

SWAMY DESIKAN'S SRI ACHYUTA SATAKAM



Annotated Commentary In English By
Sri Nrusimha SEva Rasikan
Oppiliappan kOil Sri.VaradAchAri SaThakOpan



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IOkAdhishTAna Achyuthan

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Achyuthan in PraNavAkAra VimAnam - Sri Rangam





श्रीः ॥

श्रीमतेनिगमान्त महादेशिकाय नमः

स्वामि देशिकन् अनुगृहीत

श्रीअच्युतशतकम्

(॥ श्री अच्चुअसअअम् ॥)

SWAMY DESIKAN'S SRI ACHYUTA SATAKAM



INTRODUCTION:

This SthOthram by Swamy VedAntha Desika like Sri Devanaayaka PanchAsat is about ThiruvahIndrapuram Dhivya dEsam Emperumaan, Lord Devanaathan. SrI Devanaathan is also known as "Adiyavarkku Meyyan, Achyutan, MoovaAgiya Oruvan". His Divine Consort is HemAbhjavalli.

The nAmA "Achyuta" means "adiyaarkaLai kaividaathavan" (does not forsake his bhaktas) This SthOthram of 101 sLOkams is in Praakritam language (a vernacular dialect derived from Sanskrit). Ladies in ancient times used to speak in day-to-day communication in colloquial Sanskrit with out proper use of grammar and it was not a chaste Sanskrit. From this came Praakritam language. It was a common practice by female characters to use Praakritam in works such as drama etc. It is characterized by the natural sweetness like the talk of a child (mazhalai) when it is spoken.

Of the many deities, Lord Devanaathan is the only One who has been the subject of Sri Vedanta Desika's devotional sthuthi in three languages, Sanskrit





([Sri Devanaayaka PanchAsat](#)), Praakritam ([Achyuta Satakam](#)) and Tamizh ([mummaNikkOvai](#)). In this Commentary, the Sanskrit version of the individual sLOkams is used.



Sri Devanathan and Hemabhjavalli thAyAr - Thiruvaheendrapuram

This SthOthram takes the form of an emotional outpouring having the character of a Naayaki-Naayaka bhAva anubhavam and yet reveals profound Vedic truths and declares the basic doctrines of the Visishtadvaita philosophy and of the Vaishnavism as portrayed by the Azhvaars. This is an in depth anubhavam of Swamy Desika (VenkatanaTa) who, on account of his passionate love for Sri Achyuta (Lord Devanaatha), has become transformed into a bride, donning the name of Venkata naayikaa.

After the introductory portion, the SthOthram celebrates the Lord's svaroopam up to SLOkam 25. As in Sri Devanaayaka PanchAsat, here also





Swamy Desika meditates on the various parts of bhagavAn's tirumeni, starting from His head all the way down to His Sacred Feet (sLOkams 34 to 43). SLOkams 44 to 65 deal elaborately with several aspects of the greatness of the Lord's devotees. SLOkams 72 onwards are about the Kavi himself, his (current) afflicted state, his hopes, fears and prayers, and appeals for help and succor. Swamy Desika as Venkatanaayaki concluded this SthOthram as a representative for individual souls pining in separation. She prays that she, the eternally youthful bride should become united with the eternally youthful bridegroom, Sriman Naarayanan.

The blessings of adiyEn's maanaseeka AchAryan, Sri Vaikunta Vaasi Sri Oppiliappan Sannidhi Sri Vangipuram Navaneetham Srirama DesikAcchAr Swamy and the 1983 monograph in English by Desika Ratnam Sri D.Ramaswamy IyengAr have been the main sources of inspiration for presenting this monograph on the "anthamil seer Ayindhai nahar amarnta NaaTan adiyiNai mEl adiyurayAl -.....Chinthalai kavara pirAKirutham nooru koori..... mundhai marai mozhiya vazhi mozhi Nee yenRu, Mukundhan aruL tantha payan peRREn naanE". In the above passuram passage of Swamy Desikan's Nava MaNi Maalai Tamizh Prabhandham (10th Paasuram), Swamy Desikan alludes to his composition and samarpaNam of nine Sri Sookthis on Lord DevanATan of Thiruvaheendhrapuram in three languages: Fifty sLOkams of Sri Daiva Naayaka Panchaasath in Sanskrit, one hundred sLOkams of Sri Achyutha Sathakam in Praakrutham, and seven more in "Sezhum Tamizh" (MummaNikkOvai, NavamaNi Maalai, Panthu, Kazhal, Ammanai, Oosal, yEsal). The two Tamizh Sri Sookthis available to us, Nava MaNI Maalai and MummaNikkOvai, have been released in the Sundara Simham series (<http://www.sundarasimham.org>) as the 23rd and the 40th e-books. Sri Daiva Naayaka PanchAsath is ebook #11 in the ahobilavalli series of ebooks available at www.ibiblio.org/sadagopan/ahobilavalli

Let us all follow the footsteps of Swamy Desikan to arrive at Thiruvaheendhrapura dhivya dEsam to imbibe the sacredness of this ancient kshEhtram and enjoy the beauty of Sri HemAbjavalli SamEtha SrI Achyutha





Devanathan as Sri Venkata Naayaki did in her 100 PrAkrutham sLOkams of Sri Achyutha Sathakam.



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Slokams and Commentaries



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Swamy Desikan

srImAn vEnkaTanAthArya: kavitaArkikakEsarI |
vEdAntAchAryavaryO mE sannidhattAm sada hrudi ||





SLOKAM 1

Invitation to the adiyArs to worship Lord DevanAtham!

नमत् त्रिदशानां नाथं सत्यं दाशानामच्युतं स्थिरज्योतिः ।

गरुड नदी तट तमालं अहीन्द्रनगरौषधाचलैक गजेन्द्रम् ॥ १ ॥

namata tridasAnAm nAtham satyam dAsAnAm achyutam sthirajyOti: |

garuDa nadI taTa tamAlam ahIndranagara oaushada achala yEka gajEndram ||

MEANING:

SarvEswaran, the Lord of all celestials (dEvAs) roams with majesty on the hills at Thiruvaheendhrapuram known as oushadha Giri as a matchless male elephant with the name of "Dhaiva Naayakan". He appears like a green tree with medicinal properties on the banks of Garuda river full of vitality and comforts the eyes of the devotees and removes all of their illnesses. The beauty of the jewelry on His body mingles with His own incomparable beauty and shines without diminution.

He will never abandon anyone, who sought His refuge. He never fails to grant the fruits of His sankalpam to the SaraNagathAs and hence is known as "DhAsa Sathyan" (One who is always true to His adiyavarkaL). Pray, pay your obeisance to this SarvEswaran!

COMMENTS:

Swamy Desikan's intense bhakthi flows towards the sacred feet of Sri Achyuthan, who never forsakes anyone who prostrates before Him and seeks His refuge and protection. The intensity of this bhakthi impels Swamy Desikan to transform into Sri Venkata Naayaki, a young maiden in deep love with the Lord just as Swamy NammAzhwAr and Kaliyan enjoyed the Lord before as ParAnkusa and ParakAla Naayakis. In these intense moments, Sri Venkata





Naayaki becomes an intense love-lorn lady and talks in the sweet language of a Naayaki (praakrutham) to express her depth of feelings with Maadhuryam.



'Venkata Naayaki'

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SLOKAM 2

Prayer to the Lord of Thiruvaheendhrapuram to listen to his eulogy!

किङ्करसत्य स्तुतिस्तव स्वयंभू गेहिनी विलास व्याहृतमयी ।

फणिता बालेन मया पञ्जर शुक जल्पितमिव करोतु प्रसादम् ॥ २ ॥

kinkara satya stuti: tava svayambU gEhinI vilAsa vyAhruta mayee |

phaNitA bAlEna mayA panjara suka jalpitam iva karOtu prasAdam ||

MEANING:

Oh Lord forever true to Your devotees! The speech of Saraswathy during Her infant period became the lilting language of Praakrutham. adiyEn is not blessed with powerful intellect to compose a high quality composition in chaste Sanskrit. Therefore, adiyEn has chosen to use Praakrutham to praise You; this may sound like the prattling of an infant, whose faculty of speech is not fully developed. In this world, human beings delight in hearing the prattle of their parrot in cage. Similarly, You should take delight in listening to the imperfect speech of adiyEn taking the form of an eulogy.

COMMENTS:

From here on Sri Venkata Naayaki addresses Her NaaTan directly in yEkAntham and reminds Him of His unique attributes as "Achyuthan, Natha Sathyan, Daasa Sathyan, Kimkara Sathyan" as One who never abandons any one who performs SaraNagathy to Him and seeks His protection (rakshaNam).



Daasa Sathyan - vibhishana
saraNagathy





SLOKAM 3

adiyEn' sthOthram becomes pure thru Bhagavath Sambhandham!

मलिनमपि भाषितं मम किङ्करसत्य तव कीर्तिज्योत्स्ना प्रसरे ।

लग्नं लभतां विशुद्धिं रथ्या सलिलमिव त्रिपथगा स्रोतो गतम् ॥ ३ ॥

malinam api bhAshitam mama kinkara satya tava keerti jyOtsnA prasarE |

lagnam labhatAm visuddhim rathyA salilam iva tripathagA srOthO gatam ||

MEANING:

Oh Lord who is always true to Your devotees! The speech of mine with limited jn~Anam would have many defects in diction and grammar. What if it is so? Your vaibhavam envelops the world like the lustre of the full Moon. adiyEn is praising that vaibhavam of Yours and therefore adiyEn's speech gets purified by being associated with the glories of Your auspicious attributes. For instance, the rain water from the street flows near the mighty river Ganga. The moment that impure street water falls into the sacred Ganga, it gets purified through its association with the holy river. After its union with the Ganga waters, one can not tell the street water from the main stream Ganga water. Both have become one. Thus singing about Your glories with my tongue consecrates my speech.

COMMENTS:

This is also a naicchAnusandhaana (Self-depreciation) sLOkam like the previous sLOkam. Here Venkata Naayaki says that her speech is full of blemishes (mama bhAshitham Malinam) but it attains purity by association with the lustre of Her Lord's keerthi (Tava keertthi jyOthсна prasarE - visuddhim labhathy). Venkata Naayaki cites an analogy here: it is just like the dirty rain waters





becoming sacred by flowing into the blemishless Gangaa pravAham. Gangaa river is referred here as "thripaTagaa srOthaa" or the river that flows in three worlds: Upper, bhU and PaathALa lokams.



"thripaTagaa srOthaa"

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SLOKAM 4

Comparing his inadequate speech to that of the royal clown!

त्रस्तारि नयेन स्थापिता शोभतां त्रिदशानां नाथ तव समाजे ।

वन्दित्व महितानां मध्ये श्रुतीनां बालिशा मम स्तुतिः ॥ ४ ॥

trastari nayEna sthApitA sObhatAm tridasAnAm nAtha tava samAjE |

vanditva mahitAnAm madhyE srutinAm bAlisA mama stuti: ||



perumpuliyur - Sri SundararAja PerumAL

MEANING

Oh the Lord of Celestials! In Your court filled with the eternally liberated Nithya Sooris and newly liberated jeevans (Mukthaas), the VedAs are singing about Your glories. In this august assembly, adiyEn is reciting my sthuthi marked by its unskilled usage of words and meanings. This act of mine is indeed a laughable matter. It is common that the king is amused by the speech of the royal clown amidst the pithy statements made by great scholars of his court. Oh Lord! Please accept adiyEn's unskilled and deficient sthuthi and enjoy it as the King enjoys the speech of his clown at darbhAr amidst the assembly of





bards and ministers.

COMMENTS:

Swamy Desikan states that his meager efforts to sing this sthuthi on the Lord is infantile (**BhAlisaa**) and is comparable to the laughable activities of the royal clown in contrast to the grand eulogies of the sacred VedAs (**vandhithva mahithAnAm SrutheenAm madhyE mama sthuthi: trastarinayEna sTApitaa**). "Trastari nayam" is the manner of speech of a clown (**VikaDa kavi**).

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JihvAgra SinhAsanan!





SLOKAM 5

Our Lord helping us with SadhupadEsams from His throne
located on SadAcharyas' tongues!

अस्मद्गुरूणामच्युत जिह्वासिंहासने लब्धप्रतिष्ठः ।

प्रतिपादित परमार्थो वारयस्यपण्डितत्वमस्माकम् ॥ ५ ॥

asmad gurooNaam achyuta jihvA simhAsanE labdha pratishTha:|

pratipAdita paramArthO vArayasi apaNDitatvam asmAkam ||

MEANING:

Oh Lord who is true to Your bhaktha janams! You never abandon Your servants. You elect to sit on the throne on top of the tongues of SadAchAryAs and from that seat, You instruct us about Your svaroopam and svabhAvam through Your SadAchAryAs. Those upadEsams banish our ajn~Anam. adiyEn has stepped forward to thank you for this reason.

COMMENTS:

The SadAchAryAs, who are the recipients of the Lord's abundant grace are extolled in this sLOkam. Our Lord is visualized as sitting firmly on the throne over the tongues of SadAchAryAs (jihvaa simhAsanE laBdha prathishta:) while they interpret Bhagavath Saasthrams and perform SadupadEsams.





SLOKAM 6

BhagavAn not staying in the minds of those with impure thoughts

हृदयेषु देशिकानां जाह्ववि लहरिषु पूर्णचन्द्र इव स्फुटः ।

कलुष जलेष्विव हंसः कषाय कबुरेषु तिष्ठस्यच्युत न क्षणम् ॥ ६ ॥

hrudayEshu dEsikAnAm jAhnavi

laharishu poorNachandra iva sphuta: |

kalusha jalEshu iva hamsa: kashAya

karburEshu tishThasi achyuta na kshaNam ||

MEANING:



AchArya hamsa

Oh Lord Dhaiva Naayaka, who never abandons Your devotees! The waters of the river Ganga are very clear. Therefore, the Moon is reflected very clearly on the waves of Ganga river. Similarly, You shine splendidly in the pious minds of AchAryAs always with all of Your vaibhavams. It is well known that the Swans wont stay even for a second in waters of muddy ponds and rivers. Similarly, You wont ever take up residence in the minds of those with blemishes.

Only those with pure minds can succeed in their meditation about You.





COMMENTS:

This sLOkam is an affirmation of the special position of AchAryAs in our sampradhAyam in line with the views advanced in the previous sLOkam. Our Lord is residing in the hearts of the pure and blemishless AchAryAs. There, he shines like the full Moon (DesikAnAm hrydhayEshu poorNa Chandra iva sphuDa:) in the waters of the sacred GangA river.





SLOKAM 7

Bhagavaan stays away from those with wavering minds!

आगममात्रप्रमाणः आगोपीजनं प्रकाश निज माहात्म्यः ।

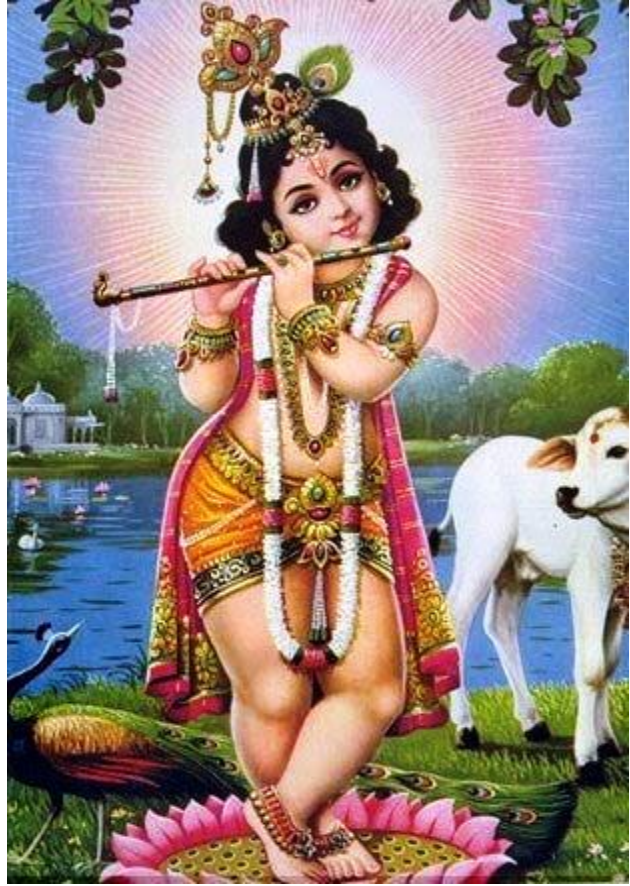
श्रद्धित हृदय सुलभो दूरं मुञ्चसि नतसत्य दोलायमानान् ॥ ७ ॥

aagama mAtra pramaaNa: aagOpI janam prakAsa nija mAhAtmya: |

sraddhita hrudaya sulabhO dooram munchasi nata satya dOLAayamAnAn ||

MEANING:

Oh Lord true to those, who seek Your protection! Vedam alone is the PramANam for revealing Your svaroopam and svabhAvam. For those with unshakable faith in You like the untutored maidens (Gopis) of BrundhAvanam and similar other faithful chEtanams, You reveal Your glories in many ways so that they come close to You. Your soulabhyam makes this possible and You become readily accessible. You abandon those, who do not have firm faith in You and are fickle minded. adiyEn who understands this truth has sought Your sacred feet as protection. adiyEn is confident that You will not abandon me.



"You become readily accessible"





COMMENTS:

The AzhwAr paasuram passage relating to this Bhaktha sulabha tatthvam is: "paatthudayavarkku yeLiavn, piRarkku aRiya Vitthahan". Swamy Desikan echos this behavior of the Lord of being easy of access to those who have faith in Him (Sraddhitha hrudhaya sulabhan) and of being far away from those with fickle devotion (dOIAyamAnAn dhUram munchasi). For simple folks with utter devotion like the Gopis, He was near to them and mingled with them and made them very happy (AagOpi janam prakAsa nija mahAthmya:).





SLOKAM 8

Upanishads offering their homage to the Lord!

सदा क्षपितसकलहेयं शरणागतसत्य सत्यज्ञानानन्दम् ।

उल्लङ्घित त्रिविधान्तं उपनिषदां शतानि गायन्ति त्वाम् ॥ ८ ॥

sadA kshapita sakala hEyam saraNaagata satya satya jn~Ana aanandam |

ullanghita trividha antam upanishadAm satAni gAyanti tvAm ||

MEANING:

Oh Lord who is true to Your SaraNAgathAs! Hundreds of Upanishads eulogize You as one without any inauspicious guNams (*sakala hEya guNa rahithan*). They also praise You as One who does not undergo any changes in svaroopam and svabhAavam like the chETanams and achETanams. They recognize You as the embodiment of Jn~Anam and Aanandham. They salute You as one who can not be limited by time, place and vasthu (*ullangitha thrividha andham*). These Upanishads recognize and glorify You as One who is at all places and times and inside all the vasthus (*chETanAchETanams*). adiyEn with minimal qualifications also dares to salute You in the manner of the mighty Upanishads.

COMMENTS:

From this sLOkam to the 25th sLOkam, the svaroopam of the Lord as defined by the Upanishads is covered. "*Sathyam Jn~Anam Aanantham Brahma*" and Ubhaya Lingam of Brahma Soothram is covered here. He is also saluted here as One who transcend the three fold limitations of space and time object. One of the sLOkams of Tattva Muktha KalApam of Swamy Desikan refers to some of the glories of the Lord this way:

1. *Sarva Karthu*: (Creator of All) ;
2. *akhila tanu*: (one who has all chETana-achETanams as His body) ;





3. **achiTila chitachith dhAranA:** (One who bears all the sentients and insentients in His body),
4. **Viswa VyAptha:** (Pervasively present in the Universe) and
5. **sEthu:** (the bridge across the ocean of samsAram).



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"anantha kalyAna guNa Saarvabhouman" - Thiruayindai Sri Devanathan

The Brahma SoothrAs codify the teaching of the Upanishads and define the nature (Svaroopam and SvabhAvam) of Brahman in many soothrams as:

1. **SarvAthmaa** (the Self of all),
2. **atthA** (the eater, enjoyer),
3. **antharyAmin** (the indweller),
4. **akshara** (the eternal, imperishable reality),
5. **VaiswAnara** (the ruler of the souls/jeevans),





6. **Aayatana** (the abode/home of heaven and earth).
7. **BhUman** (the infinitely great One) and
8. **daharAkAsa** (the subtle/sookshama space in one's heart lotus).

ChandhOgya Upanishad recognizes the Brahman accepted as Sriman Narayanan in VisishtAdhvaitha siddhAntham with the mantram: "**sarvam khalvidham Brahma**". The mantram instructs us: "verily, all this is Brahman, because all this originates from, ends in and is sustained by Brahman".

The Brahman is recognized next as "attaa" or the eater or dissolver of the entire assembly of sentients and insentients (**carAchara atta** in **KathOpanishad**). Besides being the creator and sustainer of the Universe, He is also the dissolver. The famous antaryAmi Brahman passage of BruhadhAraNyaka Upanishad celebrates Brahman as the indweller in all (Br.Upanishad: III.7.1) or the inner controller. He is saluted as the one and only entity that sees and hears from within (**na anyatO asthi dhrushtA**). It is not the jeevaathman that is the one who sees but it is the ParamAtma within that jeevan that sees and hears.

This Brahman is the source of the universe (**bhUta yOni:**) and is imperishable reality (**akshara Brahman**). The Upanishads state unambiguously that there is nothing higher than this akshara Brahman (**aksharaath parata: para:**). This akshara Para Brahman has the capacity to sustain and rule everything in their manifested and un-manifested form. As a ruler of all, this Brahman is **VaiswAnara**.

He is the **Aayatana Brahman** saluted by Mundaka Upanishad (II.2.5) as the abode of earth, heaven and sky as well as the mind and the vital breath (**PrANa**). He is the bridge to immortality (**amruthasya yEsha sEthu**). The BhUmAdhikaraNam of Brahma sutraas salute Brahman as **BhumA** or the infinitely great. **BhumA** is defined as: "**yO vai BhUmA tath sukham**" (He who is infinitely great is indeed bliss). This infinite greatness of Brahman is recognized by RaamAnuja as "**BhUmA guNam**" (**bhUma guNa visishta Brahman:**





Brahman qualified with the bhUma guNam).

The VisishtAdhvaitha VedAntha upholds Brahman with attributes (saviSesha Brahman) as against the nirviSesha Brahman of advitha vEdAntha. The metaphysical, abstruse Brahman is celebrated as the personal god of theistic religion by AzhwArs in their dhivya prabhandhams in archaa and vyUha forms.

These Tamil Prabhandhams had a lasting influence on RaamAnuja and His successors like Swamy Desikan. With the insights from Ubhaya VedAntha, the VaishNavite AchAryAs established that Sriman NaarAyaNa as:

1. the Para Brahman of the Upanishads (Parathvam),
2. the sole cause of the universe (KaaraNathvam),
3. His existence within and outside all created entities (vyApakthvam),
4. His controllership (Niyanthruthvam),
5. His limitless dayaa (KaruNAkarathvam),
6. His role as the sole refuge for all (SaraNyathvam),
7. His Omnipotence (Sakthithvam),
8. His auspicious, blemishless guNAs and Vibhthis/glorious riches (ubhaya lingam),
9. SathyakAmathvam,
10. being a real friend for those in distress (Aapathsakhathvam) and
11. One who can respond to the ardent desire of those who are impatient to reach Him (Aarthiharathvam).

The entire Achyutha Sathakam is a celebration of the Para Brahma tattthvam and Ubhaya lingam (the twin definitions) of Lord Dhaiva Naayakan as anantha kalyAna guNa Saarvabhouman and akhila hEya guNa rahithan befitting His SavisEsah Brahmathvam.





SLOKAM 9

Lord having all the three duties!

करोषि न क्रियसे केनापि स्थापयसि न संस्थाप्यसेऽनन्यस्थितः ।

हरसि निखिलं न ह्रियसे अहीन्द्रनगरेन्द्रानघ ज्योतिस्स्फुरन् ॥ ९ ॥

karOshi na kriyasE kEnApi sthApayasi na samsthApyasE ananya sthita: |

harasi nikhilam na hriyasE ahIndra nagara indra anagha jyOti: sphuran ||

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Siddha Sankalpa Achyuthan!

(Image Courtesy: glimpseofkrishna.com)

MEANING:

Oh Lord of Thiruvaheendhrapuram who is true to PrapannAs! No one can interfere with Your sankalpam. You perform all Your deeds through that inviolable sankalpam. You bear all the vasthus in all the worlds. You are their AadhAram. Nothing is AadhAram for You. Through Your divine sankalpam





(will), You create all the chEtanams and achEtanams of this world. There is no one however that creates You. Through Your unfailing sankalpam, You protect every being in this world. Yet, there is no one who can protect You. Through the same powerful sankalpam, You dissolve this world and its beings at the time of mighty deluge. There is none who has the power to destroy You. Thus You create, protect and destroy every jeevan and achEtanam with Your incomparable sankalpam. You are indeed the Supreme most God.

COMMENTS:

Here the Lord is saluted as the Para Brahmam of Sri BhAshyam as the Jagath KaaraNan, Samrakshakan and destroyer and having these activities as His sport (akhila bhuvana janma sthEma BhangAdhi Leelaa:). The three fold cosmic functions of the Lord (Srushti, Sthithi and PraLaya) are referred to here. This is covered by the VedAnthas Sutra: I.1.2 (JanamAdhyasya yatha:).





SLOKAM 10

BhagavAn pervading every entity of His universe!

अणु प्रमितस्याप्यच्युत शक्तिस्तव सकल धारणादि प्रभूता ।

तेन प्रति वस्तुपूर्णः श्रूयसेऽप्रतिहत निजस्थितिः सर्वगतः ॥ १० ॥

aNu pramitasya api achyuta sakti: tava sakala dhAraNa aadi prabhootA |

tEna prati vastu poorNa: srooyasE apratihata nijasthiti: sarvagata: ||

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VishNu Achyuthan!

(Image Courtesy: Glimpseofkrishna.com)

MEANING:

Oh Lord who never lets go off any one of Your servants! You pervade even the minutest atom. You are the indweller of all vasthus. This savroopam as antharyAmi even in the tiny atom holds the power of bearing and commanding all sentients and insentients. It is because of this quality, the VedAs eulogize





You as the all pervasive SampoorNan. There is no obstacle to Your being inside all entities of Your creation. You pervade all of them inside and outside (antar bahisccha tath sarvam vyApya NaarAyaNa; sTitha:). You are indeed "sarvagatha prathivasthu poorNan".

COMMENTS:

Prathivasthu PoorNathvam, SarvAntharyAmithvam and Sarva Gathathvam of Achyuthan as Para Brahmam is saluted here. Some of the most complex ideas of VedAnthaa are presented here in simple poetic language by Swamy Desikan. IsAvasya Upanishad of Sukla Yajur Vedam states the Prathivasthu PoorNathvam of Brahman this way: "IsvAsyamidham sarvam yathkimcha jagathyAm jagath" (all this, whatsoever is changeable in this universe, is pervaded by the Lord). One of the central doctrines of VisishtAdhvaitham, the organic relationship between Brhaman and the universe, was established by AchArya RaamAnuja based on the 7th BrahmaNa of BruhadhAraNyaka Upanishad. This central concept of "Sareera-Sareeri BhaAva" instructs that Brahman resides in all sentient and insentients in the universe as their inner controller (antharyAmin).

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SLOKAM 11

Achyuthan staying as the ParmaAthma inside all beings!

सकलानां धरण नियमन स्वामित्व नियम संस्थितः सर्वतनुः ।

श्रूयसेऽच्युत सर्वः स्वयं दर्शित कार्य कारणत्व कर्बुरः ॥ ११ ॥

sakalAnAm dharaNa niyamana svAmitva niyama samsthita: sarva tanu: |

srooyasE achyuta sarva: svayam darsita kArya kAraNatva karbura: ||

MEANING:

Oh Achyutha! You are the basic support for all entities and serve as their AadhAram (dharaNam). Your svaroopam makes it possible for their svaroopams to be sustained. You command them all in their activities (niyamana) as their Lord (Swami). Your sankalpa Balam makes it possible for their existence and activities. You accept all the fruits from their activities as Your own. Because of these three features that are unique to Yourself (Supporting, sustaining and commanding), all the chEtana-achEtanams become Your body (sareeram) and You stay as their indweller. VedAs salute You for being the Kaarya and KaaraNa vasthu (amalgam of cause and effect) and therefore address You as "Sarva:".

COMMENTS:

The PradhAna Pratitantra of VisishtAdhvaitham (the Body-Soul relationship between the world and the Lord) is taken up here. The concepts like the Lord being:

1. the KaaraNa and Kaaryam (Cause and effect),
2. SarvAdhaaram,
3. Sarva Seshi and
4. Sarva NiyAntaa are saluted here.





In his "PradhAna Prathitantra adhikAram: of Srimath Rahasya Thraya Saaram", Swamy sums up these concepts this way:

Nilaitantha thArakanAi niyamikkumIRaivanumAi

Ilathu onRu yenAvahai yellAm tanathu yenum yenthaiyumAi

Tulai onRu ilai yena ninRa Thuzhaai mudiyAn udampAi

vilayinRi nAmadiyOm yenRu vedhiyar meyporuLE



"Tulai onRu ilai yena ninRa Thuzhaai mudiyAn"

MEANING OF THE PAASURAM:

Sriman NaarAyaNan stays as the creator of the nAma roopa prapancham, sustainer and controller of them all reminding us that there is no sentient or insentient outside His control. As Sarva sEshi (Supreme Master), every thing in His creation are sEshams (liege) and unconditional daasans to Him. He stands as the Father and we are the body of this Lord with TuLasi garland on His crown. This is the true meaning of Veda-VedAntham taught to us by the Vedic scholars.

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SLOKAM 12

BhagavAn becoming the twin KaaraNams (UpAdhanam and Nimittha KaaraNams)

पुरुष प्रधान शरीरो भुवनानां भवस्यच्युतोपादानम् ।

निजसंकल्प सनाथो वहसि निमित्तत्वमप्यद्भुत शक्तिः ॥ १२ ॥

purusha pradhAna sareerO bhuvanAnAm bhavasi achyuta upAdAnam |

nija sankalpa sanAtha: vahasi nimittatvam api adbhuta sakti: ||

MEANING:

Oh Lord true to Your SaraNagathAs! Your power is mysterious and causes wonders. For Kaarya vasthus in this world there are two KaaraNangaL (Causes):

1. UpAdhAna and
2. Nimittha KaraNams.

When a potter makes a pot with clay, the pot is the Kaarya vasthu and the clay used is the upAdhAna kaaraNam. The potter and the potter's wheel become Nimittha KaaraNam. In this world, the UpAdhaana and nimittha kaaraNam will be distinctly different. In Your case, the sookshma roopa (subtle) chEtana - achEtanam are Your body and You are their indweller. Thus, You become their upAdhAna KaaraNam. When these Sookshma vasthus becomes gross as kaarya vasthus, You have the nimittha kaaraNa sankalpam to become many. You have now become nimittha kaaraNan as well. It is only in You we see the same vasthu standing as UpAdhAna and nimittha KaaraNam. It is indeed a wonderful and "eminent exception"!

COMMENTS:

Our Lord being both the material (UpAdhAna) and instrumental (nimittha) cause (KaaraNaa) is elaborated further here. Adhi Sankara and AchArya





RaamAnuja agree on the Lord being the material and instrumental cause. For MaadhvAchArya, Brahman is only the instrumental cause on the assumption that the admission of UpAdhaana KaaraNam to the Brahman would affect its svarooPa as nirvikAra, since Brahman would be subject to modification. Yoga and Paasupatha mathams take a similar view like MaadhvAchArya. Both Aadhi Sankara and AchArya RaamAnuja use ChAndhOgya Upanishad texts to show that there is no conflict in Brahman being both UpAdhAna and nimittha KaarANams.





SLOKAM 13

The various births ranging from Brahma to plant are due to their karmas!

विषम गुणाङ्कुर प्रकरे जलमिव सामान्य कारणं तव केळिः ।

निजकर्मशक्तिनियताः अच्युत ब्रह्मादि स्थावरान्त विशेषाः ॥ १३ ॥

vishama guna angura prakarE jalam iva sAmAnyA kARaNam tava kELi: |

nija karma sakti niyatA: achuyta brahmAdi sthAvara anta visEshA: ||

MEANING:

Oh Achyutha! Through the power of Your sankalpam, You create all the magnificent varieties in this world from the mighty Brahma to the lowly blade of grass. These creations are the fruits of Your sport (leelai). This leelai is the common cause for all these creations. The features and the functioning of these different creations vary due to the different combinations of the three guNams: Satthva-Rajas-Tamas. In this world, there are many fruits and flowers. The nourishing water is the common cause for them. Their differences in color, fragrance, taste are due to the vichithra sakthi manifested in their seeds. This is their VisEsha kaaraNam. For Your creation, Your



"You create all the jeevans"





leelai is the common cause and their past karmas are their viSEsha kaaraNam. The one who accumulated viSEsha puNyam becomes Brahma dEvan and those with lower puNyams or high Paapams take on lower roles. All the created beings are influenced by their individual karma profile, when it comes to their lot in birth and activities as Brahma or a lowly plant.

In view of them being karma vasyAs (under the control of their previous karmas), there is no way in which we can accuse the Lord as merciless or as one who favors one or the other and take sides.

COMMENTS:

The answer to the question about the reason for the differences in created beings from the lofty Brahma Devan to insignificant blade of grass in spite of the efficient and material cause being the same is answered here. The response is: The sport of the Lord to create the world and its beings is still the same but the differences among the created beings are due to their differences in individual bundles of Karmas.





SLOKAM 14

There is no doctrine superior to the Dhivya Dampathis!

पुरुषास्तव विभूतिः अच्युत लक्ष्म्याः स्त्रीसंज्ञाः ।

नास्ति परं युवयोः सापि श्रीर्भवति तव किं पुनरितरत् ॥ १४ ॥

purushA: tava vibhUti: achyuta lakshmyA: stree samjn~A: |

na asti param yuvayO: saa api srI: bhavati tava kim puna: itarat ||

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Tatthva-Hitha-PurshArTam

MEANING:

Oh Achyutha! All the male entities in this universe from the groups such as DevAs, Humans, beasts of this universe obey You and are commanded by You. All the female of the species from the above groups are commanded by Your divine consort. Besides You both, there is no one who rules this universe. Your Devi matching You in all aspects (GuNam, Roopam et al) is directed by You. If





this is the situation, why emphasize that all the vasthus of the world stay obedient to You ?

COMMENTS:

Now Swamy Desikan leaves the profound metaphysical and philosophic aspects of Brahman and focuses on the Tatthva-Hitha-PurshArTam aspects of theistic religion. In this sLOkam, the ultimate Tatthva is revealed as the Dhivya Dampathis. The abstract Brahman of the Upanishads "crystallizes in to concrete and captivating" Dhivya Dampathis (Sruthi Sirasi vidheepthE BrahmaNi SreenivAssE). The voluntary division of duties between the dhivya dampathis is referred to here. The VishNu PurANa sLOkam's message is echoed here: "All that is named male among dEvAs, humans and animals is naught but BhagavAn Hari. Those who are named female are Lakshmi. There is nothing beyond them".

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SLOKAM 15

Dhaiva Naayakan alone is the Sarva IOka SaraNyan!

न खलु तव सदृशाभ्यधिकाः नाथ त्वमेव सर्वलोक शरण्यः ।

एतावत् ज्ञानसारं इति ज्ञातुं त्रिदशनाथेतर विचिन्ता ॥ १५ ॥

na khalu tava sadrusa abhyadhika: nAtha tvam yEva sarvalOka saraNya: |

yEtAvat jn~Ana sAram iti jn~Atum tridasa nAtha itara vichintA ||

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Sri Devanatha PerumAL - Moolavar - Thiruvaheendrapuram

MEANING:

Oh Dhaiva Naayaka! There is no one in all the worlds, who is equal or superior to You. You stay as the protector and refuge for all. This is the essence of what one should know for gaining sathgathy. The study of all the sAstrAs is to gain this quintessential meaning. The research on all Saasthrams and





VedAnthams leads to this essential truth.

COMMENTS:

Fundamental doctrines unique to our SiddhAntham are being emphasized here:

1. Our Lord has no equal or Superior and
2. Our Lord in the company of Lakshmi is our refuge.

Together displaying yEka sEshithvam, the dhivya dampathis are our Supreme Godhead (Para Tatthvam) and the sole refuge (Paramaam Gathi) for all mankind. The dhivya dampathis are the supreme Tatthva and the SaraNya dampathis are our Refuge. This is the distilled essence of all studies.

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SLOKAM 16

Inviolability of His commands!

भाति फणीन्द्रपुराधिप प्रतिपालयत्सु प्रकट प्रभूत फला ।

अपि द्रुहिण प्रमुकैः आज्ञमिस्तवालङ्घनीयप्रभावा ॥ १६ ॥

bhAti phaNeendrapura adhipa pratipAlayatsu prakaTa prabhUta phalA |

api druhiNa pramukai: aajn~apthi: tava alanghaneeya prabhAvA ||



The Lord of Thiruvaheendrapuram

MEANING:

Oh Lord of Thiruvaheendhrapuram! Those who obey Your commands gain immensely rich phalans. Even the mighty Brahma can not violate Your commands. Such is the glory and power of Your commands.

COMMENTS:

The relationship between Niyantaa (One who commands) and NiyAmya (One who is commanded) is commented upon. Swamithvam of the Lord or the overall Lordship is being saluted here.





SLOKAM 17

BhagavAn being the goal of all SathkarmAs!

निगम विधीनां प्रवृत्तिः सर्वेषामपि दाससत्योद्दिश्य त्वाम् ।

श्राद्ध निमन्त्रित ब्राह्मण समाधि सिद्धां लभन्ते त्रिदशा भुक्तिम् ॥ १७ ॥

nigama vidhInAm pravrutti: sarvEshAm api dAsa satya uddisya tvAm |

srAddha nimantrita brAhmaNa samAdhi siddhAm labhantE tridasA bhuktim ||

MEANING:

The VedAs prescribe various karmAs: Yaagams, Homams and SrArdhams. Havis is offered to the different dEvaas like Agni, Indhran, Rudhran. Yet, all of these offerings (havis) are intended for You. Thou art the One, who grants the Phalans for those KarmAs. You accept all those havis as the antharyAmi (indweller) of these dEvAs. In pithru SrArdhams, Brahmins are invited and invoked as the pithrus and offered succulent foods. Those who are satisfied with these offerings are



"Yaj~na SAdhana Achyuthan!"

the pithrus. Yet, the invoked Brahmins derive pleasure from eating the offered food. Similarly, the act of invoking the name of a dEva and offering Havis is really intended for You. Meanwhile, the dEvAs are also satisfied with the offering. As an indweller of these dEvAs, You accept the Havis and grant the phalans for the offerer. Therefore, VedAs prescribe karmas with only





You as the goal.

COMMENTS:

The fundamental doctrine of Karma KhANDam of the Veda bhAgam is revealed here. The dEvAs will be invoked and offered the Havis but the ultimate receiver is the Lord as the antharyAmi of those dEvAs like Indhra. Swamy reminds us: "nigama vidheenAm api pravrutthi: ThvAm uddhisya". The Lord being the Yaj~na Bhug as per Sri VishNu sahasra Naamam is being referred to here.

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SLOKAM 18

BhagavAn staying without destruction even in PraLayam!

आराध्य त्रिदश विलयेऽच्युत नित्यं न तिष्ठसि यदि नाम त्वम् ।

कर्मणां कल्पितानां करिष्यति कल्पान्तरेषु को निर्वेशम् ॥ १८ ॥

aarAdhya tridasa vilayE achyuta nityam na tishtThasi yadi nAma tvam |

karmaNaam kalpitAnAm karishyati kalpAntarEshu kO nirvEsam ||

MEANING:

Oh DevanAyaka! You are the One who is worshipped in the Yaagams performed by the sentients. You are the only One who grants them the fruits for those Yaagams. The devAs have a finite life upto praLayam. Therefore, they can not be the ones, who can grant the desired phalans of performed yaagAs in future KalpAs. Oh Lord, You are eternal and hence confer the fruits in all kalpams. You stay inside the devAs and accept the havis and reward the performer of the YaagAs.



"MahA Shakthi Achyuthan!"

COMMENTS:

Our Lord is the phala pradhan or the grantor of fruits for YaagAs and Yajn~As at all times since He is the only One, who is everlasting (Nithyan). DevAs may come and go but there will be no discontinuity in the conferral of Phalans to the karmas peformed by the sentients since the Lord is eternal.

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SLOKAM 19

Lord granting the phalans with His divine Consort

कल्पयसि काङ्क्षितानि कल्पद्रुम इव श्रीकाञ्चन लता सहितः ।

नतसत्य सदा फलानि निजच्छाया निर्भिन्न नित्य ताप त्रिभुवनः ॥ १९ ॥

kalpayasi kAnkshitAni kalpa druma iva srI kAnchana latA sahita: |

nata satya sadA phalAni nijacchAyA nirbhinna nithya tApa tribhuvana: ||

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SrIkara Achyuthan!

MEANING:

Oh Lord true to Your SaraNagathAs! The Kalpaka tree will be adorned by an auspicious creeper. It will remove the afflictions of all those who sit under it and pray for the removal of their sufferings. It will grant unfailingly what they desire. Oh Lord! You are like that Kalpaka tree. Periya PirAtti is like the golden creeper that embraces You standing as the wish granting Kalpaka tree. She never leaves Your side even for a moment. She is like a golden creeper that has entwined You, the Kalpaka tree. For those who seek Your sacred feet,





You banish the samsaric sufferings and together both of You confer all the desired phalans.

COMMENTS:

The Kalpaka tree (the Lord) and the golden creeper (Periya PirAtti) are always together (Kalasa jaladhi Kanyaa Vallaree kalpasAkhee: Sri VaradarAja PanchAsath).





SLOKAM 20

The Many states of BhagavAn

सकलागमानां निष्ठा सकल सुराणामप्यन्तर आत्मा ।

सकल फलानां प्रसूतिः सकल जनानां समः खलु नतसत्य त्वम् ॥ २० ॥

sakala aagamAnAm nishThA sakala surANaam api antara aathmA |

sakala phalAnAm prasooti: sakala janAnAm sama: khalu nata satya tvam ||

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SuhRt Achyuthan!

MEANING:

Oh Lord true to You devotees! You are ultimate meaning of all the VedAs (Sakala AagamAnAm nishtaa). You are the indweller of all dEvAs. You are the phalan bearing ground for all karmas. You are equal to one and all and do not display any partiality. You grant phalans corresponding to the individual's karmas and thus treat every one the same in this regard.





COMMENTS:

Sri Achyuthan's many roles (Swami, SarvAntharyAmi, Sakala phalapradha VaradarAjathvam, birth place of all both the VedAs and srushti) are celebrated here.

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SLOKAM 21

**BhagavAn going to DuryOdhanA's court as an Ambassador
for PaaNdavAs!**

इति सर्वेषां समानः सत्य स्थितो दाससत्य सदा परिपूर्णः ।

कथं वहसि पक्षपातं पाण्डव प्रमुखेषु प्रेषणमपि सहमानः ॥ २१ ॥

iti sarvEshAm samAna: satya

sthitO dAsa satya sada paripoorNa: |

katham vahasi pakshapAtam paaNDava

pramukhEshu prEshaNam-api sahamAna: ||

MEANING:

Oh Lord who never lets down any one seeking Your refuge! It was pointed out that You treat all with equanimity and impartiality. You never break Your promise to Your adiyArs. You are always rooted in truth and are ever full and complete (ParipoorNan). In spite of all this, can You explain to us how You happened to go to DuryOdhanA's court as the ambassador for the PaaNDavAs? Does this not amount to a display of partiality to the PaaNDavAs? You accepted to serve as a charioteer for Arjuna. You did all this deeds beneath Your station



SAtthvathAm Pathi Achyuthan





as SarvEswaran happily and patiently. This clearly shows your partiality to some and yet You declare that You are impartial to every one. How is that ?

COMMENTS:

Oh Lord! Thou art: "sarvEsham samAna;, Sathya sTitha:, SadhA Paripoorna;, AvAptha Samastha Kaaman". You are impartial towards every one; You are established in truth ; You are always perfect and there is nothing that You do not have; All of Your wishes are fulfilled. In spite of all this grandeur, the PaaNDavAs sent you on a mission to DuryOdhanA's court. How did that happen? Please explain to us requests Swamy Desikan. Bhaktha DhAkshiNyam and YathOkthakArithvam are the answers for this apparent mystery.

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SLOKAM 22

BhagavAn giving His hand in help for those in distress!

विषमे कर्ममार्गे विपरिस्खलतां विह्वलित करणानाम् ।

नाथ निखिलानामन्यो नास्ति त्वन्नतसत्य हस्तालम्बः ॥ २२ ॥

vishamE karma mArgE vipariskhalatAm vihvalita karaNaanAm |

nAtha nikhilAnAm anya: nAsti tvat nata satya hasta aalamba: ||



abhaya hastam - Ratnangi kaimkaryam - Thiruvaheendrapuram

MEANING:

Oh SarvEswara! Oh Lord who treats every one impartially! The fruits of phalans resulting from the karmas of the individuals are very different from one another. As the chETanams experience the fruits of their karmas, they stumble and suffer. Their indhriyams (faculties) weaken from these experiences. During those painful moments of the chETanams, who is there to lend a helping hand and pull them out of their miseries? We recognize that it is only You who gives that uplifting hand and show the chETanams the path to Sathgathi. There is no one but Thee to extend a helping hand.





COMMENTS:

It is only the Lord, who can come to our rescue, when we falter in the practice of Karma-Bhakthi-Jn~Ana Yogaas. "NikhilAnAm Thvath anya: hastha AalamBa: na asthi" (For all the people of the world, there is no one except You to give an uplifting hand). He is the Aapath BhAndhavan and anATa rakshakan.

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SLOKAM 23

Lord being the SiddhOpAyam

ज्ञानस्य कोऽविषयः अच्युत करुणायास्तव को दूरस्थितः ।

शक्तेः कोऽतिभरः तस्मात् खलूपायस्त्वमेव स्वयं सिद्धः ॥ २३ ॥

jn~Anasya ka: avishaya: achyuta karuNaayA: tava ka: dUrasthita: |

saktE: ka: atibhara: tasmata khalu upAya: tvam yEva svayam siddha: ||

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NArAyaNa Achyuthan!

MEANING:

AchyuthA! Is there any object that is beyond Your comprehension ? Who is beyond the reach of Your compassion ? No one is outside the scope of Your Dayaa. Your sakthi (power) is limitless. There is nothing that Your power can not overcome. You are:





1. Sarvajn~an (all knowing),
2. Sarva sakthan (Omnipotent) and
3. apAra KaruNA Moorthy (One with matchless, unlimited compassion).

Thus it is compelling to conclude that You are the SiddhOpAyam (svayam siddha upAyam: ever existing, never failing and always at hand upAyam).

COMMENTS:

The previous sLOkam pointed out to the Help of the Lord at times in which we falter in our practise of Karma-Jn~Ana and Bhakthi yOgams. This sLOkam reveals that the Lord is the "Svayam siddha upAyam" because of His innate guNams like Jn~Anam, KaruNaa and Sakthi. He is Siddhan and is always present as never faltering Achyuthan to respond to SaraNagathAs seeking His protection.





SLOKAM 24

Bhagavaan becoming the safe boat to cross the SamsAric Ocean!

सङ्कल्प कर्णधारः किङ्करसत्य भव सागरेऽतिगभीरे ।

अनघस्त्वं खलु पोतः आत्मनां कृपा समीरणेन प्रयुक्तः ॥ २४ ॥

sankalpa karNa dhAra: kinkara satya bhava sAgarE ati gabhirE |

anagha: tvam khalu pOta: aatmanAm krupA sameeraNEna prayukta: ||



"Jagata: SEthu Achyuthan!"

MEANING:

Oh Lord who is true to Your adiyArs! SamsAram is a huge and fearsome ocean. Its depth is inestimable. The chEtanams swirl in it without gaining a footing. They sink. You serve as an unfailing, sturdy boat for them and carry them safely across to the other shore of SamsAric sea. Your sankalpam is the boatsman. When that sankalpam does not exist, Nothing else matters. Your sankalpam is thus indispensable to ferry us across the dangerous waters. The boat sails following the wind. Your dayaa is the wind that propels us to the safe shore. You are an unsinkable, ideal boat that is not affected by the terrifying waves of the ocean of SamsAra. When we perform SaraNAgathy to You, You fulfill Your duties as SaraNAgatha Rakshakan and ferry us across the fierce waters of samsAram to the safe haven of Moksham.





COMMENTS:

In a metaphor similar to the 38th sLOkam of [Sri DayA sathakam](#), Swamy Desikan compares Achyuthan to a safe and strong ship plying the waters of samsAram, where His own sankalpam serves as the pilot to cross the fierce ocean of samsAram.





SLOKAM 25

The powerlessness of other DevAs to grant us Moksham!

अच्युत न ददति मोक्षं ईश्वरभावेन भाविता इतर सुराः ।

रात्रिं परिवर्तयितुं लक्षमालेख्यदिनकरणामपि न क्षमम् ॥ २५ ॥

achyuta na dadati mOksham Iswara bhAvEna bhAvitA itara surA: |

rAtrim parivartayitum laksham aalEkhya dinakaraaNaam api na kshamam ||

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MukthAnAm ParamAgathi: Achyuthan!

MEANING:

Oh Achyutha! Brahma, Sivan, Indhran and other celestials imagine that they have attributes as SarvEswaran. Many people consider them also as Iswarans. This deluded thinking does not help much. Brahma, Sivan, Indhran et al cannot grant anyone the boon of Moksham. No body except You, AchyuthA, has the power to grant anyone Moksham. Painters can draw thousands and thousands





of images of the Sun but all that assembly of the pictures of the Sun will not lead to the conversion of the dark night into a bright day. Similarly, even the complete assembly of the dEvAs would not have the power to bless one with Moksham.

COMMENTS:

The key message is that no one other than Sriman NaarAyaNan can grant Moksham (Iswara bhAvEna bhAvithA: ithara surA: moksham na dadhathi). These dEvAs may think that they are all powerful Iswarans but they are powerless to grant Moksham.





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Nrusimha Achyuthan - Limitless Auspicious Qualities





SLOKAM 26

The limitless of the auspicious attributes of Bhagavan!

अमृत रस सागरस्येव अहीन्द्रपुरनाथ निर्मलमहाघाणि ।

शक्नुवन्ति न विगणयितुं अनन्य सुलभानि तव गुण रत्नानि ॥ २६ ॥

amruta rasa sAgarasya iva ahIndrapura nAtha nirmala mahA arghaaNi |

saknuvanti na vigaNayitum ananya sulabhAni tava guNa ratnAni ||

MEANING:

Oh Lord of Thiruvaheendhrapuram! You are an insatiable nectar to enjoy. In this matter, You are like an ocean made up of nectarine juice. The ocean has many gems inside it. Oh Lord! You possess gems that are Your anantha kalyANA guNams. Your auspicious guNams are priceless. They have no admixture with blemishes (heya guNams). One can not see these infinite, auspicious guNams in any other gods. Even if these gods wish to possess these hEya rahitha, anantha kalyANA guNams (limitless, blemishless auspicious guNams), they can not have them. Oh Achyutha! neither the people of this world or the VedAs can count successfully all of Your limitless guNams. They are asankhyEyam (beyond count).

COMMENTS:

The key message is: "AhIndhrapura NaaTa! Tava nirmala guNa - rathnAni vigaNayithum na Saknuvanthy" (Oh Lord of Thiruvaheendhrapuram! Your guNams are like the priceless, blemishless gems that can not be counted by any one. They are too numerous to count).





SLOKAM 27

Bhagavaan residing in the heart lotus of the Sages

भूषितश्रुति सीमन्तो भुजगेन्द्रपुरेश सर्वगुण सीमान्तः ।

क्षपित तृषा मलमोहो मुनीनां हृदयेषु स्फुरसि श्यामळ मयूखः ॥ २७ ॥

bhUshita sruti seemantO bhujagEndrapura

Isa sarvaguNa seemAnta: |

kshapita trushA malamOha: munInAm hrudayEshu s

phurasi syAmaLa mayUka: ||

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Madhava Achyuthan!

MEANING:

Oh Lord of Thiruvaheendhrapuram! You are the jewel shining at the parting line of the hair (vahidu) on the heads of the VedAs (i.e.), All the Sruthis speak about You and glorify themselves. Your auspicious guNams are totally unsurpassable. The sages meditate without interruption on Your blue-hued dhivya MangaLa vigraham (divine, auspicious body). You reside in their heart





lotuses and chase away desires, sins as well as deluded thinking from their minds.

COMMENTS:

After saluting the countless, blemish-free (hEya rahitha) and auspicious (kalyANa) guNams of the Lord, Swamy Desikan moves on to the celebration of the roopa mahimai of the Lord at Thriuvaheendhrapuram. Swamy Desikan states that the Lord with His beautiful blue hue resides in the heart lotuses of the Sages (BhujagEndhra Isa! Thvam SyAmaLa mayUka: MuneenAm hrudhayEshu sphurasi).





SLOKAM 28

Dhaiva Naayakan shines as a mighty elephant on the banks
of Garuda nadhi!

शुभ लक्षण श्रीवत्सः शोभसे निर्मुक्त विरह क्षण श्रीवत्सः ।

रणदेवन सविधगतः उद्भट गरुडनदी तीर वन सविध गजः ॥ २८ ॥

subha lakshaNa srIvatsa: sObhasE nirmukta viraha kshaNa srIvatsa: |

raNadEvana savidhagata: udbhaTa garuDanadee teera vana savidha gaja:

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Amara Prabhu: Achyuthan! (Sri Devanathan - Moolavar)

MEANING:

Oh Dhaiva NaayakA! The beautiful mole of Srivathsam always adorns Your broad chest. Periya Piratti resides there as well without leaving You for even a fraction of a second. You incarnated as KaNNan and supported the PaaNDavAs in their just war and protected them. You incarnated as RaamachandrA and





fought with RaavaNan and destroyed him. Now on the banks of Garuda Nadhi with its overflowing waters, You roam like a mighty elephant.

COMMENTS:

Roopa mahima continues to be celebrated in this sLOkam. The majestic gait of the Lord is compared to a strong elephant roaming on the banks of Garuda Nadhi (vide 52nd sLOkam of Sri DevanAyaka PanchAsath for a similar comparison: *Garuda saritha noopE gandha Hastheeva dheepyan*). The presence of Mahaa Lakshmi and the mole of Sri Vatsam on the beautiful chest region of the Lord is also noted as part of the salutation to His roopa soundharyam.

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SLOKAM 29

The glories of the dhivya MangaLa Vighram of Achyuthan!

अकुमार यौवन स्थितं अहीन्द्ररपुरनाथाभिमतमनुरूपम् ।

नित्यं स्वभाव सिद्धं श्रूयते सूरिमहितं सुखं तव रूपम् ॥ २९ ॥

akumAra yauvana stitham ahIndrapura nAtha abhimatam anuroopam |

nityam svabhAva siddham srUyatE sUrimahitam sukham tava roopam ||

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Nithya Yuva - Malayappa Swamy - Thirupathi

MEANING:

Oh Lord of Thiruvaheendhrapuram! For those in this world, there are stages during their growth as kumAran (stage upto sixteen) and Yuvaa (stage from Sixteen to twenty five years). Your Para VaasudEva ThirumEni stays always as Yuvaa (nithya Yuvaa/iLam Kumaran). This youthful stage of Your ThirumEni never changes. This ThirumEni of Yours has arisen from Your nithya sankalpam





and did not arise from KarmAs as in the case of the humans. This aspect of Your ThirumEni fits with Your svaroopam and pleases Your ThiruvuLLam. This nithya Yuvaa ThirumEni of Yours is adored by the eternally liberated (nithya sooris) at Your Supreme abode. It is of the form of bliss and is eulogized by the VedAs.

COMMENTS:

The Para VaasudEva roopam of the Lord in His archA form at Thiruvaheendhrasapuram is covered in this sLOkam and seven unique aspects of that Para form is saluted here:

1. akumAra youvana sTitham
2. nithyam
3. SvabhAva siddham
4. anuroopam
5. abhimatham
6. Soori mahitham and
7. Sukham.

VedAs sing about these seven aspects.





SLOKAM 30

The TatthvAs standing as AabharaNams & Aayudhams on
His ThirumEni!

त्रिगुणं तस्य विकाराः अच्युत पुरुष इत्यागम गण्यमानाः ।

अर्थास्तव खलु समस्ताः परस्मिन् रूपे भूषणास्त्र स्वरूपाः ॥ ३० ॥

triguNam tasya viharA: achyuta purusha iti aagama gaNyamAnA: |

arthA: tava khalu samastA: parasmin roopE bhUshaNa astra svaroopA: ||



Chakra GadhAdhara Achyuthan!

MEANING:

Oh Achyutha! Prakruthi with its three divisions (Satthvam-Rajas-Tamas) and its variations (Mahaan, ahankAram, Manas, the five Jn~Ana and five Karma indhriyams, Jeevan and all others) shine in Your Para VaasudEva roopam as the different jewelery (bhUshaNams) and weapons (asthra-sasthrams).

COMMENTS:

The presence of the various tatthvAs being embedded in the form of weapons





and AabharaNams in the ThirumEni of Para VaasudEva roopam of Achyuthan (archA form at Thiru Ayindhai) is described in this sLOkam. In sLOkam thirteen of Sri DevanAyaka PanchAsath, Swamy Desikan refers to these twenty five tatthvAs staying as weapons and AabharaNams on the ThirumEni of the Lord in the archA form at Thiruvaheendhrapuram. In the AdhikAra Sangraham paasuram (PuruDan maNi varamAha - - -), Swamy Desikan describes in detail the location of these twenty five tatthvams on the Lord's ThirumEni: (<http://www.sundarasimham.org> e-book # 51).





established and served as a role model for obeying the parent's commands (Pithru Vaakya paripalanam), Upadesam on SaraNagathy et al during these Vibhava avatharams. The main goal of these avatharams is Saadhu Jana samrakshanam (the protection of those who sought refuge in You as Your devotees). You could have readily protected them from Your seat in Sri Vaikuntam and yet You took these avatharams to mingle with Your bhakta janams and to let them enjoy You in person. Had you stayed at Sri Vaikuntam for protecting the devotees like PrahlAdha, You would not have had the unique anubhavam of being with Your devotees right here on Your earth.

COMMENTS:

The avathara rahasyam housed in Srimath Bhagavath GithA is the topic of this slokam. Dharma samrakshanam, Saadhu rakshanam and Dushta nigramam aspects of avatharams are referred to here. The descent from Sri Vaikuntam to this earth is saluted by Swamy Nammazhwar as: "Aadhiyam sOthiyai angu vaitthu ingu piRanthu" according to Sri D. Ramaswamy Iyengar.





SLOKAM 32

**Achyuthan staying as the dense rain cloud of Dayaa at
Ayindhail**

हरि मणि सदृक्ष निज रुचि हरितायमान भुजगेन्द्रपुर पर्यन्तः ।

काले दासजनानां कृष्ण घनो भवसि दत्त कारुण्य रसः ॥ ३२ ॥

hari maNi sadruksha nija ruchi haritAyamaNa bhujagEndra pura paryanta: |

kalE dAsajanAnAm krushNa ghanO bhavasi datta karuNya rasa: ||

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Sundara Achyuthan!

MEANING:

During Your avathArams as Raama and KrishNa, the blessed contemporaries of Yours enjoyed Your roopa soundharyam and guNAnubhavam and were objects of Your protection. Those who populated this earth after Your avathAra Kaalam are blessed to enjoy You in Your archAvathAra roopam. The luster of Your body resembles that of sapphire (Indhraneela) gem. That divine blue hue





spreads all places near Thiruvaheendhrapuram and transform them into the blue color. At this dhivya dEsam, You are resplendent like a dark bluish cloud of the rainy season, which drenches us with timely, rejuvenating rains for our sustenance. You are like this life-giving rainy cloud and at the time of maturation of the bhakthi of Your devotees, You drench them with Your dayaa pravAham and protect them and immerse them in the bliss of Your divine anubhavam. You are indeed the nourishing, dark rain cloud at Thiru Ayindhai.

COMMENTS:

The main message of this sLOkam is: "BhujagEndhra Pura paryantha: kaalE dhAsa janAnAm dhattha kaaruNya rasa: krushNa Ghana: bhavasi". The Lord is compared to the rain-laden varshaa kaala cloud that soaks one with cool rains. In His case, it is His KaruNai that drenches His Bhaktha janams in and around Thiruvaheendhrapuram. He is the dense KaruNA cloud.

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SLOKAM 33

Dhaiva Naayakan's sevai with His two Devis!

गरुड नदी कच्छारण्ये लक्ष्यसे लक्ष्मी मही करेणु मनोहरः ।

दृश्यमान बहुलदानो दिशा गजेन्द्र इव खण्डित दनुजेन्द्र द्रुमः ॥ ३३ ॥

garuDa nadee kaccha araNyE lakshyasE lakshmi mahI karENu manOhara: |

drusyamaNa bahuLadAna: disA gajEndra iva khanDita danuja indra druma: ||



Anagha Achyuthan!

MEANING:

Oh Achyutha! You appear as the elephant guarding the directions (dhig gajam) at Thiruvaheendhrapuram. The mighty male elephant will sport with the female elephants, generate steady madha jalam around its kapOlams and destroy trees on its way. Oh Lord! You are like that elephant from the aspects of roaming in the forests on the banks of Garuda Nadhi, sporting with the two She elephants (SrI and BhU Devis) and breaking up sturdy trees like You are





destroying asurAs and drenching Your devotees with Your KaruNaa pravAham like the elephant in rut gushing forth its madha jalam from its kapOlam. Thus You appear as a majestic elephant on the banks of Garuda nadhi.

COMMENTS:

Swamy Desikan is so fascinated with the visualization of the Lord as a majestic elephant roaming on the banks of the Garuda Nadhi that he alludes to it at three places in his two Sri Sookthis about Lord DevanAthan (Achyutha Sathakam sLOkam 1, 33 and sLOkam 52 of Sri DevanAyaka PanchAsath).

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SLOKAM 34

Anga soundharya anubhavam: Bluish-black tresses

मुखचन्द्र मौळि दिनकर मध्यस्थितस्तव चिकुरभारान्धकारः ।

अघटित घटना शक्तिं सत्यं स्थापयति दाससत्य समग्राम् ॥ ३४ ॥

mukha chandra mauLi dinakara madhya sthita: tava chikura bhAra andhakAra: |

aghaTita ghaTanA saktim satyam sthApayati dAsa satya samagrAm ||



KEsava Achyuthan!

MEANING:

Oh Lord true to Your daasAs! Your divine face shines like the full Moon. The crown on Your siras is radiant with its gems and resembles the Sun in its lustre. The bluish-black tresses that are positioned between crown and the face appear like the darkness of the night set between the Chandran of Your thirumukha- maNDalam and the shining crown. It is rare to find the Moon and the Sun together. That rare sight of the Sun and the Moon together is a tribute to Your power to bring various irreconcilable elements together at one place (agaDitha-gaDanA-SaamarTyam).





COMMENTS:

From this sLOkam onwards, Swamy Desikan enjoys the dhivya soundharyam of Sri Achyutha Dhairya Naayakan from head to foot (kEsAdhi PaadhAntham), which is different from the PaadhAathi kEsAntham approach of ThiruppANazhwAr in His dhivya Prabhandham of AmalanAdhi PirAn and His (Swamy Desikan's) own enjoyment of Sri RangarAjan in Bhagavath DhyAna sOpAnam. Swamy Desikan starts the dhivyAnga Soundharya anubahvam of the Lord with the Thirumudi and the salutation to the resplendent crown seen there. Next Swamy enjoys the wavy, dark tresses (Kaaka Pakshams) on the forehead and the Thirumukha MaNDalam known for its agaDithagadaNaa sakthi (ariyathu yeLithAhum AaRRal according to BhUthatthAzhwAr). PoorNa Chandra Mukham and the radiant crown over that shining as the bright Sun follows the MangaLAsAsanam of PeriyAzhwAr according to Sri D. Ramaswamy IyengAr: "Kadir Aayiram RavikalantheritthAl ottha neeL Mudi".





SLOKAM 35

Description of the Lord's Face

परिहसित पूर्णचन्द्रं पद्म सदृक्ष प्रसन्न लोचन युगळम् ।

संकल्पित दुरितान्यपि संस्मृतं हरति दाससत्य तव मुखम् ॥ ३५ ॥

parihasita poornachandram padma sadruksha prasanna lOchana yugaLam |

sankalpita duritAni api samsmrutam harati dAsa satya tava mukham ||



PankajalOchanan by R. Chitralkha

Govinda Achyuthan!

MEANING:

Oh Lord who is forever faithful to Your devotees! Your bewitching face appears to make fun of the Moon with all its kalaas (PoorNachandran) from the aspect of beauty. The two beautiful eyes in Your face resemble two lotuses that have just blossomed. The meditation of Your supremely beautiful and sacred face is like an expiatory act for our sins and such dhyAnam destroys our sins accumulated deliberately.





COMMENTS:

The power of the dhyAnam of the Thirumukha MaNDalam of the Lord of Thiruvayindhai is celebrated here; it is recognized to have the sakthi to chase away even the consciously acquired sins (*sankalpitha dhurithAnyapi harathy*). That dhyAnam serves as the Praayascchittham (atonement) for destroying the consciously acquired paapams.





SLOKAM 36

The Glory of the Lord's Chest region

माहात्म्यं तव महितं माङ्गलिकं तुलसी कौस्तुभ प्रमुखानाम् ।

अच्युत स्थिर वनमालं वत्सं दर्शयति लक्ष्मीलक्षण सुभगम् ॥ ३६ ॥

mAhAtmyam tava mahitam mAngaLikaM tulasee kaustubha pramukhAnAm |

achyuta sthira vanamAlam vatsam darsayati lakshmi lakshaNa subhagam ||

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SrInidhi Achyuthan!

MEANING:

Oh Achyutha! There is a special beauty to Your chest because of the joint presence of SrI Devi and the mole known as SrIvathsam. That beauty of the chest is enhanced by the presence of the TuLasi garland, Kousthubha gem and





pearl necklace there. The garland made up of wild flowers (Vyjayathi Maalai) has firmly taken hold of Your chest. Those who have the bhAgyam of enjoying the samudhAya sEvai of these beautiful entities on Your chest recognize Your stature as SarwEswaran and celebrate Your vaibhavam.

COMMENTS:

The six subha lakshaNams adorning the Lord's chest starting with Periya PirAtti are acknowledged in this sLOkam. The VakshasTala visEsham of the Lord with MahA Lakshmi is saluted here and the special objects found there are pointed out.

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SLOKAM 37

Description of the beauty of the Lord's shoulders!

निर्विशति गच्छत्तापो देवजनो देवनायक विधि प्रमुखः ।

शीतलसान्द्र प्रभूतां छायां तव विपुल बाहु कल्प द्रुमाणाम् ॥ ३७ ॥

nirvisati gacchat tApa: dEvajana: dEvanAyaka vidhi pramukha: |

seetaLa sAndra prabhUtAm chAyAm tava vipula bAhu kalpa drumAnAm ||



SubhAnga Achyuthan!

MEANING:

Oh Dhaiva Naayaka! Even BrahmA, Sivan and Indhran arrive at Your abode at the Milky Ocean, when they are tormented by the asurAs and seek Your protection. You respond to their call, destroy the asurAs and chase away the sorrows of the DevAs with the power of Your strong shoulders (bhuja Bala parAkramam). DevAs are comforted like the travelers in the torrid summer gaining relief by staying in the cool shade of a tree with many branches. In





this regard, Your four shoulders are like the Kalpaka tree and those who are resting under them are freed from their samsAric taapams and gain all the pururshArTams that they desire.

COMMENTS:

Sri D.Ramaswamy IyengAr cites two Srimath RaamaayaNa sLOkams to remind us of the bhuja Bala ParAkramam of the Lord:

1. "BaahucchAyAm avashtabhya Yasya IOka:mahAthmana:" (The comforting shade of the broad shoulders of the Lord protects the whole world from sorrows of every kind and grants all the desired boons like the shade of the Kalpaka tree)
2. Minister SumantrA's comforting words to King DasaraTaa about the power of the shoulders of the Lord to protect SithA PirAtti from wild beasts and other dangers of the forest during their vana vaasam: "Gajam vaa veekshya simham vaa vyAgram vaa-*api* VarAnana, naahArayasi santhrAsam Baahu Raamasya samSrithaa".





SLOKAM 38

Salutations to the Stomach of the Lord!

संकल्प चन्द्रक्षोभित त्रिगुणोदधि विपुलबुद्बुद प्रकरैः ॥

ब्रह्माण्डैरपि भरितं किंकरसत्य तव कस्मान्नु कृशमुदरम् ॥ ३८ ॥

sankalpa chandra kshObhita triguNa udadhi vipula budbuda prakarai: |

brahmaaNDai: api bharitam kinkara satya tava kasmAt nu krusam udaram ||



DAmOdara Achyuthan!

MEANING:

Oh Lord true to Your adiyArs! When the ocean sees the full Moon, it gets agitated and sends up big bubbles from inside it, which break as mighty waves. our sankalpam is the full Moon. The ocean is the Prakruthi made up of the three guNams (Satthva-rajaa-Tamas). From the ocean of Prakruthi responding to Your sankalpam, multitudes of BrahmANDams rise up. They are like the big bubbles seen on the ocean. During the time of the ultimate deluge, You protect all these BrahmANDams (big worlds) inside Your stomach for safekeeping. In spite of containing these mighty worlds inside, Your stomach appears to be lean and famished from hunger. What could be the reason for





that appearance ?

COMMENTS:

The kukshi (stomach) of the Lord and its mysteries are saluted here. In KrishNAVathAram, when Mother YasOdhaa asked the infant KrishNa to open His mouth to check whether He has been eating mud, the Lord obliged and there inside his stomach she saw the entire world housed. Swamy Desikan wonders: You have the gigantic worlds inside Your stomach and yet Your stomach looks lean from outside and You still have room there to put away huge amounts of butter and curds. What a wonder ?

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SLOKAM 39

Description of the beauty of the Lotus arising from the
navel!

नाभिरुहं तव नलिनं भुजगेश्वर नगर नाथ शोभते सुभगम् ।

मध्यस्थित ब्रह्म भ्रमरं वत्सासन लक्ष्मीपाद पीठ सदृक्षम् । ३९ ॥

nAbhi ruham tava naLinam bhujaga

Iswara nagara nAtha sObhatE subhagam |

madhya sthita brahma bhramaram vatsa aasana

lakshmi pAda peeda sadrusam ||

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PadmanAbha Achyuthan!

(Image Courtesy : Stephen-Knapp.com)

MEANING:

Oh Lord of Thiruvaheendhrapuram! The lotus arising out of Your navel is most beautiful to look at. When we think about Brahma appearing on it, we are





reminded of Brahman resembling a bee on that lotus. That lotus flower also serves as a foot rest for Your divine consort, Sri Devi seated on Your vakshasthalam.

COMMENTS:

Swamy Desikan visualizes the lotus arising from the navel of the Lord and sees that serving an additional role besides being the seat of Brahma Devan. Swamy Desikan identifies that lotus as serving the additional role as the foot rest (paadha Petam) for Periya PirAttii.





SLOKAM 40

The beauty of the waist belt of the Lord

दृढ पीडित मधुकैटभ शोणित पटल परिपाटलाम्बर घटिता ।

राजत्यच्युत मुखरा रतिनाथ गजेन्द्रश्रुङ्खला तव रशना ॥ ४० ॥

druDha peeDita madhu kaiTabha sONita paTala paripaaTala ambara ghaTitA |

rAjati achyuta mukharA rati nAtha gaja indra srunkhala tava rasana ||



Madhusoodana Achyuthan!

MEANING:

Oh Achyutha Para Brahman! When the asuras Madhu and KaiDaba caused suffering to the people of the world, You engaged them in fight and squeezed them to death with the help of Your powerful thighs. The blood that gushed out of them at the time of their death reddened further Your beautiful red peethAmbharam. The bells associated with your waist belt seen over Your peethAmbharam send forth a sunAdham as You move about. That mEkhalai





(waist belt) also serves as a strong chain to tie up and control Manmathan. Those who are blessed to have the sEvai of this mEkhalai (raSanaa) are freed from the hold of worldly pleasures associated with their indhriyams.

COMMENTS:

PeethAmbharam is normally yellow. Here it is seen as bright red from the association with the blood of the asurAs, who were killed by the Lord.





SLOKAM 41

The salutations to the powerful thighs of the Lord!

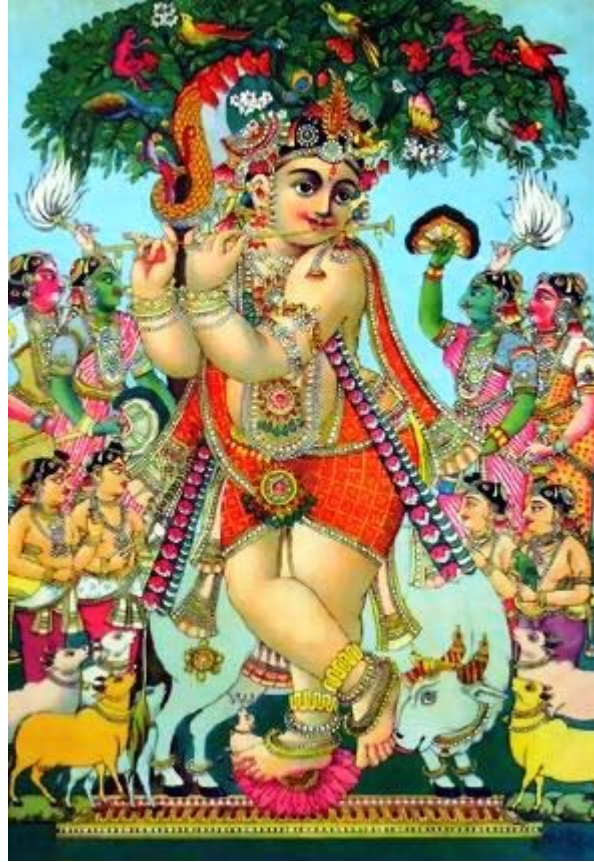
दासानां सत्य दृश्यते दानव वीराणां दीर्घनिद्रा शयनम् ।

तवोदर स्थित त्रिभुवन प्रासाद स्तम्भ सच्छायमूरुयुगम् ॥ ४१ ॥

dAsAnAm satya drusyatE dAnava veerANaam deergha nidrA sayanam |

tava udara sthita tribhuvana prAsAda stambha sacchAyam Uruyugam ||

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GovidAm pathi: Achyuthan!

MEANING:

Oh Achyutha! Your beautiful-to-behold thighs are like the pillars for supporting the palace above (viz.) Your stomach housing all the worlds inside during the time of deluge. Those thighs are also the bed on which the various





asurAs (Madhu, KaiDabha, HiraNyakasipu) were crushed to their death. You placed them between those powerful thighs and squeezed the life out of them. Those thighs are like their death bed.

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SLOKAM 42

The soundharym of the Lord's sacred feet

जानु मणि दर्पणेन च जङ्घा मरकत कळाचिकया च धन्या ।

अच्युत न मुञ्चति कान्तिः लक्ष्मीरिव सरोज लाञ्छनौ तव चरणौ ॥ ४२ ॥

jAnu maNi darpaNEna cha janghA marakata kaLaachikayA cha dhanya |

achyuta na munchati kAnti: lakshmi: iva sarOja lAnchanau tava charanau ||

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Mukunda Achyuthan!

MEANING:

Oh Achyutha! Your knees shine splendidly like a mirror made of gems. Your ankles are like an emerald KaalAnji vessel (spittoon used for holding chewed TaambhUlam). Through the beauty of those knees and ankles, Your sacred feet stands out in its beauty. Those lotus feet containing the signs of conch, chakram are pressed gently by SrI Devi. The beauty of those sacred feet are





forever associated with you like SrI Devi, who never parts with you even for a second.

COMMENTS:

The beauty of the Lord's knees, ankles and Thiruvadi are enjoyed and saluted in this sLOkam.





SLOKAM 43

Further enjoyment of the Lord's beautiful Thiruvadi

श्रुति सीमन्त प्रसूनं शोभते नतसत्य तव सर्वशरण्यम् ।

क्रमण क्षण जनित सुरनदी प्रशमित त्रैलोक्य पातकं पदपद्मम् ॥ ४३ ॥

sruti seemanta prasUnam sObhatE

nata satya tava sarva saraNyam |

kramaNa kshaNa janita suranadhI

prasamita trailOkya pAtakam pada padmam ||

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Trivikrama Achyuthan!



PAda Padmam

MEANING:

Oh Lord who is steadfastly true to His devotees! Once upon a time, You begged for three feet of land from emperor Bali as a dwarf (Vaamanan) and grew right before the eyes of all as Thrivikraman and measured the earth and the other worlds with Your feet. As Your foot shot upwards and reached sathya lOkam, Brahma dEvan washed those feet with waters from his kamaNDalu. Those waters of Thirumanjanam flowed to all the three worlds and destroyed the





sins of all. The VedAs adorn those lotus feet of Yours on their head and eulogize Your glories. Your Thiruvadikal protects all the worlds by being their refuge.

COMMENTS:

The Vaibhavam of Thrivikraman's sacred feet is the cause for celebration here. The enjoyment of the dhivya soundharyam of the Lord, limb by limb (Slokam 29 to 43), ends with this slokam.

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SLOKAM 44

The enjoyment of the Lord of Thiru Ayindhai by His bhakthAs!

इति त्रिभुवनैकमूलम् आस्वादयन्त्यनघा अमृतस्वादु रसम् ।

औषधिमहीधरपार्श्वे उदितं त्वामौषधिमिव दास रुजाम् ॥ ४४ ॥

iti tribhuvana yEka moolam aasvAdayanti anaghA: amruta svAdu rasam |

oaushadhi mahIdhara pArsvE uditam tvAm oaushadhim iva dAsa rujAm ||

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At the foot of the Oushada Giri!
(Image Courtesy : Sri Sampath Kumar)

MEANING:

Oh DhaivanAyakA! At the foothills of Oushadha Giri, many medicinal plants (Oushadhis) grow with a single root. When consumed, these oushadhis (moolikais) cure many diseases. Oh Lord, You are present in Your archA form near the hill known as Oushadha giri. You stay as the primary root to sustain this world. You are most delectable to experience like the medicinal herbs. You also remove SamsArIC diseases of Your devotees like the medicinal herbs.





Your beauty is enjoyed by ParamaikAnthi, who do not seek any phalan for serving You.

COMMENTS:

After having enjoyed the anga soundharyam of the Lord, Swamy Desikan reminds us that the darsanam of this SubhAsraya, Dhivya MangaLa ThirumEni will destroy all of our sins. He stands as the very root of the world and helps us as the delectable herb to cure completely our samsAric diseases.

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VashaTkAra Achyuthan!





SLOKAM 45

Lord's ThirumEni revealing His svaroopam

सिद्धाञ्जनमिव श्यामां तव तनुं निजविलोचनेषु क्षिपन्तः ।

अच्युत लक्ष्मीनिवासं नित्यनिगूढं निधिमिव पश्यन्ति त्वाम् ॥ ४५ ॥

siddhAnjanam iva syAmAm tava tanum nija vilOchanEshu kshipanta: |

achyuta lakshmi nivAsam nitya nigooDham nidhim iva pasyanti tvAm ||

MEANING:

Oh Lord who is always true to Your devotees! People walk over the treasures, which are under their feet and do not know what is under their feet. The siddhAs however see those treasures with the help of a colyrium worn over their eyelids. They dig up those treasures hidden under and enjoy them. Similarly, Your dhivyaAthma svaroopam is not visible to most of the people except the yOgis, who succeed in visualizing and enjoying your subtle dhivya ThirumEni with Your divine consort adorning Your chest region. This difficult act is accomplished by the Yogis through steady dhyAnam and it becomes possible for them to visualize You directly and enjoy Your adhyAsccharya dhivya ThirumEni. In this matter, Your dhivya mangaLa vigraham becomes essential to see Your dhivyaAthma svaroopam by the determined yOgis.

COMMENTS:

After celebrating the dhivya MangaLa Vigraham's soundharyam and power to chase away our sins, Swamy Desikan reveals that the Lord's ThirumEni is like a siddhAnjana (consecrated colyrium applied over the eye lids) to make it possible for us to experience the Lord's Svaroopam (inherent nature), GuNams (attributes) and VibhUthis (wealth). Sri D.Ramaswamy Iyengar points out that his sLOkam has the authority behind it of the Upanishad Mantram





beginning with the words: "Yadh-HiraNya nidhim". This Upanishad mantram is elaborated further in the 28th sLokam of Sri VaradarAja PanchAsath.

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SLOKAM 46

The nescience leaving those who have His sEvai!

विघटित निबिडान्धकारो घटमान ज्योतिस्त्रिलोकैक ग्रहपतिः ।

दृष्टिगतो येषां त्वं नमत्सत्य न खलु तेषां मोहत्रियामा ॥ ४६ ॥

vighaTita nibiDa andhakAra: ghaTamAna jyOTi: tri IOka yEka grahapati: |

drushTi gata: yEshAm tvam namat satya na khalu tEshAm mOha triyAmA ||

MEANING:

Oh Lord who never abandons His devotees! The Sun banishes the darkness of the night by spreading his abundant bright rays. My Lord! You are the matchless Sun for all the three worlds. You remove entirely the ajn~Anam of the chEtanams and spread the nourishing rays of Jn~Anam. Those who have Your sEvai will never ever be caught in the grips of the night of delusion about the true meanings of Your tatthvams.

COMMENTS:

Besides destroying our sins, the darsana soubhAgyam of the Lord's ThirumEni chases away all of our nescience (ajn~Anam). One who ses His ThirumEni does not experience any more nights of ajn~Anam.

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"Vedam aRintha Bhagavar"





SLOKAM 47

The Lord's adiyArs become the equivalent of Liberated ones (MukthAs) !

विषयरसे विरक्ताः विकारजननैरपि न खलु विक्रियमाणाः ।

जीवन्मुक्त सदृशा अच्युत दृश्यन्ते पावनास्तव भक्ताः ॥ ४७ ॥

vishaya rasE viraktA: vikAra jananaI: api na khalu vikriyamaaNaa: |

jeevan mukta sadrusA achyuta drusyantE pAvanA: tava bhaktA: ||

MEANING:

Oh Achyutha! For those who enjoy Your sEvai with their hearts filled with deep devotion will never be influenced by the worldly desires of any kind. Even those powerful objects of enjoyment stand right next to them, they will not be affected by them even by an iota. These blessed souls have the sacredness to purify even those who are associated with them. Even if these noble souls are in this world immersed in Your bhakthi anubhavam, they are LIKE the muktha jeevans. Such is the glory of Your devotees!

COMMENTS:

In the second paadham of this sLOkam, Swamy Desikan uses the term "Jeevan muktha sadhrusA:". The concept of Jeevan muktha is an advaitic term and is not accepted by VaishNavAs. They believe in VidEha Mukthi or Moksham after casting off the physical body. That is why Swamy Deikan uses carefully the words: "Jeevan muktha sadhrusA:" to indicate the experience of Bhakthi anubhavam similar to muktha jeevans in Sri Vaikuntam. In verse 33 of AdhikAra Sangraham and in His UttharakruthyAdhikaaram of Srimath Rahasya Traya Saaram, Swami Desikan makes this clear distinction between the concept of Jeevan Mukthi refuted vehemently by AchArya RaamAnuja and the





experience of bliss similar to (not the same as) the muktha jeevans at Sri Vaikuntam after casting away the physical body (ViNNavarmEvum adimai yellAm, maNNUlahil mahinzthu adaihinRanar ... Vedam aRintha BhagavarhaLE). This passage from Desika Prabhandham means: "The loving services that the eternalS and mukthAs in Vaikuntam render to Prama-Padha NaaTan there - - the great ones of this earth who have learnt the Tamil VedAs of sweet essence perform such blissful kaimkaryams right here in this world with élat and élan".

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SLOKAM 48

Your devotees spurn wealth of every kind

गन्धर्व नगर स्वप्न सदृक्षाणां श्रीणां वन सरिताम् ।

न स्मरति त्वद्गृहीतः शराणागत सत्य सदामदो जीव गजः ॥ ४८ ॥

gandharva nagara svapna sadrukshaaNaam sreeNaam vana saritAm |

na smarati tvat gruhIta: saraNaagata satya sadA madO jeeva gaja: ||

MEANING:

Oh Lord who is true to Your SaraNAgathAs! The wild elephant will roam in the forests, splash themselves in swift flowing mountain streams and stay beyond the control of anyone. When a king captures it by trapping it, trains it and makes it the royal elephant, that animal will never ever think of its wild days in the forest. The chEtanan is like that wild elephant moving around uncontrollably. He is filled with ego and is immersed in chasing the perishable (nonlasting) sukham. These transient and insignificant pleasures are like temporary formations in the sky, where clouds take on the form of a horse or elephant for a few seconds and are made shapeless by the blowing wind quickly. These temporary formations and appearances are known as Megha chithram or Gandharva city. They do not last long. My Lord! You create few objects in the dreams of chEtanams to enjoy and the moment one wakes up, those pleasures disappear. They do not last. Similarly, the worldly pleasures indulged by the chEtanams are transitory and have finite life. When the chEtanam performs SaraNAgathy at Your sacred feet and becomes the object of Your grace, then that chEthanam forgets the vishaya sukham just like the royal elephant forgets its days as a wild elephant in the forest.

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SLOKAM 49

The Jn~Anis rejecting even the lofty seat of Brahma
Devan!

न महयन्ति ज्ञानवन्तः तरङ्ग डिण्डीर बुदबुद सदृक्षाणि ।

विधि प्रमुखाणां पदानि घन कन्दळि कन्द कदळी स्तम्भ समानि ॥ ४९ ॥

na mahayanti jn~Anavanta: taranga DiNDeera budbuda sadrukshaaNi |

vidhi pramukhaNaam padAni ghana kandaLi kanda kadaLi stambha samAni ||

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"icchuvai thavira yaan poi Indira lokam aalum
acchuvai perinum vEndEn aranga mA nagaruLANE!"

-ThoNdaradipodi AzhwAr-ThiruManDangudi-His avathAra Stalam

MEANING:

Oh AchyuthA! Those Jn~Anis devoted to You consider even Brahma Pattam as
a worthless thing to seek. Those sTAnams look great only to those without





vivEkam. In the ocean, the waves constantly form and break. Their life is short. Similarly, the sTAnams of BrahmA and others look beautiful like the foam, which looks nice to look at in a superficial sense but has no substance inside. These sTAnams disappear after their time is over. They are like mushrooms, which sprout after the rain and are intriguing to look at but they are tasteless. For the vivEkis, these postions of BrahmA et al., are totally unappealing. Banana plants look strong but they are knocked down to ground in no time, when a strong wind blows.

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SLOKAM 50

The Jn~Anis being friendly to every one

दृष्ट स्व पर स्वभावाः पुरुषा गृहीत्वा स्वामिनस्तव शीलम् ।

नाथ नतसत्य सघृणाः न मुञ्चन्ति कथमपि सर्वजन सौहार्दम् ॥ ५० ॥

drushTa sva para svabhAvA: purushA gruhItvA svAmina: tava seelam |

nAtha nata satya sagruNaa: na munchanti katham api sarva jana sauhArdham ||

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SadAchArya!

MEANING:

SarvEswarA! Oh Lord who never lets down Your devotees! The chEtanams with AchArya's grace develop Jn~Anam about the three tatthvams (ChEtanam-achEtanam- Iswaran) and develop compassion towards the less fortunate ones. Oh Lord, These blessed souls admire your souseelyam that permits You to interact with people of low station with compassion. They follow the path shown by You. Benefitting from the understanding of your svabhAvam, they





develop compassion towards the less fortunate chEtanams and guide them to sathgathy through good upadEsams. They never give up their efforts to help others and to correct their way of life through personal example and timely intervention.

COMMENTS:

The true svabhAvam of a VaishNavan is referred to here. He recognizes that the Lord resides in every one and hence relates to every one with love and affection. They follow the upadEsam of the Lord: "samOham sarvabhUthEshu". In this sLOkam, this code of conduct of a true VaishNava is recognized as "sarva jana souhArdham".





SLOKAM 51

Inauspicious guNams stay from the Lord's servants!

मान मदेर्ष्या मत्सर दम्भासूया भयामर्ष लोभ मुखाः ।

दृश्यन्ते न मोहसुताः दोषा दासानां सत्य तव भक्तानाम् ॥ ५१ ॥

mAna madErshyA matsara dambha asUyA bhaya amarsha lObha mukhA: |

drusyantE na mOhasutA: dOshA dAsAnAm satya tava bhaktAnAm ||

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Srimath Azhagiya Singar - Ahobila MaTam

MEANING:

Oh Lord true to Your adiyArs! ChEtanams experience a lot of hardship due to their delusions that make them believe that the soul and the body are one and the same (dEhAthma bramam) and the soul (jeevan) is an independent entity and is its own Master. Propelled by these delusions, these misguided souls think that there is no one who is superior to them (ahankAram); they pride themselves on their high caste birth, feel superior about their good looks, express jealousy towards others who are well off in a material sense; boasting, deceitfulness, fear about future, miserliness towards Bhagavath-





BhAgavatha Kaimkaryam, pomposity, boastfulness, malice, finding fault with others and a host of other bad traits trail them. In the case of Your true devotees having the blessings of AchArya kaDAksham, none of the above inauspicious attributes show their ugly head in them. They live a delusion-free, noble life.

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SLOKAM 52

Kaliyugam is neutralized in the case of the Lord's adiyArs!

येषां मतिरितर मुखी कालः सकलोपि तेषां कलि विस्तारः ।

ये तव पदे प्रवणाः नास्ति कलिर्नागपति नगरपते तेषाम् ॥ ५२ ॥

yEshAm mati: itara mukhI kAla: sakala: api tEshAm kali vistAra: |

yE tava padE pravaNaa: na asti kali: nAgapati nagarapatE tEshAm ||

MEANING:

Oh Lord of Thiruvaheendhrapuram! In this world, there are many chEtanams, who veer away from Your sacred feet and immerse themselves in vishaya sukham. Whether they live in the noble ages like Krutha yugam, their mind set will be that of one living in Kali yugam, when the dharmam is on decline. Those who are engaged in the adoration of Your sacred feet may live in Kali yugam but are not affected by it. They change Kali yugam into Krutha yugam through their way of life focused on You.

COMMENTS:

The pramANams for Swamy Desikan for the thoughts etched in this sLOkam come from Swamy NammAzhwAr's ThiruvAimozhi Paasura Vaakyams according to Sriman D.Ramaswamy IyengAr:

1. the ten paassurams of ThiruvAimozhi: III. 5, "where He condemns ungodly men in the first five pasurams and praises the true godly persons in the next five paasurams,
2. "Kaliyum kedum kaNDu koNmin" (ThiruvAimozhi: 5.2.1) and
3. "thiriyum Kali yugam neengi, dEvarkaL thaamm puhunthu, kitha yugam paRRi pErinbha veLLam peruha" (ThiruvAimozhi: 5.2.3).





SLOKAM 53

Ills arising from finding faults with Lord's adiyArs!

अत्यासन्न विनाशाः अच्युत पश्यन्ति तावके भक्तजने ।

मोक्षरुचीनां सुमार्गे मूढा दिवसकरमण्डल इव च्छिद्रम् ॥ ५३ ॥

atyAsanna vinAsA: achyuta pasyanti tAvakE bhakta janE |

mOksha ruchInAm sumArgE moodhA divasa karamanDala iva chchitram ||

MEANING:

Oh Achyutha! Those BhAgavathAs engaged in service at Your sacred feet help the Mumukshus (those who desire Moksham) to gain sathgathi. These great ones show the way. Some fools criticize these noble BhagavathAs and find fault with them where none exists. One has to surmise that the time of destruction has arrived for such fools, when they show disrespect to the BhagavathAs, who are dear to You. Such BhAgavatha apachAram will nullify the Prapatthi that one has performed. SaasthrAs state that the end is near for one who sees a hole in the Soorya MaNDalam. The situation is the same for those who show animosity to the BhAgavathAs dear to You, the Lord.

COMMENTS:

Sriman D.Ramaswamy IyengAr quotes two proverbs to bring home the message of this sLOkam on the seriousness of Bhaagavatha apachAram:

(1) vinASa kale vipareetha Buddhi: (2) AahAtha kaalatthukku anna dhvEsham, pOrAtha kaalatthukku Brhamma dhvEsahm. Sri DR Swamy states: "It is a sign of impending calamity in fools, when they find fault with or cavil at the dear BhAgavathAs of the Lord. This behavior has the capacity even to nullify the Prapatthi performed earlier".





SLOKAM 54

The Purity of Your adiyArs

नित्रुटित दुर्मान घनाः निर्मल गुण घटित तारका प्राग्भाराः ।

भासमान भक्ति ज्योत्स्नाः नतसत्य स्फुरन्ति नभो निभास्तव भक्ताः ॥ ५४ ॥

nitruTita durmAna ghanA: nirmala guNa

ghaTita tArakA prAgbhArA: |

bhAsamAna bhakti jyOtsnA: nata satya

sphuranti nabhO nibhA: tava bhaktA: ||

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Svayambhu Achyuthan!

MEANING:

Oh Achyutha! When the clouds move away, the stars which were hidden before, become clearly visible. The adiyArs of Yours shine like that cloudless sky. The harmful guNams like ahankAram have now been removed and the auspicious attributes come to the front. The spotless guNAs shine now with the bright moon light of Bhakthi.





COMMENTS:

The comparison is between the adiyArs of the Lord and the sky. Both are spotless. The adiyArs' minds are not clouded with inauspicious qualities like conceit, malice, pride, envy, ostentations, fear, anger et al. The sky similarly is spotless because it does not have any clouds. Like the star-studded sky, the adiyArs shine with their auspicious guNams. Just as the cool moon light adds special beauty to the sky, the intense bhakthi of the adiyArs shed plesant light on those who approach them. From sLOkams 46 to 54 (this sLOkam), the greatness of the adiyArs of the Lord was celebrated. The next and the subsequent five sLOkams focus on those who have performed Prapatthi and are known as PrapannAs.

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SLOKAM 55

The advantages coming the way of PrapannAs

न खलु यमविषये गतिर्नतसत्य पदाम्बुजं तव प्रपन्नानाम् ।

स्खलितानामपि यथायोग्यं शिक्षा शुद्धान्त किङ्कराणामिव लघ्वी ॥ ५५ ॥

na khalu yama vishayE gati: nata satya padAmbujam tava prapannAnAm |
skhalitAnAm api yatha yOgyam sikshA suddhAnta kinkaraaNaam iva laghvI ||

MEANING:

Oh Embodiment of Sathyam to Your adiyArs! Those who have sought refuge at Your lotus feet have no fear of landing in Yama lOkam. Some of these PrapannAs might accumulate sins consciously during their post-prapatthi period. To them, You hand out light punishments in proportion to the severity of their trespasses of Your sAsthrams. It is the customary in this world that the woman servants in the inner chambers of the King are given lighter punishments because they are closer to the queen. Similarly, our Lord gives lighter punishments for the sins acquired by the Prapannan during the post-prapatthi period, cleanses him and makes him fit for Moksham. Therefore, for one who has performed Prapatthi, there is no danger of suffering in Narakam. They receive laghu sikshai (light punishment) in view of their special status as PrapannAs (vide: AparAdha ParihAra adhikAram of Srimath Rahasya Thraya Saaram).





SLOKAM 56

Performing SaraNAgathy fearing future untoward happenings!

कर्मगति दोष दुःखिताः कृतान्त भ्रुकुटी भुजङ्गी दर्शन त्रस्ताः ।

अर्चन्ति तव चरणौ अच्युत प्रभ्रष्ट मन्मथ रसास्वादाः ॥ ५६ ॥

karmagati dOsha duhkhitA: krutAnta brukuTi bhujangi darsana trastA: |

archanti tava charanau achyuta prabrashTa manmatha rasa aasvAdA: ||

MEANING:

Achyutha! There are many chEtanams, who fear about the consequences of their karmas and landing in narakam. They fear the sufferings at the hands of Yama Kinkaraas. When Yama knits his brows in anger over their many sins, they become afraid as though they saw a snake. This fear drives them to lead a life away from the temptations of kaamams and bhOgams of this world. They perform SaraNAgathy at Your sacred feet and free themselves from the fears of entering Yama lOkam.

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SLOKAM 57

The uniqueness of the AarAdhanam performed by the ParamaikAnthis!

आलगति तव चरणौ अच्युत विधिनाऽप्यर्चनाऽऽचरिता ।

यैकान्ति प्रयुक्ता शेषामिव स्वयं शिरसा प्रतिगृह्णासि ताम् ॥ ५७ ॥

aalagati tava charanau achyuta vidhinA api archanA aacharita |

yA yEkAnti prayuktA sEshAm iva svayam sirasA pratigruhNaasi taam ||

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Thiruaaraadanam by Paramaikanthis

MEANING:

Oh Achyutha! Brahma and the DevAs worship You with ardour. Their worship (AarAdhanam) is for worldly sukhams and not for Moksham. Their poojai reaches You but is not considered anything special by You. On the other hand, You accept ardently the AarAdhanam done by ParamiakAnthis, who do not consider anyone else as their dhaivam and do not seek any phalans for their AarAdhanams. You receive their AarAdhanam with joy and place it with Your





head bent and adorn it as a parivattam(Sesha Vasthram). Thus the AarAdhanam of the ParamaikAnthis is identified and accepted by You as a far superior AarAdhanam compared to those of Brahma and the other dEvAs.

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ApramEya Achyuthan!





SLOKAM 58

The immersion in the BhagavathAnubhavam by the adiyArs
of Dhaiva Naayakan and the Lord's Achyutha tatthvam
demonstrated for them!

तव मुख ज्योत्स्ना द्रावित मानस शशि कान्त प्रवाह संनिभ बाष्पान् ।

अच्युत न मुञ्चशि भक्तान् कदम्ब गोळ निभ कण्टकायमान निजाङ्गान् ॥ ५८ ॥

tava mukha jyOtsnA drAvita mAnasa

sasi kAnta pravAha sannibha bhAshpAn |

achyuta na munchasi bhaktAn kadamba

gOLa nibha kaNTakAyamAna nija - angAn ||

MEANING:

Oh AchyuthA! When the rays of the Moon fall on it, the Moon stone (Chandra kAntha stone) will melt and flow as a stream. Your divine face is the Full Moon. Its lustre is the assembly of the rays. The minds of those who are blessed to enjoy the sEvai of Your Thiru Mukha MaNDalam melt like the Moon stone. They shed joyous tears that form a flood. Their whole body experiences horripulation (rOmAnjali).

They look like the budding of flowers of the Kadamba tree. No wonder You do not abandon these BhAgavAthAs steeped in the enjoyment of Your divine beauty.

COMMENTS:

The horripulation experienced by the BhaagavathAs of the Lord (TadheeyALs) on enjoying their Lord is like the happenings to a Kadambaa tree, when the thunder and rain strike. The tree gets covered simultaneously all over at that





time with budding blossoms. It happens instantaneously, when the rain and thunder strike.

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SLOKAM 59

BhagavAn becoming easy to approach by His adiyArs

सर्वेष्वपि निर्वैराः शरणागतसत्य गृहीतशाश्वत धर्माः ।

गतसङ्गास्तव भक्ताः यान्ति त्वामेव दुर्लभमितरैः । ५९ ॥

sarvEshu api nirvairA: saraNaagata satya gruhIta sAsvata dharmA: |

gata sangA: tava bhaktA: yAnti tvAm yEva durlabham itarai: ||



HayagrIva Achyuthan!

MEANING:

Oh Lord true to Your SaraNagathAs! Your adiyArs know that all the chEtanams and achEtanams in this Universe are Your body. Therefore they do not show enmity towards anyone. They adopt the ancient dharmAs that are causative factors for Moksham. They know about the impermanence of worldly pleasures and do not therefore seek them. Those who do not have this mature Jn~Anam do not reach You. The BhagavathAs of ripe Jn~Anam however attain





You safely.

COMMENTS:

In sLOkam 50, the sarva jana souhArdham aspect of the adiyArs of the Lord was referred to as one of their unique features. Here, their disassociation from worldly pleasures (nissangathvam) is pointed out as yet another distinct lakshaNam of the adiyArs.

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SLOKAM 60

**Bhagavan being hard to reach for those who are attached
to Vishaya sukhams!**

अहिपति नगरेन्द्र त्वां आसन्नमपि गगनमिव सदा दुग्राह्यम् ।

विषयेषु विलगन्तः त्वरमाणा अपि न लभन्ते डोलायमान मनसः ॥ ६० ॥

ahipati nagara indra tvAm aasannam api gaganam iva sadA durgrAhyam |

vishayEshu vilaganta: tvaramaaNaa: api na labhantE DOIAyamAna manasa: ||



Adrushya Achyuthan!

MEANING:

Oh Lord of Thiruvaheendhrapuram! There are many who are immersed in enjoying the transient, worldly pleasures. Their minds would be vacillating as a result of not finding the true dharmam. However much such people try to reach You, they do not succeed. You are right near them in Your archA form. Even that is not of much use to them. Unless and until their attachments to the worldly pleasures are severed, they can not succeed in reaching You. The





sky is nearby. Is it possible however to touch it and hold it? Similarly, You are not accessible to the non-devotees. The Lord eludes them even if He is near by.

COMMENTS:

You my Lord is always nearby (*sadhA Aasannam api*) to those whose minds oscillate between Vishaya sukhams (*dOlAyamAna manasa:*) but You are not accessible to them like the nearby sky, which can not be grasped (*sadhA Aasannam api, Thvam gaganamiva dhurgrAhyam*). They do not attain You even if they accelerate their efforts (*thvaramANA: api ThvAm na labhanthE*).





SLOKAM 61

The reason for the prapannAs staying in this world after their Prapatthi!

भक्तास्तावक सेवा रस भरिताः सकलरक्षणोत्सुक रुचिना ।

करणानि धरन्ति चिरं काङ्क्षितमोक्षा अप्यच्युत त्वया स्थापिताः ॥ ६१ ॥

bhaktA: tAvaka sEvA rasa bharitA: sakala rakshaNa utsuka ruchinA |

karaNaani dharanti chiram kAnkshita mOkshA: api achyuta tvayA sthApitA: ||



Sri AdivaN SaThakOpan

MEANING:

Oh AchyuthA! Those who have performed their Prapatthi at Your sacred feet have long lasting desire to gain Moksham and leave their bodies. Yet, they stay here with their bodies and do not enjoy Moksham right away. Why is this odd situation? It is because You have decided to keep them here for a while longer so that they can help few others to follow the path to sathgathi according to Your sankalpam. These great souls stay here and delight in performing various





kaimkaryams to Your archA form at the temple and stay here with their gross bodies until you call them to ascend to Your Supreme abode.

COMMENTS:

Oh Lord! Your bhakthAs have intense desire to gain mOksham for a long time (Tava bhakthA: chiram kAnkshitha mOkshA:) and yet they do not ascend to Your Supreme abode as per their wish. They are still here even though they would rather be there at Sri Vaikuntam with You and serving You with their antharanga Kaimkaryams. Why is it their ascent to Your supreme abode is delayed ? It is because of Your driving desire to uplift all and use Your dear ones to lead others to Sathgathi by percept and example (Thvayaa sakala rakshaNa uthsuka ruchinaa Tava bhakthA: sTApithA:). Obeying Your sankalpam, they stay in this world a little longer, hold on to their bodies than they would like.





SLOKAM 62

BhagavathAs showing the sathgathy to the people of the world!

स्थिर गुण गिरि जनितैः सन्तारयसि नतसत्य निजभक्तैः ।

जन्म परिपाटि जलधिं जङ्गम स्थिर सेतु दर्शनीयैर्जनान् ॥ ६२ ॥

sthira guNa giri janitai: santArayasi nata satya nija bhaktai: |

janma paripATi jaladhim jangama sthira sEtU darsaneeyai: janAn ||



SEthu Bandam!

MEANING:

Oh Lord who is true to His adiyArs! In Srimath RaamAyaNam, we come across the story of the Raama sEnai crossing the ocean over the dam built with boulders. You bless the BhagavathAs with impeccable good conduct to help the suffering chEtanams cross the samsAric ocean. The enduring auspicious attributes found in Your BhagavathAs such as compassion are the boulders forming the dam to cross over the fierce ocean of samsAram. Through such

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BhagavathAs serving as the bridge through their sadh guNams, You show the suffering chETanams the way to reach Your supreme abode by traveling over the BhAgavatha sEthu.

COMMENTS:

Swamy Desikan explains in this sLOkam how the BhaagavathAs carry out the Lord's commands to help more people to travel on the auspicious path leading to Moksham. Their Lord has "Sakala rakshaNa uthsuka ruchi". The Lord's BhAgavathAs tarry here, serve as bridge over the samsAric ocean for others to travel over and reach the Lord's supreme abode later.





SLOKAM 63

PrapannAs welcoming death!

प्रशमित भवान्तर भयाः प्राप्तं प्राप्तं हितमिति परिपश्यन्तः ।

भावयन्ति तव भक्ताः प्रियातिथिमिव नतसत्य पश्चिम दिवसम् ॥ ६३ ॥

prasamita bhavAntara bhayA: prAptam prAptam hitam iti paripasyanta: |

bhAvayanti tava bhaktA: priya atithim iva nata satya paschima divasam ||

MEANING:

Oh Lord who is true to Your adiyavarkaL! The prapannAs performed Prapatthi at Your sacred feet and wished for Moksham at the time when their current bodily existence would be over. As a result, their fear about future births in this world would be banished. While they exist here during the post-prapatthi period, additional sukhams and dukkhams come their way. The PrapannAs consider them as favorable happenings to destroy their Moksha virOdhis. Secure in their convictions about Moksham, they welcome death. They are not afraid of death. They welcome death as a pleasant guest and greet it fondly (krutha kruthyA: pradheekshantE Mruthyum priyam iva adhithim). They have performed prapatthi and await death like a dear anticipated guest.

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Lard Malayappa Swamy Varu

AdishTana Achyuthan!





SLOKAM 64

Achyuthan leading the PrapannAs to His Supreme abode!

प्रकट तिमिरे भुवने पात्र प्रतिष्ठापित परम ज्ञान प्रदीपाः ।

नीयन्तेऽच्युत त्वया निजं पदं सदा स्वयं प्रभं कृत कार्याः ॥ ६४ ॥

prakaTa timirE bhuvanE pAtra pratishThApita parama jn~Ana pradeepA: |

neeyantE achyuta tvayA nijam padam sada svayam prabham kruta kAryA: ||

MEANING:

Oh Achyutha! It is customary to place a lamp, where there is darkness. This world is filled with the darkness of ajn~Anam. To chase away this darkness (ajn~Anam), the lamp known as Your Jn~Anam is very much needed. Those PrapannAs, who have performed SaraNAgathy at Your sacred feet see the approach of their time of death. They wish to light a lamp of Jn~Anam for the world sunk in darkness without knowledge about tatthvas. They pick competent sisyaS, instruct them on Brahma Jn~Anam and through them uplift the world. You invite these BhagavathAs at the time of completion of their mission to Your Supreme abode.

COMMENTS:

Our SadAchAryAs are those who have performed their Prapatthis successfully (krutha karyA:). They sense the approach of their death. They see the world filled with the darkness of ajn~Anam due to the failure of the chEtnams to know about the Tatthva-Hitha-PurushArTams. They recognize that the Sath SampradhAyam has to be nourished and preserved. For this reason, they select sathpathrams as sisyaS and light the lamp of Parama Jn~Anam to maintain the SadAchArya paramparai for future generations. Now the work that You assigned to them is completed, You lead them to Your self-luminous (svayam-prabham) supreme abode (nijam padham).





SLOKAM 65

PrapannAs joining the assembly (GhOshti) of the Nithya
sooris!

दृढतीव्रभक्तिनयनाः परिपश्यन्तोऽहीन्द्रपुरनाथ त्वाम् ।

प्राप्तास्तव सायुज्यं पङ्क्तिं पूरयन्ति पन्नगेन्द्रमुखानाम् ॥ ६५ ॥

druDha teevra bhakti nayana: paripasyanta: ahIndrapura nAtha tvAm|

prAptA: tava sAyujyam panktim poorayanti pannagEndra mukhAnAm ||

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ParamEshTi Achyuthan!
(Image Courtesy: B.Senthil Kumar)

MEANING:

Oh Lord of Thiruvaheendhrapuram! The adiyArs who performed SaraNAgathy at Your lotus feet here reach Sri Vaikuntam at the time, when their body falls





down. At SrI Vaikuntam, they delight in Your sevai. Their firm bhakthi becomes the instrument of sight (eye) for enjoying You. They enjoy further the bhOgams that You enjoy. They join the ghOshti of the eternally liberated ones (Nithyab sooris) like AdhisEshan, Garudan and others to enjoy You and to serve You with blemishless kaimkaryams. The nithya soori ghOshti is fulfilled by their joining. They complete the congregation consisting of Aadhi Seshan, Garudan, VishvaksEnar and others (**nithya ssori ghOshtim poorayanthi**).

COMMENTS:

The Muktha Jeevan has now arrived at SrI Vaikuntam and joins the group of nithya sooris. The Mukthan experiences Saayujya mOksham. With un-winking eyes, they devour the beauty of the Lord and perform Kaimkaryams for Him. The Muktha Jeevan is welcomed by the nithya sooris and accorded a status equal to them.

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SLOKAM 66

Prapatthi yielding Phalan quickly!

सन्नत सुलभमच्युत समाधि सोपान क्रम विळम्ब विमुखिताः ।

शरणं गत्वा त्वां मुक्ता मुचुकुन्द क्षत्रबन्धु प्रमुखाः ॥ ६६ ॥

sannata sulabham achyuta samAdhi sOpAna krama viLamba vimukhitA: |

saraNam gatvA tvAm muktA muchukunda kshatrabandhu pramukhA: ||

MEANING:

Oh Achyutha! Muchukundhan, Kshathrabandhu and others might have had the Jn~Anam and sakthi to pursue Bhakthi yOgam to gain Moksham. For pursuing Bhakthi yOgam, there are steep steps like Karma yOgam and Jn~Ana yOgam that have to be ascended first. Even after completing the Karma, Jn~Ana yogams, there would be delays in gaining Moksham. It is a long and arduous process to pursue Bhakthi yOgam for Moksham. Therefore, Muchukundhan and others abandoned the difficult route of Bhakthi yOgam inlaid with a lot of delays and chose the easier-to-practise, quick phalanx yielding Prapatthi yOgam to gain Moksham. After performing their Prapatthis at the sacred feet of the Lord, they gained Moksham in a trice.





SLOKAM 67

DevAs worshipping the PrapannAs!

देवानां पशुसमानो जन्तुर्गत्वा देवनाथ तव पदम् ।

तैरेव सर्वैः संसरमाणैः भवति सदा दत्त बलिः ॥ ६७ ॥

dEvAnAm pasu samAna: jantu: gatvA dEvanAtha tava padam |

tai: yEva sarvai: samsaramaNai: bhavati sadA datta bali: ||

MEANING:

Oh Dhaiva Naayaka! The chEtanams are described by the VedAs as the working cow for the dEvAs in this world. When the PrapannAs reach Sri Vaikuntam, Indhran and other dEvAs are still swirling in the whirlpool of SamsAram. While the dEvAs had the chEtanams as working slaves before their Prapatthi, now they bow before these PrapannAs and worship them. The Upanishads attest to this changed behavior of dEvAs before and after Prapatti. After prapatthi and ascent to Sri Vaikuntam, dEvAs worship them. Thus, the dEvAs worship PrapannAs in this and the other world because of their superior status compared to them (karma vasyALs).

COMMENT:

The chEtanam is like a working cow (PaSu samAna janthu) for the dEvAs. After performing the Prapatthi and at the end of casting their body, the Prapannan arrives at Sri Vaikuntam and becomes a Muktha Jeevan and joins the ghOshti of the eternally liberated ones (nithya Sooris). Now it is the dEvas' turn to worship the muktha Jeevans, since the muktha jeevan is freed from the indebtedness to devAs.





SLOKAM 68

**Bhagavath KaDAksham is the first reason for Moksha
siddhi!**

मोहान्धकार महार्णव मूर्छित माया महारजनि प्रत्यूषः ।

अच्युत तव कटाक्षो विमुक्ति प्रस्थान प्रथम परिकर बन्धः ॥ ६८ ॥

mOha andhakAra mahArNava moorchita mAyA mahArajani pratyooSha: |

achyuta tava kaTaksha: vimukti prasthAna prathama parikara bandha: ||



SaraNya Achyuthan!

MEANING:

Oh Achyutha! This Prakruthi is a dark night. During this long night, the delusions experienced by the mind is wide spread like the vast ocean. For this dark night of Prakruthi, Your KaDAksham is like the bright dawn. This KaDAksham of Yours is the first and primary cause for starting one's journey to Moksham. When Your divine glances fall on a chEtanam that is being tossed in the sea of SamsAram, their ajn~Anam vanishes and they get set to perform





Prapaththi to start their one way journey to Sri Vaikuntam and enjoy Moksha sukhham there.

COMMENTS:

The power of the dhivya KaDAksham of the Lord on a chEthanam is celebrated here a la the 22nd Paasuram of ThiruppAvai and the 20th sLOkam of Sri DayA Sathakam (Vide: The ThiruppAvai and the Dayaa Sathakam e-books on Thiruppaavai and Sri Dayaa Sathakam at <http://www.sundarasimham.org>). BhagavAn's KadAksham is JaayamAna KadAksham and when it falls on a jeevan at birth, that jeevan is blessed with all soubhAguyams including Moksham.

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SLOKAM 69

The benefits arising from Naama Sankeerthanam!

मोक्ष सुख वृक्ष मूलं मोह जरातुर महारसायन प्रवरम् ।

सकल कुशलैक क्षेत्रं किङ्कर सत्य तव कीर्तनममृत निभम् ॥ ६९ ॥

mOksha sukha vruksha moolam mOha jarA aatura mahA rasAyana pravaram |

sakala kusala yEka kshEtram kinkara satya tava keertanam amruta nibham ||

MEANING:

Oh Lord who is true to His adiyArs! There is no limit to the auspiciousness for those who chant Your nAmAs. If one considers the bliss experienced during Moksha dasai as a tree, then Your nAma sankeerthanam is the tap root (AaNi vEr) of that tree. As one continues with Your nAma sankeerthanam, the saadhakan's bhakthi for Your sacred feet grows. The saadhakan will gradually prepare himself to perform Prapatthi and gain mOksham. The chittha bhramam (mental delusion) that the chEtanan had prior to Prapatthi arises from poor awareness of the three tatthvams. That chittha bhramam is like old age and makes the chEtanan suffer much. Your nAma sankerthanam acts as a medicine and gives strength to the suffering chEanam by destroying his chittha Bhramam. The sankeerthanam of Your divine names is like a fertile field for creating all types of auspiciousness. The sankeerthanam of Your nAmAs is most delectable like tasting nectar. Thus many indeed are the blessings that arise from Your nAma sankeerthanam.

COMMENTS:

The nara janmam is a blessed one when one can perform Naama Kusuma anjali (Naama sankeerthanam). It is one of the nava vidha bhakthis recommended to us by Bhaktha PrahlAdhan. Lord VishNu's Naama sahasrams have to be





listened to and even more they have to be enjoyed as sankeerthanam. The naama sankeerthanam dispels samsAric fear, destroys sins and propels us towards the path of Moksham.

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SLOKAM 70

The power of Bhagavath AarAdhanam!

नास्त्यभिक्रम नाशो विच्छेदेऽपि न प्रत्यवाय प्रसङ्गः ।

स्वल्पाऽपि तव सपर्या रक्षत्यच्युत महत्तरात् भयात् ॥ ७० ॥

na asti abhikrama nAsa: vicchEdE api na pratyavAya prasanga: |

svalpA api tava saparya rakshati achyuta mahattarAt bhayAt ||

MEANING:

Oh Achyutha! A chEtanam begins the performance of AarAdhanam for You with sraddhA and bhakthi. Due to some mishaps, he could not complete that AarAdhanam and it gets interrupted. This AarAdhanam does not become fruitless. It will yield its fruits. There is no sin that accrues from stopping at an incomplete stage. That incomplete AarAdhanam will lead the chEtanam towards Prapatthi, save him from the samsAric fear and grant the ultimate fruit of Moksham. Hence, even the little pooja done by anyone with SraddhA will not go to waste and will bless that person with all kinds of fruits including Moksham.

COMMENTS:

Sriman Narayanan's vaathsalyam towards is of such huge magnitude that even a puny effort towards His AarAdhanam pleases Him immensely. Even if we could not do it perfectly or leave it incomplete, He is pleased and does not let it go to waste. He grants srEshta Phalans for that svalpa AarAdhanam (GithA sLOkam:"svalpam abhyasya dharmasya, thrayathE mahathO bhayAth"). This sLOkam conveys the same meaning and is considered the same form as that of the above Bhagavath Geeta sLOkam, "nEhabhikrama nAsOsti..." --Githa II.40





SLOKAM 71

Other gods gaining their glories due to Achyuthan's
anugraham!

अप्रसादे अप्रसन्नास्तव प्रसादे दाससत्य प्रसन्नाः ।

आराध्या भवन्ति परे किं तैः प्रसङ्गलम्बित प्रभावैः ॥ ७१ ॥

aprasAdE aprasannA: tava prasAdE dAsa satya prasannA: |

aarAdhya bhavanti parE kim tai: prasanga lambhita prabhAvai: ||

MEANING:

Oh AchyuthA! There are those who worship other gods instead of You. Those gods respond favorably and grant phalans only when You are pleased. If You are not favorably disposed, there is precious little that they can do. Their happiness or otherwise is dependent on Your disposition. Further, their ability to grant even the insignificant phalans they grant arise from their links to You. Their outreach to grant even these insignificant phalans is incorporated inside Your sankalpam to bless that chEtanan. While the facts are like this, why waste one's time by seeking out these other gods? If the chEtanams worship You directly, they can gain all the phalans that they desire.

COMMENTS:

The sentiment expressed here is similar to that housed in [Sri Ashta-bhuja ashtakam](#) (SIOkam 5): "bhayam kutha: syAth Thvayi saanukampE, rakshaa kutha: syAth Thvayi jaatha roShe" (If you show compassion to adiyEn, where is the room for fear from anyone? When You get angry at me, who indeed can come forward to protect adiyEn?). In the 8th SIOkam of [Sri KaamAseeka ashtakam](#), Swamy Desikan expresses a similar thought to reinforce the doctrine of omnipotence of the Lord: "Thvayi rakshathi rakshakai: kimanyai:, Thvayi chArakshathi rakshakai: kimanyai:, ithi niscchitha dhe: Srayaami





nithyam, NruharE Vegavathee taDASrayam ThvAm" (Oh NrusimhA of ThiruvELukkai dhivya dEsam residing on the banks of Vegavathee river! I am of firm mind that there is no need for anyone to protect adiyEn, when You step forward to offer Your protection. When You decide not to come forward to protect me, there is no use in asking anyone elase. All of them are powerless to protect adiyEn, when Your sankalpam is not in adiyEn's favour.)

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AmOgha Achyuthan!





SLOKAM 72

The powerlessness of the other gods!

इतर त्रिदशाः प्रसन्नाः किङ्कर सत्य मम किं नु करिष्यन्ति हितम् ।

नीहार घन शतैः न खलु पूर्यते कथमपि चातक तृष्णा ॥ ७२ ॥

itara tridasA: prasannA: kinkara satya mama kim nu karishyanti hitam |

neehAra ghana satai: na khalu pooryatE katham api chAtaka trushNaa ||

MEANING:

Oh Lord true to those who seek Your refuge (Kinkara Sathya)! Let us assume that adiyEn worships the gods, who are Your body. What blessings (lasting good) can they confer on me, when they become pleased with my worship ? Can they fulfill the great desire that adiyEn has developed through the bliss of worshipping You ? Certainly not! They can not succeed singly or collectively to grant me Moksha sukham. This situation is like the ChathakA birds, whose thirst is not quenched by the showering of dew from hundreds of moist clouds. Their thirst can be quenched only by the downpour from the clouds. Therefore adiyEn will not even think about these gods, much less worship them. (The chathakA birds can not drink water directly from the ponds or rivers. They have a hole in their neck and they can consume water from the rains as they lie with their necks turned upwards to the falling rain).

COMMENTS:

Swamy Desikan's question to the Lord is: "Kimkara Sathya! ithara thridasA: prasannA: mama kim nu hitham karshayanthy?" (Oh Lord of Thiruvaheendrapuram! What good can the other dEvAs do for adiyEn, when they become pleased with me?) "Nothing", answers Swamy Desikan.





SLOKAM 73

Immersing in the flood of BhagavAn's KaruNaa!

अनुगत सुख मृगतृष्णा अच्युत विश्राम्यति तव मामक तृष्णा ।

प्रवाहेषु प्रसृतायाः आश्रित प्रवहन् कृपा सरितः ॥ ७३ ॥

anugata sukha mrugatrushNaa achyuta visrAmyati tava mAmaka trushNaa |

pravAhEshu prasrutAyA: aasrita pravahat ghana krupA sarita: ||



Amrutha Achyuthan!

MEANING:

Oh Achyutha! A thirsty beast in a desert roams here and there to find sources of water to quench its thirst. It sights at the turn of a road what appears to be a flowing river. It runs in great haste only to find that it is a mirage and not real water. Finally, it finds the real water source, drinks from there and quenches its thirst. Likewise, adiyEn chased after worldly sukhams thinking that those were true comforts and got deluded. adiyEn wasted my time thinking all along that these were the lasting pleasures that adiyEn was seeking ardently. Once adiyEn realized the worthlessness of the chase after what turned out to be neither lasting or blissful, adiyEn became sorrow stricken. It





is at this stage, adiyEn came across Your flood of Dayaa spreading everywhere and particularly towards Your dear ones (adiyArs) serving You. Now, adiyEn has immersed myself in that cool and nourishing flood of Your Dayaa pravAham and have fulfilled all my desires.

COMMENTS:

The effects of refraction of the air during the torrid summer days produces an illusion as though water is flowing in the form of a river. This mirage is particularly seen over the desert sands. The travelers in the desert get deluded by this mirage and run towards it to quench their thirst. Alas, it turns out to be just an illusion and not the real thing. Swamy Desikan instructs us that chasing after the anithya (impermanent) sukham of the world is just like chasing after the illusory mirage in the desert. Swamy suggests that we develop KrishNa thrushNaa instead of Vishaya sukha thrushNaa (thirst for transient worldly sukham). Such a thirst for the Lord and His BhaagavathA's sath sangam will fully quench our thirst for the lasting sukham. Swamy Desikan recommends that we drink deep from the abundant flood of KaruNa flowing from the Lord.





SLOKAM 74

The Poet Expresses His Sorrowful State

विकल सकलाङ्ग विषमान् धर्मान् नतसत्य ध्वजनिभान् धारयन् ।

कान्तार पान्थक इव स्वलच्चरणोऽस्मि कातर विशीर्यमाणः ॥ ७४ ॥

vikala sakala anga vishamAn dharmAn nata satya dhvaja nibhAn dhArayan |

kAntAra pAnthaka iva skhalat charaNa: asmi kAtara viseeryamaaNa: ||

MEANING:

Oh Lord who never fails to respond to Your adiyArs (natha Sathya)! adiyEn started to perform some yajn~ams. adiyEn engaged myself to get involved with some dharmAs (karmAs) linked to those Yajn~As. adiyEn found out not even one of those karmas got fulfilled. They were powerless to grant the phalans that adiyEn sought including the most important of those karmAs. VedAs state that a KaamyA karma (a rite performed desiring phalans) can only bear fruit, when the angams (constituent limbs) of that main karma are completed to perfection. adiyEn's act in this regard is like some one who plants a flag to announce that he is a Vaidheekan by doing karmas in a boastful manner to attract the attention of the world instead of for personal upliftment. adiyEn does not know how to perform these karmas in a spirit of Saathvika thyAgam and is like one fallen in the forest after exhaustion from wandering in the labyrinthine pathways of the forest and fearing attacks from wild animals. adiyEn's desires are not fulfilled and adiyEn is in the grip of fear not knowing what is going to happen to me next. Oh Achyutha! It is a pitiable state to be in. Please do not abandon me but protect me.

COMMENTS:

The two groups of words that Swamy Desikan uses to introduce himself (KaanthAra PaanTakan) and his pitiable state due to exhaustion from the tiring





travel across the forest paths (Kaathara ViSeryamANan) are evocative in their imagery. "KanthAra PaanTakan" refers to a traveler in the forest, who is not sure about his way. "Kaathara ViSeeryamANan" is one who is overcome by fear after losing his way in the labyrinthine pathways of the forest.





SLOKAM 75

Swamy Desikan's Naicchiyam (Contrition)!

स्थिर धर्म वर्म स्थगितम् अधर्मप्रवणानामग्र स्कन्ध प्रवृत्तम् ।

अघटमान विप्रतीसारम् अच्युत मां हससि नूनं लक्ष्मी समक्षम् ॥ ७५ ॥

sthira dharma varma sthagitam adharma
pravaNaanAm - agra skandha pravruttam |
aghaTamAna vipratIsAram achyuta maam
hasasi - noonam lakshmiI samaksham ||



MahOtsaha Achyuthan!

MEANING:

Oh Achyutha! adiyEn pretends as though I engage in the pursuit of eternal dharmAs. adiyEn hides my true form like one who wears a shield (kavacham) to hide his deformities and am engaged in performing few karmas for gaining the approbation of the outside world. They think that adiyEn is a great Vaidhika.





The gnawing fact is that I am a mahA paapi standing in the front row of sinners. adiyEn does not have the sense of regret over my lapses. If adiyEn had that sense of regret over my misdeeds, atleast one quarter of my sins would be destroyed. Sri Devi is moved by my pitiable state and pleads with You to free me from the miseries that swirl around me. What do You do? You seem to explain to Your dear consort my true form and appear to be poking fun at my expense. adiyEn has the comforting courage however that You will not ignore Sri Devi's pleading and therefore You will come to my rescue.

COMMENTS:

In a mood of depression that overwhelms him, Swamy Desikan regrets over his deceitful acts to mislead the world and himself about his exhibitions of piety and Aastheekyam. He concedes that the Lord sees through these deceptive acts and is laughing over the audacity of such kapaDa naatakams in front of His Devi. Swamy Desikan pulls himself out of this black mood and comforts himself over the thought that the Lord will not ignore the sipArisu (intercession) of His Devi and will surely come to his rescue.





SLOKAM 76

Swamy Desikan states that he is the fit object for the
Lord's Dayaa!

तरितुमच्युत दुरितम् अस्मिन् देह एक दिवसेऽपि कृतम् ।

कालोऽलं न सकलः करुणायास्तव पूर्ण पात्रमस्म्ययम् ॥ ७६ ॥

taritum achyuta duritam asmin dEha yEka divasE api krutam |

kAla: alam na sakala: karuNaayA: tava poorNa pAtram asmi ayam ||

MEANING:

Oh Achyutha! In this life of mine, limitless indeed are the sins that adiyEn accumulates even in one day's time. It will take limitless time to experience the fruits of these sins. As one collapsing under the unbearable load of such sins, adiyEn considers myself as the fittest object for receiving Your compassion. It is true that Your dayaa can not reveal its glories in the case of the PuNyasaalis (blessed ones with abundance of righteous deeds). In my case, the full power of Your Dayaa sakthi can however show its valour and glorify itself. Therefore protect me by making this fittest object the target of Your Dayaa pravAham!

COMMENTS:

The prayerful request to consider his request to take piy on him as the fittest object for the Lord's Dayaa has its echos inn the 34th sLOkam of Sri Dayaa sathakam: "anubhavithum aga Ogam nAlam Aagamee kaala:". All the future time will not be sufficient to experience the multitude of sins that adiyEn has assembled. Therefore, my Lord! adiyEn is the fittest object for Your Dayaa to flow.





SLOKAM 77

BhagavAn's KalyANa guNams destroying the cETanam's sins!

अच्युत तव गुणानां मम दोषाणामपि नास्ति कुत्रापि गणना ।

तथाऽपि जयः प्रथमानां अधिकं लीलानां भवति न खलु दौर्बल्यम् ॥ ७७ ॥

achyuta tava guNaanAm mama dOshaaNaam api na asti kutra api gaNanA|

tathA api jaya: prathamAnAm adhikam leelAnAm bhavati na kalu dourbalyam ||

MEANING:

Oh Achyutha! Your auspicious attributes (kalyAna guNams) are limitless (anantham). adiyEn's paapams are limitless as well. Even then, Your KalyANA guNams win over adiyEn's paapams decisively. adiyEn's paapams are fearful about Your guNams and take flight from the battle field. It is like the powerless ones run away, when they catch sight of the powerful ones in the battle field. Even hearing about Your auspicious guNAS causes my sins to lose their form and get destroyed. My sins concede victory and disappear.

COMMENTS BY SRI D.R SWAMY IYENGAR:

"My sins, says the poet, are as innumerable as the Lord's kalyANA guNAS. But the furtive way in which my sins hide themselves from view shows that they will perish befoe Your guNAS. The secretive way in which they live, move and have their existence clearly demonstrate their feeling of weakness and inferiority. In the final analysis, Your kalyANA guNAS prevail over my sins and rout them".





SLOKAM 78

Swamy Desikan regretting his haughty behavior

रात्रिं दिवसमच्युत त्रुटित पतन्त्यायुर्द्रुम खण्डानि ।

दृष्ट्वाऽपि दृप्त मनसं बालमिदानीमपि भरस्व मामप्रमत्तः ॥ ७८ ॥

rAtrim divasam achyuta truTita patanti aayu: druma khanDaani |

drishTvA api drupta manasam bAlam idAnIm api bharasva mAm apramatta: ||

MEANING:

Oh Achyutha! No one's life here is permanent. Their lives are like trees, whose branches (days and nights) are cut off one by one and end up in a day's time. AdiyEn is watching these happenings all around me and yet have the haughty conception that I am going to last forever. I do not recognize my own impermanence and strut about vaingloriously. Oh Lord! it is You alone who can save adiyEn from this self-destructive behaviour.

COMMENTS:

The kavi now repents over his indifference and conceit, while being aware that every one's life time including his is felled by the axe of time every day and night. Chips from the branches of the tree of life are falling around and are piling up. The sight of this irreversible truth does not seem to faze me. I carry on as if I am immune to this inevitable fact. I think that I will be here forever. What an arrogance I display. Oh Lord! Please come to my rescue and protect me from myself and my puerile ways.





SLOKAM 79

Kavi expresses his longing for permanent bliss!

निश्वास शङ्कनीये देहे पटलान्त सलिल बिन्दु सदृक्षे ।

जानासि नतसत्य त्वं मां जरत्करणेऽपि दीर्घ यौवन तृष्णम् ॥ ७९ ॥

nivAsa sankaneeyE dEhE paTala anta salila bindu sadrukshE |

jAnAsi nata satya tvam mAm jarat karaNE api deergha yauvana trushNam ||

MEANING:

Oh Lord who never forsakes His dear ones! The state of one's body is pitiable. It is in such a helpless state, when one can not predict whether it will have breath next second or not. Like the water drop at the edge of the thatched leaf of a house that will fall down on ground, this body of ours can fall down any moment. It is not going to be here forever. The old age sets in and the limbs get dysfunctional. Even at this stage, adiyEn longs for the return of the youthful stage. Oh Lord! You know my penchant for impermanent things. For some one like adiyEn, there is no saving grace except Your Dayaa.

COMMENTS:

Knowing fully well the frailties of old age and the dysfunction of the limbs and faculties with time, adiyEn still longs for youthful experiences once again and wish to have the taste of the non-lasting vishaya sukhams. adiyEn seems to have learnt nothing. Under these circumstances, My Lord, You are the only one to beat some sense into my deluded thinking and protect adiyEn. Thirumangai AzhwaR's heart melting BhadrIkAsrama dhivya dEsa paasurams are to be recalled here.





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Maha Veerya Achyuthan!





SLOKAM 80

Kavi's prayer to the Lord not to abandon him !

अज्ञात निज कर्तव्यं यदृच्छाज्ञातेषु मामपि प्रतिकूल गतिम् ।

इति निज स्वभाव व्रीडितं हातुं दासानां सत्यं न खलु तव युक्तम् ॥ ८० ॥

ajn~Ata nija kartavyam yadrucchA jn~AtEshu mAm api pratikoola gatim |

iti nija svabhAva vreeDitam hAtum dAsAnAm satya na khalu tava yuktam ||

MEANING:

Oh DhAsa Sathya! adiyavarkku MeyyavanE! There are many rites that are required to be observed daily. adiyEn does not gain a clear knowledge about them. adiyEn pursues a few that I learnt about accidentally. Even those, I continue to perform in a manner inconsistent with the ways prescribed by the SaasthrAs. adiyEn has recognized now my wrongful ways and feel ashamed over them. Oh abode of Daya! Please do not forsake me in disgust over my wayward behavior. adiyEn regrets over my mistakes. Hence You should protect me by overlooking adiyEn's mistakes.

COMMENTS:

Oh Lord, adiyEn has drifted too long without paying heed to two of the angams of Prapatthi anushtAnam: Aanukoolya sankalpam and PrAthikUlya varjanam. adiyEn comes up with my own intrepetaion of Your SaasthrAs and develop viparItha Jn~Anam about the obligatory rites for gaining sathgathy. adiyEn's recidivism is appalling. adiyEn is now very much ashamed over my acts of omissions and commissions. Oh Lord, please do not let adiyEn drift in the swirling whirlpool of samsAra anymore ; please protect adiyEn from my willful and foolish ways and come to my rescue.





SLOKAM 81

Kavi seeking the blessings of Dhaiva Naayakan!

कोऽहं किं करणीयं परिहरणीयमपि किमिति जानासि सर्वम् ।

शक्नोषि च तद्धितं मम त्रिदशेश्वर कुरुष्व निज हृदय निक्षिप्तम् ॥ ८१ ॥

ka: aham kim karaNeeyam pariharaNeeyam api kim iti jAnAsi sarvam |

saknOshi cha tat hitam mama tridasEsvara kurushva nija hrudaya nikshiptam ||

MEANING:

Oh Deva NaaTa! adiyEn is a powerless speck. You know very well what is the right thing to be done by me. You know fully well about me as an Omniscient One. You have the uninterrupted power to do what You wish for my good. Hence, please carry out what You deem beneficial for me and protect me.

COMMENTS:

Oh Lord! adiyEn does not seem to know what are the things to be pursued (karaNeeyam) and what are to be avoided (pariharaNeeyam). adiyen's sense of vivEkam has a dull edge. You are the Omniscient Lord. You know precisely what is good and what is bad for me. You are Omnipotent to act and set things straight. You are indeed the SarvEswaran. Please intervene and protect me by doing things, which You deem beneficial for adiyEn. This prayerful appeal reminds one of the passage from JitantE sthOthram: "Yath hitham mama! DevEsa! tath Aajn~Apaya Maadhava!". Sri DR Swamy also quotes the insightful third pAsuram of Periya Thiruvandhathi in this context to articulate our quandary and the soulful cry for help: "I know what are all good and what are bad. But I am unable to adopt the former (nallavai) and renounce the latter (theeyavai)".

My Lord! What can I do ? Oh Lord! You know what is the best to do under





these circumstances. Pray do what would be beneficial for my ultimate welfare (hitham)".



MahA Bala Achyuthan!
(Image Courtesy : B.Senthil Kumar)

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SLOKAM 82

Prayers for the redirection of Vaak-Manas and Kaayam to sathgathi!

इदानीमुपर्यप्ययं गुण गृहीतो दारु पुत्रक इव परवशः ।

तस्यापि मम त्रिदशेश्वर त्रिष्वपि करणेषु भव सुख सङ्कल्पः ॥ ८२ ॥

idAneem upari api ayam guNa gruheetO dAru putraka iva paravasa: |

tasya api mama tridasEsvara trishu api karaNEshu bhava sukha sankalpa: ||

MEANING:

Oh Dhaiva NaayakA! In this world, there is a sport where people move back and forth a doll tied to a branch with a rope. That doll is powerless to do anything for itself. It moves as the people move it. Similarly, adiyEn is bound by the ropes of the three guNams and is not an independent one. adiyEn is subject to Your divine sovereignty today and forever. Hence, please direct my speech, mind and body to sathgathi so that adiyEn can reap auspiciousness to serve You at Your Supreme abode.

COMMENTS:

Swamy Desikan compares his lot to that of the wooden doll tied with the ropes of three guNams and unable to do anything independently (guNa gruheetha dhAru puthraka: ParavaSa:). adiyEn has therefore no control over my mind-speech and body (thri-karaNams). Oh Lord! Under these circumstances of my utter helplessness, please have mercy on adiyEn and direct my three instruments to sathgathy for gaining the ultimate auspiciousness of Moksham.





SLOKAM 83

Prayers to the Lord to free him from the bodily prison!

निज कर्म निगळयुगळं अच्युत कृत्वा मम प्रियाप्रिय वर्गे ।

कदा घोर कळेबर कारागृह कुहर निर्गतं करिष्यसि माम् ॥ ८३ ॥

nija karma nigaLa yugaLam achyuta krutvA mama priya apriya vargE |

kadA ghOra kaLEbara kArAgruha kuhara nirgatam karishyasi maam ||

MEANING:

Oh Achyutha! adiyEn's karmas are of two kinds: PuNyam and Paapam. The PuNya KarmAs will yield enjoyable phalans like svargam and Paapa karmas will result in fearsome naraka vaasam. Both of them stand in the way of Moksham. Therefore, both are considered as the handcuffs that bind one inside the prison of one's body and cause innumerable sufferings. The Upanishads and the SaasthrAs state that during the time of death, the puNya karmAs of a Prapannan goes to their friends and the Paapa karmas end up with their enemies. Oh Lord, when are you going to release this jeevan from incarceration inside the body and when are you going to distribute adiyEn's karmas to the appropriate friends and foes ?

COMMENTS:

From this 83rd sLOkam to the 90th sLOkam, Swamy Desikan is pressing the Lord to tell him when He is going to bless him with Moksha sukham. Swamy Desikan calls the perishable sareeram in this sLOkam as "ghOra kaLEBara kaarAgruham" (fierce bodily prison). At the time of the falling of the body, the jeevan escapes from this hole (kuhara nirgatham). Until then, the jeevan was not only in this bodily prison but its hands were tied up with the handcuffs of Paapam and PuNyam (nija karma nigaLa yugaLam). When the body falls down, the left over sins and puNyams of the prapannan are distributed by the Lord





to one's foes and friends (Priya - apriya vargams) respectively. Swamy Desikan asks the Lord as to when He is going to release him (the prapanna jeevan) from its bodily prison and cleanse it of all sins and puNyams that cling to it.

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SLOKAM 84

Swamy Desikan's prayers to unite him with the Brahma
Naadi!

हार्दे त्वयि कदा विश्रान्तं ब्रह्म धमनि मार्गं गमिष्यन्तम् ।

दिनकर दत्ताग्र करम् अच्युत द्रक्ष्यसि दयित डिम्भमिव माम् ॥ ८४ ॥

hArdE tvayi kadA visrAntam brahma dhamani mArGa gamishyantam |

dinakara datta agra karam achyuta drakshyasi dayita Dimbham iva mAm ||



†AraNa Achyuthan!

MEANING:

Oh Achyutha! At the time of departing from this world, JeevaathmA is exited from the body and the chEtanan experiences then immense pain (maraNa vEdhanai); the chEtanan gets fatigued from that painful experience. As the indweller of these chEtanams, You remove their fatigue by embracing the

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jeevans at the time of their departure from the body. In this manner, embrace me at the time of death, remove my bodily fatigue and prevent me from entering into any one of the 100 naadis, which will end up taking me to worlds other than Sri Vaikuntam. Please facilitate my entry in to the 101st naadi (Brahma Naadi), which will start me off to travel by archirAdhi maargam; there adiyEn will get hold of the rays of Sun as the walking staff and begin my journey to Your Parama Padham. At that time, You will look at me with affection like a father looking at his child running towards him. Oh Lord of Thriuvaheendhrapuram! When are You going to grant me all these blessings ?

COMMENTS:

This and the next sLOkam describe the rising up (uthkrAnthi) of the Prapanna jeevan at the time of death. The beginning of the travel via archirAdhi mArgam after exiting from the body via Brahma Naadi is decribed in this sLOkam.





SLOKAM 85

Prayer to be led by the Aadhi VaahikAs along the path of light!

कदा अमानवान्ताः अग्निमुखा आतिवाहिकास्तव पुरुषाः

अतिलङ्घयिष्यन्ति माम् अच्युत तमो गहन त्रिगुण मरु कान्तारम् ॥ ८५ ॥

kadA amAnava antA: agni mukhA aativAhikA: tava purushA: |

atilanghayishyanti maam achyuta tamO gahana triguNa maru kAnthAram ||

MEANING:

Oh Achyutha! While the Prapannan travels via Brahma nAdi and archirAdhi mArgam, he is greeted by Agni and others taking him to the waiting amAnavan, the god of lightning at the end station of the archirAdhi mArgam. The hierarchy of the devathAs greeting the Prapannan during the ascent to Parama Padham are:

1. Agni - Devatha of the day
2. Sukla Paksha dEvatha
3. UttharAyaNa dEvathai
4. Varsha dEvathai
5. Vaayu
6. Sooryan-Chandran.

Each of them honor the prapannan and transport him to the end of their areas of jurisdiction and hand him over to the next adhikAri. At the end station of the path of light (archirAdhi mArgam) amAnavan appears and takes the jeevan to Parama Padha NaaTan. He is assisted in this task by VaruNan, Indhran and PrajApathi. All of them, my Lord, are Your servants (AadhivAhikA: Tava PurushA:).





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VaasudEva Achyuthan!





adiyEn is awaiting for the time, when You are going to transport me from this samsAric desert landscape ([marukAntharam](#)) full of sorrows to Your blissful Supreme abode.

COMMENTS:

The travel through the archirAdhi mArgam, the welcome by the Lord's AadhiVAhikAs, the arrival at the gates of Sri Vaikuntam and being led to the grand gem-bedecked hall of the Lord are described in ThriuvAimozhi X.9 decad. Kaushithaki Upanishad belonging to Rg Vedam is the pramANam for the travel via the ArchirAdhi Maargam (First Chapter).

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PuNya SravaNa Keerthana Achyuthan!





SLOKAM 86

Longing for the Suddha Satthvamaya body!

लङ्घित विरजा सरितं लम्बित सदा शुद्ध सत्त्वमय सौम्य तनुम् ।

कृत ब्रह्मालङ्कारं करिष्यसि नतसत्य किङ्करं कदा माम् ॥ ८६ ॥

langhita virajA saritam lambhita sadA suddha sattvamaya saumya tanum |

kruta brahmAlankAram karishyasi nata satya kinkaram kadA mAm ||

MEANING:

Oh Lord dear to Your adiyArs! When the jeevan exits from the body and arrives at Parama padham, it has to cross the sacred virajA river and gain the imperishable and beautiful suddha satthvamaya body there. Afterwards 500 celestial nymphs honor the muktha jeevan by decorating him with garlands, colyrium, fragrant powder, clothing et al and complete their BrahmAlankAram. Oh Lord of Thiru Ayindhail! when are You going to will that adiyEn can enjoy these glorious anubhavams and bless adiyEn with nithya Kaimkarya SaamrAjyam?

COMMENTS:

The river Viraja marks the boundary between the created universe and the eternal Supreme abode of the Lord, Sri Vaikuntam. Once a Muktha Jeevan crosses the Viraja river, he enters Sri Vaikuntam and never returns back to the created cosmos. At Sri Vaikuntam, the muktha Jeevan gains a beautiful and eternal body made up of Suddha Satthva (one of the three eternal achEtana tatthvams), the material out of which the entire set of objects of Sri Vaikunta are constituted.





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Lord Malayappa Swamy Varu

Prabhu Achyuthan!





SLOKAM 87

Prayer for upliftment from the ocean of SamsAram!

संसार सागराद् उत्क्षिप्तं त्रिदशनाथ स्फुरितालोकम् ।

कदा करिष्यसि हृदये कौस्तुभमणि दर्पणमिव लक्ष्मीदृष्टम् ॥ ८७ ॥

samsAra sAgarAd utkshiptam tridasa nAtha sphurita aalOkam |

kadA karishyasi hrudayE kaustubhamaNi darpaNam iva lakshmi drushTam ||

MEANING:

Oh Dhaiva NaayakA! The Kousthubha gem that came out of the milky ocean is very bright and beautiful. You lifted it and placed it on Your chest to serve as a mirror for Mahaa Lakshmi. JeevAthmA has that Kousthubha gem as his dEvatha. Thou should lift this jeevan out of the ocean of SamsAram to facilitate the full blossoming of adiyEn's dharma bhootha Jn~Anam from its former shrunken state due to karma sambhandham. Oh Lord! You should wear adiyEn also by granting residence on Your chest! At that time, Periya PirAtti will cast Her auspicious glances at me. When are You going to bless me with this anugraham ?

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HrishikEsha Achyuthan!





SLOKAM 88

Longing to reach the Lord's lotus feet!

कदा तव पादपद्मे भविष्यामि नतसत्य केळि क्रान्त त्रिभुवने ।

मदन रिपु मकुट मण्डन सुरसरिस्त्रोतः सूचित मधु प्रवाहे ॥ ८८ ॥

kadA tava pAda padmE bhavishyAmi nata satya kELi krAnta tribhuvanE |

madana ripu makuTa maNDana surasarit srota: sUchita madhu pravAhE ||

MEANING:

How can one describe the glories of Your sacred feet with our imperfect tongue? During Your avathAram as Thrivikraman, those feet sportingly measured the three worlds. Brahma performed Thirumanjanm (sacred bath) to those feet as it passed by his home of sathya IOkam. The waters from that Thirumanjanm flowed as dEva Gangai. Sivan placed those waters on His head and purified Himself. Those waters originating from Your feet is like the flood of honey from Your feet resembling the lotus flower. When will the day dawn, when adiyEn can sit under those lotus feet and perform nithya (eternal), niravadhya (blemishless) kaimkaryams for You at Parama Padham ? You must grant adiyEn this boon soon.

COMMENTS:

Swamy Desikan salutes the Lord's avathAram as Thrivikraman and how He measured all the three worlds as a sport (kELi krAnthA thribhuvanam). Swamy inquired as to when he will have the bhAgyam of being seated on those lotus feet (as a bee) to enjoy the honeyflowing from there (madhu pravAhE Tava Paadha PadhmE kadhaa bhavishyAmi?)





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Varadha Achyuthan!





SLOKAM 89

Prayer for the lotus feet of the Lord adorning his head!

उपनिषच्छिरः कुसुमम् उत्तंस्य तव पदाम्बुज युगळम् ।

दयितो भविष्यामि कदा दासो दासानां सत्य सूरिसदृक्षः ॥ ८९ ॥

upanishad chira: kusumam uttamsya tava pada ambhuja yugaLam |

dayitO bhavishyAmi kadA dAsa: dAsAnAm satya soori sadruksha: ||

MEANING:

Oh DhAsa sathya! Upanishads always adorn Your lotus feet on their heads and sing about their glory. adiyEn would like to have the bhAgyam like the Upanishads to wear Your lotus feet as SirOlankAram. adiyEn should receive Your blessings to be Your dear one performing unimpeachable Kaimkaryams like the Nithya Sooris always (Soori sadhruksha: dayitha: dhAsa: kadhaa bhavishyAmi). When would that day dawn?

COMMENTS:

Swamy Desikan is echoing here one of the SthOtra Rathna sLOkams of Swamy Alavanthar, where he asks: Oh Thrivikrama! when are Your lotus pair of feet going to adorn adiyEn's head? (Kadhaa - - -Thrivikrama! ThvaccharaNa ambhuja dhvayam madheeya mUrdhAnam alankarishyathy?). In the previous sLOkam Swamy Desikan referred to ThrivikramAvathAnam and wondered as to when the Lord's sacred feet is going to adorn his head.





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Pavithra Achyuthan!





SLOKAM 90

Seeking the Kaimkaryam in the land of no return !

अपुनर्निवृत्ति योग्यं अवतार विहार सहचरत्व धन्यम् ।

आत्म सम भोगमात्रं अनुभविष्यसि देवनाथ कदा नु माम् ॥ ९० ॥

apunar nivrutti yOgyam avatAra vihAra saha charatva dhanyam |

aatma sama bhOgamAtram anubhavishyasi dEvanAtha kadA nu mAm ||

MEANING:

Oh Deva NaaTa! When You elevate adiyEn to Your parama padham, adiyEn would never again enter this karma bhUmi. All of adiyEn's karmas would have been destroyed and hence there is no residual karma that will necessitate adiyEn's return to Your leela vibhUthi here from the Nithya vibhUthi there. adiyEn will be immersed in the bliss of enjoying You and serving You and therefore adiyEn wont have any desire to return to the Karma bhUmi. Since You have been awaiting for a long time to unite with me, You wont send me back either. adiyEn will join You during Your avathArams as per Your will, when You descend down to show the sathgathi to the chEtanams. There adiyEn will enjoy You. At this Supreme abode of Yours, adiyEn will enjoy the bhOgams just like You but will not be involved with Jagath vyApaarams like creation, sustenance and dissolution. Here at SrI Vaikuntam You will enjoy adiyEn as much as adiyEn (Your sareeram) enjoys You. When will be the day all these pleasures will come adiyEn's way ?

COMMENTS:

This slokam has references to many Brahma Soothrams. "na punarAvarthathE" is one of the Brahma soothrams that explains "the state and status" of the muktha jeevan (apunar nivrutthi yOgyam). The jeevan has no desire to return





to the karma bhUmi and the Lord Himself does not want to part with that jeevan, whom He worked very hard to gain. This muktha jeevan is very dear to the Lord (**athyantha priyan**). In His own Bhagavath Geetha, Lord says the Jn~Ani is His inner soul (**Jn~Ani thu Aathmaiva mE**). He can not think of sending the muktha jeevan back to samsAra MaNDalam. If ever He sends the jeevan back, it is in the context of co-descent, when He Himself enters His Leela Vibhuthi for fulfilling His avathAra Kaaryam. In Parama Pada sOpAnam, Swamy desikan refers to this Co-descent as "**avanRannODu vanthu pOyum**". The other soothram that is conneceted here is "**bhOga Maathra saamyam**". Both the Lord and the Muktha Jeevan enjoy to the same measure all bhOgams at Srivaikuntam except the Lord's unique bhOgams such as Sriya: Pathithvam and Jagath Srushti-rakshaNa and samhAra vyaapArams. This sLOkam is the last of the eight sLOkams that uses KadhA (when) in its text. Here the question is: When are You going to be with Me at Your supreme abode to enjoy adiyEn as annam (food) and You as the annAthA (eater of that food): "**sahacharathva dhanyam Aathma sama bhOga Maathram kadhaa nu anubhavishyasi?**".





SLOKAM 91

Swamy Desikan's appeal to make him a Sathyan (meyyan)!

इति स्फुट मनोरथं मां एतादृश वचन मात्र सारं वशगम् ।

कुरुष्व निज गुण गणैः सत्यं दासानां सत्य सदा स्वच्छन्दः ॥ ९१ ॥

iti sphuTa manOratham maam yEtAdrusa vachana mAtra sAram vaSagam |

kurushva nija guNa gaNai: satyam dAsAnAm satya sadA svacchanda: ||

MEANING:

Oh DhAsa Sathya! adiyEn has explicitly revealed all my desires to You. adiyEn can only express my wishes with my tongue but am incapable of executing them through deeds. adiyEn is under Your full control. You are always an independent One without control by anyone. Without Your sankalpa Balam as sahakAri, adiyEn is powerless to do anything. Overcome by the adhbhutha guNAs of Yours like Dayaa, adiyEn prays to You to fulfill what I have requested explicitly and make adiyEn a Sathya Vaak (Truthful person).

COMMENTS:

Oh Lord! You are a svatantra Purushan (svacchandhan); adiyEn is under Your total control (Tava vaSagan). Please bless adiyEn to realize truthfully What adiyEn expressed in words to articulate my longing. Please make that spoken words of mine come true (Sathya Vaak).

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SLOKAM 92

Begging the Lord to bear with his impudent act!

बाल प्लवग इव तरळो मारुति जातिरिति सागरं तरितुमनाः ।

प्रार्थये त्वामच्युत काङ्क्षित पदपद्म क्षमस्व मम कापेयम् ॥ ९२ ॥

bAla plavaga iva taraLa: mAruti jAti: iti sAgaram taritumanA: |

prArthayE tvAm achyuta kAnkshita pada padma kshamasva mama kApEyam ||



SurAnanda Achyuthan!

MEANING:

Oh Achyutha! Your delectable lotus feet are most desirable for every one. They are Parama bhOgyam for all. adiyEn of poor qualifications longs for the anubhavam of Your sacred feet, which are desired by the great ones like the





sages, MahAchAryAs and the AzhwArs. My impudent act is like that of a baby monkey, who reasons that it belongs to the mighty vamsam of HanumAn and that alone will enable it to jump over the wide ocean. AdiyEn of oscillating bhakthi and lack of firmness to pursue my wishes resemble indeed that young monkey's audacious wish.

COMMENTS:

Swamy Desikan was very much involved with Swamy AlavanthAr's StOtra Ratna sLOkams and the many moods of bhakthi enshrined there. Here, Swamy Desikan thinks about the 47th sLOkam of StOtra ratnam: "yOgi varyaagra gaNyai: Vidhi-Siva SanakAdhyai: dhyAthum athyantha dhUram Tava parijana bhAvam kAmayE kAma vruttha: (adiyEn is driven by my senses and behave in a willful manner and yet I am propelled by my desire to serve You, who is even beyond the reach of the likes of great yOgis, BrahmA and SivA).

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Aniruddha Achyuthan!





SLOKAM 93

Prayers to save from imminent dangers of samsAram!

अच्युत विषयाक्रान्तं भवार्णवावर्त भ्रमि निमज्जन्तम् ।

जननी स्तनंधयमिव मामुद्धृत्य सेवस्य स्वयं पथ्यम् ॥ ९३ ॥

achyuta vishaya aakrAntam bhava arNava aavarta bhrami nimajjantam |

jananI stanandhayam iva maam uddhrutya sEvasya svayam pathyam ||

MEANING:

Oh Achyutha! A mother takes her child to the sea shore. The child wades into the waters of the sea and loses its footings and is tossed about by the waves. The animals of the sea begin to attack that infant. The anxious mother jumps in the water, pulls the child out of the dangers and brings it ashore. Similarly, helpless adiyEn is being swirled about in the ocean of SamsAram and is being attacked by the fierce denizens of the samsAric ocean (*Vishaya sukhams*). Oh Lord! You should cut asunder adiyEns' samsAra Bhandhams and vow to chase away my miseries. Please do what is beneficial.

COMMENTS:

Swamy Desikan describes his utter state of helplessness by comparing himself to a child that has fallen in to the ocean (of samsAra) and being tossed about in the fierce waves and whirlpools. He prays to the Lord of Thiruvayindhai to lift him out of the dangers of the storm tossed sea like a compassionate mother coming to the rescue of her helpless child.





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Lord Sriram

PuNdareekAksha Achyuthan!





SLOKAM 94

Prayer for the Lord's KatAkshams to fall on him!

कर्म मय घर्म तप्तं सुख मृग तृष्णाभिः काभिरप्यनार्द्रम् ।

कारयस्व निर्वृतं मां करका शिशिरैरच्युत कटाक्षैः ॥ ९४ ॥

karma maya gharma taptam sukha mruga trushNaabhi: kAbhi: api anArdram |

kArayasva nirvrutam maam karakA sisirai: achyuta kaTaakshai: ||

MEANING:

Oh AchyuthA! In the height of summer, a traveler sees the mirage looking like a river (Kaanal neer) and runs towards it to reduce his sufferings from the heat. He recognizes later that there is no water and it was just an illusion. What would then be his happiness if the sky sends down a cool hail storm? All his sufferings from the prevailing heat would then be quenched. Similarly, adiyEn is chasing after alpa sukhams through the performance of the various kaamyas karmas and am suffering from execution of such acts that are inconsistent to my svaroopam as Your Seshan. adiyEn in this regard is like the traveler in the summer heat chasing the mirage for relief. Oh Lord! You should come to my rescue in the form of the cooling rain storm and direct Your karuNA kadAksham on me.

COMMENTS:

The prayer here is: "Achyutha! Maam (Tava) SiSirai: KadAkshi nirvrutham kArayasva". Oh Achyutha through Your cool glances, make me joyous! adiyEn is singed by the heat of the KarmAs (karma-maya gharma taptam). adiyEn does not get any sukham or relief or cooling from running after the mirages (kaapi sukha mrugha thrushNApi: api anArdhram Maam). Please drench adiyEn with Your cool glances, which would be like the cooling hail storm for adiyEn





(Maam karaka SiSirai: kaDAkshai: nirvrutham karayasva). Karaka is Aalamkatti. When it falls on one, it not only cools but serves as a gentle massage to the tired limbs.

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SLOKAM 95

Desiring BhAgavatha KaDAksham!

तव चिन्तन विमुखानां दृष्टि विषाणामिव दर्शनान्मोचयन् ।

अमृत मुखानामिव मां अच्युत भक्तानां गमय नयानासारम् ॥ ९५ ॥

tava chintana vimukhAnAm drushTi vishANaam iva darsanAt mOchayan |

amruta mukhAnAm iva maam achyuta bhaktAnAm gamaya nayana aasAram ||

MEANING:

Oh Achyutha! Some snakes can kill humans with their poison by just looking at them. This type of poison is called "dhrushti Visham". Those humans who do not have firm devotion for Your feet are like those snakes. Great harm will come to those on whom their glances fall. Oh Lord! Please bless me so that the dhrushtis of such unfortunate ones do not fall on me. In contrast, when we listen to the speech of BhagavathAs devoted to You, it is like nectar flowing from their mouth. Please bless adiyEn to have the nectarine BhAgavatha dhrishti fall on me.

COMMENTS:

The dhrushtis of those who do not think of Thee (Tava chintana vimukhAnAm dhrushti) is like poison (Visham). They can kill one with their looks (darSanAth mOchayan). Their drushti is aSubha dhrug. On the other hand, the glances Of the BhAgavathAs of the Lord are auspicious (Subha dhrug). Swamy Desikan prays like Swamy AlavanthAr before him to have the glances of the MahAthmA's glances fall on him (MahAthmabhir Maam avalOkYathAm).





SLOKAM 96:

Prayer to his (Kavi's) mind to be engaged with Dhaiva
Naayakan!

विषमिळितमधुनिभेषु च तृण प्रतिमेषु च प्रतिग्रहेषु प्रलुठितम् ।

अमृत निधाविवाच्युत स्थापय त्वयि निर्ममं मम हृदयम् ॥ ९६ ॥

visha miLita madhu nibhEshu cha truNa

pratimEshu cha pratigrahEshu praluThitam |

amruta nidhau iva achyuta sthApaya

tvayi nirmamam mama hrudayam ||

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Oushada Achyuthan!

MEANING:

Oh Achyutha! The pleasures of the world are like honey mixed with poison





(Visha miLitha madhu). They will look tasteful like honey at the superficial level but will cause great harm in the ultimate analysis. Further, they are insignificant like a blade of grass (thruNam) and transient. adiyEn's mind rolls in these alpa sukhams that are ruinous. Oh Lord! You are most delectable like the assembly of nectar (amrutha nidhi) and confer infinite bliss on enjoyment. Please turn my mind away from harmful vishaya sukhams and and refocus it on You forever (Mama hrudhayam Thvayi sTApaya).

COMMENTS:

The vishaya Sukhams are identified as trifles and as harmful (Visham kalantha thEn) and similar in worth to rubbish (Kuppai) that the chicken poke at. (Kuppai kiLarathanna selvam: Swamy NammAzhwAr ThiruvAimozhi: III.9.5). Swamy NammAzhwAr chides the poets who run around praising ordinary human beings to earn money to sustain themselves, while the Lord is there to grant all what they desire (yennAvathu yetthanai nAlaikku pOthum pulaveerhAL, minnamanisarai paadi padaikkum poruL: TVM III.9.4). Desika Bhaktha SirOnmaNi SrI D. Ramaswamy IyengAr reminds us of the Paasurams of Swamy SaThakOpar.





SLOKAM 97

Prayer to the Lord to place His sacred feet on his (Kavi's)
head!

नित्यमस्मिन् कृपणे निक्षिप नमत्सत्य निधि सदृक्षौ ।

प्रवहन्नख प्रभा झर प्रशमित प्रणमत्संज्वरौ तव चरणौ ॥

nityam asmin krupaNE nikshipa namat satya nidhi sadrukshau |

pravahat nakha prabhA jhara prasamita praNamat samjvarau tava charanau ||

MEANING:

Oh Namath Sathya (the Lord who is true to those who prostrate before You) !
AdiyEn is now in a wretched state without the wealth of Jn~Anam and
anushtAnam. Your sacred feet are like the treasure for Your adiyArs and
confer on them all MangaLams. When Your adiyArs adorn Your sacred feet on
their heads, the kaanthi from the nails of the feet spreads like flood and
destroys all their tApams. Such is the vaibhavam of Your sacred feet! May
Thou place Your sacred feet of Yours on my head and bless me!

COMMENTS:

Oh Lord! adiyen is forever lowly one (nithya KrupaNan). For adiyEn, Your
sacred feet are like a treasure (nidhi sadhrukshou) that I came across. The
lustre of the toe nails on Your feet spread like flood and quench the tApams
from samsAric afflictions of Your dear ones (pravahath nakha prabhA jara
praSamitha praNamath samjvarou). Please place those powerful feet of Yours
on my head (Tava charaNou nikshipasva) and give me the relief from these
unbearable tApams.





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Garuda dvaja Achyuthan!





SLOKAM 98

Pressing the Lord of Thiruvaheendhrapuram to protect
him!

शराणागत इति जनिते जनवादेऽपि यद्यच्युत न रक्षसि माम् ।

भवेत् खलु सागर घोषः सागर पुळिने तादृशं तव वचनम् ॥ ९८ ॥

saraNaagata iti janitE jana vadE api yati achyuta na rakshasi maam |

bhavEt khalu sAgara ghOsha: sAgara puLinE tAdrusam tava vachanam ||

MEANING:

Oh Achyutha! It is not clear to me whether adiyEn performed Prapatthi in the proper way. People of the world say that adiyEn has performed SaraNAgathy at Your sacred feet. Therefore, You would have to protect adiyEn. If You do not do so, then You will be decried as One who abandoned a prapannan, who sought Your protection. Your assurances on the sea side before the army of monkeys that "You will never abandon anyone who sought Your rakshaNam" will become false. That assurance of Yours will disappear in the background noise of the waves of the ocean. Therefore, please protect adiyEn and keep Your word as a truthful one.

COMMENTS:

Swamy Desikan adopts a method used by Thirumangai AzhwAr, Swamy AlavanthAr to remind the Lord about the apakhyAdhi (disrepute) that would come His way, if He does not keep up with His public pronouncement about protecting every one, who sought His refuge even once:

sakrudEva prapannAya tavAsmeethi yAchathE

abhayam sarva bhUthEpyO dadhAmEyathath vratham Mama





Thirumangai AzhwAr reminded the Lord in this context (Periya Thirumozhi 4.9.4):

"dEsam aRiya UmakKE AaLAI thirihinROm" (adiyEn is roaming around the world declaring that I have performed SaraNAgathy at Your feet and You are my rakshakan).

Swamy Alavanthar pointed out to the Lord the dire consequences that will follow if He does not raise up to His responsibilities as SaraNAgatha rakshakan:

"ThvadhagrE SaraNAgathAnAm ParAbhavO NaaTa! na tE anuroopam".

(Those who performed SaraNAgathy in Your presence should not be exposed to the sorrows, if You relinquish Your responsibilities to protect them as promised. This wont match Your svaroopam). This is a kind of nindhA sthuthi.





SLOKAM 99

Appealing to the Lord to protect him atleast for the sake
of AchAryAs!

निक्षिप्तोऽस्मि चागतिः निपुणैस्त्वयि नाथ कारुणिकैः ।

तांस्तव दृष्ट्वा प्रियान् निभृतं नतसत्य भरस्वात्मनो भरम् ॥ ९९ ॥

nikshipta: asmi cha agati: nipuNai: tvayi nAtha kAruNikai: |

taan tava drushTvA priyAn nibhrutam nata satya bharasva aathmana: bharam ||

MEANING:

Oh Natha Satya! Oh Lord of the Universes! AdiyEn has not observed any upAyam other than Prapatthi at Your sacred feet. The most merciful AchAryAs, who are experts in Prapatthi anushtAna vidhis have placed adiyEn's rakshaNa bharam (the burden of protecting me) at Your lotus feet. You have great affection for my AchAryAs. Therefore, You must accept the burden of protecting adiyEn for my AchAryAs, if not for adiyEn.

COMMENTS:

Sri D.Ramaswamy IyengAr points out that Swamy Desikan echoes the sentiment of Swamy AlavanthAr in the concluding sLOka of StOtra ratnam, where he begged to be blessed atleast for the sake of his grandfather dear to the Lord as a great Sri VaishNavite AchAryan. Andal in Her NaachiyAr Thirumozhi pleads for the Lord's grace in the name of Her AchAryan, PeriyAzhwAr. Swamy Desikan offers his Prapatthi, while reminding the Lord about his AchArya Paramparai rising up from AthrEya RaamAnuja (ApuLLAr) to MadaipaLLi AacchAn. Swamy Desikan describes his AchAryAs as KaaruNikAs (merciful DayALus) and NipuNa: (well skilled in performing Prapatthi to the Lord). Swamy Desikan identifies himself as "agathi:" (with out any recourse other than the Lord) and points out that those AchAryAs have





placed him at the feet of the Lord thru the act of Prapatthi (Kaarunikai: nipuNai: Thvayi nikshiptha: asmi). They are dear to You (Tava Priyaan). Atleast look at them and then firmly accept the burden of protecting adiyEn (thAnn dhrushtvaa nibhrutham bharam bharasva).

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Lord Malayappa Swamy with his Consorts Sridevi and Bhudevi

BhayApaha Achyuthan



SLOKAM 100

Prayer for acceptance of him by Sri Dhaiva Naayakan!

नतसत्य पक्कणानीत गळित किरात भ्रम निज कुमारमिव नृपः ।

भविष्यद्यौवन वधूं वर इव मां लभस्व मन्त्रिजन विज्ञापितम् ॥ १०० ॥

nata satya pakkaNa aaneeta gaLita kirAta bhrama nija kumAram iva nrupa: |

bhavishyat yauvana vadhUm vara iva maam labhasva mantri jana vijn~Apitam ||

MEANING:

Oh Lord who never abandons anyone who sought Your protection! You should accept me like the King who welcomed his lost son after many years in the forest during a hunting trip in response to the counsel of his ministers. You should accept adiyEn and wed me like a bridegroom accepts his bride as his life's companion. adiyEn is at a lower level right now but will be elevated as soon as adiyEn is accepted by You. Please accept me and rule over me. This is my prayer to You.

COMMENTS:

Swamy Desikan addresses the Natha Sathyan at the dhivya dEsam of Thiruvaheendhrapuram and appeals ardently: "Maam labhasva" (please accept adiyEn). Then Swamy describes how the Lord should accept him: (1) as a bridegroom accepts a future bride, who has reached the height of her youth (bhavishyath yauvana vadhUriva) and (2) like the king, who accepts his long lost son at the recommendation of his ministers after his son's extended stay at the abode of the hunters forgetting his royal heritage (pakkaNa Aaneetha gaLitha kirAtha bhrama nija kumAram, manthri jana vijn~Apitham Nrupa iva). The reference here is to the child of a king, which was lost during the bustle of a hunt in the forest and was raised as a boy of the hunter clan.





The king could not find it inspite of an intense search. He returned home with a sad heart. Meanwhile, a hunter in the forest came across the helpless child, took it home and raised it as his own. The child adapted to the ways of the hunting clan and had lost all knowledge about its royal lineage. Many years later, accidentally The ministers of the king came across the child and recognized the raja lakshaNams and advised the king that it was his long lost child. The king was thrilled, accepted the recommendations of the ministers and was reunited joyously with his son.

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SLOKAM 101

Phala Sruthi for Sri Achyutha Sathakam!

इति कवितार्किक केसरि वेदान्ताचार्य वेङ्कटेश विरचितम् ।

सुभगमच्युतशतकं सहृदयहृदयेषु शोभतां समग्रगुणम् ॥ १०१ ॥

iti kavi tArkika kEsari

vEdAntAchArya vEnkatEsa virachitam |

subhagam achyuta satakam sahrudaya

hrudayEshu sObhatAm samagra guNam ||



KavitArkika Simham!

MEANING:

This sthOthram named Sri Achyutha Sathakam was composed by Sri VenkatEsa Kavi adorning the titles of KavitArkika Simham and





VedAnthAchArya. It has many special features besides being delectable to the ear and tongue. May the BhagavathAs with heart full of devotion accept it and enjoy it!

COMMENTS:

The titles of KavitaArkika Simham and VedAnthAchAryar were conferred by Lord Ranganatha to Swamy Desikan. This sthOthram is described as:

1. **subhagam** (sweet and beautiful) and
2. **Samagra GuNam** (lofty with poetical excellence and devotional content)

by Swamy Desikan, who invites sahrudhayAs (like minded bhakthAs of Sriman Narayana) to cherish it in their hearts.

May this Achyutha satham shine in their hearts (**sahrudhaya hrudhayEshu SobhathAm**)!

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyaaNaguNasAlinE |
srImatE vEnkatEsAya vEdAantaguravE nama: ||

Sri HemAbhjavalli SamEtha SrI DEvanAyaka ParabrahmaNE nama:

daasan,

Oppliappan Koil VaradAchAri SaThakOpan

