

SRI THIRUKKUDANTHAI DESIKAN'S SRI DESIKA SAHASRA NAMAM



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॥ श्रीः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

श्रीमद्गोपालर्य महादेशिकैः अनुगृहीतम्

॥ श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामवलिः ॥

SRI THIRUKKUDANTHAI DESIKAN'S SRI DESIKA SAHASRA NAAMAMS

INTRODUCTION

In the Tamil year Vikrama (1700 C.E), a boy was born to the great VaishNavite scholar SrI KrishNa Soori at Royampettai, who will be revered later as Apra Desikan (the other incarnation of Swamy Desikan) because of his extraordinary erudition in SaasthrAs and VedAnthA. His family is linked to Matapalli AacchAn (direct disciple of AchArya RaamAnujA), ApuLLAr (maternal uncle of Swamy Desikan and the Master poet, SrI VenkatAdhwari (author of the famous Lakshmi Sahasram and ViswaguNadarsa Champu). This child was born on a PurattAsi PoorAdam day and will become one of the greatest SrI VaishNavite AchAryAs. He was named Gopaladesika by his parents.

Even in his teen years, this precocious child mastered Grantha Chathushtayam (SrI BhAshyam, GitA BhAshyam, Bhagavath Vishayam and Rahasya Thraya Saaram) from the illustrious SaakshAth Swamy (VedAnthA RaamAnuja Muni, who is considered as SaakshAth RaamAnuja avathAram). After completing his studies, the young Gopala Desikan was instructed by his AchAryan to settle down in Thirukkudanthai.

By the time Gopala Desika turned thirty, flocks of sishyAs were attracted to him. Three sanyAsis were his key disciples, who are considered incarnations of Naatha Muni (VazutthUr Swamy), AaLavandhAr (VazutthUr Andavan) and SaakshAth Swamy (SrIrangam Swamy). Because of his scholarship in oral and written interpretations of SampradhAya Granthams, Gopala Desika came to be revered as Thirukkudanthai Desikan (a name given by Lord AarAvamudhan) and became the Munithraya SampradhAya Pravarthakar (Patriarch of this SampradhAyam). His lineage led on to the growth of many AchArya Paramparais including SrIrangam SrImath Andavan and PoundarIkapuram Andavan. Like Swamy Desikan, Thirukkudanthai Desikan



performed unjavruthti and settled in a hut opposite Swamy Desikan Sannidhi at Lord Aravamudhan's temple.

Among his many Sri Sookthis are: NikshEpa ChinthAmaNi, an original work on SaraNAgathy, a commentary on the magnum opus of Swamy Desikan (Rahasya Thraya Saaram), bhAshyam on Tatthvatika of Swamy Desikan, commentaries on ThiruppallANDu of PeriyAzhwAr and KaNNinuNN SirutthAmpu of Madhura Kavi aazhwAr, an Ahnika work dealing with the daily rituals for a Sri VaishNavan, AparyApthaamrutha DhyAna SOPAnam modeled after Sri Bhagavath DhyAna SopAnam of Swamy Desikan and Sri JayanthiAdhi NirNayam (the criteria for selecting the days to observe Sri Jayanthi et al). Two days before his ascent to Parama padham in 1782 C.E, Thirukkudanthai Desikan entered into SanyAsAsramam and was given the name of AparyApthAmrutha Swamy by Lord Aaravamudhan Himself.

One of the most important works of Thirukkudanthai Andavan is his divine Sri Sookthi known as "Sri Desika dhivya sahasra Naama SthOthram". This sthOthram has "rasa ganam and arTa Pushti" and covers systematically the life, Vaibhavam and the Sri Sookthis of Swamy Desikan. Thirukkudanthai Andavan himself describes the power of reciting this Sahasra Naamam about Swamy Desikan as "akhyaathi niraasi sarva sampath pradham" (a sthOthram which banishes nescience and confers on one the wealth of true Jn~Anam).

The coverage includes the highlights of Satha DhUshaNi, Taathparya Chandirikai (GeethA BhAshyam), Tatthva MukthA Kalaapam (summary of our SiddhAntham), NikshEpa RakshA (establishment of Prapatthi as the upAyam), Saccharithra RakshA (the three aachArams of Sri VaishNavAs: Sankhu-chakra dhAraNam, adorning of ThirumaNN and offering of food for the Lord (Bhagavath Nivedhanam), PaancharAthra rakshA, Gadhya thraya BhAshyam, ChathusslOki BhAshyam, Sankalpa SooryOdhayam and SrImath Rahasya Thraya Saaram and excerpts from ChillaRai Rahasyams.

It is this extraordinary Sahasra Naamam on Swamy Desikan created by Thirukkudanthai Andavan and commented in Tamil by NavalpAkkam Dr. V. VasudEvAcchAr under the command of HH ParavakOttai PoundarIkapuram Andavan Swamy. adiyEn would attempt to provide the meaning and the gloss on individual naamAs in English from the insightful commentary by Dr. V. VaasudEvAcchAr (VV) Swamy of NavalpAkkam. Dr.VV Swamy is from an illustrious scholarly family and has abundant Veda-Saasthra Jn~Anam and KaDAksha VeekshaNyam of MahA Vidwans from NavalpAkkam SrOthriyAs and Brahma nishtaas. What Sri VV Swamy has done is a great SampradhAya Kaimkaryam. Desika BhakthAs will forever be indebted to VipascchinmaNi VedAdhyEthaa Navalpaakkam Sri VV Swamy for His MahOpakAram to all of us, who cannot approach this Sri Kosam without the extraordinary help



through his magnificent commentary. It is indeed an eye opener and helps us understand the multifaceted genius of Swamy Desikan .

PRANAAMAM

It is customary to offer one's praNaamams to Sudarsana Bhagavan prior to any major effort. He is recognized as the Sankalpa Sakthi of Para VaasudEvan. Swamy Desikan is said to have prayed to Sudarsana Bhagavan before an important debate to defeat the proponents of other darsanams. Due to the power of Sudarsana manthram, Swamy Desikan defeated the contestants easily. The Sri Sookthi of Para matha Bhangam arose in this context.

At another time, Swamy Desikan composed an ashtakam and SthOthram on Sudarsana Bhagavan (SudarsanAshtakam and ShOdasAyudha SthOthram) to drive away a fever epidemic that gripped the people of Thirupputtkuzhi.

Let us offer our salutations to Lord Sudarsana with two sIOkams of Sri Sudarsana Sathakam of Sri KoorA NaarAyaNa Jeeyar, a great Sudarsana UpAsakar of AchArya RaamAnujA's time:

सौदर्शन्युज्जिहाना दिशि विदिशि तिरस्कृत्य सावित्रमर्चिः

बाह्याबाह्यान्धकारक्षतजगदगदङ्कारभूम्ना स्वधाम्ना ।

दोः खर्जूदूर्गर्जद्विबुधरिपुवधूकण्ठवैकल्यकल्या

ज्वाला जाज्वल्यमाना वितरतु भवतां वीप्सयाऽभीप्सितानि ॥

SaudarsanyujjihAnA disi vidisi tiraskrutya sAvitramarchi:

bAhyA bAhyAndhakArakshata-jagadagadankAra bhUmna svadhAmna |

dO: kharjUdUragarja dvibhugha ripu-vadhU kaNTha-vaikalya kalyA

jwAlA-jAjvalyamAnA vitaratu bhavatAm veepsayAabhIpsitAni | |

--SIOkam 1, Sri Sudarsana Sathakam

MEANING:

May Lord SudarsanA, who banishes both the inner and outer darkness of those who are tossed about in samsArIC night fulfill all of Your desires! Lord Sudarsanan destroys the dark nescience with His brilliant rays and pervades all the worlds with His lustre and makes the rays of the Sun inferior to His radiance. With His valour, He makes widows out of the asura ladies (kills the offending asuras); His matchless jwaalai (flames) shine





without let. May those tongues of flames surrounding the disc of Sudarsanan fulfill all of Your desired wishes completely!

ज्योतिश्चूडालमौलिस्त्रिनयनवदनषोडशोत्तुङ्गबाहुः

प्रत्यालीढेन तिष्ठन्प्रणवशशधराधार षट्कोणवर्ती ।

निस्सीमेन स्वधाम्ना निखिलमपि जगत्क्षेमवन्निर्मिमाणः

भूयात् सौदर्शनो वः प्रतिभटपरुषः पूरुषः पौरुषाय ॥

jyOtiscchUDAla-mouLis-trinayana vadanash-shODasOttunga bhAhu:

pratyAleeDhEna tishTan praNava-sasa dharAdhAra shaTkONa vartI |

nissImEna svadhAmnA nikhilamapi jagat kshEma-vannirmimANa:

bhUyAt soudarsanO va: pratibhaTa parusha: pUrusha: pourushAya | |

--SIOkam 75, Sri Sudarsana Sathakam

MEANING:

In the first of the 25 sIOkams dealing with the description (VarNanam) of Sudarsana Purushan, SrI KoorA NaarAyaNa JeeYar visualizes the Aayudha Raajan: His upward flowing hair made up of radiant tongues of flame; He has three eyes as well as sixteen hands. He has the prathyAleeDa posture (the right leg is bent and shortened, while the left leg is stretched out in a walking manner). He is pegged in PraNavam and the orbit of the Moon and stays inside the six cornered, intersecting triangles. With His matchless power, He protects all the worlds and confers auspiciousness on them. May That Lord Sudarsanan, the terror of asurAs and raakshasAs empower us always!

After His prayer to Lord Sudarsana, Swamy Desikan went on to defeat sixteen rival systems to defend the doctrines of SrI VaishNavam. Through 54 exquisite verses, He refuted/demolished the theories of rival systems in front of Lord Dhaiva Naayakan of ThiruvahIndhrapuram. In the last stanza of Paramatha Bhangam, Swamy Desikan saluted the sixteen weapons of Lord Sudarsana for empowering Him to defeat the contestants soundly. Before starting the write-up on SrI VedAntha Desika Dhivya Sahasra Naamam, let us offer our own salutations to Lord Sudarsanan.

Jaya Jaya Sri Sudarsana, Jaya Jaya SrI Sudarsana!





ध्यान श्लोकम्

अखिलभुवन रक्षा साधनायावतीर्णे
कुमति कलिविलासध्वान्त तिग्मांशुजाले ।
निरवधिकरुणाब्धौ वेदचूडागुरौ मे
भवतु परमभक्तिः श्रीनिधौ वेङ्कटेशे ॥ १ ॥

akilabhuvana rakshA sAdhanAyAvathIrNe
kumati kalivilAsadhvAnta tigmAmsujAle |
niravdhikaruNabdhou vedachooDaagurau mE
bhavatu paramabhakti: srInidhau venkatesE | |

MEANING:

May adiyEn's deep bhakthi grow at the sacred feet of Sri VenkatEsan (Swamy Desikan), who incarnated on this earth to protect all the worlds and their beings! He is the radiant Sun that banishes the darkness of the night of kumathis (deluded souls filled with nescience and viparItha Jn~Anam). He destroys the false disputations of Veda Baahya and Kudhrushti mathams that have advanced as the influence of Kali Yugam expands. He is the ocean of Mercy and is the VedAnthAchAryan. He is the Sri Nidhi (treasure of Veda-VedAntham). May superior Bhakthi for this AchArya Saarvabhoman grow in me!

अस्मदेशिकतद्गुरून् श्रुतिशिरश्चूडार्यरामानुजौ
रङ्गेशं रघुपुङ्गवानुजगुरुं श्रीमन्नतार्तिच्छिदम् ।
श्रीरामनुज पूर्णयामुनमुनीन् रामारविन्देक्षणौ
नाथ श्रीशठकोप सैन्यरमण श्री श्रीपतीन् भावये ॥ २ ॥

asmad desika tadgurUn srutisiraschooDaarya rAmanujau





rangEsam raghupungavAnujagurum srIman natArticchidam |
srIrAmanuja poorNa yAmunamuneen rAmAravindEkshnau
nAtha srIsaThakopa sainyaramaNa srI srIpathIn bhavayE ||

MEANING:

adiyEn salutes my direct AchAryan (SaakshAth Swamy) and His AchArya paramapai that goes upward from Swamy Desikan, ApuLLAr, AathrEya RangarAjar, AathrEya RaamAnujar, PraNathArThiharar (MadaipaLLI AacchAn), Bhagavath RaamAnujar, Periya Nampi, Swamy AaLavanthAr, MaNakkAl Nampi, UyyakkoNDAr, Naatha Muni, Swamy NammAzhwAr, Senai Mudali, Periya PirAtti and EmperumAn.

श्रीमत्त्रयीशेखरदेशिकस्य नाम्नां सहस्रं गुणतः क्रियातः ।

प्रख्यातमख्यातिनिरासि सर्वसंपत्प्रदं साधुमुदे तनोति ॥ ३ ॥

srImat trayIsEkharadEsikasya nAmnAM sahasram guNata: kriyAta: |
prakhyAtamakhyAtinirAsi sarva-sampatpradam sAdhumudE tanOti ||

MEANING:

This famous SahasranAmam on Swamy Desikan has been composed with reflections on his auspicious attributes and noble deeds. Recitation of this sacred Sahasra Naamams of Swamy Desikan will remove one's ajn~Anam and confer the supreme wealth of true Jn~Anam. adiyEn has composed this Sahasra nAmam for enhancing the joy of the Saadhu Janams.





**STOTRARAMBHA:
(BEGINNING OF THE SAHASRA NAAMAMS)**

श्रीमन्निगमान्तदेशिक दिव्यसहस्रनामावलि:

SRIMANNIGAMANTA DESIKA DIVYA SAHASRA NAMAVALI:

BALYA VAIBHAVANGAL: NAMAS 1 TO 19

(All nAmAs are preceded by praNavam)

(१) वेङ्कटेशकृपालब्ध अनन्तार्यस्वप्नचिन्तिताय नमः

vEenkaTEsa-krupAlabdha-anantArya-svapna-chintitAya nama:

Glory be to that Desikan, who incarnated as a result of the matchless mercy of Lord Of Thirumalai, when the Lord gave the boon to AnanathArya in his dream.

(AnanathArya of ThUppul was the father of Swami Desikan. Lord of the Seven Hills appeared in the dream of AnanthArya and promised him a sath-puthran. The Lord blessed AnanthArya with His own sannidhi hand bell. AnanthArya realized from that dream that a great AchAryan was going to be born as his son. adiyEn's salutations to that Desikan!).

(२) तोतारम्बागर्भ सूर्यसंख्याब्दावास भासुराय नमः

totArambAgarbha-sUryasamkhyAbdAvAsa-bhAsurAya nama:

Salutations to the AchAryan, who resided in his mother's womb (garbha Vaasam) for 12 years. Swamy Desikan's mother's name was ThOtArambha.

(Swamy Desikan had 12 years of Garbha Vaasam like Brahma Rishi ParAsara, who also established the Supremacy of SrIman NaarAyaNan earlier. Both are superior sages, who comprehended and elaborated on the tattvam of SrIman NaarAyaNan as the Supreme Being. Both of them established that there is none, who is equal or superior to SrIman NaarAyaNan).

(३) मधुसूदनरङ्गेश साकूतेक्षित जन्मकाय नमः

madhusUdanarangEsa-sAkUtEkshita-janmakAya nama:





Salutations to that Desikan, who was blessed even at birth with the auspicious glances of RanganAthan, who is hailed as Madhusoodhanan!

(Right at birth, the saabhiprAya KatAksham / purposeful glance of the auspicious Lord of SrIrangam fell on Swamy Desikan and elevated him to become the AchArya Saarvabhoman. Those who receive the Madhusoodhana-RanganAtha KatAksham at birth are rid of RajO and TamO guNams and become filled with Sathva GuNam that propels them to focus on Moksha upAyam according to a sIokam of MahA BhAratham:

जायमानं हि पुरुषं यं पश्येत् मधुसूदनः ।

सात्त्विकः स तु विज्ञेयः स वै मोक्षार्थचिन्तकः ॥

jaayamAnam hi purusham yam pasyEth madhusUdana: |

sAtvika: sa tu vij~nyEa: sa vai mOkshArtha-chintaka: ||

(४) नभस्यश्रवण श्रीशतीर्थवासर जन्मवते नमः

nabhasya-sravaNa-srIsha-teertha-vAsara-janmavatE nama:

Salutations to the One, who was born on Lord SrinivAsan's ThIrthOthsavam day (PurattAsi SravaNam)!

(Swamy Desikan incarnated on the day when VishNu Nakshathram of SravaNam was ascendant in BhAdrapada Maasam /PurattAsi. VishNu is the devathai/presiding deity for SravaNa nakshathram).

(५) दीपप्रकाशनिकट सद्भाविर्भावभासुराय नमः

dIpaprakAsa-nikaTa-sadmAvirbhAva-bhAsurAya nama:

Salutations to the AchAryan, who incarnated in the house next to Lord DhIpa PrakAsan's sannidhi at ThirutthaNkA Dhivya dESam!

(When we combine the 4th and the 5th names and recite, it becomes clear that it is indeed ThiruvEngadamudayAn, who incarnated as Swamy Desikan at ThirutthaNkA. The paasuram of Kaliyan (Peria Thirumozhi 10.1.2) and Swamy NammAzhwAr's Thiruviruttha Paasuram 26 ("naanilam vaaikkoNdu") hint at the avathAram of Swamy Desikan. Kaliyan's Paasuram is:





பொன்னை மாமணியை அணியார்ந்ததோர்
மின்னை வேங்கடத்து உச்சியிற் கண்டு போய்
என்னை யாளுடைய யீசனை யெம்பிரான்-
தன்னை யாம்சென்று காண்டும் தண்காவிலே.

--Peria Thirumozhi 10.1.2

ponnai maamaNiyai aNiyArnthathOr
minnai, Venkatatthu uchciyil kaNDu pOy
yennai aaLudaya Isanai EmpirAn -
tannai yaam senRu kaaNDum TaNkAvilE

Here, Kaliyan connects the darsana soubhAgyam of ThiruvEngadamudayAn first on top of the seven hills and then at ThirutthaNkA, the avathAra sthalam of Swamy Desikan (VenkatEsa avathAran).

(६) श्रीशघण्टावतारत्व ज्ञापकानेकयुक्तिमते नमः

srIsa-ghaNTaavatAratva-jn~ApakAnEka-yuktimatE nama:

Salutations to that AchAryan, whose incarnation as the divine hand bell of ThiruvEngadamudayAn is indicated through many evidences!

(Swamy Desikan himself has revealed to us that he is the avathAram of the bell of the Lord of Seven hills in the Sankalpa SooryOdhayam verse: "vidhrAsinI").

Further attestations are from the dream of AnanthArya, who gave the Lord's bell to ThOthArambhA. In that dream, ThOthArambhA swallowed the bell and the garbha vaasam started thereafter.

The day after the dream of Anantha Soori, the archakAs at the Sannidhi of the Lord of Thirumalai found the bell used in AarAdhanam, missing. Lord Srinivasan instructed through the Jeeyar that the bell has been given to ThOthArambhA for the incarnation of Swamy Desikan and the Lord instructed that the hand bell should not be used in his sannidhi from then on. Even today, the two big bells in the front maNDapam are used during AarAdhanam for Lord SrInivAsan at Thirumalai.

Thirukkudanthai Desikan was inspired to compose this naamam based on the fact that Swamy Desikan as VishNu GhaNtAvathAran chased away the disputations of scholars of other darsanam just like the Lord's bell chases away asurAs. The quotation is: "viyan kalaikaL moytthidu naavin muzhakkodu vaadhiyar moolamaRak-kaitthavan". The gambhIra sound emanating from the tongue of Swamy Desikan drove away the





Vaaddhis; that is compared to the peelings of the Lord's bell that chases away the asurAs).

(७) पुण्डरीकाक्षारव्य यज्वपौत्राय नमः

puNDarIkAkshAkhya-yajva-pautrAya nama:

Salutations to Swamy Desikan, who incarnated as the grand son of PuNDarIka YajvA (One who performed Yaj~nams)!

(Swamy Desikan describes himself as: PouthrO vidhatamakavitE PuNDarIkAksha SoorE: Here Thirukkudanthai Desikan hints that Swamy Desikan had no abrAhmaNya dhOsham since the previous generations of his had performed agni aadhAnam through performance of many Yaj~nams).

(८) अनन्तार्यपुत्रकाय नमः

anantArya-putrakAya nama:

Salutations to that AchAryan, who incarnated as the son of AnanthArya of ThUppul!

(Swamy Desikan has described himself as “naanA siddhAntha neethisrama vimala dhiyO: ananthasurEs-tanooja.” He recalls that he is the son of Ananatha Soori, who was clear headed about Tathva Jn~Anam through his study of SidhdAntha NyAyams).

(९) आत्रेयवादिहंसाम्बुवाहार्य भगिनीसुताय नमः

AtrEyavAdihamsAmbuvAhArya-bhaginIsutAya nama:

Salutations to that AchAryan, who was the nephew of AppuLLAr of AathrEya Kulam!

(AppuLLAr was the maternal uncle of Swamy Desikan and hailed from the lineage of Sage Athri. He was a great VishNu BhakthA and AchAryan in his own right. He was known as "Vaadhi-hamsAmbhu-vAhar" or the rain bearing clouds to the Swans, which latter run away in fear, when they see the rain clouds. When the rain stops, they hasten to partake the water that accumulates from the rain for nourishment. Similarly, the disputants run away from AppuLLAr and afterwards rejuvenate themselves from the upadesams of AppuLLAr).

(१०) स्वस्वकाल अनन्तगुरुकृत जातक्रियादिकाय नमः



svasva-kAla-anantaguru-kruta-jAtakriyAdikAya nama:

Salutations to the Acharyan, who received Jaathakarma and other samskArAs at the prescribed age from his father, Ananatha Soori!

There are 40 samskArAs defined by the kalpa soothrAs for one who is born in this world. The first seven are done by the parents and the most of the others are done by the individual. The first of these SamskArAs after birth is JaathakaramA. This is done soon after the birth of the child. The tongue of the child is touched three times with ghee to the accompaniment of appropriate Veda ManthrAs seeking protection from inauspiciousness with prayers for long life (Veda PrAyam). Gifts are given away during this occasion.

(११) अनन्तार्यकृत श्रीमद्वेङ्कटेशाभिधानकाय नमः

anantArya kruta srImad vEnkaTEsAbhidhAnakAya nama:

Salutations to the Acharyan, who was given the name of "SrI VenkatEсан" by his father, Anantha Soori!

NaamakaraNam is a samskAram that is performed on the 11th day after birth. This is the second of the samskArAs done by the parents for the newly born child. Swamy Desikan is the incarnation of the sacred hand bell of Lord VenkatEсан of Thirumalai. He was also born on the PurattAsi SraVaNam day, which is the birthday of Lord VenkatEсан. Hence Ananatha Soori chose the appropriate name of "Venkatesan" for his son. There is a saying: "Kalou VenkatanAyaka:" to indicate that Lord VenkatEсан is the powerful medicine for destroying the samsAric ills in Kali Yugam. Swamy Desikan, as the avathAram of VenkatEсан of Thirumalai removed our samsAric ills through his upadEsams and SrI Sookthis as celebrated by his son (KumAra VaradAchAr): "maNN mEl ninRa nOykaL tavrirtthanane" (He cured all the ills of samsAram).

(१२) वरदाचार्य रामानुजार्य उभयकृपेक्षिताय नमः

varadAchArya-rAmAnujArya ubhaya krupEkshitAya nama:

Salutations to the Acharyan, who was blessed to receive the merciful glances (krupA katAksham) of both VaradAchAr (NadAthUr AmMAL) and RaamAnujAchAr (AppuLLAr)!

Swamy Desikan joined his maternal uncle, AppuLLaar to prostrate before the KaalakshEpa GhOshti of NadAthUr AmMAL (grandson of the nephew of AchArya

RaamAnujA) on the west prAkAram of Lord VaradarAjA. Swamy Desikan was just five years old at that time. The child's dhivya tEjas attracted the attention of all the attendants of the GhOshti including the great NadAthUr AmmAL. He blessed the child to become an illustrious sampradhAya pravarthakar and asked AppuLLAr to be the achAryan to instruct the child in VedAnthA Saasthrams and SaamAnyA Saasthrams. Thus Swamy Desikan was blessed to receive the paripoorNa anugraham of both NadAthUr AmmAl and his disciple, AppuLLAr. Swamy Desikan refers to this anugraham in one of the sIOkams of adhikaraNa SaarAvaLi. One can witness the place where this happening occurred even today on the Hasthigiri.

(१३) विश्वामित्रान्वय अब्धीन्दवे नमः

visvAmitrAnvaya-abdhIndavE nama:

Salutations to the AchAryan, who served as the Moon for the ocean of ViswAmithra kulam!

The Moon that rises from the Ocean is the cause for the rising of that ocean. Similarly, Swamy Desikan was born in the ViswAmithra gOthram and enriched the fame of that kulam. Sage ViswAmithra had the power based on penance to create Indhran and Svargam. Swamy Desikan as the most distinguished descendant of this vamsam was able to accomplish extraordinary things due to his mastery (PaaNDithyam) of Tarkam and other related vidhyAs. The moon that arises from the ocean gladdens the hearts of the world and its beings. Similarly, Swamy Desikan arose from ViswAmithra Kulam and conferred immense auspiciousness on the world.

(१४) जगत्पुण्यमहाफलाय नमः

jagatpuNya mahAphalAya nama:

Salutations to that AchAryan, who is the magnificent fruit of all the auspicious deeds (PuNyams) of this world!

Swamy Desikan's avathAram was for fortifying the Veda maargam and protect Prapatthi as an upAyam for Moksha anugraham. It is our blessed fortune that Swamy incarnated to guide us in following the Vedic way and to receive the blessings of Nithya Kaimkaryam to SrIman NaarAyaNan at SrI Vaikuntam through the performance of Prapatthi at the sacred feet of a SadAchAryan.

Swamy Desikan saluted AchArya RaamAnuja in his YathirAja Sapthathi as "tri-jagath PuNya phaLam". Swamy Desikan's own avathAram resulted also from the integrated



puNyams of the world. He was the fruit of that collective puNyam. He established the importance of many ancient samskArAmS like Pancha MahA Yaj~namS for a grahasthan. This fits with the observation: “**parasparam bhAvayantha: srEya: param avApsyatha**” (Parama SrEyaS resulted to the entire world and Vaidhika SrI grew as a result of the Pancha MahA Yaj~nAnushtAnam and other Vaidhika karmAs). The DevAs, the humans and all chEthanams benefited from these observances of the sadAchAram and anushtAnam recommended by Swamy Desikan. That became the Jagath PuNya MahA Phalam.

(१५) अनन्तार्याचार्यरत्न कृतोपनयनसंस्कृतये नमः

anantArya-AchArya-ratna-krutOpanayana-samskrutayE nama:

Salutations to that AchAryan, who received the sacred rites (samskArAm) of upanayanam from the AchArya SrEshtar, Ananatha Soori!

One who performs BrahmOpadEsam and instructs the BrahmachAri in the VedAs is recognized as the AchAryan. This is smruthi vachanam. Anantha Soori thus became the AchAryan for his son, VenkatEsan. Upanayanam follows the SamskArAs of GarbhAdhAnam, Pumsavana, Seemantha, Jathakarma, NaamakaraNa, anna prAsna (at six months), ChauLa (first cutting of hair to form Sikhai). After Upanayanam, Pancha SamskArAm under a SadAchAryan takes place for a VaishNavan. After that the child enters Gurukulam and follows the Veda VrathAs known as PrAjApathya. At the conclusion of the Veda adhyayanam, avabrutha snAnam is performed, guru dakshiNai is given and the bachelor returns home and is ready for entering married life (GrahasthAsramam).

(१६) वादिहंसाम्बुवाहार्य कृततापादिसंस्कृतये नमः

vAdihamsAmbuvAhArya-kruta-tApadi- samskrutayE nama:

Salutations to the AchAryan, who received Pancha samskArAmS from Swamy AppuLLAr!

One receives during the time of SamAsrayaNam the following five samskArAmS:

Taapa SamskArAm: Being imprinted with the divine disc and conch of SrIman NaarAyaNa on the shoulders

PuNDra SamskArAm: Initiation into the adorning of the twelve Urdhva PuNDrams (ThirumaNN and SrI ChoorNam) on the designated sections of the upper torso with mantramS to wear them.





Receiving **dAsa nAmam** from the AchAryan (RaamAnuja Daasan)

UpadEsams on **Manthra Thrayams** (ashtAksharam, Dhvayam and Charama sLOkam) and **Yaagam/IjyA**: Instructions on how to perform Bhagavadh AarAdhanam daily. It is pancha samskAram that marks the beginning of one's life as a SrI VaishNavan. The beginning of one's true life is linked to Pancha SamskAram.

SrImaan KaraLaapAkkam Anantha PadhmanAbhaan (SrI Anand) of Chennai has written a comprehensive and scholarly article on Pancha SamskArams that is archived at: <http://www.ahobilamutt.org/samas.html>

This is a very important posting that every Sri Vaishnava or an aspirant to lead the SrI VaishNavA way of life can benefit from.

(१७) अधीतसाङ्गसशिरस्काकृत्रिम सरस्वतये नमः

adhIta-sAnga-sasiraskAkrutrima- sarasvatayE nama:

Salutations to the AchAryan, who studied (performed adhyayanam) of the Vedaas with its six limbs and siras (Upanishads)!

“akruthrimA Sarasvathi” means apourushEya Vedam, one which has not been created (krutham) by anyone. It is eternal and timeless. It is the Lord's breath. The authority of the VedAs is hence supreme and final.

The VedAs celebrate the Supreme Self (Brahman) as the First cause of creation, sustenance and the dissolution of the Universe as well as the source of dhivya Jn~Anam (JanmAdhyasaya yatha: and Saasthra yOnithvAth - Brahma SoothrAs I.1.2-3). The VedAs are Sruthis and not SaasthrAs. Sruthi has the flexibility to and of potentiality becoming moulded into a SaasthrA; VedAs are not SaasthrAs by themselves as we understand SaasthrAs to be “a set of systematized knowledge with a set of scientific terminology”. Thus the Sruthi has the capability of becoming the source of a SaasthrA, but by itself is not a SaasthrA.

The acceptance of the authority of Vedams makes a darsanam (system of philosophy) Vaidhikam/Aasthikam. Others are Naasthikam (ChArvakam, Buddhism and Jainism). The Vedic doctrines are further elaborated by the text of Upanishads (Veda Siras) and in the six systems of philosophy that Bhagavad RaamAnujA and Swamy Desikan mastered:

- (1) The VaisEshikA of KaNAda
- (2) NyAya of Gouthama
- (3) SaamkhyA of Kapilaa





(4) YogA of Pathanjali

(5) Poorva- MemAmsA of Jaimini and

(6) Uttara MeemAmsa of BaadarAyaNa VyAsa.

A clear comprehension of the VedAs is gained by the study of the six VedAngAs (limbs of VedAs) or upavEdAs (sub-vEdAs):

SeekshA/orthography/phonetics

VyAkaraNA /grammar

Chandas/prosody

JyOthisham /astronomy

Kalpam (the system of rituals and ceremonies) and

niruktha/nighantu: lexicon and unique meaning of Vedic words.

The content of the VedAs come under the three categories: Jn~Ana /knowledge portion, KarmA/the code of action, upAsanA or spiritual realization through the proximity of the Supreme Self. Yajus SamhithA deals with karma KaaNdam; Rg SamhithA covers spiritual knowledge; Saama samhithA deals with prayers and chants.

Our Swamy Desikan mastered all the Veda SamhithAs with angams and hence is known as Thrayyantha Guru, VedAnthAchAryan and NigamAnthA MahA Desikan. This 17thNaama celebrates Swamy Desikan's mastery of the VedAs with its six ancillaries and Upanishads.

(१८) वादिहंसाम्बुवाहार्य संप्राप्ताखिलशास्त्रधिये नमः

vAdihamsAmbuvAhArya- samprAptAkhila-sAstradhiyE nama:

Salutations to the AchAryan, who received Sakala-Saasthra Jn~Anam from His AchAryan, AthrEya RaamAnuja (Swamy AppuLLAr)!

Swamy Desikan salutes His Acharyan for His MahOpakAram this way: "**Vishvak-bhEdha vidhyA-sthithi padha-vishaya sthEya Bhootham**" (One who established clearly the correct positions/siddhAntham in many areas of divine Knowledge like an impartial judge). Swamy Desikan's own son, KumAra VaradAcchAr refers to his father / AchAryan receiving all Veda-Saasthra Jn~Anam fully from his uncle, Swamy AppuLLAr (MaathulAth Saklaa: kalaa:).



(१९) कणादतन्त्र पारिणाय नमः

kaNAda-tantra paarINaaya nama:

Salutations to that AchAryan, who is a Master of the VaisEshika philosophy associated with KaNAda Maharishi!

Swamy Desikan himself has said: “paryAptam paryasaisham KaNacharanagathAm” (I have acquainted myself with VaisEshikam to the extent that was required). Swamy Desikan was modest here. He was an authority on VaisEshika-NyAya system of philosophy and criticized its deficiencies soundly in his masterpiece, SarvArTa Siddhi. The NyAya- VaisEshika systems are close to one another and are generally treated as one. VisishtAdhvathins object to them as asat-kaarya vaadam. The NyAya-VaisEshikAs accept the authority of the VedAs but place their emphasis on inference (anumAna) over verbal comprehension (sabdha). For instance, they attempt to prove the existence of the Supreme Being as the creator of the world by inference. For VisishtAdhvathins following Bhagavadh Raamunaja SiddhAntham, the Supreme (inviolable) authority of VedAs is fundamental (SruthEshu sabdha moolathvAth - Brahma SoothrA: 2.1.27). We depend entirely on the VedAs. If there are confusions in the interpretations of Vedic texts, we seek the help of Smruthis, IthihAsAs and Saathvika PurANAs, which help us obtain the true meaning of Vedic statements. Swamy Desikan has criticized extensively the VaisEshika-NyAya doctrines and established the soundness of VisishtAdhvathin’s views. The details on the points of difference can be obtained from the monumental Ph.D. dissertation of SrIman V.N. SeshAdhryAcharya Swamy of Oppiliappan Koil entitled “SarvArTa Siddhi of SrI VedAnthA DesikA” (a commentary of Swamy Desikan on the verse-work, Tattva Mukta KalApam).

DHIVYA NAMAS: NAMAS 20 TO 100

(२०) आक्षपादीयगौतमाय नमः

AkshapAdIya gautamAya nama:

Salutations to the AchArya Saarvabhouman, who is known as “apara Gouthamar” because of His visEsha Jn~Anam about NyAya saathrams created earlier by Sage Gouthamar.

AkshapAthar is the other name for Sage Gouthamar, the author of NyAya Saasthram. He was called AkshapAthar because of having symbolic eyes on his feet. This denotes his ability to direct his feet in search of the core of knowledge that follows closely the



VedAs. Swamy Desikan became an authority in interpreting the NyAya Saasthrams of AkshapAthar and reconciling them to the true meaning of the VedAs, whenever there was discord between the meanings of NyAya SoothrAs and the strict Vedic interpretation.

Swamy Desikan blessed us with two Sri Sookthis (NyAya Parisuddhi and NyAya SiddhAnjanam) to cleanse the interpretations that were dissonant with the true intent of VedAs. The rigor of Swamy Desikan's cleansing of the wayward meanings of NyAya SoothrAs to defend our darsanam is a monumental contribution. Thirukkudanthai Desikan will be saluting this help of Swamy Desikan with four more nAmAs later (Desika Dhivya Sahasra NaamAs 201-204).

To give an example of the difficulties of NyAya system, it states that the Self (Aathma) possesses knowledge but is not knowledge (i.e.), it is not self-luminous. The Self - according to NyAya-VaisEshikA view - is exactly like the non-sentient stone in the state of mOksham. This view is against the Vedic view, which unconditionally affirms that the Self (individual Soul) is self-luminous. It is ever-shining as "I" and its existence need not be proved by any other illuminating agent such as knowledge. The VedAs clearly state that the Soul and its quality (the attributive knowledge/Dharma bhUtha Jn~Anam) are self-luminous. Following the footsteps of Naatha Muni, AlavanthAr and AchArya RaamAnujA, Swamy Desikan removed the veda-viruddha views of Sage GouthamA's NyAya Saasthram and blessed us with the firm foundation of NyAya soothrams consistent with true Vedic views.

(२१) मीमांसामांसलाय नमः

meemAmsA mAmsalAya nama:

Salutations to the AchArya Saarvabhoman, who is the embodiment of MeemAmsa Saasthram blessed to us by Sage Jaimini.

The VedAngam of MeemAmsam was created by Sage Jaimini, a sishyar of Sage VyAsa. His work is known as Poorva MeemAmsam and that of his AchAryan is known as Utthara MeemAmsam (VedAntham). The commentators of MeemAmsa is accused of ignoring "innumerable and unequivocal" Vedic statements and interpreting them to suit their needs and thereby commit the major offense of denying the existence of the Supreme Being.

The MeemAmsakaas connect the power and privilege of giving the fruits of deeds (prescribed in Karma KaaNDa) directly to the deeds themselves instead of Isvara, who grants all fruits. MeemAmsa runs thus into the risk of being grouped with an atheist. Swamy Desikan followed the footsteps of His poorvAchAryaas and banished these



blemishes and flaws that had crept into the interpretations of MeemAmsa SoothrAs. He created two SrI Sookthis, sEswara MeemAmsa and MeemAmsa PaadhukA, to establish that the Poorva and Utthara MeemAmsas are one system without any discord. MeemAmsa means “inquiry”. Jaimini inquired into Dharma with the beginning Soothram:

अथातो धर्म जिज्ञासा

(athAtO dharmA Jijn~AsA -inquiry into dharmic way);

His AchAryan, Sage VyAsa inquired into the nature and attributes of Brahman, the Supreme Being -

अथातो ब्रह्म जिज्ञासा

(athAtO Brahma Jijn~AsA)

There need not be any conflict between these two inquiries. Both are complimentary to each other. Swamy Desikan showed that they are connected in a seamless fashion and condemned the nirIswara Vaadham raised by the commentators like GaNtanAthana, KumArila Bhattar et al.

Swamy Desikan’s conclusions housed in the two SrI Sookthis (sEswara MeemAmsa and MeemAmsa PaadhukA) are five fold:

Jaimini indicated through his soothrAs that Isvaran (Sriman NaarAyaNan) has to be worshipped through Veda-sanctioned karmAs and attain fruits thereof through His anugraham.

DevathAs have roopam (SarIram). When they are pleased, the fruits of the karmAs result. The indweller of these DevathAs is SrIman NaarAyaNan, who empowers them to give the fruits).

Dharmam is of two kinds:

Siddham (that we do not have the power to do) and

Saadhyam (that which can be done by us such as Yaaga- Yaj~nams). Jaimini engaged in constructing MeemAmsa SoothrAs with these two dharmAs in mind as a beginning. His Guru, Sage VyAsa, completed that task (inquiry into the MeemAmsa SaasthrAs) through the construction of Brahma SoothrAs, the essence of Upanishads.

Brahmam is real and the matham that declares Prapancham is unreal is Veda Viruddham (inconsistent with the VedAs). Just as Brahman addressed in Utthara



MeemAmsA, the Veda KarmAs and the fruits thereof spoken in Poorva MeemAmsa of Jaimini are real. The JeevAthma who performs karma and upAsanaa are also real.

Sage Jaimini speaks of Seshathvam in the third of his twelve adhyAyams of Poorva MeemAmsam by defining Seshathvam or sEsha LakshaNam. sEshi is indicated as the One, who receives the upakAram of Seshan (sesha ParArthtathvAth). Sage VyAsa established the same principle (ChEthana Jeevan and achEthana prapancham) are Bhagavath sEsham and the Lord is Sarva Seshi. Thus there is no discord between the two MeemAmsaas. Swamy Desikan revealed clearly the inner meaning of Poorva MeemAmsa and established firmly Bhagavad RaamAnuja SiddhAntham.

(२२) व्याकरणतन्त्र पतञ्जलये नमः

vyAkaraNa-tantra PatanjalayE nama:

Salutations to the AchArya Saarvabhoulman, who is the equivalent of sage Patanjali, who wrote the MahA BhAshyam for VyAkaraNa saasthram.

(२३) काव्यालङ्कारतत्त्वज्ञाय नमः

kAvyAlankAra-tattvajñ~Aya nama:

Salutations to that AchArya Saarvabhoulman, who blessed us with major Kaavyams like YaadhavAbhudhayam, Hamsa Sandesam, which are known for their unique use of the principles of alankAra saasthrams.

PrathivAdhi Bhayankaram Annan refers to this aspect of the genius of Swamy Desikan in his saphthadhi Rathna Maalikai: “kaavya-srENi naatakAlankrutijn~a:” (One who is an expert in climbing the rows of kaavyams, dramas and alankArams used therein).

(२४) कवितार्किककेशरिणे नमः

kavitArkika-kEsariNE nama:

Salutations to the AchArya Saarvabhoulman, who is the fear-evoking lion for the poets and philosophers, who oppose VisishtAdhvaitha darsanam. Pandithaas of Srirangam gave this title to Swamy Desikan in recognition of his extraordinary mastery over poetry and logic.

Typically expertise in Tarka Saasthram (Logic) does not go well with the skills to create delectable kaavyams with maadhuryam. One needs “kOmaLa mathi” (mind of a





rasikan of fine things) to compose kaavyams and poems. Swamy Desikan was able to have the skills of handling both tarkam and Poetry of a high order. He chased away the contenders (prathivAdhis) with His simha garjanam (lion's roar). The prathivAdhi elephants ran away after they heard the simha naadham of Swamy Desikan (**karNE sa yEsha kavi-thaarkika simhanAdha:**). PrathivAdhi Bhayankaram Annan salutes Swamy Desikan in this context as “kavitArkika kaLapavraja kabaLIkrutha simham”.

“VijayathAmgurupankthi sikhAmaNi:

VijayathAm YathirAja Mathadhvaja:

VijayathAm kavi-thaarkika kesarI

VijayathAm nigamAntha GurUtthama:”

(२५) यतिराजपदाम्भोज द्वन्द्वमाध्वीमधुव्रताय नमः

yatirAja-padAmbhOja-dvandva- mAdhvImadhuvratAya nama:

Salutations to the AchAryan, who is like the bee that enjoys the honey from the lotus feet of the ParamAchAryan RaamAnujA!

The honeybee enjoys the delectable madhu (honey) from the lotus. That honey is the parama bhOgyam for the honeybee and it will not seek anything else to nourish it. Similarly, Swamy Desikan selected the SrI Sookthis (the honey) flowing from AchArya RaamAnujA's lotus feet as His taaraka-pOshaka BhOgyam and was blissfully happy. Therefore, Swamy Desikan did not pay any attention to other darsanams as potential objects of interest.

Through the many moving sLOkams of SrI YathirAja Sapthathi, Swamy Desikan poured out His deep reverence for AchArya RaamAnuja (1017-1137 C.E) and his indebtedness to Him:

प्रणामं लक्ष्मणमुनिः प्रतिगृह्यतु मामकम् ।

प्रसाधयति यत्सूक्तिः स्वाधीनपतिकं श्रुतिम् ॥

--Sri Yathiraja Sapthathi, sLOkam 10

praNAmam lakshmaNa muni: pratigruhNaatu maamakam |

prasAdhayati yatsookti: svAdhInapatikAm srutim | |

May AchArya RaamAnujA accept my praNAmams! His SrI Sookthis beautify the Upanishads, which have gotten the Lord under their control.





(२६) यामुनायप्रेममूर्तये नमः

yAmunArya-prEmamoortayE nama:

Salutations to that AchArya Saarvabhoman, who is the embodiment of the Bhakthi for Swamy AaLavanthAr!

Swamy Desikan's extraordinary bhakthi for Swamy AaLavanthAr (916-1041 C.E) is captured in his own words: "AaLavanthAr adiyOm; padiyOm ini alvazhakke" (We are the daasans of Yaamuna Muni; we will not ever be overcome by inauspicious activities).

Swamy Desikan mastered the divine works of Swamy ALavanthAr (Siddhi trayam, GIthArTa sangraha and Aagama PrAmANya, SthOthraratnA and ChathusslOki) and based his own Sri Sookthis on those masterpieces distilling the essence of Sri VaishNavite tatthvams.

(२७) नाथयोगीशनाथवते नमः

nAthayOgIsa-nAthavatE nama:

Salutations to that AchArya Saarvabhoman, who has chosen the Yogi SrEshtar, Naathamuni as His Master!

In his own words, Swamy Desikan has testified that he is the indentured dAsan of Swamy Naathamuni and that he is nothing without Him:

"NaathEna MuninA tEna bhavEyam nAthavAnaham" and "Naatha-sahAyEna nAthavAnasmi" (adiyEn has become nAthvAn because of the influence of Swamy Naathamuni; otherwise, adiyEn will be worthless and destitute. adiyEn has become the possessor of great spiritual wealth because of the munificence of adiyEn's Master, Swamy (Ranga) Naathamuni!

Swamy Desikan pointed out that the quintessence of the true messages of Vedas became as clear to Swamy Naathamuni (824-924 C.E) as the goose berry (nellikkani) sitting on the hand of one's palm (yasya naigamikam tatthvam hasthAmalakathAm gatham).

(२८) पराङ्कुश पदासक्तये नमः

parAnkusa-padAsaktayE nama:





Salutations to that AchArya Saarvabhoman, who is deeply devoted to the sacred feet of Swamy NammAzhwAr!

NigamAnthA MahA Deikan has revealed to us that Bhagavath PrApthi and Moksham is possible only through the grace of Swamy NammAzhwAr (ParAnkusan). Through his own words, Swamy Desikan has told us: “ThirumAl thALil talai vaitthOm SaThakOpan aruLinAlE” (We placed our head at the Thiruvadi of the Lord through the grace of Swamy NammAzhwAr).

In Sri YathirAja Sapthathi, Swamy Desikan salutes Swamy NammAzhwAr this way:

यस्य सारस्वतं स्रोतो वकुळामोदवासितम् ।

श्रुतीनां विश्रमायालं शठारिं तमुपास्महे ॥

--Sri Yathiraja Sapthathi, sIOkam 4

yasya sArasvatam srOtO vakuLAmOdavAsitam
srutInAm visramAyAlam saThArim tamupAsmahE "

We worship Swamy NammAzhwAr, whose vaak filled with the fragrance of Mahizhampoo flower is the sufficient resting place for the VedAs.

(२९) परकालाङ्घ्रि भक्तिमते नमः

ParakAlAnghri- bhaktimatE nama:

Salutations to that AchAryan, who has immense devotional attachment to the sacred feet of Thirumangai AzhwAr!

One of Swamy Desikan's Vaazhi ThirunAmam celebrates his unique bhakthi to Thirumangai mannan: “Kaliyan urai kudikoNDa karutthudayOn vAzhiyE” (The AchAryan, whose mind serves as the abode for the aruL vaakku of Kaliyan).

(३०) श्रीपराशरभघार्य मेघसूरयम्बू चातकाय नमः

SrI parAsarabhaT'Taarya-mEghasUktyambu- chAtakAya nama:

Salutations to that AchArya Saarvabhoman, who is like a chAthaka bird drinking the rainwater of SrIsookthi pouring from the mercy-laden cloud known as SrI ParAsara Bhattar!

Swamy Desikan was inspired by the magnificent SrI Sookthis of ParAsara Bhattar such as Lakshmi KalyANam, GuNa Rathna Kosam, SahasranAma BhAshyam, AshtasIOki,





SrIrangarAja Sthavam and tathva RathnakarA et al. Swamy Desikan based his sathsamprahAya nirdhAraNam (rigorous establishment of Sath sampradhAyam principles) from Swamy ParAsara Bhattar's SrI sookthis. Swamy Desikan developed his poetic style (saili) on the way shown by Bhattar in His divine works ("yassamskrutha kavithAyAm prouDimnAnvEdhi KooranAtha sootham" according to B. ANNan). In elaborating on the meanings of Moola Manthram, Swamy Desikan followed the way shown by Bhattar in his AshtasIoki.

(३१) श्रीवत्सचिह्नमिश्रेन्दु सूक्तिज्योत्स्ना चकोरकाय नमः

SrIvatsachihnamisrEndu-sUktijyOtsnA- chakOrakAya nama:

Salutations to that AchArya Saarvabhومان, who is like a ChakOra bird nourishing itself on the moon rays (SrI Sookthis) of KooratthAzhwAn!

KooratthAzhwAn (1010-1116 C.E) is the father of ParAsara Bhattar. He is the senior disciple of AchArya RaamAnujA. He helped his master, AchArya RaamAnujA writes SrI BhAshyam. His Pancha sthavams and other wqorks like abhigamana saarA were inspirations for Swamy Desikan's own SrI Sookthis.

(३२) एकान्तवासरसिकाय नमः

yEkAntavAsarasikAya nama:

Salutations to that AchArya Saarvabhومان, who preferred solitude (yEkAnthavaasam) compared to the association with avaishNavAs (those who do not have VaishNava SrI).

Swamy Desikan spent his time at quiet places filled with VaishNavA samooham like ThiruvahIndhrapuram. In times, where VaishNava ghOshti was stressed through internal quarrels, Swamy preferred to live in isolated places like SathyAkAlam in KarnAtakA for observing His PanchakAla prakriyA. He preferred solitude to the company of those, who were disrespectful to SrI VaishNavAs.

(३३) द्वयचिन्ता परायणाय नमः

dvayachintA-parAyaNaaya nama:

Salutations to that AchArya Saarvabhومان who was immersed in reciting dvayam and reflecting on the meaning of this srEshta manthram.



AchArya RaamAnujA has commanded us to recite dvayam and reflect on its profound meaning in SaraNAGathi Gadhyam. He has revealed that anusandhAnam is the upAyam for being blessed with the eternal sukham of Moksham. This most sacred dvayam is known as PoorvAchArya Manthram (One blessed by PoorvAchAryALs). It is based on Sruthi vaakyams.

At the beginning of the chapter, dvayAdhikAram of SrImad Rahasya thraya Saaram, Swamy Desikan has instructed us on the power of dvayam:

प्रत्यूषतां भजति संसृति कालरात्रेः ।

पद्मासहाय शरणागति मन्त्र एषः ॥

pratyUshatAm bhajati samsruti kAlarAtrE: |

padmAsahAya saraNAGathi mantra yEsha: ||

(This is the manthram for performing SaraNAGathy at the feet of SrIman NaarAyaNan. It stands as the dawn for the dark night of SamsAram).

At the end of the chapter on dvaya manthram, Swamy Desikan stresses the uniqueness of dvayam:

न मुक्तेः सौख्यं न द्वय वचनतः क्षेमकरणम् ॥

na muktE: soukhyam, na dvaya-vachanata: kshEmakaraNam

(There is nothing that exceeds the sukhanubhavam of Moksham. There is nothing that can confer auspiciousness than the anusandhAnam of dvayam, which is Moksha hEthu).

In Sankalpa sooryOdhayam, Swamy Desikan stresses again the unique sukham arising from dvyAnusandhAnam this way:

“PraNavadhvichatushkAdhyai: prasAnthairEva mOdhathE”

(३४) त्रिरागघ्नाय नमः

trirAgaghnaAya nama:

Salutations to that great AchAryan, who banished the three kinds of desires/temptations.

The extraordinary VairAgyam of Swamy Desikan can be discerned form His VairAgya Panchakam sIOkams. His son attested to His father’s distaste for fame, fortune et al in Desika MangaLam this way: **KhyAthi-laabha-poojAsu vimukha:**



Swamy Desikan was free from the three kinds of desires spelled out by Upanishads and JyOthisha Saasthram. Upanishad focuses on the triad of PuthraikshaNaa (attachment to children), vitthaikshaNA (desire for wealth) and IOkaikakshaNA (desire for the fruits of KarmAs). JyOthisha Saasthram identifies these three desires as PeNNAsai, MaNNAsai and PonnAsai (coveting women, property such as land, wealth accumulation).

Swamy Desikan as a parama VairAgyasaali conquered those three kinds of desires and stated clearly in the VairAgya Panchaka sLOkams:

दन्त्यान् न मन्यामहे देवं सेवितुमेव निश्चिनुमहे

danyAn na manyAmahE; dEvam sEvitum yEva nischinuamahE

(I will not praise the wealthy ones for my livelihood and will devote my time firmly to praising and worshipping the Lord).

वयं वाचा महीश्वरान् तृणमपि न याचामहे

vayam vaachA mahIsvarAn truNamapi na yAchAmahE

(Through my tongue and speech, I will not ask even for a blade of grass from even the greatest of kings).

उैढ गोवर्धनं सुसाधनं अबाधनं सुमनसां समराधनम्

udooDha-gOvardhanam susAdhanam abAdhanam sumanasAm samarAdhanam

(That wealth of wealths, which lifted the Govardhana hill, is the true wealth. This wealth cannot be destroyed by anyone .It will bless those who approach it with bhavyam and bhakthi. It is the gateway for any number of purushArthams. When there is this KrishNa dhanam (wealth), why chase after the evanescent wealth, which only yield inauspiciousness/sorrow and rebirth at the end?).

Swamy Desikan identified for us his wealth as the Lord standing on top of Hasthigiri at Kaanchi (asti mE HastisailAgrE vastu paitaamaham dhanam), which was accumulated and bequeathed to us by Brahma Devan.

(३५) चतुष्पाण्डित्य निर्विण्णैकमानसाय नमः

chatushpANDitya -nirviNNaika-mAnasAya nama:

Salutations to that great AchAryan, who has developed a detached mind as a result of his mastery of the four kinds of pramAna Saasthrams (Vedam, Smruthi, IthihAsams and PurANams)



Swamy Desikan's virakthi from a samsAric way of life arose from his clear understanding of the inner meanings of the four pramANa saasthrams. In Maha BhAshyam, it is pointed out that the four kinds of Scholarship (paaNDithyam) are:

1. VidhyA grahaNam /acquisition of the sadh-vidhyais
2. Reflection on the VidhyAs received and comprehending their true meanings
3. Practicing the percepts learnt
4. Explaining and interpreting the above to others and removing their doubts through pravachanam.

Swamy Desikan mastered al these four kinds of PaaNDithyam and yet did not show pride over such accomplishments and was unassuming like an innocent child (PaaNDithyam nirvidhya baalyEna thistAsEth).

He was a Kavi simham, Taarkika simham, Ocean of Jn~Anam and had extraordinary skills in interpreting the scriptures, UpabrahmaNams and poorvAchArya Sookthis. He thus had four kinds of PaaNDithyam and yet did not develop any pride over those skills ("kavithvamatha kasmalam"--Sankalpa SuryOdhayam)

When one SrI VaishNava challenged Swamy Desikan's title of Kavi-Taarkika Simham and stated that he (challenger) alone deserved that title; Swamy Desikan accepted that challenge and completed 1008 verses about the PaadhukAs of the Lord in two and half hours of a single night, while the egotistic poet could complete just about 300 slOkams and accepted defeat.

(३६) पञ्चप्रकारसन्तुष्टये नमः

pancha-prakAra santushTayE nama:

Salutations to that great AchAryan, who enjoyed five kinds of happiness based on his comprehension of the blemishes arising from the attachment to material things and rejecting them.

The happiness resulting from desire to acquire worldly wealth and other temporary sukhams lead to attachment and ultimately the destruction of discriminating intellect:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।

स्मृतिभ्रंसाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥



dhyAyatO vishayAn pumsa: sangastEshu upajAyatE |
 sangAt-samjAyatE kAma: kaamAt-krOdhObjAyatE ||
 krOdhat bhavati sammOha: sammOhAt smruti vibrama: |
 smruthibramsAt buddhinAsO buddhinAsAt praNasyati ||

--SrImad Bhagavad GithA: 2.62 and 2.63

From the desire for sense objects, attachment to them arises. From attachment arises more desire and that desire leads to anger, when one does not get them. Anger leads to delusion and from delusion the loss of memory results. That leads to the destruction of discrimination and with the loss of discrimination, one is completely lost.

What are the five kinds of banishment based on discriminating intellect that led to SanthOsham for Swamy Desikan?

SudhAram: Becoming free from desire through an understanding of the defects in the enjoyment of objects acquired from Roopa, Rasa, Gandha, sparsa and sabdha senses (KarmEndhriyams) and Jn~Endhriyams.

SupAram: Developing detachment after knowing about the difficulties in protecting the acquired material wealth.

SunEtram: Developing detachment from them knowing that sorrow alone can result from the loss of material wealth.

SumArIcham: Becoming detached and happy by knowing the need for disassociation from them.

abhayam: Developing detachment and true happiness from avoiding the himsA dhOsham arising from clinging to material acquisitions and fighting to protect them from slipping.

For elimination of (excessive) greed, one has to cultivate tushti. Santushti is the state of contentment (pOthumenRa manathE ponn seyyum marunthu). This santushti is achieved by the practice of the above five kinds of comprehensions. Swamy Desikan comments in this context in Sankalpa SooryOdhayam: “saishA panchamukhI tushti:....grasathE IObha-bhUshakam”

(३७) षडूर्मिध्वंसकोविदाय नमः

shaDoormi-dhvamsa kOvidAya nama:

Salutations to that great AchAryan, who had the power to destroy the six kinds of waves that knock us about in SamsAram and interfere with our attainment of Moksham!





The six waves (Oormi) of the SamsAra Saagaram, which repeatedly knock us of our feet and make us sink, are the Oormi ShaDkams:

Hunger, thirst, sorrow, delusion, aging and death (Pasi, dhAkam, sOkam, mOham, vayOdhikam and MaraNam) or

Conception, birth, aging, karmam, klEsam and death. (Garbham, Janmam, VayOdhikam, karmam, klEsam and Mruthyu are these almost endless and fearsome, six samsAric waves.

Swamy Desikan had the power to quell the power of these six waves of SamsAram and taught us the anushtAnam of Prapatthi to secure the freedom from SamsAram and its terrors.

(३८) सप्तव्यसन तत्त्याग तत्स्वीकारविशारदाय नमः

sapta-vyasana-tattyAga-tatsvIkAra- visAradAya nama:

Salutations to that AchArya Saarvabhouman, who had a clear understanding of the seven kinds of vyasanams (the causative factors for one's sorrow) that arise from abhinivEsam (excessive involvement in vishaya sukham) and taught us the way to banish these seven vyasanams!

Swamy Desikan refers to these seven causative factors for sorrow as: "hrushyanthi vyasanEshu sapthasu" --Sankalpa SooryOdhayam: 8.1. Manu smruthi also refers to these seven factors (VII.50-52). Swamy Desikan has thorough knowledge about these vyasanams and described accurately the two categories of people, who are either affected by these vyasanams or succeed in banishing them.

These seven sorrows that stand in the way of gaining Moksha siddhi can be grouped under two sub-categories:

A. DESIRE RELATED VYASANAM / KAAMA JATHAM:

Indulgence in alcohol/Madhu

Deceitful behavior/soothu

Losing one's head over the opposite sex / Maathu

Destroying other life through hunting /vEttai.

B. ANGER RELATED VYASANAM / MANYU JATHAM:

Himsai or causing hurt to other living beings through word, thought or deed

Speaking harsh and unjust words





Excessive spending over one' earnings

All of these seven vyanams arise from excessive involvement with perishable sukhams and those, who could overcome them, are the blessed ones deserving our utmost reverence. Swamy Desikan was the leader among such blessed ones!

(३८) अष्टाङ्गभक्तिधिये नमः

ashtAnga-bhakti dhiyE nama:

Salutations to that Supreme AchAryan, who was thoroughly familiar with the eight-pointed Bhakthi yOgam!

THE EIGHT LIMBS (ANGAMS) OF THE BHAKTHI YOGAM ARE:

Yamam, niyamam, aasanam, prANAyAmam, dhAraNam, dhyAnam and SamAdhi according to yOga Saasthrams.

(४०) अष्टपुष्पीष्ट अष्टाङ्गयोगकाय नमः

ashta-pushpIshta ashtAnga-yOgakAya nama:

Salutations to that exemplary AchAryan, who performed Bhagavad AarAdhanam with the eight flowers of ashtAnga yOgam!

These eight "flowers" are:

ahimsai / nonviolence

Indhriya nigraham/control over the indhriyams

tapas /penance

irakkam/compassion

poRumai/tolerance-forbearance

Jn~Anam/correct knowledge

dhyAnam/meditation about the auspicious guNams of the Lord and

sathyam/truthfulness.

Swamy Desikan has referred to them in both SrImad Rahasya Thraya Saaram and Saccharithra Rakshai.

The eight flowers (ashta pushpee) by which one can worship Bhagavaan appropriately are:

(1) Uthpalam



- (2) Red Lotus
- (3) Satha pathrakam /100 petaled flowers
- (4) Sahasra pathram/1000 petaled flower
- (5) PuNdarIkam
- (6) TuLasi
- (7) Bhaga pushpam (Kokku ThAmarai) and
- (8) SouvarNam/Gold flower

When one engages in this type of AarAdhanam, one must not leave out any one of the above eight flowers. It is not easy hence to practice this type of aarAdhanam. The alternative route of practicing ahimsa to sathyam is preferable even if it takes enormous spiritual discipline. Swamy Desikan was one such exemplary practitioner of the ashta Pushpee ashtAnga yOgam.

Even today the Bhagavad AarAdhanam that we perform is known as ashtAnga Yaagam consisting of eight steps: abhigamanam, bhOgam, poojanam, nivEdhanam, samprathAnam, vahnisantharpaNam, pithru yaagam and anuyAgam.

(४१) नवव्याकृतिविदे नमः

nava-vyAkrutividE nama:

Salutations to that AchArya Saarvabhoushan, who was conversant with the nine types of VyAkaraNa sAstham!

Swamy Desikan was another nava vyAkaraNa pandithar like SiRiya Thiruvadi (HanumAn), who became an expert on the VyAkaraNa Saasthrams from study with Soorya NaarAyaNan. Swamy Desikan derived his expertise from the LaalAmrutham of Sri HayagrIva BhagavAn. The nine Sanskrit VyAkaraNa (grammar) branches are: aindhram, Saandhram, KaaSakruthsnam, KoumArakam, SAkaDAYanam, Saarasvatham, Aabhisalam, Saakalam and PaaNineeyam. Today PaaNineeyam alone is prominent. In his SrIbhAshyavyAkhyA-TatthvatIkA, Swamy Desikan refers to himself as being familiar with the different VyAkaraNa texts (naanA vyAkararaNAbhij~na:).

(४२) श्रीभाष्याद्यपद्य दशार्थविदे नमः

SrIbhAshyAdyapadya-dasarthavidE nama:

Salutations to that great AchAryan, who blessed us with ten different interpretations to the first slOkam of Sri BhAshyam of Bhagavad RaamAnujA.



The particular first sLOkam of SrI BhAshyam is:

akhila bhuvana janma-sthEma-bangAdi-leelE
vinata-vividha bhUta-vrAta rakshaika dIkshE |
Sruti sirasi vidhIptE brahmaNi SrInivAsE
bhavatu mama parasmin sEmushi bhakti roopA | |

The genius of Swamy Desikan enabled him to bless us with ten meanings for this first sLOkam. In his tathvatIkai, Swamy Desikan states his intention to give ten meanings for this sLOkam and proceeds further (akhilEdhyAthi BhAshyasya dasArthAn abhidhathmahE). For the first sLOkam of MeemAmsa grantham, Swamy Desikan gave just six meanings. For the first sLOkam of SrI BhAshyam however he outdid himself by giving ten different meanings. Such is the greatness of the genius of Swamy Desikan!

(४३) शताभ्यधिक षट्पञ्चाशत् त्रयीमौळिनीतिविदे नमः

satAbhyadhika-shaTpanchAsat- trayeemouLi-neetividE nama:

Salutations to that AchArya Saarvabhoushan, who is the Master of the 156 nyAyams associated with the 156 adhikaraNams of SrI BhAshyam.

The reference here is to the sixteenth sLOkam of adhikaraNa SaarAvaLi of Swamy Desikan beginning with the first line:

“southrI SankhyA SubhASIradhikruthigaNanA chinmayee BrahmakANDE”

Here, Swamy Desikan establishes precisely that SrI BhAshyam has 156 adhikaraNams using the system known as kaDabhAyAthi samj~nA (code of linking letters with the numbers to arrive at a total).

In the commentary for the adhikaraNa SaarAvaLi known as adhikaraNa chinthamaNi, Swamy Desikan's son, KumAra VaradAcchAr points this use of KadabhAyAdhi samj~nai this way: "SubhASIrithi chinmayeethi kachaDatapAdhi- sankEthEna nidarsa:" (with the use of the two words, SubaaSIri and Chinmayee, the kaDabhayAdhi sankEtham has been demonstrated clearly).

(४४) सहस्राधिकृति न्यायविवेचन धुरन्धराय नमः

sahsrAdhikruti-nyAyavivEchana- dhurandharAya nama:

Salutations to that srEshta AchAryan, who is thoroughly familiar with the analysis of the nyAyams of MeemAmsa Saasthram constituted by 1000 adhikaraNams!





Swamy Desikan comprehended the NyAyams of MeemAmsa as the poorvAchAryAs interpreted and through his two MeemAmsa SrI Sookthis (sEsvara MeemAmsa and MeemAmsa PaadhukA) established the true meanings of the Soothrams (This subject is elaborated further in the upcoming 94th and 96th Desika Sahasra nAmams).

(४५) लक्षकोटिस्वप्रभावांश अनर्हभजनस्थितये नमः

lakshakOTi-svaprabhAvAmsa anarha- bhajanasthitayE nama:

Salutations to that SadAchAryan, who established that the glory of Bhakthi yOgam will not come up to even one part in laksha-kOTi of the glory of Prapatthi!

Such was the reverence and faith that Swamy Desikan had for the efficacy of Prapatthi.

The echoes of this view of Swamy Desikan are heard in SaraNAGathy DhIpikai (naiva ayuta ayuta kalA api aparai: avApyA: - sIOkam 29) and in DevanAyaka PanchAsath (na arhanti tasya satha kOTitama amsa kakshyAm - sIOkam 47). The SaraNAGathy dhIpikai sIOkam states that the glory of those who adopted the upAyam/anushtAnam of Prapatthi is crores of times greater than those practicing other anushtAnams like Bhakthi yOgam. The DevanAyaka PanchAsath sIOkam points out that the glory of those who practiced Bhakthi yOgam to gain Moksham will not add up to hundredth of a crore of the glory of one who has performed Saasthraic Prapatthi to gain Moksham.

(४६) कामक्रोधादिनिखिल दुरात्मगुणवर्जिताय नमः

kAma-krOdhamAdi nikhila durAtma-guNa varjitAya nama:

Salutations to that great AchAryan, who is totally free from any inauspicious guNam like the desire for vishaya sukham (Kaamam) and anger (krOdham)!

(४७) भारताद्युक्त सकलसदात्मगुणभूषिताय नमः

bhAratAdyukta-sakala-sadAtma guNa bhUshitAya nama:

Salutations to that SadAchAryan, who adorns all the Aathma guNams referred to in MahA BhAratham and dharma soothrams!

There are two sources of references for the above aathma guNams.

One set counts the following 8 guNams:

Praj~nA (thorough familiarity with tattva trayam and artha panchakam),





Koulyam (high birth in a srEshta kulam),
dhamam (control over Indhriyams),
vEda Jn~Anam,
ParAkramam (power to accomplish Kaimkaryams),
abhaubhAshithvam (moderation in speech),
dhAnam (charity) and
Krutaj~nathA (gratefulness)

The other set enlists another octad:

DayA Sarva bhUthEshu (compassion for all),
KshAnthi (forberance),
anasooyA (lack of jealousy),
Parisuddhi (AachAram),
anAyAsam,
MangaLam,
Freedom from anger and
Desire for Vishaya Sukham (vairAgyam)

Gouthama soothram points out further that one will not realize Brahma Saayujyam (Moksham) without possessing these 8 aathma guNams even if one completed the performance of the 40 samskArams prescribed by our ancient sampradhAyam. Srimad Bhagavad Gita emphasizes again the importance of Forbearance, VairAgyam and freedom from ahankAram.

(४८) शास्त्रोक्तसकलाचार्य लक्ष्मावासवरस्थलयै नमः

sAstrOkta-sakalAchArya-lakshmAvaAsa- varasthalayai nama:

Salutations to that great AchAryan, who is the noble abode of all AchArya lakshaNams prescribed by the SaasthrAs!

Vedam, Smruthi state that utthama vamsam, AchAram, clear VedAnthA Jn~Anam as some of these requisite lakshaNams. In this context, KooratthAzhwAn is the ideal





example of a sishyan (Sishya lakshaNa poorNar). Swamy Desikan is one of the ideal examples of a SadAchAryan. Swamy Desikan himself has described for our benefit the requisites of a SadAchAryan in the first sLOkam of NyAsa Vimsathi-- Siddham sathsampradhAyE...

(४९) श्रीवैष्णवानेकलक्ष्मशोभित स्वर्णविग्रहाय नमः

SrIvaishNavAnEkalakshma-sObhita svarNa- vighraAya nama:

Salutations to that SadAchAryan, who adorns on His ThirumEni the auspicious VaishNava chihnam (symbols) like the disc, Conch on His shoulders, the twelve PuNDrams, TuLasi and Lotus bead maalais around His neck.

PrathivAdhi Bhayankaram Annan visualizes the beautiful ThirumEni of Swamy Desikan with unique VaishNava lakshaNams in his Sapthadhi Rathna MaalikA sLOkam:

Sasankha-chakra lAncchanas- sadhUrdhva-PuNDramaNDitha:

sakaNDalagna satthuLasyanarga padhmamAlika:

sithAntarIya soottharIya Yaj~nasoothra ShObitha:

mamaavirasthu maanasE Gurussa VenkatEsawara:

Here, Swamy Annan visualizes the beautiful form of Swamy Desikan with Chakra and Sankha mudrAs on His shoulders, the twelve Urdhva PuNDrams on His upper torso, the TuLasi and the Lotus bead maalais around His neck, shining upper garment and resplendent Yaj~nOpaveetham. Swamy Annan prays for the retention in his mind of this beautiful form of his AchAryan, Swamy Desikan with shining VaishNava lakshaNams.

(५०) अगस्त्यशाकप्रमुख सात्विकाहारभासुराय नमः

agastya Saaka-pramukha sAtvika AhAra bhAsurAya nama:

Salutations to the great AchAryan, who partook Saathvika food like ahatthi Keerai to enhance His Saathvika guNam!

Swamy Desikan blessed us with a SrI Sookthi revered as AahAra Niyamam. He complied for us the Saathvika aahAram that we have to consume to grow our Sattva guNaam that is essential to perform Bhagavath-BhAgavatha Kaimkaryams and seek Moksham through Prapatthi or Bhakthi yOgam. The special spinach known as ahatthi Keerai is one such Saathvic food dear to SrI VaishNavAs. It is considered as





“VaishNava Saakham” and is on the top of the list of offerings at SrArddhams (VaishNavam Saakham SrArddhE yathnEna tApayEth). One should obtain ahatthi keerai even with great effort and offer it to the Pithrus states the above saying.

(५१) श्रीरामानुजसिद्धान्तस्थापनाचार्यतल्लजाय नमः

SrI RaamAnuja siddhAnta sthApanAchArya tallajAya nama:

Salutations to that AchAryan, who established and reinforced SrI Bhagavad RaamAnuja siddhAntham!

Swamy AppuLLAr anointed his sishyar Swamy Desikan to nourish and grow SrI Bhagavad RaamAnuja siddhAntham. Swamy Desikan accepted his AchAryA's command and shone as a SadAchAryan par excellence after his AchAryan ascended to Parama Padham. Swamy stayed at Kaanchi and performed pancha samskArams and KaalakshEpams about the siddhAntham. He pointed out the authenticity of this siddhAntham with the observation “Maanyam yathIswara MahAnasa sampradhAyam” and “MadaipaLLi vantha maNam yengaL VaarthayuL manniyathE”. The reference here is to the direct sishyar of AchArya RaamAnujA, MadaipaLLi AacchAn. Latter served in the MadaipaLLi (kitchen) of AchArya RaamAnujA at the request of two of the AchAryAs of RaamAnujA. Swamy Desikan belonged to the AchArya paramparai of MadaipaLLi AacchAn (PraNathArTihara Swamy) and went on to establish and strengthen the Bhagavad RaamAnuja SiddhAntham.

(५२) देवनायकभद्राशीरर्थ अहीन्द्रपुरस्थितये नमः

dEvanAyaka bhadraSrirartha ahIndrapura sthitayE nama:

Salutations to that great AchAryan, who stayed at ThiruvahIndhrapuram for performing MangaLAsAsanam of Lord Devanathan of that dhivya dEsam!

Swamy Desikan himself refers to the Lord's command to eulogize Him (“Yennai mangaLAsAsanam seyya ingEyE irum”). Swamy Desikan states in one SrI Sookthi that Lord Devanathan pulled him back to His sannidhi like the owner of a bird, who pulls at the string attached to the leg of that bird. Swamy Desikan created nine sthOthrams about Lord Devanathan and placed them at the holy feet of the EmperumAn of ThiruvahIndhrapuram. He acknowledged the fruits of composing the sthOthrams arose from the Lord's command (“BhagavAnudaya niyamanatthai yERRu, nadatthiyathE nAnn peRRa payan” and “Munthai maRai moyyavazhi mozhi neeyenna, Mukundhan arul tantha payan pERREn yaanE”).





(५३) ताक्षर्यमन्त्रजपप्रीत ताक्षर्यदत्तवर प्रियाया नमः

tArkshya-mantra japa-preeta tArkshya-datta varapriyAya nama:

Salutations to that renowned AchAryan, who was blessed with the boon of Garuda BhagavAn as a result of making Garudan happy through Garuda Manthra japam!

Swamy AppuLLAr had initiated Swamy Desikan with his kula dhanam, SrI Garuda Manthram. Swamy Desikan performed the Japam of this powerful manthram many times to realize the presence of Garuda BhagavAN in front of him. The immensely pleased Garuda BhagavAN initiated Swamy Desikan in to SrI HayagrIva Manthram at Oushada Giri, the hillock overlooking the temple of Lord DevanAthan at Ayindhai.

(५४) ताक्षर्यदत्त हयग्रीवमनु प्रीतहयाननाय नमः

tArkshya datta hayagrIva manupreeta hayAnanAya nama:

Salutations to that great AchAryan, who made Lord HayagrIva BhagavAN happy through the recitation of SrI HayagrIva manthram received from SrI Garuda BhagavAn. Lord HayagrIvan appeared before His dear devotee.

(५५) वागर्थसिद्धिद हयग्रीवस्तोत्र विधायकाय नमः

vAgarthasiddhida hayagrIvastOtra vidhAyakAya nama:

Salutations to that SadAchAryan who blessed us with SrI HayagrIva sthOthram, which confers the power of divine speech and the power of meaning in that speech on those, who recite it!

Vaak siddhi is the mastery over poetry (Kavi thiRan); arTa siddhi is the mastery over the meaning of words and Jn~Anam over them (PoruLkaLi paRRiya Jn~Anam). In his Phala sruthi of SrI HayagrIva sthOthram,

Swamy Desikan refers to the power of this sthOthram to confer the gifts of speech and meaning in one's statements. The manthra moorthy of SrI HayagrIva sthOthram is SrI Lakshmi HayagrIvan, who is the conferrer of Vaagartha siddhi. He is Vaag dEvathai as stated by Swamy Desikan: "ThiruvurayAi thAmm poruLai niRpAr vanthAr". VishNu purANam also refers to SrI Lakshmi HayagrIvan being the source of Vaag and artham ("arthO VishNuriyam VaaNi" in VishNu PurANam). Here VishNu is recognized as the meaning and Lakshmi as the speech (Vaag).





(५६) हयास्यदत्त लालामृतास्वादन सुपोषिताय नमः

hayAsyadatta lAlAmrutAsvAdana supOshitAya nama:

Salutations to that MahAchAryan, who was nourished well with Jn~Anam through the partaking of the laalAmrutham of Lord HayagrIvan!

LaalAmrutham is the nectar that originated from the lips of Lord HayagrIvan. Sambhandham with that divine nectar developed the srEshta Jn~Anam of Swamy Desikan and established him as a celebrated AchAryan. The illustrious power of that anugraham is saluted this way: “turagavadhana- tEjO brumhithAsccharya sakthi:”

(५७) ताक्षर्याज्ञाकृत ताक्षर्यैकपञ्चाशत्प्रीत ताक्षर्यकाय नमः

tArkshyAjn~A kruta tArkshyaika panchAsath preeta tArkshayakAya nama:

Salutations to that SadAcharyan, who created the Garuda PanchAsath and pleased Garuda BhagavAn with that sthOthram!

This sthuthi has 51 sLOkams in praise of Garuda BhagavAn and in the 52nd sLOkam of this panchAsath, Swamy Desikan refers to the fact that he composed this sthuthi due to the command of Garuda BhagavAn and to please Him, who is dear to His Mother Vinathai:

सैकां पञ्चाशतं यामतनुत विनतानन्दनं नन्दयिष्यन्

कृत्वा मौळौ तदाज्ञां कविकथकघटाकेसरी वेङ्कटेशः ।

saikAm panchAsatam yAmm atanuta vinatA-nandanam

krutvA mouLau tadAjn~Am kavikathak ghaTaa kEsarI vEnkatEsa: |

(५८) देवनायकपञ्चाशत्स्तुति संपन्नसत्यवाचे नमः

dEvanAyaka panchAsat stuti sampanna satyavAchE nama:

Salutations to that Great AchAryan, who composed the SrI DevanAyaka PanchAsath and became enriched with sathyavAk!

At the end of SrI DevanAyaka PanchAsath, Swamy Desikan acknowledges the gains he realized by composing this sthOthram: “Sthuthipadham adhigacchan sObhathE SatyavAdhi”. Here, Swamy states that he became sathyavAdhI as a result of eulogizing the Lord, who is saluted by the Upanishads as “Sathyan” (Sathyam Jna~nam





Anantham Brahma). He became the one, who speaks about that Sathya Svaroopi, who is worshipped as Natha Sathan at ThiruvahIndhrapuram.

(५९) प्राकृतोक्त्यच्युतशत अप्राकृतानन्तसंस्तुतये नमः

prAkrutOktya-achyuta sata-aprAkrutAnanta samstutayE nama:

Salutations to that illustrious AchAryan, who chose Prakrutha bhAshai to eulogize the aprAkrutha Svaroopan, through 101 sLOkams of SrI achyutha sathakam!

The language is PrAkrutham used by children and women of Swamy Desikan's time. It is a lilting (mazhalai) language. Swamy Desikan took on the role of SrI Venkata-Naayaki and addressed the Lord as Her consort just as Swamy NammAzhwAr and Kaliyan assumed the roles of parAnkusa and ParakAla Naayakis to display their longing for the Lord. Swamy Desikan chose the prAkrutha bhAshai to praise the aprAkrutha BhagavAn (one who has no admixture with Prakruthi), who has limitless auspicious attributes (anantha kalyANa guNams).

(६०) श्रीमत्त्रिमणिसंप्रोतगाथासर विधायकाय नमः

SrImat trimaNi-samprOta gAthAsara vidhAyakAya nama:

Salutations to that ParamAchAryan, who bequeathed to us the Tamil prabhandham of MummaNikkOvai!

There were 30 poems in the Prabhandham known as MummaNikkOvai. Today, we have access to only ten of the thirty paasurams. Swamy Desikan used three different metres and strung them together to form a gem necklace fit for the Lord of Thiruvayindhali. In the first paasuram, Swamy eulogized the Vaibhavam of SrI HemAbhjavalli ThAyAr of this dhivya desam and in this context this sahasra nAmam begins with the "SrImath" sabdham. (A three strand pearl garland with ruby bridges was presented to SrI HemAbhjavalli ThAyAr during the 2001 PurattAsi SravaNam by the DevanAtha BhakthAs).

(६१) कृतकन्तुकगाथाय नमः

krutakantuka gAthAya nama:

Salutations to that Great AchAryan, who composed the Panthu prabhandham in Tamil at ThiruvahIndrapuram!





This prabhandham along with four more referred to next (Kazhal, AmmAmai, Oosal, yEsal) are no longer available to us. Panthu prabhandham deals with the song used by girls while juggling/playing with three balls in one's hand.

(६२) कुबेराक्षिगीतिकारकाय नमः

kubErAkshi gItikArakAya nama:

Salutations to that srEshta AchAryan, who composed the Tamil prabhandham known as Kazhal that uses the KubErakshi seeds (KocchukkAi)!

This is also another game, where the singing accompanies the play.

(६३) द्युटिकागीतिकृते नमः

dyuTika gIthikruthE nama:

Salutations to that SadAchAryan and Kavi Simham, who presented the dhivya dampathis of ThiruvahIndhrapuram with the AmmAmai Paattu!

AmmAmai style singing is playing AmmAmai, while the participants clap their hands to keep the rhythm.

(६४) डोलागाथाकृतिविशारदाय नमः

DOIA gAthA kruti visAradAya nama:

Salutations to that Great AchAryan, who presented the Oonjal Paatu for the dOIothsavam of the dhivya dampathis of ThiruvahIndhrapuram!

Enjoyment of the beauty of the Dhivya dampathis as they sit on a swing (Oonjal/ Dolai) provides the occasion for this style of singing. The swing is rocked gently to the auspicious sound of mangala vaadhyams, while these songs are sung.

(६५) उपालम्भाभ्य श्रीमद् गाथाकृति विचक्षणाय नमः

upAlambhAhvaya SrImad gAthAkruti vichakshaNAya nama:

Salutations to the MahAchAryan, who composed the yEsal Paattu (nindhA Sthuthi) for the divine couple of ThiruvahIndhrapuram!





yEsal has the theme of ihazhthal, when the devotee is disappointed over the tardiness of the Lord not responding promptly to appear before him. IndhaLUr paasurams of Thirumangai are examples of yEsal paattu.

(66) नवरत्नस्रग्विधात्रे नमः

navaratna-srag-vidhAtrE nama:

Salutations to the ParamAchAryan, who presented a garland of songs with nine different chandha virutthams that, resemble a necklace made up of nine different gems!

(Some years back during the last PurattAsi SravaNam, a nava maNi maalai made up of nine different gems was presented to uthsavar of ThiruvahIndhrapuram by BhakthAs from all over the world).

Swamy Desikan named it Navarathna Maalai conforming to the grammar of Tamil poetry. In the final paasuram of NavamaNi Maalai, Swamy Desikan reminds us that he created nine Sthothrams on Lord DevanAthana (one in Sanskrit, one in PrAkrutham and seven in Tamil):

அந்தமில்சீர் அயிந்தைநகர் அமர்ந்த நாதன்
அடியிணைமேல் அடி உரையால் ஐம்பதேத்திச்
சிந்தை கவர் பிராகிருதம் நூறு கூறிச்
செழுந்தமிழ் மும்மணிக்கோவை செறியச் சேர்த்துப்
பந்து கழல் அம்மாளை ஊசல் ஏசல்
பரவு நவமணிமாலை இவையும் சொன்னேன்
முந்தை மறை மொழிய வழி மொழி நீ என்று
முகுந்தன் அருள் தந்த பயன் பெற்றேன் நானே.

--Nava maNi mAlai, paasuram 10

anthamil seer ayindhainagar amarntha nAthana
adiyiNaimEl adi uraiyAl aimpathu yEtthich-
chinthai kavara pirAkrutham nooRu kooRic-
chezhum Tamizh mummaNikkOvai seRiya sErtthup-
panthu kazhal AmmAnai Oosal yEsal
paravu navamaNi maalai ivaiyum sonnEn
munthai maRai mozhiya vazhi mozhi nee YenRu
Mukundhan aruL tantha payan peRREn nAnE





MEANING:

The Lord of matchless glory, Sri Devanathan of ThiruvahIndhrapuram commanded adiyEn to compose sthOthrams, which contain the essence of the VedAs. adiyEn placed His command on my head and composed One in Sanskrit, the Mother of all languages, one in PrAkrutham, the mazhalai of Sarasvathi and five in the fertile Language of Tamizh (NavamaNi Maalai, MummaNikkOvai, Panthu, Kazhal, AmmAnai, Oosal and yEsal) adiyEn has now earned the rewards of performing this Kaimkaryam ordered by Mukundhan.

(६७) परदर्शनभङ्गकृते नमः

paradarsana bhanga krutE nama:

Salutations to that AchAryan, who blessed us with the profound Sri Sookthi named Para Matha Bhangam!

This is a complex MaNipravAla grantham, which evaluates the deficiencies of other systems of philosophy and establishes the soundness of Bhagavad RaamAnuja Darsanam. This masterpiece of a work --composed in front of Lord Devanathan on the banks of Garuda Nadhi-- refutes the theories of sixteen rival systems. It is in the form of 54 verses and has the last verse eulogizing the sixteen weapons of Lord Sudarsana.

(६८) पुराणोक्तानेकतत्त्व सृष्टिक्रमनिरूपकाय नमः

purANOktaAnEka-tattva srushTi-krama nirUpakAya nama:

Salutations to the Great AchAryan, who proved the correctness of various tattva Srushti Kramams cited by PurANams.

Different PurANams describe the order of creation of tattvams from the prakruthi matter (Dhravyam). In his Sri Sookthis of Para matha Bangam and SarvArtha Siddhi, Swamy Desikan clarified the questions of hierarchy related to the creation of the sub-tattvams from prakruthi. Swamy observed that the PoorvAchAryAs did not rule on the correct order among these different evolutions starting from Prakruthi since they were keener on the seekers comprehending the key differences between three tattvams like ChEthanam, achEthanam and Iswaran instead of dwelling deep into achEthanam, which subdivides into Prakruthi, Kaalam and Suddha Sathvam. Swamy clarified the existing confusion on which came out of prakruthi and their sequence of appearance.

There are 24 counts in tattva SrushTi starting from Prakruthi and ending in PruthvI.





The sequence is prakruthi--> Mahath ---> ahankAram (Saathvika, Raajasa and taamasa ahankArams). Out of the three kinds of ahankArams arise the 11 Indhriyams (5 Jn~ana Indhriyams, 5 KaramEndhriyams and Manas) and 5 BhUthams (AakAsam, Vaayu, Agni, Jalam and Pruthvi) and 5 tanmAthrams (Sabdha, Sparsa, Roopa, Rasa and Gandham).

Sabdha tanmAthram gives birth to AakAsam; latter gives rise to Sparsa tanmAthram; latter produces Vaayu, which in turn yields Roopa tanmAthram; latter gives birth to Agni, which in turn produces Rasa tanmAthram; latter gives rise to appu (water). From appu, Gandha tanmAthram and that in turn gives the last of the Pancha bhUtham, PruthvI. tanmAthram is the dhruvayam between the two bhUthams and is the kaaryam of the first bhUtham and the KaaraNam for the second bhUtham. tanmAthram is like the state between milk and curd (Thayir).

(६९) परकाल कृत स्वर्णाबिम्बस्तेयाविरोध दृशे नमः

parakAla-kruta svarNa-bimba- stEyA virOdha drusE nama:

Salutations to the SadAchAryan, who examined and concluded that “the stealing of the golden statue” of BuddhA by Thirumangai Mannan was not against the dictates of SaasthrAs!

Legend has it that Thirumangai Mannan “stole” a golden statue of BuddhA, melted it and used the revenue generated from it to perform kaimkaryams at the SrIrangam temple. In his SrI Sookthi, SthEyA virOdham (no longer available), Swamy Desikan proved that the acquisition of that golden statue from the Buddha vihAram at Naagapattinam by Kaliyan was neither theft nor a sinful act. In his Para Matha Bangam, Swamy Desikan observed that Manu Smruthi law, which approves of a king confiscating the wealth of the unrighteous and using it for the benefit of auspicious deeds. Swamy PaAsara Bhattar has also said (SrI RangarAja Sthavam: sIOkam 36) that Thirumangai Mannan won over the adherents of other Mathams in debate and acquired the golden statue as a trophy.

(७०) स्वतन्त्राष्टोत्तरशतविरोधपरिहारविदे नमः

svatantrAshTOttarasata virOdha-parihAra- vidE nama:

Salutations to the SadAchAryan, who identified the 108 doubts that might arise in VisishtAdhvaitha darsanam and came up with the answers for resolving them in his SrI Sookthi, VirOdha ParihAram.





The Rahasya Grantham, VirOdha ParihAram contains the 108 potential doubts that might arise and Swamy Desikan's responses to clear these doubts. VirOdha ParihAram is the Rahasya grantham created by Swamy Desikan after he completed his magnum opus, Rahasya thraya Saaram out of compassion for us.

(७१) रघुपुङ्गवगद्यसृजे नमः

raghupungava gadyasrujE nama:

Salutations to the great poet, who blessed us with the sweet and majestic Raguveera gadyam about the Vaibhavam of Sri Raamachandran!

(७२) कृतगोपालविंशतये नमः

kruta-GOPAlavimsatayE nama:

Salutations to the Kavi Simham, who composed the madhura sthOthram on KaNNan known as Sri GOPAla Vimsathi!

(७३) गोपपूर्गतिभद्राशासन तुष्टत्रिविक्रमाय नमः

GOPapUrgati bhadraAsAsana-tushTa- trivikramAya nama:

Salutations to that SadAchAryan, who went to ThirukkOvalUr (GOPalapuram) and performed MangaLAsAsanam for Thirvikraman through the Sri Sookthi of DEhaLIsa Sthuthi and made the Lord GOPAlan happy.

(७४) देहळीशस्तुति प्रीतादि भक्तस्तुतमाधवाय नमः

dEhaLIsa-stuti preetAdi-bhakta- stuta mAdhavAya nama:

Salutations to that AchAryan, who placed Sri DehaLIsa Sthuthi at the sacred feet of the Lord, who was worshipped by the Mudhal AzhwArkaLs and pleased the Lord of GOPAalapuram with his own sthOthram!

The Aadhi BhakthAs referred to here are Poygai, BhUtham and pEy AazhwArs, who were squeezed by the Lord in the narrow space of a dEhaLi and benefited from the darsana soubhAgyam of the Lord with His divine consort Sri Devi, the three AzhwArs celebrated their aanandhAnubhavam through their three ThiruvandhAthis. The nAmam of Maadhavan is used by Thirukkudanthai Desikan deliberately to remind us





that the Mudhal AzhwArs saw the Lord with His divine consort (ThirukkaNDEn) and celebrated the fundamental doctrine that the Lord in the company of His PirAtti (LakshmiPathi) is the Para tattvam for us.

(७५) हस्तिशैलेश पञ्चाशत्स्तुत नागाचलेश्वराय नमः

hastisailEsa panchAsat stuta nAgAchalEsvarAya nama:

Salutations to that Great VaradarAja Bhakthar, who bequeathed us with the divine sthuthi known as SrI VaradarAja PanchAsath containing 51 slOkams!

(७६) श्रीचिह्नमालाहृकृतिप्रीतसज्जनमानासाय नमः

SrI chihna mAlAhva kruti preeta sajjana mAnasAya nama:

Salutations to the great AchAryan, who blessed us with the SrI Sookthi known as “Thirucchinna Maalai” to please the hearts of the saadhu janams.

At one time, during the travel of the Uthsava Moorthy, Lord VaradarAjan around the Raaja Veethis Of Kaanchi, some protested that the dhivya Prabhandhams should not be recited in His GhOshti. Swamy Desikan won over these protestors in debate and established that “Dhivya Prabhandham recitation in front of the Lord is “a Vaidhika ritual” and resumed the Uthsavam. The AaasthikAs of Kaanchi were very pleased with the outcome of that debate and the Lord Himself was so moved that He presented Swamy Desikan with one of His two Thirucchinams as His recognition of the Kaimkaryam.

(७७) द्वादशाख्यानगाथाकृते नमः

dvAdasAkhyAna gAthAkrutE nama:

Salutations to that great AchAryan, who blessed us with the SrI Sookthi known as Panniru ThirunAmam extolling the Vaibhavam of the twelve VyUha Naamams of SrIman NaarAyaNan.

(७८) न्यासगाथाविधायकाय नमः

nyAsa gAthA vidhAyakAya nama:





Salutations to the SadAchAryan, who bequeathed the PeraruLALan SaraNAgathi-related SrI Sookthi named “adaikkala patthu”.

(७९) अर्थपञ्चकसङ्ग्राहिगाथाकृतिविचक्षणाय नमः

arthapanchaka sangrAhi gAthAkruti vichakshaNAya nama:

Salutations to that great AchAryan, who had the skill to condense the elaborate meanings of artha panchakam in his short prabhandham known as “aruttha Panchakam”

One who desires Moksham (Mumukshu) should comprehend clearly five doctrines:

The nature of the Supreme Brahman (PrApyan) who is sought after as the one to be attained

The nature of the Jeevan, which longs to attain Him

The means (upAyam) to attain that goal

The fruits arising from the anushtAnam of that upAyam

The obstacles that stand in the way of reaching that coveted goal

(८०) वैष्णवावश्यक दिनचर्याक्रम विधायकाय नमः

vaishNavAvasyaka dinacharyAkrama vidhAyakAya nama:

Salutations to that MahAchAryan, who blessed us with a SrI Sookti named “SrI VaishNava dinasari” to instruct us on the daily anushtAnams to be followed by a SrI VaishNavan.

(८१) श्रीहस्तिगिरिमाहात्म्यकृते नमः

SrI Hastigiri mAhAtmya krutE nama:

Salutations to the great AchAryan, who composed the SrI Sookthi of Hastigiri MahAthmyam!

The hill on which the Lord of Kanchi incarnated during the Yaj~nam of Brahma dEvan is Hasthi Giri. To remind us of the glory of this hill due to the avathAram of Lord VaradarAjan, the prefix of SrI has been added here before Hastigiri in this sahasranAmam.



(८२) कृताष्टभुजाष्टकाय नमः

krutAshTabhujAshTakAya nama:

PraNAMams to the SadAchAryan, who blessed us with the ashtabhujAshtakam about the archA Moorthy (ashtabhujakaran) of ashtabhujam temple at Kaanchi. This sthuthi has eight sLOkams in praise of the Lord with ashta Bhujams.

(८३) यथोक्तकारिस्तुतिकृते नमः

yathOktakAri stutikrutE nama:

PraNAMams to the great AchAryan, who bequeathed us with the VegA sEthu SthOthram about “SonnaVaNNam Seytha PerumAL” (YathOkthakAri) of Thiruvehha.

(८४) कृतकामासिकाष्टकाय नमः

kruta kAmAsikAshTakAya nama:

PraNAMams to the SadAchAryan, who blessed us with a sthuthi on Sri VeLukkai Narasimha BhagavAn containing eight sLOkams.

(८५) प्रपत्तिदीपिकाप्रीत श्रीमीपप्रकाशकाय नमः

prapatti dIpikA preeta SriImat dhIpa PrakAsakAya nama:

PraNAMams to that matchless AchAryan, who composed Sri SaraNagathi DhIpikai to celebrate the doctrines of SaraNagathy that he performed at the sacred feet of Sri DhIpa PrakAsan of ThirutthaNkA dhivya Desam, whose agrahAram is ThUppul. Swamy has referred to in this sthuthi that he composed this SaraNagathy-related sthuthi at the behest of the righteous ones (bhAgavathAs): “SathAm niyOgath krutham”.

(८६) प्रपून्वहसंभाव्य परमार्थस्तुतिप्रियाय नमः

prapannAnvaha sambhAvya ParamArtha- stuti priyAya nama:

Salutations to that matchless AchAryan, who blessed the PrapannAs with a SthOthram known as “ParamArtha Sthuthi” for use in the daily anushtAnams of PrapannAs.



This sthOthram is about Sri VijayarAghava PerumAL of JaDAyu KshEthram (Thirupputkkuzhi dhivya dEsam). At the end of this sthuthi, Swamy Desikan himself has suggested:

अनसूयुभिरादरेण भाव्या

परमार्थस्तुतिरन्वहं प्रपन्नैः ॥

anasooyubhi: AdarENa bhAvyA

ParamArtha stuti: anvaham prapannai: | |

(This delectable ParamArtha Sthuthi should be recited daily by PrapannAs without jealousy and should be recited with SraddhA).

(८७) सुदर्शनाष्टकोद्धृतश्रेयोबाधकसञ्चयाय नमः

SudarsanAshTakOddhUta srEyObAdhaka sanchayAya nama:

PraNAmams to that compassionate AchAryan, who banished the assembly of sins that block the righteous way of chEthanams through the creation of SudarsanAshtakam.

Some suggest this ashtakam was composed to banish the cold fever that bothered the people of Thirupputkkuzhi; others say that this was composed at ThiruvahIndhrapuram before defeating the contestants from other mathams in a debate before Lord DeivanAyakan.

(८८) सज्जनर्द्ध्याशासनार्थ षोडशायुधसंस्तुतये नमः

sajjanarddhyA-sAsanaArtha shODasAyudha- samstutayE nama:

PraNAmams to that ParamAchAryan, who composed the ShOdasAyudha sthOthram for the enhancement of the srEyas of the righteous ones!

This SthOthram saluting the Vaibhavam of the sixteen weapons of Sri Sudarsanar is also considered to have been created for reducing the sufferings of the people of Thirupputkkuzhi, when a flu type epidemic held its sway there. Swamy states in the body of this sthuthi: “SrEyasE bhUyasE sathAM”(For the benevolence of the Saadhu Janams of Thirupputkkuzhi)

(८९) श्रीमद्वेङ्कटनाथीयमङ्गलाशासनप्रियाय नमः



SrImath vEnkaTanAthIya mangaLAsAsana priyAya nama:

PraNAmams to that SadAchAryan, who enjoyed immensely the sevai of ThiruvEnkatamudayan!

The SrImath Sabdham is added in this Sahasra Naamam by Thirukkudanthai Desikan since the Lord of Thirumalai is SrinivAsan, the Lord on whose chest AlarmEl Mangai ThAyar resides.

(९०) दयाशतकवीणागीति प्रीतश्रीनिवासकाय नमः

dayAsataka veeNAgIti preeta SrInivAsakAya nama:

PraNAmams to the Great AchAryan, who pleased Lord SrInivAsan of Thirumalai through his VeeNA ghAnam, which took the form of DayA Sathakam!

Swamy Desikan composed a profound sthOthram to eulogize the DayA GuNam of Lord SrInivAsan and made the Lord of Thirumalai happy with that SthOthram. There are 108 sLOkams in this sathakam. In the 104th sLOkam, Swamy Desikan states that he was the VeeNA in the hands of Lord VenkatEсан and it was the Lord, who played on that VeeNA to create this Sri Sokthi (VaiharikENa vidhinA samayE gruhItAm, VeeNAvisEshamiva VenkatasailanAtha:).

(९१) अयोध्याद्युत्तरदिशादिव्यदेशगतिप्रियाय नमः

ayOdhyAd-uttara-disA divya dEsa-gati priyAya nama:

Salutations to that SadAchAryan, who was very fond of going on pilgrimage to Northern dhivya dEsams like AyOddhi!

Swamy Desikan left Kaanchi and arrived at ThiruvahIndhrapuram and spent many years there performing Kaimkaryam and MangaLAsAsanam for Lord DevanAthAn. After that, he left ThiruvahIndhrapuram, traveled to ThirukkOvalUr, Kaanchi, and Thirumalai and thereafter went on a pilgrimage to dhivya dEsams in the north like AhObilam, AyOddhi, Vada Mathurai, NaimisAraNyam et al. In his Sri Sookthi, Sankalpa SooryOdhayam, Swamy Desikan includes some of the MangaLAsAasana sLOkams for the northern dhivya dEsams.

(९२) काञ्चीमायि यतिकुद्रनिरासि स्तम्भलेखनाय नमः

kAnchImAyi yatikshudra-nirAsi stambha- lEkhanAya nama:



Salutations to that Great AchAryan who controlled a low level SanyAsi (a MaayAvi) by scratching on a nearby pillar to counter his misdeed!

One day, a lowly sanyAsi contested Swamy Desikan in debate and lost quickly. He was angry. Being a practitioner of magic, he went to a nearby pond and began to drink the water from that pond to harm Swamy Desikan. This led to Swamy Desikan's stomach becoming swollen and caused pain to him. Swamy recognized quickly the trick played by the Kshudhra sanyAsi and used his nail to scratch a pillar next to him. Lo and behold! All the water drunk by the MaayAvi began to pour out of that pillar. The SanyAsi understood Swamy Desikan's loftiness thereafter and fell at our AchAryan's feet and asked for pardon for committing such an offense.

(९३) विद्यारण्यचमत्कारदायि वैरागपञ्चकाय नमः

VidyAraNya-chamatkAradAyi- vairAgyapanchakAya nama:

PraNAmams to that Parama VairAgyasAli, who surprised his boyhood friend, VidhyAraNyar through the SrI Sookthi of VairAgya panchakam!

VidyAraNyar was the court vidhvAn of the Vijayanagara King. He was also a boyhood friend of Swamy Desikan. Feeling bad that Swamy Desikan was earning his livelihood through unchavrutthi, VidhyAraNyar sent a note to his friend to come to the royal court to shake off his poverty and live in a manner befitting his (Swamy Desikan's) Scholarship. Swamy Desikan politely refused the well-meant invitation and the offer. VidhyAraNyar pressed his friend again to reconsider. Swamy Desikan composed as his response, five great sLOkams, which categorically rejected serving anyone except Lord VaradarAjan of Kaanchi and emphasized that was the eternal wealth bequeathed to him. The whole world revered the Virakthi and VairAgyam of Swamy Desikan, when they came to know of the lofty message contained in the sLOkams of VairAgya panchakam.

(९४) कृतसेश्वरमीमांसाय नमः

kruta-sEsvaramImAmsAya nama:

PraNAmams to that SadAchAryan, who blessed us with the SrI sookthi of sEsvara MeemAmsA!

MeemAmsa Saasthram deals with the various aspects of Yaagams and sacred rites. The commentators before Swamy Desikan rejected Iswaran and asserted that the Yaagams alone have the power to yield the fruits that one seeks. Swamy Desikan straightened





out these incorrect views and established that Iswaran is the One, who grants the fruits arising from the efforts such as Yaagams and that Yaagams are only for worshipping Iswaran. Swamy thus showed that sEswara MeemAmsam or the MeemAmsam that recognizes the Lord as the sole Phala-dhAyakan is the correct view that is compatible with the views of the author of Poorva MeemAmsa, Sage Jaimini.

(९५) मीमांसापादुकाकृतये नमः

meemAmsApAduka-krutayE nama:

PraNAmams to that Great AchAryan, who composed the srEshta grantham named MeemAmsa PaadhukA!

Just as the PaadhukAs protect one's feet from the thorns and stones of the road, MeemAmsa PaadhukA protects the MeemAmsa Saasthram from the wrong interpretations of commentators, who twisted the views of the original author, Sage Jaimini, the disciple of Sage VyAsA.

(९६) भट्टादिसूत्र दुर्व्याख्यानिराकरणदक्षिणाय नमः

BhaTTaadi-sUtra-durvyAkhyA-nirAkaraNa dakshiNAya nama:

Salutations to the great AchAryan, who had the penetrating intellect to reject the incorrect interpretations of the original Poorva MeemAmsa Soothrams by KumArila Bhattar, PrabhAkarar and the like!

(९७) परिसंख्याख्य विध्यर्थनिरूपणधुरन्धराय नमः

parisankhyAkhyA-vidhyartha-nirUpaNa dhurandharAya nama:

PraNAmams to the SadAchAryan, who clearly explained the complex rules such as ParisankhyA Vidhi that one comes across in MeemAmsa Saasthram and its commentaries!

ParisankhyA Vidhi (injunction) is met with, when instruction is given to follow one path, while two routes are open. For example; those who are engaged in speaking can tell either the truth or lie. To prevent people from speaking the untruth, Vedam gives the Vidhi: "sathyam vadha". Additional examples about parisankhyA Vidhi are given by Swamy Desikan in sEswara MeemAmsA (1.2.42).





(९८) श्रीरङ्गनाथसेनेश शासनोत्तंसनप्रियाय नमः

SrIranganAtha-sEnEsa-SAsaNottamsana- priyAya nama:

Salutations to that ParamAchAryan, who placed the order of Lord VishvaksEnar on his head with reverence and obeyed it!

At one time, some paramatha scholars were criticizing VisishtAdhvaitham. They insisted that the local AchAryAs engage them in debate to establish the accuracy of Bhagavath RaamAnuja Darsanam. The SrIrangam based AchAryAs were at a loss as how to handle this pressure from them. They sent mail to Swamy Desikan at Kaanchi and headed that message with the statement: “By the command of VishvaksEsnar, the Chief of Staff of the army of Lord RanganAtham”. Swamy responded to that command to come to SrIrangam with alacrity and reverence and arrived at SrIrangam to defeat the contestants in debate.

(९९) भट्टारकाद्युक्तरिति रङ्गिसेवाक्रमोत्सुकाय नमः

BhaTTaarakAdyukta-reeti-RangisEvA- kramOtsukAya nama:

Salutations to that SadAchAryan, who was joyous in performing MangaLAsAsanam for Lord RanganAtham in the manner, practiced by Swamy ParAsara Bhattar in his time!

Swamy ParAsara Bhattar described in the Poorva Sathakam of SrI RangarAja Sthavam the kramam to worship Lord RanganAtham at SrIranga KshEthram. The kramam (the sequence) of that worship shown by Swamy ParAsara Bhattar is:

AchArya vandhanam, Guru ParamparA dhyAnam, CauvEry snAnam, Gopura darsanam, DhvAra Paalaka vandhanam, stops at the Thousand pillar MaNDapam, washing feet at Chandra PushkaraNi, visit to AzhwAr Sannidhis, MEttazhagiya Singar Sannidhi, stop at the sacred Thiruppunnai tree, SENai MudaliyAr sannidhi, Garudar Sannidhi, HanumAn sannidhi, the place where the sacred cane of VishvaksEnar rests, holding the The Wedding Pillars (ThirumaNa thooN) and finally sEvai of the reclining Lord in His sanctum sanctorum. Swamy Desikan followed this kramam established by his PoorvAchAryar, Swamy ParAsara Bhattar.

(१००) भगवद्ध्यानसोपान वर्धितश्रीशभक्तिकाय नमः

bhagavaddhyAnasOpAna-var dhita-SrIsa-bhaktikAya nama:

Salutations to that sadAchAryan, who helps us grow our devotion to Lord RanganAtham through the recitation of his SrI Sookthi, SrI Bhagavath DhyAna sOpAanam!





Swamy Desikan composed a deeply moving sthOthram that is the outcome of his blissful anubhavam of Lord RanganAtha from Thiruvadi (sacred Feet) to Thirumudi (the sacred crown) in the manner enjoyed by ThiruppANaazhwAr (amalnAdhipirAn Dhivya prabhandham). Thirukkudanthai Desikan followed Swamy Desikan's foot steps in enjoying the beauty of the reclining Lord of Thirukkudanthai, Sri AarAvamudhan and bequeathed to us his beautiful "AparyApthAmrutha DhyAna sOpAnam").

NAMAS 101 TO 168: SATHA DHUSHANI

NAMAS RELATED TO SATHA DHUSHANI ARE COVERED IN A SEPARATE EBOOK

<http://www.sundarasimham.org/ebooks/Sathadhushani.pdf>

NAMAS RELATING TO SOME STHOTHRA GRANTHAMS, BIRUDHUS, VEDANTA GRANTHAMS: NAMAS 169 TO 180

(१६९) दशावतारस्तोत्राख्य जगन्मङ्गल कारकाय नमः

dasAvatAra stOtrAkhyA jaganmangaLa-kArakAya nama:

Salutations to that AchAryan, who created "the JaganmangaLam" known as "DasAvathara SthOthram".

At Srirangam, there is a DasAvathAra Sannidhi built by Thirumangai Mannan. Swamy Desikan created the DasAvathAra SthOthram there to offer his praNamams to the ten avathArams of Lord RanganAtha. His intention was to seek auspiciousness to the world (JaganmangaLam) through the recitation of Sri DasAvathAra SthOthram. The effect of this sthOthram is like the plant "JaganmangaLam" growing on the ocean floor, which on partaking blesses one with dhivya Jn~Anam. Sri DasAvathAra SthOthram that grew from the ocean of Jn~Anam (Swamy Desikan) is equivalent to that ocean herb of the same name (JaganmangaLam).

(१७०) स्वप्नभाष्यकृदाज्ञप्त वेदचूडाप्रवर्तनाय नमः

svapna bhAshyakruda aajn~apta vEdAchooDaa pravartanAya nama:

Salutations to that AchAryan, who was commanded to engage in VedAnthA Pravarthanam by AchArya RaamAnuja Himself through the medium of a dream.

One night, AchArya RaamAnuja appeared in the dream of Swamy Desikan and commanded Swamy to create many Sri Sookthis to defend VisishtAdhvaitha SiddhAntham for the benefit of all. Swamy carried out that command very well by performing Sri BhAshya KaalakshEpams many times, creating many Sri Sookthis and





defending our SiddhAntham by defeating para Matha Vadhins in debates. RakshaNam of our Matham was done thru the creation of Sri Sookthis of Satha DhUshaNee and Para matha Bhangam. Swamy reinforced our Matham thru the creation of the Granthams like TatthvamukthA kalApam and NyAya SiddhAnjanam.

(१७१) यतीन्द्रसप्तत्याख्या उपचारश्रुत्यन्तदीपकृते नमः

yatIndra saptatyAkhyA upachAra srutyanta deepakrutE nama:

Salutations to the AchAryan, who blessed us with the SrI Sookthi of YathirAja Sapthathi recognized as “Upanishad UpachAra Dheepam”.

The day after AchArya RaamAnujA appeared in Swamy Desikan’s dream, it was the Thirunakshathram (Chitrai ThiruvAdhirai). Swamy was at SrIperumbhUthUr that day for the MangaLAsanam of AchArya RaamAnuja. Swamy stood before the Sannidhi of AchArya RaamAnuja and was overwhelmed by the darsanam of BhAshyakArar and “YathirAja Sapthathi” flowed out of Swamy Desikan. Thirukkudanthai Desikan quoted Swamy Desikan describing Maharaja Sapthathi as “UpanishadhAm UpachAra dheepikEyam” or the lamp carried as UpachAram to guide the Upanishads from being led in the incorrect path. Others (Para Matha Vaadhins) misinterpreted the meanings of Upanishads and were taking the Upanishads via the inauspicious paths. This naming of YathirAja Sapthathi as “Upanishad UpachAra dheepikEyam” arises from the imagery of AchArya RaamAnuja holding the torch of correct meanings to help the Upanishads travel in the auspicious path. YathirAja Sapthathi is thus an UpachAra Dheepam for Upanishads.

(१७२) भक्तिप्रकर्षविहित श्री-भू-गोदा-स्तुतिप्रियाय नमः

bhakti-prakarsha vihita SrI-BhU-GodA stuti priyAya nama:

Salutations to the AchAryan, who created the three individual Sthuthis for SrI Devi, BhU Devi and Godha NaacchiAr out of his bhakthi that flowed out of him.

Swamy Desikan has indicated that the three sthuthis he composed on Sri, BhU and GodhA Devis were the result of his abundant Bhakthi for them: “upachita gurubhaktE: utthitham VenkatEsAth in SrI Sthuthi (this poem originated from VenkatEsa Kavi with huge and growing Bhakthi for SrI Devi); “virachitamidam VenkatEsEna BhaktyA in BhU Sthuthi (This was created by VenkatEsa Kavi with deep Bhakthi); “vikasita BhaktErutthitam” in GodhA Sthuthi (This sthOthram arose from VenkatEsa Kavi as a result of his blossoming Bhakthi for GodhA Devi). Swamy Desikan himself has thus





indicated that these three compositions were rooted in deep Bhakthi for the three Devis of the Lord.

(१७३) रङ्गेशाज्ञाकृत न्यासतिलकस्तोत्ररत्नकाय नमः

rangEsa aajn~Akruta nyAsatilaka stOtra ratnakAya nama:

Salutations to the AchAryan, who created the Sri Sookthi of NyAsa Tilakam following the command of Lord RanganAtha.

This Sri Sookthi is about the Vaibhavam of Prapatthi. It has 32 sLOkams and has been described as “SthOthra Rathnam” by KumAra VaradAccAr Swamy, the son of Swamy Desikan, since it contains all we need to know about Prapatthi Saasthram and its anushtAnam. Swamy has chosen the name of NyAsa Tilakam to indicate that alankAram on the forehead of us to enchant Lord RanganAtha (for HIS vasIkaraNam). Swamy also implied that this Sri Sookthi serves as a Tilakam for nyAsam.

१७४ श्रीरङ्गनाथदत्त श्रीवेदान्ताचार्यनामकाय नमः

SrIranganAtha datta Sri vEdAntAchArya nAmakAya nama:

Salutations to that AchAryan, who has the Birudhu (title) of VedAnthAcchAryar conferred on him by none other than Lord RanganAtha.

The title of VedAnthAchAryan really belongs to Lord RanganAtha alone as a PrathamAchAryan. Our Lord was so pleased with the siddhAnthA SthApana Kaimkaryam of Swamy Desikan that He transferred His own title to Sri VenkatanAthan so that he can be known from then on as VedAnthAchAryan (VedAnthA Desikan), the title by which he is revered by the world.

(१७५) रङ्गेश्वरीदत्त सर्वतन्त्रस्वातन्त्र्यभूषिताय नमः

RangEswari datta sarva tantra svAtantrya bhUshitAya nama:

Salutations to that AchAryan, who was adorned with the title of Sarva Tantra Svatantrar by Sri RanganAyaki, the divine consort of the Lord of Srirangam.

The recognition by the Divine Consort of the Lord is a very special honor; it is even loftier in SrEyas than the bahumAnam of the Lord. Acknowledging the many matchless kaimkaryams in defense of our darsanam, Sri RanganAyaki conferred on Swamy





Desikan the title of Sarva Tantra Svatantrar (One who roamed with ease among all Bhagavath Saasthrams and Loukeeka Kalais).

(१७६) अयत्नकृत वादित्रयखण्डन निबन्धनाय नमः

ayatnakruta vAditraya khaNDana nibandhanAya nama:

Salutations to that AchAryan, who effortlessly created the SrI Sookthi revered as “Vadhi-thraya KhaNDanam”.

This Sri Sookthi blessed by Swamy Desikan is no longer available to us. This grantham focused on the refutation of the three Mathams: Sankara, Yaadhava and BhAskara Mathams.

(१७७) तत्वटीकाव्याकृत श्रीमद्भाष्यामृतसागराय नमः

tatvaTeekAvyAkruta SrImath BhAshyAmruta sAgarAya nama:

Salutations to that AchAryan, who created a commentary for Sri BhAshyam, the ocean of nectar.

TatthvaTeekai is the VyAkhyAnam for SrI BhAshyam blessed to us by Swamy Desikan.

(१७८) वाजिशखाशिखा व्याख्याकृतिसंप्रीतमानसाय नमः

vAjisAkhAsikhA vyAkhyAkruti sampreeta mAnasAya nama:

Salutations to that AchAryan, who pleased the minds of scholars through the creation of his commentary for IsAvAsya Upanishad belonging to the VaajasanEya SaakhA.

At the end of his commentary on this Upanishad, Swamy Desikan acknowledged that he who belonged to ViswAmithra gOthram (VaiswAmithra:) created this commentary for the hitham of the world (Viswamithram) for the enjoyment of sishyAs and scholars (vyatAneeth vidhvacchAthra preethayE VenkatEsa:).

(१७९) तात्पर्यचन्द्रिका सुस्थगीताभाष्यमहापथाय नमः

tAtparya chandrikA sustha-gItAbhAshya mahA-pathAya nama:

Salutations to that Utthama AchAryan, who elaborated on the auspicious and majestic commentary of VaLLal RaamaanujA (SrI GeethA BhAshyam) through his Sri Sookthi entitled “Taatparya Chandrikaa” to help one and all access and enjoy without difficulty





the true meanings of GeethA sLOkams provided earlier in a terse way by AchArya RaamAnuja.

AchArya RaamAnuja's GeethA BhAshyam was at a high level and was easy for scholars to comprehend the insights and meanings given there. People without the gift of scholarship admired superficially the majestic commentary of AchArya RaamAnuja but had difficulties in comprehending the depth of BhAshyakArar's high level commentary on the meanings of (Taathparyams of) the sLOkams of Bhagavath GeethA. Swamy Desikan came to our rescue through his elaboration on the commentary of GeethA by AchArya RaamAnujA through his Sri Sookthi named "Taathparya Chandrikai" to help us comprehend the true meanings of the sLOkams of Bhagavath GeethA provided by AchArya RaamAnujA. Swamy Desikan also helped us remove our own confusions arising from the reading of the viparitha commentaries of Para Matha Vadhins on GeethA Saasthram.

(१८०) यामुनार्योक्त गीतार्थसङ्ग्रह त्राणकारकाय नमः

YaamunAryOkta gIthArthasangraha-trANa-kArakAya nama:

Salutations to that SrEshta AchAryan, who wrote a rakshA grantham for Swamy AlavanthAr's "GeethArtha Sangraham".

Swamy AlavanthAr blessed us with a highly condensed yet elegant summary of the true meanings of the chapters of Bhagavath GeethA and their purport. AchArya RaamAnujA used GeethArtha Sangraha as the basis for his own commentary on GeethOPanishad. Swamy Desikan created a rakshA grantham for Swamy AlavanthAr's "GeethArtha Sangraham" for our benefit; this rakshA grantham helped us chase away the doubts that we might have had in gaining a clear understanding of the summary of GeethA sLOkams by Swamy AlavanthAr.

NAMAS RELATING TO THE CONTENTS OF TATHPARYA CHANDRIKAI: NAMAS 181-196

(१८१) पिष्टपश्वादि गाथोक्ति व्यवस्थाकरण क्षमाय नमः

pishTapasvAdi gAthOkthi vyavasthAkaraNa kshamAya nama:

Salutations to that VedAnthAchAryan, who had the capabilities to discern the meanings of the sLOkams dealing with the use of "Pishta Pasu" (animal form made of flour or ghee) in Yaagams as sacrificial objects instead of the real animals.





In Yaagams, Pasu himsai is involved (prescribed by SaasthrAs). Manu Smruthi suggests that animal form made of flour or ghee (Pishta or Ghrutha Pasu) can be used in place of the real goat. There are specific conditions under which such substitution should be made. Kruta Yuga dharma nishtar alone can make this substitution. There is thus Yuga dharmam. At other yugams, only those Bhagavatha dharma nishtAs with a compassionate heart can use Pishta or Grutha Pasu. In today's PaalakkAdu, NambhUdhri Brahmins routinely use these Pishta Pasus in Soma Yaagams. Swamy Desikan had the clear knowledge about these sIOkAs defining adhikAram for use of Pishta or Ghrutha Pasus.

TherazhandhUr Sthala PurANam has reference to the correctness or otherwise of using Pishta Pasu in Yaj~nams and what happened to a king, who did not rule right on this matter, when DevAs and Rishis took opposite points of view. The king swerved from his neutrality and was partial to the DevAs and lost his ability to travel in the skies with his chariot. His Chariot descended from the skies and landed in TherazhundhUr. He received the anugraham of the Lord of that Dhivya dEsam to resume his aerial Journey. Swamy Desikan would have been a better moderator in deciding on \Pishta Pasu adhikArithvam.

(१८२) प्रध्वंस प्रागभावादि व्यवस्थाकरण क्षमाय नमः

pradhvamsa prAgabhAvAdi vyavasthAkaraNa kshamAya nama:

Salutations to the SrEshta AchAryan, who can interpret the complexities behind PrAga bhAvam and PradhvamsAbhAvam and define their differences.

AbhAvam is the term to denote "illamai" (absence/ nonexistence). AbhAvams are of four kinds as per Saasthrams:

- (1) PrAgabhAvam
- (2) PradhvamsAbhAvam
- (3) athyanthAbhAvam and
- (4) anyOnyAbhavam.

These abhAvams and their limits are discussed in Taathparya Chandrikai and their uniqueness is clearly outlined by Swamy Desikan as elaborations of doctrines covered by AchArya RaamAnujA in his GeethA BhAshyam. VisishtAdhvaitham differs from other mathams in defining abhAvam and classifies abhAvam in four states.



(१८३) वैधहिंसाऽहिंसतास्थापन नीतिसुनीतिकाय नमः

vaidhahimsA ahimsatA sthApana neeti suneetikAya nama:

Salutations to that AchAryan, who followed as dharmam the anushtAanam that considered “the himsai” in Yaagam as not being himsai at all from a SaasthrEic point of view.

As per VedAs, Yaagams require use of consecrated animal sacrifice as aahUthi. The same Vedam commands that no himsai should be invoked against living entities. The doubt arises about reconciling these totally different points of view. Swamy Desikan believed in the dictum that “the himsai” for the Pasu in the Yaagam is not himsai at all for the Pasu since it reaches Svarga IOkam after the sacrifice and enjoys BhOgams there. To attain that bhogam, it undergoes “the himsai” just as one undergoes surgery to gain good health and long life. Swamy Desikan cleared these doubts and established the basis for such “a himsai” in Yaagams.

(१८४) मुमुक्षुसूक्तवागादि फलोक्तितति नीतिविदे नमः

mumukshu sooktha vAgAdi phalOktitati neetividE nama:

Salutations to the AchAryan, who understood the subtle points about the meanings of Vedic SookthavAkams, when they are applied to one who desires Moksham (Mumukshu).

For a Mumukshu, Moksham is the PradhAna (primary) Phalan. There are SookthavAkams in Vedams and Upanishadic Vaakyams that bless the Mumukshu with long life (aayurAsasthE), auspicious progeny etc. One may wonder, why the Sruthi bothers to bless these Ihika (worldly) Phalans to a Mumukshu, whose Pradhana goal is Moksham. Swamy Desikan points out that MOksham is still the Primary phalan for a Mumukshu and the rest are those granted by BhagavAn without the Mumukshu asking for them (avAnthara Phalans). They help to gain the Moksha Phalan. For instance, long life provides the time span needed to practice successfully Bhakthi yOgam to gain Moksham at the end.

(१८५) अवाप्तसर्वकामत्व गुणनिर्णयकोविदाय नमः

avApta-sarvakAmatva guNa-nirNaya kOvidAya nama:

Salutations to that AchAryan, who could provide a befitting description of the Lord's guNam of avAptha Samastha Kaamathvam.



The superficial meaning for this guNam is that our Lord has fulfilled every one of His desires and therefore He has no want. He does not need to gain or acquire anything. He has got every thing in His possession. In this context, question may arise about His enjoying the fruits (LeelA rasam) of His vyApAram of Srushti et al. If He already has every thing and has enjoyed every thing, where is the need for Him to enjoy leelA rasam afresh? We cannot then say that the fruits of His Srushti are new leelA rasam. Hence the name of “avAptha Samastha Kaaman” or one who has every thing and enjoyed every thing does not fit. Another question on the appropriateness of this title relates to His many avathArams. He takes these avathArams to fulfill a purpose or other (prayOjanams). If he has already all these prayOjanams, there is no reason to take these avathArams. Otherwise, one has to assume that He did not acquire all these prayOjanams before. In that case, how can one call Him as “aAvAptha Samastha Kaaman”?

SamaadhAnam: The name “avAptha Samastha Kaaman” does not mean that He has attained all He desired or fulfilled all His wishes. On the contrary, it means that He is the One, who can attain any wish of His at the time He thinks about them. Through the power of His sankalpam alone, He can attain them. He is not like us, who suffer from our inability to attain what we wish for. He takes on activities like Srushti and avathArams to execute what He has already willed (icchA mAthrENa sarvam prApnOti).

(१८६) कैवल्यारख्यपुमर्थस्वरूप अनित्यत्व साधकाय नमः

kaivalyAkhya pumartha svaroopam anityatva sAdhakAya nama:

Salutations to that AchAryan, who proved that the Kaivalya PurushArtham is not a lasting one (anithyam).

Kaivalyam is AathmAnubhavam. Enjoying one’s aathma svaroopam after casting aside the mortal body is Kaivalya Sukham. This anubhavam is more enjoyable than SvargAnbhavam. Some seek it as a PurushArtham (goal of life). Kaivalyam is lower by many measures in bliss than MokshAnandham. In this state of Kaivalyam, there is no aiswarya anubhavam or BrahmAnubhavam. It is just kEvala aathaAnubhavam (kaivalyam).

When the Jeevan has Kaivalya PrApthi, it resides in a lOkam below and near to Sri Vaikuntam. There, it enjoys KaivalyaAnubhavam. The upAyam to gain Kaivalyam is to meditate on one’s aathma svaroopam. Those who observe the Brahma Vidhyai of PanchAgni Vidhyai stay in this Kaivalya lOkam for a limited time before ascending to their final destination of Sri Vaikuntam. Those who practice Jn~Ana Yogam (not





Bhakthi yOgam) also end up with the non-lasting Kaivalya PurushArtham. After their extended stay in Kaivalya IOkam, they return to SamsAric world. In the state of true Moksham, BrahmAnubhavam unlike KaivalyaAnubhavam, is ever lasting. There is no more return to SamsAric world for one who has attained Sri Vaikunta PrApthi.

(१८७) साङ्गकर्मज्ञान भक्ति योगावधृति कोविदाय नमः

sAnga-karma jn~Ana bhakti yOgAvadhruti kOvidAya nama:

Salutations to that AchAryan, who had the skills to determine the parts (angams) of Karma, Bhakthi and Jn~Ana Yogams.

In GeethA BhAshyam of AchArya RaamAnujA, the above three yOgams are elaborated upon. Yogam here stands for upAyam.

Karma yOgam consists of performing the Nithya-Naimitthika karmAs, practicing KaamyA karmAs without looking for phalan and observing penance (tapas) or theertha yAthrai or DhAnam (giving alms) routinely.

Jn~Ana yOgam is the state of meditation on the JeevAthma svaroopam without attachment to the body after cleansing one's mind from the practice of Karma yOgam.

Bhakthi yOgam is the uninterrupted dhyAnam of Bhagavaan with deep Bhakthi. The observance of VarNArama dharmam is an angam for all the three yOgams.

(१८८) विभूतिविश्वरूपादिविरोधशमनक्षमाय नमः

vibhUti-viswaroopAdi virOdha-samana kshamAya nama:

Salutations to that AchAryan, who had the skills to remove the confusion arising from the understanding of VibhUthi and Viswaroopam.

The tenth adhyAyam of Geethai is VibhUthi adhyAyam. The eleventh chapter of Geethai is ViswaroopA adhyAyam. VibhUthi is about the aiswaryams (wealth) of Bhagavaan. Viswaroopam is the sEvai that Bhagavaan blessed Arjunaa with in the middle of the battlefield regarding His Universal form as the Supreme Master of all ChEthanams and achEthanams (His VibhUthis). While reading the above two chapters of Bhagavath GeethA, one may be confronted with doubts. Swamy Desikan was able to provide the answers to remove doubts about compatibility of the content of these two chapters.

For example, in the VibhUthi adhyAyam, Bhagavaan says that He is Raamaa among the skilled archers or wielders of the bow and arrow in war. The doubt may arise why





GeethAchAryan says that Raaman is my VibhUthi, when Raama and Krishna are one and the same Bhagavaan.

The parihAram for this sankhai (doubt) housed in the statement, “Sasthra bhruthAm RaamOaham” is “Sastrabhruthvam athra VibhUthi:” The VibhUthi is not Raama but the Sasthrabhruthvam (the Iswaryam or the skill of handling the bow and the arrow as an archer). Many heroes can handle the bow and arrow well. This VibhUthi is the most elevated (highest) in Raama.

This high dharmam (sasthrabhruthvam) is also my niyAmyam (adheenam, under My control) says GeethAchAryan. Similarly, one may have doubts about points made in Viswaroopa adhyAyam like how can one have multitudes of eyes and ears etc in the same body. Swamy Desikan provided answers for these doubts that assailed the mind of aasthikAs.

(१८९) आत्मानात्म गुणक्षेत्र तज्ज्ञशोधनदक्षिणाय नमः

Atma anAtma guNakshEtra tadj~na sOdhana dakshiNaya nama:

Salutations to that AchAryan, who had the intellectual rigor to analyze and clarify doctrines like Aathma guNAs, anAthma guNAs, KshEthram and KshEthraj~nan.

Aathma guNAs are those like ahimsA, VairAgyam, freedom from ego, patience, AchArya Bhakthi, Soucham or Suddhi, which promote aathma Jn~Anam. The opposite of Aathma guNams are anAthma guNams. They are collectively known as ajn~Anam or Aathma Jn~AnaViruddhams. KshEthram is our SarIram (body), where the Sukha and Dukha anubhavams are experienced. Just as the seeds planted in a field (KshEthram) yields fruit in the form of a crop, the karmAs planted in the SarIram yields karma phalan. KshEthraj~nan is the JeevAthma, who is different from the SarIram.

(१९०) पुरुषोत्तम विरुक्तिविदे नमः

PurushOttama nirukti vidE nama:

Salutations to that AchAryan, who understood clearly the nirvachana prakAram (etymology) for the PurushOttama Sabdham.

When one uses VyAkaraNam strictly, one experiences difficulty in providing the right meaning for the PurushOttama sabdham. Swamy Desikan had the intellectual rigor to explain the meaning of this important word, “PurushOttaman” celebrated in the PurushOttama adhyAyam of Geethai.



There are three ways to understand the meaning of “PurushOtthaman”:

Panchamee tathpurusha SamAsam: PurushEbhya: utthama: (loftier than Purushas, viz, Bhaddha-Muktha-Nithya Jeevans

Shashtee tathpurusha SamAsam: PurushANAm utthama: (utthaman beyond the PurushAs),

Sapthamee tathpurusha SamAsam: PurushEshu utthama: (utthaman among PurushAs). He is the Supreme Being amongst us is the meaning given by Bhagavaan in the Geethai: “utthama: Purushasthvanya:”

(१९१) देवासुर विभागनिरुद्धिविदे नमः

dEvAsura vibhAga nirukti vidE nama:

Salutations to that AchAryan, who can define the lakshaNams about the DevAs and the asurAs and the differences between them.

Bhagavaan creates PurushAs either as Deva srushti or asura srushti. Those who come under Dhaiva srushti (DevAs) obey the injunctions of the VedAs and Smruthis and are obedient to the commands of the Lord. They possess traits of ahimsai, Dayaa, forbearance, thyAgam and other noble guNams. Here, the reference is not to the DevAs like Indhraa but to those, who follow the path laid out by Bhagavaan in His SaasthrAs. Aasura Prakruthis are those who are the opposite of the DevAs in every aspect.

(१९२) कर्तृकर्मादि सत्त्वादिगुणाधीनविभागविदे नमः

kartru-karmAdi sattvAdi guNAdhIna vibhAga vidE nama:

Salutations to the AchAryan, who understood the underlying guNams associated with Jn~Anam (knowledge about the deed/karma that is to be done), Karma (the deed to be done) and KarthA (One who engages in the karmA).

Three kinds of GuNams (Saathvikam, Raajasam and taamasam) underlie the above three categories of Jn~Anam, Karma and KarthA.

Saathvika Jn~Anam will permit one to do the karmAs without links to Phalans. Saathvika Jn~Anam arises, when one understands that the Aathmaa is the same in spite of the fact that there are many SarIrams for the Aathmaa.

Raajasa Jn~Anam is the erroneous knowledge that Aathmaa like SarIram is of many kinds. Rajasa Jn~nam will lead to performing karmAs with phala sambhandham.



Taamasa Jn~Anam is associated with the incorrect understanding of aathmaa and that leads one to perform karmas that yield insignificant Phalans.

Karmam is also of three kinds: Saathvika Karmaa, Raajasa Karmaa and taamasa Karmaa.

Saathvika karma is the karma done without prayOjanam (Phala sambhandham) and without ego. These are appropriate karmaas befitting VarNAsrama dharmams.

Raajasa karma is the karma done expecting a Phalan and done with intensity.

taamasa karma is the karma resulting from aj~nAnam, when one engages in actions without thought about the himsai that he is causing, the sorrow that he creates in others and with unawareness of his talent/qualifications to undertake that action.

Kartha is also of the three kinds: Saathvika, Raajasa and taamasika karthAs.

Sathvikar is disinterested in Phalan, has no ahankAram and engages in karma with courage and uthsAham (joy);

Raajasar has interest in the Phalan and experiences the changes such as sorrow.

taamasar is a cheater and practitioner of inauspicious deeds and is filled always with sorrow due to his ajn~Anam.

(१९३) एकायनोऽ असूयाविर्भाव व्याकृतिदक्षिणाय नमः

yEkAyanOkta asooyAvirbhAva vyAkruti dakshiNAya nama:

Salutations to the AchAryan, who commented skillfully about asooyaa-- aavirbAva prakaraNam dealt with in EkAyanam (RahasyAmnAyanam).

There is a story in RahasyAmnAyanam that deals with the appearance of hatred between the four Varnams (BhraahmaNa, Kashathriya, Vaisya and Soodhra Jaathis) about their respective duties assigned by the Sruthis and Smruthis. Each felt that their particular duties were superior to the other three.

The question arose: Why service (Paricharyai) alone is assigned to Soodhraas, while MahA BhAratham says that they can have dheekshai and also considered fit to perform Bhagavad AarAdhanam?

SrI Saathva Sambhithai approves the performance of Taantrika Poojaa by the SoodhrAs without using PraNavam. Other SaasthrAs say that the SudhrAs can perform pancha Yaj~nams, SrArddham and observe EkAdasi Vratam.

The question in this context is: How can you relegate them only to kaimkaryam (sEvai) to the other three groups? The answer is that they do have the rights to observe all the





above anushtAnams but their PradhAna (principal) dharmam is Paricharyai to the other three groups. They have to observe other anushtAnams without conflict to their pradhAna varNASrama dharmam.

The distinctions and differences established by the Saasthrams should not be transgressed at any time. At the same time, the evolved Soodhra VarNatthAr should not be insulted or treated ill by the other three groups because of their bloated feelings of superiority.

(१९४) उच्छिष्टादनहेत्वार्य भेदनिर्णयकोविदाय नमः

ucchishTAdanahEtvArya bhEda nirNaya kOvidAya nama:

Salutations to that AchAryan, who established the rules on what left over (Yecchil, ucchishtam) from the great ones, can be eaten by the others.

SaasthrAs rule that the ucchishtam from others are not to be eaten. The exceptions are:

The left over from one's Father, AchAryan and elder brother.

The wife is allowed to eat the left over from her husband.

The rest of the dos and don'ts have to be understood in the context of Saasthrams. For instance, VihagEswara SamhithA states that the ucchishtam of yEkAnthi is suddham. Swamy Desikan explains that it is stated so to point out the greatness of EkAnthi and ParamaikAnthi.

It does not mean that one can eat their ucchishtam. Ucchishtam means two things:

- (1) Food left over in the plates (ilai) after they have eaten and
- (2) Food left over in the serving vessel after feeding them.

In the case of EkAnthi/ParamaikAnthi, the second definition applies. Such food left in the cooking/serving vessel is fit to be eaten as sacred (Ref: ThoNDaradioppodi's 41st ThirumAlai Paasuram: "pOnkam seytha sEDam taruvarEl, punithamanRE"). Here Sesham means not the left over from their plates but the food left after feeding them. It is similar to anna sEsham in SrArddhams (food left after serving Pithrus and those invoked for NiminthriNam to partake the food as Pithru, Vishnu and Brahma). The left over from the plates of father, elder brother, AchAryan and husband can however be eaten.

(१९५) स्त्रीशूद्र भगवत्पूजा तान्त्रिकत्वाभिधायकाय नमः





Stree-Soodra Bhagavat-poojA tAntrikatvAbhidhAyakAya nama:

Salutations to the AchAryan, who established that the women and SoodhrAs can do Taantrika aarAdhanam for the Lord.

MahA BhAratham and Samhithais permit such Taantric aarAdhanam by the women and SoodhrAs. Swamy explains the thought behind such recommendations. They can perform Taantrika aarAdhanam (without using PraNavam and Veda Manthrams). They can use Raama - KrishNAdhi manthrams in such poojAs. This is sufficient for them. There will be no loss of Phalans (lObham) through the use of Taantrika worship.

(१९६) स्वपराधीनतायत्त शास्त्र वैयर्थ्य बाधकाय नमः

svaparAdheenatAyatta sAstra vaiyarthya bAdhakAya nama:

Salutations to the AchAryan, who cleared the doubts that could arise from the total dependence of the Jeevan on the ParamAthmaa.

Jeevan is under the control of BhagavAn. His doer ship (Karthruthvam) is also under the control of ParamAthmaa. Saasthram says that ParamAthmaa alone does these karmAs and the jeevan has no independence/Svatantram. If this were to be so, the Vidhi-NishEdhams will be rendered meaningless. Commanding one to do is Vidhi and commanding one to desist from doing is NishEdham. “SaraNam vraja” (perform SaraNagathi) is Vidhi. AchArya DrOham is to be avoided is nishEdham. The question will arise as to how can the Jeevan, who has no Svatantram (being dependent on paramAthmaa for every initiative) be commanded to engage in some act. Such a command is a futile one. Questions may arise that Jeevan is incapable of doing anything anyway; Bhagavan is going to do either the auspicious or the inauspicious act. In that case, what is the purpose of Vedam saying to the Jeevan: do and do not do (Vidhis and NishEdhams)

The samAdhAnam for this question on Jeevan’s Svathanthram and the impact of Vidhi and NishEdham on it are addressed by Brahma Soothrams. ParamAthma gives us the tools (upakaraNams) of Indhriyams and Sareeram. Through them, He blesses us to engage in karmAs and the sakthis of Jn~Anam and Icchai. He also creates the appropriate vasthus for use in that karmaa. The Jeevan develops the desire to perform a karmaa and makes the first effort (Prathama Prayathnam). In the next second, the indwelling Brahman grants the permission (anumathi) and helps with the entry (Pravrutthi) into the performance of that Karmaa. Since Jeevan propelled by its own Buddhi wishes to engage in this karmaa, the Vidh-NishEdha Saastrams apply. Since Jeevan uses the upakaraNams given by BhagavAn to begin the Prayathnam, ParamAthma gives the permission and does the Karmaa the second after the Jeevan



starts the Prayathnam. The role for ParAdheenam for the Jeevan comes in because; it cannot do these karmaas without the anumathy of BhagavAn. Since the Jeevan starts the Prayathnam with his own Buddhi, Vidhi - nishEdhams are applicable to it. The achEthanams in contrast to ChEthanams (Jeevans) are athyantha Paratantram (ParAdheenam). They cannot engage in pravrutthi. They have no svatantram. achEtanams are beyond the influence of Saasthrams, whereas the ChEtanam is Saasthra-vasyan. Iswaran has blessed the chEthanam with Jn~Ana and Pravrutthi sakthis. Therefore, the ChEthanam has the independence needed for engaging in anushTAnam. Since the Lord performs the KarmA desired by the jeevan, after giving His permission, Jeevan becomes Paratantran to the Lord. Since the Jeevan has to conduct itself according to the Saasthrams of Iswaran, the Jeevan comes to be known as "Saasthra-Vasyan".

NAMAS RELATING TO A FEW PRAKARANA GRANTHAMS CREATED BY SWAMY DESIKAN IN DEFENSE OF OUR DARSANAM: NAMAS 197 TO 205

(१९७) तत्त्वमुक्ताकलापसृजे नमः

tattva-muktA-kalApa srujE nama:

Salutations to that AchAryan, who blessed us with the SrI Sookthi of tattva Mukta KalApam (TMK).

Tattva Mukta KalApam is a garland of the pearls of the doctrines of VisishtAdhvaitham. It has 500 slOkams. Swamy Desikan states that we should wear this SrI Sookthi as a pearl necklace around our necks and enjoy it.

(१९८) कृतसर्वार्थसिद्धिकाय नमः

kruta sarvArtha siddhikAya nama:

Salutations to the AchAryan, who blessed us with the SrI Sookthi of "SarvArtha Siddhi".

"SarvArtha Siddhi" is the commentary for tattva Mukta KalApam. Thanks to the MahOpakAram of Swamy Desikan, we can gain the knowledge about our Matham and Para Mathams. It is an exalted SrI Sookthi that can provide us with visEsha Jn~Anam about our darsanam.

(१९९) कृताधिकरणसारावल्याख्य ग्रन्थशिखामणये नमः



krutAdhikaraNa sArAvalyAkhya grantha sikhAmaNayE nama:

Salutations to the Utthama AchAryan, who blessed us with the srEshta grantham named adhikaraNa SaarAvaLi.

SrI BhAshyam has 156 adhikaraNams. Swamy Desikan condensed their meanings in 562 sIOkams in Sragdhara metre to help us remove our doubts arising from the study of SrI BhAshyam.

(२००) सारावलिव्याक्रिया अधिकरणादर्शकारकाय नमः

SaarAvalee vyAkriyA adhikaraNaadarsakArakAya nama:

Salutations to the AchAryan, who created the SrI Sookthi of “adhikaraNa DarpaNam”, as a commentary to adhikaraNa SaarAvvaLi.

It is designed to serve as a mirror to reveal the meanings of adhikaraNa SaarAvaLi. Unfortunately, this SrI Sookthi is no longer available to us.

(२०१) श्रीमन् न्याय परिशुद्धि विशुद्धीकृत मानसाय नमः

SrIman nyAya parisuddhi visuddhIkruta mAnasAya nama:

Salutations to the AchAryan, who purified our minds through his SrI Sookthi of NyAya Parisuddhi that deals with PramANams (Means of Knowledge)

NyAya Saasthram was created by Gouthama Maha Rishi. There were many doctrines there that are in contradiction to the VedAs. Swamy Desikan changed all that through the creation of NyAya Parisuddhi. Study of this SrI Sookthi would purify our minds and brings about the alignment of Gouthama Rishi’s NyAya Saasthram with the VedAs. The prefix of “SrImath” before NyAya Parisuddhi has been added because of its ability to explain the true meanings of the VedAs.

(२०२) न्यायसिद्धाञ्जनोदञ्चन्मेययाथात्म्यबोधकाय नमः

nyAya siddhAnjanOdanchanmEya yAthAtmyA bOdhakAya nama:

Salutations to the MahA AchAryan, who blessed us with the SrI Sookthi of NyAya SiddhAnjanam dealing with pramEya tattvams.

Anjanam is the collyrium that is applied over one's eyelids to reveal things under ground that are not visible with one's own eyes. This SrI Sookthi is focused on PramEyam (object of Knowledge). When one has jaundice, every thing will look yellow.

When jaundice medicine is taken, things will look like the way they are. Jaundice medicine is like a SiddhAnjanam to place things in their true svaroopam. Through his Sri Sookthi of NyAya SiddhAnjanam, Swamy Desikan helped aasthikAs understand the true state of PramEyams.

(२०३) आक्षपादीयसूत्रार्थ शिक्षाकरणदीक्षिताय नमः

AakshapAdeeya sootrArtha sikshAkaraNa deekshitAya nama:

Salutations to the AchAryan, who vowed to correct the meanings given to the Soothrams of akshapAdhar.

Gouthama's other name was akshapAdhar, who created NyAya Darsanam containing the NyAya Soothrams. NyAya Saasthrams are the VidhyA SthAnam for the VedAs and in concordance with them. Gouthamar, the author of NyAya Soothrams should have made his Soothrams in support of the VedAs and not in discord with the VedAs. Even if he had done so, the commentators of NyAya Soothrams did not bring out the true meanings of the Soothrams in line with the VedAs. Therefore, there was a need for purification of the incorrect meanings given by the commentators. Therefore, Swamy Desikan created NyAya Parisuddhi.

(२०४) अक्षपादचमत्कारदायि सूत्रसमूहकृते नमः

akshapAda chamatkAradAyi soothrasamUha krutE nama:

Salutations to the AchAryan, who created the content of NyAya Parisuddhi that would have pleased akshapAdhar and made him wonder.

There are two parts (Pakshams) in NyAya Parisuddhi. One is the Gouthama Soothra BahishkAra Paksham (The part that does not accept the Gouthama Soothrams and criticizes them for their unsoundness). The other part is the Gouthama Soothra SveekAra Paksham, which rewrote the Gouthama Soothrams in concordance with the VedAs. These Soothrams created by Swamy Desikan are short and terse. They are tightly aligned with the Vedams. These Soothrams of Swamy Desikan will cause wonder to AkashapAdhar (Gouthama Rishi) himself.

(२०५) व्यासाक्षपादसूत्रार्थ विरोधपरिहारविदे नमः

vyAsAkshapAda sootrArtha virOdhaparihAra vidE nama:



Salutations to that AchAryan, who offered the fixes (Peripherals) for the parts of NyAya Soothrams that, are in discord with Brahma Soothrams created by Sage VyAsa Rishi.

Through his SrI Sookthi, Swamy Desikan showed that there is no discord between the Brahma Soothrams and NyAya Soothrams. Wherever a discord seems to exist, Swamy offers parihArams (Correctives). Swamy came up with the true meanings for these Soothrams in his Gouthama Soothra SveekAra Paksham and proved that there is no conflict between the Brahma Soothrams and NyAya Soothrams.

NAMAS RELATING TO TATTHVA MUKTHA KALAPAM AND SARVARTHA SIDDHI:

NAMAS 206 TO 440 ARE COVERED IN A SEPARATE EBOOK.

<http://www.sundarasimham.org/ebooks/TMKalaapam.pdf>

NAMAS RELATING TO SACCHARITA RAKSHA: NAMAS 441 TO 477

(४४१) सच्चरित्राण संयक्त्रातसन्मार्गसन्ततये नमः

saccharitra-trANa-samyak trAta sanmArga santatayE nama:

Salutations to that merciful AchAryan, who protected the sadAchAram and anushtAnam through his Saccharithra- RakshA grantham.

Swamy Desikan blessed us with five SrI Sookthis (Pentad) known as “RakshA Panchakam”. These are:

(1) GeethArtha Sangraha rakshA (2) Saccharithra rakshA (3) NikshEpa rakshA(4) Rahasya rakshA and (5) PaancharAthra RakshA

[The GeethArthasangraha rakshA has been covered under the 180th Sahasra naamam by Thirukkudanthai Desikan. The subject matter of the inner meanings of Bhagavath GeethA has also been covered further under the title of taathparya Chandiraka (Desika Sahasra Naamams 187-192).

The topic relating to Saccharithra rakshA is housed under the sahasra nAmams 441-477; the NikshEpa rakshA is covered under the sahasra nAmAs 480-492; Rahasya RakshA grantham is covered in thirty one nAmAs (493-523) and PaancharAthra RakshA is the topic of the nAmAs from 524 to 680 (157 sahasra nAmams).]

In the 442nd Sahasra nAmam, Thirukkudanthai Desikan points out the importance of Sankha-chakra dhAraNam (adorning of the marks of the Lord’s disc and conch on their shoulders) and the wearing of the 12 Urdhva PuNDrams on the upper torsos of utthama VaishNavAs as an essential part of their nithyAnushtAnams (daily religious observances). They will only partake of the food offered first to the Lord. Advaitins





objected to these practices and protested that these observances are inconsistent with PramANams. Swamy Desikan engaged the adhvaithins in debates and defeated their arguments and protected the auspicious way of daily observances for VaishNavAs through the creation of Saccharithra rakshA to serve as the guide for future generations of VaishNavAs in these matters. The guidance and rules for daily anushtAnam are followed even today thanks to the compassionate intervention of Swamy Desikan. SadAchAram stays firm (sthirAm imAm Saccharithra RakshAm) and has been well protected for times to come in Swamy Desikan's own words "Saccharithra RakshA-samyak thrAthA".

(४४२) खिलाध्यक्षश्रुतिस्थापित चक्राङ्कनसंकृतये नमः

khilAdhyaksha-sruti-sthApita chakrAnkana-samskrutayE nama:

PraNAmams to that great AchAryan, who established the authenticity and ancient nature of initiation/samskAram with disc and sankhA marks on the shoulders of a VaishNavA with the help of the Kila Rks of the vedam!

With this naamam, the references are made to the topics covered by Swamy Desikan in his SrI Sookthi, Saccharithra RakshA. This SrI Sookthi has three parts:

- (1) Sudarsana Paanchajanya DhAraNa vidhis/rules
- (2) Urdhva PuNDra dhArana vidhis
- (3) Bhagavan-nivEdhana upayOga vidhis.

The first part deals with the pramANams for wearing the insignias of disc and conch of the Lord on the shoulders of VaishNavAs. There were some ignorant and haughty ones during Swamy Desikan's time, who objected to these rites based on their view that there are no Vedic pramANams for following such a practice. Swamy Desikan pointed out the appropriate vedic PramANams in the Khila section of the scriptures and won over the arguments of the protestors. Khila Rks are those outside the regular maNDalams of the VedAs. The contestants objected that the Khila rks do not have the same sanctity / authority of the Veda PramANams. If this view were to prevail, we cannot adorn the sacred thread using the manthrams for such rites that is found only in the khila section of the Vedam. We accept those Khila Rks and adorn the sacred thread with the recitation of such khila rks and conduct our Vaidika Kaaryams daily.

In addition to Khila Rks, Swamy pointed out the direct Veda Vaakyams in support of these rites from Kata Saakhai and other Veda Manthrams to defend the use of Chakra and Sankha dhAraNam by VaishNavAs. Swamy Desikan also quoted from Smruthis,





which serve to elaborate on the Sruthis (Vedam, Upanishads and PaancharAthra AagamAs) in defense of the Chakra-Sankha dhAranam.

(४४३) स्मृतीतिहास निर्णीत तप्तचक्रादिधारणाय नमः

smruti-itihaSa nirNeeta tapta-chakraAdi dhAraNAya nama:

Salutations to that astute AchAryan, who established the correctness of wearing the heated disc and conch, marks on the shoulders with the help of Smruthi and itihAsam passages (PramANams)!

The contestants pointed out that one does not come across any reference to Chakra-Sankha dhAraNam in Manu smruthi or in Kalpa soothrams; hence they argued that such a procedure is unwarranted.

Swamy Desikan agreed that Manu Smruthi does not have any references to these rites. He pointed out however that other Smruthis like ChANDilya Smruthi, SrI VishNu tattvam, itihAsa Samucchayam, SrImath BhAgavatham, Bhavishyath PurANam, Maathsyia PurANam, SrI VishNu Dharmam (Yama kinkara SamvAdham) and MahA BhAratham (BhIshma parvam) have references to the Sankha-chakra dhAraNam besides many passages in PaancharAthra Samhithai. The Smruthis and itihAsams as well as Saathvika PurANams are there for elaboration of the doctrines adumbrated in the veda manthrams. Hence, Swamy Desikan argued that it is not correct to reject the references in Smruthis as the protestors did.

Swamy Desikan also pointed out that Manu Smruthi was mostly focused on general VarNASrama dharmams and the VaishNava VisEsha dharmams were handled by smruthis other than Manu smruthi.

(४४४) तप्तमुद्रानिषेधादि वचोनिर्वाहकोविदाय नमः

tapta-mudra-nishEdhAdi vachO-nirvAha- kOvidAya nama:

Salutations to that learned AchAryan, who had the skills to evaluate the objections of people, who were against the adorning of ChakraAnkanam because of the damage caused by hot imprints on the body!

Smruthis state generally that one should not damage one's limbs willfully. They even recommend prAyascchitham (atonement rites) for such acts; hence, the protestors took the view that it is nishiddham (prohibited act) to imprint the marks of hot discs and conch on one's limbs.





Swamy Desikan pointed out that the rules about not damaging one's limbs are a general rule (vidhi) and Sankha-chakra dhAraNam for the VaishNavAs is a Viseshavidhi. It is customary to use VisEsha Vidhi to explain the saamAnyavidhi (injunction). The explanation is that one should not subject the body to be exposed to heated objects except those commanded/permitted by the Sruthis. Vedam cannot criticize its own command. Further, Sruthis condemn the himsa done to the limbs out of desire (icchA). Swamy Desikan argues that no one would like to hurt themselves by contact with heated objects. They would not welcome possible discomfort. VaishNavAs include this act as a samskAram because it is recommended especially by the Sruthis.

Swamy Desikan thus silenced all the protestors about the need for adorning Chakram and Sankham marks on the shoulders of VaishNavAs with the proofs from Sruthis and Smruthis and a variety of other accepted pramANams.

(४४५) प्रत्यक्षश्रुतिरूप प्रमाणबोध्योर्ध्वपुण्ड्रकाय नमः

pratyaksha-srutirUpa-pramANa-bhOdhya UrdhvapuNDrakAya nama:

Salutations to that wise AchAryan, who established the necessity for adorning Urdhva PuNDrams based on direct Veda Vaakyams in use today (Prathyaksha PramANams)!

Urdhva PuNDram is the TirumaNN Kaappu (protection afforded to one through the adornment of upward shaped sacred white clay along with SrI ChoorNam in the middle). VaishNavAs are required to wear the 12 Urdhva PuNDrams every day. They recite the 12 names from Kesavan to DaamOdharan and invoke those EmperumAns on the appropriate sections of their upper torsos and salute them. They are said to reside in those sections of the body in the form of PuNDrams. Swamy Desikan composed a Tamil SrI Sookthi known as Panniru ThirunAmam to recite while adorning these Thiru MaNN Kaappus.

Swamy Desikan pointed out the necessity for VaishNavAs to adorn these 12 Urdhva PuNDrams based on PramANams from MahOpanishad, KaDa Saakhai (DhruthOrdhva PuNDram), Atharva Vedam and other Veda manthrams, which make specific mention of the need to wear the 12 Urdhva PuNDrams. Linked with the names of Kesavan, NaarAyaNan, Maadhavan, GOvindhan, VishNu, Madhusoodanan, Thrivikraman, Vaamanan, SrIdharan, HrushiKesan, PadmanAnhan and DaamOdharan.

(४४६) ऊर्ध्वपुण्ड्रप्रमाण स्मृतीतिहासपुराणविदे नमः

UrdhvapuNDra pramANa-smruti itihAsa purANa vidE nama:





Salutations to that Great AchAryan, who knew all the pertinent PramANams related to the wearing of the Urdhva PuNDrams housed in Smruthi, ithihAsams and PurANams!

BrahmANDa PurANam, Vaamana PurANam, BhOdhaAyana and Vruddha-JaabAli smruthi passages, SamhithA vachanams were picked by Swamy Desikan as PramANams for the need to wear Urdhva PuNDrams.

(Example): In BrahmANDa PurANam, the Lord says: "I am reachable readily in one life itself by those, who wear Urdhva PuNDram during the times when Sandhya Vandhanam is performed; the one, who wears Urdhva PuNDram throughout his life gains Moksham without fail".

(४४७) ऊर्ध्वपुण्ड्राननुष्ठान निमित्तानर्थसाधकाय नमः

Urdhva puNDrAna anushThAna-nimittAnartha sAdhakAya nama:

Salutations to the wise AchAryan, who explained the inauspiciousness that would result from not wearing Urdhva PuNDrams!

Swamy Desikan has used many pramANams to explain the calamities that would ensue from not wearing Urdhva PuNDrams, while doing vaidhika karmAs.

(Examples): "People of all Jaathis should wear Urdhva PuNDram. This is my command. Those who do not follow this command of mine would not receive my anugraham".

BHAGAVAN IN BRAHMANDA PURANAM:

"The one who does not wear Urdhva PuNDram (upward shaped ThirumaNN) but elects to wear the Thiryak PuNDram (horizontal form) is not fit to worship me. He is a neechan".

BHAGAVAN IN BRAHMA RAATHRAM

"Japam, Homam, DhyAnam done without wearing Urdhva PuNDram will not yield any fruits"

"A person will not be considered clean without Urdhva PuNDram even if he has the sacred thread and sikhai"

It was Swamy Desikan's conviction based on pramANams that any dharma karma performed without Urdhva PuNDram will be fruitful.

(४४८) सर्ववैदिककर्माङ्ग ऊर्ध्वपुण्ड्रधृतिकोविदाय नमः

sarva-vaidika karmAnga Urdhva PuNDra dhruti kOvidhAya nama:



Salutations to that far seeing AchAryan, who had the power of knowledge to instruct us that the wearing of Urdhva PuNDram is an angam for all vaidhika karmas.

Some of the examples given by Swamy Desikan based on his encyclopedic knowledge are:

“The One who wears Urdhva PuNDram during morning and evening anushtAnams (Homam, AarAdhanam) becomes Suddhan”- BodhAyana Rishi

“The one who does not wear the Urdhva PuNDram is not fit for performing any vaidhika karma”--ParAsarya SamhithA

“Yaj~nam, DhAnam, Tapas, Homam, BhOjanam, pithru tarpaNam all of them will not yeild the desired fruits if the performer does not adorn Urdhva PuNDram” -- BrahmANDa PurANam

“BrahmachAri, Gruhasthan, Vaanaprasthan and SanyAsi-- all of them--must adorn Urdhva PuNDram” -- BrahmANDa PurANam

“That upward directed PuNDram, which leads even sinners to sadhgathi is known as Urdhva PuNDram” - SrI NaaradhIyam.

Swamy Desikan concludes that Urdhva PuNDra dhAraNam is the most important among the angams for all Vaidhika KarmAs. Having just the sacred thread and tuft without Urdhva PuNDram will not yield the sought after phalans.

(४४९) भस्म श्रीवैष्णवास्पृश्यभाव साधनदक्षिणाय नमः

bhasma SrIvaishnavAsprusya bhAvasAdhana- dakshiNAya nama:

Salutations to that Great AchAryan, who established authoritatively that SrIvaishNavAs should not touch ashes (saambal/ neeRu) and that ThirumaNN (sacred clay) is the preferred material for adornment on their bodies during their daily Vaidhika karmaanushtAnams!

SrI KrishNa manthra kalpam strictly prohibits the use of ashes as Urdhva PuNDram material. Varaha purANam has even stricter commands about the banning of saambal by SrIvaishNavAs in particular and all brahmins in general.

The highlights of this controversy and the reasons for preference of ThirumaNN adornment over ashes are summarized by Swamy Desikan in his SrI Sookthi, Saccharithra rakshA:

SaasthrAs recommend basma snAnam (smearing the entire body with ashes on special occasions). Why so? This is intended for those, who cannot for health reasons take bath



in water. This type of SnAnam can only produce temporary suddhi. Hence, one should not consider that such bhasma snAnam for all occasions.

Wearing AgnihOthra Saambhal on forehead: There are those, who say that it is appropriate to wear ashes from the rites of agnihOthram. The sages who wrote the kalpa soothrams for the performance of agnihOthram do not however refer to this practice. Therefore, such observance is not essential for the performers of agnihOthram to follow. If there are others (other than agnihOthris) who wish to use ashes, they might have been recommended to use at least the ashes originating from agnhOthri's sacred ritual fire. For SrI VaishNavAs, adornment of any kind of ash is however forbidden.

PaancharAthra and VaikhAnasa Samhithais: They state that at the end of homam, the ashes from the agni kuntam should be worn vertically (Urdhvam) on the forehead. This does not extrapolate to wearing PuNDrams with ash every time. The person performing the homam has to have ThirumaNN Kaapu using the sacred clay in the first place to qualify for the performance of the homam. At the end of the agni kAryam (homam), the yajamanan and the rthviks alone are enjoined to wear the ash from agni kuntam in the said manner on their forehead as a part of that homam. It is not for every one witnessing the homam or others. Certainly, this practice has no impact on the daily adornment of Urdhva PuNDram with the sacred clay for anushtAnams of a VaishNavan.

ThiruvAimozhi passages and the reference to "NeeRU": In ThiruvAimozhi 4.4.7, Azhwar says in the role of ParAnkusa Naayaki: "neeRu sevvEidak-kANil, nedumAl adiyAr yenROdum ..." Some have suggested on the basis of this passage that Azhwar meant that neeRu (ashes) are the lakshaNams of the bhakthAs of ThirumAl (SrIman NaarAyaNan). This paasuram is about a maiden, who is so infatuated with the Lord (prEmAdhisayam for her Lord in a vipralmabha srungAram mood) that she connects every thing with Bhagavath sambhandham. When she sees some one wearing even ash in a vertical manner, she is reminded of SrI VaishNavars, who are dear to her Lord. PiLLAn in his commentary on this passage of ThiruvAimozhi explains that the Naayaki becomes overcome with delusion out of her intense feelings and sees even the vasthus not belonging to the Lord as connected to Him. He hints that ashes are not for BhaagavathAs/ThoNdars dear to the Lord. Further, it has been pointed out that the word "neeRu" has another meaning (viz). dust or rENu (ThoNdaradippodi) in addition to the traditional meaning of "ashes". Swamy Nammazhwar himself uses "neeRu" elsewhere to mean the dust of bhAgavathAs feet ("**Maayan tamar adi neeRu koNDu**": ThiruvAimozhi 4.6.6, "**Kariya-mEni-misai veLiya neeRu siRithE idum**": ThiruvAimozhi: 4.5.6). Hence the earlier reference: "neeRu sevvEidak-kANil nedumAl adiyAr yenROdum" can also be translated to mean that Parankusa Naayaki in the





height of her intense longing for her Lord sees some one wearing Urdhva PuNDrams and develops a great reverence for him as a Bhaagavthan dear to Her Lord and considers it her duty to prostrate before him and follow him. “neeRu” in AzhwAr’s paasurams cannot therefore be linked to ashes (sambal) and justified for usage as material for adornment on the forehead of VaishNavAs according to Swamy Desikan.

(४५०) ऊर्ध्वपुण्ड्रघृतिद्रव्य विशेषवधृतिक्षमाय नमः

UrdhvapuNDra dhrti dravya- visEshAvadhrti kshamAya nama:

Salutations to that great AchAryan, who established as to what are the acceptable materials (dhravyam) for use in the adornment (dhAraNam) of UrdhvapuNDram!

Swamy Desikan codified the list of materials that could be used for ThirumaNN kAppu for VaishNavAs. He came up with this codification based on many pramANams. Briefly the rules of acceptable practice are:

Urdhva PuNDram has to be worn using the white clay.

This white clay can come from the dhivya dEsams dear to the Lord or the clay from the banks of GangA river or the soil under the KrishNa TuLasi (dark leaved TuLasi) plant. One should not use the sacred clay without links to BhagavAn (Bhagavath sambhandham). It is well known that ThirunArAyaNa PerumAL of Yadhugiri revealed to AchArya RaamAnujA in a dream, the site, where such sacred clay was available abundantly in His dhivya dEsam. Even today, VaishNavAs use the sacred clay from TirunArAyaNapuram and ThiruvahIndhrapuram. The sandy clay from the PerumAL PushkaraNis at Thirumalai, SrIrangam and SrImushNam are also appropriate to use.

White clay is the highly recommended dhravyam to use although for specific purposes (prayOjana visEsham); other colored clay can be used. Vaishnava ParamaikAnthis not interested in anything other than the Lord should use only white clay.

Smruthis cite the usage of sandal wood paste and Panchagavyam for ThirumaNN kAppu. The white clay is however the preferred dhravyam as indicated by the sruthi passage extolling the virtue of the white clay. Sandal wood paste is considered rAjasa dhravyam and panchagavyam tAmasic dhravyam in contrast to sacred clay, which is recognized by smruthis as Saathvika dhravyam.

When the sacred clay is not at all available, then sandal wood paste (GOpi Chandanam) can be used for Urdhva-PuNDrams. Ash (Saambal) should never ever be used. For monks (SanyAsis), usage of Chandanam is forbidden and hence they have to use the white sacred clay only.





All in all, the white sacred clay is the dhravyam of preference for every one according to Swamy Desikan.

(४५१) अच्छिद्रपुण्ड्रमनाय नमः

acchidra PuNDra damanAya nama:

Salutations to that SadAchAryan, who condemned the use of Urdhva PuNDram without gap (space interval)!

Swamy Desikan established with the help of many pramANams that smearing of the PuNDram without any gap in between for the SrI ChoorNam is not acceptable. It is because, the Lord has revealed in BrahmANDa purANam that he lives happily with His consort, SrI Devi, in the middle of the space formed by the two horns and paadham of white clay. When one does not leave a wide space between the PuNDrams, it is like squeezing the residential space of the Lord. Smruthi states that a person observing this prohibited practice (nisshiddham) will end up in narakam.

(४५२) तिर्यक्पुण्ड्रनिषेधकाय नमः

tiryak-PuNDra nishEdhakAya nama:

Salutations to that SadAchAryan, who condemned the practice of wearing PuNDrams in a horizontal (thiryak) manner instead of vertical (Urdhvam) way!

Urdhva PuNDrams reaching upward takes us upward (towards the Lord's Parama Padham). The wearing of the PuNDram in a horizontal fashion across the forehead is condemned by the Smruthis. Examples from Smruthi Vaakyams condemning such a practice are:

Even playfully, one should not wear the three PuNDrams crosswise.

During the time of homAs and AarAdhanams, one is not considered clean unless he wears the PuNDram in the Urdhva manner.

The BrahmaNan, who wears the ThirumaNN in a horizontal fashion, becomes a neechan (lowly one).

SaasthrAs say that a BrahmaNan has to wear his ThirumaNN in the Urdhva manner, the Kshathrian in the form of half moon, Vaisyan in the form of a circle and the fourth varNikan in the form of Thiryak. This is not for VaishNavAs anyway from anyone of the four VarNams. VaishNavAs belonging to any Jaathi should only wear Urdhva PuNDram and not any other shape.



Thus the wearing of thiryak PuNDram is condemned in many pramANams.

(४५३) भगवत्पादसदृश ऊर्ध्वपुण्ड्राकृतिवेदित्रे नमः

bhagavat-pAda-sadrusa Urdhva-PuNDrAkruti- vEditrE nama:

Salutations to that AchArya Saarvabhoman, who fully understood the details about the correct shape for the Urdhva- PuNDrams!

AtharvaNa vEda has a passage named “HarE: PaadhAkruthi”. Swamy Desikan based his assessment about the shape of the Urdhva-PuNDram on this vachanam (i.e.), the shape of the Urdhva-PuNDram should be like the Lord’s Thiruvadi (Sacred feet when He is lying down): bent at the edge, projecting upward and slightly broad (SaamudhriKA lakshaNam).

SamhithA SaasthrAs refer to other shapes like a bamboo shoot, dheepam, agni jwAlai, mathsyam/fish, koormam/tortoise, lotus bud et al. Among all these descriptions of various possibilities, the Bhagavath Paadha Aadharam (shape) is the most preferred because it reminds us of the Daasathva Jn~Anam (that we are DaasAs of BhagavAn). Therefore, there is a special injunction to adorn the Urdhva-PuNDram in the form of the Lord’s Thiruvadi for VaishNava ekAnthis. Shapes like the lotus bud, leaf of a pupil tree, Mathsyam et al have some links to the Lord through avathArams or associations. Therefore, Saasthrams laud these shapes, but the Hari Paadha AakAram (shape) reminds us of the central doctrine of VaishNavam that we are the Daasans of the Lord.

In the archAvathArams at the dhivya dEsams, we see the Tilakam adorning the Lord’s forehead. We do not follow that because it is not possible for us to do every thing that the Lord does. This is for alankAram and beautification for the Lord. There is no saasthra sammadham (consent) for us to wear Tilakam. Hari pAdha aakaram alone is sanctioned by the VedAs.

Latter day practices of having a lotus with its stalk holding the two paadhams has not been sanctioned by any sAsthrams either.

(४५४) पुण्ड्रसच्छिद्रतावेत्रे नमः

PuNDra sacchidratA vEtrE nama:

Salutations to that AchArya Saarvabhoman, who instructed us that the Urdhva PuNDram has to have the required space between the two paadhams!



AtharvaNa vEdam prescribes this rule. Sage MarichI states that for a 4 inch tall PuNDram, the gap between the two legs should be 2 inches. BhagavAn states that a person, who provides that interspace, is dear to Him. It is at that space that the Lord resides with SrI Devi.

(४५५) पुण्ड्रसंख्या विचारकाय नमः

PuNDra-sankhyA vichArakAya nama:

Salutations to that SadAchAryan, who researched in to the number of Urdhva PuNDrams to be worn by a VaishNavan!

According to one determination, there are 12 places in the upper torso that one has to wear Urdhva PuNDram. KesavAdhi Naamams should be invoked during the adornments. Swamy Desikan has covered these details in his SrI Sookthi, Panniru ThirunAmam.

Another view (paksham) is that there should be a 13th one to be adorned on the head with appropriate manthram.

There are other views that state that 4, 6, 8 PuNDrams are sufficient. People with VaishNava Aagama dhIkshai wear four.

Swamy Desikan determined based on Saasthra pramANams that the 12 ThirumaNN Kaapus (or even 13) is the most recommended number. For performing specific karmAs or for rituals with some expectations/fruits (prayOjanams), lesser numbers are allowed. Otherwise, 12 are the norm.

When there is a paucity of ThirumaNN material, then fewer ThirumaNNs become necessary. When one is not able to wear 12 ThirumaNNs due to incapacity resulting from illness or when the body is unclean, then adornment of fewer than 12 ThirumaNNs are permitted by SaasthrAs.

Ahnika granthams state that even the unclean person has to wear Urdhva PuNDram associated with Kesavan on the forehead and DaamOdharan on the back of the neck.

(४५६) ऊर्ध्वपुण्ड्रघृतिप्रोङ्क प्रकारविवृतिक्षमाय नमः

UrdhvapuNDra dhruti-prOkta prakAra-vivruti-kshamAya nama:

Salutations to that AchArya Saarvabhoushan, Who knew clearly the ways (prakArams) of adorning Urdhva PuNDrams!





Urdhva PuNDrams should be beautiful to look at (in shape), and free from any unpleasant smells (dhurgandham). First, it should start with the head with a slight impression. Next, it should start from the region between the brows and should be continued upward. One should not use the left hand or use the nails to adorn the PuNDrams. Whatever is left over in the palm should not be washed away. It should be worn on the head. Swamy Desikan blesses us with procedures and practices for sTAna Kramams (locations and their order for the 12 Urdhva PuNDrams), the relevant manthrams, the proportions (length and breadth of each of them) in great detail.

These details have to be learnt from one's AchAryan, who knows the sampradhAyam and Saasthram. Ahnika granthams are also archiving these information.

(४५७) ऊर्ध्वपुण्ड्रानेक मन्त्र व्यवस्थाकरण प्रियाय नमः

UrdhvapuNDrAnEka mantra vyavasthAkaraNa priyAya nama:

Salutations to that SadAchAryan, who is an authority on the manthrams used to generate the sacred clay paste used in the adornment of the Urdhva PuNDrams!

The left palm (hand) has to be cleansed (sanctified) and the Sacred clay has to be wetted with the manthram that begins with "GandhadhvArAm..." asthra Manthram is used to protect the paste to be formed and the Taaraka manthram is used to form the paste. Empowering (abhimanthraNam) is done with Moola manthram and Sri Nrusimha BhIjAksharam is written over the sacred clay paste. Suddha Jalam is used next to dilute the paste to the right consistency with SathadhAra manthram. That is followed by recitation of additional manthrams (VishNOrukam--, PanchOpanishad manthram, Moola Manthram, 7 VaishNava Manthrams). DhvadasAkshara manthram is recited next. Now, one is ready to wear the Urdhva PuNDram on the top of the head with Taara Manthram. This is followed by placement of the Urdhva PuNDram on the different portions of the torso with the relevant manthrams. Even here, there are many variations. For adorning just six Urdhva PuNDrams, VishNu ShaDAkshara manthram is used, for 8 Urdhva PuNDrams, one uses the ashtAkshara manthram. Some purANAs state that one should use PraNavam for adorning on the forehead. Some connect it to the situation, where only one Urdhva PuNDram is worn. Every one is recommended to follow their own AchArya SampradhAyams and KulAchArams.

(४५८) वर्णाश्रमादि नियतोर्ध्वपुण्ड्रङ्गुलिवेदित्रे नमः

VarNAsramAdi niyatha Urdhva PuNDrAnguli- vEditrE nama:





Salutations to that AchArya Saarvabhoulman, who performed upadEsams for us about the appropriate fingers of the hand to be used in adorning the Urdhva PuNDrams based on the four VarNASrama dharmams!

There are some rules prescribed for the correct digit (finger) to be used in applying the Urdhva PuNDrams. A BrAhmaNan has to use anAmikai (Ring finger); Kshathriyan should use his thumb; Vaisyan has to use his pointing finger (aaLL kAtti VirRal) and others their middle finger.

BrahmachAri has to use his thumb, Gruhasthan his ring finger, Vaanaprasthan his middle finger and a SanyAsi has to use his pointing finger.

There is another point of view that one can use the ring finger independent of their VarNAs and AasramAs.

Those who are seeking some prayOjanams as a part of Vaidhika Karma have to use the recommended fingers for that karma.

(४५९) ऊर्ध्वपुण्ड्रस्थानवेत्रे नमः

UrdhvapuNDra-sthana-vEtrE nama:

Salutations to that SadAchAryan, who knew precisely the correct places in the body to adorn the 6, 8 or 12 ThirumaNN Kaapus and gives us the pramANams from BrahmANDa PurANam and PaaramEshtya Samhithai.

The sequence is: first on the head with the recitation of PraNavam and this should be followed by adornments in the forehead, centre of the stomach, center of the chest, the front center of the neck, right portion of the stomach, right upper arm, right side of the neck, left side of the stomach, left upper arm, left side of the neck, lower backside and the rear of the neck.

(४६०) ऊर्ध्वपुण्ड्रध्येयदेवविदे नमः

UrdhvapuNDra-dhyEya-dEva-vidE nama:

Salutations to that VisEsha AchAryan, who instructed us on the right DevathAs (upa VyUha Moorthys) to be invoked during the adornment of the 12 Urdhva PuNDrams.

The Lord presides over at the 12 sthAnams of the UrdhavPuNDrams starting with Kesavan, NaarAyaNan et al. We have to reflect on them at their appropriate sites. At the end, one has to meditate on Lord VaasudEvan and whatever sacred clay is left has



to be worn on the head. At the end of these rites, one should touch each of the sthAnams with the right hand and recite the KesavAdhi manthrams for Bhagavadh dhyAnam. Swamy Desikan has blessed us with a SrI sookthi named Panniru ThirunAmam in Tamil to instruct us on the dhyAna sLOkams and other details (direction, color and weapons of the 12 upa-vyUha Moorthys) represented by these 12 upa-vyUha Moorthys.

SPECIAL NOTES BY ADIYEN (V.S):

ThiumaNN Kaapu adornment rules are different for the different sampradhAyins and it is only correct to seek this information from one's sadAchAryans and SishtAnushtAthAs and practice them. Otherwise, one will be embroiled in unneeded controversy, which has to be avoided always.

Thirukkudanthai Desikan's Ahnika grantham, SrImath Azhagiya Singar's Ahnika Grantham, Saccharithra SudhA nidhi are referred to for additional details on the Urdhva PuNDra DhAraNam rules. They follow Swamy Desikan's Saccharithra RakshA.

The seven VaishNava Manthrams referred to in this posting are from Rg Vedam and begin with:

tadhasya priyamapi pAthO asyAm--Rg vedam I.154.5

prathavishNustavatE veeryAya--

parO mAthrayA tanuvA vrudhAna --

vichakramE prathivImEsha yEthAm--

thiridEva prathivImEsha yEthAm--

athO dEvA avanthu nO yathO vishNurvichakramE--

thrINi padhA vi chakramE VishNOrgOpA adhAbhya: Rg Vedam-I.22.18

adiyEn will write about the meaning of these VedamanthrAs separately on a future occasion.

One should wear ThirumaNN kAppu, while sitting. One should not stand and wear them.

Regarding the thickness of the Urdhva PuNDrams, the skin should not be seen due to the thinness of the PuNDrams.

One should not wear pavithram, while wearing the Urdhva PuNDrams.

The order of wearing the 12 PuNDrams has to be accompanied by salutations to the 12 VyUha Moorthys: Kesavan, NaarAyanan, Maadhavan, Govindhan, VishNu, Madhusoodhanan, Thrivikraman, Vaamanan, SrIdharan, HrishIkEsan, PadhmanAbhan and DhAmOdharan.



The SrIchoorNam has to have undergone Prathishtai (Samskrutham). The SrI chUrNam that has not undergone Prathishtai should not at all be used. Lakshmi aavAhanam is completed in the SrIchUrNam that has undergone prathishtai. SrI VishNu dharmOththaram describes the need for the Prathishtai.

Only during the Theettu kAlam, the ThirumaNN is used without SrIchUrNam (“SrIchUrNa rahitham PuNDram” will cause anartham).

There are two points of view on the color of SrIchUrNam to be worn: Yellow or red. The red is formed by the admixture of dried Turmeric powder with burnt lime (SuNNampu). Ahnika granthams refer to “HaaridhrA” or yellow SrIchUrnam (**Haaridhram Lakshmiroopam anutthamam**) as the one to be worn. Again follow your own SampradhAya rules instead of getting into controversies to establish the superiority of one over the other for argument’s sake. SrI Matam sampradhAyins and a few others use yellow SrIchUrnam.

After wearing the Urdhva PuNDrams and consecrating them with the four fingers (minus the thumb) with KesavAdhi Manthrams (**Chathuscchakram namasyAmi Kesavam Kanaka Prabham** et al), the abhimanthranam for SrI Devi takes place at the twelve sites:

Sriyai nama:

amruthOdhbhavAyai nama:

KamalAyai nama:

Chandra sOdhyai nama:

VishNu pathnyai nama:

VaishNavyai nama:

VarArOhAyai nama:

HarivallabhAyai nama:

SaarngiNyai nama:

DevadEvikAyai nama:

Surasundaryai nama;

MahA Lakshmyai nama:

SarvAbhIshta Phala pradhAyai nama:

When wearing only one Urdhva PuNDram, use of “**UddhhrutAsi VarAhENa KrishNENa sathabaahunA**” is recommended. PraNavam can also be recited instead of UddhhruthAsi manthram.





The salutations to AchArya paramparai are then made from the present AchAryan to the Lord. For Vadakalai SampradhAyin, this section of prayer concludes with the famous Desika Prabhandham paasuram extolling AchAryAs:

yennuyir tanthaLitthavarai saraNam pukki
 yAnadaivE avar gurukkaL nirai vaNangi
 pinn aruLAI PerumbhUthUr vantha vaLLal
 Periya Nampi AaLavanthAr ManakkAl nambi
 nanneRiyai avarkkuraiitta UyyakkoNDAR
 Naatha Muni SaThakOpan SENai Naathan
 innamudha thirumahaL yenRivarai munnittu
 EmperumAn thiruvadigaL adaihinrEnE

Finally, one gets ready for PrAtha SandhyA Vandhanam after wearing TuLasi Kaashta MaalA (TuLasi stem mAlai), PadhmAksha Maalai (Lotus MaNi Maalai) and Pavithra Maalai used in the PavithrOthsavams of the Lord at dhivya desams and abhimAna KshEthrums. Pavithram is then worn on the ring finger to start the morning sandhyA Vandhanam.

During the course of the next 17 Desika SahasranAmams, Thirukkudanthai Desikan pays tribute to Swamy Desikan's deep knowledge about the procedures for NaivEdhyam presentation to the Lord and the use of Bhagavadh PrasAdham thereafter by the One who has performed the daily AarAdhanams.

(४६१) श्रुतिस्मृत्यादि निर्णीत विष्णुनैवेद्यभोजनाय नमः

Sruti-smrutyAdi nirNeeta VishNu-naivEdya bhOjanAya nama:

Salutations to that AchArya Saarvabhoman, who established that one can consume the food presented to Lord VishNu with Vedic and Smruthi pramANams!

Few object that we should not consume the food offered to the Lord (Bhagavath nivEdhana annam). Swamy Desikan discarded their objections and established that we should consume as Bhagavath prasAdham, the food presented to the Lord. He established this principle firmly with the help of pramANams from MahOpanishad, RahasyAmnAyam (Vedic text), PaaramEsvara Samhithai and ithihAsams (where Lord Raamachandran performed AarAdhanam for Lord RanganAthA in AyOddhi following Poushvara Samhithai and partook the NaivEdhanam presented at the AarAdhanam).





ESSENCE OF POORVA PAKSHAM REJECTING USE OF NIVEDHANAM:

That which has been offered to the dEvathAs is called as NirmAlyam. PramANams say we cannot consume that nirmAlyam. Manu also states that annam presented to the dEvAs should not be eaten by us. Besides SaasthrAs say that one should consume the food used in Vaisva dEvam and after performing prANAhoothi. We are forbidden from using bhagavath prasAdham for Vaisva dEvam and PrANAhoothi. Therefore the protestors conclude that the Bhagavath prasAdham (food from nivEdhanam) is not appropriate for our consumption.

THE ESSENCE OF SWAMY DESIKAN'S REJECTION OF THESE ARGUMENTS:

Veda manthrams instruct us to consume the food offered to Vishnu. We have to establish the practices based on them. What Vedam says is that one cannot consume food offered to other dEvathais such as Rudran. Their own sAsthrams accepts the non-consumption of such nirmAlyam. Even the devotees of Rudra do not consume such food.

SaasthrAs instruct us to consume the VishNu naivEdhyams. They talk about the methods to distribute that naivEdhyam. Hence, one cannot see the basis for rejection of VishNu naivEdhyam. The food presented to the Lord is never called nirmAlyam. Isvara samhithA states that description of naivEdhyam to VishNu-SrIman NaarAyaNan as nirmAlyam will result in the accumulation of sins.

Manu smruthi passage is about annam presented to ithara dEvathAs. VishNu cannot be included in this ithara dEvathA list. Therefore, all these pramANams reject the view that one should not consume food offered to VishNu.

SPECIAL NOTES BY ADIYEN (V.S)

The nivEdhanam from matapaLLI to the Sannidhi of the Lord for naivEdhyam should be carried on the head of Sannadhi parichArakar. He should have the nivEdhanam covered fully from the view of others and he should also cover his nose and lower face with a cloth.

One cannot reject the Bhagavath prasAdham, if it is offered to one inside a temple even on days of UpavAsams. This needs to be commented upon by those, who are familiar with the anushtAnam here. On an EkAdasi day, at Oppiliappan Temple, adiyEn was offered a small amount of curd rice and a bhAgavathA instructed me that adiyEn should not reject it, since it is Bhagavath prasAdham.

(४६२) विष्ण्वर्थाब्नाभक्त चक्षुर्दशनोत्सारणप्रियाय नमः

VishNvarthAnnA bhakta-chakshur- darsanOt sAraNapriyAya nama:





Salutations to that SadAchAryan, who was for rejecting the non-bhakthAs of VishNu (dEvathAnthara worshippers) from casting their glances on the food prepared for the Lord before and after naivEdhyam to the Lord!

The prasAdham waiting for presentation to SrIman NaarAyaNa is known as naivEdhyam. Before nivEdhanam (offering), that naivEdhyam should not be seen by the people, who are not VishNu bhakthAs. If they see it, the naivEdhyam is considered impure and unfit for consumption by the Lord. Same rules apply for keeping the nivEdhanam away from the eyes of people, who are not VishNu bhakthAs after presenting the food to the Lord. RahasyAmnAyam text states that the one who sees the nivEdhanam offered to the Lord, while not being a VishNu bhaktha as well as the VishNu bhakthan, who shows the naivEdhyam to the latter will incur sins. We have to consecrate the naivEdhyam with prOkshaNam if that food offered to the Lord is seen by the one who is not a VishNu bhakthan. This is the ruling of SrI Saatthvatha samhithai. That food is also for antharyAmi Yaj~nam and hence these restrictions.

(४६३) भगवद् भुक्तशेषान्न अभक्तदाननिषेधकाय नमः

bhagavad bhukta sEshAnna abhakta dAna nishEdhakAya nama:

Salutations to that great AchAryan, who instructed us not to give residual prasAdhAm of the Lord to the people, who are naasthikAs or those, who have no bhakthi bhAvam for the Lord. The prAYascchittham for overcoming the sins accrued from performing such a prohibited act is to recite Moola Manthram 108 times.

One should not throw away the Bhagavadh nivEdhana annam or bury it in ground or playfully discard it in water according to RahasyAmnAyanam. It should not be given to one with out karma yOgyathai. All of these acts are equivalent to destroying that sacred offering.

(४६४) अन्यदेवनिवेद्यादि भोज्यत्वाभावसाधकाय नमः

anya dEva nivEdyAdi bhOjyatvA bhAva sAdhakAya nama:

Salutations to that srEshtAchAryan who declared that the food offered to anya dEvathais is not fit for the consumption of a VishNu bhaktha!

SaasthrAs state that the clothing (vasthram) or the food presented to the anya dEvathAs or the garland used by them is not recommended for use by a VishNu bhakthan. The nivEdhyam (one prepared for offering), nivEdhitham (one offered for use) and nirmAlyam (the food offered outside the sannidhi of the anya dEvathA for the sub-





dEvathAs as Bali should not be consumed according to their own aagamAs. Those who consume it have to observe SaandhrAyana vratham (a PrAyascchittham).

(४६५) अनन्तायुधपक्षीश नैवेद्याद्यत्वसाधकाय नमः

anantAyudha pakshIsha naivEdyAdyatva sAdhakAya nama:

Salutations to the AchAryan who instructed us that we can partake the food offered to AdhisEshan, Aayudha AzhwAr and Garudan!

There is specific statement in SaastrAs that we should not partake nivEdhnam by VishvaksEnar. There are no such inhibitions against partaking the nivedhanam made for nithya Sooris like AdhisEshan, GaruthmAn, AchArya PurushAs like Sankhu and chakram, who accompany the Lord.

(४६६) सेनेशद्वारपालादि नैवेद्याद्यत्वबाधकाय नमः

sEnEsadvArapAlAdi naivEdyAdyatva bAdhakAya nama:

Salutations to the AchAryan, who established that the nivedhanam presented VishvaksEnar and DhwAra PaalakAs should not be partaken by us!

The VaishNava Aagamams are very specific about this nishEdham (to be avoided). VishvaksEna PrasAdham should be placed in clear water so that it can reach those in the nether world (PaathALam), who have sought Senai MudaliyAr's.

(४६७) सेनेशहविरालम्बिपक्ष भेदनिरूपकाय नमः

sEnEsa havirAlambi paksha bhEda nirUpakAya nama:

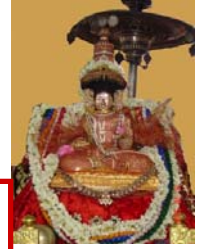
Salutations to the AchAryan, who shed light on why some AchAryAs are in favor of accepting prasAdham presented to VishvaksEnar.

Swamy explains that BhOja Raajan and approved of partaking VishvaksEna PrasAdham from the point of view that He is our AchAryan as well. We are His sishyAs and therefore are justified to partake AchArya PrasAdham.

(४६८) विभक्तविष्णुनैवेद्य चातुर्विध्योपयोगविदे नमः

vibhakta VishNu naivEdya chAturvidhyOpayOga vidE nama:





Salutations to that great AchAryan, who knew the four kinds of divisions of VishNu naivEdhyam and their uses!

This subject covered in ParamEswara Samhithai and is referred to by Swamy Desikan here in Saccharithra RakshA. The first portion of the Bhagavad PrasAdham is for VishvaksEnar, the second portion is for Kitchen staff (ThirumadaipaLLi kaimkaryaparAL), the third portion for one's AchAryAs or qualified SrI VaishnavAs and the fourth portion is for personal consumption.

SrI VangIswara Kaarikai suggests that Bhagavad prasAdham can be split in to either 4 or 6 parts. SrI UtthamUr Swamy pointed out the importance of assigning a portion for VishvaksEnar and then uses the rest as per need and occasion.

(४६९) हरिपूजोपयुक्त स्थायिपूजान्तरयोगविदे नमः

HaripUjOpayukta sthAyipUjAntara- yOgavidE nama:

Salutations to the sadAchAryan, who knew that the “sthira dhruvyam” can be used again.

This topic has reference to Poushvara Samhithai. There are two kinds of material used in Bhagavad AarAdhanam. One is sthira dhruvyam. Garlands, pavithram are examples of sthira dhruvyam. Madhubargam, annam (prasAdham) is asthira dhruvyams. Swamy Desikan instructed us that sthira dhruvyams can be used again in the subsequent days of AarAdhanam, whereas asthira dhruvyams cannot be used again. If the flowers in the garlands do not fade, they can be used up to three days again.

(४७०) विष्णुनैवेद्यैक साध्य वैश्वदेवविधिप्रियाय नमः

VishNu naivEdyaika sAdhya VaisvadEva- vidhi priyAya nama:

Salutations to that MahAchAryan, who knew that VaisvadEvam has to be performed only with naivEdhyam presented earlier to BhagavAn VishNu. Vaisvadevam involves dEvathAnthara poojanam (yaj~nam). Bhagavad NaivEdhya prasAdham can alone be used in VaisvadEvam. It can only be performed by a grahasthan, who is not a widower.

(४७१) विष्णुनैवेद्यैक साध्य पितृश्राद्धक्रियादिकाय नमः

VishNu naivEdyaika sAdhya pitru srAddha kriyAdikAya nama:





Salutations to the SadAchAryan, who ruled that Pithru srArddham can be done only with VishNu naivEdhyam.

There are some who say that VishNu naivEdhyAnnam should not be used for SrArddham, which are for Pithrus (manes). Using the pramANams from Samhithais, Swamy Desikan established that only annam used as VishNu naivEdhyam can be used in SrArddha kAryams. It is suggested that pithrus will be immensely pleased with the offerings of VishNu naivEdhyams to them. As in the case of VaisvadEvam, Pancha MahA Yaj~nam, sthAlipAkam and other yaj~nams involving offering to dEvathAntharams should be done with NaivEdhyam offered earlier to VishNu.

(४७२) विष्णुनैवेद्यैक साध्य प्राणाग्निहवनप्रियाय क्रियाय नमः

VishNu naivEdyaika sAdhya prANAgni- havana priyAya kriyAya nama:

Salutations to the great AchAryan, who was in favor of performing prANAgnihOthram with VishNu naivEdhyam alone.

PrANAgnihOthram is done at the start of bhOjanam (eating) with the recitation of PrANa, apAna and the three other manthrams and partaking (aahUthi) small morsel of suddhAnnam. Swamy Desikan held the view that VishNu naivEdhya prasAdham alone should be used for this PrANAgnihOthram.

Since all dEvathAs have preethi for the VishNu naivEdhya prasAdham, it is clear that Devathais like prANan would also prefer such a naivEdhyam for their agnihOthram.

AaLavanthAr has also held this view according to Swamy Desikan.

SrIman NaarAyaNan is the aadharam for PrANAhUthi. SaasthrAs state that the Lord partakes the aahUthis as another form of AarAdhanam.

MahA Bhaaratham and Veda samhithais also hold this view. There is no pramANams to use any thing other than annam presented earlier (naivEdhyam) to the Lord.

Swamy Desikan proved elaborately that one cannot consume any annam that has not been presented to the Lord. Therefore for PrANAgnihOthram, VishNu naivEdhyam could alone be used. PrANaAgnihOthram is presentation of naivEdhyam to the Lord residing inside us.

(४७३) वैश्वदेवेज्योपयुक्त भोज्यतावाक्यशोधकाय नमः

VaisvadEvEjyOpayukta bhOjyAta vAkya sOdhakAya nama:



Salutations to that ParamAchAryan, who examined critically the subject of consuming annam used in VaisvadEvam and ijyai.

There are two views about consumption of Prasadham. According to one view, we can only partake the prasAdham used in VaisvadEvam. The other view opines that only the naivEdhyam presented to BhagavAn alone can be consumed. Swamy examined both points of view and accepted the view established (the anushtAnam) by our PoorvAchAryALs.

ParamEswara Samhithai explains that it is not necessary to cook especially for VaisvadEvam and then consume the left over for PrANAgnihOthram. Only the naivEdhyam from Bhagavath AarAdhanam should be used in VaisvadEvam and the left over has to be used for prANAgnihOthram. The reason is that BhagavAn in the form of archA Moorthy accepts the nivEdhanam; next, He consumes that annam as the antharyAmi (indweller) inside us.

(४७४) विष्णुनैवेद्य हार्दानिवेद्याशननिषेधकाय नमः

VishNu naivEdya hArdA-nivEdyAsana nishEdhakAya nama:

Salutations to that great AchAryan, who condemned the practice of eating without naivEdhyam for VishNu first during aarAdhanam and naivEdhyam thereafter to antharyAmi residing in our heart cavity.

There have been some questions about offering aahUthis for the antharyAmi, the same food that had been offered before to the Lord (NivEdhitha nivEdhanam). There was concern that it may be unacceptable and has therefore to be avoided. Swamy Desikan quoted from MahA BhAratham (Hrudi dhyAthvA Harim tasmai vivEdyAnnam samAhita:) and used that as PramANam to establish that there is no dhOsham in using the BhagavannivEdhitha annam for PrANAgnihOthram. It is the same as the use of sthira vasthus (garlands) more than once for the Lord's decoration.

(४७५) अर्चाहार्दादिरूपाश्रय हविरंशविशेषविदे नमः

archA-hardAdirUpAsraya haviramsa- visEshavidE nama:

Salutations to that great AchAryan, who understood clearly the distinctions between the annam accepted by the aarAdhana archA Moorthy and the Lord residing in the heart cavity (hArddha Moorhty).

During the ijyai, the Lord in the form of archA Moorthy accepts the subtle essence of (not visible to the eye) the Havis (taLikai). Later, when that BhagavannivEdhitha



annam is offered to HrudhayAntharyAmi, He consumes the sthUla annam, which is visible to the eye. In Bhagavad GitA, the Lord Himself points out that He digests the presented annam in the form of VaisvAnArAgni roopan (JaaDarAgni SarIrakan).

(४७६) अन्यप्रयुक्तोपजीवि प्राणाग्निहवनक्रियाया नमः

anyaprayuktOpajeevi prANAGni havana- kriyAya nama:

Salutations to that SadAchAryan, who accepted the other way (PaancharAthra way) of performing PrANAgnihOthram.

The experts in PaancharAthram present annam to antharyAmi with Manthrams associated with VaasudEavan, sankarshaNan et al. In our sampradhAyam, we use PraNAPAnAdhi manthrams for the 5 aahUthis. ParamEswara Sambithai accepts both the prayOgams. Using smruthi vachanams as PramANams; Swamy Desikan honored both the ways as Vaidhikam. He pointed out that the method followed by PaancharAthra experts is only for them and not for all, who have not been initiated in the PaancharAthra rites.

(४७७) शठकोपादिनैवेद्य सार्थप्राणाग्निहोत्रकाय नमः

SaThakOpAdi-naivEdya sArtha- prANAGni-hOtrakAya nama:

Salutations to that SadAchAryan, who accepted the view that PrANAgnihOthram can be done with annam offered earlier to Swamy NammAzhwAr and AchAryAs.

The anushtAnam of MahAns is that we can perform prANAgnihOthram with the annam presented to AzhwArs and AchAryAs. There is a reason to refer specially to Swamy NammAzhwAr in this Sahasra Naamam. In Satha dhUshaNi, Swamy Desikan has categorically rejected the view of the adhviathis that Swamy NammAzhwAr belonged to anya jAthi and as such prathishtai (consecration) and AarAdhanam can not be performed for Him. In our sampradhAyam, Swamy NammAzhwar as Mukthar is equivalent to the Lord in many aspects. This is same for AchAryAs, who are amsams of nithyasooris. Hence, the use of naivEdhyam presented to AzhwAr and AchAryas for PrANAgnihOthram is perfectly acceptable.

With this 477th nAmam, nAmaas relating to Saccharitha RakshA is concluded. Thirukkudanthal Desikan moves now on to NyAsa Vimsathi and NikshEpa RakshA: nAmAs 478 to 492



NAMAS RELATING TO NYASA VIMSATI: NAMAS 478 AND 479

(४७८) न्यासविंशतिसंक्षिप्त निक्षेपापेक्षिताखिलाय नमः

nyAsa Vimsati samkshipta nikshEpApEkshitaAkhilAya nama:

Salutations to that great AchAryan, who provided all that we need to, know about Prapatthi in a condensed manner.

There are 20 sLOkams in this SrI Sookthi named NyAsa Vimsathy. In view of the importance of the topic, Swamy Desikan himself wrote a commentary on this sthOthram. This important work of Swamy Desikan covers the following topics:

AchArya lakshaNam, Sishya lakshaNam, the upakAram rendered by one's AchAryan, the glory of Prapatthi and answers to doubts about the efficacy of Prapatthi.

(४७९) संक्षिप्तन्यासविद्याङ्ग श्रीन्यासदशकप्रदाय नमः

Samkshipta nyAsa vidyAnga SrI nyAsa dasakpradAya nama:

Salutations to that MahA AchAryan, who summarized briefly the limbs of NyAsa Vidhyai in his SthOthra grantham, SrI NyAsa Dasakam.

NAMAS RELATING TO COVER THE CONTENTS OF NIKSHEPA RAKSHA: NAMAS 481-492

(४८०) निक्षेपरक्षाकृते नमः

nikshEpa rakshAkrutE nama:

Salutations to the great AchAryan, who blessed us with the SrI Sookthi of NikshEpa RakshA.

NikshEpa RakshA is a RakshA grantham, which defends and protects NikshEpa or Bhara nyAsam or Prapatthi or SaraNagathy. Our siddhAntham avers that Bhakthi and Prapatthi are the two routes for Moksham. Swamy Desikan answered those, who contended that there is no separate upAyam other than Bhakthi. Swamy Desikan used Saasthra pramAnams, Yukthis, poorvAchArya anushtAnams to establish that Prapatthi is a separate upAyam for Moksham.

(४८१) न्यासनिषेधनवकान्तकाय नमः

nyAsanishEdha navakAntakAya nama:



Salutations to that great AchAryan, who rejected the nine objections to the view that Prapatthi is not an independent upAyam for Moksham.

Swamy Desikan protected the practice of Prapatthi (NikshEpaM) by systematically arguing against the nine objections. He rejected successfully the first four arguments against the inappropriateness of Prapatthi by clarifying the Svaroopam, LakshaNam, anushtAnam and Vidhi (command).

The next 5 objections focused on

1. The identity of Bhakthi with Prapatthi
2. Bhakti yogam as an upayam for Moksham
3. asakthi (the inability to perform Prapatthi)
4. aparasiddhi of Prapatthi for Moksham and
5. Against the sampradhAyam.

What are these nine objections against Prapatthi?

Prapatthi svaroopam is anupapannam (unfit)

One cannot define Prapatthi properly; there is no clear definition (lakshaNam) for Prapatthi.

Since there is no clear description of Prapatthi, it is hard to devise a method to practice it; it is therefore difficult to perform anushtAnam.

Even if SaashtAs refer to Prapatthi, there is no vidhi (injunction/command) to perform Prapatthi anywhere.

Since SaashtAs state that there are no other upAyams other than Bhakthi to gain moksham, Prapatthi cannot serve as an upAyam.

All sAsthAs refer only to Bhakthi yogam as the upAyam for Moksham. Therefore, Prapatthi cannot be an upAyam for Moksham.

The performance of Prapatthi is difficult. It is harder than the Bhakthi yOgam.

In all vidhyA sthAnams, Prapatthi is not given a prominent place. Hence, it cannot be an upAyam.

The performance of Prapatthi is against our sampradhAyam, since our poorvAchAryALs have not engaged in this anushtAnam.

The argument is that Prapatthi is not acceptable for the above nine reasons. Swamy Desikan demolishes all these arguments and doubts and places Prapatthi (NikshEpa) on the highest pedestal in his Sri Sookthi celebrated as NikshEpa RakshA.





(४८२) आनुकूल्याद्यङ्गभेद प्रपत्तध्यायभेददृशे नमः

AanukoolyAdyangabhEda - prapattDhyAya- bhEdadrusE nama:

Salutations to that great AchAryan, who delineated and classified the six limbs (angams) of Prapatthi and their Svaroopam and LakshaNams clearly.

Prapatthi has six angams:

1. Aanukoolya sankalpam
2. PrAthikoola Varjanam
3. KaarpaNyam
4. MahA VisvAsam
5. GOpthruthva varaNam and
6. Aathma nikshEpam.

The angi (the dominant one, PradhAnam) among the six is aathma nikshEpam, which is the placement of: Self, the responsibility for the protection of the Self and the fruits arising from such an act of protection solely at the sacred feet of the Lord.

(1) Aanukoolya Sankalpam is the undertaking of the vow to do every thing that pleases the Lord and conduct oneself always to be of anukoolam to BhagavAn.

(2) PrAthikoolya Varjanam is to avoid the acts that would displease the Lord, which are against His Saasthrams and not display praathikoolyam against all jeevarAsis created by BhagavAn.

(3) KaarpaNyam is about the abandonment of pride and egotism related to one's prowess to protect oneself. It is the recognition of helplessness and the acceptance of the fact that Bhakthi yOgam and other upAyams are much beyond one's ability/power to practice for gaining mOksha siddhi. It is about abandoning the difficult to practice upAyams, staying conscious about one's helplessness and recognition that there is no one except the Lord as the upAyam (ananya gathithvam) for securing Moksham.

(4) MahAvisvAsam is the firmest belief and the loftiest trust placed in the Lord as the unfailing protector of one's soul.

(5) GOpthruthva varaNam is the prayerful request to the Lord that He be the sole protector of the soul based on the recognition that the fruit of Moksham will not come one's way unless such a prayerful request (prArthanA Poorvaka vij~nApanam) is made.

(6) Aathma NikshEpam is the total placement of one self, the responsibility for the protection of the Self and the fruits arising from that act of protection entirely at the lotus feet of the Lord.





Swamy Desikan derived his codifications on Prapatthi yOgam from the pramANams housed in Lakshmi Tanthram and the different chapters relating to Prapatthi in SaathyakI Tanthram and other pramAnams from other sources.

Swamy distilled the essence of all of these pramAnams to provide the ground rules for the delineation of the angams, angi and the practice of Prapatthi yOgam and blessed us to benefit from the observance of Prapatthi successfully to gain MokshAnugraham.

(४८३) अन्यदेवपराचार्य त्यागपर्यन्तबोधकृते नमः

anyadEva parAchAryA-tyAgaparyanta- bOdhakrutE nama:

Salutations to that great AchAryan, who declared that an AchAryan, who has interest in Para dEvathAs (DevathAs other than SrIman NaarAyaNan) could be abandoned.

A prapannan is expected not to worship any god other than BhagavAn (SrIman NaarAyaNan) to have the fruits of his Prapatthi. He can salute Bhagavath parivArams and BhAgavathAs. This code of conduct is what a SadAchAryan instructs a Prapannan, who should never cease worshipping his AchAryan for that upakAram.

Swamy Desikan raises a question about one's AchAryan, who develops a taste for worshipping devathAntharams (gods other than the Supreme One, SrIman NaarAyaNan, and the Moksha Daayakan). In the case of such an AchAryan, who has swerved from the prescribed path, Swamy Desikan says that it is correct not to salute that AchAryan any more. Until that AchAryan corrects his errant ways, performs prAyascchittham that AchAryan has to be abandoned and another AchAryan, who follows the Saasthraic injunctions, should be chosen by the Prapannan. Swamy Desikan points out that the sishyan can remind the AchAryan about his lapse and can perform Prapatthi for the AchAryan at the sacred feet of the Lord as well meaning kaimkaryam for that AchAryan.

In AchArya ParamparA dhyAnam, there should not be any discontinuities in salutation starting from SrIman NaarAyaNan as PrathamAchAryan down to the current AchAryan. To avoid any break in that chain as a result of lapses on the part of the present AchAryan, Swamy Desikan points out that one should meditate on BhagavAn, who is the indweller of that erring AchAryan and place BhagavAn in the AchArya sthAnam to maintain the required continuity in the Guru ParamparA. This is the duty of the true sishyan says Swamy Desikan.

The 38th question in VirOdha ParihAram elaborates on this type of SaasthrOktha Kaimkaryam done by a sishyan to an erring AchAryan.



(४८४) संहिताभेदगम्य न्यासविद्या मनुभेदमिदे नमः

SamhitA-bhEdagamyA nyAsa- vidyA manubEdavidE nama:

Salutations to that great AchAryan, who was familiar with the many manthrams found in Samhithais about nyAsa Vidhyai.

There are many manthrams recommended for the practice of Prapatthi. Vedam points out different manthrams for the anushtAnam of Prapatthi. The different Samhithais offer other manthrams. Ahirbhudhnya samhithai offers a Taantrika manthram as Prapatthi manthram. Similarly, Saadhyaki Tantram, Prasna samhithai and Lakshmi Tantram take the route of Taantrika manthrams. Swamy Desikan in the chapter of SrImad Rahasya Thraya SArAm (upAyavibhAgAdhikaram) suggests that these manthra visEshams are to be found in the different Veda Saakhais and Bhagavath Saasthrams. This way, Swamy Desikan pointed out to the presence of different Prapatthi manthrams in different samhithais.

One should perform Prapatthi with one of these manthrams befitting their adhikAram. It is the same as following one's own kalpa soothram (Aapasthampa et al) for the observance of family Vaidhika Karmaas like VivAham or upanyanam.

(४८५) न्यास भक्तापचारादि नाशयत्वव्याकृतिक्षमाय नमः

nyAsa bhaktApachArAdi nAsyatva- vyAkrutikshamAya nama:

Salutations to that great AchAryan, who could comment on the specifics of the obstruction to the fruits of Prapatthi such as BhAgavatha apachAram.

SaasthrAs point out that aparAdham to BhaagavathAs (brahmavidhs) is a serious transgression. Such an aparAdham has the effect of interfering with the realization of the fruits of Prapatthi. There are three matters that a Prapannan (one that has performed Prapatthi) should steer clear of:

The prapannan who performed Prapatthi once should not go after any other upAyam such as Bhakthi yOgam. If he does so, then one of the major angams of Prapatthi, MahA VisvAsam is diminished. It is like tying one, who is already tied with BrahmAsthrAm with a simple rope. The power of BrahmAsthrAm is destroyed by the resort to other means. One should not think of Prapatthi as Svathanthra upAyam and end up forgetting BhagavAn in that line of thinking.

One should not resort to anya dEvathAs. Seeking others for rescue after Prapatthi reduces the quality of MahA visvAsam and that will incur the displeasure of the Lord. It



is like seeking the servants of the King for protection, when the king is ready to protect the supplicant.

One should never commit apachAras to Brahmavidhs (Lord's BhaagavathAs). It is like insulting the ones dear to a King, which will provoke the King's anger.

Here arises a question: It is said that the act of Prapatthi will unfailingly grant phalan. If so, how can the above apachAras interfere with the realization of MOksham after performing Prapatthi? How can we reconcile such a statement?

The answer given by Swamy Desikan is: The admixture of upAyam (Prapatthi) with apAyam (Bhaagavatha apachAram) will interfere with the fruits of Prapatthi. SaasthrAs say that the performance of PrAyascchittham by one, who has committed BhAgavathApachAram, will make sure that the fruits of Prapatthi will not be affected.

In NirNayAdhikAram of SrImath Rahasya Thraya Saaram, Swamy Desikan points out that SrIman NaarAyaNan corrects the prapannan, who sought DevathAnthara sambhandham, makes him aware of the mistake and blesses him ultimately with the fruits of Prapatthi. If the Prapannan never relinquishes that sambhandham with the devathAntharams, then the upAyam (Prapatthi) is not fulfilled.

Similarly, even if one commits apachAram to the Lord's BhaagavathAs, an act of repentance (PrAyascchittham) will help to overcome those trespasses and assure the fulfillment of the upAyam (Prapatthi). SrIman NaarAyaNan makes the prapannan realize the ill effects arising from such a transgression and grants the fruits of Prapatthi in a delayed manner.

If the prapannan ignores the prAyascchittham and persists in BhaagavathApachAram, he will even experience residence in narakam.

Swamy Desikan's Chillarai rahasyam of Rahasya RathnAvaLi (13th through 16th upAdEsams) elaborates on this matter:

(13) "karaNa (performing acts prohibited by SaasthrAs) - akaraNa (not performing acts required by SaasthrAs) roopangaLaana apachArangaL puhunthAlum prapannanukku narakAdhikaL illai".

Why so? Swamy Desikan explains the reasons in a subsequent upadEsam:

(16) "Buddhi poorva apacharangaL puhunthAlum, PrAyascchittha visEsham, adhikAri visEsha niyatham" (Even if the transgressions done knowingly crop up, the interference to the full enjoyment of Prapatthi is removed by appropriate act of repentance (PrAyascchittham). Even that prapannan, who is hard hearted and does not perform these prAyascchitthams undergoes some punishments in this world and that has to be considered as "saraNya prasAdha Phalam" (result of the anugraham of the sarva Loka SaraNyan).



(४८६) न्यासमन्त्रद्वय न्यास सर्वाधिकृति शोधकाय नमः

nyAsamantradvaya nyAsa sarvAdhikruti sOdhakAya nama:

Salutations to the AchAryan, who examined the reasons for dhvyaM being the chosen as the mantram for Prapatthi and as a result all becoming qualified (adhikAri) for performing Prapatthi.

Swamy Desikan has established at many places that the dhvaya Mantram all the Prapatthi mantrams is appropriate for usage all adhikAris (all varNams, gender etc). Prapatthi is SarvAdhikAram, when it uses dhvaya Mantram.

There are, taantrika and Vaidhika taantrika mantrams for Prapatthi anushtAnam. Vaidhika Mantrams are PraNavam recited in the VedAs, VasuraNya Mantram, ashtAksharam tadh VishNOr mantrams. Only those from three varNams can use these Vaidhika mantrams.

Taantrika mantrams can be used by every one. Vaidhika Mantrams become Taantrikam, when leaves out Svaram and PraNavam. Swamy Desikan has covered these adhikAri kramams in the SaadhyOpAyasOdhanam chapter of His Srimath Rahasya Thraya Saaram. Here Swamy establishes that the dhvaya mantram is the pradhAna mantram for performing Prapatthi. Dhvayam is SruthyabhimathamAna Taantrika mantram and hence every one is eligible to use it for Prapatthi.

(४८७) पुंसुविद्या न्यासविद्याशेषभाव प्रकारविदे नमः

pumsuvidya nyAsavidyA sEshabhAva prakAravide nama:

Salutations to the AchAryan, who explained how Purusha Vidhyai (described the end of the Taittireeya Upanishad) in asangam of NyAsa Vidhyai.

Purusha Vidhyai is one of the Brahma Vidhyais. Here the limbs of the YajamAnan is mapped onto the limbs of the Yaj~nam. For instance, the Aathmaa of the person practicing Purusha Vidhyaa is YajamAnan, Sraddhaa serves the role of Pathnee, sareeram is the idhmam.

In Sri BhAshyam, AchArya RaamAnuja has established that Purusha Vidhyai is an angam of Vidhyai of NyAsa Vidhyai. Later is also an angam of the 32 Brahma Vidhyais. In Rahasya RathnAvali (27th mantram), Swamy focuses on the hierarchical relationship between Purusha Vidhyai and NyAsa Vidhyai. conclusion is that Purusha Vidhyai is an angam of NyAsa Vidhyai.



४८८ सङ्कल्पित गुरुपाय असङ्ग्राह्यलघुवेदित्रे नमः

sankalpita gurUpAya asangrAhya laghuvEditrE nama:

Salutation to the AchAryan, who knew that an adhikAri, who has chosen the difficult-to-practice Bhakthi yOgam for the phalan of Moksham should not pursue the easy-to-practice upAyam of Prapatthi yOgam.

Once some one starts on the road of Bhakthi yOgam, cannot abandon it half way and revert to Prapatthi yOgam. Once Sankalpam was made and the effort has started, one cannot abandon that sankalpam and otherwise adhikAri becomes asakthan. The meaning is that one who is engaged in pursuing yOgam for Moksham should not engage in Prapatthi yOgam for Moksham as long as he is capable to continue with Bhakthi yOgam. He can however perform Prapatthi (an angam of Bhakthi yOgam) to the Lord for siddhi in Bhakthi yOgam but not for Moksham.

४८९ श्रीरामचरमश्लोक व्याख्यानकरणक्षमाय नमः

srIrAmacharamasIoka vyAkhyAna karaNa kshamAya nama:

Salutation to the AchAryan, who was an expert in interpreting the deep meanings of the Charama loam (SakruthEva PrapnnAya --) blessed to us by Lord Ramachandra. (Swamy Desikan has elaborated on the anvayams and the meanings in His NikshEpa RakshA grantham).

४९० श्रुत्यन्तवेदनग्राह्य भक्तिन्यासोपपादकाय नमः

srutyantavEdanagrAhya bhakti nyAsOpapAdakAya nama:

Salutations to the AchAryan, who instructed us that the Upanishadic word, “vEdhanam” is related to both Bhakthi and Prapatthi. (This is samprahAya rahasyam. When one says: “ParamAthmAvin vEdanamE upAyam”, it includes Prapatthi and Bhakthi yOgam as the two upAyams).

Upanishads say the vEdhanam (comprehension) is the only upAyam for Moksham. Bhakthi upAyam is Jn~Ana roopam. In tattva Mukthaa Kalaapam, Swamy Desikan has addressed this (265th Swamy Desika Sahasra Naamam). Bhakthi, Jn~Anam, DhyAnam and upAsanam are all one and the same as upAyams for Moksham. One has to comprehend /know (vEdhanam) of Bhagavaan and then reflect (chinthanai) on Him. First is vEdhanam and the next is Smruthi.



Prapatthi like Bhakthi is also Jn~Ana roopam. Therefore, it can also be described as vEdhanam. VyAkaraNam states that any meaning for the word “gamanam” (adaithal) covers Jn~Anam (Gadhyartha Buddhyartha). Prapatthi has one meaning: to arrive (at the feet of the Lord for gaining the phalan of Moksham). There is no Veda viruddham (conflict), when Prapatthi is included as vEdhanam. When we say: “SaraNam PrapadhyE”, we mean to attain (the Lord) through arrival at Your sacred feet.

(४९१) ब्रह्मसूत्रा चक्ताफद्युक्त भडिन्यासविद्या द्वयोत्सुकाय नमः

brahmasUtrA dhyukta bhakti nyAsavidyA dvayOtsukAya nama:

Salutations to the AchAryan who accepted the instruction of Brahma Soothram that Bhakthi yOgam and Prapatthi yOgam are two MokshOpaya Vidhyais. The reference is to the Brahma Soothram: “naanA sabdhAdhi bhEdhAth”. Here, Swamy Desikan is following the commentary of Sudarsana Soori on Sri BhAshyam.

The sabdhams describing Brahma VidhyaiVedam are: “Vedha, upaaseetha and dhyaayeetha”. They all have the same meaning and refer to Bhakthi roopa Jn~Anam. The sabdham denoting Prapatthi are: PrapadhyE (arrive/ adayvaai), yunjitha (unite/ sErppAi). Thus the words denoting Bhakthi yOgam and Prapatthi yOgam are different and hence Sage BaadarAyaNar concludes that Vedham implies two individual Vidhyais (Bhakthi and Prapatthi). Both are Jn~Ana roopam and yet the sabdha bhEdham in their(upAseetha and prapadhyE) lead to vidhyA bhEdham. Hence Bhakthi and NyAsam are two vidhyais for Moksham (upAyam for Moksham).

(४९२) मोक्षार्थाराधनाद्यर्थ न्यासावान्तर भेदविदे नमः

mOkhsArtha AarAdhanAdyartha nyAsAvAntara bhEda vide nama:

Salutations to the AchAryan, who was fully familiar with the nature and purpose of the two Kinds of Prapatthi: MokshArtha Prapatthi and AarAdhanArtha Prapatthi.

AchArya RaamAnuja in his Nithya granthamus to recite SaraNagathy Gadhyaman angam of AarAdhanam and perform Prapatthi to the Lord. Here Prapatthi is an angam of AarAdhanam and not for Moksham as an independent upAyam. Prapatthi for Moksham is done only once, whereas Prapatthi as an angam for AarAdhanam is done daily. One seeks the pious mind needed for AarAdhanam through the anushtAnam of Prapatthian angam of AarAdhanam. In Prapatthi for AarAdhanam, there is no Sri Prapatthi. There are such differences. Sriman Narayanan grants both Moksham as well as the right frame of mind (ManO) for daily AarAdhanamthe two different kinds of Prapatthi.



With this 492nd nAmam, nAmAs relating to the contents of NikshEpa RakshA are concluded.

NAMAS 493 TO 523: RAHASYA RAKSHAA RELATED SRI SOOKTHIS

The collective name of “Rahasya Rakshai” is given to the insightful Sanskrit commentaries of Swamy Desikan for AchArya RaamAnujA’sThrayam and Swamy AlavanthAr’s ChathusIOki andRathnam Sri Sookthis. The Gadhya Thrayam is made up of the three gadhyams (urai nadai / prosody) of SaraNAgathy, Sriranga and VaikuNta Gadhyams. The Gadhya Thraya Bhashyam covers Swamy Desikan’s brilliant commentary on the above three gadhyams.

(All NaamAs are preceded by PraNavam “Om”)

४९३ भाष्यकारोक्तगद्यत्रय व्याख्यान विचक्षणाय नमः

BhAshyakArOktha gadhya thraya vyAkhyAna vichakshaNAya nama:

MEANING:

Salutations to the AchAryan, who commented skillfully upon the three of EmperumAnAr.

४९४ गद्यत्रयव्याकृतित्व निरूपणविचक्षणाय नमः

Gadhya thraya vyAkruthithva niroopaNa vichakshaNAya nama:

MEANING:

Salutations to the AchAryan, who had the skills to prove that AchArya RaamAnujA’s gadhyams are commentaries on nothing but the dhvaya manthram.

The entire Gadhyam is the description of the Dhvayamanthram’s glories. AchArya RaamAnujA out of his infinite mercy elaborated and celebrated Dhvaya manthram, which helped him practice the NyAsa Vidhyai for his ujjeevanam. He wanted others to benefit from it well and described it in his Gadhyams the context of a conversation he had with the Lord. Swamy Desikan established in his commentary on the Gadhyams that they are elaborations of the Dhvaya manthram and its message in its totality.

४९५ गद्यप्रपत्तिप्राधान्य परत्वप्रतिपादकाय नमः

Gadhya prapatthi prAdhAnya parathva prathipAdakAya nama:

MEANING:





Salutations to the AchAryan, who established that the primary intent / purport of Gadhyams are about instructing us on Prapatthi to gain mOksham from the Dampathis.

Swamy Desikan explains AchArya RaamAnujA's message that purport of Gadhya Vaakyams is Prapatthi. He recognized that Prapatthi is PradhAnam Gadhya Vaakyams. When one looks at Svaroopam of Prapatthi, it becomes clear from Gadhya Vaakyam SiddhOpAyan BhagavAn is the PradhAnan.

४९६ प्रपित्सुपूर्वमध्यैष्यत् कालकर्तव्यबोधकाय नमः

prapithsupoorva madhyaishyath kaala karthavyabOdhakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on what desirous of performing Prapatthi should do before, during and after the performance of Prapatthi.

Before performance of Prapatthi - he or she should gain Jn~Anam about the UpAyam (Prapatthi as a means for Moksham); He or she should approach PirAtti next as PurushakAram (seek Her intercession).

During the performance of Prapatthi - he or she should place at the sacred feet of the Dhivya Dampathis, the burden of their protection.

After Prapatthi, the Prapannan should know the rules of conduct during Post-Prapatthi stage and perform kaimkaryams befitting their new status.

४९७ शरण्यपूर्वमध्यैष्यत् कालकर्तव्यवेदित्रे नमः

SaraNyapoorva madhyaishyath kaala karthavya vEdhithrE nama:

MEANING:

Salutations to the AchAryan, who revealed to us the duties of BhagavAn (SaraNyan) before, during and after one's Prapatthi.

DUTIES OF BHAGAVAN:

Before Prapatthi, Bhagavan has to accept His PirAtti's PurushakAra prarOchanam (appeal for intercession on behalf of the Prapannan).

During Prapatthi performance, BhagavAn has to accept the responsibilities for protecting the Prapannan.

After the completion of Prapatthi, BhagavAn has to stand in the place of the difficult to practice Bhakthi yOgam, create anthima smruthi for the jeevan and grant it nithya kaimkaryam at Srivaikuntam after uthkramaNam (ascent from the body cage).





४९८ लक्ष्मीप्रपत्ति मोक्षार्थप्रपत्त्यर्थत्व साधकाय नमः

Lakshmi prapatthi mOkshArTa prapatthyaTathva saadhakAya nama:

MEANING:

Salutations to the AchAryan, who established that Lakshmi Prapatthi is done to assure Prapatthi for Moksha Siddhi.

EmperumAnAr performs Prapatthi to Lakshmi first in Gadhyam. Swamy Desikan explains in his commentary as to why EmperumAnAr does so from VishNu purANa pramANams that recognizes MahA Lakshmi as the Vidhyai (Knowledge) for gaining Moksham.

When one does Prapatthi, there should be total interest in PrApyam (the goal of Moksham and attaining the Lord as Moksha phalan), firmness of resolve in the upAyam of Prapatthi and disinterest to pursue other upAyams in parallel. One needs that type of tranquil mind state. EmperumAnAr prays to PirAtti for that boon of intercession (SipArisu).

Further, our Lord will not pay attention to jeevans loaded with sins. If one seeks PirAtti as sipArisu (PurushakAram), she will speak for us to Her Lord pleading with Him to overlook our trespasses. It is not easy for one and all to perform Prapatthi successfully. One needs full MahA ViswAsam for Prapatthi. A jeevan cannot gain MahA ViswAsam readily. Many sins will stand in the way of gaining that. Such obstacles will interfere with the anushtAnam of Prapatthi as an UpAyam for Moksham. To overcome these obstacles and MahA ViswAsam, one has to seek Piratti's aasraYaNam. She has visEsha adhikAram (special power) to bless us with auspicious Jn~Anam, success in effort and power to remove the obstacles interfering with the development of MahA ViswAsam. She only knows about blessing us with anugraham (anugrahamayee) and does not engage in nigrham (anger and rejection). Hence, Bhagaavth Prapatthi will surely succeed due to the anugraham of PirAtti. The Prapannan performs Prapatthi first to gain the power to Bhagavath Prapatthi and then performs Bhagavath Prapatthi. There is thus a Vidhi (recommended route) and anushtAnam (performance) that follows.

४९९ कमलानुग्रहैकान्त्य पारम्यत्राणदीक्षिताय नमः

KamalAnugrahaikAnthya pAramya thrANa dheekshithAya nama:

MEANING:

Salutations to the AchAryan, who was firm and skillful in protecting the Superiority of PirAtti as anugrahamayee.



Swamy Desikan protects the superiority of Piratti as anugrahamayee, totally devoid of any disposition towards nigraham, using pramANams from Srimath RaamAyaNam (treatment of offending RaavaNan), SrI PurANam (Indhra Sthuthi) and the Vedams (She is praised as Iswari for all the Lokams just as Her husband is recognized as Iswaran for them), PoorvAchAryaas' (Swamy AlavanthAr, EmperumAnAr, Bhattar) Sri Sookthis (ChathusslOki, SrI Sthavam, GuNa Rathna Kosam). Swamy Desikan points out that one cannot reject all these PramANams and down limitless glories of PirAtti (anavadika adhisaya asankyEya kalyANa guNa gaNAm aSaraNya SaraNyAm in Gadhyam words).

By recognizing the limitless glories of PirAtti, BhagavAn's matchlessness in GuNams is not impaired. When we say that the Lord has as His consort, MahA Lakshmi with limitless glories, His stature is enhanced. No other gods have consorts with similar superior glories. She is like Prabha (tEjas) for Sun of BhagavAn. Sun gets enhanced in His glory due to the Prabha.

५०० श्रीन्यासपारमैकान्त्य भङ्गकत्वनिवारकाय नमः

SrInyAsa pAramikAnthya bhanjakathva nivArakAya nama:

MEANING:

Salutations to Swamy Desikan, who banished the doubt that PurushakAra Prapatthi performed to PirAtti, will destroy PaaramaikAnthyam of the one, who seeks Moksham.

Question - Will the Lakshmi Prapatthi done before Bhagavath Prapatthi counter the solitary trust in BhagavAn (Parama yEkAnthi BhAvam) of the Mumukshu?

Swamy Desikan answers that it does not, since Prapatthi at the sacred feet of PirAtti is to firm up the success of Bhagavath Prapatthi anushtAnam (Ref: NaamA). BhagavAn and PirAtti are Seshis (Master and Mistress) for us. Bhagavath yEkAnthi means yEkAnthi attached to both BhagavAn and PirAtti as revealed to us by ParAsara Bhattar in his SrI GuNa Rathna Kosam.

५०१ परभक्तिपरज्ञान परमप्रेम शोधकाय नमः

Parabhakthi Parajn~Ana ParamaprEma SOdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who examined thoroughly Parabhakti, Para Jn~Anam and Parama Bhakthi referred to in AchArya RaamAnujA's Gadhyams.



Para Bhakthi is superior Bhakthi, which makes the devotee long more and more for SaakshAthkAram (darsanam) of BhagavAn.

Para Jn~Anam is the successive waves of Bhagavath SaakshAthkAram; it is the Para Jn~Anam (Superior Jn~Anam).

Parama Bhakthi: The desire to enjoy the Lord, who is the object of SaakshAthkAram without let. This is the highest of Bhakthi. This is PrEma roopa bhakthi.

ParipoorNa BrahmAnubhavam results from these three, which one with nithya kaimkaryam to the Dhivya Dampathis. AchArya RaamAnujA prays for these boons in the Gadhyam.

५०२ न्यासस्वरूपविषयायत्त वैषम्यसाधकाय नमः

nyAsa-svaroopA vishayAyattha vaishamyasaadhakAya nama:

MEANING:

Salutations to the AchAryan, who showed the differences in the upAyam of Bhara NyAsam from the perspective of its Svaroopam and Vishayam.

This nAmA arises from Swamy Desikan's NikshEpa rakshai Sri Sookthi.

The Svaroopam of Bhara NyAsam is: It has pancha angams like aanukoolya Sankalpam; it places the burden of one's rakshaNam with BhagavAn; it results in aathma SvaroopA samarpaNam at the Thiruvadi of BhagavAn. This is the most important aspect of the Svaroopam of SamarpaNam (acceptance of the responsibilities of protection of the aathmA by the Lord).

The vishayam (object) of Bhara NyAsam: It is BhagavAn, the Supreme Lord, Sarva Seshi with auspicious attributes like Vaathsalyam that make Him the appropriate Vishayam for Bhara NyAsam.

The Svaroopam and Vishayam of Bhara NyAsam are thus distinctly different and this was elaborated by Swamy Desikan in his bhAshyam on Gadhyams.

५०३ पञ्चायुधावान्तरीय प्रयोजनविचारकाय नमः

PanchAyudha avantareeya prayOjana vichArakAya nama:

MEANING:

Salutations to the AchAryan, who revealed the avaAnthara prayOjanams (inner purposes) of the five weapons adorned by the Lord.





The five chief weapons of the Lord (Sankham, Chakram, Gadhai, Sword and bow) are for (1) Bhaktha rakshaNam and (2) to enjoy His sevai adorning them. He has no need for them for His own protection.

They also have additional prayOjanams: Sankham has the power to grant moksham. Padhmam (Lotus) is the cause behind creation. Chakram is for sthithi (nurturing of the created beings). Gadhai is for SamhAram (destruction). Sri Parama Samhithai says that there are many more phalan. These weapons remind one of the particular avAnthara prayOjanams (sakthis) of the five weapons of the Lord.

५०४ पञ्चायुधप्रमाणीय विरोधोद्धारकोविदाय नमः

PanchAyudha pramANeeya virOdhOddhAra kOvidhAya nama:

MEANING:

Salutations to the AchAryan, who was able to remove the inconsistencies about PanchAyudham's role described by different PramANams.

Srimath BhAgavatham states that PanchAyudhams and Pancha BhUthams are manifestations of His sakthi. VishNu PurAnam states that tatthvams like Mahath stand as PanchAyudhams. It appears as though these two PramANams are inconsistent with each other in describing the nature of PanchAyudhams. Swamy Desikan showed that they have different meanings (taathparyams) and therefore these PramANams are not inconsistent with each other.

५०५ गद्योक्त पितृमात्रादित्याग निर्वाहकोविदाय नमः

GadhyOktha Pithru-mAthrAdi-thyAga nirvAha kOvidAya nama:

MEANING:

Salutations to the AchAryan, who was skillful to resolve the context and intent of Gadhyam passages, where AchArya RaamAnuja says that he is his links to his Father, Mother, wealth and AchAryAs, while performing his SaraNAgathy at the sacred feet of the Lord.

The question arises: SaasthrAs edict that parents are to be protected and revered. How can one justify their abandonment?

The explanation is that AchArya RaamAnuja is ready to sacrifice what is dear to him (parents, wealth etc) and what hitham is for him (AchAryan) and dharmArTa kaamam sanctioned by Saasthrams since they might prove to be obstacles for Moksham. AchArya RaamAnuja implies that objects irrelevant for Moksham will be sacrificed.





The other view advanced by Swamy Desikan to resolve this “inconsistency” is: PithA and MaathA can be viewed as helpers for performing Kaamya KarmAs and fulfillment of arTam and Kaamam. In that case, they are obstacles to MokshOpAyam. If they serve as helpers for Moksham, then they should be accepted, protected and revered. With this fine distinction, the controversy ceases to exist.

५०६ अकृत्यकृत्याकरण अपचारादि विशेषविदे नमः

akruthykruthyaakaraNa apachArAdhi visEsha-vidhE nama:

MEANING:

Salutations to Swamy Desikan, who commented on the five kinds of apachArams (trespasses, acts prohibited by the SaasthrAs) mentioned in Gadhyam: Akruthya karaNam, Kruthya akaraNam, Bhagavath apachAram, BhAgavatha apachAram and asahya apachAram.

All of the five can come under the general category of Bhagavath apachAram (transgression of Bhagavath Saasthrams). Swamy Desikan explains the uniqueness of each of these five apachArams in his commentary on Gadhyam (Gadhya BhAshyam):

akruthya karaNam: Doing things not recommended for one’s VarNAsramam.

Kruthya akaraNam: This apachAram arises from abandoning what is prescribed for one’s varNaasramam as dharmams (e.g.), not performing SandhyA Vandhanams at the prescribed times.

Bhagavath apachAram: The direct apachAram at Bhagavath sannidhi. There are 32 Bhagavath apachArams that should be avoided (vide: NaamA 598).

BhAgavatha apachArams: Causing sorrow to the Lord’s TadheeyAs (dear to BhagavAn).

AsahyApachAram: The unforgivable trespasses/offenses such as cheating one’s AchAryan (Guru DhrOham), condemnation of the Lord (Iswara nindhai) et al.

५०७ भक्तापचारविदे नमः

bhakthApachAra-vidhE nama:

MEANING:

Salutations to Swamy Desikan, who was fully conversant with the many kinds of offenses to Bhagavath bhakthAs like insulting them, laughing at and hating them.



५०८ पापशक्ति भेदनिरूपकाय नमः

pApa-sakthi bhEda niroopakAya nama:

MEANING:

Salutations to Swamy Desikan, who proved the unique power of Paapams (sins).

Paapa sakthi hides the Tattva Jn~Anam from the sinners, creates unfitness for performing prescribed karmAs, ruchi for accumulating additional paapams and maintenance of Vaasanai (residual impressions carried over from birth to birth).

The power of sins (Paapa sakthi) arises from nighraha visEsham of the Lord. That is why AchArya RaamAnuja prays for the removal of all apachArams: "SarvAn asEshAn kshamasva" in the Gadhyam. The prayer to the Lord is for removing His nighraham (anger) over one's apachArams.

५०९ रहस्यस्पष्ट भक्तापचारादि परिहारविदे नमः

rahasya spashTā bhakthApachArAdhi parihAra-vidhE nama:

MEANING:

Salutations to Swamy Desikan, who was conversant with the ways to remedy direct and indirect (unconscious) apachArams to bhakthAs of the Lord. Swamy Desikan explains the parihAram (cure) for overcoming BhAgavatha apachAram and thereby gaining the forgiveness of the Lord.

If it was aapachAram to BhaagavathAs, the pardon should be sought directly from the offended BhAgavathAs. If the apachAram is acquired unknowingly, then the pardon should be sought from BhagavAn.

५१० वर्तमानभविष्यत्काम्य क्षमार्थनयुक्तिविदे नमः

varthamAna bhavishyath-kaamyā kshamArTana yukthividhE nama:

MEANING:

Salutations to the AchAryan, who understood the reasons why AchArya RaamAnuja sought forgiveness against the vipareetha apachArams that could result from future Kaamyā KarmAs driven by Vipareetha Jn~Anam.

Here, Swamy Desikan explains that future Kaamyā karmAs might end up giving phalans other than moksham (Svargam or SamsArīc bond) and hence Swamy Desikan states that AchArya RaamAnuja included future kaamyā KarmAs (Both PuNyams and Paapams) in his prayer.



५११ प्रपन्नाबुद्धिपूर्वनो निष्कृत्युक्तय विराधविदे नमः

prapanna abhuddhi poorvainO nishkruthi ukthya virOdha vidhE nama :

MEANING:

Salutations to the AchAryan, who defended the performance of PrAyascchitha for protection against sins accumulated from unconscious trespasses.

Swamy Desikan explains that sins accumulated consciously will be destroyed by the observance of appropriate PrAyascchithams. Swamy Desikan points out that there is no virOdham in performing PrAyascchitha Prapatthi for sins accumulated from unconsciously committed apachArams.

५१२ चतुः श्लोकि भाष्यसूक्त लक्ष्मीशत्वोपपत्तिकाय नमः

Chathu: sIOki bhAshya sooktha LakshmiIsathvOpapatthikAya nama:

MEANING:

Salutations to the Acharyan, who established that sakala Iswaryams are of Lakshmi in his Chathu: SIOki gadhya BhAshyam.

Swamy AlavanthAr's ChathussIOki celebrates the unique glory of Periya PirAtti. There are four sIOkams here. Each one is said to be the essence of one of the four Vedams. Desikan has written an excellent commentary for this Sri Sookthi to bring out the special sTANam of MahA Lakshmi in our darsanam. Desikan's commentary on Chathu: SIOki is one of his Rahasya Rakshais.

She is Sarva bhUthEswari according to Vedam. She commands every thing in that role. Swamy Alavanthar points out that she has limitless, superior Iswaryam and KalyANa guNams. KurEsar and ParAsara Bhattar recognize this through their SthOthrams (SrI Sthavam and SrI GuNa Ratna KOsam). With a single voice (Yeka KaNdyam), they aver that she is Seshi for Ubhaya VibhUthi, Sarva LokEswari and Niyanthru (commander). Swamy Desikan establishes these doctrines in detail in his BhAshyam with pramANams from Vedam, IthihAsam and PurANams.

Swamy Desikan's arguments are five fold:

1. The husband and wife have equal rights over their property according to dharma Saasthrams. Therefore, when Lord is the Master (SEshi) for the Leela and Nithya VibhUthis (Ubhaya VibhUthis), then PirAtti is also SEshi for them. There is thus yEka SEshithvam.
2. There is nothing wrong in one being a Seshan for both the Lord and PirAtti. The situation is like offering Havis to MithrA-VaruNan together.





3. PramANams declare that the Jeevan is DhAsa BhUthan for both PerumAL and PirAtti, when they provide the meaning for PraNavam.
4. In his Gadhya VyAkhyAnam, SrI Sudarsana Soori states that the Divine couple have yEka SEshithvam overthe two VibhUthis.
5. PirAtti is SarvalOka niyanthA (Commander) and yet she follows SEshathvam for the Lord as His pathni as His dhaasa BhUthai.

५१३ लक्ष्मीविषयदुर्वादि विरुद्धोक्तिनिवारकाय नमः

LakshmiVishaya-dhurvAdi viruddhOkthi-nivArakAYa nama:

MEANING:

Salutations to the AchAryan, who brought to naught the ill-conceived arguments and views of dhurvAdhis (ill wishers) about the glories of MahA Lakshmi.

In the first sIOkam of Chathu: SIOki, Swamy AlavanthAr states that PirAtti is the Dhivya Mahishee of BhagavAn and all the ChEthanams and achEthanams of Her Lord's universe are SEsham to Her (with the exception of Her Lord). Many advance strange arguments about the power and role of PirAtti. Some say that there is no one unique or separate, who is called Sri. Some say that she is a superior JeevAthmA dear to BhagavAn. Some take the absurd view that BhagavAn Himself incarnates as PirAtti. There are thus matha bhEdhams on PirAtti. All of these views fail to recognize that PirAtti is Pathni according to Veda PramAnams. Swamy Desikan severely criticizes these errant views and establishes the unsoundness of such views. The people who do not recognize her as aSaraNya Saranyai and as UpAyam as well as upEyam for us are described by Swamy Desikan in his Chathu: SIOki BhAshyam as DhurvAdhis. He elucidates the PramANA Vaakyams that are erroneously interpreted by these dhurvAdhis.

५१४ स्तोत्रभाष्यकृतिव्यक्त यामुनाचार्यमानसाय नमः

sthOthra-bhAshykruthi-vyaktha YaamunAchArya MaanasAya nama:

MEANING:

Salutations to the AchAryan, who made clear to everyone the views of Swamy AlavanthAr through his commentary on SrI Sookthi of SthOthra Rathnam (Swamy Desikan illumined the Sri Sookthi of Swamy AlavanthAr through his bhAshyam. He states that his BhAshyam strictly adheres to deep meanings recorded by Swamy AlavanthAr in his SthOthra Rathnam)





५१५ स्वार्थान्योक्तस्तोत्र सर्वपुरुषार्थत्व साधकाय नमः

svArTAnyOktha sthOthra sarva-purushArTathva sAdhakAya nama:

MEANING:

Salutations to that AchAryan, who held the view that SthOthra Rathnam was created by Swamy AlavanthAr for his own sake and not as upadEsam for others. It is a true SvAnubhavam.

५१६ गुरु तद्गुरु संपातकाल प्राचार्यदास्यकृते नमः

Guru tadhguru sampAthakAla prAchArya dAsyakruthE nama:

MEANING:

Salutations to Swamy Desikan, who interpreted the salutations of Swamy AlavanthAr to his PrAchAryan (AchAryan's AchAryan) instead of his Acharyan in the first three slOkams of SthOthra Rathnam.

Swamy AlavanthAr offers his namaskaraNams to Swamy Naatha Muni instead of His own AchAryan, MaNakkAl Nampi; latter was the sishyar of Swamy Naatha Muni. Saasthrams point out that when one's AchAryan and PrAchAryan are together, the sishyan will be instructed by his own AchAryan to offer his namaskaraNams to the PrAchAryan. In his SampradhAya Parisuddhi, Swamy Desikan gives three reasons in support of Swamy AlavanthAr's namaskaraNam PrAchAryan instead of AchAryan.

५१७ वैखानसागमाद्युक्त नतिभेदविचारकाय नमः

VaikhAsAgamAdhi- yukthanathibhEda vichArakAya nama:

MEANING:

Salutations to the AchAryan, who elaborated on the many kinds of PraNAMams and their differences.

Swamy AlavanthAr states in one of his SthOthra Rathna slOkams (MaathA PithA---) that he offers his PraNAMams to Swamy NammAzhwAr with his head (MURdhnA) in addition to offering PraNAMams with his mind (manas) and speech (Vaak). Both VaikhAnasa and PaancharAthra aagamams refer to many kinds of PraNAMams.

Swamy Desikan elaborates on these seven kinds PraNAMams:

Pancha anga PraNAMam - 2 feet, 2 knees and the head touching ground,

Shadanga PraNAMam - PraNAMam with six angams that include head, forehead and stomach,





DhaNDa PraNAmam - Like a log fallen on ground with anjali hastham and with both hands and legs together,

AshtAnga PraNAmam - Manas, Buddhi and abhimAnam are added to five other limbs like hands, legs and head on ground,

Masthishka PraNAmam - PraNAmam with folded hands above head,

SampuDa PraNAmam - PraNAmam with folded hands above one's heart,

PrahvAnga PraNAmam - PraNAmam done with bent body.

५१८ वकुळाभरणाचार्यभाव अनेकविरोधघ्ने नमः

VakuLABharaNAchAryabhAva anEkavirOdhagnE nama:

MEANING:

Salutations to that AchAryan, who banished all doubts of contenders, who did not accept Swamy NammAzhwAr as an AchAryan.

In SthOthra Rathnam, Swamy AlavanthAr selects Swamy NammAzhwAr for specific salutation for His upakAram in blessing us with dhivya prabhandhams. Swamy NammAzhwAr is revered as the fourth in the hierarchy of our AchAryas after Sriman Narayana, MahA Lakshmi and VishvaksEnar. Swamy Naatha Muni is considered as Swamy NammAzhwar's disciple although they were separated by considerable swath of time. Therefore Swamy AlavanthAr pays special attention to the salutation of Swamy NammAzhwAr in his SthOthra Rathnam. In his bhAshyam on SthOthra Rathnam, Swamy Desikan defeats the opponents' views and establishes the soundness of revering Swamy NammAzhwAr holding an eminent position in our Guru Parampara.

५१९ अध्यक्षगामसत्सूक्ति निर्णीत जगदीश्वराय नमः

adhyAkshAgama nirNeetha JagadheeswarAya nama:

MEANING:

Salutations to the AchAryan, who used direct Vedic passages (Prathyksha Veda BhAgams) and the sadupadEsams of auspicious ones that Sriman Narayanan alone is the Supreme Lord of the Universe.

In Swamy AlavanthAr's SthOthra Rathnam (11th and 12th sIOkams), Swamy AlavanthAr instructs us that Sriman Narayanan is indeed the Lord of the Universe and all the dEvAs and humans are sEshars to Him, the Sarva sEshi. Swamy Desikan in his





extensive commentary on these sLOkams detailed support for this doctrine the use of many pramANams.

५२० नारायणाद्यनन्यार्थं संज्ञास्तेतरं दैवताय नमः

NaarAyaNAdhyananyArTa samjn~AsthEtaranama:

MEANING:

Salutations to that AchAryan who studied in depth the NaarAyaNa Padham to establish that can only refer to Bhagavaan that other dEvathais can never be considered as Para Brahmam (Supreme Being) in his SthOthra Rathna bhAshyam.

Swamy Desikan adduced that even common padhams like Sath, AathmA, Sivan used by the Vedams and Upanishads only imply NaarAyaNan.

The reference here is to Swamy Desikan's brilliant commentary on NaarAyaNa sabdham in the 12th sLOkam of Swamy AlavanthAr's SthOthra Rathna BhAshyam.

५२१ पारम्यसूचकानेक अनन्यथासिद्धलिङ्गदृशे नमः

PaaramyasoochakAnEka ananyaTAsiddhalingadhrusE nama:

MEANING:

Salutation to the AchAryan, who elaborated through his Bhashyam that the Lord's superiority as the Para Brahmam not matched by any other gods in any form or any reason.

In his commentary on the 11th sLOkam of SthOthra Ratnam (SR), Swamy Desikan established the Parathvam of Sriman NarayaNan using Veda, PurANa PramANams. In the commentary on the 12th sLOkam of SR, Swamy Desikan used the BhagavannAmAs of PuNDareekAkshan and PurushOththaman to establish that Sriman NarayaNan is the Para Devathai. In the subsequent commentaries of the 13th and the 14th sLOkams, Swamy Desikan advances here additional reasons for the Lord's Parathvam. This Swamy Desika Sahasra Naamam is linked to those SR bhAshyam passages.

५२२ वक्तृसत्त्वाद्यनुगुण सात्त्विकादिपुराणविदे नमः

vakthru-satthvAdhyanuguNa sAtthvikAdi purANa vidhE nama:

MEANING:

Salutations to that AchAryan, who was aware of the truism that Saathvika PurANams arose from the particular narrator known for his Satthva GuNams (e.g.), ParAsara Rishi





for VishNu PurANam. That AchAryan (Swamy Desikan) went on to prove further that the Saathvika PurANams end up with proving Vishnu Paaramyam as the Supreme Tatthvam.

Swamy Desikan describes on the four categories of PurANams (Saathvika, Raajasa, Taamasa and SankeerNa PurANams) along the lines of Manu, and Koorma PurANams. His intention in such a description is to point out that Saathvika PurANams like VishNu and VarAha PurANams alone can give noble Jn~Anam about VishNu MahAthmyam; Taamasa and Raajasa PurANams narrated by those known for Taamasic and Raajasic guNams can only create Vipareetha Jn~Anam, which interfere with clear comprehension of true Jn~Anam about Tatthva Thrayam.

५२३ सात्त्विकादि प्रवचन सात्त्विकत्वप्रसाधकाय नमः

sAtthveekAdi pravachana sAtthveekathva prasAdhaKAya nama:

MEANING:

Salutations to Swamy Desikan, who held the view that the passages dealing with the classifications of the PurANams in to the four categories in Koorma and MaathsyA PurANams are Saathvik (Pure, illuminating) in nature.

This type of effort at classification will not lead to incorrect or Vipareetha Jn~Anam. Some may wonder whether such an effort in classification is misleading. Swamy Desikan points out that one needs to know about such classifications since Bhagavaan Himself talks about divisions among GuNAs in His sacred Bhagavath Githai (GuNa VibhAgams). They are not expressions of aagraham (aggressiveness). They tell the truth. After learning about the four divisions (including SankeerNa PurANam), one can understand the erroneous nature of material in Taamasa PurANams. Hence, the intent of the effort at classification is recognized as Saathveekam.

With this 523rd naamA, NaamAs relating to “Rahasya Rakshaa” group is concluded.

५२४ श्रीपाञ्चरात्ररक्षाकृते नमः

SrI pAncharAthra rakshAKruthE nama:

MEANING:

Salutations to the AchAryan, who blessed us with the RakshA Grantham of Sri PaancharAthra Rakshai to defend the tenets of that Aagamam.

Swamy Desikan starts with the statement that PaancharAthra Aagamam is PramANam and covers in this rakshA grantham the various anushtANams based on it.





NAAMAS 525 TO 543 TO COVER THE CONTENT OF THE CHAPTER OF RAKSHA ENTITLED "SIDDHANTHA - VYAVASTHAPANAM"

५२५ पञ्चरात्रप्रमाणविदे नमः

PancharAthra pramANa vidhE nama:

MEANING:

Salutations to the AchAryan, who knew that PaancharAthra Aagamam is a valid PramANam.

There are some, who do not accept PaancharAthram as PramAnam. Swamy AaLavanthAr refuted this in his Sri Sookthi named "Aagama PrAmANyam". Swamy Desikan follows the path of Swamy AaLavanthAr in establishing the veracity of PaancharAthram as PramANam.

The source for PaancharAthram is yEkAyana Saakhai of Vedam. Hence it is a Saasthram that originated from the Vedic roots and cannot be aprAmANyam. These texts were revealed by BhagavAn Himself; MahA BhAratham, Brahma Soothram and Poorva MeemAmsa Saasthram lend additional support for the authenticity of PaancharAthram as a PramANam.

५२६ अस्मार्तसंस्क्रियाधीन अब्रह्मण्यापत्तिवारकाय नमः

asmArta samskriyAdheena abrahmaNyApatthi vaarakAya nama:

MEANING:

Those who PaancharAthra Aagamam do follow samskArAm in the manner sanctioned by Smruthis; they follow a different road. Hence some accuse them of being unfit for being recognized as Brahmins (aBrAhmaNyathvam). Swamy Desikan addressed this and reconciled that PaancharAthram-based samskarams are acceptable since PaancharAthra Saasthram originated also from Sruthi (yEkAyana Sruthi).

५२७ त्रय्यागमोक्तकर्माधिकारि वैषम्यसाधकाय नमः

thrayyAgamOkthavaishamya sAdhakAya nama:

MEANING:

Salutations to that AchAryan, who explained the differences between adhikAris performing karmAs in the manner prescribed by the Sruthi and those who follow the Aagamic route.





The adhikAri vidhyAsam was explained by Swamy Desikan. Those who follow Sruthi perform AagnEya Yaagam. They gain the desired alpa phalan of Svargam from that performance of that Yaagam. On the other hand, those adhikAris, who follow PaancharAthram and perform abhigamanam, IjyA gain the big phalan of Moksham. Thus there is a difference in the adhikAris and their goals for SruthiAagama anushtAthAs.

All adhikAris can follow their Soothrams perform their anushtAnams. They do not need to follow what other adhikAris do based on their Soothrams or fitness. It is hence perfectly all right for PaancharAthra adhikAris as Aagama nishtars to perform samskArams that has been prescribed for them. They do not need to follow the anushtAnam prescribed for Veda Nishtars .

५२८ एकायनापौरुषेयभाव साधनवेदित्रे नमः

yEkAyanApourushEyabhAva sAdhanavEdhithrE nama:

MEANING:

Salutations to the AchAryan, who was capable of establishing that yEkAyana SaakhA is apourushEyam (not by humans). It is PramANam like any other Veda bhAgam since it is derived from yEkayana Saakhai.

५२९ श्रीपाञ्चरात्र सिद्धान्त भेदलक्षणवेदित्रे नमः

SrI PaancharAthra siddhAnthabhedhalakshavEdhithrE nama:

MEANING:

Salutations to that SadAchAryan, who was completely conversant with the many features (lakshaNams) of Sri PaancharAthra Aagama siddhAnthams.

There are Four PaancharAthra SiddhAnthams:

1. **Aagama SiddhAntham** emphasizing the worship of just the four VyUha Moorthys (VaasudEvAdhi Moorthys).
2. **Manthra SiddhAntham:** Worship of many VyUha Moorthys, the twelve (12) KesavAdhi Moorthys with Devis and weapons.
3. **Tantra SiddhAntham:** Worship of other Bhagavath roopams instead of the four VyUha Moorthys with Devis, AabharaNams and Aayudhams.
4. **TantrAnthara SiddhAntham:** Worship of BhagavAn with Lion or Horse faces with or without their parivArams.





५३० चतुर्विधागम ब्रह्मप्राप्ति हेतुत्वसाधकाय नमः

chathurvidhAgama Brahma prApthi hEthuthva sAdhakAya nama:

MEANING:

Anyone of the above four Agamams (SiddhAnthams) can lead to or result in Brahma PrApthi (attaining Para Brahmam). All of them will grant Moksham on practice.

SRI HAYAGRIVA SAMHITHAI STATES THAT

Aagama SiddhAntham will grant Moksham for practitioners.

Manthra SiddhAntham will grant Siddhi and Moksham.

Tantra SiddhAntham will yield the four PurushArTams.

TantrAnthara SiddhAntham will bless one with whatever phalan one desires.

५३१ सिद्धान्तसंहिता तत्तत्साङ्कर्यपरिहारविदे नमः

siddhAntha samhithA tatthath sAmkarya parihAra VidhE nama:

MEANING:

Salutations to that AchAryan, who knew the fixes (ParihArams) for the dhOshams arising from the admixture (Saankaryam) of the above siddhAnthams or Tantrams.

There are subdivisions for each of the above siddhAnthams and they are known as Tantrams. These siddhAnthams should not be mixed together. When a temple is built and consecrated in one siddhAntham, the worship should not be altered later to another siddhAntham. Same siddhAntham and Tantram should be maintained all through. Great harm will arise by shifting or admixing SiddhAntham or Tantram. Nithya Pooja UthsavAdhikaL should be conducted always in the same SiddhAntham or Tantram with which the temple was consecrated. If there is a mix up between siddhAnthams, prOkshaNam and sahasra kalasa abhishEkam has to be performed. If there is Tantra sangraham, MahOthsavam should be done with DhvajArOhaNam. SamprOkshaNa prAyascchitham has been referred to for other saankara dhOshams.

५३२ स्वान्यसिद्धान्तकर्माधिकार अभाव प्रसाधकाय नमः

svAnyasiddhAntha karmAdhikAra abhAva prasAdhakAya nama:

MEANING:

Salutations to that AchAryan, who established that a priest or yajamAnan who received dheekshai in one Tantram has no rights to follow other Tantrams. He has no rights or adhikAram beyond the SiddhAntham or Tantram in which he received the dheekshai.



५३३ आगमावान्तर उत्कर्षापकर्षादि विधायकाय नमः

AagamAvAnthara uthkarshApakarshAdhi vidhAyakAya nama:

MEANING:

Salutations to the AchAryan, who indicated the grades of superiority among the various Aagamams.

Among the PaancharAthra Aagamams, there are indications of gradations in loftiness. The lowest is TantrAnthra SiddhAntham and the loftiness increases from there in this kramam: Tantra SiddhAntham, Manthra SiddhAntham and finally Aagama SiddhAntham (the highest).

Sri Paadhma Samhithai states that those who receive adhikAram (dheekshai) will move up step by step to the highest siddhAntham (Aagama SiddhAntham).

५३४ उत्कृष्टस्थ निकृष्टोक्त क्रियाधिकृति बोधकाय नमः

uthkrushtasTa nikrushtOkthabOdhakAya nama:

MEANING:

Salutations to that AchAryan, who revealed that one who received the dheekshai in the highest of Tantrams has adhikAram to perform kriyAs associated with the lower Tantrams.

Swamy Desikan said earlier that one who received Dheeksha in one tantram has no adhikAram to engage in kriyAs associated with the other tantrams. Swamy clarifies that statement here by pointing out that one who ascended to the highest tantram or siddhAntham step by step is allowed to perform kriyAs associated with the lower Tantram SiddhAntham.

५३५ वैखानसाख्य तन्त्र प्रमाणत्व विवृतिक्षमाय नमः

VaikhAnasAkhyapramANathva vivruthikshamAya nama:

MEANING:

Salutations to the AchAryan, who could defend that Vaikhnasa Tantram is also an equally valid pramANam like PaancharAthram.

In performing the AarAdhanam for the Lord, VaikhAnasam is as valid a tantram as PaancharAthram. There is no mutual antagonism between the two. BhagavAn accepts the AarAdhanam at Thirumalai according to VaikhAnasam and at Srirangam according to PaancharAthram. Swamy AlavanthAr and other AchAryAs have established both as



PramANams. There are interpolations (Prakshipthams) in both Aagamams added by vishamis from one Aagamam side to criticize the other for the sake of sva-paksha sTAPANam; it is Swamy Desikan's opinion that they were inserted by vested interests with ulterior motives. Both Aagamams are PramANams according to Swamy Desikan.

५३६ वैखानसागम अन्योन्य साङ्कर्यासक्ति भञ्जकाय नमः

VaikhAnasaagama anyOnya Saamkarya sakthi bhanjakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us that the two Aagamams should not be mixed up (i.e.), if Prathishtai was done with PaancharAthram, it can not be changed for convenience or other reasons in to VaikhAnasam. Such Saankaryam is unacceptable. This kind of Saankaryam happens at a few temples in U.S.A.

५३७ श्रीपाञ्चरात्र सर्वोपजीव्यत्वोक्ति विचक्षणाय नमः

SrI PaancharAthra sarvOpajeevyathva ukthi vichakshaNAya nama:

MEANING:

Salutations to the AchAryan, who established that PaancharAthram can be resorted to by all adhikAris unlike VaikhAnasam. Only those born in VaikhAnasa Paramparai can have adhikAram to practice VaikhAnasam. Although VaikhAnasa Aagamam practitioners can enter to PaancharAthra mode of worship, the reverse is not allowed. Only those born in VaikhAnasa families can practice VaikhAnasam, whereas any one can be initiated in to PaancharAthram through DheekshA to perform Bhagavadh AarAdhanam.

५३८ सूत्रान्तरस्थापितार्चातन्त्र पूजाविधायकाय नमः

SoothrAnthara-sTApita archA-tantra poojAvidhAyakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us that a Moorthy which has been consecrated by VaikhAnasa Aagamam can be worshipped with PaancharAthra Aagamam methods. This is allowed by VaikhAnasam. Once the Prathishtai is done by PaancharAthra Aagamam, VaikhAnasam should not be introduced later.





५३९ शैवागमाद्यमानत्व संस्थापन विचक्षणाय नमः

SaivAgamAdhyamAnathva samsTApana vichakshaNAya nama:

MEANING:

Salutations to the AchAryan, who had the skills to prove that Saiva Aagamams are not PramANams.

In Brahma Soothram, Saiva Matham is criticized in Paasupadha adhikaraNam and the Saiva are rejected with many pramANams for the AarAdhanam of the Lord.

५४० प्राक्प्रवृत्त परित्यागोत्कृष्टागम निरोधकाय चनिरोधविदेफ नमः

prAkpravruttha parityAgOthkrushtAgama nirOdhakAya (nirOdhavide) nama:

MEANING:

Salutations to the AchAryan, who did not accept the shift over from Tantram to a lower tantram and pointed out that such a change is a dhOsham in Bhagavath AarAdhanam. temples worshipped by Rishis, the Paarampariya Kramam (the ancient mode of worship be it VaikhAnasam or PaancharAthram) should not be changed. In Svayam Vyaktha (Self-manifested) Dhivya desams, abandoning the existing AarAdhanam in the lower tantram or SiddhAntham in favor of a higher tantram or siddhAntham is permitted.

५४१ सात्त्विकादि विभागाधीनागम अमानतापहाय नमः

sAthvikAdi vibhAga adheena aagama amAnathApahAya nama:

MEANING:

Salutations to the AchAryan, who refuted the approach to declare some of the Aagamams as invalid means of knowledge (aprAmANyam).

Sanaka Maharishi divided the PaancharAthra Saasthrams (Aagamams) in to three major categories:

Dhivyam (Saathvatha, Poushkara and JayAkhya samhithais) are those revealed by BhagavAn Himself and spread by Brahma, Indhran et al. JayAkhya Samhithai is followed at Kaanchipuram VaradarAjar's temple. Same dhivya samhithai is followed at Sri RanganAtha Temple at Pomona.

Mounam with its three sub-categories of Saathvikam, Raajasam and Taamasam. These PaancharAthra Saasthrams were created by Maharishis known for their exalted tapas.

Saathvikams are those samhithais, which deal with meanings provided by BhagavAn and grasped by Rishis as Veda Manthrams (Mantra dhrashtAs).





Raajasam is an admixture containing the meanings blessed by the Lord along with the knowledge gained by the DevAs or Rishis through the power of yOgam. These are made by DevAs or Rishis.

Taamasam are those, which are revealed by the Rishis from their power of yOgam alone.

Pourusham: These are Saasthrams made by men without yOga Siddhi. In these Pourusha Saasthrams, contradictory (Viruddha) items (amsams) should be discarded. Pourusha Samhithai alone should not be used to perform consecration of ArchA Moorthys.

Iswaram, BhAradhWajam and JayOththaram are examples of Saatvikams. SanathkumAram, Paadhnam are examples of Raajasams. Pancha PraSnam, Sukha PraSnam is Taamasa Samhithais.

५४२ पूर्वागमोत्कृष्टमार्ग विधानसुगतिप्रदाय नमः

PoorvAgamOthkrushta-mArganama:

MEANING:

Salutations to the AchAryan, who accepted the change to the higher division of tantram such as dhivyam by those, who seek Moksha phalan rapidly. This change is permitted for special adhikAris like Mumukshus and not for others. Nonmumukshus (Bhubhukshus) should stay with the current Aagama tantram, whatever it is. In Svayam Vyaktha kshEthrams like Srirangam, Thirumalai, SrimushNam, NaimichAraNyam, VaanamAmalai, SaaLagrAmam, Pushkaram and JagannATa Puri, such changes to higher tantrams are permitted at all times.

५४३ स्वयं व्यक्तादि भवनतारतम्यविधायकाय नमः

svayam-vyakthaadi bhavanatAratamya vidhAyakAya nama:

MEANING:

Salutations to the AchAryan, who established in his PaancharAthra RakshA Grantham that specific Pooja Kramam should be maintained. For instance, in Svayam Vyaktha KshEthram, Samhithais belonging to the Dhivyam classification should be used. In Aarsham temples, the kramam initiated by Rishis should be maintained. In the rest of the three kinds of temples, the rules for switching up or down discussed in the previous sections should be observed.





There are five kinds of temples, where PaancharAthra Aagamam is followed. These are:
The eight Svayam Vyaktha KshEthrams mentioned in the NaamA 542 above.

1. Dhivyam: These are KshEthrams, where BhagavAn manifested in response to the prayers of DevAs (e.g) Kaanchipuram, where Brahma Devan's prayers were answered,
2. Aarsham: KshEthrams, where the Lord manifested in response to the prayers of Rishis (e.g.), ThiruvallikkENi,
3. Maanusham: Temples built for the worship by BhakthAs, Kings, Prabhus, where every one can worship as at Pomona, NY,
4. VaishNavam: Temples such as those for the worship by ParamaikAnthi VaishNavAs at Navalpakkam.

NAAMAS 544 TO 556 COVER THE CHAPTER, "NITHYANUSHTANA STHAPANA ADHIKARAM".

५४४ देवपूजामुख्यगौणाधिकारि व्याकृतिक्षमाय नमः

deva-poojA mukhya gouNAdhikAri vyAkruthi-kshamAya nama:

MEANING:

Salutations to the AchAryan, who can classify the different kinds of AdhikAris, who can perform consecration (PrathishtA) and PoojA.

The Mukhya or PradhAna (highest in rank) adhikAri is the one, who has been blessed with yEkAyana Veda SaakhA on which PaancharAthra Saashtram is based. They are known as-Kalpa adhikAri.

The next rank is occupied by Anu kalpa. There are also BrAhmaNAs. They did not get SamskAram through yEkAyana Veda Saakhai but by other routes (reethis). They gain PaancharAthra Dheekshai and are recognized as GouNa adhikAris.

Those do not have yEkAyana SamskAram or PaancharAthra Dheekshai are not fit for performing worship (anadhikAris). The classification in to Mukhya and GouNa adhikAris is only for performing AarAdhanam at the five kinds of temples; for AarAdhanam at one's own house, this classification of Mukhya and GouNa adhikAris is not applicable.

५४५ देवेज्याष्टाङ्गतोत्कर्ष वणनैकविचक्षणाय नमः

devEjyA-ashtAngathA-uthkarsha-varNanaika vichakshaNaya nama:





MEANING:

Salutations to the AchAryan, who has the glory of describing the loftiness of Deva-ijyai with the eight angams (limbs).

Deva Ijyai (Bhagavath AarAdhanam) has eight parts. Performance of the AarAdhanam with these steps is the loftiest AarAdhanam. BhagavAn Himself has stated that He will hasten the attainment of Moksham for those, who such a structured AarAdhanam. Since it hastens the Moksham, this Deva Ijyai is a supreme karmaa.

The 8 portions of the Deva Ijya are:

Abhigamanam: This is different from the Abhigamanam of Pancha Kaala Prakriyai especially recommended for SanyAsis. This Abhigamanam of Deva Ijyai is from Maanasa AarAdhanam (Hruth ThyAgam) to Aathma SamarpaNam.

BhOgam: SamarpaNam of argyam, Pushpam and other external UpachArams (Baahya UpachArams).

Madhubharga dhAnam: Samarpanam of Madhubhargam et al.

NivEdhanam: presentation of annam for the Lord.

SampradhAnam: Distribution of the annam presented earlier to the Lord.

Vahni SandharpaNam: Homam as a part of Ijyai, which is not in practice these days.

Pithru Yaagam: The Yaagam is done with VaasudEvAdhi Naamams.

AnuyAgam: PrANAgnihOthram/ AntharyAmi NivEdham (one's Bhojanam at the end of Deva Ijyai).

५४६ प्रयत्नाद्यनपेक्ष स्वतस्सिद्धोत्कर्षवस्तुदृशे नमः

prayathnAdhyanapEksha svathassiddhOthkarsha-vasthudhrusE nama:

MEANING:

Salutations to the Acharyan, who had the skills to identify the lofty objects (karmAs) even if they do not major effort. (He was able to disprove the commonly held view that a lofty karma should always be associated with a major effort /Prayathnam).

In the worldly context, anything done with extensive effort is considered a lofty effort. Anything which does not need such lofty efforts is considered insignificant. Bhagavath AarAdhanam is an exception to this common rule. It does not need laborious effort like performing a Soma Yaagam. It is however one of the loftiest of Vaidhika KarmAs





because of its inherent superiority. Its loftiness results not from Prayathnam but through its svaroopam.

५४७ परमैकान्तिकर्तव्य पञ्चकालक्रियासुधिये नमः

ParamaikAnthi-karthavya panchakAla kriyAsudhiyE nama:

MEANING:

Salutations to the AchAryan, who knew that the PanchakAla Prakriyai should be performed by ParamaikAnthis as well.

SamhithAs divide the day into five parts (Pancha Kaalams) and assigns five kriyAs (Pancha PrakriyAs) for each of these time divisions. These are:

Abhigamanam: To be done between 6:00 AM and 8:24 AM (six Naazhikais). This includes Japam, DhyAnam and archanam for Kaimkarya Siddhi and performance of Prapatthi for that goal. This time frame is called “PrAtha: Kaalam”.

UpAdhAnam: This is to be done between 8:25 AM and 10:48 AM (the next six Naazhikai time division). Here assembly of Pushpam, fruits and items for Bhagavath AarAdhanam. This time frame is called “Sangava Kaalam”.

IjyA: It is to be done between 10:49 AM to 1:12 PM (MaadhyAhnika Kaalam).

SvAdhyAyam: Reflections on BhagavAn, hearing PurANams and dhivya sookthis, reading Saasthrams. This time is called AprAhnam and is after 1:13 PM.

Yogam: It is the joining of the mind with BhagavAn’s sacred feet at night.

This Pancha Kaala PrakriyA has to be done by every one. ParamaikAnthis are no exception from the need to observe Pancha Kaala PrakriyA. ParamaikAnthis are those who do not seek any dhaivam other than BhagavAn for their rakshaNam. They do not seek any Phalan except Bhagavath Kaimkaryam. PrapannAs have to observe Pancha Kaala PrakriyAs as well.

५४८ भाष्यकाराश्रयीभूत पञ्चकालप्रकाशकाय नमः

BhAshyakAra AasrayebhUtha panchakAla prakAsakAya nama:

MEANING:

Salutations to the AchAryan, who glorified the PanchakAla Prakriyai accepted and approved by BhAshyakArar in His nithya grantham.





५४९ वैशेषिकत्रिकालार्चाभिधानाद्यविरोधदृशे नमः

vaisEshika-thrikAlArchA abhidhAnadhya virOdhadhrusE nama:

MEANING:

Salutations to the AchAryan, who knew that there is no inconsistency between PaancharAthra PrakriyAs and VisEsha AarAdhanams as well as the thrikAla AarAdhanams recommended by some.

There are some recommendations to do BhagavathArAdhanam three times a day. Similarly, there are special AarAdhanams prescribed for Vishu, ayanam, GrahaNam, DhvAdasi, SravaNam days. These VisEsha AarAdhanams are not opposed to Pancha Kaala Prakriyai. These have to be folded in to Pancha Kaala PrakriyAs and done with special sankalpam.

५५० श्रीपाञ्चरात्रस्मृत्यैककण्ठ्य स्थापन दक्षिणाय नमः

SripAncharAthra-smruthyaikakaNDya sTApana dakshiNAya nama:

MEANING:

Salutations to the Acharyan, who established that Sri PaancharAthram and Smruthi injunctions have no conflicts. He established that they are in unison in their views and are not opposed to each other. Therefore one has to understand that Pancha Kaala Prakriya performance does not incapacitate one from following Smruthi (Manu Smruthi, Sandilya Smruthi, and Dharma Saasthrams) recommendations. One can fold in the recommendations on KriyAs as per Smruthis in to Pancha Kaala prakria (AgnihOtram in to Abhigamana time, Pithru Yaj~nam in to Ijya period etc).

५५१ व्यासदक्षाद्युक्त धर्मशास्त्रार्थ विवृतिक्षमाय नमः

VyAsadakshdhyuktha dharmASastrArTa vivruthikshamAya nama:

MEANING:

Salutations to the AchAryan, who was skillful in explaining the meaning of dharma Saasthrams blessed to us by VyAsar and Dakshar.

Sage VyAsa has recommended that the Vaidhika Kramaas have to be done during the entire day. When one examines them, they are found to be consistent with the overall structure of Pancha Kaala Prakriyai. Swamy Desikan has studied and commented on this aspect extensively.

Sage Dakshar has divided the day in to eight parts from the Karmaa performance point





of view:

1. SnAna SandhyA Vandhanam, Homam, Deva Kaaryam
2. VedAbhyAsam, Vedic Instruction.
3. Acquisition of Samith and Pushpam for AarAdhanam (Ijyai).
4. VisEsha SnAnam.
5. SamarpaNam of annam for Deva, Pithru and athithi as well as PrANAgnihOthram
- 6 and 7. IthihAsam-PurAnam studies.
8. Loka Yaathrai, SandhyA Vandhanam outside the house.

Here, the first two items relate to Abhigamanam, third connects to UpAdhAnam, fourth and fifth to Ijyai and the 6th and 7th to SvAdhyAyam. Yogam is separately described by Sage Dakshar. Thus, his eight parts easily fit without conflict in to Pancha Kaala PrakriyA.

५५२ सर्वक्रियाद्यङ्गभूत हरिस्मरणबोधकाय नमः

sarvakriyAngabhUtha HarismaraNa bodhakAya nama:

MEANING:

Salutations to the AchAryan, who announced that Hari SmaraNam is to be performed at the beginning and the end of all Vaidhika KarmAs by every one.

५५३ पाञ्चरात्रोक्त भगवद्ज्ञाननित्यत्व साधकाय नमः

PaancharAthrOktha bhagavath Jn~Ana nithyathva sAdhakAya nama:

MEANING:

Salutations to the AchAryan, who established that the Bhagavath SmaraNam discussed in Sri PaancharAthram is “nithyam”. Hari SmaraNam is neither Kaamyam nor Naimitthikam but Nithyam.

५५४ अर्चावताररहित गृहभोजनदोषविदे नमः

archAvathAra-rahita gruha-bhOjana dhOshavidhE nama:

MEANING:

Salutations to the AchAryan, who knew and stated that there is dhOsham in eating at houses, which do not have ArchA Moorthy in the form of consecrated Vigraham or





SaaLagrAmam. The food eaten at such houses is nishiddhAm. The partaking of annam presented to the Lord during AarAdhanam alone is fit for personal consumption.

५५५ भगवद्ध्यानरहितकाल वैयर्थ्यसाधकाय नमः

Bhagavath dhyAna rahitha-kaala vaiyarTya sAdhakAya nama:

MEANING:

Salutations to the AchAryan, who reiterated that the time spent without meditation on the Lord is wasted time.

Smruthi says authoritatively that even a second spent without thinking about the Lord is harmful for PurushArTa siddhi (haani).

Those times spent without meditation on the Lord is a defect/dhOsham (Mahacchithram) since at those times when we do not think of the Lord, dhOshams like desire and anger creep in.

Such lost times (with out Bhagvath chintai) cause dEhathma Bramam (incorrect conclusion that the perishable dEham is the same as the eternal aathmA and consequent adverse effects/disillusionment).

Those times spent without Bhagavath dhyAnam would cause vikriyAs (cause uncontemplate sukha Dukkams)

Those are not only wasted times but also can cause different kinds of harm.

५५६ प्राप्तकामार्थलिप्सा पारमैकान्त्यानुकूल्यदृशे नमः

PrAptha kAmArTalipsA PaaramaikAnthyAnukoolya dhrusE nama:

MEANING:

If desired objects come one's way by themselves without seeking them, acceptance of them will not harm ParamaikAnthyam. Salutations to the AchAryan, who made this distinction

Swamy Desikan states that many things have to be assembled for protection of the family (Kudumbha rakshaNam) by a Gruhasthan. He should not reject the needed objects, which arrive on their own without excessive effort. Accumulation of modest wealth for maintenance of the family (dhravya SampAdhanam) should be done during UpAdhAna Kaalam (2nd time element of Pancha Kaala PrakriyA). One should consider them as gifts from the Lord for His AarAdhanam and for the protection of one's family.





NAMAS 557-680 : “NITHYA VYAKYANA ADHIKARAM”

५५७ कैङ्कर्यकाल अवश्यानुसन्धेयार्थ विशेषविदे नमः

Kaimkarya kaala avasya-anusandhEyArTa-visEsha vidhE nama:

MEANING:

Salutations to the AchAryan, who knew about the importance of things to be remembered during the times of Bhagavath Kaimkaryams.

NithyAnushtAna Kaalam is equated to Kaimkarya Kaalam here. The avasyam (importance) of remembering some thing without fail is called “anusandhEyam” in this NaamA. Those important things to be remembered are:

1. Nithya KarmAnushTAnams should be done with preethi (affection) and not as some thing that has to be done.
2. What is being done should not be considered as a means (upAyam) to get some thing (Phalan).
3. The performance of nithyAnushtAnam should be recognized as being done for the pleasure of the Lord (Bhagavath Preethi) and should be placed at the sacred feet of the Lord (Saathvika ThyAgam). The entire Pancha Kaala Prakriyai has to be understood as Kaimkarya.

५५८ समयाचार नियमाध्यायोक्त अवश्यकत्वविदे नमः

samayAchAra niyamAdhyAyOktha avasyakathva vidhE nama:

MEANING:

Salutations to the AchAryan, who emphasized that the topics described in the chapter of Sri Saathvatha Samhithai of PaancharAthram (SamayAchAra niyama adhyAyam) are essential items to follow by the Sri VaishNavAs.

These are visEsha dharmAs over and above the SaamAnyA DharmAs and both are to be observed by Sri VaishNavAs. The SaamAnyA dharmams are VarNAsrama dharmams. SamayAchAra Niyama dharmams are VisEsha Dharmams.

५५९ वैष्णवश्रीधर्मशास्त्रोदीरित अवश्यकत्वविदे नमः

VaishNava SrIdharma sAsthOdheeritha avasyakathva vidhE nama:

MEANING:





Salutations to the AchAryan, who insisted that the items mentioned in Sri VaishNava dharma sAsthras (the upadEsam of BhagavAn Krishna in the AasvamEdhika parva of MahA BhAratham) should be observed without fail.

Saandilya and Haareetha smruthis have additional sishtAchArams (AchArams/ code of conducts) for ParamaikAnthis. Those should also be observed by ParamaikAnthi Sri VaishNavAs.

५६० आरम्भमन्त्रनिर्णेत्रे नमः

AarambhamanthranirNEthrE nama:

MEANING:

Salutations to the AchAryan, who reminded us that the Aarambha manthram must be recited at the beginning of every Vaidhika Karma.

Samhithais state that at the beginning of every karma, the aarambha manthram appropriate to that karma should be recited. SamhithAs point these out as those, which start with “Kruthancha karishyAmi” and adds the appropriate manthram related to the specific karma.

५६१ सात्त्विकत्यागसाधकाय नमः

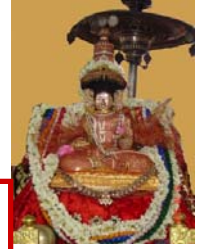
sAthveeka thyAga sAdhakAya nama:

MEANING:

Salutations to the AchAryan, who insisted that saathvika thyAgam should be performed at the end of Vaidhika Karma by every one.

At the beginning, the sentence starting with “BhagavAnEva” should be recited. At the end, samarpaNam should be made with the sentence beginning, “Sarvam BhagavAnEva svaniyAmya- -”. The implication of this Saathvika thyAgam is that one did not perform the kaimkaryam independently. The karthA concedes that BhagavAn commanded the performance and did it by Himself. The fruits from the performance of the karma are recognized as not belonging to the KarthA (performer). The fruits are for Bhagavath preethi. Utter renunciation of the sambhandham to the Karma by the KarthA is Saathvika thyAgam. Therefore Aarambha Manthram and Saathvika ThyAgam are musts for all adhikAris including Sri VaishNavAs.





५६२ रात्र्यन्तोत्थानसमय हरिकीर्तनसधकाय नमः

rAthryantha utTAna samaya Hari keerthana sAdhakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us that Hari Naama Keerthanam must be done as soon as one gets up at Brahma muhUrtham.

One should recite the name of Hari seven times on getting up according to nithya karma sangraham. Hari is the One who destroys the sins and the anishtams (harmful things).

५६३ निद्रानिमित्ताचमनानुकल्प आवश्यकत्वविदे नमः

nidhrAnimittha AchamanAnukalpa Aavaskayathva vidhE nama:

MEANING:

Salutations to the AchAryan, who instructed us that one should perform aachamaneeyam after waking up at the end of sleep during BrAhma muhUrtham (dawn).

Yogis will have kamandalus (vessel filled with water) and can do the mukhya Aachamaneeyam with that source. Others with no immediate access to water should do the anukalpa aachamanam. In the latter kind of aachamanam, one touches one's nose with the fingers and places those fingers on the right ear, which is considered as the source for purificatory GangA pravAhAm.

५६४ पूर्वक्षपाविरमित योगकार्यत्ववेदित्रे नमः

PoorvakshapAviramitha yOgakAryathva vEdithrE nama:

MEANING:

Salutations to the AchAryan, who knew that the yOgam interrupted the night before will continue the next day.

Yogam means etching the Lord's dhivya mangaLa vigraham on the wall of our minds. When we are reflecting on that dhivya mangaLa vigraham, tamO guNam overtakes and lulls us to sleep. Yogam ends then. During the Brahma muhUtrtham, Sathva guNam blossoms and grows. The yogam of meditation on the Lord continues. This is called अपरा rAthra yOgam (pinn iravu yOgam - the last Yaamam of Raathri - after 3:00 P.M.). This yOgam has to be ended with Saathvika ThyAgam to start the day's Pancha kaala Prakriyaa.





५६५ अभियानारंभकाल वेत्रे नमः

abhiyAnArambhakAla vEthrE nama:

MEANING:

Salutations to the AchAryan, who knew about the time for the beginning of abhigamanam, the first of the prescribed Pancha Kaala PrakriyA.

After ending the sleep, Hari Naama sankeethanam is made followed by nirvEdham; achamanam follows next. is the sorrowful remembrance of time wasted until then without Bhagavath kaimkaryam and Bhagavath dhyAnam. Next, the yogam of the previous night is ended. SnAnam, sandhyA vandhanams are next done during Brahma MuhUrtham, before starting abhigamanam.

५६६ निर्वेदकाल विदे नमः

nirvEda kaala vidE nama:

MEANING:

Salutations to the AchAryan, who knew the time for nirvEdham.

NirvEdham is performed after Hari SmaraNam and Hari Naama Sankeerthanam. NirvEdham is sorrow over wasted time lost chasing after the worldly bhOgams and missing Bhagavath anubhavam. Even Prapannan has to perform nirvEdham as explained in the next nAmA.

५६७ निर्वेदफलविदे नमः

nirviEda phala vidE nama:

MEANING:

Salutations to the AchAryan, who knew the phalan of nirvEdham.

One performs nirvEdham for ascertaining the days gone without the benefit of Bhagavath anubhavam and for reflecting on what is to be done in the coming days for our hitham. It is also for reflection on which of the things prescribed has been done and what has been left out. AzhwaR's nirvEdha anubhavam has to be recalled: "PazhuthE pahalum pOyina yenRu anji azhuthEn"

Even Prapanna, who has performed SaraNAgathy and is in a state of, freedom from want and fear still has to engage in nirvEdham. Even for Prapanna, hindrances for bhagavath anubhavam happens as long as the Prapannan is on this earth. Therefore, even Prapanna has to engage in nirvEdham as a part of the daily anushtAnam.



५६८ कार्यकरसात्त्विकधैर्यविदे नमः

Kaaryakara sAthvika-dhairya vidhE nama:

MEANING:

Salutations to the AchAryan, who was knowledgeable about the sAthvika dhairyam (courage) to complete the prescribed kaaryams.

If we were engaged in nirvEdham over past lapses, it would be difficult to move on to the next set of activities. One cannot engage then in Bhagavath kaimkaryams. We ourselves have to get over the nirvEdham to pursue the prescribed kaimkaryams. One has to invoke the courage to overcome the power of nirvEdham (avasAnam) that bogs us down and shake it off (anavasAnam) to gain kaimkarya nishpatthi (courage for performing the Kaimkaryams). One should develop the firmness of mind (courage) to continue with the kaimkaryams. This is Saathvika dhairyam. One chases the nirvEdham and vows to do the kaimkaryams.

५६९ मन्त्राधिगम गुर्वन्योपाय दूषणवेदित्रे नमः

ManthrAdhigama GurvanyOpAya dhUshaNavEdhithrE nama:

MEANING:

Salutations to the AchAryan, who instructed us that it is erroneous to get manthrOpadesams from anyone except the Acharyan.

ManthrAs have to be acquired after prostrating before the AchAryan and requesting him with affection to bless one with Manthra upadEsam. Manthrams obtained without proper upadEsam from an AchAryan or that which is obtained stealthily or under some excuse will never yield phalan. It will only end up as Paapams.

५७० गुरुध्यानानुकर्तव्य हरिध्यानस्वरूपविदे नमः

GurudhyAnaHaridhyAna svaroopavidhE nama:

MEANING:

Salutations to the AchAryan, who reminded us of the Vedic instruction that Guru ParamparA dhyAnam should precede Hari dhyAnam. That Guru ParamparA dhyAnam should conclude with Prapatthi for Bhagavath Kaimkaryam and the Hari dhyAnam follows next.



५७१ कैङ्कर्यार्थाचार्य विषणुध्यानानुध्यान बोधकाय नमः

KaimkaryArtT aachArya VishNudhyAna anudhyAna bOdhakAya nama:

MEANING:

Salutations to the AchAryan, who taught us the AchArya dhyAnam for Kaimkarya prApthi should be followed by VishNu dhyAnam.

As long as we are here, Bhagavath kaimkaryam should be available to us without interruption. The realization of such kaimkaryam is thru Bhagavath sankalpam and therefore Hari (VishNu) dhyAnam should follow AchArya dhyAnam.

५७२ नित्यप्रयोज्य कैङ्कर्यपूरणार्थन मन्त्रविदे नमः

NithyaprayOjya kaimkaryapooraNArTana mantravidE nama:

MEANING:

Salutations to the AchAryan, who instructed us to use daily the manthram starting with “thvayyArAdhana...” as prayer and protection for the continuation of Kaimkarya Aanandha anubhavam daily without interruption.

५७३ स्तोत्रादिस्थ अवश्यकीर्त्य देवदेव्यादिनामविदे नमः

sthOtraadisTa avasyakeerthya dEvadEvyAdinAma vidE nama:

MEANING:

Salutations to the AchAryan, who revealed to us that the NaamAs of the Lord (From VaasudEvAdhi VyUha nAmams and KesavAdhi vyUha nAmams and His divine consorts, the ten DasAvathAra Naamams from Samhithais, Gadhyams, Nithyam and sthOthrams) should be recited after Hari dhyAnam.

५७४ भगवन्मन्त्र तत्कालचोदितोचित जप्पयविदे नमः

Bhagavanmantra tatkAlachOditOchita japyavidE nama:

MEANING:

Salutations to the AchAryan, who knew the Bhagavath manthrams, which are prescribed for use at specific times by Samhithais.

५७५ पदन्यासमनुज्ञात्रे नम ॥



**PadanyAsamanujn~AtrE nama:****MEANING:**

Salutations to the AchAryan, who knew about the manthram to be recited as one gets out of the bed to perform nithya karmAnushtAnams.

When we get out of bed, one has to place the left foot first on ground with the BhUvarAha manthram (nama: KshithidharAya).

५७६ पदक्रममनूक्तिमते नमः

PadakramamanooktimatE nama:**MEANING:**

Salutations to the AchAryan, who revealed to us the manthram for starting to walk step after step. Manthram dealing with the stepping of Thrivikraman (VishNukramaNa manthram). Thrivikraman is the presiding devathai for the foot and therefore He has to be meditated upon.

५७७ गतिकालावश्यकार्य केशवाह्वानकीर्तनाय नमः

GathikAlavasya kArya KesavAhvAna keertanAya nama:**MEANING:**

When walking during the darkness of Brahma MuhUrtham, Kesava Naamam has to be recited. Kesavan means one who is radiant with tEjas. This will remove the dhig brahamam. In the darkness, Kesava nAmam protects us.

५७८ सन्ध्यास्तानोपकरणग्रहणैक विचक्षणाय नमः

SandhyAsnAnOpakaraNagrahaNaika vichakshaNAya nama:**MEANING:**

Salutations to the Acharyan who instructed us on the materials (UpakraNams) for performing SnAnam and SandhyAvandhanam such as ThiruppUkkudalai (a kind of storage box), dry vasthram, dharbham, container for Sacred clay, Sri ChUrNam, sesame seed for tarpaNam etc.

५७९ मलमूत्रविसर्गार्थ देसादिसकलार्थविदे नमः

MalamootravisargArTa dEsAdi sakalaarTavidE nama:



MEANING:

Salutations to the AchAryan, who knew all about the specific places to excrete urine and solid waste material.

One should proceed in the South Western direction from the village and go beyond three measures of distance travel of an arrow and squat in a clean place for obeying nature's calls. One should wind the sacred thread on the right ear, cover one's head with upper garment during this time.

५८० शौचसंख्याक्रम द्रव्यकालवैषम्यसाधकाय नमः

Soucha sankhyAkrama dravyakAla vaishamya sAdhakAya nama:

MEANING:

Cleaning oneself after excretion with river sand and the times for cleaning (12 times for Gruhasthan) are to be followed. Salutations to the AchAryan, who instructed us on these matters, based on the Ahnika granthams.

५८१ दन्तधावन काष्ठादि व्यवस्थान्यायतत्पराय नमः

dantadhAvana kAshtAdi vyavasTaanyAyatatparAya nama:

MEANING:

Salutations to the AchAryan, who established the right kind of twigs for cleaning one's teeth and what to do when these twigs are not available (12 times rinsing of mouth is recommended on special days like AmAvAsyai, PourNami, Shashti, Chathurdhasi, Ashtami, Janma nakshathram days and SrArddha dinams. Tree twigs are not to be used on such days to get dantha Suddhi).

५८२ स्नानतीर्थ विशेषज्ञाय नमः

snAna teerTa visEshajnAAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on the unique assembly of waters used for SnAnam to gain suddhi for nithya KarmAnushtAnam (waters with Bhagavath-BhAgavatha sambhandham are the appropriate ones. PushkariNi of VishNu temple is equal to GangA theertham flowing out of the Lord's sacred feet. Waters at places where BhAgavathAs take their bath are also sacred).





५८३ स्नानभेदविधायकाय नमः

snAnabhEdavidhAyakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on the different kinds of SnAnams.

VaaruNa SnAnam is bathing, while immersing in water. This is the most important among the various snAnams.

AgaNda SnAnam: Bathing up to one's neck and washing one's face.

Kaapila SnAnam: Bathing from foot to belly button with mud or water and using wet cloth to dry one.

Ahnika grantham describes many other snAnams (PaarTivam, Vaayavyam, Maanthram, Maanasam, PanchAngam, avagAhanam, dhivyam and Taijasam)

५८४ उष्णोदकस्नानकाल व्यवस्थाकरणक्षमाय नमः

ushNOdaka snAnakAla vyavasTAkaraNakshamAya nama:

MEANING:

Salutations to the AchAryan, who defined the time limits for taking bath in hot water.

Those who are old and sick can take hot water bath. Such snAnam is prohibited on AmAvasai, sankramaNam and SrArddha dinams.

५८५ वासोधरणपुण्ड्राङ्ग तर्पणक्रमसाधकाय नमः

vasOdhAraNa puNDraAnga tarpaNa kramasAdhakAya nama:

MEANING:

Salutations to the AchAryan, who revealed the protocols (Kramams) for wearing vasthram and adorning Urdhva PuNDram and SnAnAnga tarpaNam.

The order (Kramam) is:

- (1) Wearing dry vasthram after SnAnam
- (2) Adorning Urdhva PuNDram and
- (3) Deva Rishi pithru TarpaNam as snAnaangam

५८६ सन्ध्योपास्ति विशेषज्ञाय नमः





sandhyOpAsti visEshajn~Aya nama:

MEANING:

Salutations to the AchAryan, who knew the intricacies of Sandhya Vandhanam performance according to one's soothram.

५८७ गायत्रीस्थानसारविदे नमः

GaayathreesTAna sAravidE nama:

MEANING:

Salutations to the AchAryan, who knew the essence of the places to be selected for Gaayathri Japam.

Performing Japam at one's house gives one measure of Phalan.

Performing the Japam on the banks of river yields twice that Phalan.

Performing the Japam at cowsheds gives ten times the Phalan.

Performing the Japam at Agni saalais gives 100 times the Phalan.

Performing the Japam at the kshEthram of SiddhAs, PuNya theerthams and sannidhi of Devathais gives hundred thousand measures of Phalan.

Performance of the Japam at VishNu sannidhi gives limitless Phalans.

५८८ गायत्रीजपसंख्यान साधनोत्कर्षसारविदे नमः

Gayathree-japa-samkhyAna sAdhanOthkarsha sAravidE nama:

MEANING:

Salutations to the AchAryan, who assessed the relative merits of instruments used in counting the number of Gaayathri manthra japam.

Counting the number of Gaayathri manthrams is thousand times better than performing the Japam without counting. One should recite the Manthram for 1008 or 108 or 28 or as a last resort one should recite 10 times. Aksha Maalai or fingers can be used. Lotus bead maalai or sphatika maalai or pearl maalai are the best for use as aksha maalai.

When one uses the fingers of the right hand, one should start at the foot of little finger and move in a clockwise manner until one reaches the bottom of the finger to count a unit of ten.



५८९ सन्ध्याकालीन नियमवेत्रे नमः

sandhyAkAleena niyama vEthrE nama:

MEANING:

Salutations to the AchAryan, who instructed us on the dos and don'ts during sandhyA japa kaalam.

During the Japam, one should not move back and forth. One should not laugh, while doing japam or rub the hands or the legs together. One should not speak during the japam. If one's AchAryan or VaishNavar arrives during the Japam, then the Japam has to be resumed only after offering ones salutations to them.

५९० उपस्थानकालविदे नमः

upasTAna kaalavidE Nama:

MEANING:

Salutations to the AchAryan, who knew the times for performing UpasTAnam.

After Japam, SandhyA upasTAnam has to be done. SuryOdhayam is the UpasTAna kaalam for morning SandhyA. One should perform Japam until sunrise, follow it up with PrANAyAmam and UpasTAna sankalpam and conclude the UpasTAnam with "UtthamE SikharE" for farewell to Gayathri and "Mithrasya" manthrams for upasTAnam to VishNu in the middle of the orbit of the Sun.

५९१ दिगादिनमनासक्त पारमैकान्त्यभङ्गघ्ने नमः

digAdinamanAsakta paaramaikAntya bhangaghne nama:

MEANING:

Salutations to the AchAryan, who rejected the view that worship of the directions (Praachyai disE nama: et al) destroys one's PaaramaikAnthyam.

Question is: Can a ParamaikAnthi worship the directions?

By worshipping devathais other than the Lord, would not one lose ParamaikAnthyam (total dependence on the Lord alone)?

When one recognizes these dhigs as the body of the Lord and worships them as such, no damage will occur to one's ParamaikAnthyam.





५९२ सन्ध्याकाल अवश्यकार्य मूलमन्त्रजपोक्तिमते नमः

sandhyAkAla avasyakArya moolamantra japOktimatE nama:

MEANING:

Salutations to the AchAryan, who insisted that AshtAkshara Japam should be performed during SandhyA vandhanams for aathma suddhi as instructed by BhagavAn Himself.

Munithrayam SampradhAins perform Srimath AshtAkshara Japam after UpasTAnam; Ahobila Matam SampradhAyins perform this Japam before UpasTAnam. BhAshyakArar and Swamy Desikan have suggested the performance of Moola Mantra japam before UpasTAnam. The ideal kramam is performing Gaayathri and Moola Manthra Japam before Sunrise and doing UpasTAnam after sunrise. Other manthra Japams should not be done during the SandhyA kaalam.

५९३ व्याकृताधारशक्त्यादि देवर्षिपितृतर्पणाय नमः

VyAkruta aadhArasakthyAdi dEvarshi-pitru tarpaNAya nama:

MEANING:

Salutations to the AchAryan, who commented upon Aadhaara Sakthi, Deva-Rishi-Pithru tarpaNams.

After morning SandhyA, AadhAra Sakthi tarpaNam should be done starting from Paarishathars. PraNavam in the front of their names and namah at the end should be added during such tarpaNams. Next, Deva- Rishi-Pithru tarpaNams should be done. For Yajur Vedis, KaNDa Rishi TarpaNam is an extra tarpaNam.

५९४ नित्यतर्पणकर्मान्त वासः पीडनसाधकाय नमः

NityatarpaNa karmAnta vaasa: peeDana saadhakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us that Vasthra Nishpeedanam (casting aside of wet cloth used during the nithya tarpaNam) should be done after the conclusion of nithya tarpaNams. (This is the vasthram used during the time of taking snAnam).

Ahnika granthams describe as to who should perform Vasthra nishpeedanam and who does not need to during SandhyA worship.





Deva-Rishi-Pithru tarpaNam is Nithya tarpaNa karmaa. It has to be done daily. Sankaramana TarpaNam is aniyatha naimitthikam and AmAvAsyai tarpaNam is niyatha naimitthikam.

५९५ ब्रह्मेज्यकाल विदे नमः

BrahmEjyakAla vidhE nama:

MEANING:

Salutations to the AchAryan, who knew about the times to perform Brahma Yaj~nam.

It should be done after Sunrise and after performing morning sandhyA. If missed in the morning, then it should be done after MaadhyAhnika or after ijyA or after VaisvadEvam and before bhOjanam. It should not be done before Sunrise and after bhOjanam.

५९६ ख्यातातीर्थ मन्त्रोपसंहृतये नमः

khyAtha theerT'a mantrOpasamhrutayE nama :

MEANING:

Salutations to the AchAryan, who instructed us on the upasamhAram (links) between the theerthams and the manthrams recited during one's snaanam in rivers and ponds. PuNya theerthams like Gangai are invoked with specific manthrams on those occasions. After that those theertha manthrams have to be integrated with one's aathmA with theof themanthram. This is to be done before Brahma Yaj~nam and there are specific manthrams prescribed in Ahnika granthams for this procedure.

५९७ तीर्थासन्नानन्त सद्मप्रवेशावश्यकत्वविदे नमः

theerT'AsannAnanta sadmapravEsaavasyakathva vidhE nama:

MEANING:

Salutations to the AchAryan, who emphasized the importance of visiting Bhagavath Sannidhi after SnAnam in the PushkaraNi of the Lord.

One meditates on the temple after snAnam, returns home after Brahma Yaj~nam and then visits to the temple before abhigamanam.





५९८ भगवत्सद्म सन्त्याज्यद्वात्रिंशदपचारकाय नमः

BhagavathsadmadvAthrimSadapachArakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on the 32 apachArams to be avoided at Bhagavath Sannidhi.

Great sins will be accumulated if one commits trespasses (apachArams) at Bhagavath Sannidhi. Varaaha PurANam describes these 32 apachArams to be avoided in a dialog between BhagavAn and BhUmi Devi. There are different listings in Sri PaancharAthra Rakshai and Ijya PrakaraNam. The key thing is to know about them and avoid them at all costs.

These 32 apachArams to be avoided are:

1. Traveling inside the temple in a carriage (autos and carts as at Srirangam today).
2. Staying in front of BhagavAn without performing namaskAram.
3. Staying away from uthsavams
4. Not using anjali mudhra before the Lord
5. Performing pradakshiNam of one self before the Lord
6. Attending temple in unclean state (yecchil) or attending temple on occasions of theettu (asoucham).
7. Stretching one's legs in front of the Lord
8. Lying down in front of the Lord
9. Sleeping in front of the Lord
10. Eating in front of the Lord
11. Lying
12. Making loud noises
13. Engaging in gossip(vampu aditthal),
14. Crying, making a scene
15. Quarrelling
16. Engaging in acts of anugraham or nigraham
17. Flirting with the opposite sex
18. Saying deceptive words



19. Releasing apAna vaayu
 20. Covering oneself with wool
 21. Putting down others
 22. Praising others
 23. Bringing insignificant to the Lord when one is well endowed
 24. Eating without offering food to the Lord
 25. Not offering the received food to BhagavAn before eating
 26. Offering to the Lord what is left after distribution to others
 27. Sitting in sannidhis showing one's back to the Lord
 28. Prostrating before others in BhagavAn's sannidhi
 29. Praising oneself
 30. Not speaking to one's AchAryan and avoiding
 31. Condemning the Lord
 32. Stepping on the shadow of the vimAnam
- And others:
- (a) Performing aachamanam after receiving PerumAL theerttham
 - (b) Smelling the flowers for the Lord's adornment
 - (c) Discarding hair and nails inside the temple premises
 - (d) Anya dEvathA smaraNam and praising of them
 - (e) Spitting and discharging of body wastes
 - (f) Entering temples without taking bath
 - (g) Removal of lamps from Bhagavath sannidhi
 - (h) Being indifferent or gossiping, when PurANa, IthihAsa upanyAsams are taking place inside the temple.

५९९ अभ्युक्षणोक्षितग्रहाय नमः

abhyukshaNOkshita gruhAya nama:

MEANING:



Salutations to the AchAryan, who instructed us on the need for abhyukshaNam of one's home after return from Bhagavath Sannidhi with water brought from there.

AbhyukshaNam is prOkshaNam of the house with water from a gold or silver or copper vessel through abhyukshaNa roopam. Here one holds the water in a fist-and sprinkles that water on different parts of one's home.

६०० होमकालविशेषविदे नमः

hOmakAla visEshavidE nama:

MEANING:

Salutations to the AchAryan, who knew about the significance of the time for performing homams.

After abhyukshaNam of the house, OupAsana homam according to one's soothram is to be done in Agni. For those who do AgnihOthram, that homam is done after SandhyaA vandhanam. Afterwards, manthra japam, TarpaNam and then OupAsanam have to be done.

६०१ परगोग्रासदानद्वये नमः

ParagOgrAsadhAnardhayE nama:

MEANING:

Salutations to the AchAryan, who accepted the importance of GrAsa dhAnam (giving a fistful of grass) to other's cows.

GOgrAsam means presenting a cow with a mushti (fistful) of green grass. It yields important phalans. This is from VaishNava dharma Saasthram. In Sri KrishNa kalpa manthram, it is explained that if the cow is pleased, BhagavAn Gopalan is pleased. JayAkhyā Samhithai states that the Lord resides in Sooryan, Chandran, Cow, and Pupil tree (Aswattham), Agni, and Guru. Therefore giving food (grass) for the Cow is to be considered as Bhagavath AarAdhana roopam.

६०२ अभियानस्वरूपविदे नमः

abhiyAnanama:

MEANING:

Salutations to the AchAryan, who was fully familiar with the Svaroopam of abhigamanam, the first of the PanchakAla PrakriyA.



Abhigamanam means “senRu adaivathu” (traveling to arrive). In NikshEpa chinthAmaNi, Desikan describes Svaroopam of Abhigamanam as the prayer: “From this moment (after getting up), adiyEn seeks the protection of the Lord and performs SaraNAgathy to Him for conductance of the day’s anushtAnams and Kaimkaryams”. This prayer seeks suddhi (purity) of mind, speech and body for performing Japam, DhyAnam, archanam and SthOthram and this is “senRadaithal” or Abhigamanam. To perform nithyAnushtAnam in this manner, one has to prostrate before the Lord, perform Prapatthi and offer fruit, flower or at least anjali to the Lord. This is Abhigamanam.

६०३ उपादानाख्यसमयवेत्रे नमः

upAdAnAkhyanama:

MEANING:

Salutations to the AchAryan, who knew the time boundaries for UphAdhAnam, the second portion of Pancha Kaala PrakriyA.

UphAdhAnam follows Abhigamanam. This time boundary for UphAdhAna (Sangava Kaalam) is between 8:25 to 10:48 A.M. During this time, the assembly of material for Bhagavath AarAdhanam (flowers, fruits, Sandalwood paste, clothing et. al). One also prepares one’s mind for fitness to perform AarAdhanam.

६०४ उपादानमन्त्रविदे नमः

upAdanavidE nama:

MEANING:

Salutations to the AchAryan, who knew of the Manthram (asthra manthram) for picking flowers for AarAdhanam. For TuLasi picking, there is a visEsha Manthram beginning with “TuLasyamrutha janmaa...”

६०५ हेयोपादेय देवार्थ सुमादिद्रव्यवेदित्रे नमः

hEyOpAdEya dEvArTavEditrE nama:

MEANING:

Salutations to the AchAryan, who was fully familiar with the flowers that can be used in Bhagavath AarAdhanam and those, which are not permitted.

Acceptable are: White and fragrant ones (TuLasi, Lotus, Jaathi Mallikai, CheNpakam,



two kinds of nandhyAvattai, Kumudham, Kaattumalli, VaguLamal).

Flowers to be avoided are: “PalAsam, Kaattu Vaazhai, Tamarind, flowers from poisonous trees, Marutha tree, from trees growing at four corners, smasAnam and that have been hit by lightning et al.

६०६ स्वार्जितारण्य मूल्यक्रीत याचित गुणादिविद नमः

svArjitAraNya -moolyakreetha yaachita guNAdividE nama:

MEANING:

Salutations to the AchAryan, who knew the differences in among theand dhOshams of material assembled by his own earnings, acquired from the forest and acquired by Yaachanam (alms) from others.

It is the best practice to assemble flowers, fruits etc. grown in the garden of one’s own house. This is Utthamam. Collecting from forests is next in guNam. Purchasing from some one for a price is adhamam (low in guNam); that which is acquired by begging is the lowest in value (adhamAdhamam).

६०७ सुमनोगत सत्त्वादि कृतोपादान हानकाय नमः

sumanOgata satthvAdi krutOpAdana hAnakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on the phalans resulting from worship with flowers of different.

Mallikai and other white flowers with fragrance are Saathvic flowers and yield the highest phalans. Red flowers like Rose, Poorchai are Raajasic flowers and yield half the phalan of worshipping with Saathvic flowers. Taamasic flowers are those with black color like VishNugrAntham; they yield half the phalan given by Raajasic flowers. Yellow, Green and Blue colored flowers are variations of Saathvic flowers, which are preferred for Bhagavath AarAdhanam.

६०८ तिथिभेदादि नियतपुष्पभेदादि साधकाय नमः

tiTi-bhEdAdi niyata-pushpabhEdAdi SaadhakAya nama:

MEANING:

Salutations to the AchAryan, who revealed to us the kinds of flowers to be used in different thithis of the month (15 for Sukla and 15 for KrishNa paksham).





NandhyAvardhakam is to be used during SangramaNam; UpanandhyAvargam during ayanam, TuLasi is recommended for VishNu Kaalam. Maximum phalans are gained by the use of the right flowers.

६०९ दिवानिशादेवयागव्याप्त सूनविशेषविदे नमः

divA-niSA-dEvayAga-vyAptasoonavisEshavidE nama:

MEANING:

Salutations to the AchAryan, who knew about the different flowers to be offered for the morning and the evening AarAdhanam for the Lord (Ijyai and Paanaka AarAdhanam in Ahobila Matam tradition).

One has to offer the flowers that bloom during the day for morning worship and the flowers that bloom in the evening for the evening worship.

६१० शास्त्रानुमत शिष्टाग्राह्य पुष्पादिनिवारकाय नमः

SaasthrAnumata SishtAgrAhya PushpAdi nivArakAyanama:

MEANING:

Salutations to the AchAryan who did not choose the flowers that are permitted by SaasthrAs but rejected by sishtAchAram (the codes of conduct of Elder VaidhikAs).

Those flowers which had been smelled by others, those which bloomed in the unacceptable places, those which have been attacked by insects and those which have been touched by people with asoucham (Theettu) --these flowers cannot be accepted for Bhagavath ArAdhanam even if these flowers are accepted by SaasthrAs like Mallikai, Rose etc.

६११ गृहालयार्चानियत वासः पुष्पादि चकुसुमफ भेदविदे नमः

GruhAlayArchA-niyata Vaasa: pushpAdi (kusuma) bhEdavidE nama:

MEANING:

Salutations to the AchAryan, who knew about the appropriate Vasthrams and Pushpams that should be used for AarAdhanam at homes and at the temples.

For the ArchA Moorthys at the temple, we hold the silk Vasthrams and the new clothings over fragrant dhUpam and then present them to the Moorthys. For Gruha archA Moorthy, only white vasthram is presented. At one's home, there are no red





flowers presented except Lotus and KahlAram (Senkzhuneer). All the other white flowers allowed are fine to present.

६१२ स्रङ्मालाभेददृशे नमः

srang-mAlA bhEdadrusE nama:

MEANING:

Salutations to the AchAryan, who knew the difference between the two kinds of garlands known as Maalai srag.

Maalai is the garland assembled with one kind of flower. Srag is the long flower garland with many of allowed flowers.

It is better to present a garland than loose flowers to the Lord. It is even better to have the large multicolored garland (Srag).

६१३ सूत्रग्रथितादिनिषेधकाय नमः

sootragraTitaadi nishEdhakAya nama:

MEANING:

Salutations to the AchAryan, who pointed out that one cannot use the cotton thread to construct the garlands. Only dried banana tree barks are to be used for garlands to be presented to the Lord.

Flowers set aside for the Lord's use should not be spoken ill off and portions of that assembly should not be used for personal use.

६१४ भगवद्यागवज्यर्योपादेय आभरणशोधकाय नमः

BhagavadhyAga varjYOpAdEya aabharaNa SOdhakAyA nama:

MEANING:

Salutations to the AchAryan, who instructed us on what kind of jewelry (AabharaNams) are appropriate for presenting to the Lord.

Golden and gem-studded jewelry is free from dhOshams. That jewelry can be presented. The gemstones with dhOshams should not be included in the AabharaNams. That worn and enjoyed by humans before should not be presented to the Lord without consecration.





६१५ प्राण्यङ्गसुरभिद्रव्य उपयोगव्याकृतिक्षमाय नमः

PrANyanga surabhidravya upayOganama:

MEANING:

Salutations to the AchAryan, who can explain the special significance of fragrances originating from the body of particular animals.

KasthUri, Mrugha Madham is a unique fragrance that can be used on the body of the Lord for His pleasure. They should not however be used sprinklings to DhUpam.

६१६ हेयोपादेय मुकुळपत्राङ्कुर विचारकाय नमः

hEyOpaadEya mukuLpatrAnkura vichArakAya nama:

MEANING:

Salutations to the AchAryan, who has researched the acceptable and unacceptable categories of the buds (MukuLam), the leaves (pathram) and shoots (ankuram) in Bhagavath AarAdhanam.

Among buds, only Uthpala pushpam's (karuneithal) unopened buds (MukuLams) are fit to use. Among leaves, only those of TuLasi, PalAsam and Aswattham can be used. Among ankurams, those of wheat, green gram, black gram et al can be used.

६१७ दिनद्वयापर्युषितकुसुमोक्तिविचक्षणाय नमः

dinadvayaAparyushita kusumOkti vichakshaNAya nama:

MEANING:

Salutations to the AchAryan, who pointed out the flowers for usage beyond two days (Uthpalam and Lotus, which grow in water). Rest of the flowers fade after one day.

६१८ भोजराजाद्युक्तकालपुष्पभेदविचारकाय नमः

BhOjarAjAdhyukta kaala pushpa-bhEda vichArakAya nama:

MEANING:

Salutations to the AchAryan, who instructed us on the proper flowers to be used according to the different time divisions of the day.

These combinations are:





Sangava Kaalam: to 5 Naazhikais (two hours) thereafter (pushpam recommended for that Thithi).

Sama Kaalam: the 10 Naazhikais after Sangavam (Lotus Flowers).

VishNu Priya Kaalam: (Five Naazhikais after Sama Kaalam (Karaveera Pushpam).

Dharma Kaalam: the next 5 Naazhikais (Kumudham).

VirAga Kaalam: the subsequent five Naazhikais (Bilva leaves).

These specific recommendations were made by King BhOjA in his book “PrayOga Paddhathi RathnAvaLi”. This prayOgam has to fit within the Saasthraic rules for the specific pushpams for the different portions of the day.

६१९ ग्रायमूलग्रहित्रे नमः

GrAhyamoolagrahitrE nama:

MEANING:

Salutations to the AchAryan, who identified the roots that can be used in Bhagavath AarAdhanam (Useeram: Vetti vEr).

६२० धूपदीपद्रव्यवेदित्रे नमः

dhUpa-deepa dravya vEditrE nama:

MEANING:

Salutations to the AchAryan, who spelled out the dhravyams that can be used for DhUpam and Dheepam.

The shavings and powders from the logs of DevadhAru, ahil and Sandalwood alone can be used as DhUpam on smokeless flame. Dheepam has to be limited to cow’s ghee orseed oil.

६२१ दशाविशेषानुमतार्जनोपाय विशेषविदे नमः

dasA visEshAnumatArjanaOpAya visEsha vidE nama:

MEANING:

Salutations to the Acharyan, who was knowledgeable about the specific means permitted for Brahmins to acquire dhravyam.

There are 3 main ways in which a Brahmin is permitted to earn money:



Performance of Yaagams/Yaajanam

adhyApanam/ teaching the VedAs and

Prathigraham (accepting dhAnams). Prathigraham has a lot of restrictions.

As Manu has declared, in times of emergency, Brahmin can accept other means prescribed for other VarNAs for sustaining life and should revert to their own, when dharmAs once the crisis is over (aapathsu anantharA vrutthi:).

६२२ सर्वप्रतिग्रहव्याप्त मनुनिर्णयकोविदाय नमः

sarvapatigra vyApta Manu nirNaya kOvidhAya nama:

MEANING:

Salutations to Swamy Desikan, who focused on the important manthram to be used at all Prathigrahams (receiving dhAnams).

A Brahmin can accept dhavyam (funds/upakaraNams) for Bhagavath AarAdhanam given by anyone. SaasthrAs state however the protocols and restrictions (niyamams) for acceptance of such dhAnams. Yama Dharma Raajan has instructed us on a manthram to be used on such occasions. Both the receiver of the dhAnam and giver has to say:

“Achyutha: priyathAm” to free themselves from any sins of receiving Prathigraham. It is valid for all occasions of prathigraham (emergency or routine times). There is also another manthram, which starts with “PrathigruhNATHu” that needs to be used.

६२३ यतिपुष्पग्रहोपाय विशदीकरणक्षमाय नमः

Yathi pushpa grahOpAya viSadeekaraNa kshamAya nama:

MEANING:

Salutations to Swamy Desikan, who revealed the means for SanyAsis to assemble flowers, et al.

SanyAsis are strictly prohibited from directly assembling fruits, flowers etc. If they do, then they have to initiate PrAyascchittham. Others have to assemble them for the SanyAsi to perform their AarAdhanams. If there is no one available to assemble these upakaraNams, then the SanyAsi has to present the fruits and flowers et al in the form of water (Jala roopam).

६२४ पूजाद्यर्हान्तर आत्मीयगुणोपादानसाधकाय नमः

poojAdhyarhAntara Aathmeeya guNopAdAna sAdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who enlightened us on the acquisition of Aathma guNams for acquiring fitness (Yogyathai) to perform Bhagavath AarAdhanam.

Just as one assembles external dhravyams for the AarAdhanam, one has to cultivate inner (aathma) guNams as well. Some of the aathma guNams required are:

Freedom from ego

AchArya Kaimkaryam

Sath sangam

Cultivation of Aathma guNams is part and parcel of the items to be acquired during UpAdhAnam.

६२५ भाष्यकारोक्त नित्याख्यग्रन्थ व्याकरणक्षमाय नमः

BhAshyakArOkta nithyAkhyagranTa-vyAkaraNakshamAya nama:

MEANING:

Salutations to Swamy Desikan, who had the expertise to expand on Bhagavath RaamAnujA's nithyam (nithya grantham or dinasari).

Swamy Desikan describes Abhigamanam and UpAdhanam first and now starts on Ijyai according to the way in which RaamAnujA explained in His nithya grantham.

६२६ इज्याकालविशेज्ञाय नमः

ijyA-kAla~aAya nama:

MEANING:

Salutations to Swamy Desikan, who knew the exact time in which Ijyai has to be performed and the significance of the IjyA kaalam.

This time bracket is between 10:40 a.m. to 1:18 p.m. (third portion of the day: from 12 Naazhikai to 18 Naazhukai).

६२७ इज्याप्राधान्यसाधकाय नमः

ijyA prAdhanya sAdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who established the importance of Ijyai among all anushtAnams.



Ijyai is BhagavadhArAdhana roopam. Like VaiswadEvam, it must be done daily without fail. It is the root for all kriyAs.

६२८ परमैकान्तिशब्दार्थ तन्निबन्धनवेदित्रे नमः

ParamaikAnti sabdArTa tannibandhana vEdithrE nama:

MEANING:

Salutations to Swamy Desikan, who gave us the meaning for the term ParamaikAnthi and why one becomes (aspires to become) a ParamaikAnthi.

Definition 1: yEkAnthi is one, who is of the firm mind that BhagavAn alone is UpAyam for Moksham. ParamaikAnthi is one, who does not seek any phalans from the Lord and considers that the Supreme PurushArTam is to attain the Lord .

Another definition is: yEkAnthi is one, who is assured that the Lord is the Supreme dEvathai (Para dEvathai). ParamaikAnthi is the one, who has the conviction that the Lord alone is PrApyam and PrApakam (reaching Him is Parama PurushArTam and for attaining Him, he alone is the UpAyam).

One becomes a ParamaikAnthi performing KaalakshEpam under a SadAchAryan and comprehending that Bhagavan alone isSupreme One among all the DevathAs. After that one does not have any desire of bhakthi for ithara dEvathAs. Afterwards, the ParamaikAnthi learns also that “Bhagavaan alone is the most delectable/Parama bhOgyan”. He will cease interest in other prayOjanams and will offer the fruits of all phalans of KarmAs to the Lord Himself.

६२९ यत्यन्यदेव पूजादिमहादोष प्रसाधकाय नमः

yatyanyadEva poojAdi mAhAdOsha prasAdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who declared that worship of anya dEvathAs is a great dhOsham for SanyAsis.

Yathis have to worship VishNu and VishNu alone at all times. Swamy Desikan states that this dictum is applicable to the members of the three Ashramams.

६३० परमैकान्तिसन्दृष्टान्यदेवनतिबाधकाय नमः

paramaikAnti sandrushtAnyadEvanathi badhakAya nama:





MEANING:

Salutations to Swamy Desikan, who stopped ParamaikAnthi from offering worship to anya DevathAs.

Question: Some SaasthrAs say that ParamaikAnthi should not worship ithara dhaivams. Other SaasthrAs say that any one who does not salute the vigraham of Ithara dhaivams passing in front of him has to perform fasting due to the sins arising from not saluting. Which is right?

Answer: ParamaikAnthi should not offer praNAMams to any dhaivam other than Sriman NaarAyaNan. This is adharmam for ParamaikAnthi.

Others have the saamAnya dharmam of offering salutations to ithara dhaivams appearing before them. Pradhibuddhan (One who has the awakening befitting a ParamaikAnthi) should offer His salutations to BhagavAn and His parivArams (Anantha, Garuda, VishvaksEnAdhis) and not to other devathais, who are Karma vasyALs like him.

६३१ कर्मण्यताभावहेतु पाप तच्छान्तिहेतु दृशे नमः

karmaNyatA bhAvahEtu pApa tacchAnti hEtu-drusE nama:

MEANING:

Salutations to Swamy Desikan, who knew about the sins arising from unfitness to perform KarmAs and the reasons for parihArams against them.

The fitness to perform Bhagavath AarAdhanam arises from the cleanliness of the adhikAri. The assembled material should not have any dhOshams. The person performing the AarAdhanam should also be considered as an upakaraNam (items assembled for AarAdhanam). Therefore, he should be clean and have the fitness and qualifications (Yogyathai) to perform AarAdhanam. A thief and one who lusts after women are not allowed to touch the Lord. There are 32 trespasses that are to be avoided that one has fitness to do AarAdhanam:

Union with a woman before AarAdhanam

asoucham and becoming unclean

Seeing a dead body

Touching a corpse

Going to cemetery

Performing ultimate rites



Coming in to contact with a dog

Eating anything and every thing

Not cleaning one's teeth

Wearing black or red clothing

Shaking the clothes

Being angry

Using one hand for salutations

Insulting BhagavathAs

Worshipping in darkness

apAna vaayu release during aarAdhanam

Speaking without any need other things like these, which are MahA aparAdhams will disqualify one from performing AarAdhanam.

If these trespasses happen, then one should perform prAyascchittham to requalify one to perform AarAdhanam. One has to seek pardon from the Lord. ApachArams should not be repeated.

६३२ इज्याधिकार भेदज्ञाय नमः

ijyAdhikAra~Aya nama:

MEANING:

Salutations to Swamy Desikan, who knew the different categories of Ijyai for different adhikAris.

SrI Saatthvatham states that AshtAnga Yogis alone are qualified to meditate on the indweller residing inside one's heart lotus. The fitness for AarAdhanam for Chathur vyUha archai with mantrams is limited to Brahmins. Only KshathriAs can do chathur vyUha archai without mantram but with Tantram.

६३३ इज्यासारार्थ वेदित्रे नमः

ijyA sArArTa vEditrE nama:

MEANING:

Salutations to Swamy Desikan, who knew the essential meanings of Ijyai.



Ijyai has to be understood as AarAdhanam with eight angams according to JayAkhya Samhithai of PaancharAthram.

६३४ स्वाध्यायकाल स्वाध्यायभेदाधि कृतिभेददृशे नमः

svAdhyAya kaala svAdhyAya bhEdAdhi kruthibhEda drusE nama:

MEANING:

Salutations to Swamy Desikan, who knew the timings for svAdhyAyam and the different activities during SvAdhyAyam and the fitness of those who can observe those divisions of SvAdhyAyam.

The fourth division of time is SvAdhyAya time (after 18 Naazhikai, after 1:12 pm). One kind of SvAdhyAyam understands the meanings of Vedaas with IthihAsams and PurANams. The other kind of adhikAri is the one, who recites one or more of the VyApaka mantrams (AshtAksharam, DhvadasAksharam, and ShaDaksharam). Based on one's ruchi, SvAdhyAya visEshams have to be followed.

६३५ स्वाध्यायसारसन्द्रष्ट्रे नमः

svAdhyAya saara sandrushtreE nama:

MEANING:

Salutations to Swamy Desikan, who knew about the essential meanings of SvAdhyAyam.

The essence is to engage in activities (IthihAsa-PurANa Patanam, Manthra Japam, interpretation of Sri Sookthis) that will cut out inappropriate speech and give controlIndhriyams (Vaak,, Body).

६३६ स्वाध्यायाङ्गविशेषविदे नमः

svAdhyAyAnga visEsha vidE nama:

MEANING:

Salutations to Swamy Desikan, who was knowledgeable about the specialties of the different branches (angams) of SvAdhyAyam.

After IjyA and BhOjanam, one should perform Aachamanam and return to Bhagavath Sannidhi, ashtAnga PraNAmam and conduct Veda adhyayanam or other SvAdhyAyam activities.





६३७ सायंसन्ध्या होम देवपूजा भोजनकालविदे नमः

sAyam sandhyA hOma dEvapoojA bhOjana kaala vidE nama:

MEANING:

Salutations to Swamy Desikan, who was knowledgeable about the time for performing evening SandhyA Vandhanam, Homam, dEva Poojai and the time for evening meal.

When the Sun becomes reddish, it is the time for evening SandhyA. This should be followed by evening homam (agnihOthram), bhagavath abhigamanam based on one's sakthi and Havir-nivEdhanam.

६३८ भुजिलोपनिमित्त प्राणाग्निहोत्र मनूजपाय नमः

bhujilOpa-nimiththamanUjapAya nama:

MEANING:

Salutations to Swamy Desikan, who the recitation of PrANAgnihOthra manthram, when one misses one's evening meal.

६३९ प्रदोषवर्जित निशायोग्याधीति विशेषविदे नमः

pradhOshavarjita nisAyOgyAdheeti visEsha vidE nama:

MEANING:

Salutations to Swamy Desikan, who knew about the Veda BhAgams that have to be avoided during the second half of SvAdhyAyam (evening portion) during the PradhOsham day.

AaraNyakams are intended for recitation before Sunset. They should not be recited during the evening. On pradhOsham day, any Veda Manthram that could be recited in evening should be avoided and they should be shifted to the time slot of SvAdhyAyam before Sunset.

६४० त्रयोदशीपूर्वरात्रिकार्य मौनविशेषविदे नमः

trayOdasee poorvarAtri kArya mounaNama:

MEANING:

Salutations to Swamy Desikan, who knew the importance of observing silence (Mounam) during MahA PradhOsham (ThrayOdasi evening).





From evening three Naazhikai up to ardha Raathri, mounam should be maintained on PradhOsha Kaalam. No Japam should be done except Gaayathri Japam and Homam.

६४१ प्रदोषकालकर्तव्य सन्ध्यासङ्कोचवेदित्रे नमः

pradhOsha kaala karthavya sandhyA sankOcha vEditrE nama:

MEANING:

Salutations to Swamy Desikan, who instructed us to perform a shorter version of SandhyA Vandhanam during PradhOsha Kaalam. Gaaythri Japam should not be done over ten (10) counts.

६४२ प्रदोषावश्यवर्ज्य अष्टाक्षरमन्त्रजपोक्तिमते नमः

pradhOshavasya varjya ashtAksharamanthra japOktimathE nama:

MEANING:

Salutations to the AchAryan, who instructed us not to perform AshtAkshara Japam during PradhOsha Kaalam.

६४३ सन्ध्यात्याज्य अष्टाक्षरान्य गायत्र्यन्य जपक्रियाय नमः

sandhyA-tyAjya ashtAksharAny Gaayathryanya japakriyAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that AshtAkshara and Gaayathri manthrams can be recited for Japams during sandhyA kaalam (AshtAkshara Manthra japam is taboo during PradhOsha Kaalam).

६४४ आशौचकालसन्त्याज्य गायत्र्यन्य जपक्रियाय नमः

Aasoucha kAlasanthyAjya Gayathryanya japakriyAya nama:

MEANING:

Salutations to the AchAryan, who instructed us that during asoucham (theettu), no mantra japam should be done except Gaayathri.

६४५ अध्यायानर्ह विषुवाद्यनुज्ञात जपान्तराय नमः





adhyAyAnarha vishuvAdhyanujn~Ata japAntarAya nama:

MEANING:

Salutations to Swamy Desikan, who declared that even on days unfit for Veda adhyayanam (two Vishuvams, two ayanams, Chathurdasi, AmAvAsyai, PourNami, PraTamai, ashtamee), Mantra Japam can be performed.

६४६ मौनक्रियासमायात सच्छिद्रत्व निरासकाय नमः

mouna kriyA samAyAta sacchidrathvanama:

MEANING:

Salutations to Swamy Desikan, who assessed that maintaining of Mouna vratham during PradhOsha Kaalam is not inconsistent with Bhagavath Kaimkaryam that has to be observed by ParamaikAnthis without interruption.

Swamy Desikan ruled that the observance of Mouna vratham itself is a Bhagavath Kaimkaryam and such observances will not be seen as interruptions in Bhagavath Kaimakryam for ParamaikAnthis.

६४७ प्रदोष नरसिंहान्य हरिदर्शनबाधकाय नमः

pradhOsha NarasimhAnya Haridarsana bAdhakAya Nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that no form of Hari Moortham should be seen during PradhOsha Kaalam, except that of BhagavAn Narasimhan.

Iswara samhithai points out: "na PradhOshE Harim pasyEth NarakEsariNam VinA". Swamy Desikan based his ruling on that SamhithA vaakyam.

६४८ प्रदोषकालानुज्ञात स्वगृहार्चा अवलोकनाय नमः

pradhOsha kaalAnujn~Atha svagruhArchaa avalOkanaAya nama:

MEANING:

Salutations to Swamy Desikan, who permitted the prostrations and sEvai of archA Moorthy of the house during PradhOsha Kaalam. One should not go to temples to have the sevai of Hari at the temple except Lord NarasimhA.





६४९ मध्यरात्रनिषिद्ध स्वगृहार्चापूजनादिकाय नमः

madhyarAthra nishiddha svagruhArchA poojanaadikAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled against the aarAdhanam for one's gruha ArchA at midnight (15th and 16th Naazhikai)

On any time other than midnight, home AchA Moorthy can be worshipped. This is the general rule with one exception, which is covered in the next NaamA.

६५० मध्यरात्र उपरागादिकाल अवर्ज्यार्चनादिकाय नमः

madhyarAthra uparAgAdikAla avarjyArchanaadikAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled that Bhagavath archanam cannot be abandoned if GrahaNam takes place during midnight.

One has to perform SnAnam, Japam and perform worship of the Lord. Performing AarAdhanams during grahaNa kaalam according to VisEsha Vidhi. On other days, midnight AarAdhanam is prohibited.

६५१ सर्वकालाभ्यनुज्ञात अस्थानस्थ हरिर्दर्शनाय नमः

Sarva kaalAbhyanujn~Atha asTAnasTa HaridarsanAya nama:

MEANING:

Salutations to Swamy Desikan, who clarified that BhagavAn atsTAnam cannot be worshipped at midnight and MahA PradhOsham but Uthsava bhEram can be enjoyed even in those times, when they are outside on Uthsava sanchAram.

६५२ अष्टाङ्गयागमध्य अनुज्ञातस्वाध्याययोगविदे नमः

ashtAnga yAgamadhyA anujn~Atha svAdhyAya yOgavidE nama:

MEANING:

Salutations to Swamy Desikan, who was aware of the tradition to position svAdhyAyam and yOgam in the middle of IjyA (AshtAnga Yaagam).

Swamy Desikan holds the view that SvAdhyAyam and Yogam should be pursued after Ijyai. There is a school that is in favor of performing SvAdhyAyam and Yogam in the middle of Ijyai and Homam, Pithru Yaagam and anuyAgam thereafter. Swamy Desikan





was aware of this alternative procedure and accepted it for use on special occasions, where the regular kramam cannot be followed.

६५३ श्रीपराशरशाण्डिल्याद्युक्त योगस्वरूपेविदे नमः

Sri ParAsara-SaaNDilyAdhyuktha yOgasvarUpa vidE nama:

MEANING:

Salutations to Swamy Desikan, who was knowledgeable about the different aspects of Yogam and its svaroopam.

Now the last of the Pancha Kaala PrakriyA (Yogam) is being explained. Yogam means sambhandham or association with the Lord. It is a matter of uniting the mind with the Lord and with effort (Prayathna roopam). Abhigamanam and Ijya also have small doses of Yogam in them.

६५४ श्रीभाष्यकृत्संप्रदाय प्रपन्नजनयोगदृशे नमः

SribhAshykruth-sampradAya prapanna-jana yOga-drusE nama:

MEANING:

Salutations to Swamy Desikan, who instructed us to follow the Yogam as per the path shown by AchArya RaamAnujA and stay away from other kinds of improper and harmful yOgams if they tempted one with some quick Siddhis of a dubious kind. Meditation on ParamAthmA is what is recommended by AchArya Ramanuja for ParamaikAnthi.

६५५ न्यासगद्यानुगुणविनियोगविधायकाय नमः

nyAsa gadhyAnuguNa viniyOga vidhAyakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us as to which of the three gadhyams of AchArya RaamAnujA is to be used on what occasion.

SaraNAgathy, Sriranga and Vaikunta Gadhyams are the three gadhyams of AchArya RaamAnujA. All the three of them house Prapatthi vaakyams:

“thvath PaadhAravindha yugaLamPrapadhyE” -- SaraNAgathy Gadhyam. (This is for use during Ijyai since it has elaborate references to BhagavAn’s Svaroopam, Roopam, GuNa, DhEvi, VibhUthi and BhUshaNams).





“tava SaraNAravindha yugaLam SaraNamaham prapadhyE” ---Sriranga Gadhyam. (This is for use during Abhigamanan, since it has overtones of nirvEdham (sorrow) over wasted time and expresses a sense of Dhvarai (urgency) to catch up.

"SaraNam anuvrajEth" --- Sri Vaikunta Gadhyam (This is for use during Yoga Kaalam. One should place one's head at the sacred feet of Sri VaikuntanAtham or Aathu PerumAL and then reflect on the VaikuntAnubhavam described in this Gadhyam).

६५६ अर्चावतारविषय योगौचित्याभिधायकाय नमः

archAvathAra vishaya yOgouchithya abhidhAyakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that the Yogam relating to ArchAvathAram is the appropriate one compared to the difficult to hold Para, VyUha, Vibhava and antharyAmi Moorthys in one's mind during Yoga Kaalam.

ArchAvathAra Moorthy is PoorNan and Sulabhan and is the preferred one among the five roopams of BhagavAn for Yogam.

६५७ योगाङ्ग संहतिन्यास स्थानाचमन साधकाय नमः

yOgAnga samhrutinyAsa sTAnachamana sAdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us on the three angams for Yogam (Achamanam, ParamAthmA dhyAnam in sitting position and then SamhAra NyAsam kramam as in BhUtha Suddhi section of Bhagavath AarAdhanam).

६५८ यागोपकारिकरण श्रान्तिहेतुसुषुप्तिमते नमः

yOgOpakArikaraNa SrAnthi hEthu sushipthimathE nama:

MEANING:

Salutations to Swamy Desikan, who accepted sleep (resting of one's indhriyams) is also a form of Bhagavath Kaimkaryam. If one does not permit the rest of Indhriyams at night, one cannot observe Yoga PrakriyA well.

६५९ खट्वादिरूप ब्रह्मादि संपरिष्वङ्ग भावनाय नमः





khaDvAdiroopa BrahmAdi samparishvanga bhAvanAya nama:

MEANING:

Salutations to Swamy Desikan, who described the status of the Jeevan during Yogam as per Vedic and Brahma Soothram (TadhabhAvAthikaraNam).

While one is engaged in Yogam, the Jeevan is resting above hoothA Naadis above Pureetham, the red flesh of heart. Jeevan rests there embracing the ParamAthma like some one resting on a cot and embracing a pillow.

६६० शास्त्रीयशयनीयादि नियमादि विधायकाय नमः

sAsthreeya SayaneeeyAdi niyamAdi vidhAyakAya nama:

MEANING:

Salutations to Swamy Desikan, who explained the bedding material, the direction for placing one's head and the status before nidhrA.

One has to rest on bedding material allowed by the SaasthrAs, place one's head in directions other than north. One should not sleep naked or with wet feet or with asoucham (Theettu).

६६१ स्वाराध्य भगवत्पाद सरोजन्यस्तशीर्षकाय नमः

svArAdhya bhagavath paada-sarOja nyasta SeershakAya nama:

MEANING:

Salutations to Swamy Desikan, who revealed the importance of having one's head (during the Yogam) at the sacred feet of the AarAdhana Moorthy of one's house.

One should engage in sleep (yOgam) in the above manner.

६६२ निद्रारंभच्छेदकार्य माधवध्यानकीर्तनाय नमः

nidhrArambhacchEdha kArya-Maadhava dhyAna keerthanAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us on the importance of meditating on Maadhavan at the beginning of one's nidhrA, at times when the sleep is interrupted and also when one resumes the interrupted sleep.





During eating, one should reflect on Govindhan, on Kesavan while travelling, on Madhavan when one falls asleep and Hari after waking up. This is according to VishNu PurANam.

६६३ एकादश्यादि लुप्तानुयाग सप्ताङ्गयागदृशे नमः

ekAdasyAdi lupthAnuyAga sapthAnga yaagadrusE nama:

MEANING:

Salutations to Swamy Desikan, who reminded us that on EkAdasi days that Ijyai has only seven parts instead of the normal eight parts on non-upavAsam days. AnuyAgam is bhOjanam.

६६४ द्वादश्यादि प्रभाताघः पारणास्थापनक्षमाय नमः

dvAdaSyAdi prabhAtAdha: pAraNaasTApana kshamAya nama:

MEANING:

Salutations to Swamy Desikan, who could establish that there are times, when the DvAdasi PaaraNai should be completed before dawn.

On DvAdasi days, when there is no Hari Vaasaram after 6 Naazhikais, PaaraNai should be done before Sunrise. MaadhyAhnika and Ijyai should be done before PaaraNai even on those days. There may be days (alpa dvAdasi days) when dvAdasi tithi is very short. PaaraNai has to be done before on those days before the thithi. Swamy Desikan says in this context: “kadhAchith dhvAdasyAthishu prabhAdhE PaaraNam Bhavathy”.

६६५ पारणादिनमध्याह्न सप्ताङ्गेज्याविचारकाय नमः

PaarANAdina madhyAhna sapthAngEjya vichArakAya nama:

MEANING:

Salutations to Swamy Desikan, who clarified that on PaaraNA days, second Ijya should be done with out anuyAgam (punar BhOjanam). The second Ijya has seven angams instead of the normal eight angams. On alpa dhvAdasi days alone, Punar Yaajanam is permitted.

६६६ अनेकेज्यासन्निपात लुप्तोपादानलेशकाय नमः





anEkEjyA sannipAtha lupthOpAdAna lEsakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that UpAdhanam or abhigamanam can be shrunk to accommodate the extra time demand for VisEsha AarAdhanam days, when more than one AarAdhanam has to be performed (AchArya Thirunakshathram et al).

Daily PradhAna kaaryam is Ijyai. UpAdhanam is an angam. Between the two, on days in which there is a time squeeze, PradhAna Kaaryam has to be attended to fully by shrinking abhigamanam or UpAdhAnam.

६६७ अशक्त्यवस्थास्वसमान ऋत्विगादिकृतेज्यकाय नमः

asakthyavasTA svasamAna ruthvikagAdi kruthEjyakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that a person who is unable to perform Ijyai due to illness or other asakthis can commission a Rithvik equivalent to him in anushtAnam.

Ijyai cannot be abandoned at any cost. If however one is totally incapable of performing it, the son, disciple or some one equally knowledgeable should be asked to serve the role of Rithvik (one who performs a Vaidhika karma at our request).

६६८ विधुर व्रतिसन्न्यासि वनस्थर्त्विङ्निषेधकाय नमः

vidhura-vrathi-sanyAsi vanasTarthviknama:

MEANING:

Salutations to Swamy Desikan, who instructed us that a Vidhura (One who has lost his wife), BrahmachAri, SanyAsi or VaanaprasthA should not be asked to serve the role of a Rithvik. Only a gruhasthA with living wife should be asked to do the Vaidhika karmAs as Rithvik according to Smruthis.

६६९ सूतकादिदशात्याज्य शुचिकर्तव्यकर्मकाय नमः

soothakAdi dasA thyAjya Suchi karthavya karmakAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled that the Vaidhika karmAs (like Pancha





Yajn~am) can be done only when the YajamAnan is free from asouchams (birth asoucham, death asoucham et al).

६७० मौनशून्याशौचकाल कीर्त्यध्येयहरिप्रियाय नमः

mouna SoonyASouchakeerthya dhyEya Hari priyAya nama:

MEANING:

Salutations to Swamy Desikan, who declared that during asoucham, time outside mouna kAlam (time for observing silence as at PradhOsham) can be engaged in Hari dhyAnam and Hari Naama sankeerthanam. Swamy says that there is no restriction on Hari dhyAnam and Naama Sankeerthanam.

६७१ आशौचकालकर्तव्य अभियानारख्यक्रियापराय नमः

AaSoucha kaala karthavya abhiyAnAkhyA kriyA parAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled that even in janana, MaraNa theettu (asoucham), one should not abandon abhigamanam. Naama keerthanam, PraNAMam, anjali, dhivya Prabhandha anusandhAnam can be done even during asoucham. The onlyis that one should stay a little away from Koil AzhwAr of Gruha Archara during those occasions.

६७२ सर्वक्रियाप्रतिनिधि भगवन्नामकीर्तनाय नमः

sarva kriyA prathinidhi bhagavannAma keerthanAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that BhagavannAma sankeerthanam is the prathinidhi (substitute / stand in) for all kriyAs in Kali Yugam.

SaasthrAs say that one gets the same phalan in Kali Yugam, what one gets through dhyAnam in Krutha Yugam, Yaagam in ThrEthaa Yugam and archanai in dhvapara Yugam. What is needed by the Prapannan is Bhagavath Preethi. Whenever one could not do aarAdhanam, Yaagam, VedAbhyAsam due to theettu or asakthi, Naama sankeerthanam can substitute for the latter. This is kali Yuga VisEsha dharmam.

६७३ रहस्याम्नाय निष्ठाशौच निषेधविधायकाय नमः





rahasyAmnAya nishthASoucha nishEdha vidhAyakAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled that only those belonging to the Veda Saakhai of Rahasya AamnAyam do not have continuing theetu. SnAnam after hearing of theetu alone is sufficient to free them from theettu. They (Rahasya AamnAya nish tarkaL) alone have this exception. For others including manthra siddhAnthas Nishtars, PaancharAthra/ VaikhAnasa dheekshithAs, the regular duration of asoucham continues.

६७४ ब्रह्मवित्त्व निमित्ताद्य सङ्कोच व्याहतिक्षमाय नमः

brahmavitthva nimitthAdhya sankOcha vyAhathykshamAya nama:

MEANING:

Salutations to Swamy Desikan, who declared that theettu does not lessen because one is a Brahmavith (One who has learnt VedAntham from a SadAchAryan and experiences the Brahman). This ruling does not apply in Kali Yugam. Swamy Desikan rejects the position that such lessening is valid for Brahmaviths. The theettu does not lessen for Vrathee (Vratha KankaNa dhAri) and BrahmachAris (observing Brahamacharyam with palAsa dhaNdam).

६७५ प्रक्रान्तोत्सव कार्यादि सूतकादि निषेधकाय नमः

prakrAnthOthsava kAryAdi soothakAdi nishEdhakAya nama:

MEANING:

Salutations to Swamy Desikan, who ruled that those who are Vrathees conducting uthsavams (PaancharAthra / VaikhAnasa DheeshithAs) are excluded from the impact of theettu restrictions during Uthsava kaalams after taking the vow.

६७६ आशौचकाल कर्तव्य मानसेज्या विचारकाय नमः

AaSoucha kaala karthavya mAnasEjyA vichArakAya nama:

MEANING:

Salutations to Swamy Desikan, who instructed us that Maanasa AarAdhanam is to be done in place of BaahyArAdhanam during theettu Kaalams. Bhagavath AarAdhanam like Sandhya vandhanam cannot be abandoned even during theettu kaalams. IjyA AarAdhanamnithyam.





६७७ आशौचकाल कर्तव्य सन्ध्योपास्ति प्रकार विदे नमः

AaSoucha kaala karthavya sandhyOpAsti prakAra vidhE nama:

MEANING:

Salutations to Swamy Desikan, who instructed us on the method (PrakAram) to perform SandhyA vandhanam during the occasion of theettu.

The PrakAram is: Gayathri manthram has to be invoked in mind (without oral recitation) while performing jalAnjali. SandhyA has to be done without reciting Rishichandas. Anga, nyAsam have to be set aside for the duration of the theettu. Manthrams should be meditated upon without reciting orally.

६७८ दुष्करत्वपरिज्ञान क्षुब्ध पुंहर्ष वर्धकाय नमः

dushkarathva pariijn~Ana kshubdha pumharsha vardhakAya nama:

MEANING:

Salutations to Swamy Desikan, who gladdened the hearts of AasthikAs (with his clear rulings), who were agitated before over the thought that the observances of VarNAsrama dharmams are difficult.

There are many Saasthrams and some times their rulings are in with each other. In such cases, ordinary aasthikAs (SaadhAraNa PurushALs) are confused and do not know which direction to follow. Through his PaancharAthra RakshA grantham, Swamy Desikan helped to clarify the sookshmams of Dharma Saasthrams and removed doubts and thereby gladdened the hearts of people, who had serious doubts about the procedures.

६७९ भगवद्धर्म सौकर्य विशेष व्याकृतिक्षमाय नमः

bhagavath dharma soukarya visEsha vyAkruthi kshamAya nama:

MEANING:

Salutations to Swamy Desikan who put the minds of aasthikAs at rest by removing their anxieties about the complexities and difficulties in anushtAnams.

Thanks to Swamy Desikan's commentaries and rakshA granthams, the ease of Bhagavath dharmams was enhanced. They were shown to be easy to execute.

Swamy Desikan explained: anushtAnam of Bhagavath dharmam is simple. Bhagavan does not expect anything great from us. A leaf of TuLasi, a flower, a fruit or even a spoon of water presented with affection is all that He desires. He accepts those with





joy. When we begin saying Hari, He removes our sins. One can use Bhakthi for the Lord as the capital and perform DharmAnushtAnam easily.

६८० इज्योपचार वैकल्य दोषादोष विचारकाय नमः

ijyOpachAra vaikalya dhOshAdhOsha vichArakAya nama:

MEANING:

Salutations to Swamy Desikan, who clarified the meaning behind dhOshams originating from deficiencies (Manthra lObham, KriyA lObham) in Bhagavath AarAdhanam.

It is said that the reductions in UpachArams during IjyA can result in the accumulation of many kinds of sins. For example, absence of gandham (Vaasanai dhravyam) during the IjyA will lead to fear; reduction in flower offering would lead to wranglings (Kalahams). Absence of NaivEdhyam (annam and vyanjanams) would lead to famine and dhurbhiksham. Shrinkage of manthrams will lead to death. Such rulings in Saasthrams would make one fear and lead to the abandonment of the IjyA.

Swamy Desikan explained the inner meanings of these rulings. These rulings apply only in case of KaamyA AarAdhanams done for the well being of the king or the nation. Lobham (reductions) in UpachArams in those cases will cause the above results. Those who have the resources and yet act in a miserly way will also accumulate these dhOshams.

For all the others performing daily AarAdhanam with Bhakthi, these dhOshams do not come their way. BhagavAn accepts anything presented by them with affection and becomes pleased.

With this 680th NaamA Sri Desika Sahasra Naamams relating to PancharAthra RakshA is concluded.

SANKALPA SURYODAYAM: NAAMAS 681-705

Swamy Desikan blessed us with an allegorical drama named Sankalpa SooryOdhayam. At one time, a distinguished Adhvaitha Scholar by the name, Sri KrishNa Misrar engaged Swamy Desikan in Vaadham and was defeated convincingly. At the time of taking leave, this Scholar left the palm leaves (TaaLa Kosam) of a Sanskrit Naatakam that he had created with the name of “PrabhOdha ChandrOdhayam” and requested Swamy Desikan to browse it. Swamy Desikan did not read it but created a Naatakam of his own named “Sankalpa SooryOdhayam”. Sri KrishNa Misrar was astonished, when he looked over Swamy Desikan’s Naatakam. Sudarsana Soori and other Sri VaishNava AchAryAs looked at both the Naatakams and recognized the soundness and superiority





of Swamy Desikan's Naatakam to defend VisishtAdhvaitha darsanam. They also understood that Swamy Desikan's avathAra VisEsham enabled Him to write His own response without even looking at KrishNa Misrar's Naatakam as a response to KrishNa Misrar's defense of adhvaitham in fine detail. PrabhOdha ChandhrOdhayam was intended by the author to describe and defend Adhvaitha Tatthvams. Sankalpa SooryOdhayam refutes Adhvaitha Tatthvams and defends our SiddhAntha Tatthvams.

Sankalpa SooryOdhayam is a drama in 10 acts.

The twin themes of Sankalpa SooryOdhayam are:

1. SamsAric darkness is banished only by the SooryOdhayam in the form of BhagavAn's sankalpam
2. How to gain Bhagavath anugraham

Swamy Desikan blessed this Sri Sookthi for the benefit of aasthikAs, who might find it difficult to grasp the fine points about our SiddhAntham. Swamy describes his target group that he is helping as "Lalitha ManasAm preethyai". It is thus in his own words for the benefit/upliftment of those who might have different ruchis and awareness of our SampradhAytic doctrines. He refers himself as a poet, who out of compassion for the latter group composed this Sri Sookthi in the easily assimilable form of a drama (KavinA KaaruNikEna kalpithOasou). Swamy Desikan blessed us with this Naatakam to wet the appetite as it were of those, who may not study our Saasthrams and enter into discussions (VichArams).

In Adhvaitha Matham, the contention is that Jn~Anam is the direct upAyam for Moksham. In defense of this view, KrishNa Misrar named his Naatakam as "PrabhOdha ChandhrOdhayam" to indicate that the Jn~Ana chandrOdhayam is the direct MokshOpaayam. ChandhrOdhayam however cannot banish the enveloping darkness fully. Only SuryOdhayam (Sunrise) can scatter the darkness fully. Further, Jn~Anam alone does not and cannot grant moksham directly. It is BhagavAn, who is pleased with the observance of Jn~Ana upAyam banishes the darkness of SamsAram and grants Moksha Phalan. Therefore, Swamy Desikan chose the title of "(Bhagavath) Sankalpa SooryOdhayam" for this one and only Naatakam that he blessed us with. This meaning comes out in the first sLOkam of Sankalpa SooryOdhayam itself. This Naatakam is therefore famous by the name itself.

Thirukkudanthal Desikan, the author of "SwAmy Desika Sahasra Naamam" included 25 naamAs (681 to 705) to highlight the content of "Sankalpa SooryOdhayam". We will study together those NaamAs now and salute Swamy Desikan through these 25 NaamAs. We are following closely the commentary of Dr.V. VasudEvAcchAr Swamy of the famous NaavalpAkkam village.



६८१ सङ्कल्पसूर्योदयाधः कृत पारक्य नाटकाय नमः

SankalpasoorYodayadha: krutha pArakya NaaDakAya nama:

MEANING:

Salutations to that AchAryan, who lowered the status of the other NaaDakam through the construction of Sankalpa SooryOdhaya NaaDakam.

६८२ सङ्कल्पसूर्योदयाद्यपद्य व्यक्तस्ववैभवाय नमः

SankalpasoorYodaya- adhyapadhyaya vyaktha sva-vaibhavAya nama:

MEANING:

Salutations to that SrEshta AchAryan, who through the first set of sIOkams (AadhyAni PadhyAni) of his NaaDakam highlighted his Vaibhavams such as avathAram in ViswAmithra Gothram and as the amsam of ThiruvEngaDamudayAn's bell (GhanDaa).

COMMENTS:

The tradition in Sanskrit dramas is to have the recitation of Naandhi SIOkam first and for the SoothradhAran of the Naatakam to introduce the Kavi and his Naatakam to start the play. The Naataka abhinayam will commence thereafter. In the observance of this tradition, there are a few sIOkams that serve as eulogies on the Vaibhavam of the creator of this Naatakam and the uniqueness of Sankalpa SooryOdhayam as a Sri Sookthi.

६८३ छात्रबद्धध्वजोद्भासि दशाशासौधमण्डलाय नमः

chAthra- baddha dhvajOdhhbAsi dasAsA soudha maNDalAya nama:

MEANING:

Salutations to that AchAryan, who planted the flags of victory in all the ten directions (Circles of Palaces) through His own sishyAs.

COMMENTS:

The SoothradhAran announces at the beginning about the Vaibhavam of the Naataka KarthA, Swamy Desikan this way: "chAthra-jana-niBaddha jaithra-dhvaja prasAdhitha dasa disaa soudha:" (He established the victory flag over Para Matha Vaadhins in all directions through His sishyAs).

Swamy Desikan's PradhAna sishyar was PeraruLALa Jeeyar. He defeated a MahA VidhvAn from Northern India in Vaadham and received the title of "Brahma Tantra Svatantira Jeeyar" from Swamy Desikan Himself. The same distinguished sishyar went to Kaancipuram and defeated a PaNDithar from Kaasi in a debate. KumAra



VaradAcchAr Swamy, the son of Swamy Desikan and another important sishyar of Swamy Desikan defeated adhvaithins in Tamil Naadu in debates. KumAra VaradAcchAr's title and salutation from this victory is: "SrimallakshmaNa yOgIndhra siddhAntha vijaya dhwajar"

६८४ श्री वैकुण्ठविनोदिने नमः

Sri Vaikunta vinOdinE nama:

MEANING:

Salutations to the AchAryan with the name of "Vaikunta VinOdhi" or one who pleases SrI Vaikunta NaaTan.

COMMENTAS:

Swamy Desikan gives himself the name of Vaikunta VinOdhi through the speech of SoothradhAran: "The many ParamaikAnthis from dhivya Desams assembled here have commanded adiyEn to create a Naatakam for removing the SamsAric afflictions to gladden the minds of rasikAs. adiyEn is the son of SanthOsha Paalakar, who is the disciple of the Para Matha UpAdhyaayar (Naatya Saasthra AchAryar), SanmArga Vardhanar. adiyEn bears the commands of the ParamaikAnthis on my head in enacting this Naatakam. Thus, Swamy declares that he is creating this Naatakam at the request of ParamaikAnthis and selects the name of Vaikunta VinOdhi for himself as the author of this Naatakam.

६८५ सत्कवि नाटकलक्ष्म दृशे नमः

Sathkavi Naataka lakshma dhrusE nama:

MEANING:

Salutations to that AchAryan, who was conversant with the lakshaNams (attributes) of good poets and the features of good dramas.

COMMENTS:

Swamy Desikan made Saraswathy (Speech/Vaak) happy with the exquisite use of rasams and alankArams in this drama and got the title of Kavi (Sa Kavi: kaTyathE srashtA).

SoothrakAran states further: In Sankalpa SooryOd haya Naatakam, the kaavya lakshaNams are abundantly present. In a manner acceptable to rasikAs, rasa paripOsham (the wealth of rasams) are seen everywhere. The author is none other than the abode of the wealth of VidhyA, Kavi SrEshtar, SrI VenkatEsa Kavi. This thirunAmam is based on the 21st and 22nd SIOkams of Sri Sankalpa SooryOd hayam.





Swamy Desikan's Naatakam is an Utthama Naatakam filled with Naadaka lakshaNams, Saantha rasam and serves to explain the Veda - VedAnthA arthams in the form of a story.

६८६ शान्त्येक चशान्त्यैकफ रसभावज्ञया नमः

SaanthyEka (Santhyaika) rasa bhAvajn~Aya nama:

MEANING:

Salutations to that AchAryan, who knew the existence of Saantha Rasam.

COMMENTS:

In Kaavyams, the nine rasams are famous. The nine rasams are: "SrungAram, Haasyam, KaruNaa, Roudhram, Veeram, Bhayam, Bheepathsam (hatred), adhbhutham and Saantham". Some NaatakAchAryAs do not accept Saantham as a rasam in their counts and recognize only eight rasams. In Swamy Desikan's Naatakam, Saantha rasam is PradhAnam. Swamy responds through the statement of SoothradhAran that those who reject Saanthy as rasam do not fully understand Sage BharathA's teachings on Naatya Saasthram. He concedes that it is not easy to place Saanthy rasam as PradhAna rasam and perform abhinayam for it. Swamy holds that Saanthy rasam alone can remove the sorrows of the heart.

६८७ श्रृङ्गरादिरसत्वधे नमः

SrungArAdi rasadhvagnE nama:

MEANING:

Salutations to that AchAryan, who rejected rasa bhAvams like SrungAram.

COMMENTS:

Swamy Desikan felt that rasams like SrungAram are not the best. He viewed Saantha Rasam as the highest rasam. SrungAra rasam is not ideal for adoption to perform in the middle of many. Veera rasam celebrates one being defeated by the other. Adhbhutha rasam creates incredible things for the sake of enhancing our sense of wonderment. The rasams like Bheepathsaa are insignificant (alpa saaram) rasams. Hence Swamy Desikan holds that Saantha rasam is the best among the nava rasams.

६८६ गौड वैदर्भ पाञ्चाल मालाकार वचोधराय नमः

GouDa Vaidarbha PaanchAla mAIAkAra vachOdharAya nama:



**MEANING:**

Salutations to that AchAryan, who had vachanams in his play, which were like garlands made up of Goudam, Vaidarbham and PaanchAlam.

COMMENTS:

GouDee Rithi stands for very soft sabdhams in the sIOkams.

Vaidarbha Reethi stands for hard and difficult sabdhams (KaDina Sabdham).

PaanchAli reethi stands for the sabdhams in between the GouDee and Vaidharbha Reethis.

SIOkams constituted by these three reethis are like garlands made of these sabdhams.

६८९ पात्रीकृतविवेकादि गुणाधिष्ठातृदैवताय नमः

Paathrikrutha VivEkAdi guNAdhishtAthru daivathAya nama:

MEANING:

Salutations to that AchAryan, who etched as actors and actresses, the adhishtAna dEvathais of guNams like VivEkam.

COMMENTS:

The Naataka Katha Paathrams break up into the two classes of aathma and anAthma guNams of the human beings. One may question as to how one can cast guNams (non-chEtanams) as Naataka Paathrams. Swamy answers:

“There are dEvathAs for the guNams like VivEkam. It is those dEvathAs behind the guNams that are invoked as Paathrams and not the guNams themselves.”

In SvEtha dhveepa kingdom, the King is VivEkam (n). The queen is Sumathy. SEnApathy (the Commander in chief) is VyavasAyam. Saarathy (Charioteer) is Logic (Tarkam). GuNams like KshAnthy, Virakthy are on the side of VivEkam (n). In the MaayA RaajadhAni/kingdom, Moham is the king. The queen is Dhurmathy. Kaamam, Darpam (ahankAram), KrOdham (anger) are on the side of king Moham. Thus Swamy Desikan made use of guNams as the cast.

६९० सन्धिपञ्चकसंवेश नाटकस्थानकोविदाय नमः

Sandhi panchaka samvEsa NaaDakasTAna kOvidAya nama:

MEANING:

Salutations to that AchAryan, who used the five sandhis following Naataka Saasthra grammar.



COMMENTS:

Great kavis will establish the five sandhis in srEshta Naatakams. The play will follow the PradhAna story line. The parts of nAtakam will focus on the individual sub-stories needed to be assembled in support of PradhAna story. These sub-stories are known as Sandhis. When Bheejam, Bindhu, aarambham, Prayattham unite, Sandhi results.

Swamy Desikan has observed brilliantly these five sandhis in his Naatakam:

First angam (Bheeja aarambha samanvayam): Here, VivEkan expounds on his matham, which is for gaining the Moksham by Purushan . This is Mukha sandhi.

Second angam (Prathimukha sandhi): Bhindhu-yathna samanvayam; the refutation of Para Mathams that stand in the way of one's Moksham.

Third to Eight angams (Garbha Sandhi): This is known as PadhakAprApthyAsA samanvayam. This deals with the destruction of the enemies and realization of desire in MOksham.

Ninth angam (avamarsa Sandhi): This is known as Prakaree niyathAbhdhi samanvayam. The determination (nirdhAraNam) after examination (VichAram) of the realization of the phalan.

Tenth angam (Nirvahana sandhi): This is known as Kaarya-PhalAgama sandhi. The gaining of Moksha Phalan is the objective here.

६९१ सर्व सङ्कटविध्वंसि विशङ्कट मनीषिताय नमः

Sarva SankaDa vidhvamsi visankaDa maneeshithAya nama:

MEANING:

Salutations to that AchAryan, who had the intellectual power to address all dilemmas and difficulties related to VisishtAdhvaitha tatthvams.

COMMENTS:

This is SoothradhAran's vaak: "Sarva Tantra SankaDa prasamana visankaDa mathi:" Swamy Desikan's sharp intellect as a Sarva Tantra Svatantrar in defeating the Para Mathams is saluted here.

६९२ विंशद्वर्षाधीत सर्वविद्यासन्ततिभाशुराय नमः

Vimsa varshAdheetha sarva vidhyA santhathi bhAsurAya nama:

MEANING:

Salutations to that AchAryan, who mastered all vidhya paramparais by the age of



twenty.

६९३ त्रिंशद्द्वारश्रावित श्रीमच्छारीरकभाष्यकाय नमः

thrisamth vAra srAvitha SrImacchaareerika bhAshyakAya nama:

MEANING:

Salutations to the AchAryan, who taught the SrI BhAshyam for SaarIraka Saasthram thirty times in his life.

COMMENTS:

SoothradhArar says in this context: “thrimisath Vaaram srAvitha- SaarIraka bhAshya:” He performed KaalkshEpan for his sishyAs on SrI BhAshyam thirty times during his life by the time he created Sankalpa SooryOdhayam.

६९४ यतीन्द्रार्पितदुर्वादि विजयार्थ पवित्रकाय नमः

YatheendrArpitha durvAdi vijayArT'a pavithrakAya nama:

MEANING:

Salutations to that AchAryan, who adorned the Pavithram (ring made of Dharbam) given by YathirAjar in his hand for winning over the opponents belonging to Para Mathams.

COMMENTS:

In Sankalpa SooryOdham, the sishyan is Swamy Desikan and the Guru is Yathi Raajar. It is generally conceded that Swamy Desikan had a unfulfilled wish (viz), to be a direct sishyar of AchArya RaamAnujA, which did not happen due to chronology of their avathAram dates. In Sankalpa SooryOdhayam, Swamy Desikan visualizes that he was empowered by AchArya RaamAnujA through the pavithram that he received from the latter.

६९५ वादनाम्ने नमः

VaadhanAmnE nama:

MEANING:

Salutations to that AchAryan with the name of Vaadham.

COMMENTS:

Swamy Desikan gave himself the name of “Vaadham” as he enacted the role of Sishyan in Sankalpa SooryOdhayam.



६९६ वाददोष व्यवस्थाकरणक्षमाय नमः

VaadadhOsha vyavasTA karaNa kshamAya nama:

MEANING:

Salutations to that AchAryan, who established the rules of debate (Vaadham) in Sankalpa SooryOdhayam.

COMMENTS:

In the drama, Guru asks his sishyan (Swamy Desikan) to defeat the opponents in the debate. Sishyan has a doubt about the protocol of such a debate.

Sishyan asks: Is it correct to debate with Brahmins and win? It is said that one who debates with BrahmaNaas and wins will be born as plants in the deep forest.

Guru answers: It is all right to engage in debates connected to the determination of truth of doctrines (Tatthva nirNayam) and to establish firmly our siddhAntham. In the case of debates with one who puts down Iswara (Iswara dhUshaNam) and the one who is a nonbeliever in God (Naasthikan), the debater can engage even in Jalpam and VidhaNDA vaadham to defeat them. In the case of others, it is not done. Jalpam is debate in an aggressive/harsh fashion. VidhaNDA style of Vaadham is the criticism of other matham without establishing the merits of one's own matham.

६९७ सूक्ष्म सूक्ष्मतरात्यन्त सूक्ष्म प्रश्नोत्तरक्षमाय नमः

Sookshma sookshmatarAthyantha sookshma prasnOtthara kshamAya nama:

MEANING:

Salutations to that AchAryan, who is capable of posing subtle, subtler and subtlest questions and providing answers for them.

COMMENTS:

In the play, there is a section on Guru-sishya exchanges (SamvAdhams) where Sishyan asks questions of increasing levels of sophistication and the Guru answers them and removes the doubts of the Sishyan. Reference here is to those samvAdham sections of the play.

६९८ यतीन्द्रग्रन्थ सुरभिमानस्क पद शेखराय नमः

yatheendra granTa surabhi manaska pada sEkharAya nama:

MEANING:

Salutations to that AchAryan, who adorned as head jewelery the sacred feet of those,



whose minds were fragrant with the Sri Sookthis of AchArya RaamAnujA.

COMMENTS:

The reference is to the section in Sankalpa SooryOdhayam, where Swamy Desikan says in his role as Sishyan: “Yahteeswara Saraswathee surabhithAsayAnam sathAm, vahAmi charaNambhujam praNathisAlinA mouLinA”. Here, Swamy Desikan states that he adorns the sacred feet of those fortunate ones whose minds are fragrant with YathirAja Sri Sookthis. Reference here is to his PoorvAchArya, KidAmbi AacchAn, who was the cook for AchArya RaamAnujA.

६९९ शङ्करादिकुट्टङ्मूर्धन्यस्त वामपदोज्ज्वलाय नमः

SankarAdi kudhrungmoordha nyastha vaama PadOjjvalAya nama:

MEANING:

Salutations to that AchAryan, who placed his left foot on the heads of Saankhya and Saankara Mathams. To place the left foot on the heads of enemies in debates is a sign of shame for the one defeated. Swamy Desikan shouts aloud this way because of his extraordinary skills to defeat kudhrusti Matha Vaadhins.

७०० कुट्टङ्मूर्धन्यस्तपाद सुवर्णकटकोज्ज्वलाय नमः

kudhrung moordha nyastapAdha suvarNa kaDakOjjvalAya nama:

MEANING:

Salutations to that AchAryan, whose left foot resting on the heads of Kudhrushti Matha Vaadhins is shining with the golden KaDakam (ankle ornament).

COMMENTS:

Even today during the ekAntha sEvai of the archA vighram of Swamy Desikan at Thuppul, adiyEn is told that one can see the golden Kadakam adorning His left foot. In Sankalpa SooryOdhayam, the Sishyan (Swamy Desikan) defeats the opponents from Para mathams in the court of the King VivEkan. The pleased king says: “Sishyan has won over the Vaadhins, who rattled away with hollow sounding sabdhams like “kAdA, kAdA” and has now placed his left foot over the defeated opponent's head. As the referee in this debate, I (VivEka MahA RaajA) place a golden kadakam at the left foot of Sishyan (Swamy Desikan), who adorned it after seeking the permission of his Guru (AchArya RaamAnujA).

७०१ वैकुण्ठलोकस्त्रीपुंस मियुनार्थोपपत्तिविदे नमः





Vaikunta - IOka - Sthreepumsa miTunArTa upapatthi vidhE nama:

MEANING:

Salutations to that AchAryan, who knew why there is the presence of the two genders in Sri Vaikuntam.

COMMENTS:

In Sankalpa SooryOdhayam, the Prathi-Naayakan the adversary king, (MahA Mohan) asks a question:

Why is there the division of women and Men in Sri Vaikuntam?

Why Vedam does prescribe this need? In Prakruthi IOkam, loukika bhOgams like eating, enjoying women by men and vice versa are understandable.

Why does it have to be invoked in Sri Vaikuntam, which is aprAkrutha IOkam?

Jeevan escapes from these loukika sukhams and why should he assume the roles of male and female again in Sri Vaikuntam?

How can you justify the Muktha jeevan winning over Kaamam?

Swamy Desikan explains this situation:

Dhaampathyam arises out of karma phalan here. The Dhaampadhyam of the Divine ones in Sri Vaikuntam is natural. It is not a product of Karmaa. It arose out of their own sankalpam. Therefore, it is free of blemish. Regarding the Muktha Jeevans in Sri Vaikuntam, the split (vibhAgam) into Sthrees and Purushaas is to gain the chosen kaimkaryam that is close to their heart for the Parama Purushan, which are more natural to women and men.

७०२ स्वशिल्पजित् गीर्वाणदैत्यशिल्पचमत्कृतये नमः

svasilpa-jitha gheervANa daithya silpa chamathkruthayE nama:

MEANING:

Salutations to the AchAryan, who won over the Deva silpi (Mayan) and the asura silpi (Viswakarma) with His artistry.

COMMENTS:

In the seventh canto of Sankalpa SooryOdhayam, there is a scene in which the character of Silpi is invoked. The Silpi draws the impressions (samskArams) on the canvas of the mind. In this seventh act, VivEka Raaja goes to the artist's studio (Silpa Saalai) and admires the drawings on the ten avathArams of the Lord as depicted by the Silpi (Swamy Desikan). He recognizes that Swamy Desikan through His samskArams





alone has drawn the Bhagavath roopams on the mind and thus won over the asura and the dEva silpis.

In Swamy Desikan's real life, he won over a haughty silpi, who competed with Swamy in casting a statue of him and fitting that into a Peetam. The Silpi lost in the contest to Swamy Desikan. The vigraham created by Swamy Desikan himself is being worshipped even today at Thiruvaheendhrapuram temple.

७०३ समाधिसाधकस्थान शुभाश्रयनिरूपकाय नमः

SamAdhi SaadhakasTAna SubhAsraya nirUpakAya Nama:

MEANING:

Salutations to that AchAryan, who knew about the appropriate places for dhyAnam on the Lord and the forms of the Lord, which will lend themselves to visualizing Him through DhyAna SamAdhi.

COMMENTARY:

In the sixth act of Sankalpa SooryOdhayam, Viveka Raajaa searches for the ideal place or places, where one can succeed with one's dhyAnam. VivEkan climbs in a chariot called "ManOraTam" and is driven by a Saarathy (charioteer) named "Tarkam" to find such a place. The Saarathy advises the Raajaa that Srirangam, Thirumala and PerumAL Koil are ideal places for such a quest. VivEkan picks up Tirumala as the place to realize purity of mind. In the seventh angam, VivEkan concludes that BhagavAn's ThirumEni, which is subham and aasrayam can be beneficial for DhyAnam. Aasryam means firmly implanted in the mind. All of the Lord's roopams are subham (auspicious) but not all of them will prove to be aasrayams for us.

७०४ अनात्मगुणकामादि निरासादि प्रकारविदे नमः

anAthmaguNa kaamAdi nirAsAdi prakAravidhE nama:

MEANING:

Salutations to the AchAryan, who knew the ways to eliminate the anAthma guNams like Kaamam (desire).

COMMENTS:

In the eighth act of Sankalpa SooryOdhayam, there is a battle between VivEka Raajaa and Moha Raajaa. The generals in the Moha Raajan's army are the bad guNams of Kaamam, Kopam, ahankAram and lObham. In VivEka Raajaa's army are sadhguNams like Virakthi (VairAgyam), KshAnthi (Patience), Thushti (Contentment) and Aathma Vidhyai. Using this army of ladies, Vivekan destroys the Para Sainyam (Enemy army).





Virakthi wins over Kaamam; KshAnti wins over kOpam, Thushti is victorious over IObham (Greed) and Aathma Vidhyai chases away ahankAram. Thus Aathma guNams win Over AnAthma guNams.

७०५ महात्मात्मानात्मगुणचेष्टित ज्ञापनक्षमाय नमः

mahAthmAthmAnAthma guNa chEshtitha jn~Apana kshamAya nama:

MEANING:

Salutations to that AchAryan, who can clearly describe the aathma and anAthma guNams of MahA Purushan.

COMMENTS:

Swamy Desikan pictures vividly the aatma and anathma guNams of human beings and how these guNams operate as well as how the anAthma guNams are destroyed.

In the First angam, The leader of Aathma guNam (VivEkan) and the head of anAthma guNams (MahA Mohan) state their cases.

In the second angam, in the court of VivEka Maha RaajA, the Guru (SiddhAntham) and sishya (Vaadham) win their battles over Para Mathams.

In the third angam, VivEkan thinks about the UpAyam for Moksham after winning the dhurguNams like raagam (desire).

In the fourth and the fifth angams, the activities of dhurguNams like Kaamam, IObham which wish to form defenses to win VivEkan so that they can rule over Purushan.

In the sixth and the seventh acts, the gaining of knowledge by VivEkan about the place for dhyAnam and SubhAsrayam for dhyAnam are discussed.

In the eighth act, the coverage is about the aathma guNams winning over anAthma guNams.

In the ninth act, the Upaayam happens.

In the final and the tenth act, Purushan attains Moksham through the sankalpam of Parama Purushan.

INCIDENTS AND CREATION OF PADHUKA SAHASRAM: NAAMAS 706 TO 720

७०६ राघवाभ्युदयोत्कृष्ट यादावाभ्युदयप्रदाय नमः





RaaghavAbhudayOthkrushta YaadavAbhyudaya pradAya nama:

MEANING:

Salutations to that AchAryan, who blessed us with the Kaavyam of YaadhavAbhyudayam, which is better than the RaamAbhyudayam, composed by DiNDima Kavi.

COMMENTS:

A well known poet by the name of DiNDiman gave his literary work named RaamAbhyudayam to Swamy Desikan and was full of praise for his own kaavyam. Swamy Desikan browsed it and created his own kaavyam dealing with the noble charithram of Lord Krishna in 24 sargams. When DiNDima Kavi read it, prostrated before Swamy Desikan and apologized for his haughtiness and admitted that the title of Kavi-Taarkika Simham is only fit for Swamy Desikan. The great Advaitin, Sri Appaya Dheekshithar admired YaadhavAbhyudayam so much that he wrote a scholarly commentary on the Swamy's magnificent Kaavyam. Swamy Desikan introduced this kaavyam as "KshEmatam Kaavya rathnam"(The Kaavyam that blesses one with KshEmam).

७०७ श्रीसेतुशठकोपादि सेवासन्तुष्टमानसाय नमः

SrIsEthu SaThakOpAdi sEvaa santhushta maanasAya nama:

MEANING:

Salutations to that AchAryan, who had a happy mind from worshipping at Sri Sethu and AzhwAr Thirunakari to offer His worship to Lord Ramachandra and Swamy NammAzhwAr respectively.

COMMENTS:

From this NaamA to the 720th NaamA, Thirukkudanthai Desikan salutes various incidents in Swamy Desikan's charithram. Swamy Desikan started from Srirangam for a Yaathraa to Sri Sethu (site of the dam built by Lord Raamabhadran to reach Lanka), ThiruppullANi (Dharbha Sayanam and Adhi JagannAtha PerumAl, who gave Lord Raamachandra His own dhanus); Swamy stopped on the way at ThirumAlirum ChOlai, Sri Villiputthur (for the MangaLAsAsanam of ANDAL and SamarpaNam of GodhA Sthuthi) and at AzhwAr Thirunakari to perform MangaLAsAsanam for Swamy NammAzhwAr; Swamy continued on to worship the EmperumAns at the Keralaa dhivya dEsams (ThiruvANN ParichAram, Thiruvananthapuram et al). In the 6th act of Sankalpa SooryOdhayam, Swamy Desikan has included his tributes to the EmperumAns of all the above dhivya dEsams that he visited.



७०८ चोलदेशीयभगवत्क्षेत्र सेवारसाकुलाय नमः

ChOLa dEseeeya bhagavath kshEthra sEvA rasAkulAya nama:

MEANING:

Salutations to that AchAryan, who visited many dhivya dEsams of ChOLa country.

७०९ हस्तीशसेवाकुलात्मने नमः

Hastheesa sEvAkulAthmanE nama:

MEANING:

Salutations to that AchAryan, whose mind was filled with joy from the Sevai of the Lord of Hasthi Giri (Lord VaradarAjan) at Kaanchipuram.

७१० नरेन्मदसर्पेशे नमः

narEndramada sarpagnE nama:

MEANING:

Salutations to that AchAryan, who destroyed the fearsome snake belonging to the snake charmer.

COMMENTS:

Once a professional snake handler challenged Swamy Desikan to control his most poisonous snakes. Swamy drew some lines on the ground and all but one snake were unable to cross those lines and approach Swamy Desikan to harm him. One big and fierce snake however crossed the line and approached Swamy Desikan. Garuda Manthram was invoked by Swamy immediately. Garuda BhagavAn appeared and took away all the snakes including the fierce one. This nAmaa refers to Swamy Desikan's destruction of this fierce snake through the help of His upAsanaa Moorthy, Garuda BhagavAn.

७११ नरेन्द्रवन्दिताय नमः

narEndra vandithAya nama:

MEANING:

Salutations to that AchAryan, who was thanked by the grateful snake handler, whose livelihood was restored by the compassionate AchAryan.

COMMENTS:





The worried snake charmer lost his livelihood, when Garuda Bhagavan lifted away the offending snakes. He fell at Swamy's feet and prayed for the restoration of his livelihood. Swamy recited Sri Garuda Panchasath and the pleased Garuda Bhagavan returned the snakes. The snake charmer saluted Swamy as Sarva Tantrar and went away. It is also said that Swamy recited Garuda DaNDakam for taking the snakes away and Garuda Panchasath for the restoration of the snakes.

७१२ ताक्षर्यदण्डकोत्तमदातृधिये नमः

taarkshya-daNDakOttama dhAthru dhiyE nama:

MEANING:

Salutations to the AchAryan, who created the noble Garuda DaNDakam, which yields mysterious phalans (Vichithra sidhditha Garuda DaNDakam).

७१३ पनर्वृषाद्रि रङ्गेश सेवार्थगमनोत्सुकाय नमः

Punar VrushAdri RangEsa sEvArTagamanOthsukAya nama:

MEANING:

Salutations to that AchAryan, who had great joy in revisiting Thirumala and Srirangam. (In the first visit to Thirumala, Swamy composed DayA Sathakam and then he revisited Thirumala with links to his avathAram).

७१४ आश्चर्यावहचारित्र वाजिवक्त्राधि दैवताय नमः

AchAryaavaha chArithra VaajivakthraAdhi daivathAya nama:

MEANING:

Salutations to that AchAryan, who had Sri HayagrIva Bhagavan of wondrous charithram as his aarAdhana Moorthy.

COMMENTS:

The reference here is to an incident that happened near ThirukkOvilUr, when Swamy had to rest at a Vaisyar's front porch for the night. The merchant had a business in selling peanuts (Kadalai). Swamy offered pure water for Lord HayagrIvan as PrasAdham and fasted himself during that night. In the middle of the night, the merchant ran to Swamy Desikan's side and stated that he could not control a beautiful white horse, which was eating up his inventory of peanuts. Swamy recognized that it was Lord's leelaa. Swamy asked the merchant to bring some milk and offered it to the Lord, who drank it and disappeared. The merchant was amazed at this incredible





happening. That year, the fields of the VaishNava -Vaisyar produced huge amounts of groundnut crop and made the merchant recognized the glory of Swamy Desikan.

७१५ वरदाचार्यजनकाय नमः

VaradhAchArya JanakAya Nama:

MEANING:

Salutations to that AchAryan, who with Lord VaradarAjA's anugraham became the father of a male child born on AavaNi RohiNi.

COMMENTS:

Swamy performed NaamakaraNAdhi SamskArams and trained that child to become a VaishNavite AchAryan in his own right.

७१६ जीवितारखिलविष्टपाय नमः

JeevithAkhilavishtapAya Nama:

MEANING:

Salutations to that AchAryan, who gladdened the hearts of the people of the world through his many Sri Sookthis, anushtAnam and the strengthening of Bhagavath RaamAnuja SiddhAntham with emphasis on the observance of SaraNAgathy to the Dhivya Dampathis.

७१७ हयास्यपूर्ततीर्थाहृदःष्ट लज्जितविघ्नकृते नमः

HayAsya - poortha- theerTAhar- drushta lajjitha vighnakruthE nama:

MEANING:

Salutations to that AchAryan, who completed the srArddha dinam with Lord HayagrIvan's help in spite of the obstacles created by ill wishers and made them feel ashamed about their act.

COMMENTS:

It was the day of SrArdham (death anniversary) for Swamy Desikan's father. Swamy had requested three Brahmin scholars to take part in that important annual observance. The ill wishers of Swamy interfered and made these Brahmins unfit to take part in the ceremony. Swamy Desikan was left in the lurch. Swamy was unfazed. He performed special aarAdhanam for Lord HayagrIvan and followed it up with SrArddha hOmam and dEva-Pithru- VishNu aavAhanam (invocation). At the end, three satisfied





VaishNavAs were seen leaving Swamy Desikan's house at the end of the SrArddha ceremony by the watching ill wishers. They asked Swamy as to who these three non-local VaishNavars were, who took part in the SrArddham. Swamy explained to the startled group of ill wishers that it was Lord HayagrIvan that took the roles of DEva-Pithru-Vishnu to complete the SrArddham (TheerTa dinam).

७१८ रात्रिनिर्व्यूढरङ्गेश पादरक्षासहस्रकाय नमः

rAthri nirvyooDa RangEsa PaadarakshA sahasrakAya nama:

MEANING:

Salutations to that AchAryan, who completed the creation of the 1,000 sLOkams of PadhukA sahasram in front of Lord RanganAtha during the time span of one Yaamam of the night.

COMMENTS:

One day, a jealous achAryan challenged Swamy Desikan to compose 1000 sLOkams in one night to defend his title as "Kavi-Taarkika Simham". This poet offered to create 1,000 sLOkams himself during the span of the night. Swamy Desikan spent the second Yaamam of the night (9 P.M. to 12.00 Midnight) in front of Lord RanganAtha and completed the composition of Sri RanganAtha Paadhukaa Sahasram. The poet, who challenged Swamy Desikan could not go beyond the composition of just three hundred sLOkams and conceded defeat and accepted Swamy Desikan as an avathAra VisEsham rightfully holding the title of Kavi-Taarkika Simham.

७१९ पादरक्षासहस्रोक्त पादुकासेवकाभिधाय नमः

Paadharakshaa sahsrOktha PaadhukA-sEvakaabhidhAya nama:

MEANING:

Salutations to that AchAryan, who has the title of "PaadhukA Sevakar", referred to in his Kaavyam of PaadhukA Sahasram.

COMMENTS:

Swamy Desikan had many titles conferred on him during his lifetime on earth. The one he was most fond of is the title of "PaadhukA Sevakan" of Lord RanganAtha.

७२० रङ्गशदत्तकवितार्किकसिंहाभिधानकाय नमः

RangEsa dattha KavitaArkika-simhAbhidhanakAya nama:



MEANING:

Salutations to that AchAryan, who was honored with the title of “Kavi-Taarkika Simham” by Lord RanganAtha Himself.

COMMENTS:

After composing the PaadhukA Sahasram in one Yaamam of the night, Swamy Desikan presented it to the Lord at Srirangam next day. Lord RanganAtha was so pleased with Swamy Desikan that He honored Swamy Desikan with the birudhu (honorific title) of the Lion among Poets and Logicians to remove any lingering doubts on the minds of People about Swamy’s exalted status.

NAMAS RELATING TO CHILLARAI RAHASYANGAL (721 TO 769)

Chillarai Rahasyam related Naamas have been published separately in an ebook. Please refer to <http://www.sundarasimham.org/ebooks/Chillarairahasyam.pdf>

NAAMAS 770 TO 792: RELATING TO SELECTED SRI SOOKTHIS OF SWAMY DESIKAN AND ABOUT SOME OF SWAMY’S VAIBHAVAM

७७० माधवात्मजभूपार्थ सुभाषितविधानविदे नमः

MadhavAthmaja bhUpArTa SubhAshitha vidhAna vidhE nama:

MEANING:

Salutations to that AchAryan, who composed the Neethi sIOkams for the benefit of the king by the name of Maadhava Puthran.

COMMENTS:

Swamy Desikan blessed the King Maadhava Puthran with the SrI Sookthi of SubhAshitha-neeivi, when the king requested upadEsam for ways of conducting oneself well in this world. SubhAshitha-neeivi has 146 sIOkams. Neevi means a knot. Swamy chose the name because of the many deep meanings relating to SadhupadEsam are knotted together in this SrI Sookthi. Thieves cannot abscond with it. Only AchAryAs can interpret the deep meanings. For instance the short second sIOkam of the First Paddhathi has as many as 13 meanings according to our AchAryAs. The 146 sIOkams are grouped under 12 Paddhathis with each of the Paddhathis having 12 sIOkams on the average (12x12 =144). The first five paddhathis deal with the upadEsam on activities that should be avoided. The remaining seven paddhathis deal with the activities that one should adopt.

७७१ हंससन्देशविवृत भगवत्प्रेमतल्लजाय नमः

Hamsa sandEsa vivrutha bhagavath-prEma tallajAya nama:

MEANING:

Salutations to that AchAryan, who revealed BhagavAn's deep love for His PirAtti (Lord Raamachandra for SithA PirAtti).

COMMENTS:

This is a SandhEsa Kaavyam ("sending a messenger" - kaavyam Like Mega SandhEsam of MahA Kavi KaaLi Daasan). It has 110 sLOkams. HanUmAn had returned from LankA after locating SithA PirAtti at AshOka Vanam and conveyed the joyous tidings to Lord Raamachandra in Kishkindhai. Our Lord's love grew further for His PirAtti. Our Lord saw a Hamsam near by and sent it as a messenger to LankA to the side of His beloved Dharma Pathnee. The name arises from the sandhEsam of the Hamsam by our Lord. Bhagavath PrEmam is expressed here. Our Lord explains to the Hamsam about the dhivya dEsams that it will fly over en route to its destination, LankA to deliver His message to His divine consort and return. There are many beautiful sLOkams here that attest to Swamy Desikan's intimate knowledge of geography of BhAratha dEsam as well as his skills as a poet extraordinaire.

७७२ श्रीमन्मौलिक्रमाभिरव्यग्रन्थ निर्माणकोविदाय नमः

SrImann-mouLi kramAbhikhya granTa nirmANa kOvidhAya nama:

MEANING:

Salutations to that AchAryan, who blessed us with a SrI Sookthi known as "Thirumudiadaivu "(This grantham is no longer available to us).

७७३ लोकाचार्यादिसच्छिष्यार्पितशारीरक भाष्यकाय नमः

LokAchAryAdi sacchishyArpitha SaarIraka bhAshyakAya nama:

MEANING:

Salutations to that AchAryan, who performed kaalakshEpam on Brahma Soothra SrI BhAshyam to great sishyAs like Swamy PiLLai LokAcchAr and others (Brahma Tantra Svatantra Jeeyar, Kumaara VaradAcchAr et al). They expressed their thankfulness to their AchAryan through construction of individual taniyans for him at the end of their kaalkshEpams under him.

७७४ ब्रह्मतन्त्रस्वतन्त्रादि शिष्यार्पितरहस्यकाय नमः

brahmatantra SvatantrAdi sishyArpitha rahasyakAya nama:

MEANING:

Salutations to that AchAryan, who blessed Brahma Tantra Jeeyar (and KumAra VaradAcchAr) with kaalakshEpams on the three rahasyams.

COMMENTS:

Sri PiLLai LOkAcchAr had kaalakshEpam only on Sri BhAshyam. Brahma Tantra Svatantra Jeeyar had kaalakshEpam on all rahasyams except Bhagavath Vishayam; latter, he had kaalakshEpam under Swamy Desikan's KumArar, KumAra VaradAcchAr on Bhagavath Vishayam. RahasyArTa paramparai was thus established for us.

७७५ कृताशीतिसहस्र द्रमिडागमपरीमळाय नमः

kruthAseethi sahasra dhramiDAgama parimaLAya nama:

MEANING:

Salutations to that AchAryan, who created the eighty Thousand PaDi grantham of Nigama ParimaLam (Fragrance of Tamil VedAs); This extraordinary grantham is no longer available to us due to our misfortunes.

COMMENTS:

Swamy NammAzhwar commanded Swamy Desikan directly at AzhwAr Thirunagari and indirectly through Svapnam to create a commentary for His ThiruvAimozhi. Swamy Desikan created this extended commentary (74,000 PaDi) based on Thirukkuruhai PirAn PiLLAn's 6,000 PaDi commentaries. The addition of 74,000 sLOkams of Swamy Desikan to the 6,000 PaDi of PiLLAn led to the count of 80,000 PaDi.

७७६ मुनिवाहन भोगारख्य ग्रन्थसंप्रीतसज्जनाय नमः

MunivAhana bhOgAkhyia granTa sampreetha sajjanAya nama:

MEANING:

Salutations to that AchAryan, who pleased the hearts of Sajjanams with His Sri Sookthi named "Muni Vaahana BhOgam" dealing with the AmalanAdhipirAn Prabhandham of ThiruppanAzhwAr.

COMMENTS:

ThiruppanAzhwAr was carried on the shoulders of LokasAranga Muni as he was brought before Lord RanganAtha. Hence, ThiruppanAr acquired the name of Muni Vaahanar. When ThiruppanAr opened His eyes before the Lord, the Paasurams of AmalanAdhipirAn poured out of him. The bhOgam (enjoyment of the bliss of the soundharyam/ Vadivazhagu of Lord RanganAtha) is the scope of ThiruppanAr's



Prabhandham. Hence, Swamy named his commentary on this Prabhandham as “Muni Vaahana BhOgam”. Guru Paramparaa states that Swamy Desikan composed Muni Vaahana BhOgam at the request of PeraruLALa Jeeyar (Brahma Tantra Svatantra Jeeyar) and hence the reference to “Sajjanam” in this Naamaa.

७७७ श्रीमन्मधुरकव्युक्ति गाथाव्याख्यानदक्षिणाय नमः

Srimann- Madhurakavyukthi gATA vyAkhyAna dakshiNAya Nama:

MEANING:

Salutations to that AchAryan, who was skilled in creating a VyAkhyAnam (commentary) for the “KaNNInuNN SiRutthAmpu” prabhandham of Madhura Kavi AzhwAr.

COMMENTS:

Swamy Desikan blessed us with a VyAkhyAnam for Sri Madhura Kavi’s Prabhandham entitled, “SrI Madhura Kavi Hrudhayam”. This is a tribute to AchArya Nishtai. Unfortunately, this grantham has become extinct now .

७७८ द्रविडाम्नाय तात्पर्यरत्नावलि विधायकाय नमः

draviDAmnAya taathparya rathnAvaLi vidhAyakAya nama:

MEANING:

Salutations to that AchAryan, who blessed us with the grantham of “DhramiDOpanishad Taathparya RathnAvaLi”.

COMMENTS:

Swamy Desikan held that Swamy NammAzhwAr’s ThiruvAimozhi is the assembly of Tamil Vedams (DhramiDa Upanishad). The meanings (taathparyams) of the Paasurams of ThiruvAimozhi are jewels (Rathnams). Hence, Swamy Desikan named this SrI Sookthi as “DhramiDOpanishad Taathparya RathnAvaLi” (necklace made up of the Rathnams of DhramiDOpanishad). It has 130 sIOkams.

७७९ द्रमिडोपनिषत्सार प्रबन्धोज्ज्वलमानसाय नमः

dramiDOpanishath - Saara prabandhOjjvala mAnasAya nama:

MEANING:

Salutations to that AchAryan, who created a brief SrI Sookthi (made up of 26 sIOkams) to house the essence of the profound ThiruvAimozhi.



**COMMENTS:**

Here Swamy Desikan covers the SaarArTam of each ThiruvAimozhi (set of ten Paasurams identified as ThiruvAimozhi). Through such an effort, Swamy Desikan focuses on the Bhagavath guNams portrayed in these individual ThiruvAimozhis.

७८० श्लोकत्रयोक्त भगवदारधनविधिक्रमाय नमः

SlOka-thrayOktha bhagavadAradhana vidhi kramAya nama:

MEANING:

Salutations to that AchAryan, who blessed us with a SrI Sookthi named “BhagavadhArAdhana PrayOga Kaarika”, which contains three slOkams to cover both ThiruvArAdhana PrayOga kramam and Bhagavath dhyAna kramam .

७८१ नवश्लोकीसङ्गृहीतब्रह्मसूत्रविधानयकाय नमः

navaslOkee sangruheetha brahmasoothra vidhAnakAya nama:

MEANING:

Salutations to that AchAryan, who blessed us with the consecration of the Yaj~nOpaveetham (Brahma Soothram) through nine slOkams.

७८२ प्रबन्धसार निमात्रि नमः

PrabandhasAra nirmAthrE nama:

MEANING:

Salutations to that AchAryan, who blessed us with the SrI Sookthi of “Prabhandha Saaram” out of his reverence for the Four Thousand Sacred Collect. Swamy Desikan housed inside the Paasurams of Prabhandha Saaram the dhivya dEsams, where the AzhwArs incarnated, the day of avathAram, the number of Prabhandhams, the total count of their paasurams.

७८३ आहारनैयत्यगीतिकृते नमः

AahAra naiyathya geethikruthE nama:

MEANING:

Salutations to that AchAryan, who blessed us with the SrI Sookthi of AahAra Niyamam dealing with the foods that produce Sathva GuNam and Jn~Anam in us. He listed the





foods that could be consumed towards that goal and the foods that have to be avoided.

७८४ मूलमन्त्रार्थसङ्ग्राहि गाथाकृति विशारदाय नमः

Moola manthrArTa sangrAhee gATaa kruthi visAradAya nama:

MEANING:

Salutations to that AchAryan, who had the power to create the sIOkams that provide the essence of the meanings of the Moola Manthram and could be sung as songs. (The reference here is to Swamy Desikan's SrI Sookthi known as "Thirumanthira Churukku").

७८५ द्वयमन्त्रार्थसङ्ग्राहि गाथाकरण दक्षिणाय नमः

dvaya manthrArTa sangrAhee gATaakaraNa dakshiNAya nama:

MEANING:

Salutations to that AchAryan, who condensed the meanings of dhvaya manthram in small number of sIOkams usable as songs. (The reference here is to Swamy Desikan's SrI Sookthi of "Dhvaya Churukku").

७८६ चरमश्लोकसङ्ग्राहि गाथासङ्ग्रह कोविदाय नमः

Charama sIOka sangrAhee gATaa sangraha kOvidAya nama:

MEANING:

Salutations to that AchAryan, who had the intellectual power to condense the meanings of Charama sIOkam into Pasurams that could be sung (The reference here is to Swamy Desikan's SrI Sookthi of "Charama sIOka Churukku").

७८७ प्रपत्तिगर्भगीतार्थ गाथाकृति विचक्षपाय नमः

Prapatthi garbha geethArTa gATaakruthi vichakshaNAya nama:

MEANING:

Salutations to that AchAryan, who had the power to create sIOkams that celebrated Prapatthi as the essence of Bhagavath Gitaa.

COMMENTS:

Swamy Desikan's PoorvAchAryAs (Swamy AlavanthAr and AchArya RaamAnujA) have blessed us with their commentaries and summaries on Bhagavath Gitaa (GeethArTa





Sangraha and GeethA BhAshyam). Swamy Desikan had his own commentary known as Taathparya Chandrikai for the above two commentaries in majestic Sanskrit. Further for the benefit of the aasthikAs speaking only Tamil language, Swamy Desikan blessed them with a Tamil SrI Sookthi named GeethArTa Sangraham, which was derived from Swamy AlavanthAr's Sanskrit SrI Sookthi of the same name. In this SrI Sookthi, Swamy Desikan pointed out that SaraNagathy is the central message of Srimath Bhagavath Geethai.

७८८ लक्ष्मणाचार्यरोगघ्न पादतीर्थप्रभावकाय नमः

LakshmaNchArya rOgaghna paada theerTa prabhAvakAya nama:

MEANING:

Salutations to the SadAchAryan, who's SrI Paadha Theertham had the intrinsic power of curing the disease of KanthAdai LakshmaNacchAr Swamy.

COMMENTS:

Back in Srirangam, one day Swamy Desikan was engrossed in enjoying an AchArya Sri Sookthi and failed to notice the arrival of a famous Sri Vaishnava AchArya by the name of KanthAdai LakshmaNacchAr Swamy. Swamy Desikan did not get up to offer his praNAMams due to his preoccupation with what he was reading. The sishyAs of KanthAdai AchAryan took that as an insult to their AchAryan; they became irate and man handled Swamy Desikan for what they thought was a deliberate insult to their AchAryan. Swamy Desikan was heart broken and left Srirangam for Sathyagalam in Karnataka state with his family and sishyAs. Back at Srirangam, the sishyA's offenses affected KanthAdai AchAryan. He developed a skin disease and also had no children. This AchAryan's wife recognized the apachAram committed by her husband's sishyans to Swamy Desikan and hastened to Sathyagalam to fall at the sacred feet of Swamy Desikan to seek his pardon. They partook the Sri Paadha Theertham of Swamy Desikan for a whole year. The power of that Sri Paadha Theertham cured LakshmaNacchAr's disease and also led to the birth of a child for LakshmaNacchAr Dampathys. They were elated and gave the name of Theerthta PiLLai to the child to recognize the power of the SrI Paadha Theertham of Swamy Desikan.

७८९ श्रुतप्रकाशिका रक्षा रक्षिताध्यात्म भाष्यकाय नमः

Srutha PrakAsikaa rakshaa rakshithAdhyathma bhAshyakAya nama:

MEANING:

Salutations to that great AchAryan, who protected Srutha PrakAsikaa (commentary of Sri Sudarsana Soori on SrI BhAshyam of AchArya RaamAnujaa) and thereby saved the Sri BhAshyam for the future generations.



**COMMENTS:**

This Naamaa refers to another important event in the life history of Swamy Desikan, while he lived at Srirangam. The Muslims had invaded from the north and laid siege to Srirangam. In the ensuing battle, many VaishNavaas including Swamy PiLLai LokAcchAr were killed along with Sudarsana Soori. Earlier, Sudarsana Soori had requested Swamy Desikan to protect his palm leaf manuscript of the commentary (as he recorded from NadathUr AmMAL's KaalakshEpams on Sri BhAshyam) named "Srutha PrakAsikaa" as well as his two young sons. Swamy escaped miraculously from the battlefield and traveled with the precious treasure of Srutha PrakAsikaa to Sathyagalam in KarnAtakaa. If Swamy Desikan had not saved this precious commentary that day, we would never have known the traditional meanings of Sri BhAshyam. Swamy Desikan went on to create AdhikaraNa SaarAvaLi, TatthvaDeekai and Satha DhUshaNi to defeat those, who found fault with Srutha PrakAsikaa. This is one of the greatest UpakArams of Swamy Desikan to Sri VaishNavAs.

७९० यादवाचलभद्राशासनार्थगति भासुराय नमः

YaadhavAchala bhadraAsAsanaarTa gathi bhAsurAya nama:

MEANING:

Salutations to Swamy Desikan, who was effulgent with the yaathraa he made to perform MangaLAsAsanam for ThirunArAyaNan of Melkote (YaadhvAchalam).

COMMENTS:

After rescuing Srutha PrakAsikaa with his journey to Sathyagalam, Swamy Desikan went on a yaathrai to Melkote to perform MangaLAsAsanam for ThirunArAyaNan and AchArya RaamAnujaa.

७९१ अभीतिस्तवसञ्जात अभीति रङ्गपुरीगतये नमः

abheethisthava sanjAtha abheethi Rangapuree gathayE nama:

MEANING:

Salutations to that SadaachAryan, who returned to the dhivya dEsam of Srirangam freed from its fears through the Sri Sookthi of Abheethi Sthavam.

COMMENTS:

While at Sathyagalam during the Muslim occupation of Srirangam, Swamy Desikan prayed to Lord RanganAtha to remove the fear that was gripping Srirangam. Swamy composed a Grantham known as Abheethi Sthavam; here, Swamy pointed out that Sri RanganAthan is the source for the removal of every kind of fear and prayed for the safe





return to Srirangam for the MangaLAsanam of the Lord. Sri RanganAtha responded positively and the Muslims were chased away. A BhagavathOtthamar by the name of KoppaNaryar brought back the uthsava Moorthys, broke down the stonewall in front of Moolavar and arranged for the resumption of the ThiruvArAdhanam for the Lord of Srirangam once again. Swamy was glad to hear this good news and returned immediately to Srirangam to enjoy the sevai of the Lord.

७९२ रङ्गप्रापितरङ्गेशगोपणार्यस्तुतिप्रियाय नमः

Ranga prApitha RangEsa GOpaNarya sthuthi priyAya nama:

MEANING:

Salutations to the AchAryan, who was pleased with the praise lavished on KoppaNaryan, who was instrumental in driving away the Muslims from Srirangam and bringing back the Uthsava Vighrams of Sri RanganAtha from Thirumalaa to Srirangam for punar-Prathishtai and AarAdhanam.

COMMENTS:

KoppaNaryan was the king of Chenji. He assembled a big army and drove way the Muslims from Srirangam and restored peace there. Afterwards, he traveled to Thirumalaa, where Lord RanganAtha was being worshipped during the invasion by Muslims and returned the Lord to Srirangam. Swamy Desikan was so pleased with KoppaNarya over this MahOpakAram that he praised the valour of KOPpaNarya.

NAMAS 793 TO 1008: SRIMAD RAHASYA THRAYA SAARAM

Srimad Rahasya Thraya Saram related Naamas have been published separately in an ebook. Please refer to <http://www.sundarasimham.org/ebooks/SRTS.pdf>

நானிலமுந்தான் வாழ நான்மறைகள் தாம்வாழ
மாநகரின் மாறன்மறை வாழ-ஞானியர்கள்
சென்னியணிசேர் தூப்புல் வேதாந்ததேசிகனேழீ
இன்னுமொரு நூற்றாண்டிரும்.
வாழியணி தூப்புல் வரு நிகமாந்தாசிரியன்
வாழியவன் பாதாரவிந்தமலர்-வாழியவன்
கோதிலாத்தாண்மலரைக் கொண்டாடிக் கொண்டிருக்கும்
தீதிலா நல்லோர் திரள்.

Swamy Desikan Thiruvadigale SaraNam

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