

SrI Vedaanta DeSikotsava Maalikaa

(by 37th paTTam PiLLaippakkam SrImad Azhagiya Singar)



SrI nrusimha seva rasikan

Oppiliappan Koil SrI VaradAccAri SaThakopan

(based on the source Tamil monograph by
U.Ve. ArasAnippaalai GopAla DesikAchar SwAmy)



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SrI V SaThakOpan Swami performing SrIpAdathAngi kaimkaryam to SrI DevanAtha PerumAl and nAccimArs during RatnAngi SamarpaNam utsavam at Thiruvaheendrapuram.





॥ श्रीः ॥

श्रीमते हेमाब्जानायिकासमेत देवनाथपरब्रह्ममणे नमः ।

श्रीमते हयग्रीवाय नमः । श्रीमते रामानुजाय नमः ।

श्रीमते निगमान्तमहादेशिकाय नमः ।

श्रीमते श्रीमदादिवणशठकोप यतीन्द्रमहादेशिकाय नमः ।

श्रीमते श्रीवणशठकोप श्रीवीरराघवशठकोप यतीन्द्रमहादेशिकाय नमः ।

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपातुकासेवक श्रीवणशठकोप श्री नारायण यतीन्द्रमहादेशिकाय नमः ॥

श्री वेदान्तदेशिकोत्सवमालिका

(श्रीमद्भिः श्रीवणशठकोप श्रीवीरराघवशठकोप यतीन्द्रमहादेशिकैरनुग्रहीतम्)

SrI vedAnta deSikotsava mAlikA

(by 37th paTTam PiLLaippakkam SrImad Azhagiya Singar)



INTRODUCTION:

Dear Swami Desika BhaktAs:

Srimad VedamArgEdyAti SrIvaN SaThakOpa SrI VeerarAghava SaThakOpa Yateendra MahA deSikan adorned the SrI MaTham PeeTham as the 37th PaTTam Azhagiya Singar. His avatAram was in KrOthi year, Maasi, Sukla Paksha dvAdasI, when Pushya nakshatram was in ascendance (Feb. 1845). He was born in a village named PiLLaippAkkam, which is two miles to the south east of SrIperumbhUthUr, the avatAra sthalam of AcArya RaamAnuja.

He was blessed with Panca SamskAram from Periya ParanthUr Srimad Azhagiya Singar (33rd PaTTam). He performed Bhara nyAsam at the sacred feet of Atthipattu Azhagiya Singar (34th PaTTam). He entered



37th PaTTam SrImad Azhagiya Singar

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into SanyAsa ASramam in 1897 C.E (year hEviLambi).

As a sanyAsi, he was called by Malolan to become the 37th PeetAdhipati of SrI MaTham during Thai month, 1898. His ASrama nirvAham was just for only one year and attained His AcAryan Thiruvadi on VikAri samvatsaram (1899), Marghazhi PaurNami.

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Plaque on SrImad PiLLaipaakkam 37th PaTTam Azhagiya Singar BrindAvanam at SrI Narasimhapuram (Thanks: SrI Lakshminarasimhan Sridhar)

He performed many kaimkaryams at ThiruveLLUr and Thiruvaheendrapuram and authored at least 32 SrI Sooktis during His PoorvASramam. It is our bhAgyam to have covered the vaibhavam of Srimad PiLLaippAkkam Azhagiya Singar in our "Panca BrndAvanam at SrI Narasimhapuram" as eBook #102 in www.ahobilavalli.org and Srimad PiLLaippAkkam Azhagiya Singar's "Saareeraka SuprabhAtam" as the 108th e-book in the Ahobilavalli series (<http://www.ahobilavalli.org>).





PiLLaippAkkam Srimad Azhagiya Singar observed His one and only cAturmAsyam as SrI MaTham PeeThAdhipati in 1899 C.E at Thiruvaheendrapuram. Exactly One hundred years later, Prakrutam Srimad Azhagiya Singar observed His 8th cAturmAsyam at Thiruvaheendrapuram itself and like His predecessor enjoyed the MangaLAsAsanam of SrI HemAbjavalli samEta Sri DevanAthana and Swami Desikan.

During the 1899 C.E PurattAsi BrahmOtsavam for Swami Desikan, Srimad PiLLaippAkkam Azhagiya Singar enjoyed the utsavam for Swami Desikan and blessed us with a grantham named by Him as "VedAntadEsikOtsava Maalika". This AcArya SrI Sookti has been translated from its grantha lipi to Tamil by MeemAmsa SirOmaNi Sri ArasaNippAlai D. Gopala DesikAcArya Swamy and released by Prakrutam Srimad Azhagiya Singar at Thiruvaheendrapuram on Sep 8, 1999 during His cAturmAsyam at Thiruayindai.

There are 45 sLOkams in SrI VedAntadesika utsava Maalika. adiyEn is fortunate to translate these sLOkams in to English and release it in the SrI HayagrIvan series of e-books.

Srimad Azhagiya Singar ThiruvadigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan



SrI DevanAtha PerumAl - Thiruvaheendrapuram

Slokams and Commentaries



ratnAngi for SrI DevanAtha PerumAl's abhaya hastam

Thiruvaheendrapuram



37TH PATTAM SRIMAD AZHAGIYA SINGAR TANIYAN

अस्त्यत्रैको विशेषो बुध इति शठजिल्लक्षमणाभ्यां मुनिभ्यां

एकीभूयोदिताभ्यामिव निरुपधिकं प्रेक्षितं सद्गुरुभ्याम् ।

वेदान्तद्वन्द्वमन्त्रत्रयविवृतिमुखे शिक्षितं क्षान्ति मुख्यैः

आढ्यं श्रीवीररघ्वीद् शठमथनगुरुं सम्यमीन्द्रं नमामि ॥

astyatraikO viSeshO budha iti SaThajit

lakshNaabhyam munibhyAm

ekIbhUyOditAbhyAmiva nirupadhikam

prekshitam sadgurybhyAm |

vedAntadvandvamantratraya vivrtimukhe

Sikshitam kshAnti mukhyai:

aaDhyam SrIveeraraghveeT SaThamathanagurum

samyameendram namAmi ||





Swami Desikan - Moolavar and utsavar - Thiruvaheendrapuram
(Thanks: SrI Lakshminarasimhan Sridhar)



FIRST DAY

SLOKAM 1

AcArya Vandanam

वेदान्तदेशिकं नत्वा तदग्रयोत्सव वैभवम् ।

वीररघ्वीश शठजित् यतिर्वदति शक्तिः ॥

vedAntadeSikam natvA tadagryOtsava vaibhavam |

veeraraghveeSa SaThajit yatirvadati Saktita: ||

Meaning:

Srimad Azhagiya Singar extends His PraNAmams first to Swami Desikan and performs the sanklapam (takes the vow) to describe the glories of Swami Desikan's PurattAsi MahOtsavam. Srimad Azhagiya Singar observes modestly that He will attempt to describe the glories of the utsavam to the best of His ability.

Observations:

The divya desam of Thiruvaheendrapuram is a tranquil village known for the divya soundaryam of the divya dampatis, GaruDa nadI and Oushadha Giri, where Swami Desikan was blessed by Lord HayagrIvan. The VaishNava Samooham there is known for its scholarship. It is no wonder that the tranquil anubhavam of Srimad Azhagiya Singar's stay at Thiruvaheendrapuram transformed in to a fast flowing Bhakti PravAham. He remembered that Swami Desikan Himself spent a significant period of His life performing MangaLASAsanam of the divya dampatis here and engaged in srEshTa Grantha nirmAnam (Sri devanAyaka PancaaSat, SrI acyuta Satakam, Para Mata bangam and Tamil Prabandhams like MummaNikkOvai, Navaratna Maalika et al.





PiLLaippAkkam Azhagiya Singar was soaked in the bliss of enjoying Swami Desikan's utsavams here and blessed us with a Ratna Maalika of His own.

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SLOKAM 2

Request for aparAdha KshAmapaNam

वेदान्तार्यमहोत्सवस्य विभवं भात्रे विकार्यब्धके

क्लृप्तस्याहिपतेः पुरे विबुधराट् हेमांबुजाभ्यां मुदा ।

गच्छन्तो विवरीतुमद्य सहसाऽरभ्यस्तुवे क्षम्यताम्

येनाब्धोऽपि विशेषतोऽर्थकरणात् सार्थाभिधोऽभूत्स्वयम् ॥ ॥

vedAntArya mahOtsavasya vibhavam bhAtre vikAryabdHake

kluptasyAhipate: purE vibudharaaT hemAmbujAbhyAm mudA |

gacchantO vivareetum adya sahasA arabhyastuvE kshamyatAm

yenAbdhO api viSeshatO arthakaraNAt sArthAbhidhO abhUt svayam ||

Meaning:

During this VikAri year at Thiruvaheendrapuram, VedAntAcAryan's (Swami Desikan's) utsavam is taking place and makes the divya dampatis of Thiruvayindai joyous. adiyEn has started to praise the Vaibhavam of this utsavam rather expeditiously and adiyEn should be forgiven for my speed propelled by the excitement of this divyAnubhavam. The name of this Samvatsaram, VikAri, suggests that it is an year with many variations. In concordance with the name of VikAri, the utsavam has multifaceted Vaibhavams and is insatiable to enjoy. This "viSEsha artha kAranam" associated with the name of this year as VikAri is reflected in the multileveled and unique glories of this utsavam.

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Comments:

Srimad Azhagiya Singar identifies this utsavam as VedAntArya utsavam. VedAntArya is the title given by Lord RanganAthA to Swami Desikan in recognition of Swami's extraordinary skills in debating and defeating the Paramata Vaadins and providing ViSEsha VaakyArthams. Lord DevanAthAn is saluted as VibudharaaT, a salutation used by Swami Desikan in Sri DevanAyaka PancaaSat. Srimad Azhagiyasingar confesses that the description of the Vaibhavam of the utsavam is pouring out of Him rapidly (sahasA arabhyastuvE) and asks for the pardon of the Lord and His BhAgavatAs for any apacAram resulting from his enthusiasm.





SLOKAM 3

Mirror Room sEvai

श्वोऽदर्शोपक्रमे मेऽजनि महदिवसस्सद्मनिप्राप्तुयादिति

अद्यैवादर्शसद्मोत्सवमिह तनवै देवनाथायपूर्वम् ।

देव्यैचार्हो निवेद्यह्यनुभवितुमहं नान्यथेति प्रयुक्तः

श्रीमान् वेदान्तसूरिर्मुकुरग्रमहं नीतवान् देवनाथम् ॥

SvOadarSOpakramE mEajani mahadivasas sadmani prApnuyAditi

adyaivAdarSasadmOtsavamiha tanavai devanAthAya pUrvam |

dEvyaicArhO nivEdyahyanubhavitumaham nAnyathEti prayukta:

SrImAn VedAntasUri: mukuragrham aham neetavAn dEvanAtham ||

Meaning and comments:

Tomorrow the utsavam begins with sEvai of Swami Desikan in the mirror room. The thought that He (Swamy Desikan) has to go, where the mirror room (kaNNAdi aRai) was, made Him decide that the Mirror room sEvai should take place today itself and that His Lord should enjoy **FIRST** the Mirror room sevai with His ubhaya NaacchiyArs and Himself. Swamy requested therefore the kaimkaryaparALs to carry the divya dampatis on their shoulders for the Mirror room sEvai that night itself. Swamy asked the kaimkaryaparALs to extend the appropriate poojA vidhAnam (ArAdhanam) for HemAbjavalli as well. In the utsavam earmarked for Him, it is usual to expect that Swami Desikan related celebrations will take precedence. Swamy defers however to His Lord and preferred the enjoyment of His Lord First ("devanAthAya pUrvam") at the





Mirror room and He led His Lord first to the Mirror room ("neetavAn devanAtham"). Lord DevanAtham enjoyed the reverential protocol established by His dear one.

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'Lord DevanAtham enjoyed the reverential protocol!'





SLOKAM 4

dhvajArOhaNam and First day PuRappAdu

तुष्टौ तौ दम्पती च श्रुतिशिखरगुरुं स्वैकभक्तं स्वसूनुम्

संभाव्यादर्शसद्भोत्सवमतिविभवन्नेतु मस्य प्रभाते ।

वस्त्रं हंसद्वजाग्रे सुमहितसमये शास्त्ररीत्याधिरोप्य

ब्रह्माद्रिद्वारमार्गात् समनयदखिलां वीथिकां भृत्ययवर्गैः ॥

tushTau tau dampatee ca Sruti Sikhara gurum

svaikabhaktam svasUnum

sambhAvyAdarSa sadmOtsavam

ativibhavannEtu masya prabhAtE |

vastram hamsadvajAgrE sumahitasamayE

SAstrareetyAdhirOpya

brahmAdridvAna mArgAt samanayadakhilAm

veethikAm bhrtyavargai: ||

Meaning and Comments:

The divya dampatis of Thiruvaheendrapuram were very pleased with the gesture of Their son and bhaktan. They honored Swami Desikan for His asancala (steadfast) bhakti. They wanted to perform that morning (First day Morning) the utsavam in the Mirror room for the VedaAntAcArayn; They organized it and also the flag hoisting ceremony. Next the divine couple



commanded Their kaimkaryaparALs to carry Swami Desikan via BrahmAdri Entrance to the temple and from there into Their royal streets for bhavani.

"Sruti-Sikhara Guru" is the trayyanta Desikan (VedAnta Desikan). He is Their own (the Divine Couple's) devout bhaktan (**svaiKa bhaktam**) and Their own son (**sva sUnu**). They were overjoyed at the beginning of the utsavam for Their son (**tushTau tau dampatee**). They honoured Swami Desikan and celebrated grandly the Mirror room utsavam on that morning (**sambhAvyAdarSa sadmOtsavam ativibhavannEtu**). Next, they ordered the dhvajArOhaNam according to the ways prescribed by the Agamam (**vastram sumahita samayE sAstra reetya adhirOpya**). BrahmAdhri **dvAra mArgam** is the entrance to the temple from the side of Garuda nadi. The divine couple arranged for the Veedhi sancAram to start via BrahmAdhri vAsal. With the assembly of KaimkaryaparALs, the procession went around the Raaja Veedhis of Thiruvaheendrapuram.



SLOKAM 5

The First night of the utsavam - VimAna PuRappAdu

तद्रात्रौ न्यासविद्यासकलफलकरी सत्यमेतद्विमाने

तिष्ठन् सोऽहं ब्रवीमीत्यखिल बुधजनं बोधयन् देशिकेन्द्रः ।

चापेनाविध्यलक्ष्यं स्वकरमभिनयन् व्योमयानेऽधिरोहन्

संश्राव्याम्नाययुग्मं फणिपतिनगरी वीथिकाः पर्यगच्छत् ॥

tat rAtrau nyAsavidyA sakalaphalakaree

satyametat vimAnE

tishTan sO aham braveemeetyakhila budhajanam

bOdhayan deSikEndra: |

cApEnAvidhyalakshyam svakaramabhinayan

vyOmayAnE adhirOhan

samSrAvyAmnAyayugmam phaNipatinagaree

veethikA: paryagacchat ||

Meaning and Comments:

During the first night of the utsavam, Swami Desikan travels around the Raaja Veethis of His Lord's divya desam on the vyOma vimAnam. He travels to the accompaniment of Veda GhOsham and divya Prabandha PaarAyaNam. While being seated in the vimAnam, He assures us that the nyAsa Vidhya (Prapatti anushThAnam) is the yielder of all phalans including Moksham. All phalans



sought in this world and the other are realized thru the observance of Prapatti at the Lord's sacred feet and laying the protection of the soul at His Lotus feet. A ParamaikAnti Prapannan places his entire trust in the Lord and carries on the deha yAtrA here until departure from this world (deha vyOham). They believe in the Lord's assurance: "na mE bhakta: praNaSyati". KaTha Upanishad has explained how to approach the Prapatti. This Upanishad instructs: "आत्मानं रथिनं विद्धि AtmAnam rathinam viddhi" (Consider AtmA as the Master of the chariot, treat manas as the bridle, Buddhi as the Saarati and the senses as the horses that draw the chariot). Swami Desikan's seating on the VimAnam chariot reminds us of this upadesam. The other instruction from Swami Desikan through the ridership on the VyOma VimAnam is about the MuNDaka Upanishad mantram:

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

dhanur gruheetvA oupanishadam mahAstram

Saram hyupAsA niSitam sandhayeeta |

Ayamy tat bhAvagatEna cEtasA lakshyam

tadEvAksharam sOmya viddhi ||

--MuNDakam: 2.2.3

Swami Desikan's instructions are: "Take hold of the bow named PraNavam well described by the Upanishads, fix on that bow the arrow (the powerful weapon named Atman, sharpened by the meditation on the Lord) and draw the string with a mind eager to attain Him. Oh Good looking one! Know the target for the arrow is the immutable ParamAtman. The ACT of drawing upon the bow refers to the ceaseless remembrance of the Sesha-Seshi relationship between the JeevAtman and the ParamAtman.



Swami Desikan also reminds us of the next mantram related to nyAsa VidhyA as He sits on the VyOma VimAnam travelling in the Veethis of Thiruvaheendrapuram:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

praNavO dhanu: SarO hyAtmA brahma tallakshyam ucyatE |

apramattEna veddhavyam SaravattanmayO bhavet || --MuNDakam 2.2.4

Here, VedAntAchArya instructs us that the PraNavam is the bow and the Atman is the arrow. Brahman is the target. That target should be hit by a man, who is not erring. He should become one with the target (ParamAtman). "apramattEna" here refers to the wielder of the bow and arrow to be averse to all things other than the ParamAtman.

Swami Desikan's upadEsams on nyAsa VidhyA are in many SrI Sooktis like SaraNAgati deepika nyAsa trayee (nyAsa daSakam, nyAsa vimSati and nyAsa tilakam). These SrI Sookthis are covered in the Sundarasimham and Ahobilavalli e-book series - www.sundarasimham.org and www.ahobilavalli.org



SECOND DAY

A golden thirupallakku is used for PuRappAdu on the second day Morning for Swami Desikan's Veethi sancAram. The sixth sLOkam describes how the divya dampatis arrange for Their son's travel by the golden palanquin.

SLOKAM 6

Morning puRappAdu

सोऽहीन्द्रेशोद्वितीये गुरुमहितमहे स्वानुरूपं स्वपुत्रं

स्वैश्वर्याखिलस्य प्रतिकलभरणे धूर्वहं देशिकेन्द्रम् ।

भोगे स्वेनावशिष्टं निरुपमविभवं काञ्चनान्दोलिकायां

स्वस्यामारोप्य वीथि परिगतमनयत् भूषितानर्घभूषम् ॥

sOaheendreSO dviteeyE gurumahitamahE

svAnurUpam svaputram

sva aiSvaryAkhilasya pratikalabharaNE

dhUrvaham deSikendram |

bhOgE svEnAvaSishTam nirupamavibhavam

kAncana andOlikAyAm

svasyAmArOpya veethi parigatamanayat

bhUshitAnarghabhUsham ||



Meaning:

The Lord of Thiruvendipuram is one full of glories. The second day utsavam is a special one. On that viSesha dinam, SrI DevanAthan, the Lord of all aisvaryams decorated the uttama Acaryan (Swami Desikan) with His own AbharaNams and placed him, His own son, on a golden palanquin and wanted him to enjoy all the bhOgams that He as the Lord is entitled to. Lord DevanAthan commanded His servants to carry the AcAryan of matchless fame around the streets of His RaajadhAni.



Swami Desika bhavani!

Comments:

Illustrious Kaancana andOLika (golden palanquin) sEvai is described here. The Lord of Thiruvayindai lent His own golden palanquin for His son because of his glory as DeSikEndran and personally placed him in the special andOLika after



adorning him with His own jewelry for the occasion. This is the highest anubhavam of the poet, Srimad Azhagiya Singar at his best.

At Kaanchipuram on the Thirunakshatram of Swami Desikan, the golden pallakku of Lord VaradarAjan is sent to ThUppul, the avatAra sthalam of Swamy to bring him to the Lord's sannidhi. At the divya desam of Thiruvahindrapuram, a similar honour is meted out to Swami Desikan. Lord DevanAthan wanted to show His own appreciation for Swami Desikan for creating Sri DevanAyaka PancaaSat, SrI acyuta Satakam and number of Tamil Prabandhams by His devout son on Him.





SLOKAM 7

Second Night PuRappAdu

स्वं सूनुं देवनाथः मदनशतसमंवीक्ष्य हेमांबुजा च

स्निग्धौ तत् क्षेमवृद्धयै ह्युपरि नवनिशीथोत्सवानारभेताम् ।

ज्ञात्वैवं वेदचूडागुरुरपि पितरौ मङ्गळार्थं प्रपद्यै

हीत्युक्तं न्यासलक्ष्माङ्कितकरयुगलो दम्पती सेवते स्म ॥

svam sUnum devanAtha: madana Sata-

samam veekshya hemAmbujA ca

snigdhou tat kshEma vrddhyai hi upari

navaniSeethOtsavAn ArabhEtAm |

j~nAtvaivam vedacUDA gururapi

pitarau mangaLArtha prapadyai

heetyuktam nyAsa lakshmAankita-

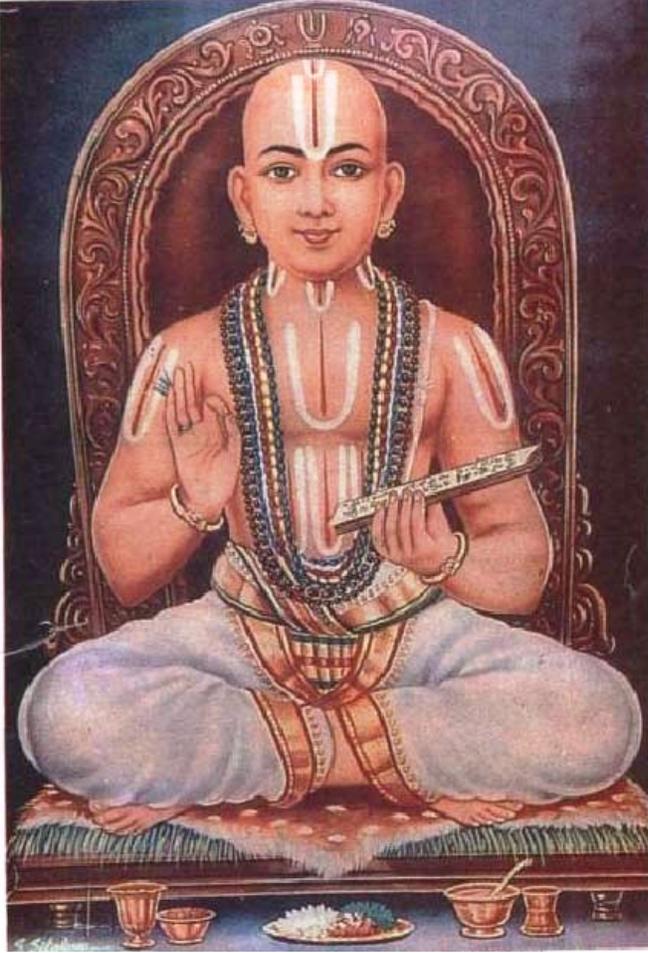
karayugalO dampatee sEvatE sma ||

Meaning:

The Divine Couple of Thiruvendipuram looked at the beauty of Their son (Swami Desikan), which defeated easily the beauty of one hundred ManmathAs put together. The divya mithunam decided then to organize a nine day long utsavam for Their son to recognize his SrEyas. When Swami Desikan came to know of the sankalpam of his parents, he was overcome with gratitude and adorned the



anjali mudrai, the sign of nyASam (nyASa lakshaNam) and performed his MangaLaaSAsanam. What else can one do except to fold one's palms with anjali mudrA, when sakala kshEma Pradhan (grantor of all auspiciousness), the Iswaran comes down to shower His anugraham? One can not perform any pratyupakAram under these circumstances.



'His extraordinary beauty!'

Comments:

"devanAtha: hemAmbujA ca madana Sata (SundarAngam) svam sUnum samveekshya, snigdhou, tat kshEmavrddhyai hi upari nava niSeethOtsavAn ArabhEtAm" is the prose order. The Divine couple were overcome with the extraordinary beauty of Their son and wanted to conduct a nine night long utsavam for his kshEmam.



SLOKAM 8

Lord's Remarks

सेयं भूतिद्वयीमन्नियमनवशगा हस्तगः शास्त्रवर्गः

सैषा लक्ष्मीस्तु लोकत्रयवृजिनततेः निष्कृतेः सिद्धिरूपा ।

आवाभ्यां एच्छमेतद्विभजनमुदितं नावयोरन्यभेदो

वेदान्तार्यः त्वदुक्तिं विशदयितुमयं वेष इत्याह सैषः ॥

sEyam bhUtivayeemanniyamanavaSagA

hastaga: sAstravarga:

sA eshA lakshmiStu lOkatravrjinatatE:

nishkrtE: siddhirUpA |

AvAbhyAm ecchamEtadvibhajanam uditam

nAvayOranyabhEdO

vedAntArya: tvadhuktim viSadayitumayam

vEsha ityAha saisha: ||

Meaning:

The Lord says: "Both these leela and nitya VibhUtis are commanded by Me. The assembly of sAstrams are under My control (kArUNyAt sAstrapANinA). I am the sakala sAstra pratibhAdhyan as well as sakala sAstra svaroopan. Brahma was instructed by Me on Srutis for that reason during the time of incarnation as HayagrIvan. HemAbjavalli sitting next to Me has the power to destroy the





sins accumulated by the residents of all the three worlds. She is hence called "siddhi buddhi pradhAyini" and Her power of PurushakAram protects the aparAdis against the sAstrAs of Mine once they have performed saraNAgati. There is no difference on this matter between Myself and My Devi in our responses to the saraNAgatan. We display eka-Seshitvam as the divya Mithunam (Divine couple). Swami Desikan seems to emphasize this tattvam through his anjali mudrA."

sadagopan.org



ராஜஸேவையில் ஸ்ரீ தேவநாதன் (திருவஹீந்தரபுரம்)

'The Divya MithuNam!'

Comments:

Here Lord DevanAthAn is responding to the posture of Swami Desikan as he holds anjali mudrA in recognition of his Lord's anugrahams.





SLOKAM 9

Third day morning utsavam: Soorya Prabhai

सोऽयं पूर्वं त्रिमात्रं प्रणवमभिदधेवनाथं प्रपन्नः
 तस्मात् सूर्यः स एषः क्षपितदुरित उन्नीयते ब्रह्मभूतः ।
 सूर्यं भिन्धन्प्रपन्नः परमपदमियात् इत्यमुं सर्वलोकाः
 प्रत्यक्षं पश्यतेति स्वयमवगमयन् सूर्यरन्ध्रेस्थितो वा ॥

sOayam pUrvam trimAtram praNavam
 abhidadhat dEvanAtham prapanna:
 tasmAt sUrya: sa esha: kshapita durita
 unneeyatE brahmabhUta: |
 sUryam bhindhanprapanna: paramapadamiyAt
 ityamum sarvalOkA:
 pratyaksham pasytEti svayamavagamayan
 sUryarandhrEsthitO vA ||

Meaning:

Swami Desikan became a prapannan through uccharaNam of three lettered PraNavam. This makes the Sooryan free of sins. Sooryan through His lustre destroys the delusions (bramams).

It is because of that the Prapannan breaks through Soorya MaNDalam to





proceed with his journey on arcirAdi mArgam (path of the Light). Sruti says: "tEarcisham abhisambhavanti". By sitting in the Soorya Prabhai vAhanam Swami Desikan seems to illustrate the truth that the prapannan attains moksham through Soorya MaNDalam, where the Lord sits as Soorya nArAyaNan in the middle of the orb of the Sun.





SLOKAM 10

Third day evening: Hamsa Vahanam

हंसोप्यैकान्त्यनिष्ठा तदधर इति गिरः तथ्यतां व्यङ्गमेषः

स्वापत्यं देवनाथो जनिमहदिवसे जैत्रयात्राच्छलेन ।

हंसात्मन्यौपवाह्ये सुजनपरिजनैः चारयन् सर्ववीथिः

हंसावासो जडःस्यात् किमुत तदरोहि इत्ययं मां किमाह ? ॥

hamsOpyaikAntya nishTA tadadhara iti

gira: tathyatAm vyanktumEsha:

svApatyam devanAthO janimahadivasE

jaitrayAtrAcchalEna |

hamsAtmanyaupavAhyE sujanaparijanai:

cArayan sarvaveethi:

hamsAvAsO jaDa: syAt kimuta tadarOhi

ityayam mAm kimAha? ||

Meaning:

ParamaikAntis as well as ParamahamsAs (SanyAsis) are ekAnta-nishTaas. They like solitude to meditate on the Lord without distraction. Both have superior Jn~Anam. Hamsams (Swans) also have Jn~Anam to separate the milk (sAram) from water (asAram), when they are mixed together. Through going around the streets of the Lord's city of Thiruvayindai on Hamsa Vaahanam, Swami Desikan





seems to suggest that the companionship of Paramahansa ParamaikAntis will enhance one's Jn~Anam. Srimad Azhagiya Singar wonders whether Swami Desikan sends this message by riding on the Hamsam.

The kramam (order) of utsavams during the PurattAsi SravaNa Janma nakstra utsavam for Swami Desikan at Thiruvaheendrapuram is:

The night before dhvajArOhaNam: Mirror Hall sEvai of Lord DevanAtham

First day: dhvajArOhaNam and Morning PuRappAdu

First Day night: PuRappAdu in VyOma VimAnam

Second day Morning: Golden Palanquin ride

Second Day night: Veethi PuRappAdu in VimAnam with anjali mudra

Third Day Morning: Soorya Prabhai PuRappAdu

Third day night: Hamsa Vaahanam

Fourth Day Morning: Bhavani in Pallakku with KrishNa Vesham

Fourth day night: Candra Prabhai

Fifth Day Morning: VenkaTa nAyaki TirukkOlam

Fifth day night: Simha Vaahanam

Sixth day Morning: VeNNai thAzhi

Sixth day night: Yaanai Vaahanam

Seventh Morning: No PuRappADu

Seventh day evening: ManjaL neer, VasantOtsavam, cUrNAbhishEkam

Eighth day: Garden Utsavam and sevai as Raaman with bow and arrow





Ninth day: Rathotsvam (Car Festival)

PurattAsi ThiruvONam day: Janma nakshatram: Big SaaRRumuRai utsavam at the Oushada Giri, descent from the hill and MangaLAsAsanam of Lord DevanAthana, HemAbhjavalli, Raghuveeran and Raaja GopAlan, Thirumanjanam and teerthavAri.

PurattAsi ThiruvONam evening: aruLiccheyalkaL ghOshti at Swami Desikan Sannidhi, SaaRRumuRai, Veethi PuRappAdu and the Hamsa dhvaja avarOhaNam.

Eleventh day: TeppOtsavam in GaruDa nadI and KaaLinga nardhana sEvai.

VidAyERRu dinam: DoLOtsavam for Lord DevanAthana, HemAbjavalli, SrI Raghuveeran and Swami Desikan

With these utsavams, Janma nakshatram of Swami Desikan is celebrated grandly every year at Thiruvaheendrapuram.

The Padi Utsavam on PurattAsi SravaNam day at ThiruvahIndrapuram and at Hasthigiri, Kaanchi are equally famous. adiyEn was blessed to create two DVDs on the PadiyERRu utsavam a couple of years ago. The managaLa ghOsham of Swamy Desika stOtrams resounding in the Oushadagiri and the Veedhis of Thiruvaheendrapuram on PurattAsi SravaNam day and the radiance from the face of Swami Desikan has to be experienced at least once in one's life time. The DVDs try to capture these rapturous moments. adiyEn will try to release them in the near future.



SLOKAM II

Fourth day Utsavam: Morning/GopAla Vesham

हेमाब्जात्वेनमार्यं महितं चतुरहे भर्तृवत् कृष्णरूपं
प्राप्यान्दोलिकायां स्वयमपि कुतुकात् जैत्रं यात्रामनैषीत् ।
पूर्वं गोपालनृत्या यदभिलषितवान् वंशनाळातरन्तरं
कृष्णं संस्मर्तुं अन्त्ये समय इह तदैवासमित्याह दासम् ॥

hemAbjAtvEnamAryam mahita caturahE

bhartruvat krshNarUpam

prApya andOLikAyAm svayamapi

kutukAt jaitra yAtrAm anaisheet |

pUrvam gopAlanrtyA yadabhilashitavAn

vamSanALAtarantaram

krshNam samsmartum antyE samaya iha

tadaivAsam iti Aha dAsam ||

Meaning:

Srimad Azhagiya Singar enjoys the KrishNa Vesham arranged by the Mother HemAbjavalli similar to that of Her Lord (bhartruvat krshNarUpam) for Her son, Swami Desikan. She also sat in the palanquin with Her son (prApya andOLikAyAm svayamapi), looked at Her son in KrshNa (Her Lord's) vEsham and organized with enthusiasm (kutukAt) the victorious Veethi puRappAdu for him





(jaitra yAtrAm anaisheet). Srimad Azhagiya Singar has an imaginary conversation with Swami Desikan adorning KrshNa vEsaham. During this conversation, Swami Desikan says: "I eulogized VeNu GopAlan through a vimSaty (Twenty sLOkams) once. In one of the sLOkams, I prayed for KrishNa to appear before me during my last moments as VeNu GopAlan". Srimad Azhagiya Singar responds: "Now, Swami Desikan seems to be saying to adiyEn that requested scene is being enacted (krshNam samsmartum antyE samaya iha tadaivAsam iti Aha dAsam)".



SLOKAM 12

Fourth Day's night utsavam: Candra Prabhai PuRappAdu

रात्रौ तु इन्दुः स्वकाले दयित गुरुवरं हेमपद्मासगर्भ्यः

प्रेम्णा पत्रीभवं स्तं हृदयगतमिमं वीथिकाः पर्यणैषीत् ।

क स्तो वाऽयं तदास्यं विसदृशभवन् हासवृध्येकशीलः

पत्रीभूतः स्थिरात्मागुरुमिहवहते सख्यतः साम्यकाङ्क्षी ॥

rAtrau tu indu: svakAlE dayita

guruvaram hEmapadmAsagarbhya:

prEmNA patreebhavam stam hrdayagatam

imam veethika: paryaNaisheet |

ka stO vA ayam tadAsyam visadrSabhavan

hrAsavrdhyEkaSeela:

patreebhUta sthirAtmAgurum iha vahatE

sakhyata: sAmyakAnkshee ||

Meaning:

The symbolism of Swami Desikan riding on a Candra Prabhai is presented here in terms of an ullEKham (a figure of speech). At this night, Candran arose at the right time and placed His dear AcAryan on a golden lotus and became joyously a Vaahanam (prEmNA patreebhavam stam) for the great AcAryan to gain a status equal to that AcAryan and rode with Swami Desikan around the streets of





ayindai (veethika: paryaNaisheet). The only difference between the AcAryan and the Candran is that the AcAryan is like the full Moon with out waxing and waning, where as the Moon undergoes changes every day (hrAsam and Vrddhi). Chandran wanted to acquire a status of PoorNatvam (sakhyata: sAmyakAnkshyA) similar to the great AcAryan and hence became a vAhanam for Swami Desikan on this night.



Swami Desikan in nAcciyAr thirukOlam (ThUppul)



SLOKAM 13

Fifth day Morning Utsavam: NaacchiAr ThirukkOlam

हेमाब्जासोदरोऽयं चरमहदिवसे देशिकेन्द्रस्य देहं

स्वश्रीयस्य स्वकांशं विदधदिह गुरावास्य रूपेण तिष्ठन् ।

अन्योद्वाहे भगिन्याविव दनुजमहेष्वेकतालोहनीत्या

स्त्री वेषं कञ्चिदद्यद्भुतमिमं यत् काञ्चनान्दोलिकां च ॥

hemAbjAsOdarO ayam caramaha divasE

deSikendrasya deham

svaSreeyasya svakAmSam vidadhadiha

gurAvAsya rUpENa tishTan |

anyOtvAhE bhaginyAviva danuja-

mahEshvEkatAlOhaneetyA

stree vEsham kancid-adyadbhutam-

imam yat kAncana andOLikAm ca ||

Meaning:

Candran is the sahOdharan of HemAbjavalli, since both arose from the Milky Ocean during the time of churning for nectar by the Lord. In this utsavam, Candran seems to grant His own lustre to both His sister and the body of the srEshTha AcAryan. Candran seems to have created two brides for "Lakshmi KalyANam" and transformed Swami Desikan also in to NaacciyAr Kolam



(VenkaTa Naayaki) so that He can perform a double vivAham for His two sisters (with the Lord). Candran also presented them with a golden palanquin to ride to the Lord's place for Their VivAham. The poet points out that Swami Desikan in NaacchiyaAr ThirukkOlam was like the veritable image of Maha Lakshmi. The poet (Srimad Azhagiya Singar) wonders whether Candran was attempting to perform a double vivAham with the Lord of Thiruvaheendrapuram for His two sisters and presented the golden pallakku as a present during this auspicious occasion.



SLOKAM 14

Fifth Night utsavam: Simha Vaahanam

प्रागस्या हीन्द्रपुर्या परमतविततेः भञ्जकैस्सिहनादैः

सिह्नाद्रेरागतोऽयं क इह बहुमुखः सिह्न इत्यत्र भीताः ।

सिह्नाः ब्रह्मचलस्थाः सपदि जहुमिमं डिंब एको जडोऽभूत्

त्रस्तः पत्रीकृतस्सन् स्वयमिह वहते वेङ्कटाद्रीश सिह्नम् ॥

prAgasyA heendrapuryAm paramata vitatE:

bhanjakai: simhanAdai:

simhAdrErAgatO ayam ka iha bahumukha:

simha ityatra bheetA: |

simhA: brahmacalasthA: sapadi jahumimam

Dimba ekO jaDoabhUt

trasta: patreekrtassan svayamiha

vahatE venkaTAdreeSa simham ||

Meaning:

The ullElakhAlankAram here is about the lions (paramata Vaadins) being afraid of the KavitarKika simham's roars and becoming the Vaahanam for the AcAryan.

In the divya desam of Thiruvayindai, the KavitarKika simham originating from



SimhAdri in ThiruvEnkatam made the Para mata Vaadins (local lions) frightened with His leonine roars and made the local (BrahmAdri) lions wonder who this new and powerful Lion could be. The Para mata Vaadins were fleeing after listening to the terrifying roaring of the new lion coming with its many faces. While running away, they seem to have left behind a lion cub, which became the Vaahanam to the KavitaArkika Simham. This Simha VaahanOtsavam reminds Srimad Azhagiya Singar of this situation, where Para Mata Vaadins were chased away through the SrI Sooktis of Sata dhUshaNI, Para Mata Bangam and tattva mukta KalApam.



SLOKAM 15

Sixth day Utsavam: VeNNai ThAzhI

यः प्राग्गोपालमाद्यं घडनिहितकरं गव्यमाहर्तुकामं

रुष्टां दृष्ट्वा जिघृक्षुं मुदुचलितपदं न स्थितम् नप्रयातम् ।

मिथ्यागोपं निमीलन्नयनमभिलषन् ध्यायतिस्मार्यवर्यः

सोऽयं तादृक्षरूपः स्वयमिहजगतं दृश्यते सत्यगोपः ॥

ya: prAg gOpAlamAdyam ghaDa nihita karam gavyamAhartukAmam

rushTaam drshTvA jighrkshum mudu calitapadam na sthitam - na prayAtam |

mithyAgOpam nimilannayanam abhilashan dhyAyatismAryavarya:

sOayam tAdrksharUpa: svayamiha jagatam druSyatE satyagOpa: ||

Meaning:

Once before, Sriman nArAyaNan incarnated as GopAlan (Shepherd boy) in Gokulam and wished to steal butter (ya: prAg GopAlamAdyam) and put His hand in the pot containing the butter (ghaDa nihita karam). When Yasoda caught her son in the act of stealing, she became angry and wanted to get hold of Him.

GopAlan saw the anger in His mother's eyes and began to walk slowly. He neither became stationary nor engaged in running (rushTaam drshTvA jighrshum mudu calitapadam na sthitam na prayAtam). Thus, the GopAla SiSu closed His eyes and acted as though He was frightened (mithyAgOpam nimilannayanam abhilashan). Our uttama AcAryan gives us His sEvai as a crawling infant hugging the pot of VeNNai and appears like the real infant GopAlan, who was stealing butter in Gokulam and being caught in the act.





"Caught stealing Butter!"



Swami Desikan's beautiful description of the immobile KrishNan caught in the act of stealing by His Mother, YasodA is housed in His Sri GopAla VimSati stOtram (22nd ebook in the Sundara Simham series: <http://www.sundarasimham.org>). PeriyAzhwAr's anubhavam of the chEshtais of BalagOpAlan are delightful to recall in the context of Srimad Azhagiyasingar's SLOkam for the 6th day Morning utsavam.



SLOKAM 16

Sixth Day Utsavam Evening: Gaja (Yaana) Vaahanam

गद्येनाचार्यवर्यो स्तुतः यमिह रघूत्तंसमाबालवृद्धं

साकेतस्था यमैच्छन् महितगजवरारोहिणं चन्द्रवक्त्रम् ।

तस्मिन् सारूप्यमार्ये विदधति स गुरुः भद्रमारुह्य नागं

वीथीं भोगीन्द्रपुर्यां निशि तु रसमहेऽभूषयद्भूषिताङ्गः ॥

gadyEna AcAryavaryO stuta: yamiha raghUttamsam AbAla vrddham

sAKEtasthA yamaicchan mahita gajavarArOhiNam candra vaktram |

tasmin sArUpyamAryE vidadhati sa guru: bhadram Aruhya nAgam

veetheem bhOgeendrapuryAm niSi tu rasamahEabhUshayad - bhUshitAnga: ||

Meaning:

Swami Desikan eulogized the beauty and valor of Lord Raamachandran (gadyEna AcAryavaryO sthuta:). The AyOddhi citizens (sAKEtasthA) from children to older categories (AbAla vrddham) wanted to enjoy the bhavani as the Raghuveeran (Vibhava avatAram days) rode on the back of the royal elephant with a face that defeated the PoorNa Chandran in its beauty (yam candra vaktram mahitagajavarArOhiNam drashtum icchan). Swami Desikan with a beauty matching that of His Lord Raghuveeran rode on the back of a beautiful elephant and travelled on the Raaja Veethis of Thiruvaheendrapuram and was adorned with all types of beautiful jewelry.

The reference here is to Swami Desikan's SrI Sookti of Raghuveera gadyam praising the valor of the Lord; e-book # 5 (<http://www.sundarasimham.org>).





SEVENTH DAY

No Morning PuRappAdu. In the evening, there is ManjaL water, VasantOtsavam and cUrNAbhishEkam

SLOKAM 17

Seventh Day Evening

वर्षाकाले वसन्तं कथमनुभवति प्राज्ञ आचार्यवर्यः

वर्षस्यकालवेदी त्वमिह कथमिमं बाधमुत्प्रेक्षसे मे ।

वर्षाशब्दप्रयुक्तो ह्युतुपर इह नः क्लीबवर्षार्थशब्दः

सर्वे संसार तापं जहति सुखमिति प्रापितोऽहं वसन्तम् ॥

varshAKAlE vasantam katham anubhavati prAj~na AcArya varya:

varshasyakAlavEdee tvamiha kathamimam bhAdham utprEkshasE mE |

varshAsabdaprayuktO hyartupara iha na: kleeba varshArtha sabda:

sarvE samsAra tApam jahati sukhamiti prApitO aham vasantam ||

Meaning:

This sLOkam is set as a question and answer format between a scholar and Swami Desikan.

The scholar asks: Mighty intelligent Swamy! This is PurattAsi month, the rainy season. How come you are saying that you are enjoying the Vasanta kAlam (spring time) during VarshA kAlam (the rainy season).



Swamy answers: I brought in Vasantam to allay the sufferings of SamsAris and for them to enjoy some Sukham during this rainy season (sarvE samsAra tApam jahati sukhamiti vasantam prApitOham). Swami Desikan explains that the confusion of the scholar arose from the multiple meanings of "Varsha", which commonly refers to ruthu like Vasanta ruthu. Varsham on the other hand is a napumsaka linga sabdham denoting as well a time unit (one year).

The scholar asks: "prAj~na Acarya varya! vasantam katham varshAkAIE anubhavati?".

AcAryan responds: How do You deduct that there is no vasantam in VarshA Kaalam (Varshasya kAlavEdee tvamiha katham imam bAdham utprEkshasE mE?). Although there are two meanings for Varsha sabdam, the ruthu (two month long season) and the time unit of one year, I am using the ruthu (Vasantha ruthu) here (varshA sabda prayuktO hyartupara iha) and not the year bearing napumsaka lingam (neutral gender). You may ask why? I invoked Vasantam in PurattAsi (VarshA Kaalam) to alleviate the samsAric tApam of good people I am invoking indeed the vasanta ruthu and not the Varsham (samvatsaram).



SLOKAM 18

Eighth Day Utsavam: Flower Garden (Nanda Vana) utsavam

अद्योद्यानोत्सवेन प्रमदमनुभवाचार्यवर्येति कैश्चित्

संप्रार्थ्यानीत एषः स्वयमिह चरणवुद्धरन् याति याने ।

अत्रारामोत्सवेन प्रमदमनुभवाचार्यवर्येति चान्यैः

संप्रत्यानीत एषः स्वधृतशरधनू रामभूतः प्रयाति ॥

adya udyAna utsavEna pramadamanubhavAcAryavaryEti kaiScit

samprArthyAneeta esha: svayamiha caraNavuddharan yAti yAnE |

atra rAma utsavEna pramadamanubhavAcAryavaryEti cAnyai:

sampratyAneeta esha: svadharta Sara dhanU rAmabhUta: prayAti ||

Meaning:

Today's utsavam takes place in the flower garden of Lord DevanAthan. Some say that the great AcAryan is brought here to enjoy himself among the various flowers and beautiful objects of the garden. Others wish him a great joy during his stay at the garden. Our AcAryan arrives here in Raama Vesham carrying the bow and arrow (svadharta Sara dhanU: rAmabhUtha: prayAti).





SrI DevanAtha PerumAl and SrI HemAbjavalli ThAyAr in ratham - Thiruayindhai



SLOKAM 19

Ninth Day Morning Utsavam: rathOtsavam

हे वेदान्तगुरो रथं प्रविश ते रथ्याङ्गणं भूषय

स्वीयान् दासजनान् प्रमोदय सदा प्रत्यर्थिनस्सूदय ।

धन्यास्मो वयमद्य ते रथवरं कर्षन्त उत्कण्ठया

रथ्यैषाप्यनुकृष्यतेऽत्र गुरुणा दिव्यं रथं बिभ्रति ॥

hE vEdAntagurO ratham praviSa tE rathyAngaNam bhUshaya

sveeyAn dAsajanAn pramOdaya sadA pratyarthinassUdaya |

dhanyAsmO vayam adya tE rathavaram karshanta utkaNThayA

rathyaishApyanukrshyatE atra guruNA divyam ratham bibhrati ||

Meaning:

Oh VedAntAcArya! Please ascend on this Chariot (ratham). Please adorn these veethis intended for the travel of this chariot. Please make us all, your dAsa Janams, joyous with your travel on these veethis. We have become blessed to pull your chariot today. This chariot is also pulled with yourself adorning it.

This is the prayer by Swami Desikan's Bhakta kOTis requesting Him to ascend the chariot, adorn the rAJa veethis through travel on them and make the hearts of the sishya janams happy at the sight of His divya sEvai on the ratham: "hE vEdAnta gurO! ratham praviSa, tE rathyAngaNam bhUshaya, sveeyAn dAsa janam pramOdaya. tE rathavaram karshanta: vayam adya dhanyAsmO".





SLOKAM 20

Ninth day ratha utsavam (Continued)

इत्थम् संप्रार्थ्यमानः श्रुतिशिखरगुरुः दासवर्गेण सद्यो

रथ्यायां स्यन्दनस्थो झटिति परिगतस्यन्दनास्थानमाप ।

श्रुत्यन्ते यच्छरीरं रथमिति तत् ऋतं तद्रथीयत्व गाथां

तद्वदेही बहिर्यन् धृतगृहभजनं काङ्क्षतीत्यर्थदर्शी ॥

ittham samprAthyamAna: SrutiSikharaguru: dAsavargENa sadyO

rathyAyAm syandanasthO jhaTiti parigatasyandanAsthAnamApa |

SrutyantE yat Sareeram rathamiti tat rtam tadratheeyatva gAthAm

tadvaddEhee bahiryan dhrtagrha bhajanam kAnkshateetyarthadarSee ||

Meaning:

Swami Desikan acceded to the prayers of His dAsa vargam and ascended the chariot and sat on the throne there. The scholars competent in Srutis remembered about the KaThopanishad mantram as they enjoyed the sEvai of Swami Desikan on the ratham. That mantram instructs us to know the Self as the Master of the chariot, and know the body as the chariot itself. It asks us to know the intellect to be the charioteer and the mind as the reins (AtmAnam rathinam viddhi Sareeram rathamEva tu, buddhim tu sArathim viddhi mana: pragrahamEva ca--KaThopanishad: 3.3) The scholars are reminded that Swami Desikan as the dehi controlling the chariot with the reins of his mind.





PURATTASI THIRUVONAM

SAARRUMURAI UTSAVAM

SLOkams 21-26 cover the ascent and descent of Swami Desikan over the steps leading to Lord HayagrIvan's sannidhi for MangalAsAsanam and big SaaRRumuRai on the hill.

The PurattAsi utsavam for Swami Desikan at Thiruvaheendrapuram reaches a high crescendo on his Janma nakshtram (PurattAsi SravaNam) day. This day of Utsavam is called SaaRRumuRai utsavam. The day resounds with the majestic dvani of the SrI Sooktis of Swami Desikan as He ascends and descends the Oushadha Giri for MangaLASAsanam of Lord HayagrIvan.

Two years ago, adiyEn had the good fortune to create two DVDs on this important day's highlights with the help of a dear friend and my nephew. The sanctity and solemnity of this extraordinary day and the deep devotion of the bhakthAs of Swami Desikan are brought out beautifully in those DVDs. Let us now cover the events of the day as enjoyed by Srimad PiLLaipAkkam Azhagiya Singar in 1899 C.E.

SLOKAM 21

PurattAsi SravaNam

वेदान्तार्यत्वदीयोयदशुभदिवसः सुप्रभातोद्यदेवाः

ब्रह्माद्याः ब्रह्मशैले हयवदनशुभशासनाय स्वरन्ते ।

दासा पादाश्रिताश्च स्वहृदय विधृते सूक्तिवर्गे विवक्षाम्

आस्थाय द्वारिसन्ति धृतमिहगमनं जैत्रमङ्गीकुरुष्व ॥





SrI HayagrIvar - Thiruayindhai
(Thanks: SrI Lakshminarasimhan Sridhar)



vedAntArya tvadeeyOdaya Subhadivasa: suprabhAtOdyadEvA:
brahmAdya: brahmaSailE hayavadana SubhaSAsanAya svarantE |
dAsA pAdASritaaSca svahrdaya vidhrtE sUktivargE vivakshAm
AsthAya dvArisanti dhrtamiha gamanam jaitram angeekurushva ||

Meaning:

Oh VedAntAcArya! This is the suprabhAta kAlam of this auspicious day of Your Thirunakshatram. Brahma and the other devAs are rushing to attend Your MangaLAsAsanam of Lord HayagrIvan (**hayavadana- SubhaSAsanAya**) at His abode in Brahma Sailam (Oushada giri). Your dAsAs and sishya vargams are waiting at Your door- step awaiting to recite the assembly of Your SrI sooktis that they have memorized very well. The sishyAs say to their Acaryan: It has been decided to ascend the Oushada Giri. Please approve our plans for Your Vijaya Yaatrai (**gamanam jaitram angeekurushva**).



SrI hayagrIvar and Swami Desikan eka-Asanam



SLOKAM 22

Swami Desikan's Ascent and eka PeeThAsanam with Lord HayagrIvan

इत्थं संप्रार्थितः श्री श्रुतिशिखरगुरुः सूर्ध्वपुण्ड्रः सुभूषः

सद्यप्रस्थाय देवैः स्तुतनिजबिरुदोब्रह्मशैलाधिरूढः ।

वागीशावासमन्तः बहिरमरसभाकल्पमध्यक्षयन् द्राक्

प्रादक्षिण्येन गत्वा हयवदनमपिक्वापि देशेऽवतस्थे ॥

ittham samprArthita: SrI Sruti Sikhara guru:

sUrdhvapuNDra: subhUsha:

sadyaprasthAya dEvai: stuta nija birudO-

brahmaSailAdhirooDha: |

vAgeeSAvAsamanta: bahiramarasabha-

kalpamadhyakshayan drAk

prAdakshiNyEna gatvA

hayavadanamapikvApi deSe avatasthE ||

Meaning:

When prayed in this manner (ittham samprArthita:) to celebrate His Thirunakshatram, Swami Desikan (Sruti Sikhara guru:) adorned Himself with the twelve Urdhva PuNDrams and lovely Vastrams and AbharaNams and started quickly on the journey up the hill. He was honored during this ascent by the assembled devAs, who recited His titles and hailed Him with "Jaya Vijayee



Bhava" greetings. He arrived now at the top of the hill (brahma Sailam), where Lord HaygrIvan has His sannidhi. There, He created a deva sabha inside and outside the Sannidhi of His Lord in His role as an Adhyakshar (leader) and went around the sannidhi in the PradkashiNam mode (prAdakshiNyEna gatvA) and after that sat (avatasthE) next to His Lord on eka PeeTham (hayavadanamapikvApi deSe avatasthE).



SLOKAM 23

Swamy's ThirumEni Beauty

सोऽयं किं दिव्यं ताक्षर्यः फणिपतिनगरीं पातुकामोऽवरूढः

वागीशा देवता वा ? अद्भुतनुनुरखिलालोकनार्हाऽवतीर्णा ।

लोकानां भाग्य पङ्क्तिः परिणतिवशतो लब्धमूर्तिः किमेषा

देवेशास्यामृतौघेत्वकलहितनुजा मोहिनी मोहिनी वा ? ॥

sOayam kim divyam tArkshya:

phaNipatinagareem pAtukAmOavarUDha:

vAgeeSaa devatA vA?

adbhutanunurakhilAlOkanArhA avateerNA |

lOkAnAm bhAgya pankti:

pariNativaSatO labdhamUrti: kimEshA

deveSa asya amrutaughetvakalahitanujA

mohinee mohinee vA? ||

Meaning:

The ghOshti assembled in front of Lord HayagrIvan's sannidhi was baffled by the most beautiful ThirumEni of Swami Desikan as He sat next to His Lord. People wondered: Is He the divine GaruDan from Paramapadam (sOyam kim divyam tArkshya:)? Has He descended on Thiruvayindai to protect it from any danger (phaNipati nagareem pAtukAmO avarUDha: kim)? Is He perhaps the



Lord of Speech (vAgeeSaa devatA vA)? Has He incarnated in this beautiful body so that it can be enjoyed by one and all? Has Mohini, who pacified the fighting dEvAs and the asurAs during the time of the distribution of the nectar on the banks of the milky ocean incarnated as this devan? Has the integrated bhAgyam of the people of the world embodied itself in this enchanting form before us (lOkAnAm bhAgya pankti: pariNativaSatO labdhamUrti: kimEshA)? Srimad Azhagiya Singar uses many comparisons with beautiful vastus to celebrate the divya saundaryam of Swami Desikan sitting next to His Lord on His birthday.



SLOKAM 24

Glory of GhOshti at Oushada giri

इत्थं संभ्रान्तचेताः बुधपरिषदियं द्रागुदीर्णे सुघोषेः

गोदागाथावसाने हयमुख समुपस्थान सेवोत्क एषः ।

आचार्योहीति मत्वा सविधमुपगता चामराद्यैस्सपर्याम्

आतन्वाना तमेव प्रथितगुरुवरं सेवतेस्माऽनिमेषम् ॥

ittham sambhrantacEtA: budha parishad

iyam drAgudeerNe sughOshE:

gOdA gAthAvasAnE hayamukha

samupasthAna sEvOtkasha: |

AcAryOheeti matvA savidhamupagata

cAmarAdyai: saparyAm

AtanvAnA tamEva prathitaguruvaram

sEvatEsmA animEsham ||

Meaning:

Thus, the ghOshti of scholars (budha parishad) was bewildered by the multiple levels of beauty of Swami Desikan. The noise from the anuyAtrikAs subsided in anticipation of the start of the SaaRRumuRai. The concluding stage of ThiruppAvai SaaRRu Murai (godA gAthAvasAnE) was reached. Swami Desikan was eager to have the MangaLAsAsanam of His Lord (hayamukha samupasthAna





sEvOkta esha:) and came in front. The ghOshti also approached Swami Desikan with fans in hands (cAmardyai: saparyAm) to serve their AcAryan. The members of the ghOshti enjoyed the darsana saubhAgyam of Swami Desikan without blinking their eyes.





SLOKAM 25

GhOshti BahumAnam

सूरिस्सोऽपि स्वकीयं ह्यवदननुतिं ताक्षर्यपञ्चाशदादिं

दासान् अध्याप्य भक्ष्यैः विविध फलयुतैः तर्पयन्नर्पितैः स्वैः ।

पञ्चाशत्पाठधारी विजितजवतया पादसेवापियातां

विद्वद्धन्दापदेशां विबुधसरितमाप्लावयन् संप्रतस्थे ॥

sUrissOapi svakeeyam hayavadhananutim tArkshya pancaaSadAdim

dAsAn adhyApya bhakshyai: vividha phalayutai: tarpayan arpitai: svai: |

pancASatpAThadhAree vijitajavatayA pAda sEvApiyAtAm

vidvad brndApadeSAM vibhudhasaritam AplAvayan sampratasthE ||

Meaning:

Next, Swami Desikan taught His adiyArs (dAsAn adhyApya) the GaruDa PancaaSat and GaruDa daNDakam composed by Him and presented them with the many kinds of fruits and victuals offered to Him and made them happy with the viniyOgams (bhakshyai: vividha phalayutai: tarpayan arpitai: svai:). Swamy immersed the assembled scholars in the majestic PancASat stOtram recitation and made them look like a flowing river of happy Vidhvat janam (pAda sEvAbhiyAtam vidvad brndApadeSAM AplAvayan sampratasthE) and there after, Swamy started His descent from the BrahmAdri hill.





SLOKAM 26

Descent from BrahmAdri

ब्रह्माद्रेस्सोवरुह्य प्रथितनृपतिवत् क्लृप्तगोष्ठीविभागं
 भक्तान् संमोदयन् सन् फणिपतिपुरराट् सद्मवीथीः परीत्य ।
 देवेचाध्यक्षमेत्य स्वकृतनुतिगणैः मङ्गलाशास्तिपूर्वं
 हेमाब्जान् राघवादीन् स्तुतिभिरभिनुवन् लक्ष्मणार्यं ववन्दे ॥

brahmAdrEssOvaruhya prathita nrpativat
 klupta ghOshThee vibhAgam
 bhaktAn sammOdayan san phaNipatipuraraaT
 sadma veethee: pareetya |
 dEvEcAdhyakshamEtya svakrtanutigaNai:
 mangaLaaSaasti pUrvam
 hemAbjAn rAghavAdeen stutibhi:
 abhinuvan lakshmaNAryam vavandE ||

Meaning:

As indicated in the previous sLOkam, Swami Desikan concluded the recitation of the stutis at the BrahmAdri and descended. Like a great king (prathita nrpativat), He was accompanied by many competent ghOshtis (klupta ghOshThee vibhAgam) reciting His Prabandhams and other SrI Sooktis. The assembled citizens and visitors were filled with joy to hear these recitations as





Swamy descended from the hill and went around the koil of His Lord (phaNipati-puraraaT sadma veethee: pareetya) to reach the sannidhi of SrI DEvanAthAn. There, Swami Desikan performed His MangaLaaSaasanams with the stutis He had composed on the Lord (SrI DevanAyaka PancaaSat and SrI acyuta Satakam). He proceeded next to Sri HemAbjavalli's sannidhi, Raghuveeran's sannidhis and arrived thereafter at AcArya RaamAnuja's sannidhi.

AcArya RaamAnuja (lakshmaNAryam vavandE) was very pleased to see His shishyAn, who followed His path in Paramata Bhangam and celebrated Him through aruLappAdu and cast His dayA-laden glances on Swami Desikan.

SLOkams 27-34 cover the sacred bath (Thirumanjanam) for Swami Desikan after His descent from Oushada Giri and the various MangaLaaSaasanams at the Sannidhis starting from Lord DevanAthAn and concluding with that of AcArya RaamAnuja.

During the night of PurattAsi SravaNam, AzhwArs' aruliccheyal SaaRRumuRai took place (SLOkam 30). In SLOkam 33, the night time Veethi PuRappAdu and Hamsadhvaja avarOhaNam are described. The next day, Float festival (teppOtsvam) on GaruDa nadI takes place and is described by Srimad Azhagiya Singar.



Purattasi SravaNam - SrI DevanAtha PerumAL purappAdu



SLOKAM 27

Thirumanjanam

Swami Desikan travels after AcArya RaamAnuja MangaLaaSaasanam on a golden palanquin and arrives at the Four pillar Mantapam for Thirumanjanam with waters from GaruDa nadI.

सप्तत्या संस्तुतोऽयं यतिपतिततुलं स्वानुरूपं स्वशिष्यं

स्वं पक्षं स्थापयन्तं सुबहुमतिमिमं काञ्चनान्दोलिकायाम् ।

आरोप्यामोदमानः परिगतविशिखं सन्निधिं नीयमानं

तीरं तार्क्ष्यपगायाः स्नपयितुमनयत् तीर्थवर्यं सुतीर्थम् ॥

saptatyA samstutO ayam yatipati

tatulam svAnurUpam svaSishyam

svam paksham sthApayantam subahumatimimam

kAncana andOLikAyAm |

ArOpyAmOdamAna: parigata viSikham

sannidhim neeyamAnam

teeram tArkshya pagAyA: snapayitum anayat

teerthavaryam suteertham

Meaning:

Swami Desikan eulogized YathirAjar and made AcArya RaamAnuja's





ThiruvuLLam very happy with the samarpaNam of his YatirAja saptati (saptatyA samstutO ayam yatipati). AcArya RaamAnujA placed His sishyan on a golden palanquin (kAncana andOLika) in recognition of his many profound kaimkaryams to defeat Paramata Vaadins and protect thereby the illustrious Sri VaishNava darSanam following His own path (svam paksham sthApayantam). The golden pallakku arrived on the bank of GaruDa nadI and the arcakAs consecrated the water from GaruDa nadI for the Thirumanjana utsavam (teeram tArkshya pagAyA: snapayitum anayat teerthavaryam suteertham).

'AchArya RAmAnuja!'



SLOKAM 28

Thirumanjanam

तत्रासौ चन्दनाक्तो विसमनिजमुखे चन्द्रसाम्यासहत्वात्

गन्धस्नानच्छलेन स्वनिटिलतिलकच्छादनेच्छुर्विभाति ।

इत्येकेऽन्ये तु गन्धस्नपनमिह गुरोः लोकदृग्पात बिभ्यत्

हेमाब्जाङ्गरश्मि प्रकरमयसुधामञ्जनं जानते हि ॥

tatrAsau candanAktO visamaniJa mukhE candrasAmyAsahatvAt

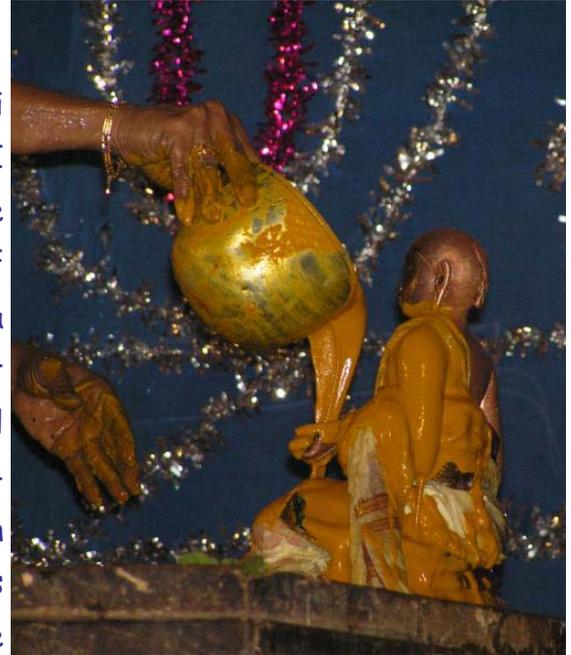
gandhasnAnacchalEna svaniTila tilakacchAdanEcchurvibhAti |

ityEkE anyE tu gandhasnapanamiha gurO: lOkadrugpAta bibhyat

hemAbjAnga raSmi prakaramaya sudhAmanjanam jAnatE hi ||

Meaning:

Now the Thirumanjanam for Swami Desikan takes place with GaruDa nadI water. The stage of Sandal paste abhishEkam is reached. The lustre of Candran is now defeated by the mukha kAnti of Swami Desikan. Some say that Swamy has now hid himself under the cool glances of HemAbjavalli (Cool candana-abhishEkam) so that no evil eye is cast on him (lOkadrugpAta bibhyat) and he is deeply immersed in the nectar of the



Thirumanjanam for Swami!





assembly of the auspicious glances of ThAyAr (hemAbjAnga raSmi prakaramaya sudhAmanjanam).

Others say that Swamy uses the occasion of cantanAbhishEkam to hide the bright tilakm on His forehead. The face of AcAryan became unequal to (superior to) Candran through the sandal paste abhishEkam (candrasadrusamAna mukham cantana snAnaththinAl visamam AyiRRu).

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Thirumanjanam





SLOKAM 29

avabhṛta snAnam

श्रीमद्रामानुजार्य प्रतिथमतसुनिर्धारिणे सार्वभौमः

सोऽयं ह्येवेतिः रामानुजपदयुगली दासवर्याः तमेनम् ।

सर्वे भक्त्याभ्यषिञ्चन् स्वयमपिसुखदै सूरिदास्यादि कृत्यैः

सूरेर्जन्मोत्सवान्तावभृत कृतिमिषात् ताक्षर्यनद्योघतीर्थे ॥

SrImad rAmAnujArya pratitha mata sunirdhAriNe sArvabhauma:

sO ayam hyEvEti: rAmAnujapada yugalee dAsavaryA: tamEnam |

sarvE bhaktya abhyashincan svayamapi sukhadai sUridAsyAdi krtyai:

sUrEr janma utsava anta avabhṛta krtimishAt tArkshrya nadyOgha - teerthE ||

Meaning:

Swami Desikan is an illustrious AcArya Saarvabauman in reinforcing SrI Bhagavad RaamAnuja darsanam (SrImad rAmAnujArya prathita mata sunirdhAriNE sArvabhauma:) and the many sishyAs of AcArya RaamAnuja wonder whether Swami Desikan is an aparAvatAram (another incarnation) of their revered BhAshyakArar. These sishyAs out of their immense devotion for Swami Desikan expressed their reverence for Him thru the vyAjam (excuse) of avabhṛta snAnam with GaruDa river waters (sarvE bhaktya abhyashincan sUrEr janma utsava anta avabhṛta krtimishAt tArkshya nadyOgha teerthE).

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SLOKAM 30

PurattAsi SravaNam night and aruliccheyal sARRumuRai

तीर्थादुत्तीर्य सत्यं सदनमुपगतो देशिकोऽलङ्कृताङ्गः

देवेशास्वादसिद्धामृतरसभरितं भक्ष्यभोज्यादिजातम् ।

आस्वाद्य श्री शठारि प्रमुखमुनिगिरामुत्सवेव्यापितानां

सम्यग् श्राव्यावसाने बुधगणकथितैः सैष तोतुष्यते स्म ॥

teerthAt utteerya satyam sadanam

upagatO deSikO alankruta anga:

deveSaasvAda siddhAmrtarasa bharitam

bhakshya bhOjyAdi jAtam |

AsvAdya SrI SaThAri pramukha

munigirAm utsavEvyApitAnAm

samyag SrAvyAvasAnE budha gaNa

kathitai: saisha tOtushyatE sma ||

Meaning:

TeerthavAri was over. The arcakAs and the ghOshti came out of the waters of the river. Thereafter, Swami Desikan returned to His AsthAnam with special decorations (teerthAt uttheerya satyam sadanam upAgatO deSikO-alankruta-anga:), There He partook nectarine bhakshya-bhOjanams offered earlier to Lord DevanAthAn (deveSaasvAda siddhAmrtarasa bharitam bhakshya bhOjyAdi



jAtam). After that, Swami Desikan listened to the AzhwAr Sri sooktis from the devotees (AsvAdya SrI SaThAri pramukha muni girAm), who took part in the janmOtsavam (utsavE vyApitAnAm). The scholars of AzhwAr SrI sooktis took over now and Swamy enjoyed the discussion on the intricate VaakyArthams of divya prabandhams by the many Jn~Anis of Thiruvaheendrapuram (samyag SrAvyaavasAnE budha gaNa kathitai: saisha tOtushyatE sma).



'Swamy enjoyed the discussion on the intricate VaakyArthams!'



Lord DevanAtha enjoyed the utsavam with delight!



SLOKAM 31

The Happiness of the divya dampatis over the JanmOtsavam for Their son

हे श्रीमन् देवनाथ ! श्रुतिशिखरगुरुत्तंस जन्मोत्सवानां

वृध्यै क्लृप्तं न वाहोत्सवमिममनुभूयैष सन्तोषमाप ।

देवीचापत्य तृष्ट्या प्रमुदित हृदया भूषिताङ्ग भवन्तं

दृष्ट्वा पुष्पेषुकोटि प्रतितमखिलदृक् पातभीत्यावृणोत् किम् ? ॥

hE SrIman devanAtha! Sruti Sikhara gurUttamsa janmOtsavAnAm

vrdayai kluptam na vAhOtsavamima manubhUyaisha santOshamApa |

deveecApatya trshTyA pramudita hrdayA bhUshitAnga: bhavantam

drshTvA pushpEshukoTi pratitam akhiladrk pAta bheetyA vruNot kim?

Meaning:

SrIman DevanAtha! You enjoyed with delight the nine day long JanmOtsavam for VedAnta Desikan intended for the growth of His future JanmOtsavams at Your divya dESam. Your dear consort was equally delighted and with eyes filled with joy looked at You decorated with all kinds of AbharaNams and flower garlands (deveecApatya trshTyA pramudita hrdayA bhushitAnga: bhavantam). Did She hasten to cover Your sacred face with crores of glances emanating from Her eyes as floral arrows to form a curtain to protect Your charming Thirumukha manDalam from the ills causable by any evil eyes (drshTvA pushpEshu koTi pratitam akhiladrk pAta bheetyA vrNot Kim?). Thus ThAyAr and PerumAL enjoyed Their son's JanmOtsavam on that vikhAri year.





BhAgyam of the citizens of Thiruayindhail



SLOKAM 32

BhAgyam of the citizens of Thiruvaheendrapuram

अहो भाग्यम् अहो भाग्यम् अहीन्द्रपुरवासिनः ।

दम्पत्योः देसिकाख्यं यदपत्यं भाति निस्समम् ॥

ahO bhAgyam ahO bhAgyam aheendrapuravAsina: |

dampatyO: deSikAkhyam yadapatyam bhAti nissamam ||

Meaning:

The residents of Thiruvayindhai are truly fortunate ones. Here they have the sevai of Swami Desikan, who is the son of the divya dampatis. The divine couple are "permanent residents (sthira vaasis)" of this divya desam, while Swami Desikan joined them for a specific period at Their divya desam. They honored him as Their own child (like the Srirangam dampatis handled infant ParAsara Bhattar) and blessed Him with many special anugrahams and made Him shine with great lustre as the great VedAntAcAryan (dampatyO: deSikAkhyam yadapatyam bhAti nissamam).

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SLOKAM 33

Hamsa dhvaja avarOhaNam on the night of SaaRRumuRai

दम्पत्योर्भाग्यभूतः श्रुतिशिखरगुरुः स्वीयजन्मोत्सवान्ते

वीथिं सर्वा परीत्य स्वनिलयविलसत् हंसचिह्नध्वजाग्रात् ।

दासैर्वासोऽवरोप्य प्रमुदित हृदयैः वेदपारायणौक्तैः

भेजे स्मेराननाब्जो हृदि निहित सुरेशाङ्घ्रिपद्मं स्वसद्म ॥

dampatyO: bhAgyabhuta: Sruti Sikhara guru:

sveeya janmOtsava antE

veethim sarvAm pareetya svanilaya vilasat

hamsacihna dhvajAgrAt |

dAsairvAsOavarOpya pramudita hrdayai:

vEdapArAyaNOktai:

bhEjE smrAnanAbjO hrdi nihita

sureSAngripadmam svasadma ||

Meaning:

Swamy Desikman is One, who was the object of the special grace of the Dampatis of Thiruvaheendrapuram (dampatyO: bhAgya bhUta:). Swami Desikan (Sruti Sikhara guru:) of such distinction travelled on all the rAja veethis of Thiruvayindhai (veetheem sarvAm pareetya) on the last day of His JanmOtsavam (sveeya janmOtsava-antE) and brought down the Hamsa mudhrai



bearing dhvajam (flag) from the flag post through His dAsa vargams. He was joyous over the avarOhaNam of the flag signaling the Joyous conclusion of the celebrations. He travelled to His home (**sva-nilayam**) on the river road accompanied by Veda PaarAyaNa GhOshti and with a pleasant smile on His face (**smErAnanam**), while engaged in dhyAnam of the lotus feet of Lord DevanAthana (**hrdi nihita SureSAngri padmam**).



sva-nilayam!



SLOKAM 34

Float (teppam) festival in GaruDa nadI on the 11th day

स्वामिन् किं ताक्षर्यनद्यां प्लवमहसमये सर्पमेकं गृहीत्वा

न्यस्याङ्घ्रिं तत्फणाग्रे करधृतभुजगः कृष्णवर्ष्मा विभासि ।

कालिब्द्यां कालियारख्ये फणिनिकृतपदं कृष्णमस्तोषमाद्यं

तद्रूपप्राप्तिरेषा न तु गरुडनदी सर्प इत्येष वक्ति ॥

svAmin kim tArkshanadyAm plavamahasamayE

sarpamEkam grheetvA

nyasAngrim tatphaNAgrE karadhrta bhujaga:

KrshNavarshmA vibhAsi |

kAlibdyAm kAliyAkhyE phaNini krtapadam

krshNamastOshamAdyam

tadrUpaprAptirEshA na tu garuDa nadI

sarpa ityEsha vakti ||

Meaning:

Swamin! During the float (theppam) festival on GaruDa nadI on the eleventh day of Your utsavam, You bless us with the sevai of yours as KaaLinga- nardhana KrishNan holding the tail of that snake and placing Your feet on its head (sarpamEkam grheetvA nyasyAngrim tatphaNAgrE karadhrta bhujaga: krishNavarshmA vibhAsi). This serpent is not an ordinary snake found in





Garuda nadI but the famous snake, KaaLiyan on whose head You danced as KrishNa roopi in the pond formed by Yamuna river.



SrI DevanAtha PerumAL

SLOkams 35 to 38 describe the blissful DOlOtsava anubhavams of Srimad PiLLaipAkkam Azhagiya singar. He enjoyed the Dolais for Lord DevanAthan, SrI Raghuveeran, SrI HemAbjavalli and Swami Desikan on the VidAyERRI day following our AcAryan's JanmOtsavam at Thiruvayindai.

SLOKAM 35

PerumAL Dolai

स्वामिन् किं देवनाथ श्रुतिशिखरगुरो विश्रमार्थोत्सवाज्ञा

ज्ञानायाऽऽज्ञाधराणां तदभिमुखमिहत्वं तु पार्श्वेन शेषे ।

एतज्जन्मोत्सवाद्यैः स्वविहितनवरात्रोत्सव श्रान्ति शान्त्यैः

शय्यान्तेनार्च्यमानः फणिपतिशयिते त्वं शयानोऽसि किं वा ॥

svAmin kim devanAtha SrutiSikhara gurOm

viSramArthOtsavAj~nA

j~nAyAaaj~nAdharaNAM tadabhimukhamihatvam

tu pArSvEna SeshE |

etat janmOtsavAdyai: svavihita

navarAtrOtsava SrAnti SAntyai:

SayyAntEnAcryamAna: phaNipatiSayite

tvam SayAnOasi kim vA? ||

Meaning:

Srimad Azhagiya Singar asks Lord DevanAthan why He has decided to enjoy

DOI Otsavam at the conclusion of the Janm Otsavam of His son. He asks: Oh Lord! Were You requested by Adi Seshan to rest on him to recover from the fatigue arising from the nine day utsavam participation? Is it because the ghOshti that organized the nine day festival appealed to You to take part in the VidAyERRu Dolai festival? Is it because you wish to encourage the J~nAnis by paying attention to them and resting on behalf of them and by turning partially towards them to communicate with them? Please share with us your reason to bless us with Your DOI Otsavam.



SLOKAM 36

SrI Raaman Dolai

गद्येनाद्यस्तुवाने श्रुतिशिखरगुरौ वीररघ्वीशमेनं ।

भूयो रक्षोवधेच्छुं करधृतधनुषं भूषणैर्भूषिताङ्गम् ।

दृष्ट्वा भूयो वधे नः प्रयत इति तं मेघनाथो जिगीषुः

स्वं रूपं गूहयन् सन् उपरिशरमयं वर्षमस्यास्तृणीते ॥

gadyEnadyastuvAnE SrutiSikhara gurau

veeraraghveeSamEnam

bhUyO rakshOvadhEcchum karadrta dhanusham

bhUshaNai bhUshitAngam |

drushTvA bhUyO vadhe na: prayata iti

tam meghanAthO jigeeshu:

svam rUpam gUhayam san upari

Saramayam varshamasyAstrNeetE ||

Meaning:

Today, Sri Raamacandran is enjoying the Dolai. Swami Desikan eulogized Him with his Raghuveera Gadyam. Sri Raamacandran holds in His hand the bow, which makes one wonder whether He is going to engage in dushTa nigramam. MeghanAtham (Indrajith) saw the Lord with His bow and arrow and wondered whether the Lord is intent on destroying him once again. He hides himself as at



Nikumbalai with a torrent of arrows as a screen. In Srimad RaamAyaNam, It is LakshmaNa, who kills Indrajith. Srimad Azhagiya Singar uses poetic license to suggest that it was the Lord Himself destroyed the famous warrior son of RaavaNa. It fits with the mood of alankAram as Raghuveeran.



Thiruayindhai SrI Rama ParivAram
(Thanks: SrI Lakshminarasimhan Sridhar)

The inspiration for this poetic interpretation came to Srimad Azhagiya Singar from the huge flower garlands that almost hide the Lord from being seen clearly. It is well known that the pushpa alankArams at Thiruayindai by the arcaKAs are legendary. Srimad Azhagiya singar is referring to it and is connecting it to the ithihAsam times and the fight between Raghuveeran and the mighty warrior, Indrajith, who was destroyed by Lord Raamacandran in the battle between them.

Divya Pushpa Alankaram by Thiruayindhai archakAs - Pinnazhagu of utsavar





SrI HemAbjavalli ThAyAr



SLOKAM 37

ThAyAr Dolotsavam

हेमाब्जैषाऽत्मजं तं गुरुमुदय महच्छ्रान्ति शान्त्यै निजाङ्गं

रत्नौघै भूषयन्ति मृदुहसित सुधासारवृष्ट्याऽभिषिच्य ।

प्रेम प्रस्विन्न वाचामधुररसमुचा हे सुत त्वन्मनीषां

सर्वा सार्थीकरिष्याम्यहमिति कथयत्यद्य डोलाधिरूढा ॥

hemAbjaishAatmajam tam gurumudaya

mahat SrAnti SAntyai nijAngam

ratnaughai: bhUshayanti mrduhasita

sudhAsAavrshTyA abhishicchya |

prEma prasvinna vAcAmadhurarasa mucA

hE suta tvan maneeshAm

sarvAm sArtheekarishyAmi aham iti

kathayatyadya DolAdhirUDhA ||

Meaning:

Sri HemAbhjavally is the Mother of the NigamAntha Guru. She wanted to create great Saanti for Her talented son. She dressed Herself with all kinds of jewelry and with Her loving words and gentle smile promised to make fruitful all the efforts undertaken by him (hE suta! tvan maneeshAm sarvam sArtheekarishyAmi aham) as She sat on the Dolai (DolAdhirUDhA).





Swami Desikan



SLOKAM 38

Swami Desikan's own Dolotsavam

साक्षात् वैकुण्ठनाथो निजसुतनिगमान्तार्य वेषोद्य डोला-

रूढः किं ? पुत्र आत्मेत्यवितथनिगमाद्भाति किं तादृगार्यः ।

योऽयं प्राङ्मूलमन्त्रं बहुश इह जपन् पातुमैच्छत् स्व शिष्यान्

तद्भूम्ना वैष आसीत् परमपदपति र्दृश्यते वाऽस्यरूपम् ॥

sAkshAt vaikuNThanAthO nijasuta

nigamAntArya vEshOdyA dOLA-

rUDha: kim? putra AtmEtyavitatha

nigamAdbhAti kim tAdrugArya: |

yOayam prAng-mUlamantram bahuSa iha

japan pAtumaicchat sva SishyAn

tat bhUmna vaisha Aseet paramapadapatir-

druSyatE vAasyarUpam ||

Meaning:

Swami Desikan was placed on the swing (Dolai) and His bhaktAs thronged to enjoy this sEvai. To them, the enchanting beauty of Swami Desikan during this occasion looked like SaakshAth nArAyaNan Himself had left Sri VaikuNTham and incarnated as Swami Desikan to bless them with that unforgettable Dolai sEvai (sAkshAt VaikuNThanAthO nija suta nigamAntArya vEshOdyA

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DolArUDha: kim?). They wondered whether the Lord as the father was enacting the Sruti Vaakyam to keep it true: "AtmA putra-nAmAvali". The beauty of Swami Desikan during Dolai sEvai as the swing comes closer and moves away is like the waves of beauty (saundharya lahari) striking one's senses anew each time. SishyAs wonder whether the immaculate lustre of Swami Desikan is tied to the huge avrtti (recitation/Japam) of Moola Mantram on their behalf by their compassionate AcAryan to protect them (prAng mUla mantram bhahuSa iha japan pAtumaicchat sva SishyAn) from sins.



SLOKAM 39

Utsava Jaya PrArthanai

सोऽयं वेदवदंससूरिविभवं प्रख्यापयन्नुत्सवी

भाद्रे मासि विकारिगेऽपि विविधाचार्यानुभूतो मया ।

एवं तु प्रतिवत्सरं फणिपतेः पुर्या मिथः ते हितैः

दम्पत्योर्दयया बुधैः सुविनतां ज्योगेष जेजीयताम् ॥

sOayam vEdavadamsasUri vibhavam prakhyApayannutsavee

bhAdrE mAsi VikArigEapi vividhAcAryAnubhUtO mayA |

evam tu prativatsaram phaNipatE: puryAm mitha: tE hitai:

dampatyOrdayayA budhai: suvinatAm jyOgEsha jEjeeyatAm ||

Meaning:

Here, Srimad Azhagiya Singar acknowledges that He enjoyed the JanmOtsavam of Swami Desikan with many AcAryAs and sishyAs during that VikAri PurattAsi. He prays to the divya dampatis of Thiruvayindhai to bless this visEsha utsavam to be celebrated with pomp and circumstance every year by the scholars and sishyAs of Swami Desikan at Their divya desam (evam tu prativatsaram phaNipatE: puryAm mitha: tE hitai:). Srimad Azhagiya Singar seeks the krupai of the divine couple to bless the scholars to conduct this utsavam in the future in the most traditional manner (dampatyOr-dayayA budhai: suvinatAm jyOgEsha jEjeeyatAm).





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Sevai of the Lord's divya mangala vigraham - Thiruvaheendrapuram





SLOKAM 40

sEvai of the Lord and AcAryan and their loftiness

देवशस्वाभिरूप्यानुगुणतदनुभवो वेदचूडार्यवर्यः

प्रत्यङ्गं पूर्णशोभासुभगशुभतनुं त्वां मुहुः प्रेक्ष्यमाणः ।

भक्त्या तृप्तिं न लेभे नयनयुगमिति प्राह यस्सैष सूरिः

तस्याङ्गात्वप्यहक्षं स्वयमनुभविताप्यत्र तृप्तिं न लेभे ॥

dEvaSasvAbhirUpyAnuguNatadanubhavO vedacUDarya varya:

pratyangam pUrNaSObhA subhaga Subhatanum tvAm muhu: prEkshyamANa: |

bhaktyA trptim na lEbhe nayanayugam iti prAha yassaisha sUri:

tasyAngatvapyahaksham svayam anubhavitApyatra trptim na lEbhe ||

Meaning:

Swami Desikan enjoyed Lord DevanAthan's saundaryam and KalyANa guNams immensely and recorded his anubhavam in Sri DevanAyaka PancaaSat and Sri acyuta Satakam. He is an expert in enjoying the insatiable beauty of the Lord limb by limb (pratyangam pUrNaSObhA subhaga Subhatanum tvAm muhu: prEkshyamANa:). He could never be satisfied to the fullest extent in enjoying the Lord's divya MangaLa vigraham and divyAtma guNams (bhaktyA trptim na lEbhe nayanayugam iti prAha). SrImad Azhagiya Singar points out that the anubhavam of the beauty of Swami Desikan's limbs (anga saundaryam) and vaibhavam was at a par with the anubhavam of the beauty of the Lord Himself. Both experiences are insatiable. SrI DevanAyaka PancASat and SrI acyuta Satakam have been covered in the Ahobilavalli series of e-books (18th and 11th).





Unparalleled beauty of SrI DevanAtha PerumAL!



SLOKAM 41

Lord's MukhacandraN

स्वामिन् सुस्थिरशोभमाननमिदं चन्द्रं विजेतुं प्रयात्

तस्य स्वीय ललाट धाम्नि तिलकच्छायं निशाम् ।

जित्वा हासविवृद्धिदूषितमिमं हासं मुहुर्दर्शयन्

दासस्य स्थिरमातनोतु हृदये वासं प्रवासेऽपि मे ॥

svAmin susthira SObhamAnanam idam

candram vijEtum prayAt

tasya sveeya lalATa dhAmni

tilakacchAyAm niSaam |

jitvA hrAsavivrddhidUshitam imam

hAsam muhurdarSayan

dAsasya sthiramAtanOtu hrdayE

vAsam pravAsEapi mE ||

Meaning:

Here is a prayer of Srimad Azhagiya Singar to Swami Desikan. He says: "SvAmin! Lord DevanAthana started on His journey to conquer the Moon. With the lustre of the tilakam on His forehead, He conquered both the night in which the Moon shines and his (Moon's) dOshams of waxing and waning with the brilliance of His Mukha candra maNDalam. May that unparalleled beauty

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associated with the Mukha candran of Lord Devanathan stay permanently in this dAsan's mind, wherever adiyEn would happen to be! (dAsasya sthiramAtanOtu hrdayE vAsam pravAsEapi mE). Please grant me this boon!

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SLOKAM 42

Thirumukha tilakankaLs

देवाचार्यमणी इमौ निजमुखे चन्द्रार्ककोटिप्रभे

दुष्यदृष्टिनिपातनाच्चकितया हेमाब्जया स्निग्धया ।

दिग्धं फालतले सुनीलतिलक व्याजां मषी बिन्दुकां

बिभ्राणे सुदृशां गणैरनुकलालोकेऽपि न त्रास्यतः ॥

dEvAcAryamaNee imau nijamukhE

candrArka kOTiprabhE

dushyadrshTi nipAtanAccakitayA

hemAbjayA snigdhayA |

digdham phAlatalE suneelatilaka

vyAjAm mashee bindukAm

bibhrANE sudrSaam gaNairanukala-

lOkEapi na trAsyata: ||

Meaning:

Both Lord Devanathan and His son had the beauty that would conquer one hundred crore Candrans. HemAbjavalli was afraid of any evil eye falling on Her husband and son. She decorated them with an anjanam (magical collyrium) over the blue tilakam on their foreheads to hide their beauty and thus ward off any inauspicious event that might happen, when so many beautiful groups of women





see Her dear husband and son.

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'SrI HemAbjavalli ThAyAr applied the tilakam!'





SLOKAM 43

MangaLam to Thiruayindai

भवतु भव्यमहीन्द्रनगर्यै निगमयुग्मपयोनिधिधर्यै ।

विदितवेदशिरोगुरुधुर्यैः उषितधामजुषे सुसपर्यैः ॥

bhavatu bhavyam aheendranagaryai

nigamayugma payOnidhidharyai: |

viditavEdaSirOgurudhuryai:

ushita dhAmajushE susaparyai: ||

Meaning:

This is a MangaLAsAnam for the divya desam of Thiruayindai by Srimad Azhagiya singar as a result of his elation over the Ananda anubhavam of enjoying Swami Desikan's JanmOtsavam there. He prays: May this divya desam of Aheendrapuram adorning the twin oceans of ubhaya VedAntam and which was praised by Swami Desikan and chosen as His preferred place of residence be revered well always!





SLOKAM 44

Subham to Thiruvayindai

सैषाफणिपतिनगरी भूषा भूमेस्समुद्रपरिखायाः ।

शेषादितीर्थपुष्टा घोषैराम्नायुगलजैर्जीयताम् ॥

saishA phaNipatinagaree bhUshA bhUmEssamudraparikhAyA: |

SeshAdi teertha pushTA ghOshairAmnAyugalajairjeeyatAm ||

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Thiruvaheendrapuram is a precious AbhAraNam
(Thanks: SrI Lakshminarasimhan Sridhar)

Meaning:

For this Earth having the great ocean as a surrounding moat, the divya desam of Aheendrapuram is like a precious AbharaNam. It has sacred teerthams like Sesa teertham. May this divya desam thrive forever with the ghOsham of Vedams!





SLOKAM 45

Lord's ThirukkArthikai deepa utsavam

कार्तिकया पूर्णिमायां फणिपतिनगरीनाथ एष स्वभृत्यैः

दीपैराराध्यमानोमणिगणखचितैर्भूषणैर्भूष्यमाणः ।

दण्डं सव्येन दोष्णा दृत्वति भजतां भीतिमन्येन दोष्णा

रक्षामुद्रेण सद्योच्छ्रितविमतकशादण्डजिदुज्जहार ॥

kArtikayA pUrNimAyAm phaNipatinagaree nAtha

esha svabhrtiyai:

deepai: ArAdhyamAnOmaNigaNakhachitai:

bhUshanai: bhUshyamANa: |

daNDam savyEna dOshNA drtavati

bhajatAm bheetimanyEna dOshNA

rakshAmudrENa sadyOcchrita

vimatakaSAdaNDajidujjahAra ||

Meaning:

On this VikAri Kaarthikai PaurNimA day, Lord DevanAthan was worshipped by His KaimakryaparALs with many deepams. He adorned a lot of jewels and had a daNDam on His left hand during this day's ArAdhanam. He bore the RakshA mudrai on the other hand to remove the fears of His Bhakta kOTis. He chases away the darkness caused by ParamatavAdins quickly with His





JyOthirmaya savrUpam.

After the PurattAsi JanmOthsavam and conclusion of the cAturmAsyam, Srimad Azhagiya Singar must have returned in Kaarthikai month to Thiruvaheendrapuram for the Kruttika deepam festival and composed this last sLOkam of His DesikOtsava Ratna Maalika and placed it at the lotus feet of the divya dampatis and Swami Desikan.

श्रीमद्वेदमार्गप्रतिष्ठापनाचार्य परमहंसपरिव्राजकाचार्य सर्वतन्त्र

स्वतन्त्रोभयवेदान्ताचार्य श्रीमद् भगवद्रामानुजसिद्धान्तनिर्धारणसार्वभौम

श्रीवणशठकोप श्रीवीरराघवशठकोप यतीन्द्रमहादेशिक श्रीसूक्ति श्रीमदहीन्द्रनगर

श्रीवेदान्तदेशिकमहोत्सवमालिका सम्पूर्णम्

॥ शुभमस्तु सर्व मङ्गलानि सन्तु ॥

SrImad VedamArga pratishThApanAcArya paramahamsa parivrAjakAcArya

sarvatantra svatantrObhaya-VedAntAcArya Srimad bhagavad rAmAnuja

siddhAnta nirdhAraNa sArvabhauma SrIVaN SaThakOpa

SrI VeerarAghava SathakOpa yateendra mahA deSika SrIsUkti

"Srimadaheendra nagara SrI VedAnta deSika mahOtsava mAlika" sampUrNam

Subhamastu! Sarva MangaLAni santu!

Srimad Azhagiya Singar ThiruvadigaLe SaraNam

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

