

SRI HAYAGRIVA PANJARAM



ANNOTATED COMMENTARY IN ENGLISH BY:

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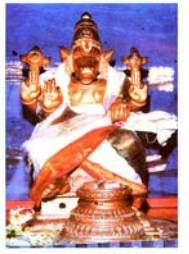


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॥ श्रीः ॥

SRI HAYAGRIVA PANJARAM

॥ श्री हयग्रीव पञ्जरम् ॥

Sri HayagrIva Panjaram is part of Naarada puraaNam. It has 94 verses and is part of the vyAsa-nArada samvAdam (conversation).



“Sri LakshmiHayagrivan– Poundarikapuram Andavan Ashramam”

Sri HayagrIva Panjaram is a delightful amalgam of (1) dhyAnam of the SubhAsraya ThirumEni Of Lord HayagrIvan for IshtArTa siddhi (gaining desired fruits), (2) Vandhanam / namaskaraNam to Him and (3) the recitation of His embedded manthram.





(Sagopan.org)

Panjaram means a cage as well as the body. The cage here is “nikhila Upanishad manjUshikaa” panjaram. It is a sacred cage constituted by the essence of the meanings of all Upanishads. Inside that open cage resides the Lord, who is like “Suddha Spatika MaNi bhUbruth prathipaDam” (like a blemishless white crystal mountain); from there, He illumines the three worlds with His nectar-like white radiance (SudhAsadhrIcheebhi: dhyuthibhi: avadhAtha thribhuvanam) and banishes the darkness of ajn~Anam. From that “Veda mantra mayam cage”, Lord HayagrIvan's Hala Hala sabdham is heard echoing in the limitless vEdAnthams continously (“ananthai: thrayanthai: anuvihitha hEshA hala halam”).

This Panjaram of HayagrIvan (HayagrIvasya Panjaram) pays tribute to “the Mantramayam Sareeram” of Lord HyagrIvan saluted in the tenth sIokam of Swamy Desikan's SrI HayagrIva SthOthram:

अग्नौ समिद्धार्चिषि सप्ततन्तोः आतस्थिवान् मन्त्रमयं शरीरम् ।

अखण्ड सारैर् हविषां प्रदानैः आप्यायनं व्योम सदां विधत्से ॥ १० ॥

agnou samiddhArchishi sapthatanthO: aatasTivAn manthramayam SarIram

akhaNDa saarair havishAm pradhAnai: aapyAyanam vyOma sadhAm vidhathsE

(MEANING):

Oh Lord HayagrIva ! when YajamAnAs present the sacred havis in the Agni kuntams with sparkling flames with seven tongues, You stand in the form of those manthrams that they recite (“aatasTivAn manthramayam SarIram”) and accept those havis. After that, You distribute these sweet havis to all the DevAs and make them feel contented.



(Sagopan.org)



(Sagopan.org)



THE FIRST SENTENCE OF SRI HAYAGRIVA PANJARAM

अथ कल्पम् प्रवक्ष्यामि हयग्रीवस्य पञ्जरम्

aTa kalpam pravakshyAmi HaygrIvasya Panjaram

MEANING:

Here the vakthra (speaker) announces that he will now commence describing the Panjaram of Lord Hayagriva.

COMMENTS:

Kalpa means a day of Brahma or 420 million years of human beings; Kalpa also means a sacred percept. The narrator states that he will commence delivery of the sacred percept of Sri Hayagriva Panjaram. Kalpa also stands for the sacred Vedic angam of Kalpa soothrams.

VakshyAmi means I will describe. When the prefix, “Pra” is added to vakshyAmi to become “pravakshyAmi”, it means moving forward (commencing) to describe the Panjaram of Sri Hayagriva (Hayagrivasya Panjaram).

Let us enjoy the dhyAna-janitha aanandham of the Vakthra of Sri Hayagriva Panjaram.



“Sri LakshmiHayagrivan with Acharyas”



2ND NAMASKARAM:

यस्य विज्ञान मात्रेण वाणि गङ्गेव निस्सरेत्

Yasya vijn~Ana-mAthrENa VaaNi GangEva nissarEth

(MEANING):

By mere comprehension of this sacred Panjaram, the speech (words and language) will flow like the descending GangA pravAham with majesty and speed.

(COMMENTS):

VaaNi here is divine speech; It also means Saraswathy (Devi SarOja Aasana dharma pathnee), the Goddess of learning, who has been empowered by a lava lesam (Trifle) of Lord HayagrIvan's (Sakala VidhyA Moorthy's) dhivya anugraham. VaaNi is also the name for MahA Lakshmi in Sri HayagrIva avathAram. Through the anugraham of the Sarva VidhyA AadhAra Moorthy, Sri Lakshmi HayagrIvan, the reciter of Sri HayagrIva Panjaram is blessed with divine vaak that flows in an unimpeded manner.



“Parakala Matam Swamy celebrating Hayagriva Jayanthi”



3RD NAMASKARAM :

शुद्ध स्फटिक सङ्काशम् तुषाराचल सन्निभम्

Suddha sphaDika sankAsam thushaarAchala sannibham .

(MEANING):

He is like a pure (blemishless) sphaDika (White crystal) gem. SphaDikam is clear rock crystal out of which gems are made. SankAsam means resembling. Lord Hayagrivan is not only “Suddha SphaDika SankAsam” but he is also saluted in this namaskAram as “Thusharaachala Sannibham”. Thusharaachalam means Himaalaya Mountain. It also means a white mountain (of dew). Sannibham means one that resembles. He is compared to the mighty king of mountains, which stands as the measuring rod for the universe (KaaLi Daasan in the first sIOkam of Megha Sandesam).

Lord HayagrIvan is saluted here as a lofty, faultless white crystal mountain. Swamy Desikan's Sri Hayagriva sthOthram echoes these Salutations:

“nirmala sphadikAkruthim” - - - Ist sIOkam passage

“Suddha sphaDika manI bhUbruth prathipaDam” - - -2nd sIOkam passage.

This blemishless sphaDika mountain of HayagrIvan however is self-manifested (svatha siddham). He makes the three worlds white with His nectar-like effulgence (SudhA sadhreechibhi: dhyuthibhi: avadhAtha thribhuvanam).

The 15th sIOkam of Sri HayagrIva Sthothram is also to be reflected on here:

अपि क्षणार्धं कलयन्ति ये त्वां आप्लावयन्तं विशदैर् मयूखैः ।

वाचां प्रवाहैर् अनिवारितैस्ते मन्दाकिनीं मन्दयितुं क्षमन्ते ॥ १५ ॥

*api kshaNardham kalayanthy yE ThvAm AaplAvayantham visadhairmayUkhai:
vaachAm pravAhai: anavArithaistE mandhAkineem mandhayithum kshamanthE*

(MEANING):

Oh HayagrIva PerumAnE! You cast Your ThirumEni's white effulgence on Your adiyArs and cool them. Those who have the bhAgyam to meditate on You of such attributes (like the cool





HimAlaya mountain/TushAra achalam) even for half a second are blessed by You to have uninterrupted flood of dhivya vaak. They are able to have the power of speech, which exceeds the GangA pravAham in speed of delivery.



“Hayagriva Jayanthi- Parthiba—Parakala Matam”

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4TH NAMASKARAM:

श्वेत पर्वत सङ्काश चन्द्र मण्डल मध्यगम्

svEtha parvatha sankAsa-chandhra maNDala madhyagam

(MEANING):

He is like a white mountain (svEtha parvatham); Lord HayagrIvan's Suddha Sathvamaya ThirumEni is saluted here. He is also visualized here as being seated at the center of the orbit of the Moon (Chandran). This Moon is no ordinary Moon but the unmistakably bright autumn Moon (Saradh chandran).

Swamy Desikan makes reference to Lord HayagrIvan seated at the center of the autumn Moon on a freshly blossomed white lotus matching His hue in the passage from the 26th sLOkam of Sri HayagrIva SthOthram:

« niSAmayE ThvAm nava-puNDareekE SaradhganE Chandramiva sphurantham »

Swamy Desikan states here that he visualizes Lord HayagrIvan's Suddha sphaDika ThirumEni with his inner eye as the Moon seated on a new white lotus amidst the radiant white clouds of the autumn season (Iyppasi-Karthikai months).



“niSAmayE ThvAm nava-puNDareekE SaradhganE Chandramiva sphurantham”



5TH NAMASKARAM:

चतुर्भुजम् उदारङ्गम् पुण्डरीकाय तेक्षणम्

Chathurbhujam udhArAngam PuNdareekA yathEkshaNam

Lord HayagrIvan is visualized at the centre of the orbit of the autumn Moon with four hands, generous limbs and lotus like soft and beautiful eyes. UdhArAngam can also be understood as aajAnu baahu, the hands that reach almost down to his knees. This is one of the thirty two SaamudhrikA lakshaNams.

SIXTH NAMASKARAM:

शङ्ख चक्र धरम् देवम् किरीट मकुटोज्ज्वलम्

Sankha-chakra dharam dEvam kireeDa makuDojvalam

The last namaskAram referred to four arms (Chathurbhujam); here the divine weapons adorning two of the four hands are identified as the conch, Paanchajanyam and the disc, Sudarsanam. On His head shines a crown befitting that of SarvEswaran.



“Chetipuniyam Yoga Hayagreeva”





SEVENTH & 8TH NAMASKARAMS:

कौस्तुभोद्भासितोरस्कम् वनमाला विराजितम्

पीताम्बरधरम् देवम् श्रीवत्साङ्कित वक्षसम्

KousthubhOdh-bhAsithOraskam vanamAlA virAjitham

PeethAmbharadharam dEvam SrIvathsaankitha vakshasam

Sri HayagrIvan is Deva Devan, Ubhaya vibhUthi NaaTan, Sriman NaarAyaNan, who has taken the avathAram of HayagrIvan. His lakshaNams are revealed to us here: His chest is adorned with the Kousthubham gem and the garland of wild flowers (Vyjayanthi Maalai) is also seen on that chest as well. The divine mole of Srivathsam is visible on the chest of the Lord. He has a yellow silk garment (PeethAmbharam) on His waist.



“Lakshmi Hayagrivan - Paravakottai Andavan Ashramam Srirangam”

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THE 9TH NAMASKARAM:

मुख्य हस्त द्वयेनैव ज्ञान मुद्राक्ष पुस्तकम्
धारयन्तम् हयग्रीवम् ध्यायेत् इष्टार्थ सिद्धये

*Mukhya hastha dhvayEnaiva Jn~Ana mudhrAksha Pusthakam
dhArayantham HayagrIvam dhyAyEth ishtArTa siddhayE*

This passage of Sri HayagrIva Panjaram states that Lord HayagrIvan carrying Jn~Ana Mudhrai in the right lower hand and a book on His left lower hand should be meditated upon for ishta kAmyArTa siddhi (receiving as boon, what one desires among the four PurushArTams).



“Thiruvendipuram Hayagrivan”





Swamy Desikan's dhyAna sIOkam on Sri HayagrIva BhagavAn is connected to this passage of Sri HayagrIva Panjaram :

व्याख्या मुद्रां करसरसिजैः पुस्तकं शङ्ख चक्रे
बिभ्रद् भिन्न स्फटिक रुचिरे पुण्डरीके निषण्णः ।
अम्लान श्रीर् अमृत विशदैर् अंशुभिः प्लावयन् मां
आविर्भूयाद् अनघ महिमा मानसे वागधीशः ॥ ३२ ॥

*vyAkhyA-mudhrAm kara-sarasijai: pusthakam Sankha-chakrE
Bhibrath bhinna sphaDika ruchirE puNareekE nishaNNa:
amlAna SrI: amrutha visadhai: amsubhi: plAvayan maam
AavirbhUyAth anaga-mahimA maanasE Vaagadheesa:*

- - - 32nd sIOkam of Sri HayagrIva SthOthram

(MEANING):

In His upper two hands, Lord HayagrIvan adorns the divine Disc and the Conch ; in the front two hands, He displays Jn~Ana MudhrA as PraTamAchAryan and a Book (Pusthakam) to represent an AchArya SrIkOsam. He is seated on a newly blossomed white lotus and he appears like a portion of sphaDika maNi hill. His effulgence never diminishes. There is no limit to His blemishless Vaibhavam. Swamy Desikan prays to the First Lord of VidhyA to shower His cool, nectar-like rays on him and immerse him in that comforting coolness and appear before his mind and reside there forever.

We reflected on the 9th naamaa of Panjaram, which led us further to the dhyAna sIOkam of Lord Hayagreevan in his Sri HayagrIva SthOthram. The two other dhyAna SIOkams for Lord HayagrIvan from His Sahasra Naamam would also be instructive for roopa dhyAnam and Vaibhava keerthanam:

विद्यामूर्तिमखण्ड-चन्द्रवलय-श्वेतारविन्दास्थितम्
हृदयाम् स्फटिकाद्रि निर्मल तनुम् विद्योतमानम् श्रिया
वामान्ग-स्थित-वल्लभाम् प्रति सदा व्याख्यान्तम् आम्राय-
वागर्थान् आदिमपुरुषम् हयमुखम् ध्यायामि हंसात्मकम्





*VidhyA moorthim akhaNDa-chandravalaya-svEthAravindhAsTitham
hrudhyAm sphaDikaadhri nirmala tanum vidhyOtamAnam SriyA
VaamAnga-sTitha-VallabhAm prathi sadhaa vyAkhyAntham AamnAya-
VAgarTAn Aadhimapurusham Hayamukham dhyAyAmi HamsAthmakam*

---- DhyAna SIOkam 1

विश्वात्मा विशद-प्रभा प्रतिलसत् वाग्देवता मण्डलो
देवो दक्षिण-पाणि-युग्म विलसत् भोदाङ्ग चक्रायुधः
वामोदग्रकरे धरम् तद्-इतरेण-आश्लिष्य दोषणा रमाम्
हस्ताग्रे धृत-पुस्तक स दयताम् हंसो हिरण्यच्छदः

*VisvAthmA viSada-prabhA prathilasadh VaakdEvathA maNDalO
dEvo dakshiNa-paaNi-yugma vilasadh BhOdhAnga chakrAyudha:
vaamOdagrakarE dharam tadh-itarENa-aaslishya dhOshNA RamAm
hasthAgrE dhrutha-pusthaka: sa dayathAm HamsO HiraNyacchada:*

----DhyAyana SIOkam 2

The first sIOkam reminds us of the divine body of the Lord HayagrIvan (the VidhyA Moorthy) being like a blemishless SpaDika hill seated in the middle of Chandra Mandalam on a white lotus and instructing His son on the meanings of the Veda Manthrams. He is saluted at the end of the DhyAna SIOkam as HamsAthmakan.

The second dhyAna sIOkam describes the mudhrAs on the Lord's hands and His embrace of Lakshmi with one hand and the SrikOsam in His hand. This sIOkam also salutes Him as Hamsa:

In the Medhini Kosam, Hamsa Sabdham has been equated to VishNu, Sooryan and a type of horse. For Lord HayagrIvan, Hamsa Sabdham denotes MahA VishNu avathAran with a man's trunk and horse's head.

The VishNu Tilakam of PaancharAthra Saasthram recognizes this Hamsa sabdhan as "Bhukthi Mukthi PradhAyaka HayagrIvan" and goes on to describe the yEkAkshara





Manthram of HayagrIvan for which Brahma is Rishi, chandas is Devi Gayathri and HayAnan is the DevathA.

The dhyAnam for this yEkAkshari of PaancharAthram (VishNu Tilakam) is:

हयग्रीवम् अहम् वन्दे स्फटिकाचल सन्निभम्
चन्द्रमण्डल-मध्यस्तम् सरस्वत्या समन्वितम्
व्याख्याम्ब पुस्तकम् शन्वम् चक्रश्च धतम्करैः
मेग-गम्भीरया वाचा व्यख्यान्तम् निखिलागमान्
ब्रह्म-शङ्कर-वागेशभारति-व्यास सेवितम्
प्लावयन्तम् जगत् सर्वम् स्व-देहोत्थाम्रुतांशुभिः

*HayagrIvam aham vandhE sphaDikAchala sannibham
ChandramaNDala-madhyastham SarasvathyA samanvitham
vyAkhyAmccha pusthakam Sankham chakrasccha dhatham karai:
mEga-gambheerayA vAchA vykhyAntham nikhilAgamAn
Brahma-Sankara-Vaagheesabharathy-VyAsa sEvitham
plAvayantham jagath sarvam sva-dEhOtTaamruthAmsubhi:*

The phala Sruthi for the japam and Jala tarpaNam with this manthram is stated as :

सिद्धे हम्समनो वाणि वाचि नृत्यति सर्वदा
अनेन मन्त्रराजेन नासाध्यम् विध्यते भुवि

*SiddhE Hamsamanou VaaNi Vaachi nruthyathi sarvadhA,
anEna ManthrarAjEna nAsAdhyam vidhyathE bhuvi*

When one attains Mantra Siddhi of this yEkAkshari of Hamsa sabdhan (HayagrIvan),





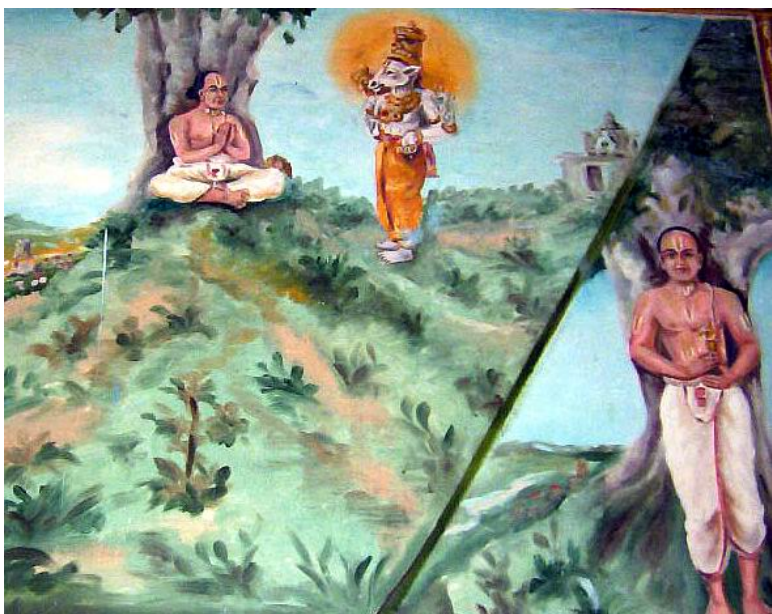
Saraswathy dances on one's tongue (speech) always and with the power of this king of manthrams, nothing ever becomes impossible to attain .

When one reflects on the inner meanings of Sri HayagrIva SthOthram, one can map one on one its relationship to VishNu Tilakam and how Swamy Desikan constructed His first sthOthram to eulogize Lord HayagrIvan, who appeared before him after he attained Mantra siddhi on top of the Oushadha Giri at Thiruvaheendrapuram.

Such is the sacredness of Oushadha Giri, where the MahA Mantapam is being constructed.

Here are some short and long notes on the rest of the text of Sri HayagrIva Panjaram for our meditation on the Bhaktha-hrunnmadhuran, nithya KalyANakaran, BhagavAn HayagrIvan:

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Sri Hayagriva Perumal Appears before Swamy Desikan– Oushadagiri





10TH NAMASKARANAM:

ओंकारोद्गीथ रूपाय ऋग्-यजुस्-साम मूर्तये

नमोस्तु देव देवाय वाञ्छितार्थ-प्रदायिने

*OmkArOdhgeeTa roopAya Rg-Yajus-Saama MoorthaE
namOasthu dEva dEvAya vAnchithArTa-pradhAyinE*

He is of the embodiment of Udhgeetha PraNavam. Details on the Udhgeetha PraNavam are in the e-book (<http://www.sadagopan.org>) under Swamy Desikan's Sri HayagrIva SthOthram.

He destroyed the asuran who stole the VedAs with the (long) UdhgItha PraNava uccharaNam. PraNavam is “AksharAm akshara MaathrukA” according to Swamy Desikan (Sri HayagrIva SthOthram: SIOkam 11).

Swamy Desikan points out that Lord HayagrIvan is PraNava Roopi; PraNavam is the aaNi vEr (Main root of the Vedams) in addition to being the First among aksharams, PraNavam is the integrated essence of all aksharams.

Lord Hayagrivan is identified here as UdhgItha PraNavam among the different modes of PraNavam; Udhgeetha PraNavam is the sung version of PraNavam as in the Saama Vedam (Geethishu SaamAkhyA).

UdhgItha PraNavam is the ultimate resting place of the Naama-Roopa Prapancham created by the Lord (Naama Roopa Prapanchasya charama prathishtai as per the 12th sIOkam of Swamy Desikan's Sri HayagrIva sthOthram).

UdhgItha PraNaVa Moorthy is the “ni:SrEyasa sampath, Sankalpa chinthAmaNi”). As the UdhgItha PraNava roopan, He is the grantor of Moksham and He is the ChinthAmaNi rathnam in granting what one desires ardently.

If UdhgItha PraNavam (Veda Vaak) is the ManjUshika (Panjaram, Cage, abode), then the Lord seated inside that Panjaram (abode) is the PurushArTam holding the VyAkhyA mudhra (UpadEsa Mudhrai).





சீராமர் (சீராமர்)

Through UdhgItha PraNavOpAsanai, Lord HayagrIvan grants His UpAsakAs “amrutham ksharantheem KaamadhEnum Sarasvatheem disathy” (the boon of flowing nectar of dhivya Vaak).

Saama GhAnam has five divisions. A particular verse (Saaman) is broken in to several parts and the assigned priest takes up the singing of individual parts. Among these fragments, one is recited in unison by all of the priests:

These five divisions are:

- (1) PrastAva, the introductory fragment sung by PrastOtA priest
- (2) UdhgeeTa Saaman sung by the chief priest of Saama ghAnam. He is the UdhghATA priest. This is initiated by PraNavam.
- (3) PrathiharthA priest, who joins the above two in Saama ghAnam.
- (4) UdhghAtA priest also sings the fragment, upadhava Saaman
- (5) Nidhana forms the last two constituents of PraNavam

ChAndhOgyam asks us to meditate on the five fold Saamans as the five worlds, whose Master is the Lord : “The heemkAra is Earth, the PrasthAva is Fire; the UdhgithA is the Sky; the PrathihAra is the Sun, the nidhana is the heaven; so in an ascending line”.

The tenth verse contains two fragments of Sri HayagrIva Manthram and is a prayerful salutation for the Lord, who grants what one desires (VaanchithArTa PradhAyakan).



சீராமர் (சீராமர்)



சீராமர் (சீராமர்)



11TH NAMASKARANAM:

अज्ञान तिमिरम् छिन्धि ज्ञानम् चाशु प्रयच्छ मे
देहि मे देव देवेश ह्यशीर्ष नमोऽस्तुते

*ajn~Ana timiram chindhi Jn~Anam chASu prayaccha mE
dEhi mE dEva dEvESa HayaSeersha namOsthutE*

Oh Lord HayagrIva! the Lord of all dEvAs ! Please cut asunder the darkness of ajn~nam (nescience) and grant me the true Jn~Anam.

12TH NAMASKARANAM:

भूत-प्रेत-पिशाचादीन् छिन्धि देव जनार्दन
ज्वरादीन् निखिलान्-रोगान् नश्याऽऽशु रमापते

*bhUtha-prEtha-pisAchAdheen chindhi dEva JanArdhana
jvarAdheen nikhilAn-rOgAn nAsayASu RamaapathE !*

Oh JanArdhana HayagrIva ! Please destroy the ill effects of the evil spirits and all kinds of fevers (inflamed states) as well as diseases!



“Parakala Matam - Sri Lakshmi Hayagrivan”





(शिवलिंग (शिवलिंग-संस्कृत))

13TH NAMASKARANAM:

दारिद्र्यम् सकलम् छिन्धि कुरु सौभाग्य भाजनम्

शत्रून्-नाशय मे देव हयशीर्ष नमोऽस्तु ते

dhAridhryam sakalam chindhi kuru soubhAgya bhAjanam

SathrUn-nAsaya mE dEva Hayaseersha namOasthu tE

Salutations to You Lord HayagrIva! Destroy all of my poverty! Make me the receptacle of all soubhAgyams! Oh Lord! Please destroy all of my enemies!

14TH NAMASKARANAM:

मेधां प्रज्ञां बलं विद्यां संपदम् पुत्र-पौत्रकम्

देहि मे देव देवेश हयशीर्ष नमोस्तु ते

mEdhAm praj~nAm Bhalam VidhyAm sampadham puthra-pouthrakam

dEhi mE dEva dEvEsa Hayaseersha namOasthu tE

mEdhA means retentive faculty, Memory and intellect. One should recall MedhA Sooktham in the context of this prayer. The other prayers are for Praj~nA (consciousness, intuitive wisdom, gnosis), Bhalam (strength), VidhyA (thirty two types of Brahma VidhyA) and wealth (sampath). These words (MedhA, Praj~nA et. al.) have deep Vedic connotations and Upanishads have focused on them in great detail.

15TH NAMASKARANAM:

कार्कोटक-मुखान् सर्पान् विषादीन् विलये नय

अमृतम् कुरु मे देव हयशीर्ष नमोस्तु ते

KaarkODaka-mukhAn sarpAn vishAdheen vilayE naya

amrutham kuru mE dEva Hayaseersha namOasthu tE

Oh Horse-faced Lord ! Grant me freedom from death by the bite of king serpents like KaarkODakan and grant me immortality! Protection against snake-bite induced poisons are sought here.



(शिवलिंग (शिवलिंग-संस्कृत))



(शिवलिंग (शिवलिंग-संस्कृत))



16TH NAMASKARANAM

स्त्रीवश्यम् जनवश्यम् च राज वश्यम् परात्परम्

कुरु देवाङ्गना-बृन्द सेव्यमान पदाम्बुज

sthree-vaSyam jana-vaSyam cha rAja vaSayam ParAthparam

kuru dEvAngana-Bhrundha sEvyamAna padhAmbhuja

Oh Lord with lotus-soft feet worshipped by the assembly of devAs! Please grant me all the pleasures that a Bhuhukshu desires (Power over women, people and raajyam).

17TH NAMASKARANAM

हंसाय परमेशाय चन्द्र-मण्डल वासिने

नमो ह्योत्तमाङ्गायवाञ्छितार्थ प्रदायिने

HamsAya ParamESAya chandra-maNDala vaasinE

namO HayOtthamAngAya VaanchithArTa pradhAyinE

Oh Lord with the Haya Siras residing inside the orbit of the Moon! Oh Lord, who took the form of Swan (Hamsam) to instruct Your son Brahma Devan about the meanings of Veda Manthrams after he regained with Your mahOpakAram, the four VedAs stolen by the asurAs! Oh Supreme Being! Oh Lord, who grants what one desires! My salutations to You!

18TH NAMASKARANAM

ऋग्-यजुस्-साम रूपाय ऋताय महते नमः

ऋक्षेस बिन्दुमध्यस्थ राजीवासन भाजिने

Rg-Yajus-Saama roopAya rithAya mahathE nama:

rukshEsa Bindhumadhyasta rAjeevAsana bhAjinE

Here, another passage from Lord HayagrIva manthram is housed. He is of the form of the three vEdAs (Rg, Yajus and Saama Vedams). He is the abode of MahA Rtham; Rtham like Praj~nA is another profound Vedic word with enormous significance. It refers at one level the





eternal order (both cosmic and moral order revealed by Bhagavath Saasthrams). Salutations to You the VishNu avathAran, who is at the center of the Yanthrams (Manthramayam Sareeram). His beautiful seat there (Bindhu) is referred to as RaajeevAsanam.

19TH NAMASKARANAM:

वेद-वेदान्त वेद्याय वेदाहरण कर्मणे

सत्वासत्त्व महा मोह भेदिने ब्रह्मणे नमः

vEda-vEdAntha vEdhyAya vEdAharaNa karmaNE

sathvAsatthva mahA mOha bEdhinE BrahmaNE nama:

Another passage from the HayagrIva Manthram is housed in the first line of the above namaskaraNam. He is saluted as the Supreme knower of Veda-VedAnthams (Upanishads). He is recognized and saluted as the One Supreme Being (Para Brahmam), who restored the VedAs to His son, when they were stolen. He is saluted as the cleaver of the MahA mOham (described in Sankalpa SooryOdhayam) caused by confusion between Satthvam (reality, auspiciousness) and asatthvam (Unreality and amangaLams). He is the SathyakAma, Sathya Sankalpa, Sathyasya Sathyam. He is of the form of "Sathyam Jn~anam anantham BrahmA". That is His lakshaNam. His grace destroys the delusion caused by avivEkam about the principle of Satthvam.



“Adi Keshava Perumal Koil– Arani”





20TH NAMASKARANAM

प्रज्ञान दायिने नित्यम् भजताम् भावितात्मनाम्

प्रणवोद्गीथ वपुषे प्रणतिम् प्रतिपादये

*prajn~Ana dhAyinE nithyam bhajathAm bhAvithAthmanAm
PraNavOdhgeetha vapushE praNathim prathipAdhayE*

Salutations to the Lord, who blesses us with Prajn~A (pure consciousness, which is Aanandhamaya). For those, who worship Him always, He is the Saviour. The following passages of Sri VishNu Sahasra Naamam comes to mind here:

*bhUthakruth bhUthabruth-bhAvO bhUthAthma bhUtha-bhAvana:
poothAthmA ParamAthma cha mukthAnAm paramaa gathi:*

Here is incorporation of another passage from Sri HayagrIva Manthram at the beginning of the second paadham of this verse. He is the embodiment of PraNavOdhgeetham and protects without fail (as Achyuthan, Sathyan) those seek His rakshaNam.

21ST NAMASKARANAM:

Sri HayagrIva Panjaram is about to conclude and now the vakthrA places the final fragment of Sri HayagrIva manthram here: *“MahA aSva SiraSe nama:”*

मन्दार-कुन्द स्फटिक महनीयोरु वर्चसे

मनीषा-प्रद देवाय महा अश्व शिरसे नमः

*MandhAra-kundha sphaDika mahaneeyOru varchasE
maneeshA-pradha dEvAya Mahaa aSva sSirasE nama:*

Salutations to the Lord adorning MandhAra, Jasmine and other white flowers of exceptional fragrance ! Salutations to the Lord with magnificent sphaDika hue with the powerful thighs, which crushed the Madhu and KaiDabhan during the leelai of restoration of the stolen VedAs! Salutations to the Lord, who confers the boon of intelligence and comprehension to eulogize Him ! Salutations to the Lord with the great head of a Horse (MahA aSava siras)!



22ND AND FINAL NAMASKARANAM

इति द्वादशमन्त्रेण नमस्कुर्याज्जनार्दनम्

प्रातः प्रसन्नवदनम् पूर्वाचार्याभिवन्दितम्

iti dvaadashamantreNa namaskuryaajjanaardanam

praataH prasannavadanam puurvaacaaryaabhivanditam

This is about the dhvAdsa Manthrams of Lord HayagrIva-JanArdhanan that asks us to worship the Lord through His HayagrIva Panjaram in the mornings. The creator of this Panjaram asks us to worship the Lord with tranquility and reminds us that Lord HayagrIvan's Panjaram and Manthram have been used in japam and dhyAnam by our ancient AchAryAs from time immemorial.



“Thoopul Lakshmi Hayagrivan”

Sri HayagrIva ParabrahmaNE Nama:

Daasan, Oppiliappan Koil VaradAchAri Sadagopan