

Swamy Desikan's
Devanayaka Pancasat



Annotated Commentary In English By
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Ayindai sri desikan





॥ श्रीः ॥

श्रीमतेनिगमान्त महादेशिकाय नमः

देवनायक पञ्चाशत्

SRI DEVANAYAKA PANCASAT

INTRODUCTION

This Sri Sookthi by Swamy VedAntha Desikan is about ThiruvahIndrapuram Dhivya dEsam Emperuman, Lord Devanathan. The name for this stotra is based on the fifty SLOkams (there are actually 53 that this stotra contains) in praise of Lord Devanathan. SrI Devanathan is also known as "Adiyavarkku Meyyan, Achyuthan, MoovaAgiya Oruvan". His Divine Consort is HemAbhjavalli.

Swamy Desikan was deeply devoted to Lord Devanathan. Swamy Desikan spent more than four decades in the service of Lord Devanathan and Lord HayagrIvan, becoming in the process a KavitaRkika Simham-lion among poets and logicians. Here, Swamy Desikan composed many important SrI Sookthis in adoration of the matchless beauty and infinite kalyANa guNams of Lord Devanathan. We can still find the TirumALigai where SwAmy Desikan lived, and the well constructed with his own hands.

In this stotram, for the most part (30 of the 53 SLOkams) Swamy Desikan describes his thoughts as he meditates on the various parts of bhagavAn's tirumeni, starting from His kirITam all the way down to His Sacred Feet. In the last 8 SLOkams, he performs SaraNagati to DevanAyaka PerumAL, and indicates the greatness of Prapatthi over bhakti as the fail-proof mArgam for gaining the boon to perform nitya-kaimkaryam to Him in this world and ever after.

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In this sthotram, Swamy Desikan has the blissful anubhavam of DevanAtha PerumaL starting from His kirITam all the way down to His Lotus Feet in 30 beautiful SLOkas. As he sees the archA-mUrthi of bhagavAn, his thoughts are swept by all the kalyANa guNas of bhagavAn, and this stotram is one in which we see the poet in Swamy Desikan revealed in SLOkam after SLOkam. In every one of these SLOkaas, he reminds us of bhagavAn's guNas such as His paratvam (kirITam), His being the object of meditation for His devotees (the sweet, smiling face), etc.

He meditates on bhagavAn's kirITam, His beautiful dark hair, face, forehead, the Urdhva puNDram, nose, ears, ear rings, lips, eyes, eyebrows, the kaTAKsham from His eyes as it falls on us, neck, hands, the Sankha and chakra, the abhaya hastam, the vaksha sthalam, the vyjayantI garland, udaram (stomach), the nAbhI-kamalam, the waist-band, the majestic thighs, feet, the fingers and fingernails of His feet, the knee, the ankle, and even the dust from His Feet. All in all it is an ecstatic anubhavam of the dhivya mangaLa vighram and the KalyANa gunams of the Lord of Thiruayindhai by Swamy Desikan.

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svami desikan tirukkinaru





SlOkams and Commentaries

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श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

srImaan ve~nkaTa naathaaryah kavitaarkikakesarI |
vEdaantaachaarya varyo me sannidhattaaM sadaa hrudi ||





SIOkam 1

DhaivanAyakan as the Devathi Devan

प्रणत सुर किरीट प्रान्त मन्दारमाला-

विगळितमकरन्द स्निग्ध पादारविन्दः ।

पशुपति विधि पूज्यः पद्मपत्रायताक्षः

फणिपति पुरनाथः पातु मां देवनाथः ॥१॥

PraNata Sura kirIDa prAnta mandAra maalA-

vikaLita makaranda snigda paadAravinda: |

pasupati vidhi poojya: PadmapathrAyathAksha:

PhaNipatipura nATa: paatu mAm dEvanAtTa: ||

MEANING:

In this sIOkam, Swamy Desikan recognizes the Lord of ThiruvahIndhrapuram, DhaivanAyakan as the Devathi Devan, and the Lord of all DevAs. Swamy Desikan prays to this Supreme Lord DevanATan for protection immediately.

All the 33 crores of DevAs arrive at the lotus feet of Lord DevanATan standing majestically under the shade of Suddha Satthva VimAnam with Garuda nadhi flowing north at the back of it and the sacred Oushada Giri standing in front of the Lord's abode. The first thing that the DevAs do on approaching the sacred feet of the Lord is to prostrate at those redeeming Thiruvadis of the Lord. The prostrating dEvAs have the MandhAra garlands wrapped around their jeweled crowns (PraNatha Sura KirIDa-prAnta mandAra maalA). The honey from those freshly blossomed MandhAra flowers from those garlands drip at the lotus feet of DevanATa Perumaal and wets them (VigaLita makaranda snigda paadAravinda:). The DevAs find at this time that the great ones among them, Lord Brahma and His son, Lord Siva are





performing VisEsha aarAdhanam to the Lord of all DevAs, SrI DevanAtan (Pasupathi Vidhi Poojya:). Lord DevanATan's eyes are fully blossomed like a fresh Lotus. The DevAs enjoy the darsana soubhAgyam of the Lotus-eyed Lord and conclude that Lord DevanATan cannot be anyone but the SarvEsvaran Himself. Swamy Desikan prays to this PundarIka IOchana (Padma PathrAyathAkshan) DevanAyakan to protect him against all samsAric afflictions (PhaNipatipura nATa: paatu mAm dEvanATa:).

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dEvAdhi dEvan

ADDITIONAL THOUGHTS

Swamy Desikan's prayer reminds one of the four powerful sLOkams of Brahma Paara Sthuthi cited in Sri Vishnu PurANam, which incorporates in itself the deep VedAnthic doctrines about the Supremacy of the Lord and His Vaibhavam as ArchA Moorthy, who could be easily accessed and worshipped as Soulabhya, Souseelya Moorthy. The Brahma Paara Sthuthi invokes the Lord's anugraham





for the banishment of Raagam and dhvEsham that interfere with the performance of Prapatthi at the Thiruvadi of the DevAthi Devan. It is hinted that the AarAdhanam of ArchAvathAra Moorthy is absolutely essential for gaining the phalan of Prapatthi:

BrahmAksharam Ajam Nithyam YadhAsou PurushOttama:

tadhA rAgAdayO: dhOshA: prayAnthu prasamam mama

Through this prArTanai, KaNDu Maharishi points to the ArchAmoorthy in front of him as "asou PurushOttama:" and eulogizes Him as "Nithyam, Aksharam..." .The Maharishi asks for the banishment of rAgam (desire for evanescent bhOgams) and Kaama-KrOdhams that interfere with his saraNAgathi (dhOshA: prayAnthu prasamam mama). Swamy Desikan prays to Lord DEvAnAtan succinctly to protect him from all these dhOshams (Pasupati Vidhi poojya PhaNipatipura nATa: paatu mAmm Deva nATa:).

The first sLOkam of Brahma Paaram is a powerful and resonant one celebrating the glories of the Sarvarakshaka Deva nATan:

Paaram Param VishNurapArapAra: parEbhyO ParamArTarooPi

Sa BrahmaPArA: ParapArabhUtha: Para: ParaNAMapi pArapAra:

Prakuratham SrImad Azhagiya Singar's beautiful translation of the above sLOkam is to be recalled with gratitude:

Our Lord is the end station after the travel through the horrible desert of SamsAram (i.e.), the jeevan travels with immense sufferings through the parched desert of SamsAram, crosses it with the help of SadAchAryan and arrives at the life giving oasis of BhagavAn's Thiruvadi and enjoys ParipoorNa BrahmAnandham there forever. That BhagavAn can only be understood and enjoyed through SadhupadEsam of an AchAryan. He is the abode of limitless power (veeryam). All other YaagAs and Yajn~As do not yield the fruit of ParipoorNa brahmAnandham. It is only the Naama SankIrthanam about the Lord that assures this unique boon of BrahmAnubhavam. This Lord of ours is





Superior to Brahma and other srEshta dEvAs. He is DEvanATan. He has the eternal, imperishable dhivya MangaLa Vigramam. He protects VedAs and Vaidhika KarmAs. He serves as the laya sTANam for Prakruthi and Purushan. He is superior in status to Nithyasooris (eternally liberated Souls like Garuda and AdhisEshan). He is the all pervasive VishNu.

The clever AchArya Saarvabhouman, Swamy Desikan thought perhaps of the quintessence of Sthuthis like Brahma Paaram and pleaded with DevanATa PerumAL for his protection right at the beginning of Sri DevanAyaka PanchAsath:

Pasupati vidhi poojya: PadmapathrAyathAksha:

PhaNipatipura nATa: paatu mAm dEvanATa:

The Bhakthi of Swamy Desikan flows like the honey from the MandhAra flowers present in the MaalAs adorned by dEvAs prostrating before the Lord of ThiruvahIndhrapuram. Swamy Desikan through his first sLOkam wets the Lord's Thiruvadi with the honey of Bhakthi flowing from his hrudhaya kamalam and becomes blessed to continue with the rest of his SrI Sookthi on Lord DevanATan of ThiruvahIndhrapuram.

Swamy Desikan covers the tatthvams housed in the ParadEvathA PaaramArTyAdhikAram of SrImad Rahasya Thraya Saaram here and points out that Brahma and RudrA are recipients of the anugraham of SarvEswaran and that anugraham elevated them to follow the path shown by Him to perform AarAdhanam and Kaimkaryam assigned to them by their Supreme Master such as the creation and the destruction of the world (TaadhAdarsitha panTAnou Srushti SamhAra kaarakou-- MahA BhAratha Saanthi Parvam: 350-19).

adiyen would like to quote a famous sLOkam that Lord Devanathan is Superior.

na DevanATAth Paramasthi MangaLam

na DevanATAth Paramasthi Paavanam

na DevanATAth Paramasthi Dhaivatham





na DevanATam praNipathya seedhathi

MEANING:

There is no other superior MangalAm than DevanATan; there is no other entity, which is superior to DevanAtan in destroying sins and Purifying us; there is no God that is Superior to DevanATan (**oppAr mikkAr ilan**); there is no one that experiences sorrow after attaining DevanATan. adiyEn will continue with the salutations to Lord DevanATan of ThiruvahIndrapuram adored by Swamy Desikan through his SrI Sookthis.

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SIOkam 2

Salutation to Guruparampara

देवाधिनाथ कमला पृतनेशपूर्वा

दीप्तान्तरां वकुळभूषण नाथ मुख्यैः ।

रामानुज प्रभृतिभिः परिभूषिताग्रां

गोप्त्रीं जगन्ति गुरुपङ्क्तिमहं प्रपद्ये ॥२॥

DevAdhinATa KamalA pruthanEsa poorvAm

dIpthAntharam VakuLabhUshaNa nATa mukhyai: |

RaamAnuja Prabruthibhi: paribhUshithAgrAm

gOpthreem jaganti Gurupankthim aham prapadyE ||

MEANING:

Swamy Desikan offers here his deep salutations to the SrI VaishNava Guru Paramparai. He addresses the Lord of Thiruvainthai as Deva adhinATa (The Emperor of all the DevAs) and His divine consort, HemAbhjavalli ThAyAr as "KamalA" next in the AchArya paramparai. From there on, Swamy Desikan continues with his salutations to the row of AchAryAs starting with VishvaksEnar (PruthanEsar), who is third in the line of our AchAryaas. VishvaksEnar is followed by Swamy NammAzhwAr with the eternally fragrant VakuLa garland (VakuLa BhUshaNar).

Swamy NaaTamuni of Kaattu MannAr KOil, who received upadEsam directly from Swamy NammAzhwAr at AzhwAr Thirunagari, is saluted in the next paramparai of AchAryAs. The continuing paramparai after Swamy NaaTamuni - -UyyakkoNdaar, MaNakkAL Nampi, AaLavanthAr, Periya Nampi-- are referred to as "NaaTa Mukhyai:" This row of AchAryAs starting from Swamy NammAzhwAr and concluding with Periya Nampi is recognized as the middle





portion of our AchArya Paramparai (Guru Pankthi). Sriya: Pathi (Lord DevanATan here), His divine consort (Kamala) and VishvaksEnar are recognized as the head portion of this Guru Pankthi. The final row of AchAryAs is occupied by SrI RaamAnujA and His successors down to Swamy AppuLLAr, the AchAryan of Swamy Desikan himself.

This AchArya paramparai without parallel lights up the way in the surrounding darkness of SamsAram and removes the ajn~Anam of SamsAris and leads them on to SrI Vaikuntam via the archirAdhi maargam. Swamy Desikan performs Prapatthi to this illustrious AchArya paramparai and prays for the successful conclusion of this SrI Sookthi on Lord DevanAyakan of ThiruvahIndhrapuram.

ADDITIONAL THOUGHTS

Swamy Desikan visualizes the Sri Vaishnava AchArya Paramparai in three distinct rows. The Poorva bhAgam (front end) is constituted by the Lord, His divine consort (MahA Lakshmi) and her disciple, SrI VishvaksEnar. The madhya bhAgam (middle portion) shines with Swamy NammAzhwAr, Naatha Muni, UyyakkoNdAr, MaNakkAl Nampi, AaLavanthAr and Periya Nampi. The concluding section starts with AchArya RaamAnujA and proceeds further down to Swamy Desikan's own AchAryan (Swamy AppuLLAr).

From AchArya RaamAnujA, AchArya Paramparai for Swamy Desikan proceeds along this divine path: ThirumadaipaLLi AacchAn, KidAmpi RaamAnuja PiLLAn, KidAmpi Ranga RaamAnujAcchAr, and Swamy AppuLLAr.

This sLOkam is a brilliant Guru ParamparA Vandhanam by Swamy Desikan. This vandhanam has to be performed first and foremost in any of our sacred activity. AchAryan cannot be considered as a mere human being by us; AchAryan has to be considered and saluted as the incarnation of our Lord Himself.

AchAryan is Moksha KaaraNam for us all. PerumAL is the First AchAryan in our row of AchAryAs and it concludes with our current (Prakrutham) AchAryan





in this glorious row of AchAryAs. Swamy Desikan devotes his attention to AchArya Vandhanam and elaborates on the importance of salutations to Guru ParamparA in the Guru ParamparA Saaram chapter of SrImad Rahasya Thraya Saaram:

Gurubhyas-tadh-gurubhyasccha namOvAkaam adhImahE
vruNImahE cha tathrAdhyou DampathI JagathAm Pathi:

MEANING:

We offer our salutations to our own AchAryan and His AchAryAs by reciting the Namas-sabdham (Nama: yenRa sollai OthuhirOm). Further, we invoke the SaraNya Dampathis as the means (UpAyam) and goal/ fruits (Phalan) of our Prapatthi.

EmperumAN Is the PraTamAchAryan (First among AchAryans)

In SrImad Rahasya Thraya Saaram's chapter on Guru ParamparA Saaram, Swamy Desikan deals with the tatthvams behind EmperumAN's role as the First AchAryan and as an AchAryan without an AchAryan. He struggles all the time from time immemorial to lift us the Bhaddha Jeevans out of the mire of SamsAram driven by His infinite DayA for us through the following means and keeps at it:

1. Our PraTamAchAryan creates Brahma and instructs him on the Four VedAs.
2. When those VedAs are stolen by the Asuraas from BrahmA, He incarnates as Lord HayagrIvan and recovers them and gives them to His son, BrahmA.
3. He spreads Bhagavad Saasthrams to the world through BrahmA.
4. He blesses the sons of BrahmA --Sanath KumArar, Sanakar, Sanandhanar and SanAtanar--to create the granthams (Samhithais) that would be beneficial to the world.





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vakuLabhUshaNan

5. He protects further the VedAnthA SampradhAyam from haani (harm) by commanding Sages Naaradhar, ParAsarar, Sukhar, Sounakar to create PurANams and other samhithais.
6. He enters into sage VyAsar (KrishNa DhvaipAyanar) through anupravEsam and blesses them to create IthihAsams like Maha BhAratham and fundamental VedAnthic texts like Brahma Soothram.
7. He incarnates as Hamsam, Mathsyam, and HayagrIvan and as Nara-NaarAYanan as well as GithAchAryan to instruct the world on the Tatthva Trayams and MokshOpAyams.





8. He asserts that the Tatthvams /artha visEshams revealed by Him as interpreted by MahA Jn~Anis like BhIshmAchAryan are indeed correct .He bears evidence to the correctness of their interpretations.
9. He blesses us with the PaancharAthra Saasthram revealed first by Him in Krutha Yugam after it disappeared at the end of Krutha, DhvApara and at the beginning of Kali Yugam.
- 10.He incarnated again as the Ten AzhwArs (Swamy NammAzhwAr to Thirumangai) and blessed us the Veda Saaram in Agasthya BhAshai (Tamizh) so every one can access the VedArthams.
11. He created many AchAryans after the AzhwArs to protect the Veda Maargam in the southern land nourished by CauvEri, TaamraparaNi and other scared rivers.
12. Our Lord as PrathamAchAryan continues to remind us that AzhwArs and AchAryAs are His avathArams.

This is the essence of the summary of the UpakArams done for us by the Lord as the First among AchAryans. adiyEn is grateful to Dr.V.N. VedAntha Desikan Swamy for the above summary.





SIOkam 3

Salutation to Adhi kavis

दिव्ये दया जलनिधौ दिविषन्नियन्तुः

तीर्थं निदर्शितवतः स्त्रिजगन्निषेव्यम् ।

प्राचः कवीन् निगम संमित सूनृतोक्तीन्

प्राचतेस प्रभृतिकान् प्रणमाम्यभीक्षणम् ॥३॥

divyE dayA jalanidhou divishanniyantu:

theerTam nidarsithavatha: thriJagannishEvyam |

prAcha: kavIn nigama sammitha sUnruthOkthIn

PrAchEthasa prabrudhikAn praNamAmi abhIkshNam ||

MEANING:

Here Swamy Desikan's salutation is to ancient bards like VaalmIki and others (PrAcha: KavIn PrAchEtasa prabrudhikAn praNamAmi). Swamy Desikan declares humbly that he wants always to offer his salutations (PrAcha: kavIn abhIkshnam praNamAmi) to the maargha darsIs (path showers) like Aadhi Kavi VaalmIki, who composed ithihAsam like SrImad RaamAyaNam, where in they elaborated on the rites of SaraNagathi as the step celebrated in the VedAs.

Here Swamy Desikan states that the limitless DayA of Dhaiva Naayakan (divishad-niyanthu: divyE jala nidhou) is like the deep undrying ocean. Although there are many access points to take bath in that vast Ocean, the upAyam (means/route/ThuRai) of Prapatthi is the most appropriate, unfailing and fruitful one for gaining Moksham by the beings of all the three worlds (thri Jagath nishEvyam theerTam). This upAyam has been celebrated by Sages like VaalmikI in VibhIshaNa SaraNagathy and by Sage VyAsa through the charama sIOkam in Srimad Bhagavad Gita housed in MahA BhAratham. Their statements





about the importance of SaraNagathy are rooted in Vedic truths and are pleasing to the chEthanams (nigama sammitham and sUnruthOkthi). Swamy Desikan states that he prostrates before those ancient sages at the beginning stage of the eulogy on Lord Deva NaaTan of ThiruvahIndhrapuram. Swamy identifies sages VaalmIki and VyAsa as those who pointed the way of adopting the upAyam of SaraNagathi (theerTam nidarsithavatha :) Celebrated in the VedAs and which is pleasing and easy to perform (nigama sammitha: sUnrutha ukthi).

ADDITIONAL THOUGHTS

1. In the first sLOkam of this eulogy to Lord Devanathan, Swamy Desikan established the Lord of ThiruvahIndhrapuram as the God of all dEvAs and prayed to Him to protect him from samsArIC afflictions (PhaNipura NaaTa: paathu mAm Deva NaaTa:).
2. In the second sLOkam, Swamy Desikan saluted the Guru Paramparai that protects the chEthanams of the three worlds (Jaganthi gOpthrIm Guru pankthim aham prapadyE).
3. In the third sLOkam Swamy Desikan offers his praNAMams to the Adhi Kavis, who distilled the essence of VedAs and showed us the supremacy of Prapatthi as the upAyam for securing Moksha Siddhi (PrAcha: KavIn PrAchEthas PrabruthikAn abhIkshNam praNamAmi).

Deva Naayakan's KaruNai is compared to a cool comforting Ocean for those scorched by the heat of samsAram and the ancient Kavis are compared to wise guides, who could point out the way to step in to that ocean of mercy using the path of SaraNagathy to enjoy the benefits of Moksha Sukham. The way shown by them have proven to be in consonance with the path shown by the VedAs and truly pleasing and effective. Swamy Desikan states that SaraNagathy path is fit to be observed by the chEthanams of all the three worlds (thri JagannishEvyam theerTam).

PrAchEthas is a partronymic of Aadhi Kavi ValmIki. Let us reflect on the three





salutatory sLOkams that we recite during the PaarAyanam of SrImadh RaamAyaNam:

kUjantham Raama RaamEthi madhuram madhurAksharam
aaruhya kavithA saakhAm vandhE VaalmIki kOkilam

VaalmikER-munisimhasya kavithAvanachAriNa:
sruNvan Raama kaTA-nAdham kO na yAnthi parAm gathim

ya: pibhan sathatham Raama charithAmrutha saagaram
athrupthastham munim vandhE PrAchEthasam-akalmasham

The first of above three verses compares sage VaalmIki, to nightingale warbling sweetly the Taaraka-phOshaka naamam of Raama, while sitting on the branch of poetry. Swamy Desikan, the Kavi Simham was sitting on a similar branch of poetry and singing the praise of Lord Deva Naayakan at ThiruvahIndhrapuram.

The second sLOkam identifies Sage VaalmIki as Muni Simham (Lion among the sages). Those who travel in the verdant forest of VaalmIki's poetry reach the supreme abode of Parama Padham through hearing of the simha naadham of Sage VaalmIki dealing with SrI Rama charithram. This sLOkam asks a rhetoric question and answers it: **SruNvan Raama KaTA naadham, kO na yaanthe ParAm gathim?** Yes, they do reach without fail the highest of states and are blessed with nithya kaimkarya anugraham at SrI Vaikuntam.



prachEtas muni





The third sLOkam salutes the blemishless Prachetas Muni (Vaalmiki) as one who is unsatiated from drinking the nectar of the ocean of SrI Raama charithram. The Aadhi Kavi delves deep into the nectar ocean of SrI Raama charitham and drinks deep from that ocean and yet is not fully satisfied. He goes on drinking from that nectar ocean without experiencing any satiety (aparyAptha amrutha DayA samudhram).

Swamy Desikan asks us to dip in to that ocean of DayA (Lord Devanathan) and achieve the Parama PurushArTam.

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SIOkam 4

Prayer to ThAyar

मातस्त्वमम्बुरुह वासिनि किंचिदेतत्

विज्ञाप्यते मयि कुरुष्व तथा प्रसादम् ।

आकर्णयिष्यति यथा विबुधेश्वरस्ते

प्रेयानसौ पृथुक जल्पितवन्मदुक्तिम् ॥४ ॥

Maatha: thvam amburuha vAsini kimchidEtath
Vijn~ApyathE mayi kurushva taTA prasAdam |
AakarNayishyathi yaTA VibudhEswarastE
prEyaanasou prUTuka jalpithavan madhukthim ||

MEANING:

Swamy Desikan makes a moving appeal to the dhivya KaruNAMayi, SrI HemAbhjavalli ThAyAr, the divine consort of DevanAyaka PerumAL of ThiruvahIndhrapuram in this sIOkam. In the previous sIOkam, Swamy Desikan made reference to the sacred utterances (sUnrutha ukthi) of ancient bards like Sage ValmIki and pointed out their Ukthis had Vedic base. Here, Swamy Desikan refers to his own uttering (Madh Ukthi) and appeals to his most compassionate Mother to treat them as the lips and prattling (Mazhalai sol) of a baby and plead for him with her powerful Lord, who will never ignore her recommendations.

Swamy Desikan says here: "Oh Mother, who resides on the red lotus flower! adiyEn has to bring to your attention a small matter (i.e.); adiyEn has commenced my effort to eulogize Your Lord, DevanAyakan. Out of His affection for You, He will not brush aside any pleas/requests that You make. You must intercede with Him to accept this sthOtram of adiyEn with





compassion even if it is full of blemishes, just as a father joyously enjoys the lispy prattling of his child. You should make Him listen to my prattling (sthOthram) in this mode. Oh Mother HemAbhja Valli! You must bless adiyEn with this boon".



hemabjavalli thayar thirumukha mandalam

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ADDITIONAL THOUGHTS

Swamy Desikan pleads for a boon with HemAbjavalli ThAyAr this way: "Ambhuruha Vaasini! Maatha! thvam mayi prasAdham kurushva! YEtath kimchith vij~nApyathE". He actually asks for a PrasAdham. Swamy Desikan wishes to be the PrasAdha pAthram (object of the favor). PrasAdham refers to any thing offered to the Lord. PrasAdhanam means free from impurities. Swamy Desikan seeks the prasAdham of the Lord's svIkaraNam (acceptance) of his sthOthram even if it had blemishes and asks for His divine consort's intercession in this matter to acquire a favorable result. He asks Her to present his poetic naivEdhyam to Her Lord, make Him joyously accept it using





her own influence over Him and return to him that prasAdham. This is adiyEn's little plea (yEtath kimchith vijn~ApyathE). You are so dear to Him and He is pulled towards you through His affection for you (tE preyAn asou VibhudhEswara: YaTA aakarNayishyathi). Please use your abundant influence over Your Lord and make Him accept my jalpanam (babblings, prattlings, garrulous speech), which takes the form of a sthOthram about Your Lord. Please ask Him to accept it as His child's incoherent babbling (Madh ukthim pruTuka jalpithavath YaTA aakarNayishyathi). Your Lord may not pay attention and may not choose to hear my prattle. You should help to make Him listen to my blemish filled babbling with intent and affection just as a Father would listen to his child's mazhalai. This is the prasAdham that I seek from You! PurushakAra Samarpanam is made here to receive the PrasAdham from the Lord by Swamy Desikan.

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SIOkam 5

Humble request to eulogize the Lord

निर्विश्यमान विभवं निगमोत्तमाङ्गैः

स्तोतुं क्षमं मम च देवपते भवन्तम् ।

गावः पिबन्तु गणशः कलशाम्बुराशिं

किं तेन तर्णक गणा स्तृण माददानाः ॥५॥

nirvisyamAna vibhavam nigamOttamAngai:

sthOthum kshamam mama cha devapathE bhavantham |

gAva: pibanthu gaNasa: kalasAmburAsim

kim tEna tarNaka gana: thruNam aadadAnA: ||

MEANING:

Oh DhaivanAyaka EmperumAnE! The Upanishads relish in talking about Your Vaibhavam. Even the lowliest one like me has the right to eulogize You. Therefore, adiyEn has commenced my praise of you. As an example, those cows positioned near the milky ocean assemble in big groups and drink the milk from that ocean heartily. It would not however be possible for the young calves to drink the same amount of milk their mothers drink from the abundant milky ocean. Hence, these calves consume only a small quantity of milk that is appropriate for their digestive capabilities. There is no harm that befalls these calves because of such limited consumption. In a similar manner, adiyEn attempts to Praise you with my limited intellectual capabilities. Thou art saluted grandly by the Upanishads. This insignificant act of mine to praise You against the background of the magnificent salutations by the Upanishads is appropriate for one of my limited intellect.





ADDITIONAL THOUGHTS

Swamy Desikan states here: "Deva PathE! nigama utthamAngai: nirvisyamAna vibhavam Bhavantham sthOthum mama cha kshamam"

In previous sLOkams, Swamy Desikan addressed the Lord of ThiruvahIndhrapuram as "PhaNipura NaaTan, Deva adhinATan, Divishad niyanthu and VibhudhEswaran" to recognize Him as the Lord of DevAs and Nithyasooris. In this sLOkam, Swamy Desikan addresses the Lord as "Deva Pathi".



dEva pAthE !

Swamy Desikan recognizes the Lord of ThiruvahIndhrapuram as the mighty One, whose glories are enjoyed by the Veda Siras /Upanishads (nigama utthamAngai:). If Vedam (Nigama) is viewed as a Purushan, then that Purushan's noblest limb (Utthama angam) is Siras (the head). Therefore, the Upanishads are saluted as the Veda Siras or Nigama utthama angam.

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NigamAntha MahA Desikan with authority based on His title as "NigamAntha" AchAryan truly enjoys saluting the Lord of ThiruvahIndhrapuram as "NigamOthhAngai: nirvisyamAna vibhavam".

Let us explore how these NigamAnthams/ Upanishads eulogizing the Lord's Svaroopam and Vaibhavam joyously?

UPANISHATHIC SALUTATIONS TO PARA BRAHMAM

Upanishads recognize the Supreme person as "Brahman". Upanishads deal with the teaching of Brahma Vidhya. Upanishads talk untiringly about the Vaibhavam of that Brahman. The Upanishads equate that Brahman with NaarayaNa and VishNu. MahA NaarayaNOpanishad celebrates the Supreme principle (Brahman) as SrIman NaarayaNa and directs us to surrender to Him; the fifth and the sixth KhANDAs of SubalOpanishad gloriously salute the Supremacy of NaarAyaNa as Brahman. SubalOpanishad describes the SarIra- SarIri relationships of the Brahman (SrIman NaarAyaNan) with the Universe of sentient and insentient. It goes on to establish that SrIman NaarAyaNa is "the One, non-second Supreme Brahman, who is the antharyAmin (indweller) in all other entities and that devotion towards Him alone is the way to attain Him".

Mahaa Narayanopanishad is another Upanishad which asserts the antharyAmithvam of SrIman NaarAyaNan as Supreme Brahman like BrahadhAraNyam and expounds the glory of Moola manthram (AshtAksharam). It describes NaarAyaNa Parabrhmam as the abode of all auspicious qualities and free from any blemishes (Ubhaya Lingam).

The Upanishads also salute that Brahman as "Satyam Jn~Anam Anantham Brahma" (TaittirIyam). This is the lakshaNa vAkyam (definition) of Brahman.

THIRUVAHINDHRAPURAM'S LORD: THE NAME AS SATHYAN

One of the names of ThiruvahIndrapuram DevanAtham is Sathyan.





BrahadhAraNyaka Upanishad recognizes the Brahman as "Sathyasya Sathyam" or the Reality of the real. It explicitly states that the nAmadEyam of Brahman is "Satyasya Satyam" implying that Brahman's svaroopam is never subject to any kind of change (nirvikAra Brahman). The ChAndhOgya Upanishad also refers to the name of Brahman as "Satyam" (tasya ha vaa yEtasya BrAhmaNo nAma Satyamithi: Ch.Up: VIII 3.4).

SATHYA-ACHYUTHA TATHVAM OF THE LORD OF THIRUVAHINDHRAPURAM

Lord DevanAthana's choicest names are Satyan (natha Satyan / true to those, who seek His refuge) and Achyuthan (the One who never lets anyone down). Let us enjoy the chAndhOgya Upanishad's interpretation of the meaning of the word "Satyam". This word is made up of three syllables (Sat, ti and yam). Dr.S.M.S. Chari's comments are: "Sat" is immortal, "ti" is mortal and "yam" is that which holds the immortal and mortal together (yamayathi: Ch.Up: VIII 3.5). This implies that Brahman is Satyam since it holds together or controls both the sentient souls (sat) and insentient entities (ti). Satyam here stands for the dharma of Brahman. In the context of Brahman, Satyam /Satyan denotes the svaroopam of (the essential nature of Brahman) and also its distinguishing attributes.

LORD AS THE SUPREME LIGHT (WITH RATHNANGI!)

The Upanishads salute the Brahman as "JyOthishAm JyOthi: / the light of lights" (Mundaka Upanishad) and Param JyOthi: / the Supreme Light (ChAndhOgyam); BrahadhAraNyakam identifies this Supreme Light with Amrutham (immortal rejuvenating nectar principle).

THE LORD AS JN~ANAM

The Upanishads salute this Brahman as Jn~Anam, Prajn~Anam and Vigyanam as a part of His being Jn~AnaguNakan, One who possesses knowledge as an attribute. He is adored as Sarvajn~an, PrAsAsitAran (One has the power to





command all) and as SarvAdhAran (substratum of all created entities).

THE LORD AS ANANTA

The Upanishads (TaittirIyam) recognizes and salutes Brahman as Ananta as a distinguishing characteristic and as essential nature of Brahman. Ananta means that Brahman is infinite and omnipresent without being limited by space or time. It is infinite with respect to its essential nature (SvarooPa) and dharma. That Brahman standing at ThiruvhIndhrapuram as Satyan is eternal/nithya (Mundaka); it is Vibhu (all pervasive) and sarvagatha (omnipresent) as recognized by the same Mundaka Upanishad. That Brahman is "IsAvAsyamidham Sarvam" (IsAvAsya Upanishad: all this universe is pervaded by the Supreme Lord, SrIman NaarAyanan).

THE LORD AS AANANDHAM

The Upanishads also salute Brahman as the Bliss principle (Aanandam). He is saluted as "Aanandamaya AthmA". ChAndhOgyam attests that Brahman is Joy/Aanandham (kam Brahma). TaittirIyam salutes this Brahman as Rasa: "rasO vai Sah" (Aanandam /infinite Bliss). The pinnacle of this aananda-related tribute is the one, which salutes Brahman as "Sath-chith-aananda", where Sath, Chith and aananda refers to Brahman as the absolute being (Sath), the absolute consciousness (chith) and absolute bliss (aananda). Dr.S.M.S. Chari emphasizes that these three terms (sath-chith- aananda) denote the very svaroopam of Brahman and not as essential attributes (guNAs).

THE LORD FREE FROM ALL HEYAMS (DEFECTS)

Upanishads salute this Brahman as free from inauspicious attributes (hEya guNa rahithan). That Brahman is recognized as the BhUtha yONi or the source of the Universe and banishes any concept of Brahman being considered as nirvisEsha Brahman.





THE LORD AS ISVARAN

Upanishads elaborately salute Brahman as the Isvaran, the Supreme Ruler and as Purushan or the Supreme Personal God. BrahadhAraNyakam salutes the Brahman as "SarvEshAm bhUtAnAm adhipati:" Swamy NigamAntha Maha Desikan salutes in this context Lord of ThiruvahIndhrapuram as "Deva pathi:" VibhudhEsvaran,

DevaathinAthan and Dhivishad Niyanthu et al. TaittirIya AaraNyakam salutes Brahman (Him) further as: "SarvEshAM bhUthAnAm Raaja". ChAndhOgyam salutes that Brahman as "VaisvAnaran" / visvEshAm ayam nara: (the ruler of all souls). SvEtasvathAra Upanishad recognizes this Brahman as the controller of the whole world of the stationary and the moving (vasI sarvasya lokasya sthAvarasya carasya cha). The same Upanishad prostrates before that Brahman with four more salutations:

1. IsvarANAm Paramam MahEswaram (Supreme Lord of all Gods)
2. DevatAnAm Paramam Dhaivatham (Lord DevanAthan, the Supreme deity of all dEvAs).
3. PathinAm Paramam Pathim (the Supreme Ruler of all Rulers).
4. na Tasya Kaschit Patirasti IOKE na cha IsitA (nor, is there any Ruler over Him).

This is what Swamy VedAntha Desikan meant, with the passage in the fifth sLOkam of SrI DevanAyaka PanchAsath:

"DevapathE! Nigama utthamAngai: nirvisyamaana Vibhavam Bhavantham sthOthum mama cha Kshamam"

"Oh Lord! You conferred on me the title of NigamAntha Desikan (Nigama UtthamAnga Desikan); hence I have the fitness to salute you in the manner shown by the Upanishads. What does it matter, if my efforts are feeble (Kim tEna)?"





Our Lord of ThiruvahIndhrapuram had to consent to the Kavi ThArkika Simham's line of reasoning.

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SIOkam 6

Swamy Desikan's prArTanai to the Lord to protect HIS
ThirunAamam

अज्ञात सीमकमनन्त गरुत्मदाद्यैः

तं त्वां समाधि नियतरैपि सामि दृष्टम् ।

तुष्टुषतो मम मनोरथ सिद्धिदायी

दासेषु सत्य इति धारय नामधेयम् ॥६॥

ajn~Atha seemakam anantha Garuthmath Adhyai:

tamm tvAm samAdhi niyathairapi sAmi dhrushtam |

thustUshathO mama manOraTa siddhidAyI

dAsEshu Sathya ithi dhAraya nAmadhEyam ||

MEANING:

Oh DhaivanAyaka! Even the nithyasooris (eternally Liberated souls) like AdhisEshan and Garuda do not know the limits of Your glories. Further, those who strive hard to practice Bhakthi yOgam to experience You see only a small portion of Yourself. adiyEn who is inconsequential and unfit has come boldly forward to praise you of limitless vaibhavam. Indeed you alone can fulfill my wish to eulogize you. Only when you do so, your title (birudhu) as Daasa Satyan will survive. Hence, adiyEn requests You to respond to me as Daasa Sathyan (adiyavarkku meyyan) and protect this ThirunAma of Yours.

ADDITIONAL THOUGHTS

The appeal that Swamy Desikan makes to the Lord of ThiruvahIndhrapuram is: "dAsEshu Sathya ithi nAmadhEyam dhAraya" (Please ensure that you bear the





name of Daasa Sathyan/True to those who are your dAsAs) and Natha Sathyan (true to those who bow before you and seek your protection). These are two prominent names of Lord DhaivanAyakan. He is true to His adiyArs. He never lets them down. He is yathOkthakAri (Sonna VaNNam Seytha PerumAL) as far as His dear ones that seek Him are concerned. He is nearest to those who are His adiyArs and farthest (durlabaha:) from those, who express indifference and hatred (dhvEsham) towards Him.

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anantha garuthman

THE THIRUNAMAM OF SATHYAN AND SATHYA PARAKRAMAN

The 107th Sri Vishnu Sahasra nAmam is "SathyAya nama:" Swamy ParAsara Bhattar points out that He is addressed as Sathyan because He is well disposed towards pious souls (SamAsrithEshu sathsu Saadhu: ithi sathya:).

The affix "yat" comes after a word in the locative case in the sense of





excellent thereto (Sathsu Saadhu: sathya:).

The 873rd Sri Vishnu Sahasra nAmam is again "SathyAya nama:". Swamy Bhattar salutes the Lord as Sathyan for two reasons:

1. Saathvika Saasthra PrathipAdhyan (He is delineated by Saathvika SaasthrAs)He is YaTArTa Vaibhavan (The greatness attributed to Him is true and hence He is saluted as Satyan).
2. He is aasritha sulabhan (easy of access) for those, who seek His protection like Gajendran, Dhroupathi and PrahlAdhan. He is far away from the likes of SisupAlan, HiraNyakasipu.

He is Sathya ParAkraman and Sathya Dharma ParAkraman. Therefore He is called Sathyan. His attributes and valour are true (sarvamEthath Rutham). Swamy ParAsara Bhattar quotes the following verse in this context:

mumvAkEshu anuvAkEshu cha nishathsu upanishasu cha
gruNanthi sathya-karmANam SATHYAM sathyEshu Saamasu

MEANING:

In VaakAs and anuvAkAs (different sections and chapters of vedAs), Nishads and Upanishads, as well in true Saama hymns, they declare that His acts are ever true, and He is truth itself".

Swamy Desikan appeals to the Lord of ThiruvahIndhrapuram to be mindful of protecting His ThirunAmam as "Sathyan:" in this sLOkam in the context of the Lord fulfilling his wish to eulogize Him (tvAm thushtUshatha: mama manOraTa siddhidAyee daaseshu sathya: ithi (tava) naamadheyam dhaaraya).





SIOkam 7

Swamy Desikan's PrArthani for the boon of auspicious vaak (Divine Speech)

विश्राणयन् मम विशेष विदामनिन्द्याम्

अन्तर्वतीं गिरमहीन्द्र पुराधिराज ।

स्तव्यः स्तवप्रिय इतीव तपोधनोक्तं

स्तोतेति च त्वदभिधान मवन्ध्यय त्वम् ॥७॥

visrANayan mama visEsha vidAm anindhyAm

antharvathIm giram ahIndhrapurAdhirAja: |

sthavya: sthavapriya ithIva tapOdhanOktham

sthOtEthi cha thavath abhidhAnam avandyaya tvam ||

MEANING:

Oh DhaivanAyaka! In MahA BhAratha ithihAsam, Sage VyAsa released SrI VishNu Sahasra Naamam through PithAmahar Bhishmar. In that Sahasra Naamam, three references are made to the Lord as:

1. the only One who is fit to be praised
2. the One, who is equally pleased with the praise of His bhakthans, even if those praises arise from the use of different languages
3. the One, who praises the Bhakthan that eulogize Him.

These three thoughts are housed in the ThirunAmams of "Sthavyan, Sthava Priyan and SthOthA". adiyEn has taken these three Naamams, reflected on them and emboldened myself to come forward to eulogize You. You should bless me with the anugraham of poetic skills that would be object of laudation of vidvAns, when adiyEn engages in praising You. More than that, You must





accept my samarpaNam and be pleased so that all the three NaamAs revealed by Sage VyAsA will become meaningful with respect to You and prove infallible.

ADDITIONAL THOUGHTS

Our AchArya Saarvabhouman is always a Taarkika Simham besides being a Kavi Simham. Here again, Swamy Desikan uses his skills in logic and engages the Lord in a dialog to persuade Him to hold on to the three names of SrI VishNu Sahasra Naamam: Sthavyan, Sthava Priyan and SthOtha.

In the previous sLOkam, Swamy Desikan asked the Lord to be careful to protect (DharaNam) one of His other naamAm: "DaasEshu Sathya:" Swamy pleaded with the Lord: "DaasEshu Sathya ithi nAmadhEyam dhArya". At the same time, Swamy Desikan saluted the Lord as the fulfiller of his deep desire (mama manOraTa siddhi dhAyi) to conclude successfully the effort begun by him to eulogize Him.

In this seventh sLOkam, Swamy Desikan prays for the boon of auspicious vaak (speech) to engage in the task of composing a sthOthram that will be lauded by mahA vidvAns (VisEsha VidhAm anindhyAm) and that would gladden the heart of the Lord of ThiruvahIndhrapuram. Swamy Desikan prays for the power to compose a sthOthram housing deep Tatthvams inside (antharvathIm giram). Swamy points out that such a boon is essential to protect the description of the Lord by Sage VyAsar with the thirunAmams (abhidhAnam) of "Sthavyan", "Sthavapriyan" and "SthOthA".

The Vaachika aarAdhanam of our Lord through pious words (Giram) is indicated in the following SrI VishNu Sahasra Naamam section:

"sthavya: sthava-priya: sthOthram sthuthah sthOtha rana-priya:"

Swamy Desikan is referring thus to the SrI VishNu SahasranAmams from 684 to 688.

684th Naamam - (PraNavam) SthavyAya nama: He who is worthy of praise. Our





Lord has limitless auspicious guNAs and does THE MOST deserve one as the object of praise. Our Lord blesses us with the greatest of gifts (viz), Moksham, which is the parama purushArTam compared to insignificant and evanescent gifts received from praising rich men. Our Lord's names are therefore Keerthaneeyam (deserve to be eulogized).

685th Naamam - Sthava-Priya: One who welcomes and enjoys the praise offered by a devotee. He welcomes such praise from any one or in any language (yEna kEnApi JanthunA, yEna kEnApi BhAshayA). Those who engage in praising Him become very dear to Him (Priyatama: Bhavathi).

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Sthavapriyan

686th Naamam - SthOthram: He becomes "the Eulogy Incarnate". Swamy ParAsara Bhattar comments that this praise of the Lord is accomplished by





the Lord Himself as an instrument, when He is pleased with the bard, who sings about Him. Swamy Desikan through His request in this sLOkam aspired for such a status of priyathaman.

687th Naamam - Stutah: He who is being praised by all blessed souls through the Lord's own anupravEsam.

688th Naamam - SthOtA: He who praises those who eulogize Him. He is Parama Souseelyan and it is His essential nature to praise those, who praise Him. Swamy ParAsara Bhattar quotes the VishNu Dharma SLOkam 75.55 in this context:

"Yam sthuvan sthavyathAmEthi vandamAnasccha vandhayathAm" (He who praises BhagavAn, he is praised by BhagavAn Himself, and he who adores BhagavAn, he becomes an object of adoration for Him).

Such is the greatness of these four VishNu Sahasra Naamams that Swamy Desikan not only invokes their purport but he also includes the three Nama verbatim in his seventh sLOkam.

NigamAntha MahA Desikan's prayer for the blessings of divine speech for composing DevanAyaka PanchAsath brings to mind one of the many prayers housed in the VedAs:

sa nO adhya vasuttayE kratuvid gAtuvittama:

vAjam jEshi sravO bruhath

---Rg Vedam IX.44.6

MEANING:

"Oh Lord, the receiver of sacred homage, knower of paths of virtues, May Thou bless us this day abundant food of wisdom and vigour for the acquisition of the wealth of enlightenment".





"SravO bruhath" of this Rk has been interpreted by Saayana as "Bruhath Srava:" or the immense wealth, the unique wealth of enlightenment, the dhivya Jn~Anam (ArTa Panchakam).

"VaaJam" in this Rk refers to a combination of strength, vigour and wisdom to gain the dhivya Jn~Anam blessed by the Lord Himself (Sthavyan) in His role as "Sthava priyan".





SIOkam 8

Swamy Desikan's thanks to the limitless DayA of the Lord

सरंक्षणीय ममराधिपते त्वयैव

दूरं प्रयातमपि दुस्त्यज गाढबन्धम् ।

आकृष्टवानसि भवाननुकम्पमानः

सूत्रानुबद्ध शकुनि क्रमतः स्वयं माम् ॥८॥

SamrakshaNIyam amarAdhipathE thvayaiva

dUram prayAthamapi dusthyaja gADabandham |

aakrushTavAnasi BhavAn anukampamAna:

soothrAnubaddha sakuni kramatha: Svayam mAm |

MEANING:

Oh DhaivanAyaka PerumAnE! adiyEn's previous karmas have borne their fruits and as a result adiyEn has been tightly bound with samsAric bonds. It has not been possible for adiyEn to free myself from these painful bonds. This helpless and pitiable state of adiyEn has positioned me far away from You and made it impossible for me to approach You. In spite of this hopeless situation, Your DayA has now focused on adiyEn. Who else can protect adiyEn, if You do not decide to save adiyEn? Solely due to Your limitless compassion, adiyEn has been pulled near You and directed to travel on the auspicious route of Moksha maargam to perform nithya kaimkaryam to You at Your supreme abode at the end of the bodily existence.

Oh Lord! Your sport in locking adiyEn with SamsAric bonds first and then pulling adiyEn out of that cruel fate reminds adiyEn of the analogy of a wealthy man owning a bird. That rich owner of the bird ties its leg with a long rope and lets it fly away so that it can think it is free. At the appropriate time, the





owner tugs at the rope at his end and pulls the bird to his home. Oh DhaivanAyaka! You are engaging in a similar sport by letting me roam in the tempting bazaars of transient worldly pleasures for a long time and now You have compassionately decided to pull me home to be next to You. How can adiyEn give thanks to You for Your limitless DayA towards adiyEn?

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AmarAdhipathi during AdipUram

ADDITIONAL THOUGHTS

In this sLOkam, Swamy Desikan emphasizes the tight and inviolable bond between him and his Lord ("uRavu ozhikka ozhiyAthu"). The bonds that tie





Swamy Desikan and the Lord are that of the unbreakable type present between the Jeevan and Isvaran. Jeevan is the property of Isvaran, the owner of that Jeevan. Swamy Desikan refers to that eternal and unbreakable bond between the Lord and His property through the choice words of "dhusthyaja gADa bandham". This group of words can also mean the tight and painful bonds of SamsAram that bound the jeevan tightly to the flag post (yUpa sthambham) of samsAram. Now the Lord has decided to loosen that knot and pull the bird towards Him.

The Lord, who had tied the leg of the bird earlier with a long rope (SoothrAnubaddha Sakuni kramatha:) now decides to tug at that rope to bring His bird traveling long distances away from Him back home and next to Him driven by His own limitless concern for the plight of His wandering bird (dhUram prayAthamapi BhavAn anukampamAna: soothrAnubhaddha sakuni kramatha: Svayam aakrushtavAn asi).

The reference here is to an autobiographical incident in the life of Swamy Desikan, who had lived for more than 20 years at ThiruvahIndhrapuram enjoying DevanAyakan's dhivya MangaLa Vigraham and performing MangaLAsAsanam. In the early part of that long stay, Swamy Desikan decided once to visit Kaanchipuram to perform MangaLAsAsanam of Lord DevarAjan (Kaanchi VaradharAjan) and started on his journey to Kaanchipuram. He was resting for the night at a village on the banks of PeNNai River. That night, Lord of ThiruvahIndrapuram appeared in Swamy Desikan's dream and commanded him to return to ThiruvahIndhrapuram and engage in the composition of a number of SrI Sookthis about Him. Swamy woke up from that dream and returned immediately to ThiruvahIndrapuram to commence his work on the task assigned to him by His Lord and stayed at ThiruvahIndhrapuram for number of years there before moving on to SrIrangam to engage in AchArya's duties.

Thus was born the PanchAsath on Lord DevanAyakan and other sthOthrams on Lord DevanAthana of ThiruvahIndrapuram like Achyutha Sathakam,





MummaNikkOvai, and Nava MaNi Maalai et al.

THE BIRTH OF PARA MATHA BHANGAM AT THIRUVAHINDHRAPURAM

The defense of VisishtAdhvaitham against Jainism and Buddhism et al took place also on the bank of PeNNai river/Garuda nadhi in front of Lord DhaivanAyakan and led to the creation of the great work revered as "Para Matha Bhangam" as a part of the task assigned to Swamy Desikan by Lord DhaivanAyakan, the Lord of ThiruvahIndhrapuram.

THE STRUCTURE, CONTENT AND SIGNIFICANCE OF PARA MATHA BHANGAM

Paramatha Bhangam is a monumental work with 24 chapters. The first four chapters is:

1. PrasthAvana adhikAram (Introductory remarks),
2. Jeeva Tatthva adhikAram (Doctrine of Jeevan in our SampradhAyam),
3. Achith Tatthva adhikAram (Doctrine of insentient),
4. Para TatthvAdhikAram (Doctrine of Isvaran as the Supreme One)

The chapters 2 to 4 focus on the BhOkthA, BhOgyam and PrEritha as sentient, insentient and the One who commands both of them. Swamy Desikan establishes in the front end, the Chith-achith-Isvara Tatthvams according to VisishtAdhvaitham and defines any doctrines outside those three tatthvams as Para mathams that need critical evaluation and dismissal (Bhangam).

The fifth chapter is entitled SamudhAya DhOshAdhikAram. Here Swamy Desikan sums up the common defects/fallacies of the Para Mathams following the path shown by Swamy ParAsara Bhattar in his celebrated SrI Sookthi, Para Matha dhUshaNa Prakriyai. In the fifth chapter, Swamy Desikan establishes the lack of Veda PramAna balam in the other Mathams.

From the sixth to 20th chapters of Para Matha Bhangam, Swamy Desikan Focuses on 15 individual Para mathams and shows their deficiencies to





establish the Veda PramANam of VisishtAdhvaitham. The fifteen Mathams analysed are: ChArvAkam, four branches of Buddhism (SouthrAndhikam, Soonya Vaadham, YogAchAram and VaibhAshikam). The remaining ten are: Saankaram, Jainam, BhAskaram, Tatthva vichAram aspect of VyAkaraNars, VaisEshikam, Gouthama NyAyam, NirIswara MeemAmsakam, NirIswara Saankyam, Yoga Matham and Paasupatham. (Swamy Desikan will develop further these criticisms of Para mathams in Tatthva Muktha KalApam and SarvArTa Siddhi).

In the 21st chapter of Para Matha Bhangam, Swamy Desikan presents PaancharAhtra Saasthram as Bhagavath Saasthram to defend it against the criticisms of Para Mathams.

The 22nd and 23rd chapters point out that the Para Mathams do not have either the UpAyam of Moksham (means for Moksha siddhi) or the fruits of Moksham (the phalan of Moksham).

The final chapter is known as NigamanAdhikaram, the summing up chapter, where Swamy Desikan declares that the Bhagavath RaamAnuja SiddhAntham based on VedAntham (Upanishadic) PramANams is the only one, which will give the fruits of MokshAnandham without fail.

The eighth sLOkam of DevanAyaka PanchAsath refers thus to the Lord of ThiruvahIndhrapuram commanding Swamy Desikan to create the Raksha granthams like Para Matha Bhangam and ever-fragrant Sthuthis like Sri DevanAyaka PanchAsath, SrI Achyutha Sathakam, MummaNikkOvai, NavaMaNi Maalai et al.





SIOkam 9

Swamy Desikan salutes the KalyANa guNams of the Lord and points out about his getting peace of mind and tranquility

व्यामोहिता विविध भोग मरीचिकाभि :

विश्रान्तिमद्य लभते विबुधकैनाथ ।

गम्भीर पूर्ण मधुरं मम धीर्भवन्तं

ग्रीष्मे तटाकमिव शीतमनुप्रविष्टा ॥९॥

vyAmOhithA vividha bhOga marIchikAbhi:

visrAnthim adhya labhathE VibudhaikanATa

GambhIra PoorNa madhuram mama dhIr-bhavantham

greeshmE taDAkamiva seetham anupravishTA

MEANING:

Oh DhaivanAyakA! In this world, during the scorching summer time, the one who suffers intensely from the heat looks at the mirage, gets deluded and chases that unreal watery mass and runs after it hither and thither to quench his thirst. After these futile and wearing efforts, he comes providentially across a real pond with cool waters and immerses in it to relieve him from the horrible sufferings arising from the summer heat. Similarly, adiyEn's mind ran after the perishable worldly pleasures thinking that they were permanent and got bewitched. Now adiyEn has realized that these vishaya sukham are impermanent and insignificant compared to being immersed in the enjoyment of Your KalyANa GuNAnubhavam. adiyEn's mind has become tranquil now as a result of the enjoyment of Your limitless auspicious attributes, Your udhAra svabhAvam and Your nectarine svaroopA dhyAnam. adiyEn's mind has become peaceful and is relieved of tApams like the suffering one, who dips deep in to a





cool pond in summer.

ADDITIONAL THOUGHTS

The key words in this sLOkam are: "Oh Matchless Lord of the DevAs! "Mama dhee: adhya visrAnthim labhathE". My buddhi (mind) has now attained a restful state. Earlier it was very agitated. How can I compare this tranquil equilibrium and relief attained by my mind? I can only compare it to a weary traveler, who receives instant and immense relief from the scorching summer heat by dipping deep in a cool pond. My mind was entranced before by the multitudinous bhOgams of the world that turned out to be non-lasting just like the kaanal neer (mirage) seen during the hot summer days (mama dhee: vividha bhOga marIchikAbhi: vyAmOhithaa). After that horrible chase after a nonexistent phenomena (mirage suggesting the presence of water), my mind experienced you, who are of majestic noble temperament (GambhIran) and of a form that is most delectable to enjoy (madhuram) characterized by Your limitless auspicious attributes (anantha kalyANa guNams). My mind has now attained tranquility (VisrAnthi) as a result of Your KalyANa GuNAnubhavam.

VishNu Sooktham describes the rejuvenating flow of nectar that flows from the Lord's Thiruvadi, which is the banisher of all SamsAric ThApams: "VishNO: padhE paramE madhva uthsa:"

The incomparable bliss realized by the one blessed to have Bhagavath GuNAnubhavam is described by TaitthirIya Upanishad this way:

rasO vai sa: rasamhEyAvAyam labdhvA nandhI bhavathi kOhEyEvAnyath Ka: prAnyAth, yadhEsha aakAsa aanandhOna syAth, yEsha hEyEvA nandhayathi

MEANING:

The Supreme Lord is the embodiment of Bliss (Aanandamayan). He is Aanandha Rasamayan. Only through experiencing this aanandham, the Jeevan is blessed with true aanandham. If the samsAris do not hold this bliss in their heart





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gambIran with thAyar

cavity, they will not experience any sukham in this world or in the other world.

Swamy Desikan salutes the GaambhIryam, Maadhuryam and ParipoorNathvam of Lord DhaivanAyakan of ThiruvahIndhrapuram in this sLOkam and points out that he has reached layam (peace and tranquility) now and is freed from the sufferings of SamsAric ThApams.





SIOkam 10

This sIOkam is about the description of the various abodes of the Lord including the dhivya dEsam of ThiruvahIndhrapuram.

दिव्ये पदे जलनिधौ निगमोत्तमाङ्गे

स्वान्ते सतां सवितृ मण्डल मध्यभागे ।

ब्रह्माचले च बहुमानपदे मुनीनां

व्यक्तिं तव त्रिदशनाथ वदन्ति नित्याम् ॥१० ॥

divyE padE jalanidhou nigamOtthamAngE

svAnthE sathAm savithru-maNDala-madhya-bhAgE

BrahmAchalE cha bahumAnapadhE muneenAm

vyakthim tava thridasanATa vadanthi nithyAm

MEANING:

Oh DhaivanAyakA! Those who are proficient in PurANams and SaasthrAS state that You reside as Para VaasudEvan at SrI Vaikuntam and as the KsheerAbdhi NaaTan on the bed of AdhisEshan at the Milky Ocean. You are also described by them as residing on Veda Siras (Upanishads) and are saluted by them. You are recognized by them as the resident of the heart lotuses of righteous ones and in the middle of the orbit of Soorya (Soorya MaNDalam). These respected PourANiKAs point out



In the middle of Soorya Manalam
- ratham during AdipUram





that you are present in Your archA form at BrahmAChalam (ThiruvahIndrapuram), which is a dhivya dEsam of great reverence for the Sages.

At one time, Chatur-mukha Brahma was traveling around the BhUIOkam on the back of His Vaahanam, the Swan. He arrived at the banks of Garuda Nadhi and saw a fragrant nandhavanam (sougandhya Vanam) on top of the hill known as Oushadha Giri. The fragrance of the divine flowers from that nandhavanam overwhelmed Brahma Devan. He heard then an asarIri vaak (voice in the ether), which commanded Brahma Devan to stay on that mountain and perform tapas. Lord DevanAthana was pleased with the penance of His son on what came to be known later as BrahmAChalam and blessed Brahma dEvan with His anugraham.

ADDITIONAL THOUGHTS ON THE VARIOUS RESIDENCES OF THE LORD

Five abodes of the Lord giving His sevai as Lord DevanATan at Thiruvayindhai.

DIVYA PADAM:

The first of the abodes of the Lord saluted by Swamy Desikan is the divya padam of SrI Vaikuntam (Divya padE tava Vyakthim nithyAm vadhanthi).

This dhivya Padam is one of the five manifestations of the Lord: Param, VyUham, Vibhavam, antharyAmi and archA. Param is where Parama padha NaaTan shines in His Supreme glory and is saluted by AzhwArs and AchAryAs as "TeLi Visumpu, ThirunAdu, nalamanthamillathOr naadu, Sudar oLiyAi ninRa Tannudai ChOthi". To attain this dhivya padham is the sole goal of the Jeevan (Vaikuntham puhuvathu maNNavar vidhiyE). There are 36 AzhwAr Paasurams on this Dhivya padham (vyOma puri):

aNdatthamarkaL soozha atthANiyuLL-angu irunthAi... - PeriyAzhwAr PoochUttal (aaniRai) Paasuram 9





Reference here is to the Lord seated on AdhisEsahan under AnanthAnga VimAnam on the banks of aayiramatha pushkaraNi in SrI Vaikuntam

MaamAyan Maadhavan Vaikunthan yeRenRu-- ANDAL ThiruppAvai paasuram 9 - salutation to SrI Vaikunta Naatan

ViNNuLAI....punanthuzhAialamkalam PunithanE..... Thirumazhisai Azhwar Thirucchantha Viruttham 45 on Lord of Vaikuntam with the garland of sacred ThuLasi.

ViNnahatthAi....naal vEda PaNNahatthAy -- Poygai Azhwar: Mudhal ThiruvandhAthi Paasuram 68

The Lord of Vaikuntam is saluted here as Chathur Vedha Purushan.

NalamanthamillathOr naadu --Swamy NammazhwAr: ThiruvAimozhi 2.8.4

Sudar oLiyAi ninRa Tannudai ChOthi --Swamy NammAzhwAr: ThiruvAimozhi 3.10.4

TeLivismpu ThirunAdu--Swamy NammAzhwAr: TVM 9.7.5

TeLithAhiya sENN visumpu --Swamy NammAzhwAr: TVM 10.8.4

The parathvam (Supremacy) of the Lord is manifest in a permanent way at Sri Vaikuntam saluted by Swamy Desikan as "DivyE PadE" in this PanchAsath sLOkam.

AchArya RaamAnujA's outpourings at the blessed sight of SrI Vaikuntam, while he stood in front of BhUIOka Vaikunta Naatan at SrI Rangam took the form of SrI Vaikunta gadhyam. The rapturous description of the dhiya soundharyam of SrI VaikuntanAtham by AchArya RaamAnujA has no parallel in its beauty. AchArya RaamAnujA prostrates before the Lord of SrI Vaikuntam with the salutation:

"Samastha ParivArAya SrImathE NaarAyaNAya nama:"





Our AchArya utters the Moola manthram thereafter and begs for the blessings of nithya kaimkaryam at SrI VaikuntanAthan's Thiruvadi:

"Bhagavann! mAm IyKAnthikAthyanthika parcharyAkaraNaaya ParigruNishva"

LORD'S PRESENCE AS ANANTHASAYEE AT THE MILKY OCEAN

Swamy Desikan salutes EmperumAn here as "Jala nidhou tava vyakthim nithyAm vadanthi". The knowledgeable ones describe your manifestation as the One, who is resting on AdhisEshan permanently at the Milky Ocean.

References to ThiruppARkkadal Dhivya dEsam

AzhwArs have saluted extensively this aprAkrutha Dhivya dEsam (beyond human perception). The name of the Lord at this Dhivya dEsam is KsheerAbdhi NaaTan. He is served by ThAyAr, Kadal MahaL NaacchiyAr. His vimAnam is AshtAnga VimAnam. This is Lord's Vyuha manifestation. He presents Himself to Brahma, RudrA and DevAs at this Dhivya dEsam.

Ten AzhwArs have enjoyed KsheerAbdhi NaaTan as VyUha Moorthy and blessed us with 51 Paasurams.

We will refer to selected passages from some of these paasurams:

"Paarkkadal VaNNA" --PeriyAzhwAr: 3.3.7

In the appotthaikkippOthE solli VaitthEn paasuram decade, PeriyAzhwAr seeks the protection of Lord KsheerAbhdhinATan:

paiyya aravinaNaip-pARkkadalul paLLi koLhinRa Parama Moorthy

-- Iyya ini yennaik-Kaakka vENdum

Here, periyAzhwAr appeals to the Sukha Saayee at the milky ocean and begs Him to protect him. In this Paasuram, AzhwAr also refers to the creation of Brahma Devan from the Lord's Naabhi Kamalam.





The Lord spreading His bed of AadhisEshan on the white waves of Milky Ocean (VeLLai veLLam) and resting in a state of faked sleep (KaLLa Nidhrai) is beautifully visualized by the AzhwAr and he gets horripilation over that vision of that Vyuha Moorthy (PeriyAzhwAr Thirumozhi: 5.1.7).

In the paasuram 5.2.10, PeriyAzhwAr describes how this Lord of KsheerAbdhi came and occupied his heart lotus to offer protection (pattiNak-Kaapu). In this beautiful paasuram, Azhwar describes how the Lord of KsheerAbdhi (Jala Nidhi) came with His milky ocean, Maha Lakshmi (Aravindap-Paavai) and the bed of AadhisEsha and entered in to him to rest.

In the famous SenniyOngu Paasuram decade, PeriyAzhwAr again celebrates His SoubhAgyam in having the Lord of the Milky Ocean (Panik-Kadal) and opting to rest in the ocean of his mind (Manak-Kadal) and salutes the Lord as Maaya MaNALa Nampi...PeriyAzhwAr Paasuram: 5.4.9

Andal salutes the Lord of KsheerAbdhi in the third ThiruppAvai Paasuram as "PaaRkkadalUL Paiyat-thuyinRa Paraman" and salutes His Thiruvadi as a part of the vratham. Two more NacchiAr Thirumozhi Paasurams also salute this Jala Nidhi Naatan.

KulasEkharar visualizes KsheerAbdhiATan as: "ONN PavaLa vElai ulavu taNN paaRRkkadalUL KaNN thyuylum MaayOn". The Asccharya GuNa seelan (MaayOn) resting on the cool Milky ocean known for its gentle waves bringing the bright coral gems to the shore is visualized here (PerumAL Thirumozhi: 4.4).

Thirumazhisai who gave us the Vyuham details based on PaancharAthram first has 13 paasurams, where He refers to the Jala Nidhi, KsheerAbdhi Naatan. The excerpts from Thirucchanda Viruttham are:

"Naaka Moorthy sayanamAi nalam kadal kidanthu"

"Paal niRak-kadal kidantha ParpanAbhan" (the Lord PadmanAbhan resting on





the milky ocean),

"kadaintha PaaRkkadal kidanthu" (resting on the Milky Ocean, which He churned earlier to produce nectar and to enjoy the nectar, among women-MahA lakshmi).

In the 3rd paasuram of Naanmukhan ThiruvanthAdhi (NMT), Thirumazhisai AzhwAr "boasts" about his unparalleled knowledge of the Lord (Roopam, Svaroppam, GuNam, and Vaibhavam) and challenges others about their levels of comprehension of the Tatthvam of the Lord (Paalil Kidanthavum--Paasuram). In the 36th paasuram of NMT, Thirumazhisai salutes the Lord of jala nidhi as: "NaahatthaNaip-PaaRkkadal kidakkum Aadhi nedumaal". He is ancient and eternal (tava Vyakthim nithyAm Vadhanthi is Swamy Desikan's mangaLAsasanam).

ThoNdardaippodi AzhwAr has a beautiful Paasuram (ThirumAlai: 18), where he visualizes in Lord RanganAtha as the KsheerAbdhinAthan:

Inithirait-tivali mOdha eRiyum taNN paravai meethE
tanik-kidanthu arasu seyyum taamaraik-KaNNan yemmAn

"Paravai" means the ocean and not the river CauvEri. It can also mean the ocean like, huge CauvEri. Here the sweet waves of milk are breaking on the shore to form fine droplets (spray). There in His solitary majesty, the Lord rests and rule the Universe. What a beautiful visualization!

Thirumangai has 11 Paasurams relating to KsheerAbdhinATan. In NaimichAraNya Paasuram, AzhwAr calls the Lord with great Aathuram and declares that he has sought and arrived at the ThiruvadigaL of the Lord resting at the Milky Ocean as the Supreme being: "ParamanE PaaRkkadal KidanthAi, Naadi naan vanthu unn Thiruvadi adainthEn".

At ThiruveLLiyankudi, Thirumangai acknowledges the Sayana Moorthy as the KsheerAbdhinATan: "PaaRk-Kadal thuyinRa ParamanAr PaLLIkoLL koil".





SayanamUrthi of ThiruveLLiyangudi

At ThiruvazhunthUr, Thirumangai gives a total description of the KsheerAbdhi NaaTan (Periya Thirumozhi 8.1.1):

Senkamalat-tirumakaLum puviyum semponn
 thiruvadiyininai varuda munivarEttha
 vangamali tadam kadalul Ananthan yennum
 vari aravinaNait-thuyinRa MaayOn kANmin"

The beautiful domestic scene at Milky Ocean with the Lord resting on the Serpent bed and His divine consorts, SrI and BhU Devis pressing His lotus soft feet and the sages eulogizing the Lord are described here.

At ThirukkaNNapuram, Thirumangai has the vision of the Lord as KsheerAbdhi Naatan (Periya Thirumozhi: 8.10.7):

VeLLai neer veLLatthanaintha aravanai mEl
 thuLLU neer meLlat-ThuyinRa PerumAne



The whiteness of the Milky Ocean, the gently swaying waves rocking the Lord for His enjoyable sleep on the bed of AadhisEshan are saluted here.

At ThirumAlirumchOlai, Thirumangai visualizes the Jagath SamrakshaNa, Srushti and samhAra VyApArams (Bhuvanam padaitthu uNDu umizhnta DevarkaL Naayakan) of the KsheerAbdhinATan and salutes Him as "Moovaril Munn Mudhalvan (PradhAna Purushan)". The mangaLAsAsanam as "DevarkaL Naayakan" has association with the Lord of ThiruvahIndhrapuram, SrI Deva Naathan.

Poygai salutes this Sayana Moorthy as "Thirai mEl KidanthAn". ButhatthAzwaR worships Him as "PaaRRk-kadalAn" (the One who has the abode of the Milky Ocean). pEy AzhwAr has a beautiful salutation of Him as Jala Nidhi:

SankOthap-PaaRkkadalAn PaampaNain mElAn.

pEy AzhwAr recognizes this Lord of ThiruppARkkadal as the one, who is the object of praise by all the Four VedAs, who excels the sweetness of even honey, who is eulogized by the SaasthrAs and as the One resting in the Conch-filled milky ocean on top of His bed of AadhisEshan.

Swamy NammaazhwAr has 9 paasurams devoted to KsheerAbdhinATan. In Thiruviruttham (79th paasuram), AzhwAr salutes the Lord as: "PaaRRkkadal PaampaNai mEl PaLLI koNDaruLum seethanayE ThozhuvAr, viNNuLArilum SeeriyarE" (AzhwAr declares that those who worship this KsheerAbdhinATan with asanchala bhakthi/Single minded devotion, even in the middle of the distractions of this world, are far superior to the Nithyasooris, who worship Him at Parma Padham in tranquil surroundings).

In ThiruvAimozhi (2.6.5), Swamy NammazhwAr visualizes the Lord of KsheerAbdhi engaged in Yoga nidhrA on the Five-headed AadhisEshan symbolizing the proof of Seshathvam:

Iyndhu PaintalaiAdaravaNi mEvip-PaaRRkkadal yOga Nitthirai sinthai seytha





YenthAi

Here the AzhwAr declares that he has now got a good grip on what his duties are. He states that his sins have now disappeared and he has gained the state of endless beatitude and Jn~Anam about nithya kaimkaryam to the Lord to dwell in and drink deep the pleasures of such service to the Lord. AzhwAr says that he contemplates on the KsheerAbdhinATan without let just as the Lord contemplates during His Yoga nidhrai on His duties to the aasrithALs and the Universe that is His property.

The Payilum SudaroLi Paasuram (ThiruvAimozhi 3.7.1) is a beautiful one saluting the Lord of PaaRRkkadal, where AzhwAr points out the greatness of those, who have the SrEyas (prosperity/Sampath) of pondering over the anantha kalyANa gunams of Parama Purushan reclining in the Milky Ocean. AzhwAr declares those Sri Vaishnava BhAgavathAs are his (AzhwAr's) unexcelled Masters and he would take any number of births just to have their association. The blessed life under the sacred feet of such BhAgavathAs is extolled here.

LORD'S RESIDENCE ON TOP OF UPANISHADS, INSIDE THE HEART LOTUS AND IN THE MIDDLE OF SUN'S ORBIT / LORD'S PRESENCE ON TOP OF VEDA SIRAS:

Swamy Desikan salutes EmperumAn here as "Nigama utthama angE tava vyakthim nithyAm vadanthi". Nigama means VedAs. Utthama angam is the head or Siras. The Utthamangam of Nigama is constituted by Upanishads, which are the end portions of the VedAs. They are visualized as prostrating at the sacred feet of the Lord (Thiru adivAram) and are eulogizing His glories.

The Maha NaarAyaNa Upanishad salutes Him and says that I know this Purusha, SrIman NaarAyaNan, who is immense/great (mahAntham), who is radiant like the Sun and is beyond and above the primordial matter. The blessed one who knows this ParamAthman becomes immortal in this birth itself (iha amrutha: bhavathi). There is no alternative path for Moksham:

vEdAhamEtham Purusham mahAntham, Aditya varNam tamasa: parsthAth





tamEvam vidvAn amrutha iha bhavathi, nAnyA: panTA: vidhyathE ayanAya

TaittiriyaM joins in and defines Him "Sathyam Jn~Anam Anantham Brahma"

(The Brahman that I am eulogizing is True, uncontracted consciousness and is infinite in dimensions and is not limited by place, time or substance).

IsAvasyOpanishad adds to the chorus of salutations as part of the veda Siras and hails that all this whatsoever is in the Lord's Universe is pervaded by Him (IsAvAsyamidham Sarvam yath kincha jagathyAm jagath).

KatOpanishad as one of the Veda Siras is blessed by the contact with the Lord's Sacred feet and declares:

yathaschOdEthi SooryOastham yathra cha gacchathi

Tamm dEvA: sarvE arpithA: tadhu nAthyEthi kascchana

(All gods without exception are established in Him from whom the Sun rises and in whom the Sun also sets. None can transgress this omnipotent Brahman, who is the Self of ALL).

LORD'S PRESENCE INSIDE THE MINDS OF SAADHU JANAMS

SaasthrAs and PurANAs aver that the Lord enjoys as One of His preferred residence, the minds of His BhaagavathAs. MahA NaarAyaNopanishad points out this MahA Purushan moves within the caves of the minds of the wise (DheerA:) as the inner controller. Although He has no birth to speak of (ajAyamAna:), He is born in many forms (BahudhA VijAyathE) out of His own dhivya sankalpam (divine will). The Yogins in whose minds the Lord resides yearn to attain the eternal abode of the nithya sooris through ceaseless dhyAnam:

PrajApathisccharathi garbhE antha:

ajAyamAnO BahudhA vijAyathE

tasya DheerA: parijAnathi yOnim





marIcheenAm padham icchanthi vEdhasa:

These blessed souls, whose minds the Lord seeks as the preferred place of residence are saluted by one manthram of SvEtasvatara Upanishad:

yunjathE mana utha yunjathE dhiyO viprA-

viprasya BruhathO vipascchitha:

vi hOthrA dhadhE vayunAvidhEka ith

mahIdEvasya Savithu: parishtuthi:

These saadhu janams (viprA:) unite their mind, where the Lord resides with that ParamAthman (YunjathE). Through their ParamAthma - centered meditation, they comprehend that the Lord inside their minds is omniscient, embodiment of perfection, PoorNan, Controller of all (niyanthA) and associated always with His divine consorts of SrI and BhU devis. They also come to know that this ParamAthman relishes kaimkaryams of those knowers of His essential nature (Brahma Vidhs).

LORD'S PRESENCE IN THE MIDDLE OF THE SOORYA MANDALAM

MahA NaarAyaNOpanishad salutes Him as the One in the middle of the orb of the Sun as the Golden-hued Purusha:

ya yEshOantharAdhithyE HiraNmaya: Purusha:

The entire Soorya NamskARA Prasnam also instructs us on this truth of the Lord residing in the middle of the Orbit of the Sun.

In the SandhyA vandhanam, after UpasthAnam, we recite a prayer as a part of the dhig vandhanam:

DhyEya: sadhaa savithru mandala madhyavarthee

naarayaNa: sarasijaasana sannivishtha: |





keyuravaan makara kundalavaan kireeti

haari hiranmaya vapu: dhrutha sankha chakra: ||

MEANING:

Sriman NaarAyaNan dwelling in the middle of the orb of the Sun having a golden hue, seated on a lotus, adorning ornaments of exquisite beauty such as shoulder bands, ear rings, crown, garlands, holding Sudarsanam and Paanchajanyam as dhivya aayudhams is the Parama Purushan to be meditated upon always.

This prayer ends up with SaraNAgathi (Govindha PundareekAksha Raksha Maam SaraNAgatham). This prayer has been pointed out to us by our AchAryAs as the essence of Sandhya vandhanam.

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BrahmAchalamUrthi during AdipUram





LORD'S PRESENCE AS ARCHA AT BRAHMAACHALAM/THIRUVAHINDHRAPURAM

The final permanent place of residence of the Lord besides SrI Vaikuntam, Milky Ocean, Veda Siras, Minds of Saadhu Janams and the center of the Sun is pointed out by Swamy Desikan as BrahmAchalam (Place of penance of Brahma Devan / ThiruvahIndhrapuram):

BrahmAchalE cha bahumAnapadhE muneenAm

vyakthim tava thridasanATa vadanthi nithyAm

At BrahmAchalam revered by the Sages, Oh DeavanATaa, You manifest yourself permanently says Swamy Desikan in this sLOkam.

NIGAMANTHA'S SUMMARY OF THE PLACES OF LORD'S RESIDENCES

This powerful sLOkam of Swamy Desikan eulogizing the Lord of ThiruvahIndhrapuram is a summation of the renowned MahA NaarAyaNopanishad manthram:

ambhasya pArE bhuvanasya madhyE

nAkasya prushtE mahathO mahIyAn

sukrENa jyOthigumshi samanupravishta:

PrajApathisccharathi garbhE antha:

Here the Lord's residences at the Milky Ocean (ambhasya pArE), inside the Sun's orbit (Bhuvanasya MadhyE) are saluted. At the Milky Ocean, He resides to be accessible to Brahma and DevAs. In the middle of Adithya MaNDalam (Bhuvanasya madhyE), He resides to enable the bhakthAs to meditate upon Him during the SandhyA Kaalams. He resides in SrI Vaikuntam (nAkasya prushtE), a world free from any sorrow, to receive the Nithya Kaimkaryam from the MukthAs and nithya Suris. He resides in the minds of the Saadhu Janams to make Himself readily accessible to those UpaasakAs. He is present as the inner self in all beings as their controller. He is the Supreme Lord (at





ThiruvahIndhrapuram) with infinite Isvaryam and VyApthi.

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He is present in the minds of sAdhujanams-kudalazhagar





SLOkam 11

Swamy Desikan salutes the abundance of the PuNya Theerthams
(Sacred assemblies of waters) at ThiruvahIndhrapuram

तीर्थैर्वृतं वृजिन दुर्गति नाशनाहैः

शेष क्षमा विहगराज विरिञ्च जुष्टैः ।

नाथ त्वया नतजनस्य भवौषधेन

प्रख्यातमौषधगिरिं प्रणमन्ति देवाः ॥११॥

theerTair-vrutham vrujina durgathi nAsaNArhai:

Sesha Kshama VihagarAja Virincha-jushtai: |

NaaTa tvayA nathajanasya bhavaoushadhEna

prakhyAtham Oushadha girim pranamanthi dEvA: ||

MEANING:

This sLOkam refers to the four Theerthams mentioned in the Sthala PurANam of this dhivya dEsam. Oh Lord DhaivanAyaka! At ThiruvahIndhrapuram, You play the role of an unfailing medicine (oushadham) that cures the virulent disease of SamsAram that attacks the ChEthanams. Because of your role as this parama Oushadham, the hill at Thiruvahindhrapuram in front of your temple is also known as Oushadha Giri to acknowledge your vital role as the never-failing medicine for samsAric diseases. Around this sacred Oushadha Giri are the four holy theerthams (assembly of waters) for which the respective Devathais are AdhisEshan, BhUmi Devi, Garuda and Brahma Devan. These four theerthams are revered therefore as Sesha, BhUmi, and Garuda and Brahma Theerthams. The fortunate ones, who take a dip in these four theerthams or have the sprinkling of waters from these four theerthams have their sins destroyed and acquire spiritual eminence of the highest order.





These four theerthams are, "Vrujina durgathi naasanArha: theerTa: nathajanasya". Oh Lord of Thiruvayindhali! The DevAs worship with reverence this sacred abode of yours, which is surrounded by these four holy theerthams.



Surrounded by Oushadagiri

ADDITIONAL COMMENTS

These four theerthams have the power to destroy (spiritual) poverty (durgathi) and all kinds of sins (vrujinam). They are linked with AdhisEshan (Sesha:), Bhumi Devi (Kshama), Garudan (Vihaga Raajan) and Brahma devan (Virincha). These theerthams are located around the reputed (prakhyAtham) Oushadha Giri at the Lord's Dhivya desam, where the Lord Himself plays the role of the powerful medicine for those Bhaktha Janams, who surrender to Him (natha janasya bhava OushadhEna thvayA PrakhyAtham Oushadha Giri theerTai: vrutham). The DevAs prostrate before this Oushada Giri, which acquired its name as a result of the Lord staying near it as the Supreme





Medicine for SamsAric diseases (tvayA prakhyAtham Oushadha girim dEvA: Pranamanthi).

ThiruvahIndhrapuram has all the auspicious lakshaNams of a dhivya dEsam in that it is surrounded by a sacred hill (Oushada Giri), sacred river (Garuda Nadhi) and sacred Theerthams (BhUmi, Brahma and other theerthams).

REFERENCES TO THE FOUR SACRED WATERS IN THE STHALA PURANAM

Sesha Theertham and Garuda Theertham

According to the Thiruvayindhai Sthala PurANam, SrIman NaarAyaNan was thirsty after a big battle with asurAs and the two nithya sooris around Him (AdhisEshan and Garudan) rushed to fetch water to quench the thirst of their Lord. There was a competition between the two as to who was going to succeed in bringing the needed water first. AdhisEshan struck the earth with His tail and gushed out the waters. Garudan used His beak to make a big scratch on the earth and a river flowed at the sacred feet of Lord DevanAtham. By the time, Garudan completed His task; He noticed that AdhisEshan had already delivered the water to quench the Lord's thirst. The Lord recognized the great devotion of the two nithya sooris (AdhisEshan and Garudan) and named the waters created by AdhisEshan and Garudan as Sesha theertham and Garuda nadhi/theertham. Sesha theertham is present today at this dhivya dEsam as waters in a sacred well inside the temple. Garuda Nadhi flows at the foot of the Lord and the Thirumanjana theertham comes from there.

The name of Thiru Ahindhrapuram was chosen by the Lord for His Dhivya desam (Puram) to recognize the exceptional kaimkaryam performed by Ahindhran (AdhisEshan) here.

BRAHMA THEERTHAM

Brahma Devan performed penance at this Dhivya dEsam and created a PushkaraNi for His anushtAnam. That PushkaraNi acquired the reputation





similar to the VirajA River at Sri Vaikuntam and the Lord pleased with the austere penance of Brahma appeared before him on the banks of this sacred theertham, which acquired the name of Brahma Theertham later.

BHUMI THEERTHAM

At one time, Bhumi Devi was burdened with the increased population of asurAs, who delighted in tormenting the sages and saadhu janams. Bhumi Devi appealed to Her Lord for reducing the burden of carrying the asurAs. The Lord responded and destroyed the asurAs and lightened the load of BhUmi Dei. She arrived at ThiruvahIndhrapuram, where the Lord was resting from the rigors of the just-concluded battle with asurAs. Bhumi Devi created a pond full of lovely flowers for the Lord's sport and helped to remove His weariness and fatigue. That holy assembly of waters is known as BhUmi Theertham today.

THE LORD AS VAIDHYA NAARAYANAN AT THIRUVAHINDHRAPURAM

In this eleventh sLOkam, the Lord is saluted by Swamy Desikan as: "natha janasya bhava oushadhan" (the supreme medicine for the chethanams who suffer from Bhava rhogam).

The sLOkam section of Sri Vishnu SahasranAmam relating to the Lord as Bhava rhOga oushadhan is:

Trissamaa saamagah Saama nirvANam bhEshajam bhishak

The Lord, who is eulogized by the three Saamans (Brihath, Ratantara and Vaama-dEvya Saamans), engaged in Saama gAnam Himself (Saamagan) dispels the bhava rhOgams. He thus becomes the effective medicine (BhEshajam) and the Physician (Bhishak), who administers that Vedic medicine. Swamy ParAsara Bhattar quotes a passage from Sthava rAjam in this context:

NaarAyaNath RishigANA: taTA SiddhA: mahOragA:

DevA DEvarshayascchaiva Yamm vidhu: dukkha bhEshajam





MEANING:

"The groups of Rishis, SiddhAs, the great serpent kings and godly seers came to know of this medicine for the disease of SamsAram (Bhava RhOgam) from NaarAyaNa (and as NaarAyaNa)".

That Bhava RhOgam is asAdhyam or formidable and is not easily cured by any means other than by the Lord Himself standing in as UpAyam and UpEyam. He becomes the Oushadham at the foothills of Oushadha Giri at ThiruvahIndhrapuram and blesses the suffering SamsAris with Dhivya Jn~Anam about His Roopam, DhivyAthma Svaroopam, anantha kalyANa guNams and Vaibhavam. The result of that chikithsai (medical treatment by the Supreme Physician) is the destruction of all the sins and dhurgathi. The power of karmAs to yield fruits is arrested (KarmANAm Phala-janana sakthi vinAsam). The Lord blesses the karma-bound jeevan to enjoy Him, realize Him as the Sarva Loka SaraNyan and accepts their SaraNAGathi and grants them ParamAm Gathi. From Dhurgathi referred to by Swamy Desikan in this sLOkam, the jeevan attains the ParamAm Gathi as the Muktha Jeevan. This miracle performed by the Lord (ParAvaran: ParE avarE yasmAth SA: ParAvara:) is saluted by one of the Mundaka Upanishad manthrams:

bhidhyathE Hrudhaya granTis-cchidhyanthe Sarva-samsaya:

ksheeyanthE chAsya karmANi tasmin dhrushtE ParAvarE

--Mundakam: 2.2.9

"When that ParamAtman, who is the Self of all bodies both superior and inferior, is realized, the knots of the heart get untied, all doubts become cleared and the karmaas of this jeevan become destroyed".

Locking their mind in Him, the Aanandhamaya Vighrahan free from even the smell of samsAra, the wise ones (DheerA:) realize this Parabrahman/ParAvaran and are freed from their karmAs:





tath vij~nAEna paripasyanthi dheerA:

Aanandharoopam amrutham yadvibhAthi

--Mundakam: 2.2.8

Lord Devanathan of ThiruvahIndhrapuram is MangaLAnAm Param (The embodiment of Supreme auspiciousness). He is samastha hEya prathyaneekan (free of any and all blemishes); He is Pavithran (Purity embodied); He is an ocean of nectar (amrutha mahOdadhi).

Any thing associated with this AanandhAmrutha Svaroopan becomes sanctified. The four theerthams of ThiruvahIndhrapuram are no exceptions to this doctrine.

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Heyaprathyaneekan in thiruther





SIOkam 12

This 12th SIOkam refers to the high status attained by the BhakthAs of Lord DevanAthAn of ThiruvahIndhrapuram.

The anugrahM of Devathvam that BhakthAs attain at ThiruvahIndhrapuram is saluted by Swamy Desikan. The bhakthAs of the Lord attain Devathvam or Deva BhAvam or Dhaivee sampadh for Moksham as a result of their visEsha Bhakthi for Lord DevanAthAn is the Upadesam of Swamy Desikan in this sIOkam with links to the 16th chapter of SrImad Bhagavadh GitA. As "nisarga Suhrudh", He displays His aasritha Vaathsalyam and elevates them to the status of DevAs.

स्वाधीन विश्वविभवं भगवन् विशेषात्

त्वां देवनायकमुशन्ति परावरज्ञाः ।

प्रायः प्रदर्शयितुमेतदिति प्रतीमः

त्वद्भक्ति भूषित धियामिह देवभावम् ॥१२ ॥

SvAdhIna visva vibhavam Bhagavan visEshAth

tvAm DevanAyakam usanthi parAvaraj~nA: |

prAya: pradarsayithum yEthath ithi pratheema:

tvadh Bhakthi-bhUshitha-dhiyAm iha dEvabhAvam ||

MEANING:

Oh DevanAyaka Bhagavan! The entire Universe is your special Isvaryam as Leela VibhUthi. This universe is totally under your control and command (Svadhina visva vibhavam). You shine as the One and Only Lord of this Universe created by You. Brahma Devan and all the other DevAs like Indhran along with the other assemblies of Devaas serve You as Your humble and devoted servants. The Brahma Jn~Anis (parAvaraj~na:), who clearly comprehend Your





Lordship over the DevAs prefer to address You particularly as DevanAthana with affection (tvAm visEshAth Deva Naayakam usanthi). When we examined why the Brahma Jn~Anis like to address You as the Lord of DevAs (DevanAthana) although they are fully aware of the fact that Your Lordship extends to the entire universe and not just to the DevAs, we understood their subtle reasons. The intent of the Brahma Jn~Anis in this context is for reminding every one of the reality that those who worship You at ThiruvahIndhrapuram with visEsha unwavering Bhakthi and lose their heart in that process earn the high status of DevAs (Deva BhAvam). That is why they with their mind adorned with visEsha Bhakthi for You (tvath Bhakthi bhUshitha dhiyam) address and salute You as DevanAthana. Due to Your aasritha Vaathsalyam, You bless particularly those, who performed SaraNagathy to you at your Dhivya dEsam and promote them to the assembly of DevAs, who are very dear to You.

ADDITIONAL COMMENTS:

ParAvaraj~nA:

These are Brahma Jn~Anis, who have a clear understanding of the Tatthva Thrayam (Prakruthi, Jeevan and Iswaran) as well as arTa Panchakam (PrApya Svaroopam/ Iswara Svaroopam, PrAptha Svaroopam/JeevAthma Svaroopam, Upaaya, Phala and VirOdhi Svaroopam). These blessed ParAvaraj~nA: recognize and address You as Deva Naayakan since they know clearly that the whole world and its beings created by You is under Your control and protection.

Deva BhAvam and Asura BhAvam:

In the 16th chapter of SrImad Bhagavath GitA, Sri DevanAthana PerumAl in His incarnation as Lord ParthasArathy instructs His disciple, Arjuna on the categories of the created beings as divine and demonical (Devaas and asuraas displaying Deva and asura bhAvams respectively). In the preceding three chapters, GithAchAryan instructed Arjuna in the words of AchArya RaamAnuja on:





“ ---Prakruthi-PurushayO: bhagavath vibhuthithvam, VibhUthimathO
 BhagavathO VibhUthi-bhUthAdh achidh vasthuna: chidh vasthuna: cha,
 Bhaddha-mukthObhaya roopAdh, avyayathvavyApanabharaNasvAmyai:
 arTAntharatayaa PurushOtthamathvEna yATAthmyam cha varNitham”



gIthAchAryan and Arjuna

Swamy AadidEvAnanda's translation of this revelatory passage and that, which

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precedes it, takes the following form:

In the preceding three chapters were elucidated the following:

1. What constitutes the nature of the physical reality (Prakruthi), i.e., of the individual Self (PurushA) taken separately and in conjunction with each other
2. That their conjunction is the result of attachment to the GuNAs, and their separation, the result of non- attachment
3. That prakruthi and the individual self in whatever modes of existence they be, both constitute the glory (vibhuthi) of the Lord
4. That the real nature of the Lord as the supreme person is distinct from unconscious matter (prakruthi) and conscient entity (purusha) in both the states of bondage and freedom, as he (the Lord of all) is immutable, pervading, supporting and ruling.

Swamy Desikan seems to have in mind, the comforting assurances that was given to us by GithAchAryan using Arjuna as a pretext (vyAjam):

Daivee sampadhvimOkshAya nibandhAyAsurI mathA

Maa sucha: Sampadam Daiveem abhijAthOsi PaaNDava

---Bhagavadh GitA: 16.5

MEANING:

The Divine destiny is deemed to lead to liberation, the demoniac to bondage, grieve not, Oh Arjuna, you are born to a divine destiny.

This Divine destiny is what Swamy Desikan refers to as "Deva Bhaavam" in this slokam. This Deva BhAvam or Dhaivee Sampadh is attained by those possessing a mind adorned with Bhakthi for You (tvadh Bhakthi-BhUsitha DhiyAm iha DevabhAvam). Like flowers for SirOlankAram to a lady, VisEsha Bhakthi is the adornment for the fortunate, who Perform Kaimkaryam for the Lord of





ThiruvahIndhrapuram and lose themselves over His dhivya soundharyam. They become members of the Deva GhOshti and without doubt attain Moksham. GithAchAryan uses in the above sLOkam the very words (Maa Sucha:) that He is going to use in the sacred Charama sLOkam of His, in the 18th chapter (MokshayishyAmi Maa Sucha:).



VisEsha bhakti is like flowers for sirOlankAram

This then is the MokshAnugraham through SaraNagathy to the Lord of ThiruvahIndhrapuram as members of Deva GhOshti as referred to in the Charama sLOkam of the most merciful Lord. He confers Deva BhAvam on those, who seek His RakshaNam, and raises them to Deva GhOshti and earns in the process the title of Deva Naayakan.





SIOkam 13

The 13th sIOkam refers to the divisions of the three Tatthvams and their presence as the asthrams (weapons) and bhUshaNams (aabharanam/ decorating entities) on the Lord's ThirumEni.

This sIOkam deals with the Svaroopam (its essential nature), Sthithi, and pravrutthi (vyApAram) of the three Tatthvams (ChEthana-achEthana-Iswara Tatthvams) and relates them to the appropriate weapons and Abharanam seen on the Lord's divine body. These doctrines are covered by Swamy Desikan in detail in the Tatthva Thraya chintanaadhikAram of SrImad Rahasya Thraya Saaram.

तत्त्वानि यानि चिदचित्प्रविभागवन्ति

त्रय्यन्त वृद्ध गणितानि सितासितानि

दीव्यन्ति तान्याहिपुरन्दरधामनाथ!

दिव्यास्त्र भूषणतया तव विग्रहेऽस्मिन् ॥१३॥

tathvAni yaani chidachid pravibhAgavanthi

thrayantha vruddha gaNithAni sithAsithAni |

deevyanthi thAni ahIpurandara dhAma naaTa!

DivyAsthra bhUshaNathayA tava vigrahEasmin ||

MEANING:

Oh Lord of ThiruvahIndhrapuram! The scholars of VedAntham have counted the subdivisions of the three Tattvams (ChEthanam-AchEthanam-Iswaran) and recognize 25 categories among them. Some of these 25 are self-luminous (Svayam PrakAsam). Others are not; these are JaDam. This list of twenty five sub-tattvams is constituted by:





(1-5) The Five BhUthams (Pancha BhUthams):

The Five BhUthams and the Five TanmAthrais are present as VanamAlai, the divine garland of wild flowers on the Lord's chest. The Five (Pancha) BhUthams are: AakAsam, Vaayu, Agni, Appu/Jalam and Pruthvee.

(6-10) the Five TanmAtrAs:

The Five tanmAthrais are: Sabdha, Sparsa, Roopa, Rasa, Gandha tanmAthrams. These TanmAthrams as dhravyam are in between the successive BhUthams. For instance, Rasa TanmAthram originates from Agni and creates Appu/Jalam as one of the panchabhUthams. Agni is the Kaaryam and Appu is the KaaraNam for Rasa Tanmathram.

(11-15) The Five Jn~Ana Indhriyams;

(Indhriyam is not the gross limb but is different from the body parts and is sookshmam (subtle) and help the Jeevan). These five are: Thvak present in the entire body, GrANam in the nose to smell, RasanA in the tongue to taste, Chakshus in the eyes to see, SrOthram in the ear holes to hear.

(16-20) The five karmEndhriyams :

(Vaak, PaaNi (Hands/Fingers), Paadham (legs), Paayu (Aasana dhvArm) and Upastham (Genitals). Vaak or speech is the dhravyam present subtly in 8 locations of the body: Hrudhayam, throat, bottom of the tongue, cheeks, teeth, lips, inside nose and the head. Vaak results from the coordinated action of all these 8 sites.

The above 10 Indhriyams (5 Jn~Ana and 5 karma indhriyams) are present as ten arrows in the arrow case made up by Ajn~Anam.

(21) Manas (Disc/Sudarsanam)

(22) AhankArams (The Saarngam Bow and the Paanchajanyam Conch):





The divine sword of the Lord named Nandhakam represents Jn~Anam, which is not specifically included in the count since it is visEshaNam to Jeevan.

(23) MahAn (KoumEdhakam-Gadhai or the divine Mace)

(24) Prakruthi (SrI Vathsam mole)

(25) Jeevan (KousthuhA gem)

The 26th Tatthvam is Iswaran, who stands in ArchA form at ThiruvahIndhrapuram as Dhaiva Naayakan; on His ThirumEni, the 25 Tatthva entities are seen as either special weapons or unique AabharaNams in the above manner.

ADDITIONAL COMMENTS:

Swamy Desikan describes in this sLOkam, the 25 Tatthvams shining as either weapons or as Aabharanams. All of them except Jeevan are subdivisions of achEthanam. achEthanam itself divides in to Prakruthi (Thriguna Dhavyam), Kaalam and Suddha Sathvam, which are not pertinent to this sLOkam.

Prakruthi in turn gives rise to MahAn, AhankAram, Manas, five Jn~anEndhriyams, Five KarmEndhriyams, Pancha BhUthams and Pancha TanmAthrais. These 24 divisions of achEthanam including Prakruthi and its 24 derivatives along with ChEthanam (Jeevan) constitute the 25 categories of Tatthvams.

In a famous paasuram of Tatthva Thraya ChinthanAdhikAram of SrImad Rahasya Thraya Saaram, Swamy Desikan salutes Lord DevarAjan (some times I wonder whether Swamy Desikan elected to stay at ThiruvahIndhrapuram, since the name of the Lord here is DevanATan, which is identical with the name of His AarAdhana Moorthy, Kaanchi DevarAjan, who has been saluted as ImayOr Talaivan by Swamy NammAzhwAr).

This famous Tamil paasuram connecting the 25 Tatthvams to the specific





weapons and AabharaNams is found in the SrImad Rahasya Thraya Saaram takes the following form:

புருடன் மணிவரமாகப் பொன்றா மூலப்
பிரகிருதி மறுவாக மான் தண்டாகத்
தெருள் மருள் வான்மறைவாக ஆங்காரங்கள்
சார்ங்கஞ்சங்காக மனந்திகிரியாக
இருடிகங்களீரைத்தும் சரங்களாக
இருபூதமலை வனமாலையாகக்
கருடனுருவா மறையின்பொருளாம் கண்ணன்
கரிகிரிமேல் நின்றனைத்துங் காக்கின்றானே

Purudan MaNivaramAhap-ponRA moolap-
Prakirithi maRuvAha mAnn taNDAhat-
teruL maruL vALL maRaivAha AankArangal
Saarngam SankhAha manam thikiriyAha
irudeekankaL Irainthum charankaLAha
iru-bhUtha maalai vanamAlayAkak-
GarudanuruvA maRayin poruLAm KaNNan
Karigiri mEl ninRu anaitthum kaakkinRAnE

This beautiful paasuram describes the exact mapping of the asthram-bhUshaNams with the 25 Tatthvams.

Here the Lord of Kaanchi, who stands on top of Hasthigiri protecting all His creation, is saluted as the essential meaning of VedAm, which is the body of Garudan, the Veda Svaroopi (Garudan uruvAm MaRayin PoruLAm KaNNan Karigiri mEl ninRu anaitthum kAkkinRAn).

On that Lord's body, the Jeevan shines as Kousthubham gem (Purudan maNivaram aaha); the Moola prakruthi which never experiences any destruction is seen as SrI Vathsam on the chest of the Lord (Moolappprakrithi maRu aaha); the Mahath tatthvam is recognized as the divine mace (Maann





taNDu aaha); Jn~Anam and Ajn~Anam appear as the sword Nandhakam and its sheath respectively (theruL maruL vaaLL maRaivAha); the three ahankArams (Saathvika, Raajasa and Taamasic ahankArams) take the form of the divine bow and Conch of the Lord (AankArangAL Saarngam SankhuvAha); The ten IndhriyAs are seen as ten arrows (irudeekankaL Yeer Iainthum charankaL aaha); the five BhUthams and the five tanmAthrais become two strands of the garlands of forest flowers (iru-bhUtha maalai vanamAlayaka). Thus all the 25 Tatthvams are seen decorating the Lord as either weapons or AabharaNams. All these 25 Tatthvams except Jeevan are derived from Prakruthi

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karigirimEl kaNNAn





SWAMY DESIKAN PACKS SUCH DEEP TATTHVAMS IN THIS 13TH SLOKAM.

From the 14th to the 45th SLOkam of SrI DevanAyaka PanchAsath, Swamy Desikan is immersed in the enjoyment of the paripoorNa Soundharyam of Lord DevanAthan from His crown to His toenail in the traditional manner known as KesAdhi PaadhAnthA SthOthram. From 46th to 53rd (final sLOkam), Swamy Desikan salutes the glories of the BhakthAs of SrI Dhaiva Naayakan (47th SLOkam), performs saraNAGathy (sLOkam 48), begs for the Lord's mercy (sLOkam 49), reminds the Lord about His duties to protect him from SamsArIc thApams (SLOkams 50 and 51), seeks the boon of nithya vAsam at this Dhivya desam (sLOkam 52) and concludes the sthOthram with his mudhrai (sLOkam 53).

The poetic genius mingled with Swamy Desikan's matchless bhakthi for the Lord of ThiruvahIndhrapuram is abundantly seen in the 32 sLOkams (SLOkams 14-45) devoted to the description of the dhivya soundharyam of the Lord of this Dhivya desam.

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SIOkam 14

This sIOkam refers to the ParipoorNa Soundharyam of the Lord and the beauty of His individual limbs (Prathyanga poorNa sushamA subhagam vapu:)

भूषायुधै रधिगतं निजकान्ति हेतोः

भुक्तं प्रियाभि रनिमेष विलोचनाभिः ।

प्रत्यङ्ग पूर्ण सुषमा सुभगं वपुस्ते

दृष्ट्वा दृशौ विबुधनाथ न तृप्यतो मे ॥१४ ॥

BhUshAyudhai: adhigatham nija kAnthi hEthO:

bhuktham PriyAbhi: animEsha vilOchanAbhi: |

prathyanga poorNa sushamA subhagam VapustE

dhrushtvA dhrusou VibudhanATa na thrupyathO mE ||

MEANING:

Oh Supreme Master of the assembly of DevAs! Every one of your limbs is filled with soundharyam and lAvaNyam. Hence, it is not easy to describe the incomparable beauty of your divine body. To that extraordinarily beautiful body of yours, the pieces of jewelery that you are adorning are not going to add anything as enhancement in soundharyam. In reality, the divine jewelery and the special weapons gain special lustre and beauty through contact with Your dhivya ThirumEni. They want to reside on your body to hold on to these special benefits. Your dearest consorts enjoy this beauty of your body and do not even wink their eyelids for fear of missing out the aanandha anubhavam of feasting on Your beauty with their eyes even for a fraction of a second. As for adiyEn, the flood of beauty associated with your dhivya ThirumEni overwhelms me and adiyEn's eyes enjoy this unparalleled beauty of yours without satiety.





ratnangi for beautiful Limbs of Devanathan

ADDITIONAL COMMENTS:

Swamy Desikan is getting set to enjoy and salute the beauty of Lord Devanathan limb by limb (Prathyangam). That extraordinary beauty seen stored in every one of the limbs of the Lord from head to the nails in His feet makes the Lord most delightful to enjoy (Prathyanga poorNa sushamA subhagam tE vapu:). The dhivya aayudhams and the dhivya Aabharanams vie with one another to enhance their own beauty and lustre through



sambhandham with their Lord's dhivya ThirumEni (nija kAnthi hEthO: bhUshAyudhai: tE vapu: adhigatham). Your dhivya ThirumEni with its attendant weapons and jewelery is the object of single-minded enjoyment by Your dear consorts and they do not even wink for fear of missing the anubhavam of Your dhivya soundharyam (PriyAbhi: tE Vapu: animEsha- vilOchanAbhi: bhuktham). adiyEn has the darsana soubhAgyam of Your divine body (ThirumEni) and my eyes do not ever experience satiety from enjoying Your incomparable beauty (tE vapu: dhrushtvA mE dhrusou na thrupyatha:).

POORVACHARYA'S ENJOYMENT OF THE LORD'S DHIVYA SOUNDHARYAM

The First of the PoorvAchAryAs, who composed sthOthram of the Lord in the form of exquisite poetry, is Swamy AlavanthAr (SthOthra Rathnam). KurEsar followed the footsteps of Swamy AlavanthAr and blessed us with five brilliant sthOthrams known for their poetic skills and depth of devotion.

Swamy Desikan was immensely influenced by the poetic devotional works of his PoorvAchAryAs and with the anugraham of Lord Hayagreevan composed many sthOthra granthams. One can hear the echo of KurEsar's sLOkams in Swamy Desikan's devotional poetry.

The enjoyment of Lord VaradarAjan's Dhivya soundharyam (limb by limb) by KurEsar in His SrI VaradarAja Sthavam (SLOkams 22-24) and its echoes are seen in this fourteenth sLOkam:

thvAm udArabhujam unnasam aayath
karNapAsa-parikarmasadamsam |
aayaathAksham abhijAtha kapOlam
paaraneeyathiVarapradha! dhrungmE ||

-- SLOkam 22, SrI VaradarAja Sthavam

Here Kuresar points out that His mind set is like that of those, who undertake upavAsam and look forward at the end of that upavAsam to their PaaraNais





(breaking of the fast). My eyes wish to take in the Dhivya Soundharyam of Your limbs as the feast after upavAsam. The most generous and beautiful hands giving away limitless boons, the majestic nose, the long ear lobes adorning the region above the neck, broad and lovely eyes, the radiant cheeks full of joy - all of these soundharyam displayed through the limbs of Bhagavaan serve as feast for Kuresar.

It is similar experience like the Devis of the Lord who do not close their eye lids even for a fraction of a second lest the miss the aanandhAnubhavam of enjoying the soundharyam of Their Lord's angams (priyAbhi: animEsha vilOchanAbhi: bhuktham tE vapu:) as described by Swamy Desikan in this 14th sLOkam.

neela mEgha nibham anjana punja
shyAma kunthaLam ananathasayam thvAm |
abhja-pANi-padham ambhuja nEthram
nEthrAsAth kuru KarIsa! sadhA mE ||

--SrI VaradarAja Sthavam: sLOkam 23

Swamy Desikan sets his 14th sLOkam of Devanaayaka PanchAsath in the spirit of the enjoyment of the beauty of the individual limbs by Kuresar on the DevarAja PerumAl (ThEpperumAL) of Kaanchi in the above sLOkam. Here Kuresar prays for the uninterrupted darsana soubhAgyam of the incomparable beauty of the bluish-black hue of the Lord, His black and curly tresses, His hands, feet and eyes with the softness and beauty of lotus. Limb by limb, Kuresar enjoys the Lord's beauty and prays Him to grant the boon of nithya sEvai to his eyes. The most important occurrence is that Lord VaradarAjan granted the boon and Kuresar, who was blinded by the fanatic chOLA king recovered his eye sight as he completed this sLOkam. In addition to His darsanam on the standing posture (NinRa ThirukkOlam on top of Hasthigiri), the Lord also blessed KurEsar with the sevai of His reclining posture on Adhishesan (Sayana ThirukkOlam). Kuresar prays: "nEthrasAth kuru KarIsa





sadhA mE". Swamy Desikan says that his eyes are never satiated with the enjoyment of the beauty of the Lord's ThirumEni (tE vapu: dhruhtvA mE dhruhou na thrupyathE).

Such is the beauty of the PoorNa Soundharyam of the ThirumEni of Lord DevanAthan that is being saluted by Swamy Desikan in the manner of PoorvAchArya sthuthis.

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SLOkam 15

The 15th sLOkam pays tribute to the glories of the beautiful limbs (avayavams) that created the entire prapancham (universe and its beings from DevAs to humans).

Special reference is made by NigamAntha MahA Desikan to Purusha Sooktham in this sLOkam, where the creation of the prapancham starting from Brahma Devan from the beautiful limbs of the Lord through the Purusha Yajnam is saluted.

वेदेषु निर्जरपते निखिलेष्वधीतं

व्यासादिभिर्बहुमतं तव सूक्तमग्र्यम् ।

अङ्गान्यमूनि भवतः सुभगान्यधीते

विश्वं विभो जनितवन्ति विरिञ्चपूर्वम् ॥१५॥

VedEshu nirjarapathE nikhilEshu adhItham

VyAsAdibhir bahumatham tava sooktham agryam |

angAnyamUni Bhavatha: subhagAni adhIthE

visvam VibhO janithavanti Virinja poorvam ||

MEANING:

Oh Lord pervasively present in all of your creations befitting your name as Vibhu (VibhO)! Oh Lord of the DevAs (NirjarapathE)! Your Purusha Sooktham (tava sooktham) is recited in all the VedAs (tava sooktham nikhilEshu VedEshu adhitham). It is revered by great sages like VyAsA as the most sacred one among the Veda manthrams (tava sooktham agryam; VyAsAdibhi: bahumatham).

Why is this Purusha Sooktham found in all the four VedAs and stands in the front row of Your Veda Manthrams? It is because it instructs us about those





beautiful limbs of Yours (**Bhavatha: subagAni amUni angAni**) being associated with the birth of this universe starting from Brahma Devan. Grand indeed is the Vaibhavam of Your most beautiful limbs associated with the birth of the Universe and its beings as described in Purusha Sooktham.

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ratnangi in pallakku accompanied by Sri Nrusimha SEVA Rasikar Oppiliappan Koil Sri.V.Sadagopan Swami and his devout sister VidhvAmsini Smt. Padma Veeraraghavan, Project Co-Ordinator for the Ratnangi Samarpanam for Sri DevanAtha PerumAL, Thiru-ayindai

VEDIC REFERENCES TO THE LORD'S CREATION OF THE PRAPANCHAM

Brahma Soothram (I.1.2) states that the Omniscient, Omnipotent and most merciful Brahman is the origin of the Universe and is responsible for its sustenance and dissolution in all its myriad and abundant forms (**JanmAdhyasya yatha:**). This soothram is backed up by many Upanishadic revelations such as those found in TaitthirIyam, ChAndhOgyam, MahA NaarAyaNam, BrahadhAraNyakam and AitrEyam in the direct and in expanded forms. The





creative power of the Brahman (**DevAthma sakthi**) is saluted by SvEthasvatAra Upanishad. Lord is recognized as the source of the Universe (**BhUtha yOni**) by Mundaka Upanishad.

This PurushA propounded in Upanishads is celebrated as the creator of the Universe (**PrajApathi, HiraNyagarbha**) with the names and forms (**Naama roopa Prapancham**). The HiraNyagarbha Sooktham of Rg Vedam with the famous refrain (**kasmai DevAya havishA vidhEma**) recognizes the Lord as "**BhUthasya Jaatha: pathirEka aaseeth**" (Creator and the Lord of all created beings).

The dialog between Aniruddha NaarAyaNan and Brahma Devan regarding the command of the Lord to perform Srushti Yajnam is covered in the Purusha Sooktha samhithai section of Saakalya BrAhmaNam. Instructions are given by the Lord to BrahmA for such a Yajnam for creation of the Universe and its beings from the VirAd Purushan.

PURUSHA SOOKTHAM AND CREATION

Swamy Desikan says in this sIOkam that Purusha Sooktham is housed in all the VedAs and is revered (**VedEshu akhilEshu tava Sooktham adhitham**). The choice of the word "**tava Sooktham**" for Purusha Sooktham seems to be relating to the Lord's Vaibhavam as PurushOtthaman, whose tatthvam is elaborated here.

BrahmA, the Aadhi Jeevan performed a Maanasa Yajnam (**Purusha Yajnam**) through the VirAD sarIram given by the Lord Himself for creating this Universe at the command of the Lord. Brahma Devan used DevAs (his indhriyams) as the priests (**rthviks**), Vasantha Ruthu as the ghee for that Yajnam, GhrIshma Ruthu (summer season) as the sacred twigs (**samith**), Sarath Ruthu as the Havis, Parama Purushan as Agni and himself (Brahma Devan) as PoorNAhUthi. The birth of the CharAcharams arose --as present in previous kalpAs-- from this Maanasa Yajnam. Chandran arose from the mind, Sooryan from the eyes, Indhran and Agni from the mouth, Vaayu from PrANan,





Anthariksham from the navel, Deva LOkam from the Siras, BrahmanAs from the face, Kings from the arms, VaisyAs from the thighs, the directions from the ears et al.

The ManthradhrashtA, the Veda Rishi declares with profound reverence:

tath-Purushasya VisvamAjAnamagrE

vEdhAmEtham Purusham MahAntham

Aadhithya varNam tamasa: parasthAth

tamEvam vidhvAnamrutha iha bhavathi

Naanya: PanTA vidhyathE ayanAya

MEANING:

The visva Roopam of this VirAD Purushan became manifested at the beginning of creation. I know this glorious form of the Lord with the radiance of the Sun and which is on the opposite shore of the darkness of nescience (Tamas). One, who knows this Purushan in this way, reaches immortality and there is no other path for Moksham.

PRESENCE OF PURUSHA SOOKTHAM IN ALL VEDAS

Purusha Sooktham is found in the oldest of Vedams (Rg Vedam) in the tenth ManDalam with 16 manthrams (X.90). With some variations, it is found in Sukla Yajur Vedam (VaajasanEya Samhithai: 31.1.16), KrishNa Yajur Veda Samhithai (TaittirIya AaraNyakam: 3.12.13), Saama Vedam (4.3) and Atharvana Vedam (19.6.3).

This Purusha Sooktham found in all the Veda Samhithais is considered as the Saaram of all Sruthis:

Idham Purusha Sooktham hi Sarva VedhEshu PaDyathE

aTa: Sruthibhya: SarvEbhyO phalavath samudhIritham





--MahA BhAratham: Moksha Dharmam section

"VyAsAdibhir bahumatham tava Sooktham agryam"

Swamy Desikan states that the Purusha Sooktham dealing with the PurushOttama Tatthvam of the Lord is revered on top of all the Veda Sookthams by Sages from VyAsa onwards. Sounaka Rishi, Aapasthambhar (Soothra karthA), BhOdhaayanar (Vrutthi kArar) and other sages established the ways to perform Purusha Sooktha Japam, Homa Vidhi, AarAdhana kramam (PooJA VidhAnam), and ManthrArTa NirUpanam of Purusha Sooktham for our benefit.

"Bhavatha: angAnyamUni Virinja Poorvam visvam janithavanthi"

In the second half of the 15th sLOkam, Swamy Desikan salutes the creation of the Universe starting from Brahma from the limbs of this VirAD Purushan through a maanasa Yaj~nam.

tasmAth VirADajAyatha, VirAjO adhi Poorusha:

Sa JaathO athyarichyatha, PascchAdh BhUmimaTO pura:

Regarding this above manthrA passage, Saayana comments on the origin of the VirAD Purushan from the ParamAthmA this way:

"tasmAth Aadhi PurushAth VirAd ajAyatha BrahmANDa dEha uthpanna: --- yOyam Sarva vedAnthA vEdhya: ParamAthmA Sa yEva svakeeyayaa maayayaa dEham brAmANDam srushtvA tathra jeeva roopENa pravisya VirAD BrahmANDObhimAni DevathAthmA jeevObhavath".

SrI RangarAmAnuja Muni, the Upanishad BhAshyakArar describes this VirAd Purushan as the One shining in different ways in the Tatthvams like Mahath and links VirAd to Prakruthi:

"MahathAdhi roopENa raajatha ithi virAd, VirAdithi PrakruthiruchyathE"

Purusha Sooktham continues with the performance of the Yaj~nam with VirAd

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Purushan:

"Yath PurushENa havishA , DEvA Yaj~namatanvatha
VasaanthO asyAseedhAjyam , greeshma idhma: saraddhavi:"

EMPHASIS ON PURUSHA SOOKTHAM BY SWAMY DESIKAN

This Sooktham linked to Srushti Yaagam is vital because it instructs us on the path to MOKsham. Hence Swamy Desikan makes special mention of it in his DevanAyaka PanchAsath SLOkam .

Let us conclude on this 15th sLOkam with the salutation to ParamAthmA, SrI Deva Naayakan:

(praNavam) namO vedavEdhyAya prasannAya MahAthmanE
prabhOdhAnandharoopAya VishNavE ParamAthmanE

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RatnAngi for abhayahastam





SIOkam 16

The 16th sIOkam of SrI DevanAyaka PanchAsath is the first of the thirty sIOkams saluting the specific beauty of each limb of the Lord and Aabharanams found there.

The salutations start from the Head of the Lord and conclude with the toenails of the great One presiding over the dhivya desam of ThiruvahIndhrapuram. The 16th sIOkam deals with the radiant Crown found on the Lord's head (Siras) to announce Him as the Lord of the Universe (Sarveswaran).

देवेश्वरत्वमिह दर्शयितुं क्षमस्ते

नाथ त्वयाऽपि शिरसा विधृतः किरीटः ।

एकीकृत द्युमणि बिम्ब सहस्र दीप्तिः

निर्मूलयन् मनसि मे निबिडं तमिस्रम् ॥१६॥

DevEswaratvam iha darsayithum kshamastE

Naata tvayAapi sirasA vidhrutha: KireeDa: |

yEKikrutha dhyumaNi bimba sahasra deepthi:

nirmoolayan manasi mE nibiDam tamisram ||

MEANING:

Oh Dhaiva Naayaka! The great kings of the world adorn crowns on their heads to indicate their role as the kings of their subjects. You adorn a crown that is matchless in its radiance as the Emperor of all Emperors and as the Supreme Lord of all created entities. That crown of Yours outshines the radiance of thousands of Suns. When adiyEn witnesses Your supremely radiant Crown, all the dense darkness in my mind associated with nescience (ajn~Anam) is





destroyed completely (swept away). This glorious Crown of Yours alone would be sufficient to broadcast to the world about Your SarvEswarathvam (Supreme Lordship).



Emperor of all emperors adorning nUtana ratnAngi

ADDITIONAL COMMENTS:

The description of the Lord's soundharyam starts from the Crown on the head. This is called kesAdhi PaadhAnthA VarNanam method. Swamy Desikan adopts that tradition here.

He will descend down from the crown on the head to

1. the curly black tresses under the crown and then focus on the beautiful face;





2. next, he will move on to the description of the forehead, Urdhva PuNDram there,
3. the lovely ears of the Lord, the ear rings there (KuNDalam),
4. the beautiful brows,
5. the bewitching eyes,
6. the powerful glances (KaDAkshams),
7. the elegant nose,
8. the charming lips,
9. the delicate neck,
10. the powerful hands, the Chakrams and the Sankhu found on those hands,
11. the abhaya hastham assuring freedom from fear,
12. the broad chest, the forest flower garland (VanamAlai) there,
13. the most compassionate mind,
14. the beautiful waist region, the navel, the waist belt,
15. the strong thighs,
16. the powerful knees,
17. the well shaped ankles,
18. the shapely and sacred feet, the delicate fingers on those feet,
19. the radiant nails on the fingers of the feet and the sacred dust associated with those feet.

By this time, Swamy Desikan has arrived at the 45th sLOkam and is getting





ready to surrender his aathmA at the holy feet of the Lord. KesAdhi PaadhAnthA VarNanam/vandhanam is a preparatory step to salute the Lord to whom Swamy Desikan was going to surrender (**Aathma nivEdhanam**).

The 16th sLOkam celebrating the radiant crown that banishes the darkness of aj~nAnam is reminiscent of the 18th sLOkam of SrI VaradarAja PanchAsath, where Swamy Desikan refers to the radiance of the Lord's ThirumEni, which serves as the thousand rayed Sun to banish ajn~Anam.

The only difference between the Lord's radiance and that of the Sun is that, the Sun can only remove external darkness and it can only perform this task during the day. The Sun's radiance is derived from the Lord.

The radiance of the Lord is different in the sense that:

1. it is Svyam JyOthi,
2. it removes internal darkness (nescience),
3. It operates at all times, day or night,
4. It is unobstructed by any thing and grows on and on.

The Sun's radiance can be blocked by the clouds. The radiance of the Sun is totally dimmed in front of the radiance of the Lord's ThirumEni. It is almost like darkness compared to the Lord's matchless tEjas as Param JyOthi. The VaradarAja PanchAsath sLOkam reminiscent of the 16th sLOkam of SrI Dhaiva Naayaka PanchAsath takes this form:

mOhAndhakAra vinivarthana jaagarookE
dhOshA dhivAapi niravagraha mEgamAnE |
thvath tEjasi dhviradha saila pathE vimrushTtE
slAghyEthA samtamasa parva sahasra bhAnO: ||18||

That tEjas of the Lord like His radiant crown is MohAnthakAra Vinivarthanam (banisher of the dark and dense nescience of humans).





Swamy KurEsar, who engaged in the kESAdhi-PaadhAntha VarNanam of Lord VaradarAja in his SrI VaradarAja Sthavam has a wonderful sLOkam about the supreme radiance of the Crown of the Lord as SarvEswaran:

AadhirAjyam adhikam bhuvanAnAm

Isa! tE pisunayan kila mouLi: |

chUlikAmaNi sahasramarIchE:

HasthibhUshaNa! BhavathudhayAdhri ||25||

Oh JagadhIsA! Oh the Supreme AabharaNam for Hasthigiri! Your radiant crown demonstrates effortlessly Your unquestioned sovereignty over all the Worlds (kirIDAthva yOgAth SarvEsvarathva VyApakam).

As DevarAjan, He demonstrates DevEsvarathvam both at Hasthigiri and ThiruvahIndhrapuram by adorning the supremely radiant crown, which has no match.



pinnazhagu showing Radiant crown





SLOkam 17

In the 17th sLOkam, Swamy Desikan describes the power of the dark and curly tresses and forelocks of Lord DevanAthana.

मुग्धस्मितामृत शुभेन मुखेन्दुना ते

संगम्य संसरण संज्वर शान्तये नः ।

सपंचते विबुधनाथ समाधियागेया

शर्वर्यसौ कुटिल कुन्तळ कान्ति रूपा ॥१७ ॥

Mugdha smithAmrutha subhEna mukhEndunA tE

sangamya samsarana samjvara sAnthayE na: |

sampadhyathE VibudhanATa samAdhi yOgyA

sarvaryasou kuDila kunthaLa kAnthi roopA ||

MEANING:

Oh Dhaiva NaayakA! The moonlight shining during the night has the power to quell the mental afflictions of the people. Your beautiful face (Thirumukha MaNDalam) is the cool orbit of the Moon (Chandra BhimBham). When you welcome the chEthanams with your beautiful smile, that becomes the cool moonshine (nilavu) to enhance the beauty of your moon-like face. The dark and curly black tresses of yours remind us of the dark night, where the Moon is shining beautifully and spreading its cool rays. When we meditate on the lustre of your beautiful face and the dark hue of your curly, black tresses, our joy from that aanandha anubhavam multiplies many folds. Our scorching samsAric afflictions (Taapams) and the unbearable fever are quenched by that meditation.

Indescribable indeed is the beauty and the vaibhavam of your dark and curly





hair!



mugdha smitha mukham

ADDITIONAL COMMENTS:

Lord Dhairya Ayakan has a beautiful smile on His face (mugdha smitha Mukham). That nectar-like beauty of the Lord's smile corresponds to the cool and rejuvenating Moon (Mugdha smitha amrutha subhEna tE mukha indu sampadhyathE). That Moon (Your smile bearing face) mingles with the assembly of the curly and dark locks of your lustrous hair resembling the dark night (tE mukha IndunA kuDila kunthaLa kAnthi roopA asou sarvarI sangamya). That union of the nectar of your smiling face (Moon) with the dark hue and curly hair (dark Night) becomes appropriate for our meditation (sangamya samAdhi yOgyA sampadhyathE). That combined meditation of the Moon of Your face with your dark locks of Kesam becomes a fit medicine to banish the terrible fever of SamsAram (na: samsarana samjvara sAnthayE sampadhyathE).

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The dark, curly locks and the Face of the Lord a la Kuresar

In his 31st slokam of SrI VaradarAja Sthavam, KurEsar compares the Lord's radiant face to the Sun and the dark locks of hair to the moonless night:

"GamithA tava vakthra chithrabhAnO:

ParabhAgam nanu kounthalI tamisrA"

Here, KurEsar suggests the unlikely presence of darkness and brightness at one place adds to each other's separate beauties (parabhAgam). With this reference, KurEsar provides the inspiration for Swamy Desikan to compare the Lord's smile-adorning face to the Moon instead of the Sun (a la Kuresar).

The mingling of that lustre from the Face (Moon) with the dark tresses (dark night) does not have the need for parabhAgam. SrIvathsAngAcchAr Swamy covers the ParabhAgam aspect, which refers to the union of darkness and Light at the same time. This is agaDitha gaDana sakthi for the Lord. Swamy Desikan develops this theme in His sthuthi of the Lord of Kaanchipuram, whose name is DevarAjan.

In SrI VaradarAja PanchAsath, Swamy Desikan develops the above description of KurEsar and has an extraordinary poetic vision of the unison of the Crown of the Lord with the black tresses and His cool Moon-like face:

Mukha chandra mouLi dinakara madhyasTithastava chikura bhArAndhakAra: |
agaDitha gaDanA sakthim sathyam sTApayathi Daasatya samagrAm ||

--SrI Achyutha sathakam: 34th sIOkam

MEANING:

Oh the Lord true to His devotees! Your bright and beautiful face (Thirumukha MaNDalam) is like the cool and comforting (full) Moon. The radiance of your crown is reminiscent of the bright Sun. The dark assembly of hair in between Your Crown and the Thirumukha MaNDalam is dense and dark like (a moonless)





night. It is rare indeed for some one to experience the bright Sun and the cool Moon together. The sight of both of them, when having Your sevai a testament to your agaDitha gaDanA Sakthi (power to unite things and principles, which can not be experienced together normally).

Mukha Chandran (Moon), Dinakaran (Sun) and andhakAram (Darkness of the night) are united here by Swamy Desikan.

What Swamy Desikan referred to in this 17th sLOkam as the union of the dark night (black tresses of the Lord) with the Moon of the Thirumukha manDalam (Face of the Lord) and the blessings derived from that union (destruction of the fever of SamsAram) is taken up one step further in the 34th sLOkam of the Achyutha Sathakam, which was composed by Swamy Desikan after SrI DevanAyaka PanchAsath. Both of them have roots thus in Swamy KurEsar's 31st sLOkam of SrI VaradarAja Sthavam, which was composed in front of Lord VaradarAja of Kaanchi at the request of Bhagavath RaamAnuja.





SIOkam 18

In the most beautiful 18th sIOkam set in Vasanthatilaka meter, Swamy Desikan reflects on the collective beauty of the Thirumukha MaNDalam of Lord DevanAthAn and is overtaken by that unique soundharyam:

बिम्बाधरं विकचपङ्कजलोचनं ते

लम्बाळकं लळितकुण्डल दर्शनीयम् ।

कान्तं मुखं कनक कैतक कर्णपूरं

स्वान्तं विभूषयति देवपते मदीयम् ॥१८ ॥

bimbAdharam vikacha pankaja IOchanam tE

lambALakam laLitha kunDala darsaneeyam |

kAntham mukham kanaka kaithaka karNapooram

svAntham vibhUshayathi dEvapathE madeeyam ||

MEANING:

Oh the Lord of DevAs (Deva pathE)! When adiyEn takes in the integrated beauty of your most beautiful face and reflect on it at the times when I am not in front of You, my mind is filled with the flood of that nectarine beauty. That asAdhaarana soundharyam of your face decorates adiyEn's mind (kAntham tE mukham madeeyam svAntham vibhUshayathi).

What aspects do I visualize regarding your beauty-laden face? Five constituents contributing to that extraordinary beauty of your face stand out. Three of them -- BimbAdharam, Vikasa Pankaja IOchanam, lamba aLakam -- are part of your own dhivya ThirumEni. The remaining two are aabharaNams presented to You by Your bhakthAs, which add to the natural beauty of Your limbs: (1) LaLitha KuNDalams (2) Kanaka Kaithaka karNapooram.





The hue of your beautiful red lips reminds me of the ripe kovai fruit (BimbAdharam). Your soft and beautiful eyes with its tinge of red remind me of the just-blossomed lotus flower (Vikasa pankaja IOchanam). Your dark and curly tresses (lambhALakam) extend down to your hip. The two beautiful makara KuNDalams (laLitha KuNDalam) are radiant with their own jyOthi to enhance the overall beauty of Your face. Over the ear region of Your face, symmetrically placed golden aabharaNams resembling ThAzhpoo (Kanaka kaithaka karNapooram) are seen. Thus the beauty of your face flows like a nectarine flood in my mind and makes it sanctified and enriched. The unparalleled natural beauty of yours joins with the beauty of the aabharaNams presented by your bhakthAs and makes my mind a beautiful abode for that integrated soundharyam.



PankajalOchanan by R.Chitrlekha

vikasa Pankaja IOchanam





ADDITIONAL OBSERVATIONS:

PerumAL in KurEsar's words is "Thunga MangaLa guNAspadhan" (the abode of superior and auspicious guNas that bless the bhakthAs with SrEyas and prEyas). That wondrous Lord in archA form at Dhivya desams with unmatched glories ("adhbhutham mahath aseema bhUmakam nisthulam kimchidh vasthu") displays not only His own dhivya soundharyam but also adds beauty to the beautiful aabharanams used in adorning Him like the makara kuNDalams, golden sevvippoo in the form of woven Thaazhampoo leaves. Because of their association with His dhivya Mukham, these aabharaNams have attained a special status of auspiciousness ("thvadhgathataya subheebhUyam yaathA").

PerumAL's ThirumEni is not created by anyone (akruthathvatham). The aabharanams like the ear rings (karna kuNDalam), svarNa karNapooram and RathnAngi are made by BhakthAs with great devotion with His anugraham and thus are "kruthathvatham". When the akruthathvatham joins with the kruthathvatham, the combined effect is multifold and indescribable. That is why we present Aabharanams to perumAL following the sacred steps of our AchAryaas. Swamy Desikan acknowledges in this sLOkam that the combination of the two (the limbs with the natural beauty of its own constituting the face of the Lord and the aabharaNams associated with them) serves as an aabharanam of a unique kind for his mind (madeeyam svAntham vibhUshayathi).





SIOkam 19

Description of the Forehead of the Lord

लब्धा तिथौ क्वचिदियं रजनीकरेण

लक्ष्मीः स्थिरा सुरपते भवतो ललाटे ।

यत्स्वेद बिन्दु कणिकोद्गत बुद्धदान्तः

त्र्यक्षः पुरा स पुरुषोऽजनि शूलपाणिः ॥१९॥

labdhA tiTou kvacchidiyam rajanI karENa

LakshmI: sTirA SurapathE bhavathO lalADE |

yath svEda bindu kaNikOdhgatha budhbudAnthA:

tryaksha: purA sa purushOajani SoolapANi: ||

MEANING:

Oh Lord DhaivanAyakA! On the Sukla ashtami days, the form of Chandra Kalai will be most beautiful to look at. The poets are fond of comparing the beautiful person's forehead to that ashtami chandran. If it is so for human beings, it is easy to deduce how many more times beautiful would be for Your Forehead. Your forehead beats the beauty of Ashtami chandran by many levels and instructs us that Ashtami Chandran derives his own limited beauty from the richest source of soundharyam (viz), Your soundharyam-filled forehead. There is some thing else, when poets compare the beauty of Your forehead with ashtami chandran. In the case of Chandran, his optimal beauty does not last beyond the ashtami dinam. For you however, the beauty of your forehead is eternal. The power of your forehead is comprehended by the fact that it gave birth to the Trident-wielding Soola PaaNi from a small portion of a drop of sweat associated with Your forehead. Such is the soundharyam and power of Your incomparable forehead!





ADDITIONAL OBSERVATIONS:

Swamy Desikan refers to the permanent soundharya Isvaryam of the forehead of Lord Devanathan this way:

LabdhA tiTou kvacchidiyam rajanI kaRENa

Lakshmi: sTirA SurapathE bhavathO lalADE

This beauty (iyam Lakshmi) acquired from Your forehead by the Ashtami Chandran (Kavachidh tiTou rajani karENa labdha) is firm and unchanging (sTirA), where as the beauty of the Ashtami chandran lasts only one day.

The usage of the auspicious word, "Lakshmi" for the forehead can be linked to KurEsar's description of the beauty of the forehead of Lord VaradarAjan in his Sri VaradarAja Sthavam using the same word, LakshmI:

UbhayOrapi pakshayOsthiTiryA

vishamI-bhAva nirAsadhAshtameethi |

upamAnaja sampadhE hi sEndhO:

VarAdhAbhUdh BhavathO LALAADA LAKSHMYA ||

Here, Kuresar as a master poet refers to the BhAgyam that Ashtami Chandran got through comparison with the Soundharya Lakshmi of the Lord's forehead (LalADa Lakshmi).

On ashtami days, the Moon has a beautiful semi-circular shape that reminds one of the beauties of the Lord's forehead from which the Moon's beauty is derived. Chandran worshipped the Lord of ThiruvahIndhrapuram and got the boon of comparison to the beauty of the Lord's forehead on Ashtami days (KrishNa and Sukla ashtamis) by poets.

Ashtami tiTi is also sacred for KrishNAvathAram (JanmAshtami), which is referred to by Swamy Desikan in the 317th sLOkam of SrI RanganAtha Paadhuka sahasram (SanchAra Paddhathi).





SIOkam 20

Description of ThirumaNN Kaappu

On the beautiful forehead of the Lord DevanAthan, Swamy Desikan finds the radiant Urdhva PuNDram and his salutation of the auspicious Thiru MaNN Kaappu takes this form:

लावण्य वर्षिणि ललाटते घनाभे

बिभ्रत् तटिद्गुण विशेषमिवोर्ध्वपुण्ड्रम् ।

विश्वस्य निर्जरपते तमसाऽऽवृतस्य

मन्ये विभावयसि माङ्गलिक प्रदीपम् ॥२० ॥

lavANya varshiNI lalADa-tadE ghanAbhE

bibrath taDithguNa visEshamivOrdhva puNDram

visvasya nirjapathE tamasa avruthasya

manyE vibhAvayasi mangaLeeka pradeepam

MEANING:

Oh DhaivanAyakA! Oh NeelamEka ShyAmaLA! On Your beautiful blue forehead, one has the darsana soubhAgyam of the lustrous Thiru Mann kAppu, which is like the radiant lightning that jumps out of the dark blue rain clouds. That lightning would last for a small amount of time and will disappear. The lightning of brilliant Thiru MaNN kAppu on Your forehead however lasts forever and removes the dark clouds of Ajn~Anam in the minds of those, who worship You.

One wonders whether that Thiru MaNN kAppu has been adorned by You to serve as an auspicious lamp to remove the darkness of ajn~Anam in the minds of Your devotees.





lustrous thirumaN kAppu

ADDITIONAL OBSERVATIONS:

In his 26th sLOkam of SrI VaradarAja Sthavam, KurEsar salutes the Thiru MaNN Kaappu of Lord VaradarAjan and this sLOkam might have inspired Swamy Desikan to compose a sLOkam focusing on the Urdhva PuNDram by Lord DevanAthana. ("ImayOr Talaivan"):

uddharathupari bhakthajanAn ithi urdhvathAsrayana soochitha sakthim |
urdhva puNDra tilakam bahumAnAth kim bibharshi Varadha! sva-lalADE ||

The sacredness of the Urdhva PuNDram and its symbolism on the Lord's beautiful forehead described as "Bhaktha JanAn Upari uddharathi ithi





UrdhvAsrayaNa soochitha sakthim". It is not only beautiful like the bright lightning out of the dark blue rainy season cloud but it is also to signal the superior gathi reserved for bhaktha janams through its upward posture (Urdhvam nayathi yath puNDram prANina: pApakAriNa:). Urdhva PuNDram leads its wearers to Urdhva gathi (archirAdhi Maargam). This is what the Lord conveys by Himself adorning Urdhva PuNDram. Therefore Swamy Desikan focused on the beauty and significance of Urdhva PuNDram adorned by SrI DevanAthan at ThiruvahIndhrapuram.

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SIOkam 21

Description of the Ears of the Lord

आहुः श्रुतिं विबुधनायक तावकीनाम्

आशागण प्रसव हेतुं अधीतवेदाः ।

आकर्णिते तदियमार्तरवे प्रजानाम्

आशाः प्रसाधयितुं आदिशति स्वयं त्वाम् ॥२१॥

aahu: sruthim vibudhanAyaka taavakeenAm

aasAgana prasava hEthum adheetha vEdA: |

aakarNitE tadIyamArtharEva prajAnAm

aasA: prasAdhayithum aadhisathi svayam tvAm ||

MEANING:

Oh DhaivanAyakA! The Vedic scholars refer to Vedams pointing out that the directions were born out of your ears ("Disa: srOthrAth"-- Purusha Sooktham). Those sacred ears of yours persuade you to chase away the sorrows and sufferings of the ChEthanams who cry out movingly about their plight in front of you and you bless the chEthanams with auspiciousness based on the influence that Your ears hold over You. You come to their (ChEthanam's) rescue. Thus your ears render great service to the suffering chEthanams.

ADDITIONAL OBSERVATIONS:

Here, Swamy Desikan refers to the service rendered by one limb of the Lord (i.e.), the ears. The laments by the people come from all directions. As sensitive antenna assemblies, the ears pick up these moving cries of the ChEthanams and bring them to the attention of their Lord and stimulate Him to come to the help of these suffering chEthanams.





Swamy Desikan uses the double meanings of the word, "AasA". This word can mean directions or wishes. In identifying the birth of the ten directions from the Lord's ears as pointed out by the four VedAs, Swamy comments: "thavakeenAm Sruthim aasA gaNa prasava hEthum aahu:". Swamy Desikan also uses the double meaning of the word "Sruthi". This word can mean Vedam or Ears. "Aasa gaNa prasavam" refers to the birth of the groups of ten directions. After referring to "aasA" to indicate directions in the first paadham of the sLOkam, Swamy Desikan identifies "aasA" with wishes in the second paadham: "iyam sruthi: prajAnAm aartaravE aakarNithE aasA prasAdhayithum svayam tvAm aadhisathi". When these ears of yours hear the heart-rending cries of the suffering samsAris, they persuade you to redress their sorrows and fulfill their wishes and give them sadhgathi. "aadhisathi" means the kindling of some thing. The Lord had the intent to help but did not execute it. The ears kindled and stimulated His interest to come to the rescue of the suffering SamsAris.





SIOkam 22

Description of the Lord's Kundalams

कन्दर्पलाञ्छन तनुस्त्रिदशैकनाथ

कान्ति प्रवाहरुचिरे तव कर्णपाशे ।

पुष्यत्यसौ प्रतिमुख स्थिति दर्शनीया

भूषामयी मकरिका विविधान् विहारान् ॥२२ ॥

kandarpa lAnchana tanu: tridasaika nATa

kAnti pravAha ruchirE tava karnapAsE |

pushyathyasou prathimukha sTiti darsaneeyA

bhUshAmayee makarika vividhAn vihArAn ||

MEANING:

Oh DhaivanAyakA! The Makara Kundalams (the fish-shaped ear ornaments) provide a beautiful sight to those, who stand in front of you to be blessed with their darsana soubhAgyam. It has been said that Manmathan has the fish as a symbol for adorning his flag. When the fish swim against the tide, their fast moving silvery appearance is beautiful to watch. Oh Lord! In a similar manner, when Your face moves in different directions to look at the Bhaktha Janams assembled before You, the lustre of Your kundalams generate a flood of beauty. In that flood of jyOthi, Your kundalams swim like the fish in aquatic flood and engage in lot of sports (*vividhAn vihArAn pushyathi*).

ADDITIONAL COMMENTS:

Swamy addresses the Lord of ThiruvahIndhrapuram as thridasa yEka NaaTa here to salute Him as the matchless Lord of the DevAs. He has no superior or equal in power. Swamy Desikan is overcome by the beauty and lustre of the





fish shaped aabharaNam for the ears (**Makarika**) and the flood of jyOthi flowing (**kAnthi pravAham**) from them. He is reminded of the flag of Manmathan with the fish emblem embedded in it (**kandharpa lAnchana tanu:**). Swamy is standing right in front of the Lord's kundalams (**prathimukha sTithi darsaneeyA**) and enjoying the flood of jyOthi originating from the Lord's ear ornaments (**Makara Kundalams**). He is overcome by the beauty of the Kaanthi pravAham associated with those Makara Kundalams and visualizes the many enchanting sports performed by the fish, when they swim against flood with their shining scales (**Asou makarika kAnthi pravAha ruchirE tava karNa pAsE vividhAn vihArAn pushyathi**). It is like an ever-changing kaleidoscopic display of insatiable anandhAnubhavams (blissful light show).

In the 27th sLOkam of SrI VaradarAja Sthavam, KurEsar describes the joy those makara kundalams of the Lord of Kaanchi (DevarAjan) confer on him:



Divine ears adorned with kundalams





karNika tava Kareesa! kimEshA

karnabhUshaNam ? uthAsamvibhUshA?

amsa lambyalaka bhUshanam aahO!

mAnasasya mama vaa parikarma?

One of the PerumAL's names is Makara Nedum kuzhai Kaathan. KurEsar has four questions relating to the Lord's ear ornament. He wonders whether:

1. Are they decorations for the ears? (KarNa bhUshaNam kim?)
2. Are they decorations for the upper shoulder? (utha amsavibhUshA kim?)
3. Are they enhancements to the beauty of curly locks of hair dangling over the shoulders? (Amsalambi alaka bhUshaNam Kim?)
4. Or are they there to serve as objects of beauty for my mind? (atha vaa mama mAnasasya parikarma kim?)

KurEsar concludes that among all these four possibilities, the fourth option is the correct one and the Lord's makara Kundalams are there for enchanting and overpowering his mind with their JyOthi and Soundharyam.





SIOkam 23

Description of the beauty of the Lord's Brows

नेतुं सरोजवसतिर्निजमाधिराज्यं

नित्यं निशामयति देवपते भ्रुवौ ते ।

एवं न चेदखिलजन्तु विमोहनार्हा

किं मातृका भवति काम शरासनस्य ॥२३॥

nEthum sarOja vasathi: nijamAdhirAjyam
nithyam nisAmayathi devapatE bhruvou tE |
yEvam na chEdh akila janthu vimOhanArhaa
kim mAtruka bhavathi kAmasarAsanasya ||

MEANING:

Oh Lord of the DevAs! You commanded Your son, Brahma Devan to engage in the act of creation. For execution of these assigned responsibilities, Brahma looks every second at the movement of your brows to get the clue about the successive steps of creation.

This frequent darsanam of your bow-like eyebrows gives Brahma the confidence to create Manmathan's beautiful bow. Since the beauty of your brows captivates and enchants all, Brahma uses it as a model to create Manmathan's bow used by him to enchant the people of the world.

If Brahma did not have the benefit of looking at your beautiful brows, where would Brahma have gotten the inspiration to create the bow of Manmathan? Nothing but Your most charming eyebrows could qualify to become the Mathruka (the primary model/mold) for the bow of Manmathan.





brahma always looks at you for clues

ADDITIONAL COMMENTS:

The question that Swamy Desikan asks is: "Kim mathruka KaamasarAsanasya?" (What vasthu would have served as the model for creation of the Sugarcane bow of ManmathA?) and answers that the matchless beauty and the perfect shape of the Lord's eye brows alone prompted every other contender to inspire Brahma. Those brows of the Lord of ThiruvahIndhrapuram transfer the power of enchanting the beings of the world and through their power confer on ManmathA's bow the power to become effective in its duties (Sthree-Purusha VaseekaraNam).





SIOkam 24

Description of the beauty of the Lord's Eyes

आलक्ष्य सत्त्वं अतिवेल दयोत्तरङ्गम्

अभ्यर्थिनामभिमत प्रतिपादनार्हम् ।

स्निग्धायतं प्रथिम शालि सुपर्वनाथ

दुग्धाम्बुधेरनुकरोति विलोचनं ते ॥२४ ॥

aalakshya satthvam athivEla dayOttharangam

abhyarTinAm abhimatha prathipAdanArham |

snigdAyatham praTima sAli Suparva nATa

dugdhAmbudhE: anukarOthi vilOchanam tE ||

MEANING:

Oh Lord DhaivanAyakA! Your most beautiful eyes remind adiyEn of the Milky Ocean, which is full of aquatic animals. The waves of Milky Ocean break ceaselessly at the banks gently. People one can obtain all one want from those auspicious waves. Those waves are wide in area and extend over long distances. Your captivating eyes have all these features of the waves of the Milky Ocean. Your eyes are full of benevolence and limitless DayA. The glances originating from those eyes gives all the boons that one desires. Those eyes are extended all the way to your ears and are wide.

ADDITIONAL COMMENTS:

Swamy Desikan uses the double meanings of two words (**Satthva** and **Snigdha**) to achieve the comparison between the Lords's dayA-filled eyes with that of the Milky Ocean. Swamy starts the comparison with the choice word





"Aalakshya Saththvam". This can mean either filled with saththva guNam in those eyes (for the Lord) or filled with many aquatic animals (for the Milky Ocean). Next, Swamy uses the prayOgam of "Snigdha vilOchanam". Here the word "Snigdha" can mean friendly and welcoming (for the Lord's eyes) or beautiful (in the case of the Milky Ocean). Rest of the descriptions about the Lord's eyes is equally alluring:

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The waves of Milky ocean

1. AthivEla dayOttharangam: The Ocean with ceaseless waves of DayA breaking on its shores (Vide: Daya Sathakam for Swamy Desikan's celebration of the DayA guNam of the Lord).





2. **abhyarTinAm abhimatha prathipAdhana arham:** Like a Kalpaka tree fit to grant any boon that the devotee seeks (Here the Lord DevanAthana's oudhAryam/generosity is hailed).
3. **Snigdha aayatham praTimasAli tE VilOchanam:** Here, the salutation to the eyes of the Lord, which are full of Vaathsalyam at seeing His bhakthan; they are long stretching from ear to ear and wide so that they do not miss any thing.
4. Swamy concludes on this basis of comparsion that the Lord's auspicious eyes are very much like the milky ocean on which He rests (tE **vilOchanam dugdha ambudhE: anukarOthi**).





"PanchAyudham PadhmanAbham PraNamAmyarka-rOchisham"



sacred glances on chetanams

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SIOkam 25

Description of the Power of Lord's KatAksham

विश्वाभिरक्षण विहार कृतक्षणैस्ते

वैमानिकाधिप विडम्बित मुग्धपद्मैः ।

आमोद वाहिभि रनामय वाक्यगर्भैः

आर्द्रीभवाम्यमृत वर्षनिभैरपाङ्गैः ॥२५॥

visvAbhirakshaNa vihAra kruthakshaNaistE

VaimAnikAdhipa viDambitha mugdhapadmai:

aamOda vAhibhi: anAmaya vAkyagarbhai:

aardrIbhavAmi amrutha varshanibhai: apAngai:

MEANING:

Oh Lord DhairvanAyakA! Your glances are eager to perform the leelai of protecting the Universe and its beings effortlessly in sportive manner. Your auspicious eyes appear like the just blossomed lotuses. When Your glances fall on a chEthanam, Your joy over gaining that chEthanam as Your Prapannan is evident. One wonders whether Your glances directed at the chEthanams incorporate inside them the words of inquiry about heir well being. When those glances of Yours fall on a ChEthanam, that blessed one feels like being soaked in the rain of life-granting nectar. As those sacred glances fall on me, adiyEn's mind and body are rid of all tApams and enjoy the cool comfort like standing under a most shady tree on a broiling day.

ADDITIONAL COMMENTS:

VaimAnika Adhipa! Oh Lord who is the Master of those devAs, who travel in VimAnams in the sky (whose feet never touch the ground)! Your eyes move





rapidly to scan your universe to perform the sport of protecting the world and its beings (Visva rakshana vihAram). You are intent (krutha Kshanai:) on performing these duties of protection and vichAram (inquiry) of Yoga KshEmam. At those times, your fast moving eyes are like the fully blossomed red lotuses (viDamBitha mugdha Padhmai: Iva) and express great joy inside those glances. Those glances are the rejuvenating showers of nectar (amrutha varsha nibhai:) and are filled with queries about the Yoga KshEmam of the chEthanams (anAmaya vAkyagarbhai: sahitha:) on whom they fall. Through the dwelling of those nectar-like glances, adiyEn feels cooled (relieved) from the miserable samsAric tApams (tE apAngai: aardhrI bavAmi).

The thirty second sLOkam of SrI VaradarAja PanchAsath elaborates on the rejuvenating power of the Lord's KaruNA KaDAkshams:

Oh VaradarAja! Deva PerumALE! AdiyEn is tossed about and suffering in the rivers of mirage generated by the severe heat of the endless SamsAric afflictions (asrAntha samsaraNa karma niBhIDitasya bhOga marIchikAsu brAnthasya mE). May your avyAja KaruNA kadAkshams falling on this suffering jeevan (niravagraham yEthamAnA: thvadhIya KaruNAMrutha dhrushti pAdha:) be the reviving instruments (jeevAthu asthu). When You have made the sankalpam to protect, no one can stop You. The karunAmrutham arising from Your dhivya chakshus rains in on us and brings us back to life after being knocked out by the powerful SamsAric tApams.

Poets compare often the Lord's eyes to beautiful red lotuses. Examples are: "KaNNiNayum aravindham" according to Thirumangai AzhwAr. KurEsar points out that the eyes, Thirumukha Mandalam housing the eyes, the hands and the feet of the Lord are all lotuses in the 21st sLOkam of SrI VaradarAja Sthavam):

"paaNi pAdha vadhana EekshaNa sabdhai:

ambhujAni apadhisan Varadha ! thvam"

"aayathAksham, ambhuja nethram" are the additional salutations of KurEsar





regarding the Lord's lotus-like beautiful eyes.

The richness and power of the Lord's glances are further saluted by KurEsar in his 36th sLOkam of SrI VaradarAja Sthavam (abhivarshathi harsham aardhrabhAvam tanuthE tE Varadhaisha dhrushti paatha:). allaluRum jeevankaLidam TangaLukku uLLa karuNai allavA itharkku kAraNam yenkirAr.

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SIOkam 26

Description of the beauty of the Lord's Nose

नित्योदितैर्निगम निःश्वसितैस्तवैषा

नासा नभश्चरपते नयनाब्धि सेतुः ।

आम्रेडित प्रियतमा मुखपद्म गन्धैः

आश्वासिनी भवति सम्प्रति मुह्यतो मे ॥२६॥

nithyOdithair-nigama ni:shvasithais-tavaishA

nAsA nNabasccharapathE nayanAbdhi sEthu: |

aamrEDitha priyatamA mukhapadma gandhai:

aasvAsinee bhavathi samprathi muhyathO mE ||

MEANING:

Oh Dhaiva NaayakA! Your eyes are like individual Oceans in their sprawling size and coolness. Your nose appears like a dam to separate these two oceans from uniting with each other to create even a vaster Ocean. The breaths that come out without interruption from your sacred nose are the exhaled VedAs (Veda SvAsams). When Your dear consorts' lotus faces unite with Yours on both cheeks, then the naturally fragrant breaths of Theirs unite with Your breath and the fragrance of the Veda SvAsam is multiplied manyfolds. When adiyEn meditates on your sacred nose and the Veda SvAsam that emanates from there, adiyEn's confusions and ignorance are banished and adiyEn feels comforted.

ADDITIONAL COMMENTS:

Oh Nabhascchara PathE! (Oh Lord of the DevAs, who travel in the skies!). Your majestic nose is like a dam between Your huge oceans of eyes (tava yEshA





nAsA nayana abdhi sEthu:). ThirukkaNNkaL of the Lord are equated here to vast oceans in breadth and depth. In the manner instructed, the nose is sending out breaths, which are the exhalation of VedAs (Yasya nissvasitham VedA:). Those fragrant Vedic exhalations mingle with the fragrant breaths of the dear Devis of the Lord (PriyatamA Mukha Padma gandhai: sangamam gathvA) as they press their cheeks with those of the Lord. The blending of their (Devis') naturally fragrant breaths with those of the Lord carrying Vedic fragrance enhances the Veda Vaasanai manyfold (amrEDithA:).

In the 35th sLOkam of SrI VaradarAja Sthavam, KurEsar includes the comparison of the Lord's nose serving as a dam between the two eyes: "dhrukchala sindhO: tava naasikEva sEthu:" This passage is anusandhEyam here.



Devanathan mUlavar





SIOkam 27

Description of the beauty of the Lord's Lips

आरुण्य पल्लवित यौवन पारिजातम्

आभीर योषिदनुभूतं अमर्त्यनाथ ।

वंशेन शङ्खपतिना च निषेवितं ते

बिम्बाधरं स्पृशति रागवती मतिर्मे ॥२७॥

AaruNya Pallavitha youana pArijAtham

aabhIra yOshidh anubhUtham amarTyanATa |

vamsEna sankhpathinA cha nishEvitham tE

bimbAdharam sprusathi raagavathI mathirmE ||

MEANING:

Oh DevanaaTaa! My mind engages passionately in the contemplation (as SrI VenkatanAyaki) to enjoy Your red lips; they remind me of the ripe kOvai fruit (BimbA fruit). Oh Lord! Your lips are shining with a unique red hue. Your nithya youvanam (enduring, eternal youth) is like the wish granting PaarijAtha tree. The tender red shoots of that tree evoke the color of your lips with its unmatched beauty. The Gopis had the soubhAgyam of enjoying with pleasure those delicious lips of yours. Your flute and Conch (Paanchajanyam) have the soubhAgyam of being in contact with those lips of yours and enjoy them. adiyEn's mind wishes to engage in the anubhavam of those celebrated lips.

ADDITIONAL COMMENTS:

The Lord's bimbAdharam (red lips reminding the BhakthAs of the hue of the ripe Kovai fruit) is celebrated here. ANdAL has inquired the Lord's Paanchajanya, about the adhyanthAnubhavam of contact with those delectable





lips of the Lord in Her NaacchiAr Thirumozhi (seventh Thirumozhi):

"ThiruppavaLa SevvAy thAnn thitthirikumO?"

"Madhusoodhan Vaayamudham paNNALum uNhinRAi"

"senkaNNmAl tannudaya vAi theertham pAynthAdavallAy valampuriyE"

AndaL wonders about the unique SoubhAgyam of the Paanchajanyam over the 16,000 Devis at DhWArakai. So does SrI Venkata Naayaki in this sLOkam.

In the 13th Thirumozhi, NaacchiAr salutes the curative power of the theertham from the lips of SrI VeNugOpAlan when he plays the flute in BrundhAvanam:

"AarAvamudhanaiyAnRan Amudha VaayilooRiya

neer thAnn koNarnthu pularAmE parukki iLaippai neekeerE".

--NTM: 13.4

Her father, PeriyAzhwAr devotes a whole decad to the dhivya VeNugAna nAdham arising from those lips (PeriyAzhwar Thiru Mozhi 3.6):

குழல் இருண்டு சுருண்டேறிய குஞ்சிக்
கோவிந்தனுடைய கோமள வாயில்
குழல் முழைஞ்சுகளினூடு குமிழ்த்துக்
கொழித்திழிந்த அமுதப் புனல் தன்னை
குழல் முழவம் விளம்பும் புதுவைக்கோன்--

Kuzhal iruNDu suruNDEria Kunchik-

Govindhanudaiya kOmaLa vaayil,

kuzhal muzhainchugaLinUdu kumiztthuk

kozhitthizhintha amudappunal tannai,

Kuzhal muzhavam viLampum PudhuvaikkOn

- PeriyAzhwar Thiru Mozhi 3.6.11





The enjoyment of the Lord's tender red lips by the Gopis is the subject of many sLOkams of SrI KrishNa KarNAMrutham and SrI Jaya DevA's Gita Govindham.



bimBA fruit lips





SIOkam 28

Description of the beauty of the Lord's Neck

पद्मालया वलय दत्त सुजात रेखे

त्वत्कान्ति मेचकित शङ्खनिभे मतिर्मे ।

विस्मेर भाव रुचिरा वनमालिकेव

कण्ठे गुणीभवति देवपते त्वदीये ॥२८॥

PadmAlayA valaya dattha sujAtha rEkhE

thvath kAnthi mEchakitha sankhanibhE mathirmE

vismEra bhAva ruchirA vanamAlikEva

kaNDE guNeebhavthi DevapathE thvadIyE

MEANING:

Oh DhiavanAyakA! On Your majestic neck are some lines. They were formed by SrI HemAbhjavalli's golden bangles, when her hands tightly embraced You. When adiyEn enjoys Your conch like neck, adiyEn wonders whether the white Paanchajanyam resting on Your left upper hand acquired a blue hue because of its proximity to your blue hued neck. As adiyEn's mind roams around the beauty of Your beautiful neck, it is in a fully blossomed state as a result of that aanandha anubhavam and resembles the state of Your VanamAlai that roams round and round Your neck.

ADDITIONAL COMMENTS:

The rEkhas (distinct marks) on your sacred neck are formed by the impressions, when SrI Devi's bangles pressed against Your neck, when she tightly embraced You (PadmAlayA valaya dattha sujAtha rEkhE). Since these





rEkhaS originated from MahA Lakshmi, they are saluted as "SujAtha ReKhA". Isvaram and Auspiciousness are associated with them. The bluish hue (neelamEkha nibha shyAma varNam) of the neck and ThirumEni is reflected on the white Conch (Paanchajanyam) and it takes on Your (the Lord's) bluish hue (thvath kAnthi mEchakitha Sankha nibhE). adiyEn's mind is in a fully blossomed state due to the enjoyment of the beauty of Your neck region and has circled itself around the soundharyam of Your neck just as the VanamAlai with its fully blossomed flowers from the forest (wild flowers) circles around Your neck. adiyEn's mind is deeply involved in this enjoyable anubhavam (guNeebhavathi).

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mAlA of fully-blossomed flowers circles around Your neck





SIOkam 29

Description of the beauty of Lord's Hands

आजानुलम्बिभिरलङ्कृत हेतिजालैः

ज्याघात राजि रुचिरैर्जितपारिजातैः ।

चित्राङ्गदैस्त्रिदशपुङ्गव जातसङ्गा

त्वद्बाहुभिर्मम दृढं परिरभ्यते धीः ॥२९॥

aajAnu lambibhi: alankrutha hEthi jAlai:

jyAgAtha raaji ruchirai: jitha paarijAthai: |

chithrAngadai: thridasa pungava jAthAsangA

tvath bAhubhi: mama dhruDam parirabyathE dhe: ||

MEANING:

Oh Lord of DevAs! SaamudhriKA lakshaNams point out that the arms extended down to one's knees is the symbol of an Uthama Purushan. Is it therefore any wonder that Your arms are extending from shoulder to the knees as the Parama Purushan? Your naturally strong arms beautify the weapons that they adorn.

When You aim your arrows with Your bow, the chord of the bow leaves a welt, which itself is beautiful to behold. In contrast to PaarijAtha tree that can give any boon except Moksham, Your PaarijAtha like hands does grant Moksham as well as what one desires.

My mind is deeply lost in the enjoyment of your arms with beautiful mid arm jewelery of many kinds and enjoys the embrace from those strong arms just like a maiden feels, when she is held tight by her lover.





ADDITIONAL COMMENTS:

"Mama dhe: dhruDam parirabyathE" confesses Swamy Desikan. My mind is tightly embraced says the athyantha bhakthan of Lord DevanAthan as he feels the tight embrace from Lord's strong hands (thvath bAhubi: jAtha SangA mama dhe: dhruDam parirabhyathE). What are the lakshaNams (characteristics) of the arms of Lord DevanAthan? They are known for:

1. Adorning novel bangles on His Shoulders (thOL vaLaikaL/Chithra angathai: samanvithA)
2. They are victors over the boon granting PaarijAtha tree (Jitha PaarijAthai:) in that the Lord's hands alone in contrast to that divine tree can grant Moksha Sukham
3. They are beautiful to behold with the welts formed by the chords of the Lord's bow (jyAgAtha raaji ruchirai:)
4. The lower hands are long and reach down to the knees (AjAnu lambibhi:)
5. These hands adorn the weapons like Sudarsanam, Paanchajanyam, Saarangam, and Mace and beautify these weapons (alankrutha hEthi jAlai:)

Baahu ParAkramam (Valor), the dhivya soundharyam (Divine beauty) of His arms, matchless oudhAryam (generosity) and MOksha Daayaka Mukuntha Tatthvam of the Lord are being celebrated here. He never lets anyone who sought His refuge down since He is Achyuthan. He saves the DevAs time and again from the atrocities of their enemies (asurAs).





SIOkam 30

Description of the beauty of the Disc and Conch

नीलाचलोदित निशाकर भास्कराभे

शान्ताहिते सुरपते तव शङ्खचक्रे ।

पाणेरमुष्य भजतामभयप्रदस्य

प्रत्यायनं जगति भावयतः स्वभूम्ना ॥३० ॥

neelAchalOditha nisAkara bhAskarAbhE

sAnthAhithE SurapathE tava Sankha ChakrE |

pANERamushya bhajathAm abhayapradasya

prathyAyanam jagathi bhAvayatha: svabhUmna ||

MEANING:

Oh Dhaiva Naayaka! The radiant Chakram and the dazzling white Conch on Your upper hands of your blue-hued body remind us of the simultaneous udhayam (rise) of both the Sun and the Moon on a blue (indhraneela) mountain. These two weapons have the power to destroy those, who offend your devotees. Through Your lower right hand, you sport abhaya mudhrA to offer protection to those, who seek your refuge. If the SaraNagathAs have any doubt about your ability to come to their protection, then Sudarsanam and Paanchajanyam reveal their power as Your weapons and chase away SaraNagathA's lingering doubts and fill the SaraNagathAs with a sense of hope and trust (Maha VisvAsam) about Your omnipotence.

ADDITIONAL COMMENTS:

SaraNagatha rakshaNam is Parama Dharmam for the Lord. His abhaya hastham is the most assuring symbol of that commitment to protect the





SaraNagathan. The SaraNagathi offered by the Lord is "amarTa-Kaarunika vishaya SaraNagathi". It is the SaraNagathi offered by the Lord, who has both Sakthi (power) and KaaruNyam (DayA). The SaraNagathi extended by Him will always bear fruit (Phala-avinAbhUthai:). The Chakram and the Sankhu generate trust in the minds of the doubting SaraNagathAs about the power of the AbhayapradhAna hastham through their own sakthi (abhaya pradasya amushya pANE: prathyAyanam sva-bhUmNA bhAvayatha:).

Lord Devanathan is Sathya Vrathan announcing SarNagatha RakshaNam through His abhaya hastham. He is DhArmikan (deeply rooted in SaraNagatha RakshaNa dharmam) and is dhruDa vikraman (of unfailing valour). Our Lord is "TamarkaL koota valvinayai nAsam sey sathir moorthy" as Swamy NammAzhwAr saluted (ThiruvAimozhi: 8.10.9). With His abhaya pradha hastham, Lord Devanathan assures the SaraNagathan of RakshaNam. His chakram and Sankham remind one of the Lord's powers to destroy those who harm His devotees.

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sooryOdhayam & chandrOdhayam





SIOkam 31

Description of the beauty of the Lord's Abaya Hastham

अक्षोभणीय करुणाम्बुधि विद्रुमाभं

भक्तानुरञ्जनं अमर्त्यपते त्वदीयम् ।

नित्यापराध चकिते हृदये मदीये

दत्ताभयं स्फुरति दक्षिण पाणिपद्मम् ॥३१॥

akshObhaNeeya karuNAmbudhi vidrumAbham

bhakthAnuranjanam amartyapathE thvadeeyam |

nithyAparAdha chakithE hrudayE madeeyE

datthAbhayam sphurathi dakshiNa paaNi padmam ||

MEANING:

Oh Dhaiva NaayakA! Your uplifted right hand grants freedom from fear (abhayam) to Your adiyArkaL and makes them happy. This abhaya hastham is like the coral born from the Ocean of Your mercy and with its red hue shines with exquisite and divine beauty. This sacred hand of Yours stands firmly in adiyEn's heart and comforts adiyEn, who constantly acquires pApams and is afraid of their fruits.

ADDITIONAL COMMENTS:

Lord's KaruNA samudharam (KaruNAmbhudhi) is described as "AkshOpaNeeyam" or one, which is imperturbable or unagitated. That ocean of Mercy is vast and still. Out of that Ocean of mercy and compassion for His adiyArs rises the right hand of the Lord, which is like the beautiful red coral (VidhrumaAbham) born out of that ocean of KaruNA. When a suffering jeevan sees that reassuring abhaya hastham, all his sorrows are forgotten and his





mind is filled with joy (Bhaktha anuranjanam thvadheeyam DakshiNa PaaNi Padmam). That powerful hand of Yours offering protection to all janthus shines in my heart, which is afraid of the daily trespasses to Your saasthrEic injunctions.

That Abhaya Hastham (outstretched Palm) appears to say halt; that gesture suggesting stopping indicates that it is enough to perform SaraNagathy to the Lord only once and there is no need to repeat that performance of SaraNagathy to be assured of His protection. He seems to say through His abhaya hastham, "alam" (pOthum /enough). He is easily satisfied with that one time SaraNagathy through AchAryAs and does not need any more persuasion to protect the Jeevan after that act of Prapatthi (UpAya anushtAnam).

PerumAL has a title as SaraNagatha Samrakshakan and that He demonstrates through His abhaya hastham. It is the manifestation of His DayA Kaaryam.

Swamy Desikan salutes the Lord's inner hand (abhaya hastham) as having the hue of a red coral. To comprehend the origin of the redness of His Abhaya Hastham pointed towards the SaraNagatha Janams, one has to refer to the SrI VardarAja Sthava sLOkam of KurEsar (46th SLOkam). Here kUresar gives three reasons for the Lord's palms having a tender red color (like Coral or the tip of a creeper). The AchAryan wonders whether that coral like color was acquired during KrishNAVathAram, where He had to crawl on His knees and hands as an infant at the houses of the Gopis, which led to the reddening of His palms (Vraja sadana anganEshu rinkhAtha kim?). He wonders whether another contributing factor for the reddening of the Palms could be due to the constant handling of the stick (kOI)



RatnAngi for gadAhastam





used for grazing cows and leaning heavily on it (gOpa gOshtyAm gOyashti grahaNavasAth vaa?). Yet another reason is given to us holding the ropes and prodding stick (Haya naya tOtthrayOr vaa?) as PaarthasArathy at Kuru KshEthram.

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SIOkam 32

Description of the beauty of the Chest of the Lord

दुर्दान्तदैत्य विशिख क्षत पत्रभङ्गं

वीरस्य ते विबुधनायक बाहुमध्यम् ।

श्रीवत्स कौस्तुभ रमा वनमालिकाङ्कं

चिन्ताऽनुभूय लभते चरितार्थतां नः ॥३२॥

durdAntha daithya visikha ksahtha-pathrabhangam

veerasya tE VibudhanAyaka baahumadhyam |

SrIvathsa Kousthubha RamA VanamAlikAnkam

chinthAnubhUya labhathE charithArTathAm na: ||

MEANING:

Oh Dhaiva NaayakA! The unrighteous asurAs fight with You in battles and wound Your chest with their arrows. You destroy them and yet bear the welt originating from those arrows of the asurAs like a reminder of those victorious battles. These arrow marks criss crossing each other on your chest appear like a varNakkOlam (geometric patterns with different hues). On the same Chest are seen the blue birth mark (maRu) celebrated as SrIvathsam, the red gem known as Kousthubham, the wild flower garland revered as VanamAlai (garland made up of wild flowers) and on top of every thing adorning Your chest is golden-hued MahA Lakshmi, who defines your auspicious svabhAvam and Svaroopam. All of these special adornments on your chest shed multiple reflections on the VarNakkOlam caused by the asurA's arrows. adiyEn's mind enjoys the sevai of that valorous chest marked by so many auspicious lakshaNams and considers itself as the most fortunate among all chEthanams.





ADDITIONAL COMMENTS:

As the Lord of DevAs, SrI DevanAthAn took many VibhavAthArams (Raama, KrishNa) and fought with dhushta asurAs (DurdAntha daithyA:). In the fierce battles with these asurAs like RaavaNa, Lord Raamamchandra received powerful arrows from His enemy's bow and had wound marks on His chest and these wound marks criss crossed each other and looked like a multihued geometric design (Daithya visikha kshatha pathra bhangam). Visikha kshatam means the welts arising from the arrows of the enemies (ambhhaLinAl uNDakkappatta Tazhumpuhal). These welts are reminders of Your immense victories over these unrighteous asurAs. On that valorous chest are also seen other signs like SrIvathsam, Kousthubha gem, MahA Lakshmi and the never fading Vana Maalai known as Vaijayanthi, all of which mark Your SarvEsvarathvam. Our minds (na: chinthA:) enjoy (anubhooya) Your heroic chest housing many subha LakshaNams and attain parama soubhAgyathathvam (charitArTathAm labhathE).



you incarnated as Rama (Ayindhai Srirama)





SIOkam 33

VarNanam of VanamAlai

वर्णक्रमेण विबुधेश विचित्रिताङ्गी

स्मेरप्रसून सुभगा वनमालिकेयम् ।

हृद्या सुगन्धिरजहत्कमला मणीन्द्रा

नित्या तव स्फुरति मूर्तिरिव द्वितीया ॥३३॥

varNakramENa VibudEsa vichithrithAngee

smEra prasootna subhagA VanamAlIkEyam |

hrudhyA sugandhi rajahath KamalA maNeendrA

nithyA tava sphurathi Moorthiriva dvitheeyA ||

MEANING:

Oh DhaivanAyakA! The VanamAlai adorned by you appears like another ThirumEni of Yours. It is made up of many colored flowers (White, Red, Yellow and Blue flowers from the forest). It has this polychrome array, which makes it most enjoyable like Your own body, which is wondrous in that the limbs of Your body has generated many different categories of people like the Brahmins, Kings, VaisyAs and SudrAs.

The just blossomed flowers in the VanamAlai make it bewitching to behold. It adorns your sacred chest and has haunting fragrance. On that sacred Chest of Yours are SrI Devi and Kousthubham gem along with the VanamAlai. This wild flower garland never fades and is Saasvatham like Your body.

It is like your second body in the sense that it has the natural fragrance and is eternal in its existence.





Many coloured flowers look like another thirumEni

ADDITIONAL COMMENTS:

Swamy Desikan incorporates double meanings for the following phrases of this sLOkam:

1. "VarNa KramENa" can mean the array of colors associated with the wild flowers constituting the VanamAlai or it can mean the order of the four VarNASramams (BrAhmaNa-Kshatriya-Vaisya- SudrALs).
2. "VichithrithAngi" can mean the assembly of many colors in VanamAlai or it can mean the various limbs of the Lord.
3. "SmEra PrasoonA SubhagA" can mean the garland that is beautiful with fully blossomed flowers or the Lord's body that is beautiful like a just blossomed flower.





4. "hrudhyA" can mean on the chest region or delectable to experience.

Both VanamAlai and the Lord's body have natural fragrance (Sugandhi:). Both are eternal (nithyA); both are never separated from MahA Lakshmi and Kousthubham (ajahath KamalA, MaNeendhrA). Therefore, Swamy Desikan concludes that the Lord's VanamAlai is a veritable second body of the Lord (Iyam VanamAlika tava DvitheeyA Moorthy iva sphurathi).





SIOkam 34

VarNanam of the Lord's Mind / ThiruvuLLam

आर्द्रं तमोमथनं आश्रिततारकं ते

शुद्धं मनः सुमनसाममृतं दुहानम् ।

तत् तादृशं विबुधनाथ समृद्धकामं

सर्गेष्विदं भवति चन्द्रमसां प्रसूतिः ॥३४ ॥

aardram tamOmaTanam aasritha tArakam tE
suddham mana: sumanasAm amrutham duhAnam |
taththAhdrusam VibudhanATa samruddhakAmam
sargEshvidam bhavathi chandramasAm prasoothi: ||

MEANING:

Oh DhaivanAyakA! The Sruthis declare that Chandran is born out of your mind (ChandramA mansO jaatha:). There are multitudes of ChandrAs created by you in the many, many srushti activities during the many Creations of Yours after each praLayam.

Your sacred mind is the KaaraNa PoruL (the reason/basis behind the Moon's existence) for these chandrans and latter are the Kaarya PoruL (Created objects). The clay is the KaaraNa PoruL and the pot made out of that clay is the Kaariya PoruL. They (the clay and the pot) resemble each other in many respects. Similarly, You the Creator and the created object, Chandran have close similarities. Like You, Chandran is cool and comforting, removes darkness, serves as the Lord of stars, grants the DevAs the nectar of its kalais as food, and induces love of those, who see it. Your mind is similar in many ways to the rays of the Moon in being filled with daya for others, removes aj~nAnam, stays pure, rejuvenates Your bhAgavathAs and shares other attributes. Therefore





there is similarity between KaaraNa and Kaarya Vasthus (Viz), you and the Moon that You created.

ADDITIONAL COMMENTS:

Bhagavan is BhOgya BhUthan. He is like nectar for His devotees. He is Aadhi KaaraNan (vide: PeriyAzhwaR Paasuram: "KannA! Naanmuhanaip-padaithAnE! KaaraNA!"). At all places and times, BhagavaN is BhOgyan to MukthAs through the display of His SvaroopA, GuNa, Vighraha, VibhUthi IsvaryaMs (Mukthitha: Muktha BhOgya:). In PraNavam, He is akAra Vaachyan and thereby denotes that He is the Moola KaaraNan for all creation including the Moon. He becomes the VisEshaNam for all created beings. In Vaikunta Sthavam sLOkam, KurEsar points this out: "IcchAtha yEva Visva PatArttha SatthA" (Through Your sankalpam alone, the existence as entity occurs for all the objects created by You). They are maintained by Your power.

"DhyaouscchAndArkka NakashathrA kham dhisO-bhUr mahOdadhi:
VaasudEvasya VeeryENa VidhruthAni MahAthmana:"

--MahA BhAratham

The AakAsam consisting of Svargam, Chandran, Sooryan, Stars, the directions, BhUmi, the vast Oceans, all of these are sustained by the sankalpa balam of Lord VaasudEvan.

In one of the adhikAra sangraha Paasuram, Swamy Desikan refers to this Jagath KaaraNa, JagdhAthAra, Jaganniyamana sakthi of the Lord:

"nilai tantha tArakanAi niyamikkum IRaivanumAi
ilathonRenaa vahai yellAm tanatenum YenthaiyumAi"

In this sLOkam, Swamy Desikan focuses on Kaarya-KaaraNa Ubhaya svaroopathvam of the Lord. He is the KaaraNam (UpAdhAna, Nimittha and SahakAri KaaraNams) for this Universe consisting of sentiments and insentient.





SIOkam 35

VarNanam of the Udharam

विश्वं निगीर्य विबुधेश्वर जातकार्यं

मध्यं वलित्रय विभाव्य जगद्विभागम् ।

आमोदि नाभिनळिनस्थ विरिञ्च भृङ्गम्

आकल्पयत्युदरबन्ध इवाशयो मे ॥३५॥

visvam nigeerya VibudhEswara jAthakArsyam

madhyam valithraya vibhAvya jagath vibhAgham |

aamOdi nAbhi naLinastA virincha bhrungam

aakalapayath udhara bandha ivAsayO mE ||

MEANING:

Oh Lord DevanAthA! During the PraLya kAlam, you swallow the whole worlds and their beings and keep them in a small portion of your stomach for safekeeping. In spite of holding all these three worlds and their beings, your stomach looks lean and small. When one enjoys the three folds associated with your stomach, one wonders whether those three folds are the hints of the three separate worlds residing in your stomach. When one looks at the fragrant lotus growing out of Your Naabhi dEsam and sees Brahma there, one is reminded of a huge lotus to which is attached a honeybee. adiyEn's mind revolves round and round the beauty of Your waist region like the encircling belt.

ADDITIONAL COMMENTS:

"aNaraNDa bakiraNDaitthoru maanilamezhu- maal varai muRRum uNDavan" is the salutation for the Lord, who swallowed the three worlds with all its





mountains and beings. Such a Lord keeps all that in a very small portion of the stomach and sails down the PraLayam waters as VaDapathra Saayee. Swamy KurEsar describes the wonder this way as the Brahma Jn~Anis know.

“Varadha! thvath Udharam aNDAnAm sTAnam (ithi) santha: aamananthi”



you swallow the whole worlds

In spite of swallowing of such gigantic three worlds, your stomach still looks lean and trim. What happened? Where did all that go ask Swamy Kuresar: “tath asya kArsyam kaTam nu?” How does it stay slim? Swamy Desikan answers that those worlds are not making the Lord's stomach bloated but their presence is hinted

however by the three folds seen on the stomach (valithraya vibhArya jagath vibhAgam). One has to guess and conclude from the three folds on the lean stomach that they are linked to the presence of the three worlds inside the Lord's stomach. The Vali Thrayam or the three welt marks on the stomach is usually associated with the name of DaamOdharan, which arose from the impressions of the three strands of ropes used by YasOdha to tie down the mischievous Baala KrishNan (KaNNinuNN siRu thAMpinAL kattuNNappatta Peru Maayan).





Swamy Desikan also refers to the Lord as the small child, VaDapathra sAyeE holding in a small portion of His stomach, the entire world during praLya kAlam this way:

"BaalAkruthEr-vaDapalAsamithasya yasya

BrahmANDa maNDalam abhUth udharaikadesE"

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SIOkam 36

VarNanam of the Lord's Naabhi

नाकौकसां प्रथमतामधिकुर्वते ते

नाभीसरोज रजसां परिणाम भेदाः ।

आराधयद्भिरिह तैर्भवतः समीची

वीरोचिता विबुधनायक इत्यभिरुत्या ॥३६॥

nAkoukasAm praTamathAm adhikurvate tE

naabhi sarOja rajasAm parINama bhEdA: |

aarAdhyadhbhiriha thair Bhavatha: sameechee

veerOchithA VibudhanAyaka ithyabhirukhya ||

MEANING:

Oh Lord Dhaiva Naayaka! The dust from the Lotus on Your naabhi becomes transformed in to various BrahmAs and DevAs. Brahma and those DevAs arrive at your dhivya dEsam to perform aarAdhanam for You. Through Your valour, you destroy their (DevA's) enemies, protect them as their Swamy and therefore it is appropriate for You to have the title of Devanathan.

ADDITIONAL COMMENTS:

"Veera! Bhavatha: sameechee Vibudha Naayaka ithi abhirukhya uchithA". Oh Mighty Hero! For you the precious title of Deva NaaTan is very appropriate based on the samrakshaNam provided by you to the DevAs in their battles against the asurAs. You display Your unmatched valor and save the DevAs (Your Daasans) from misery. They are grateful and worship You at Your dhivya dEsam of ThiruvahIndhrapuram (iha aarAdhayathbhi: thai:). Why are they so





dear to You so that You elect to rush to their rescue? They are dear to you and close to you since they are born from the transformation of the pollen dusts of the lotus springing out of Your nAbhi (tE naabhi sarOja rajasAm pariNAma bhEdhA: nAkoukasAm praTamathAm adhikurvate). Brahma was your first-born. He arose out of the Lotus on Your navel. The pollen dust from that Lotus transformed in to the thirty three crores of DevAs, who have thus become very dear to You. Hence You are their Lord (Deva Naathan/ViBhudha Naayakan) and the title of ViBhudha Naayakan is an apt fit for You.



VibUdha nAyakan

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SIOkam 37

VarNanam of MekalA (Lord's waist belt)

पीताम्बरेण परिवारवती सुजाता

दास्ये निवेशयति देवपते दृशौ मे ।

विन्यस्त सव्यकरसङ्गम जायमान-

रोमाञ्च रम्य किरणा रशना त्वदीया ॥३७ ॥

peethAmbarENa parivAravathee sujAthA
dAsyE nivEsayathi devapathE dhirusou mE |
vinyastha savya kara sangama jAyamAna
rOmAncha ramya kiraNA rasanA thvadheeyA ||

MEANING:

Oh DevanAtha! The waist belt (MekalA) holding Your peethAmbharam is beautiful to look at and the rays of light arising from it spread all around. When adiyEn looks at those rays, adiyEn wonders whether these rays of light originate from the contact of Your left hand with Your mEkalai and are expression of the horripilation (RomAnjali) experienced by the joyous mEkalai. This mEkalai of Yours makes adiyEn's eyes a slave of it. (Swamy Desikan visualizes the mEkalai as a beautiful wife with natural humility of a girl born in a revered kulam blushing and experiencing horripilations (mayir KoochukaL) as a result of the contact with her husband's hand on her body).

ADDITIONAL COMMENTS:

The mEklai is surrounded by the PeethAmbharam of the Lord of ThiruvahIndhrapuram (peethAmbarENa parivAravathee). That mEkalai is





beautiful to look at (SujAthA or born in a revered kulam in the case of the young bride). The Lord's left hand comes in to contact with that mEkalai as He positions His hand in a stylish pose during the sevai to His devotees (vinyastha savya kara sangama bhAvam). That sparsam of the mEkalai with the Lord's left hand generates horripilations as it were to the mEkalai (vinyastha savya kara sangama jAyamAn rOmAnja) and sends out beautiful rays to express the thrill from that experience (rOmAnja ramya kiraNA thadvheeya rasanA). The effect of those beautiful rays arising from the rasanA (mEkalai/ottiyANam) is to make adiyEn's eyes its' slave (thvadheeya rasanA mE dhrusou dAsyE nivEsayathi).



peethaka rays spreading from you





SIOkam 38

VarNanam of the Lord's Thighs

स्त्रीरत्न कारणं उपात्ततृतीय वर्णं

दैत्येन्द्र वीरशयनं दयितोपधानम् ।

देवेश यौवनगजेन्द्र कराभिरामम्

उरीकरोति भवदूरुयुगं मनो मे ॥३८॥

sthreerathna kAraNam upAttha thrutheeya varNam

daithyEndra veerasayanam dayithOpadhAnam |

dEvEsa youvana gajEndra karaabhirAmam

ureekarOthi bhavadh Uruyugam manO mE ||

MEANING:

Oh Dhaiva NaayakA! PurANAs describe that the most beautiful apsaras lady, Urvasi took her birth from Your thigh (i.e.); You created her out of Your thighs. Vedam says that among the four jaathis (Brahmins-KshathriyAs-VaisyAs-SudrAs), the VaisyAs came out of Your thigh as well. PurANAs again describe that Your thighs served as the heroic place of rest (Veera PaLLi koLLum idam) for the Asuras, Madhu and KaidabhA, during Your avathAram as Lord HayagrIvan. They were placed there and crushed to their death by You as punishment for stealing VedAs from Brahma Devan. Your thighs also are the places of enjoyable rest for the head of your divine consorts. During those occasions, your strong thighs serve as pillows for their heads. You are forever youthful (nithya yuvA). Your power as a Nithya YuvA is like that of a young elephant full of strength. Those thighs of yours resemble the trunk of that youthful elephant and pull my mind towards them and keep my mind under their influence.





ADDITIONAL COMMENTS:

Lord DevanAthAn's thighs resembling the trunk of a powerful, young elephant are linked to four events:

1. It is the place of birth of the most beautiful apsaras by the name of Urvasi. At BadrikAsramam, Lord NaarAyaNa created Urvasi to charm those who came to distract Him from His tapas. They came under her spell completely and lost the purpose of their visit. Swamy Desikan refers to this incident at BadrikAsramam (Nara-NaarAyaNa avathAram) and salutes that thigh of the Lord as the reason for the birth of the gem among women (**Sthree rathna KaaraNam**).
2. Next Swamy Desikan salutes the thigh of the Lord of ThiruvahIndhrapuram as the creator of the third jAthi, VaisyAs (Reference in Purusha Sooktham passage: "**OorU tadhasya Yadh vaisya:**") Swamy Desikan refers to this creation of VaisyAs by the Lord from His thighs during Sarva Hutha Yj~nam as "**upAttha thrutheeya varNam**".
3. The Lord of Thiruayindhai sitting as SrI HayagrIvan on top of the Oushada giri at ThiruvahIndhrapuram destroyed the kings of AsurAs, Madhu and KaiDaban by crushing them on His thigh. At that time, the Lord's thigh served as the heroic deathbed for the asurA kings (**daithyEndra veera sayanam**).
4. During His sportive moments with His Devis at His inner chambers, Lord's thigh serves as the soft pillows for them (**dayithA UpadhAnam**).
5. Those thighs remind Swamy Desikan of the trunk of a powerful young elephant (**Youvana gajEndhra Kara abhirAmam bhavath OorU yugam**) and he concedes that those powerful thighs draw and overpowers his mind (**bhavadh OorU yugam mE mana: UreekarOthi**).

In the 56th sLOkam of SrI VaradarAja Sthavam, KurEsar describes the extraordinary and matchless beauty of the Lord's thighs. Those thoughts are





echoed in Swamy Desikan's vivaraNam (description) of the thighs of Lord DevanAthan. The Lord has eternal youth as Vedam points out: "yuvAakumAra: akumAra youvana sTitham". KurEsar states that the traditional comparisons of the beauty of the Lord's thighs to:

1. The trunk of a beautiful Vaazhai maram (SaarabhAja: rambhAsthambhA:),
2. A trunk (thumbikkai) of a powerful elephant (Karivara KarA :) and
3. Emerald pillars (kArabhA: maragatha sthambhA :) are inadequate. KurEsar states that the compared objects do not have the beauty of the Youthful Lord's thighs and cannot have the power of creating the world. Swamy Desikan elaborates on these themes in his salutation to the thighs of Lord DevanAthan of ThiruvahIndhrapuram.





SIOkam 39

VarNanam of the Lord's Knees

लावण्यपूरलळितोर्ध्व परिभ्रमाभं

लक्ष्मीविहार मणिदर्पण बद्धसख्यम् ।

गोपाङ्गणेषु कृतचङ्क्रमणं तवैतत्

जानुद्वयं सुरपते न जहाति चित्तम् ॥३९॥

IaVaNyapooraa laLitha Urdhva paribhramAbham

Lakshmi vihAra maNi darpaNa baddha sakhyam |

gOpAngaNEshu krutha chankramaNam tavaithath

jAnudvayam SurapathE na jahAathi chittham ||

MEANING:

Oh DhaivanAyakA! When one has the darsana soubhAgyam of Your beautiful knees, they make us wonder whether these knees are the whirlpools from the river of Your beautiful ThirumEni. When one reflects on their beauty and lustre, they appear like gem-decorated mirrors held for the benefit of SrI Devi sitting on Your lap engaged in checking Her own beauty. These knees of yours crawled on the inner chambers of the houses of the Gopis during Your KrishNAvathAram. These knees never leave adiyE'ns mind and have become the object of adiyEn's delectable meditation.

ADDITIONAL COMMENTS:

Oh DhaivanAyakA! The flood of beauty is flowing with foam and froth past us at a high speed. In that flood of Soundharyam of Your



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ThirumEni, the knees of yours look like a fast rotating whirlpool (SurapathE! tava jAnu-dvayam, lAvaNyapooralalitha Urdhva ParibhramAbham).

From another perspective, the lustre and the beauty of those knees makes adiyEn wonder, whether they are pair gem-framed mirrors for your dear consort, Hembhaja Valli, to check her beauty as she sits on Your lap (Lakshmi VihAra MaNi darpaNa baddha-sakhyam). Those are the same knees that crawled over the insides of the houses of Gopis and enchanted them (yEthath tava jAnu: gOpAngaNeshu krutha chankaramaNam). Those beautiful pair of knees never ever leaves my mind (tava yEthath jAnu dvayam chittham na jahAathi). They are anchored in my mind.

Swamy Desikan's athyantha anubhavam of the beauty of knees of Lord Devanathan are echoes of KurEsar's anubhavam of the soundharyam of the knees of Lord VaradarAjan (SrI VaradarAja Sthavam: SIOkam 57):

yaa tE gAthrE Varadha! janithA kAnthimayee yaa AapagAbhUth
tasyA: srOthO dhvitayamiha yadh yAathi pAdha-pravAdham
tajjAthOrdhvabrahmi-yugamivOdhbhAnunee jAnunee tE
syAth ushNOrvaa kakutha-yugaLam youvana-isvarya-nAmnO:

In enjoyment of the parama soundharyam of the Lord's knees, KurEsar visualizes the Lord's soundharyam flowing like a fast moving river and branching off in to two sections and reaching His two Thiruvadis. In that flood, the two knees appear like outward-bound lustrous, circular whirlpools (tE jAnunee tath soundharya janitha srOthA pravAhasya urdhva brahmi yugmiva bhAathi). They also remind KurEsar of two perfectly formed humps (thimil or KoNdai) of a bull asserting its extraordinary youth and great Isvaryam.





SIOkam 40

VarNanam of the Lord's ankles

दूत्ये दुकूलहरणे व्रजसुन्दरीणां

दैत्यानुधावन विधावपि लब्धसाह्यम् ।

कन्दर्पकाहळ निषङ्गकळाचिकाभं

जङ्घायुगं जयति देवपते त्वदीयम् ॥४०॥

dUthyE dukoola haraNE vraja sundareeNAM

DaithyAnudhAvana vidhou api labdha sAhyam |

kandarpa kAhaLa nishanga kaLAchikAbam

jangA yugam jayathi DevapathE thvadheeyam ||

MEANING:

Oh Lord DhaivanAyakA! When you traveled as an ambassador to the court of KouravAs, were not these ankles of Yours take You there to fulfill Your mission? When you stole the dresses of the Gopis, who were sporting in the pond, was not these ankles helped you to climb the Kurukkatthi tree and sit there watching the distress gopis of ashamed? When you chase the enemies of your dear ones, are not these ankles that help you in your transportation?

Are these beautiful ankles of yours, which raise the love of those, who see them stand for the KaahaLa vaadhyam (percussion musical instrument) of Manmathan? Are these ankles of Yours His arrow case from which flower arrows are sent by him to kindle the affection of lovers? Are these well-shaped ankles the KaaLAnji cup held by Manmathan? adiyEn's mind is lost over the myriad possibilities of Your ankles because of their multifaceted beauty.





ADDITIONAL COMMENTS:

Three activities that engaged the Lord's ankles are recalled here:

1. Walking to DuryodhanA's court as a peace maker seeking five villages for the PaNDavAs at the minimum / "dUthyE"
2. Climbing the Kurukkatthi tree (Pinnai Maram) after stealing and carrying the apparel of the gOpis, who were taking their baths in the pond below/vraja sundareeNAm dukoola haraNE
3. Giving chase to the offending asurAs (daithya anudhAvana vidhou). Swamy Desikan's enjoyment of the beauty of those ankles wanders on to three other aspects relating to Manmathan, the Kaama KadavuL:
4. Lord's ankles are shaped like the beautiful KaahaLa vaadhyam that is beaten by ManmathA to raise the fire of love in the hearts of lovers
5. They have the beautiful shape reminiscent of the arrow case of ManmathA used to hold the flower arrows that he aims at the lovers to Kindle their love and
6. They are full of lustre reminding Swamy Desikan of the KaaLanji vessel used by the Love God during the amorous activities.

The experience of the overwhelming beauty of the well-shaped and radiant ankles of the Lord makes Swamy Desikan declare that those ankles stand victorious (JanghA yugam Jayathi) in his mind.





SIOkam 41

VarNanam of the Lord's Thiruvadigal

पाषाण निर्मित तपोधन धर्मदारं

भस्मन्युपाहित नरेन्द्रकुमारभावम् ।

संवाहितं त्रिदशनाथ रमामहीभ्यां

सामान्य दैवतमुशन्ति पदं त्वदीयम् ॥४१॥

PaashAna nirmitha tapOdhana dharmadAram

bhasmani upAhitha narEndra KumAra bhAvam |

samvAhitham tridasa nATa RamA MaheebhyAM

SaamAnya daivatham usanthi padam thvadheeyam ||

MEANING:

Oh DhaivanAyaka! The power of your sacred feet is limitless. During RaamAvathAram, they restored life to the wife of Sage Gouthama, who was resting as a stone by the wayside due to her husband's curse over her marital infidelity. The contact with the dust from your sacred feet cleansed her of all the sins and returned her to erstwhile status as the revered wife of a great sage. During KrishnAvathAram, AsvatthAma vowed to kill even the embryo of the last of the PaaNDavAs and sent a powerful arrow named ApaaNDava asthram to the womb of Uttharai, who was carrying the seed of PaaNDavAs. That asthram burnt the live embryo and reduced it to ashes. As the dearest friend of PaaNDavAs, You entered the womb of Queen Utthirai and through your paadha sparsam restored that assembly of ashes in to a living child, which became King Parikshith later and protected the lineage of PaaNDavAs from disappearance. SrI Devi and BhUmi DEvi affectionately press those mysterious and powerful ThiruvadigaLs of Yours.





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RatnAngi for the divine feet





The learned ones praise those ThiruvadigaLs, which have the power to bring back to life stone and ash and recognize that Your ThiruvadigaLs are the common property of all the sentient beings.

ADDITIONAL COMMENTS:

Our Lord's ThiruvadigaL have limitless power to cause miracles. One of them is AhalyA Saapa VimOchanam. AhalyA was staying as a stone (PaashAnam). Lord Raamachandran's Paadha rENu came in to contact with AhalyA resting as a stone by the way side and restored her back to her former human form as the SahadharamchAriNi of the Sage Gouthama (PaashaNa nirmitha tapOdhana dharma dAram). During the KrishNAvathAram, those Thiruvadis created a young PaaNDava prince from the ashes resting in the womb of a PaaNDava queen (bhasmani upAhitha NarEndra KumAra bhAvam). Those sacred ThiruvadigaL jumped on the hoods of the serpent, KaaLingan. They roamed the DaNDakA forests in search of SitA PirAtti. They got tired. Therefore Both SrI Devi and BhU DEvi are pressing those sacred feet with their gentle hands to remove the aches and pains of those ThiruvadigaLs of the Lord. During Thrivikrama avathAram, the very same sacred feet shot up and measured the earth and heaven. Those sacred feet blessed every jeevan and devAs with the Paadha sparsam. All of the people of the word got sanctified with the sparsam (touch) of those Paadhams, which became the wealth of all (thvadheeyam Padam SaamAnyA daivatham usanthi). This is the view of all learned ones says Swamy Desikan.

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SIOkam 42

VarNanam of the Lord's toes of the feet (Thiruvadi viRalgAL)

आवर्जिताभिरनुषज्य निजांशुजालैः

देवेश दिव्यपदपद्म दळायिताभिः ।

अन्याभिलाष परिलोलमिदं मदीयम्

अङ्गीकृतं हृदयमङ्गुलिभिः स्वयं ते ॥४२॥

aavarjithAbhi: anushajya nijAmsu jAlai:

devEsa divya Pada Padma daLAYithAbhi: |

anyAbhilAsha parilOlamidam madeeyam

angIkruatham hrudayam anguLibhi: svayam tE ||

MEANING:

Oh Dhaiva Naayaka! The toes on Your Thiruvadis are slightly bent and are beautiful to look at. One wonders whether they are slightly bent because of the weight of the lustre that they have to bear. Your toes of the feet are soft and are red like the petals of the lotus flower. They have charmed my mind with their beauty and have kept my mind under their control. Prior to their power of vaseekaraNam, my mind was wandering restlessly after all worldly objects.

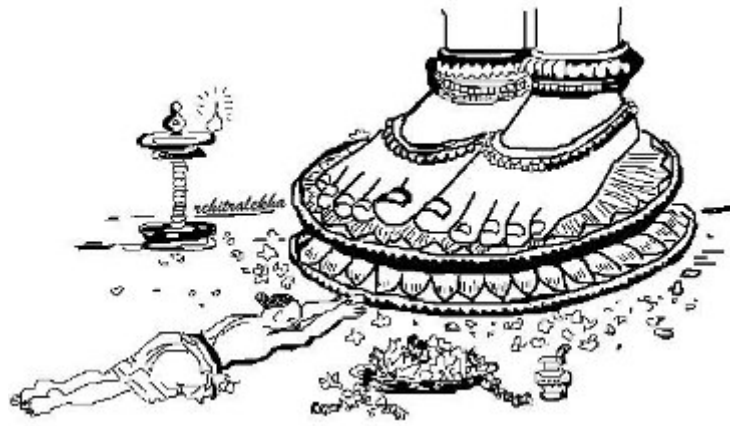
ADDITIONAL COMMENTS:

The beauty and power of the anguLis (toes of the feet) of Lord DevanATan are saluted in this sIOkam. Swamy Desikan confesses that his heart was lusting after all kinds of non-lasting pleasures (madeeyam idam hrudayam anya





abhiAsha parilOlam) until it had the blessings of the sevai of the soft and beautiful toes of the Thiruvadis of the Lord of Thiruvayindhai. Those toes of the feet of the Lord are slightly bent inward as if they have been influenced by the assembly of the brilliant rays emanating from the nails of the Lord (nija amsu jaalai: anushajya aavarjithAbhi: iva). Those toes of the feet appear like the petals of the soft and beautiful red Lotus. Here the Lord's Thiruvadi is compared to the tender and beautiful-to-behold red lotus and the fingers of the Thiruvadi are compared to the petals of that red lotus.



Soft beautiful toes





SIOkam 43

VarNanam of the Lord's Thiruvadi nails

पङ्कान्यसौ मम निहन्ति महस्तरङ्गैः

गङ्गाधिकां विदधती गरुडस्रवन्तीम् ।

नाकौकसां मणिकिरीट गणैरुपास्या

नाथ त्वदीय पदयोर्नख रत्न पङ्क्तिः ॥४३॥

pankAnyasou mama nihanthi maha: tarangai:

GangAdhikam vidadhathee GaruDa Sravantheem |

nAkoukasAm maNi kirIda ganairupAsya

NaaTa thvadheeya PadayO: nakha rathna pankthi: ||

MEANING:

Oh DevanATA! The GangA pravAham generated from Your Thiruvadi had sambhandham with your sacred nails of the toes only at the time of its birth. The Garuda Nadhi (called Gedilam today) has the sambhandham with the nails of Your ThiruvadigaL at all times since it washes Your ThiruvadigaL always. Thus Garuda Nadhi has a far superior vaibhavam compared to GangA Nadhi, which had limited time links to your sacred feet. Garuda Nadhi's superior glories arose out of association with Your Thiruvadi nails at all times at ThiruvahIndhrapuram.

Further, the DevAs living in Svarga IOkam prostrate before You with their crowned heads. The matchless lustre of your toe nails fall on the gems of their crowns at that time and enhances the lustre of the gems in their crowns. The rays from your radiant toe nails with such vaibhavam fall on the mud of my profound sins and destroy them totally.





ADDITIONAL COMMENTS:

The sacred river GangA took its birth from the ThiruvadikaL of Thrivikraman, when Brahma Devan washed them with the waters from His Kamandalu. Once the river left the Lord's feet and flowed downwards to earth, it had no more physical contact with the Lord's ThiruvadigaL or their toenails. Garuda Nadhi was created, when Garuda BhagavAn used his powerful beak to tear the earth to produce the water to quench the thirst of Lord DevanAthAn. That water flows even today in the cleft right next to the temple as Garuda Nadhi. This river washes the ThiruvadigaL of the Lord as it flows and the Lord's toenails also received Thirumanjanam without let. Thus Garuda Nadhi is superior to Ganga in having nithya sambhandham with the Lord's Thiruvadi nakhangal.

Swamy Desikan states that the JyOthi of the nails destroys his sins as they fall on the huge bundle of sins just like a powerful laser evaporates the material on which it is focused.



Ganga washing badrinath's divine feet





SIOkam 44

VarNanam of the Lord's ThiruvadigaL again

वज्र ध्वजाङ्कुश सुधा कलशातपत्र-

कल्पद्रुमाम्बुरुह तोरण शङ्खचक्रैः

मत्स्यादिभिश्च विबुधेश्वर मण्डितं ते

मान्यं पदं भवतु मौळिविभूषणं नः ॥४४ ॥

Vajra dhvajAnkusa sudhA kalsAthapathra-

kalpa dhrumAmburuha thOrana sankha chakrai: |

mathsayasyAdibhisccha VibudhEswara maNDitham tE

maanyam padam bhavathu mouLi vibhUshanam Na: ||

MEANING:

Oh DhaivanAyakA! The souls of Your Sacred feet display the PurushOtthama LakshaNams: Marks of VajrAyudham, Dhvajam/flag, ankusam/elephant goad, amrutha kalasam, umbrella, karpaka vruksham, Lotus flower, festoons/ThOranam, Sankhu, Chakram and fish. May those ThiruvadigaL dear to Brahma and DevAs and eulogized by them with reverence stay on our heads as sirObhUshaNam and sanctify them.

ADDITIONAL COMMENTS:

Swamy Desikan prays: "VibudhEswara! Maanyam tE padam na: mouLi vibhUshaNam bahavathu" (May Your revered ThiruvadigaL become the sirObhUshanam for us!). He lists all insignia found on the souls befitting His sTANam as the PurushOtthaman. Swamy Desikan points out all of these





PurushOttama ChihnamS are tightly clustered (manDitham) in the soul of the Supreme Lord giving us sevai at Thiruvayindhai. Swamy Desikan salutes once more the Thiruvadigal of Lord Devanathan through this sLOkam. The pramANam for the power of Thiruvadigal of the Lord in aasritha rakshanam is:

dhurAchArOpi sarvAsee krudhagnO nAsthika: purA

samAsrayEth AadhidEvam SaraNyam SaraNam yadhi

nirdhOsham vidhdi tamm janthum prabhAvAth ParamAthmana:

MEANING:

One could have been a DhurAchAran (performer of deeds prohibited by SaasthrAs), bearing the wealth of all sins, ungrateful towards those who helped him, naasthikan before. Once that pitiable and unfortunate jeevan seeks sole refuge at the Lord's sacred feet as Sarva Loka saraNyan, then that jeevan is freed from all dhOshams through the power of the Lord's Thiruvadi. Bhaghavan Kaalai ghettiyAha piditthu koNDu vittAI, avanAI antha jeevanai uthara mudiyAthu. KaatthE theera vENum yenpathu namathu siddhAntham (Once a Jeevan holds tight the Lord's feet as the sole refuge with MahA VisvAsam, Lord cannot shake that jeevan away and abandon him. The vratham of our Lord is to protect that jeevan without fail).



perumal pAdukas having prints of shanku-chakram





SIOkam 45

VarNanam of the dust from Lord's Feet (Thiruvadi puzuthi)

चित्रं त्वदीय पदपद्म पराग योगात्

योगं विनाऽपि युगपद्विलयं प्रयान्ति ।

विष्वञ्चि निर्जरपते शिरसि प्रजानां

वेधः स्वहस्त लिखितानि दुरक्षराणि ॥४५॥

Chithram thvadheeya pada padma parAga yOgAth

yOgam vinAapi yugadh vilayam prayAnthi |

vishvanchi nirjarapathE sirasi prajAnAm

vEdha: sva hastha likithAni dhuraksharANi ||

MEANING:

Oh DhaivanAyakA! Brahma dEvan writes with his own hands on the skulls of the created beings about the ills that would befall them in their lives. These are called Duraksharams or those which portend mishaps and inauspiciousness to be expected. The knowledgeable ones practice Bhakthi or Prapatthi yOgam and transform these duraksharams to subhAksharams and attain Moksham. Those fortunate ones, who wear the dust particles from Your Thiruvadi on their heads erase all these duraksharams written by Brahma in one moment without the help from any other yOgam (Bhakthi or Prapatthi yOgam). Those fortunate ones attain Sathgathi. Oh DevanAthA! Matchless indeed is the Vaibhavam of even the dust speck from Your Thiruvadi!

ADDITIONAL COMMENTS:

Swamy Desikan uses the double meaning of the word, "Yogam" in this sIOkam: "yOgam vinAapi parAga yOgAth vilayam prAYanthi". Yogam means Bhakthi/





prapatthi yOgam or association with some other entity. When the Padha Padhma ParAgas (the dust particles from the lotus feet of the Lord) associates/comes in to contact with (yOgam) the heads of the chEthanams, then all the duraksharams there written by Brahma's own hand at the time of birth are instantly destroyed (yugapadh vilayam prayAnthi). Swamy Desikan states that it is indeed a mystery (Chithram).





SLOkam 46

VarNanam of the vaibhavam of Bhakthi Yogis

ये जन्मकोटिभि रुपार्जित शुद्धधर्माः

तेषां भवच्चरण भक्तिरतीव भोग्या ।

त्वज्जीवितैस्त्रिदशनायक दुर्लभैस्तैः

आत्मानमप्यकथयः स्वयमात्मवन्तम् ॥४६ ॥

yE janma kODibhi: upArjitha suddha dharmA: |
tEshAm bhavaccharaNa bhakthi: ateeva bhOgyA
thvath jIvithai: tridasa nAyaka durlabhai: thai:
aathmAnam api akaTaya: svayam aathmavantham ||

MEANING:

Oh Dhaiva NaayAKA! It is not an easy task to have uninterrupted meditation of your sacred feet as is required for Bhakthi yOga anushtAnam. For that, the BhAgyasaalee should have performed in crores of births before, lofty dharmAS and placed the fruits of such dharmAS at Your sacred feet through SaathvIka ThyAgam. Only such fortunate ones find now delight in displaying Bhakthi at Your sacred feet. It is not easy to come across such great BhaagavathAS. You adore them to such an extent that you have declared in GithA that they are antharyAmis (in dwellers) to you. Marvelous indeed is the glory of the Bhakthi Yogis!

ADDITIONAL COMMENTS:

In the 59th sLOkam of SrI VaradarAja Sthavam, KurEsar described that the Lord as being seated on a fully blossomed Lotus in the heart cavity of a Bhakthi yOgi (BhakthAnAm yadh vapushi daharam paNDitham PunDareekam).





KurEsar asks the Lord of Kaanchi whether the Hrudhaya PuNDareekam (heart lotus) is most enjoyable to the ThiruvadikaL of the Lord (tE paadhAbhjayO: athisukhadham kim?). KurEsar salutes the greatness of Bhakthi yOgis here.

In this 46th sLOkam of SrI DevanAyaka PanchAsath, Swamy Desikan refers in this context to a declaration by GeethAchAryan (Jn~Ani thvAthmaiva mE matham), which is in acknowledgement of the dearness of the Bhakthi Yogis to the Lord. BhagavAn says: "They are my antharyAmis". Such is the glory of the Bhakthi yOgis of Lord Dhaiva Naayakan!



Those meditating Him are bhAgyasAlis

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SIOkam 47

Vaibhavam of PrapannAs

निष्किञ्चनत्व धनिना विबुधेश येन

न्यस्तः स्वरक्षण भरस्तव पादपद्मे ।

नानाविध प्रथित योगविशेष धन्याः

नार्हन्ति तस्य शतकोटि तमांश कक्ष्याम् ॥४७॥

nishkimchanathva dhaninA vibudhEsa yEna
nyastha: sva rakshaNa bharastava pAdapadmE |
nAnAvidha praTitha yOga visEsha dhanya:
na arhanthi tasya satha kOTi tama amsa kakshyAm |

MEANING:

Oh DhairvanAyakA! Those with special sakthi and Jn~Anam who understand the upaasanAs like Sadhvidhyai and Dahara Vidhyai taught in ChAndhOgya Upanishad are blessed to practice the celebrated upAyam of Bhakthi Yogam to gain MOksha Siddhi. Those who do not have that special sakthi or Jn~Anam use their total insufficiencies and helplessness (aakinchanyam) as the capital to fall at your sacred feet and seek your sole protection. Such persons leave the burden of protecting them exclusively (not by any other gods) at your sacred feet.

They become thus PrapannAs. When one evaluates the relative glories of the Bhakthi Yogi and the Prapannan, it becomes clear that even the assembly of many Bhakthi Yogis will not become equivalent to even one part in hundred crores of the glories of a Prapannan. Matchless indeed is the Vaibhavam of a chEthanam, who has performed Prapatthi at Your sacred feet!





ADDITIONAL COMMENTS:

Swamy Desikan has blessed us with many SrI Sookthis celebrating the power and superiority of Prapatthi yOgam and the ease of the anushtAnam of Prapatthi over the difficult to practice Bhakthi Yogam. Some of these Sri Sookthis elaborating the angams of Prapatthi, the impediment for the realization of Prapatthi (anya dEvathA AarAdhanam, Bhaagavatha apachAram), Prapatthi manthrams (Vaidhika and Taanthrika manthrams) are: NyAsa dasakam, NyAsa Vimsathy, NyAsa Tilakam, NikshEpa RakshA, SaraNAGathy DhIpika and Abaya PrAdhana Saaram. One of the Swamy Desika Sahasra Naamam salutes him as "NyAsa nishEdha navkAnthakar" for his kaNDanam (rejection through Tarkam and Saasthram) of objections about Prapatthi's inappropriateness for Moksham through nine Vaadhams. He has established that Dhvaya manthram is the PradhAna manthram among Prapatthi manthrams. He has established that Dhvayam is for one and all (SarvAdhikAram). He has demonstrated that Dhvaya manthram alone glorifies PrApya-PrApaka (UpAya-Phalan) visEshams to qualify as the PradhAna Prapatthi manthram. Swamy Desikan has instructed that one who chooses the difficult to practice upAyam of Bhakthi yOgam should not undertake Prapatthi as the MokshOpAyam.

He has established that Bhakthi yOgam as an upAyam for Moksham is of the form of DhyAnam of Bhagavan without interruption until one passes away. Hence Bhakthi yOgam for gaining Moksham is thus difficult to practice. Prapatthi yOgam on the other hand is an easy practice UpAyam, when accompanied by MahA VisvAsam. It takes few minutes. That is all! Hence out of compassion for us, Swamy Desikan recommended Prapatthi yOgam for us and defended its superiority over the difficult Bhakthi yOgam.





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You blessed me with true gnAnam- Hayavadanan of thiru-ayindhai





SIOkam 48

Aathma SamarpaNam by Swamy Desikan

आत्मापहार रसिकेन मयैव दत्तम्

अन्यैरधार्यमधुना विबुधैकनाथ ।

स्वीकृत्य धारयितुमर्हसि मां त्वदीयं

चोरोपनीत निज नूपुरवत् स्वपादे ॥४८॥

AathmApahAra rasikEna mayaiva dattham

anyairadhAryam adhuna VibudhaikanATa |

sveekruthya dhArayithum arhasi mAmm thvadeeyam

chOrOpaneetha nija noopuravath svapAdE ||

MEANING:

Oh Dhaiva Naayaka! When one thinks that the Jeevan, which is a bonded servant and property of Yours and thinks that Jeevan is independent is a thief, who has stolen Your property and does not comprehend the nature of the theft. adiyEn was like that and considered myself independent of You and did not realize my status as Your liege and property. Therefore, adiyEn stayed as a thief and was engaged in enjoyment of Your property thinking all the while that it was mine. Now, due to Your grace, adiyEn has gained true Jn~Anam about Sesha-Seshi relationship as one that between the Master (Yourself as Sarva Seshi) and servant (adiyEn as Your Seshan). adiyEn has realized that this jeevan is your unquestioned property and cannot be protected by any one else. adiyEn has returned with humility Your property that adiyEn had stolen. You should accept Your property and keep it as a protected entity under Your sacred feet. Would not You wear the ankle jewelry of Yours after the thief, who stole it came back and returned it with remorse for his heinous act.





Similar to that, You should accept this jeevan and protect it since it is Your own property and not mine.

ADDITIONAL COMMENTS:

This is the sLOkam, where Swamy Desikan performs Prapatthi at the sacred feet of the Lord of Thiruvayindhai. After nirvEdam over his past lapses of DehAthma Bramam, AathmApahAram, Swamy Desikan says that he has now developed the Tatthva Jn~Anam about the Sesa-Seshithvam and as a result has performed SaraNagathy at the Lord's sacred feet. He performs the Aathma NivEdhanam and hands over the burden of protecting him to the Lord Himself. Swamy Desikan follows the Vaak of Swamy AaLavanthAr: "akinchanO ananyagathi: SaraNya! thvath Paadhamoolam SaraNam prapadhyE" and performs SaraNagathy at ThiruvahIndhrapuram PerumAL's Paadha Kamalam.





SIOkam 49

Prayer for the Lord's Mercy

अज्ञान वारिधिमपाय धुरन्धरं माम्

आज्ञा विभञ्जनं अकिञ्चन सार्वभौमम् ।

विन्दन् भवान् विबुधनाथ समस्तवेदी

किं नाम पात्रमपरं मनुते कृपायाः ॥४९॥

ajn~Ana vaaridhim apAya dhurandharam mAmm

aajn~A vibhanjanam akinchana saarvabhoomam |

vindan BhavAn VibudhanATa SamasthavEdi

kim nAma pAthram aparam manuthE krupAyA: ||

MEANING:

Oh Dhaiva NaayakA! I am the central abode of ajn~Anam. I stand in the front row of all sinners. I regularly trespass your commands enshrined in your sAsthrams. I do not have any capital for gaining sadhgathi. adiyEn stands before You with all these deficiencies and consider myself an appropriate fit to receive Your compassion. Why would you even think of anyone more fit than this aparAdhi to be the object of Your anukampA? Therefore, You should take pity on me and bless adiyEn with Your abundant KaruNai.

ADDITIONAL COMMENTS:

Swamy Desikan thinks of all of us and expresses his nirvEdam (sorrow over his deficiencies) and aakinchanyam (being without any spiritual wealth whatsoever) on our behalf. Swamy Desikan is sarva Saathvika GuNa Saarvabhooman and the





Lord knows that Swamy Desikan had none of the deficiencies that he is accusing himself of having. Yet, Swamy Desikan as a ParamAchAryan seeking our welfare showed us the way of approaching the Lord and performing SaraNagathy before Him. He assumes on himself the sufferings of the SamsAris (kaama krOdhAthi KOIAhalam ruining their lives and reaches nirvEdha prAchuryam - the height of despondency over the sufferings of us, the Bhaddha jeevans) and appeals to the Lord:

1. I am the ocean of aj~nAnam (aj~nAna Vaaridhi)
2. I am in the front row of the sinners (apAya dhurandharam)
3. I am the trespasser of Your commands (aaj~nA vibhanjanam)
4. I am the leader of those without any spiritual wealth (akinchana Saarvabhouman).

As Seshi (Swamy), who knows every thing (Samastha VEDI) You have acquired me as Your Seshan, who has gained SvaroopA Jn~Anam to perform SaraNagathy. Swamy Desikan has performed MokshArTa SaraNaagathy and has thvarai (a sense of urgency) to perform nithya kaimkaryam to the Lord there. Swamy Desikan wishes to develop ruchi for Parama PurushArTam through the SaraNagathy performed at the sacred feet of Lord DevanAthAn.

Swamy Desikan challenges the Lord to find one, who is more deserving of His KaaruNyam and rakshaNam than himself based on the combination of aj~nAnam, accumulated sins from repeated trespasses of the Lord's commands. Swamy asks the Lord: Why would you as a Samastha Vedhi (sarvaJ~nan) need any one else to rescue, who is more deserving than me for being the object of Your compassion? (BhavAn krupAyA: aparam pAthram kim nAma manuthE?). In the next sLOkam, Swamy Desikan presses his case further as the one to be saved by the Lord.





SIOkam 50

Importance of Protection by the Lord

प्रह्लाद गोकुल गजेन्द्र परिक्षिदाद्याः

त्रातास्त्वया ननु विपत्तिषु तादृशीषु

सर्वं तदेकमपरं मम रक्षणं ते

सन्तोल्यातां त्रिदशनायक किं गरीयः ॥५० ॥

PrahlAda Gokula Gajendra ParikshidAdhya:

thrAthas-thvayA nanu vipatthishu thAdhruseeshu |

saravm tadEkam aparam mama rakshaNam tE

santhOlyathAm thridasa Naayaka kim garIya: ||

MEANING:

Oh Dhaiva NaayakA! Once You took NrusimhAvathAram to come to the rescue of Your child devotee, PrahlAdhan, when his cruel father exposed to him to many dangers. You protected then that dhaanava sisu. During KrishNAvathAram, You protected the cattle and the people of Gokulam from the wrath of Indhran, who sent hailstorms and stone rains on the defenseless people of Gokulam for not worshipping him as before. You rushed to the lotus pond to free GajEndran from the terrible teeth of the crocodile and protected that srEshta Bhakthan. During KrishNAvathAram once again, You responded to the saraNagathy appeal of Uttharai to save her embryo from being destroyed by the angry AsvatthAman, who sent the apANDavAsthrAm to eliminate even the last trace of PaaNDava vamsam. Thus You have performed many mighty deeds of SaraNagatha RakshaNam. Now, Oh Lord Dhaiva NaayakA! adiyEn has a request to You. Please place all of the above deeds of rescue of Your BhakthAs on one scale of a balance. Next, place the deed of





rescuing this MahA aparAdhi, who is bent on breaking Your SaastEic commands on the other scale of the same balance. When you examine as to which scale stays below, You will find the act of rescuing me will stay down. From that test, You will be convinced that offering protection to me is of utmost priority and importance to You.

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You are the same prahlAda varadan





ADDITIONAL COMMENTS:

Oh Dhaiva Naayaka! Please think about Your rakshaNam of PrahlAdhan during your NrusaimhAvathAram, Your rescue of GopAs and Gopis from IndhrA's anger as Govardhana Giridharan, protection of the Lord of elephants from the cruel jaws of the crocodile as Gajendhra Varadhan, saving of child Parikshith in Uttharai's womb. When they faced dire dangers, You came to their rescue in a trice (PrahAdha aadhyA: thAdhrudheesushu vipatthishu thvayA thrAthA:).

Oh Lord! Please place the weight of ALL those mighty rakshaNams on one scale of a balance and place the act of RakshaNam of adiyEn on the other scale. Please evaluate for yourself, which is the bigger of the two rakshaNams (tath sarvam tE yEkam mama rakshaNam aparam). Oh Lord! You will find that the scale of the balance carrying my rakshaNam will outweigh the other scale. Please see it Yourself as to which act is heavier (thridasa Naayaka! kim gariya: ithi santhOlyathAm).

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SIOkam 51

Prayer for removal of SamsAric Taapams

वात्याशतैर्विषय रागतया विवृत्तैः

व्याघूर्णमान मनसं विबुधाधिराज ।

नित्योपतप्तमपि मां निजकर्म घर्मैः

निर्वेशय स्वपदपद्म मधु प्रवाहम् ॥५१॥

VaathyA sathai: vishaya raagatayA vivrutthai:

vyAgoorNamAna manasam VibudhAdhirAja |

nithyOpathapthamapi mAMm nijakarma garmai:

nirvEsaya svapada-padma madhu pravAham ||

MEANING:

Oh Deva NaathA! The ever-expanding desires about the material pleasures (Vishaya sukham) are like the fast moving and dangerous vortex of a tornado. The mind of mine caught in the middle of that vortex is being tossed about wildly from here to there and everywhere. The trespasses against your sAsthRAs scorch me like the heat of an intense summer. Oh Lord! Please banish my sufferings by immersing me in the honey like cool flood of the anubhavam of your lotus feet!

ADDITIONAL COMMENTS:

The prayer of Swamy Desikan is: "MAMm Sva-pada-padma madhu pravAham nirvEsaya". Please bless me to be immersed in the cool and delectable flood of the honey that flows from Your lotus like ThiruvadigaL. Swamy Desikan gives two reasons for such a request for immediate help:





1. Vishaya raagatayA vivrutthai: vaathyA sathai: vyAgoorNa manasa: (sthithOsmi) The Vishaya sukhams (unquenchable thirst for the enjoyment of transitory pleasures of the world) have taken on the form of hundreds of dangerous tornados (vaathyA sathai: vivrutthai:) and are tossing my mind (VyAgoorNamAna manasam mAmm) violently in all directions through their immense power. They never stop and adiyEn has no freedom from them.
2. nija karma garmai: nithya uptaptham api The heat generated by my dushkarmAs (nija karma garmai:) meanwhile keeps me roasted always (nithya taptham).

The only antidote for the above two kinds of sufferings is immersion in the most enjoyable and cooling flood of honey (madhu pravAham) from Your lotus feet (Sva-pAda padmam).

Please grant me this boon of immersion in that flood of honey (Sva-Pada Padma madhu pravAham nirvEsaya)!

Swamy Desikan asks for immersion in the "thEnE peruhum Thiruvadi" of the Lord.





SLOkam 52

Prayer for Nithya Vaasam at Thiruayindhai

In this sLOkam, Swamy Desikan like the father-in-law of SrI HemAbhjavalli ThAyAr prays to the Lord to reside permanently (nithya vAsam) at this Dhivya dEsam to bless generations of His BhakthAs and BhAgavathAs.

जय विबुधपते त्वं दर्शिताभीष्टदानः

सह सरसिजवासा मेदिनीभ्यां वशाभ्याम् ।

नळवनमिव मृद्वन् पापराशिं नतानां

गरुडसरिदनूपे गन्धहस्तीव दीव्यन् ॥५२॥

Jaya VibudhathE tvam darsithAbhIshta dAna:

saha SarasijavAsA mEdineebhyAM vasAbhyAm |

naLavanamiva mrudnan pAparAsim nathAnAm

GaruDasaridanUpE gandha hastheeva dheevyan ||

MEANING:

Oh the Lord of DevAs (Vibudha PathE)! You are roaming joyously on the banks of Garuda nathi like a mighty elephant in rut (Gandha Hasthi) with ichor flowing from its eyes. Your kOIAhAlam in that state is most enjoyable to watch. Your sevai is also majestic in that state. Just as ichor flows continuously from the eyes of the elephant in rut, your hands are granting the desired boons to your bhakthAs without stopping. The elephant in rut will move wildly through the lotus ponds and destroy them. Similarly, you destroy the huge assemblies of sins accumulated by your devotees by stomping on them. The male elephant in rut would sport with his wives on the banks of rivers and roam in the forests. Similarly, you sport with SrI and BhU Devis on the banks of Garuda nathi at this dhivya dEsam. Thus Thou should reside forever at





ThiruvahIndhrapuram with Your unmatched Parathvam (Supremacy),
Soulabhyam (nErmai) and Soundharyam (Vadivazhahu).



Grant me nithyavAsam in thiru-ayindhai

ADDITIONAL COMMENTS:

Swamy Desikan is now at the very end of the SrI Sookthi and is praying for the nithya Vaasam of the Lord at ThiruvahIndhrapuram just as Brighu Maharishi did as the father-in-law of the Lord. Brighu Maharishi sits with folded hands on the right side of the Lord at the garbha graham. The Lord heard the prayer of His father-in-law and responded positively. Opposite Her foster father, SrI HemAbhjavalli ThAyAr sits with folded hands. Moolavar stands facing both His divine consort and His father-in-law at this Dhivya desam.

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Swamy Desikan is overcome by the majestic gait of the Uthsavar on sanchAram with His Ubhaya NaacchiyAr on the banks of Garuda nathi and has His sevai as a majestic elephant in rut (*Gandha Hasthi*) strutting about. Swamy salutes Him as the One, who grants all the boons that a BhakthA desires (*darsitha abhIshta dAnan*). Swamy visualizes Him destroying the mighty piles of accumulated sins of His bhakthAs prostrating before Him just as an elephant in rut tramples the lotuses in the pond (*naLa vanamiva nathAnAm pApa raasim mrudhan*). The sanchAram of the Lord with His two Devis on the banks of Garuda nathi in the majestic Gaja gathi overwhelms Swamy Desikan (*GaruDa saridhanUpE vasAbhyAm sarasija VaasA MEdhineebhyAm saha dheevyan DEvanAtham dhrushtvA, Jaya vijayee bhava ithyAhu:*).





SIOkam 53

Poet's Mudhrai

निरवधिगुणजातं नित्य निर्दोषमाद्यं

नरकमथन दक्षं नाकिनामेकनाथम् ।

विनतविषय सत्यं वेङ्कटेशः कविस्त्वां

स्तुति पदमधिगच्छन् शोभते सत्यवादी ॥५३॥

niravadhi guNa jAtham nithya nirdOshamAdhyam

naraka maTana daksham nAkinAmEkanATam |

vinatha vishaya sathyam Venkatesa: kavistvAm

sthuthi padam adhigacchan sObhathE SathyavAdee ||

MEANING:

Oh Dhaivaa Naayaka! There is no limit to Your auspicious attributes never ever was there any room for blemishes among Your guNams. You are the prime cause of this Universe and its beings. You are the expert, who removes naraka bhayam from the chEthanams. You are the uncontested leader of all DevAs including Brahman. The vow that You have taken to come to the rescue of those, who seek Your protection, will never fail. Your SaraNAgatha Rakshanam vow has never failed. You have acquired the name of Natha Satyan (adiyavarkku Meyyan) because you have always been true to Your adiyvar.

While eulogizing You as the Supreme Lord, this poet with the name of VenkatEsa has transformed in to a SathyavAadhi (one who never swerves from the truth or one who talks about Sathan/adiyavarkku Meyyan) and has understood You as the One saluted with the name of Sathyam (sathyam Jn~Anam Anantham Brahma).





ADDITIONAL COMMENTS:

Swamy Desikan focuses on the following Six lakshaNams of the Lord at ThiruvahIndhrapuram:

1. Abode of limitless auspicious guNams (Niravadhi guNajAtham)
2. Forever blemishless (Nithya nirdOsham)
3. Prime cause of the Worlds (Aadhyam)
4. Skilled Destroyer of narakAnubhavam for those who seek His protection (Naraka MaTana daksham)
5. The matchless Lord of the DevAs (NAkinAmEka NaaTam)
6. True to His prapanna janams (Vinatha vishaya Sathyam).

Then Swamy Desikan states that he as the poet blessed to eulogize SrI DevanATan as the subject of his sthuthi is shining himself as Sathya Vaadhee.

Great Upanishadic doctrines are referred to in this concluding salutation to Lord DevanAtham as the Para Brahmam by Swamy Desikan and he alludes to the great transformation that came over him as he chose Lord DevanAtham as the subject of his SthOthram. Lord is Natha Sathyan or Adiyavarkku Meyyan. Lord is saluted as "Sathyam" by Upanishads. Swamy Desikan states that the kaimkaryam of composing this SthOthram has given him the title (Birudhu) of Sathya Vaadhee (one who speaks about the Upanishadic Sathyan).

As NigamAntha MahA Desikan, Swamy Desikan connects to the fundamental question that Upanishads tackle: the definition of "the ultimate principle or reality by knowing which every thing else becomes known". Upanishads identifies and salute this ultimate reality as Brahman and describe it as "Satya, Jn~Ana, Prajn~Ana, Chith, Aanandha, BhUmA and AntharyAmi". This ultimate reality is limitless (anantha) in its Svaroopam and GuNams. Every thing takes its origin form this Brahman (JanmAdhyasya yatha: of Brahma Soothram) while identifying it as the one from which the Universe and its beings originate (Srushti). TaittirIya Upanishad defines this Brahman as





"Sathyam Jn~Anam Anantham Brahma" and goes on to say: "That from which all these beings are born, that by which they live and that unto which, when departing they enter, seek to know it as Brahman". Swamy Desikan relates these Upanishadic doctrines to the Para Brahmam at ThiruvahIndhrapuram in ArchA form and salutes Him as "Aadhyan" in this concluding sLOkam. Swamy Desikan addresses himself as Satya Vaadhee or one who speaks about this Satyan, who is defined by BruhadhAraNyaka Upanishad as "Sathyasya Sathyam" or the reality of the real. ChAndhOgya Upanishad clearly spells out the name of Brahman as Sathyam (tasya ha vaa yetasya BrahmaNO naama Satyamith). The same ChAndhOgya Upanishad in the section on BhUma (Infinitely great) VidyA declares that we have to comprehend Brahman as Satyam and meditate on it as Satya for attaining liberation from the cycles of births and deaths (Moksham). Swamy Desikan touches also on the UbhayaLingAdhikaraNam of Brahma Soothrams in his concluding sLOkam of SrI DevanAyaka PanchAsath.



Sri V. Sadagopan SwAmi and other bhAgyashAIIs at Thiruayindai





It is a great bhAgyam to share with You all some thoughts on Swamy Desikan's great sthOthram, "SrI Deva Naayaka PanchAsath" on the Lord of ThiruvahIndhrapuram.

Sri HemAmbhujavalli SamEtha Sri DevanAyaka PrabrahmaNe nama:

Daasan, Oppliappan Koil Varadachari Sadagopan

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ।

kavitaarkika siMhaaya kalyaana guNa saaline |

shrImate ve~NkaTesaaya vedaanta gurave nama: ||

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