अजिताय नमस्तुभ्यं षाड्गुण्यनिधये नमः ॥ २ ॥

namaste vAsudevAya SaantAnanta cidAtmane |

ajitAya namastubhyam shADguNya nidhaye nama: ||

Meaning:

Salutations to You, The all pervasive One! ¹ You, who have transcended the six modifications², salutations to You, again who is unconquered³ and is the repository of the six qualities!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Our Lord is invoked once again as VaasudEvan and having the aiswaryam of the six PradhAna guNams (ShADguNya nidhi). He is aparAjitan (invincible in the battle field). "druvO naarayANE jaya:" is the pramANam (Victory is certain in naarAyaNa). "His actions can not be obstructed by any one at anytime anywhere or by any means" (kvacit kadAcit kuthascit apratihata: aparAjita:). VaasudEvan is Aadhi-MadhyAntha rahithan (without beginning, middle and end).

Notes:

¹ सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।



ततः स वासुदेवेति विद्वद्भिः परिपठ्यते इति ॥

sarvatrAsau samastam ca vasatyatrete vai yata: |

tata: sa vAsudevete vidvadbhi: paripaThyate iti || --- VishNupurAnam I.1-12

² The six modifications are jAyate, asti, vardhate, vipariNamate, apakshiyate and nASyati.

³ The Lord has no births. In this sense, He is said that He is unconquered by birth.



He does not undergo any changes (being born, growing, getting old and dying). He is eternal. He does not show fatigue, indolence, fear, desire at any time (klama tandhree bhaya krOdha kAmAdhibhir-asamyutha:). He is all comprehensive (Sarvajnan), He is the witness to all happening (Sarva dhrug); He has all kinds of power (Sarva Sakthi:) besides His six pradhAna GuNams. "namastE VaasudEvAya, ajitAya namas-tubhyam" are the words of SaraNAgathy chosen by the Jeevan here.

SLOKAM 3

महाविभूतिसंस्थाय नमस्ते पुरुषोत्तम ।

सहस्रशिरसे तुभ्यं सहस्रचरणाय ते ॥ ३ ॥

mahAvibhUti samsthAya namaste purushottama |

sahasraSirase tubhyam sahasracaraNaaya te ||

Meaning:

Oh! The bestower of all desired fruits! Salutations to You, the best of men, who resides in the Supreme Abode! ¹ Salutations to You, the possessor of a thousand heads² and feet!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Here the Lord is saluted as Sri Vaikunta Naathan staying at His Supreme abode (Maahaa VibhUthi). He is the best among men (PurushOtthaman). In the fifteenth chapter of Bhagavad GitA, the Lord declares:



"Because I transcend the perishable Person (Ksharan) and am also higher than the imperishable person (aksharan), therefore I am styled in the Smrithi and the VedAs as the Supreme Person (PurushOtthaman)".

The Lord Himself invites Arjuna to behold His Many forms, "hundreds upon thousands, varied and possessing manifold modes (pasya mE paartha rupANi satasOatha sahasraSa: - GIIta 11.5). Arjuna had the blessings of Viswaroopadarshan with the divine eyes bequeathed by the Lord and expressed his surprise

Notes

¹ The word "mahAvibhUti" in the sLOka means the Supreme Abode of the Lord which is also known as nitya vibhUti and also as SrI VaikuNTha.

² See Purusha sUkta.



over the thousands of arms, eyes, stomach and the infinite forms on all sides and without beginning or end in that Viswa roopa darsanam. Arjuna saw the thousands of heads of the Lord and the thousands of feet spreading everywhere:

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥

anEka baahUdhara-vaktra-nEtram

paSyAmi tvAm sarvatO-anantaroopam |

nAntam na madhyam na punastavAdim

paSyAmi viSveSvara viSvaroopam ---Gita 11.16

SLOKAM 4

सहस्रबाहवे तुभ्यं सहस्रनयनाय ते ।

अमूर्ताय नमस्तुभ्यमेकमूर्ताय ते नमः ॥ ४ ॥

sahasrabAhave tubhyam sahasranayanAya te |

amUrtAya nama: tubyam yEkamUrtAya te nama: ||

Meaning:

Salutations to You, the possessor of thousand arms and thousand eyes!

Salutations to You, who has a matchless form and also formless.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The salutations to the Lord as saluted by the Purusha Sooktha Mantram continues in this sLOkam (**sahasrAksha: sahasrapaat**). His thousands of lotus like eyes devour one with prEmai. NamaskaraNams are made to the Lord with thousands of arms and eyes and the SubhAsraya ThirumEni.

SLOKAM 5

अनेकमूर्तये तुभ्यमक्षराय च ते नमः ।

व्यापिने वेदवेद्याय नमस्ते परमात्मने ॥ ५ ॥

anekamUrtaye tubyam aksharAya ca te nama: |

vyApine vedavedyAya namaste paramAtmane ||

Meaning:

Salutations to You, Oh Lord! Who are of multifold forms¹ and a subtle form²! Salutations to You, the all-pervasive One, You who are the import of the Vedas and who is the Supreme Soul.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The SaraNagathi continues with the utterance of nama: sabdham along with the salutations to Him as anEka Murthy (One having the entire world of sentient and insentient as His Sareeram), aksharan (One whose Supreme nature never diminishes or becomes less). Sri VishNu Sahasra Naamam salutes Him as aksharan (NaamA 17 and as Sadhaksharan, NAMa 480). Sadaksharan means "apakshaya vinASaadi varjitO akshara iti ucyatE". He is "free from decrease, destruction, modification, growth and birth. He can only be spoken of as that which always is".

Three other salutations of this slokam are:

1. "VyApinE nama:" (all Pervasive VishNu); He is sarva VyApi as VishNu ("carAcarEshu bhUtEshu vESanAt VishNurucyatE").

Notes

¹ The Lord possesses the entire Universe constituted of the sentient and insentient entities as His body. In this sense, He is referred to as having many forms.

² The Lord remains as the inner self of all beings and controls them within. So he is referred to as the subtle self.

2. "veda-vEdyAya nama:" (One who is the inner meaning of the VedAs and Who is comprehended by the Veda mantrams). The richly resonant VishNu Sahasra Naama sLOkam passage salutes Him as the Knower of the VedAs, the profounder of the VedAs and instructor of the VedAs and its Shadangams to Brahma as HayagrIvan (avyanga:), VedAngan (with VedA as His limbs) and Far seeing (Kavi:):

वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः

"vEdO vEdavidavyango vEdAngO vEdavit Kavi:"

3. paramAtmanE nama: (the Supreme Being, Para Brahman). ParamAthmA is the 11th Sri VishNu Sahasra Naamam. "Para: maa asya" (There is none that is Superior to Him). He is "AathmEswaran" (He is The Master of His AathmA). In GitA, He reveals that that there is nothing that is greater than Him (matta: parataram nAnyat kincit asti - GitA 7.7).



paramAtma! - SrI Lakshminrusimhan- Sri Ranganatha Temple-NewYork- thanks:Sri.AMR Kannan



cinmAtrArUpiNe! - thiruvahindrapuram hayagrivar-thanks SrI Sridhar

SLOKAM 6

चिन्मात्ररूपिणे तुभ्यं नमस्त्रय्यन्तमूर्तये ।

अणिष्ठाय स्थविष्ठाय महिष्ठाय च ते नमः ॥ ६ ॥

cinmAtrArUpiNe tubhyam nama: trayyantamUrtaye |

aNishThAya sthavishThAya mahishThAya ca te nama: ||

Meaning:

Oh! Lord! You are the sole embodiment of knowledge and You are the import of the VedAnta. I remain subservient to You. Salutations to You, who possess a subtle form, moderate¹ and all the pervasive magnitude.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

There are five SaraNAgathi "mantrams" here:

1. cinmAtra roopiNE nama: - (The Lord as the embodiment of Jn~Anam! tubhyam nama:).
2. trayyanta murtayE nama: - Oh Lord present as the inner meanings of the VedAs! Salutations to You .
3. aNishThAya Nama: - Oh Lord existing as the subtlest of the subtle! adiyEn's salutation to You!

Notes:

¹ The word sthavishTha has been translated by SrI VeerarAgavacArya as of medium sized magnitude. However, it is interesting to note that the name sthavishTha is commented by Sri ParaaSara BhaTTa as possessing a gigantic size. --Cf: VishNu SahasranAmams 53 and 437, See page 184 and 446 of Sri VishNu SahasranAma with the Bhashyam of Sri ParaSara BhaTTa/English translation by Prof Sri. A. Srinivasa Raghavan

sthavishThAya nama: - Salutations to You my Lord having the immense body resembling SimsumAraa (a gigantic assembly of stars and planets in the North Eastern part of the sky according to the tAthparyam given by Swamy ParAsara Bhattar for the 437th VishNu Sahasra Naamam, sthavishThaa).

mahishThAya nama: - Salutations to You my Lord whose glory and form are of a gigantic size! Every attribute of His is of the category of Mahat, MahAnidhi, MahAbala:, MahA buddhi:, MahA Veerya:, MahA Sakti:, MahASana:, MahA dyuthi:, MahA Kratu:, mAha tapa: (all of these are salutations about His Mahat tattvam in SrI VishNu sahasra nAmam).

SLOKAM 7

नेदिष्ठाय दविष्ठाय (यविष्ठाय) सर्वान्तर्यामिणे नमः ।

वार्षेष्ठाय (वर्षिष्ठाय) जपिष्ठाय कनिष्ठाय च ते नमः ॥ ७ ॥

nedishThAya davishThAya (yavishThAya)

sarvAntaryAmiNe nama: |

vArsheshThAya (varshishThAya) japishThAya

kanishThAya ca te nama: ||

Meaning:

Obeisance to You, Oh! Lord! Who is in the proximity of the devotees, who is the innerself of all and whose youth is eternal! Salutations to You, who is ancient, who is rich in penance and who had become younger to Indra.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Our Lord is very near to those who are His DaasAs (adiyavarkaL). He is far away from those who are running after samsArice "bhOgams" (immersed in Vishaya Ruchis). Oh Lord, who is the antharyAmi in our heart lotuses! adiyEn's salutations are to You, who is a Parama tapasvi (richest in penance as Nara NaarAyaNas)!

Notes:

This SLOka is found to be different in subsequent editions of Jitante Stotra. The 1958 edition reads as:

नेदिष्ठाय दविष्ठाय क्षेपिष्ठाय च ते नमः ।

वर्षिष्ठाय यविष्ठाय कनिष्ठाय च ते नमः ॥ ७ ॥

nedishThAya davishThAya kshepishThAya ca te nama: |

varshishThAya yavishThAya kanishThAya ca te nama: ||

Oh ancient Lord, who is timeless! Oh Lord who is "iLam Kumaran" (nithya Yuvaas per Sruthis)! Oh the Mighty Lord, who took an avathAram as the brother of Indhra, adiyEn seeks and awaits Your protection.

Our Lord is "Sanaatana-taman" according to Sri VishNu Sahasra nAmam. He is the most ancient. Nirukthi points out: "nitya nootana bhOgyatvAt SanAtana-tama:" (He is eternal and yet is new and therefore He is most enjoyable). For those who are steeped in His dhyAnam and worship, He is "Svasti-krut" (He is the harbinger of auspiciousness. He makes these dear ones enjoy Him and His anantha KalyANa GuNams).

SLOKAM 8

पञ्चात्मने नमस्तुभ्यं सर्वान्तर्यामिणे नमः ।

कल्पनाऽपोढरूपाय सृष्टिस्थित्यन्तहेतवे ॥ ८ ॥

pancAtmane namastubhyam sarvAntaryAmiNe nama: |

kalpanASpoDha rUpAya srushTisthityanta hetave ||

Meaning:

Salutations to You, Oh! Lord! Who is of the form of Panchopanishad mantra¹. I bow to You, who is the inner controller of all, You who possess a real form that is not constituted of mAya and You, who is the sole cause of origination, sustenance and destruction of the world.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

PancOpanishad Mantrams are recited during the BhUtha Suddhi stage of Bhagavad AarAdhanam. Only by performing BhUtha Suddhi, we full of dhOshams become eligible for performing Bhagavad AarAdhanam. Our Lord is free from any dhOsham (akhila hEya pratyaneekan). He has a ThirumEni free from PrAkruthic association unlike us. We with our "azhukku udampu" arising from Prakruthi sambhandham have to cleanse ourselves before becoming fit for performing His AarAdhanam. BhUtha Suddhi is therefore recommended to become AarAdhana arhathAs. Swamy Desikan has elaborated on the BhUtha Suddhi in PaancharAtra Rakshai. The AarAdhakan meditates with mantras to remove (burn) the Raajasa and taamasa guNas linked to PanchabhUthams from his body and attain a suddha Saathvika, aprAkrutha mEni (sareeram) free of all dhOshams. The yogyathai for

Notes:

¹ The PancOpanishad mantra is used while performing ablutions and prayers to the Lord and is explained in the PaancarAtra Agamas.

conducting Bhagavad AarAdhanam is thus achieved. The five mantrams used are the PancOpanishad Mantrams. These mantrams can be used in the SamhAra Kramam (mode) or Srushti Kramam. The tatthvAs in this PrAkrutha sareeram are transposed to Moola prakruthi and a new Suddha Satthva body is realized for performing the AarAdhanam. During the BhUtha Suddhi, the PrAkruthic body made up of Panca BhUthams is dried and burnt to ashes and the heap of Saathvika ashes is made wet with the Ganga water flowing from the Lord's Thiruvadi to gain the dhivya dEham (aprAkrutha sareeram) to start the AarAdhanam. Those ashes now take on the form of dense PiNDam (sareeram) to start the AarAdhanam. In to that mantramaya sareeram, the Jeevathma is reintroduced and nyAsam is performed in the Srushti kramam. The PancOpanishad mantrams have to be learnt from AchAryAs. It starts with the first mantram: "(PraNavam) laamm nama: parAya sarvAtmanE SrImatE nArAyaNaya nama:" followed by ashtAksharam. The PancOpanishad recitation section ends with "(PraNavam) Kshoum nama: parAya paramEshThyAtmanE VaasudEvAya nama:" followed by ashtAkshara mantram.



sarvAntaryAmiNe nama: - SriParthasarathy-thanks SrI AMR Kannan



suddha satthva maya sareeran!
Thirumalai Gajendra Moksham-thanks SrI AMR Kannan

SLOKAM 9

नमस्ते गुणरूपाय गुणरूपातिवर्तिने ।

व्यस्ताय च समस्ताय समस्तव्यस्तरूपिणे ॥ ९ ॥

namaste guNarUpAya guNarUpAtivartine|

vyastAya ca samastAya samasta vyasta rUpiNe ||

Meaning:

Salutations to You, Oh Lord! Who have transcended the three qualities namely satva, rajas and tamas and prakrti and who is the cause of both **Samashti** and **Vyashti** creations, you who have everything as your form and yet different from everything!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Our Lord is **ThriguNAttheethan** (transcended Satthva-Rajas-taamasa guNams) and has **suddha satthva maya** (transcendental spiritual matter made of unalloyed Satthva) sareeram. Unlike Him, we have admixtures of the three guNams. He is the cause of Vyashti Srushti (creation of the Universe of space and matter in all its diversities) and Samashti Srushti (aggregate evolution of this universe). Samashti srushti happens first. In Samashti srushti, Iswaran causes the evolution of Prakruthi (primordial cosmic source for the physical Universe) from the five gross elements (Pancha BhUthAs). Next the PancheekaraNam or the quintuplicate process comes into play. The Five elements get mixed in appropriate portions to realize the physical universe in all its diversities. The human body for instance is made up of the five different gross elements in varying proportions. Our Lord has the Jeevan as His body as the indweller and yet is quite different from the body that is His sareeram. He is a unique tatthvam and is distinct from the sentient and the insentient in spite of Him being their antharyami Brahman.

SLOKAM 10

आदिमध्यान्तशून्याय तत्त्वस्थाय नमो नमः ।

प्रणवप्रतिपाद्याय नमः प्रणवरूपिणे ॥ १० ॥

Aadi madhyAnta SoonyAya tattvasthAya namO nama: |

praNava pratipAdyAya nama: praNavarUpiNe ||

Meaning:

Salutations to You, Oh Lord! Who have no beginning, nor an end and who is present in all the twenty five tattvAs¹, who are conveyed by praNava syllable and who is the form of praNava!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

"Aadi-madhyAnta-Soonyan" is the echo of the 42nd VishNu Sahasra Naamam: "anAdi nidhana:" (One without beginning or end). VishNu PurANam salutes His Roopam as "Sadhaika Roopa RoopAya" (Possessing a body that is immutable and is in the same state). There is no Aadi, madhyam or antam for His Body. He is Time itself and His body therefore is outside the influence of time. His body is eternal and changeless. His body is not constituted by the admixture of elements like earth, water etc., and therefore is beyond the influence of time.

He is saluted in this sLOkam as "tattvasthan, praNava pratipAdyan and praNava roopan".

tattvasthan - He is inside all the 25 tattvams (Jeevan, achEtanam, Prakruti, Kaalam, Suddha Sattvam - MahAn, ahankAram, Manas, five Jn~Ana indriyams, five

Notes:

¹ There are 25 tattvAs. They are sense organs, five motor organs, the five subtle elements, five gross elements, prakrti, mahat and ahankAra, the individual soul and the Supreme Lord.

KarmEndriyams, Pancha BhUthams/gross elements and five tanmAtrams/subtle elements.

PraNava pratipAdyan - He is represented by PraNavam, made up of three aksharams (अ उ म - a+u+m). "ईदृशः परमात्माऽयं - IdrSa: paramAtmA ayam" is the PramANam. The very first aksharam of "अ - 'a' denotes ParamAtmA.

अष्टाक्षर शरीराङ्ग प्रणवाद्यक्षरेण तु ।

अकारेणाखिलाधारः परमात्माऽभिधीयते ॥

ashTaakshara SareerAnga-praNavAdyaksharENa tu |

akaarENa akhilAdhAra: paramAtmaa abhidheeyatE ---- (Vaamana PurANam)

The first letter 'a' of PraNavam (angam of the body of ashtAksharam) denotes the Lord Sriman NaarAyaNan, the foundation for all the sentient and insentient.

"PraNava Roopan" - He has the roopam of PraNavam. 'a' is the first aksharam and it represents "sarva vaachaka jaata prakrti" (the moolam for all words describing all objects). This 'a' also includes Piratti as well, since both have yEka sEshithvam (Seshis in unison). 'u' or ukAram denotes total servitude to these dhivya dampathis and to them alone (ananyArha Seshathvam). 'm' or MakAram is related to the Jeevan, who is the 25th among the 26 tatthvams. As PraNava Roopan, the Lord manifests Iswara tatthvam as Sarva Seshi and His relationship with Jeevan as nirupAdhika sEshan.

SLOKAM 11

लोकयात्रा प्रसिद्धयर्थं सृष्टब्रह्मादिरूपिणे ।

नमस्तुभ्यं नृसिंहादिमूर्तिभेदाय विष्णवे ॥ ११ ॥

lokayAtrA prasiddhyartham srushTa brahmAdi rUpiNe |

namastubyam nrsimhAdi mUrtibhedAya vishNave ||

Meaning:

Obeisance to You, Oh Lord! Who is the controller of BrahmA and other Gods who were originated for the purpose of creation! Salutations to You, Oh Lord! Who are manifested in the man-lion and such forms and who is all pervasive.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The salutations here are to the All pervading (sarva vyApi) VishNu, who takes the Vibhava avathArams like Nrusimhan to protect the universe and its beings. He generated and appointed Brahmaa for the creation of the world and its beings (naama Roopa Prapanca srushti), taught him the VedAs and their meanings to assist him in his acts of creation.



Man-Lion avatharam - Ahobilam nrusimhan



Param jyothi! - SrI Deepaprakasas - thirutthankA-thanks SrI AMR Kannan

SLOKAM 12

विपाकैः कर्मभिः क्षोभैरस्पृष्टवपुषे नमः ।

नमो ब्रह्मण्यदेवाय तेजसां निधये नमः ॥ १२ ॥

vipAkai: karmabhi: kshobhai: asprushTavapushe nama: |

namO brahmaNyadevAya tejasAm nidhaye nama: ||

Meaning:

I bow to You, Oh Lord! Who possess a form that is untouched by Karma and its results! Salutations to You, who is dear to the Vedas and the repository of Supreme effulgence.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

While Brahma, Rudra, Indhra and the other dEvAs are Karma vasyAs, our Lord (DevAthi Devan) is untouched by the KarmAs (PuNya Paapams). He does not undergo any changes in roopam or status as a result of being under the control of Paapa or PuNya karmas and is thus unique (vipAkai: karmabhi: kshObhai: asprushTavapu:). The gods like Brahma, Siva are created by Him and they perform enormous penance to attain their lofty sthAnams. Once their puNya KarmAs are exhausted, they return to the SamsAric world and as such they are Karma vasyAls (under the influence of their karma vipAkams). Sriman naraayaNan is the opposite in not being affected by PuNya Paapams. He alone stays (remains behind), when Brahma and other reach layam and the physical world is destroyed during the Maha PraLayam and Pancha BhUthams also reach their layam. At this time Mahath tatthvam enters into Moola Prakruthi and Only One tatthvam remains as the indweller of all (viz), Sriman naarAyaNan. He is therefore the Sarva SwAmi and Karma asprushTan. He imitates the creation of naama Roopa Prapancham out of His sankalpam as His dhivya Leelai. He is the BrahmaNya dEvan (the quintessence

of the VedAs) and is the Param jyOthi (tEjasAm nidhi).

SLOKAM 13

नित्यसाधारणानेकलोकरक्षापरिच्छिदे ।

सच्छिदानन्दरूपाय वरेण्याय नमो नमः ॥ १३ ॥

nitya sAdAraNaaneka lokarakshA paricchide |

sacchidAnanda rUpAya vareNyAya namo nama: ||

Meaning:

Salutations to You, again and again, who is in possession of eternal instruments in the Nitya vibhUti for the protection of the world! Obeisance to You, who is the most worthy and sought-after by the devotees!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Our Lord is nithya VibhUthi as well as Leela VibhUthi Naathan. In Sri Vaikuntam (nithya VibhUthi) and this earth (Leela VibhUthi), he adorns the PanchAyudhams:

sphurat sahasrAra SikhAti teevram sudarsanam cakram

tamm Paancajanya SaSikODi subram Sankham

MerusamAna sArAm KoumEdhakIm GadAm

tamm nandakam HarE: pradheetam KhaDkam

daityaSani-bhaaNa varshee Saarngam

These He carries in both the vibhUthis for the protection of His devotees.

Salutations are to You as Sat-Cith-Aananda Svaroopi (saccidAnanta roopAya namOstu tE). The nature of Brahman is defined by Upanishads as Sathyam, Jn~Anam, Anantam, Aanandam (Bliss principle), hEya-rahitham, bhUtha yOni

(source of the Universe), Aadharam (support of the Universe), Isvaran (Supreme Ruler), antharyAmi of chEtanAchEtanams, and PurushA (Supreme Personal God). All His attributes arise from these Brahma lakshaNams. The second Paadam of this sLOkam focuses on the Sat (immortal)- Cit-Aananda roopam.

Salutations to You as "VarENyan", the one who is sought after as the SrEshta Moorthy for AarAdhanam by the Bhaktha Kotis. He is at the center of the orbit of the Sun as Soorya naarAyaNan:

तेजः परं तत्सवितुर्वरेण्यं

धाम्ना परेणाप्रणखात्सुवर्णम् ।

त्वां पुण्डरीकेक्षणमामनन्ति

श्रीरङ्गनाथं तमुपासिषीय ॥

tEja: param tat saviturvarENyam

dhAmnA pareNaapraNakhAt suvarNam |

tvAm puNDareekEkshaNam Aamananti

SrI ranganAtham tamupAsisheeya ||

---Swamy ParAsara Bhattar: SrI RangarAja Sthavam, utara Satakam, sLOkam 79

That 'VarENyan' is indicated to us as the archaa Moorthy, SrI Ranganathan by Bhattar for our upAsanaa.

SLOKAM 14

यजमानाय यज्ञाय यष्टव्याय नमो नमः ।

इज्याफलात्मने तुभ्यं नम इज्यादिशीलिने ॥ १४ ॥

yajamAnAya yajn~Aya yashTavyAya namO nama: |

ijyA phalAtmane tubhyam nama ijyAdi Seeline ||

Meaning:

Many praNams to You, who is the form of sacrifice and You, who have the sacrifice as Your body and You who are propitiated by the sacrifice. Salutations to You, who are the bestower of the results of the sacrifice and You who perform the sacrifices in Your incarnations.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Our Lord is Yajn~a Roopan and the Lord of the Yajn~am. His body as Yajn~a VarAhan has all the utensils and offerings related to the Yajn~ams. He is the grantor of the Phalans sought through the Yajn~ams (Phala dhAyakan). He is the doer of the Yajn~ams in His incarnations like the gruhasthan KrishNan at DhwaRaka. He is worshipped in the Yajn~ams as at the AswamEdha Yajn~am performed by Brahma devan at Hasthi Giri. He has the YajamAnan (performer of the Yajn~am) as His sareeram and executes the Yajn~ams.

SrI VishNu sahasra nAmams Yajn~Aya nama: (446th nAmA), ijyAya nama: (447th nAmA), mahEjyAya nama: (448th nAmA), KrataV nama: (449th nAmA), SatrAya nama: (450th nAmA). He is the means and the ultimate Phalan of the Yajn~am (Yajn~Aya nama:); He is the object of worship and hence is saluted as "ijyAya nama:". There is no worship that is Superior to His worship and hence He is celebrated as "MahEjyAya nama:". He is worshipped in the pancha Mahaa

Yajn~ams (Brahma, Pitru, Deva, BhUtha and Manushya Yajn~ams) and in the seven Soma samhithAs. Therefore He is saluted as "KratavE nama:". He is revered as "SatrAya nama:" since He is there at the SattraA (Yajn~am sessions) with the YajamAnan, whether the Satram is short or long (13 to 100 days).

The best connection of the Lord to Yajn~a are the sLOkams in VishNu Sahasra nAmam consisting of 12 nAmAs of the Lord :

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद् एव च

yaj~nO yaj~napatir yajvAa, yaj~nAngo yaj~navAhana:

yaj~nabrut yaj~nakrt yaj~nO yaj~nabhuk yaj~nasAdhana: |

yaj~nAntakrut yaj~naguhyam annam annAda yEva ca ||

- -VishNu Sahasra nAmam: 104th and 105th SLOkams



"MahEjyAya nama:"

Namperumal - Sri Rangam - Thanks: Sri. Murali Bhattar



VyOmApureesan! - Oppiliappan Kalyana utsavam - Thiruvinnagaram - thanks: Sri.Diwakar

SLOKAM 15

नमः परमहंसाय नमस्सत्त्वगुणाय च ।

स्थिताय परमव्योम्नि भूयो भूयो नमो नमः ॥ १५ ॥

nama: paramahamsAya nama: sattvaguNaaya ca |

sthitAya paramavyomni bhuyO bhuyO namO nama: ||

Meaning:

Obeisance to the Lord, who is detached and who is the abode of pure sattva guNa. Many salutations to You, Oh Lord! Who dwell in the Supreme abode!

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

One of the ThirunAmams of ThiruviNNagarappan is "VyOmapureesan". VyOmapuri is Sri Vaikuntam, the Supreme Abode of Sriman NarAyaNan. In this sLOkam, salutation is made to Sri Vaikunta naathan: "parama vyOmni sthitAya (tubhyam) bhUyO bhUyO namO nama:". Salutations to You again and again! The other nAmaskaraNams are: nama: Sattva guNAya and nama: parama hamsAya. The first salutation is for the Lord, who is Suddha Sathvamayam. The second salutation is for the Lord who is totally detached (Veeta Raaga bhaya KrOdha VairAgya Saali) like the Parama Hamsa ParivrAjaka SanyAsis.

SLOKAMS 16 & 17

संसारे विषयावर्तसङ्कुले च महाभये ।

अपारदुस्तरेऽगाधे पतितं कर्मभिस्स्वकैः ॥ १६ ॥

samsAre vishayAvarta sankule ca mahAbhaye |

apAra dustare agAdhe patitam karmabhisvakai: ||

अनाथमगतिं भीरुं दयया परया हरे ।

मामुत्तर दयासिन्धो सिन्धोरस्मात्सुदुस्तरात् ॥ १७ ॥

anAthamagatim bhIrum dayayA parayA hare |

mAmuttara dayAsindho sindhorasmAtsudustarAt ||



Meaning:

Oh! The Ocean of Mercy! The remover of perils, I am sinking due to my own karma in the deep ocean of samsAra, that is dangerous, which cannot be crossed over and which is full of whirls of sensual enjoyment.

Oh Lord! Redeem me by Your Divine Grace from the fearsome ocean. I have no other resort and no other means.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

These two sLOkams are moving prayers to the Lord by the Bhaddha Jeevan in a mood of ananyagathithvam and Aakinchanyam. The overarching mood is KaarpaNyam as well as Goptrutva VaraNam. The Jeevan cries out with fear as it takes stock of its helpless state as it struggles in the fierce ocean of samsAram. adiyEn is not conversant with any upAyams to save myself. adiyEn is frightened as



the tall waves of samsAric ocean tries to sink me. adiyEn is no match for their power. adiyEn has no Master (anAthan) to come to my rescue except You. I am without resources to fend for myself (agathi). I am overwhelmed with the fear about what is going to happen to me (Bheeru). Hari! Dayaa Nidhi! Please give adiyEn -- who is being buffeted by the giant waves of SamsAric ocean -- Your helping hand and lift adiyEn out of this dangerous ocean of SamsAram. You are Bhaktha Vathsalan. As Dayaa sindhu (Ocean of Mercy), please protect me from this frightful samsAra Saagaram (asmat dustarAt sindhO: maam uttara). The plea is similar to that of Swamy AlavanthAr: "agatim SaraNAgatam bheema bhavArNavE patitam maamm kevalam krupayA AatmasAt kuru".

SLOKAM 18

मन्त्रहीनं क्रियाहीनं भक्तिहीनं यदर्चनम् ।

तत्सर्वं क्षम्यतां देव दीनं मामात्मसात्कुरु ॥ १८ ॥

mantraheenam kriyAheenam bhaktiheenam yadarcanam |

tatsarvam kshamyatAm deva deenam mAmAtmasAtkuru ||

Meaning:

Oh! Lord! My worship of Yours is devoid of the observance of the enjoined mantras and rituals and pure devotion, which I pray may please be pardoned. Kindly accept me, the helpless one as Yours in servitude.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

The bhakthan of the Lord performs the AarAdhanam of the Lord with the six Aasanams and mantrams associated with them. He reaches the stage of the last Aasanam (ParyangAsanam). Now the AarAdhanam is over and the AarAdhakan is regretful about the many mistakes made by him in offering the various upachArams to the Lord and the consequent apachArams. In a mood of remorse, the AarAdhakan seeks the pardon of the Lord for his lapses in the proper pronunciation of the Veda mantrams, correct observance of the prescribed rituals and the lack of proper bhakthi. He begs the Lord to overlook all these apachArams and accept him as a daasan to serve Him (deenam maam "kevalam krupayaa AatmasAt kuru").

The aparAdha KshAmaNam prayers used in our AarAdhanam are:

अज्ञानादथवा ज्ञानादशुभं यन्मया कृतम् ।

क्षन्तुमर्हसि तत् सर्वं दास्येन च गृहाण माम् ॥

ajñ~AnAt athAvaajñ~AnAt aSubham yanmayA krtam |

Kshantumarhasi tat sarvam dAsyEna ca guruhANa maam ||

ज्ञानतोऽज्ञानतो वाऽपि विहितं यन्मया शुभम् ।

तत् सर्वं पूर्णमैवास्तु प्रीतो भव जनार्दन ॥

ajñ~AnatO ajñ~AnatO vaapi vihitam yanmayaa Subham |

tat sarvam poorNamEvAstu preetO bhava janArdana |

ओम् अच्युत जगन्नाथ मन्त्रमूर्ते जनार्दन ।

रक्ष मां पुण्डरीकाक्ष क्षमस्व पुरुषोत्तम ॥

(PraNavam) acyuta ! JagannAtha ! mantramUrtE ! JanArdhana ! |

raksha maam PuNDareekAksha ! Kshamasva purushOttama ! ||

Knowingly or unknowingly, adiyEn has committed many apachArams in Your worship. Please forgive them all and accept adiyEn as Your Daasan. Similarly Please accept as complete the UpachArams offered knowingly or unknowingly and be pleased. Oh Lord of the Universe! JanArdana! Mantra Moorthy! Please forgive adiyEn and protect adiyEn!

Another aparAdha KshAmaNa sIOkam used by many is:

उपचारपदेशेन कृतानहरहर्मया

अपचारानिमान् सर्वान् क्षमस्व पुरुषोत्तम ॥ २० ॥

upachArApadeESena krutAn aharahar mayA |

apachArAn imAn sarvAn kshamasva purushOttama ||

Oh the noblest among PurushAs! Please forgive adiyEn for all the apachArams that adiyEn has committed day after day in the name of upachArams to You!

acyuta ! JagannAtha ! mantramUrtE ! JanArdhana ! |
raksha maam PuNDareekAksha ! Kshamasva purushOttama ! ||



sarangaraja komalavalli-thanks Sri Narasimhan



Govinda! - doddamagge perumal-utsavar-thanks SrI Sridhar

SLOKAM 19

अहं हितं न जानामि त्वां व्रजाम्येव केवलम् ।

बुध्वैवं नय गोविन्द मुक्त्युपायेन वर्त्मना ॥ १९ ॥

aham hitam na jAnAmi tvAm vrajAmyeva kevalam |

budhvaivam naya govinda mukti upAyena vartmanA ||

Meaning:

I am unaware of what is beneficial to me. I resort to You alone, knowing that I have no other means. Oh! Lord Govinda! Please lead me in the right path so that I can attain You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

"Sankha Cakra GadA PaaNE! DvarakAnilaya acyuta! Govinda PuNDareekAKsha! raksha Maam SaraNAgatam" was the prayer of a dear devotee, Draupati in deep distress. Our Lord rushed to her rescue. The moving prayer housed in this sLOkam is an echo of such a plea. adiyEn is sinking slowly in the ocean of SamsAram (SamsArArNava magnan). My mind is inundated with the thoughts about evanescent vishaya sukhams (VishayAkrAnthA chEthas). adiyEn does not know of any safe boat to ferry me across the terrifying waters of SamsAram except You my Lord (VishNu pOtham vinaa nAnyat kincitasti parAyaNam). You have said as VarAha BhagavAn in Your Charama sLOkam: "aham nayAmi (madbhaktam) paramAm gatim". That time is near for me. I do not know of any other way to escape the terrors of SamsAram. Please do what is hitham for adiyEn. You have instructed us in Your Charama SLOkam as Parthasaarathy to place the burden of protection at Your sacred feet (sarva dharmAn parityajya maamEkam SaraNam vraja) so that we can be rid of our sins and gain the Parama sukham of Moksham and thereafter remain fearless. Please bless me and empower me to perform the upAyam of

SaraNAgathy at Your sacred feet through a sadAchAryan to enjoy Moksha Sukham (budhvaivam naya Govinda muktyupAyEna vartmanaa).

SLOKAM 20

त्वमेव वेत्सि श्रेयो मे नेदमेतदितीति च ।

बुद्धियोगं च मे देहि येन त्वामुपयाम्यहम् ॥ २० ॥

tvameva vetsyi Sreyo me nedametaditIti ca |

buddhiyogam ca me dehi yena tvAm upAyamyham ||

Meaning:

Oh! Lord! You alone know well what is good and beneficial and what is not, to me. Please provide me the right knowledge and means by which I can realise You.

ADDITIONAL COMMENTS BY V. SATHAKOPAN:

Oh Govindha! adiyEn is an ignoramus and is totally unskilled in the ways to know what is auspicious and what is destructive for me. Oh DevarAja! adiyEn does not possess nithyAnithya vivEkam. Oh Lord of Nithya sooris! adiyEn is incompetent in performing archana, AarAdhanam and sthuthi for You. Therefore adiyEn beseeches You to bless me with the clear knowledge about the unfailing upAyam to attain You:

सोऽहं ते देवदेवेस नार्चनादौ स्तुतौ न च ।

सामर्थ्यान् कृपामात्र-मनोवृत्तिः प्रसीद मे ॥

sOaham tE dEvadEvEsa ! nArcanAdou stutou na ca

sAmarthyavAn krupAmatra- manOvrutti: praseeda mE

-- VishNu PurANam : 5.7.70

The Jeevan expresses its Aakinchanyam and anyagatitvam and seeks the Lord's intervention for Satgati.

॥ इति पञ्चम जितन्ते स्तोत्रम् ॥

End of pancama jitante stotram

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<u>91</u>	<u>Srimad RahasaTrayaSAram</u>		
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<u>58</u>	<u>Jitante Stotram - Vol 1</u>
<u>59</u>	<u>Jitante Stotram - Vol 2</u>
<u>60</u>	<u>Jitante Stotram - Vol 3</u>
<u>61</u>	<u>Jitante Stotram - Vol 4</u>
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