

SWAMY DESIKAN'S SRI HAYAGRIVA STHOTHRAM



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(Sri Ganesha (Sri Ganesha))



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SRI HAYAGRIVA STHOTHRAM

॥ श्री हयग्रीव स्तोत्रम् ॥

INTRODUCTION

Sri HayagrIva Jayanthi is an important day for all who worship Sri HayagrIvan as “AadhAram Sarva VidhyAnAm” (Foundation for all knowledge). Swamy Desikan’s first sthOthram is on Lord HayagrIvA. Sri HayagrIvan presented Himself before Swamy Desikan at Thiruvahindrapuram’s OushadAdri Hill. Sri HayagrIva BhagavAn’s laalAmrutham (nectarine saliva) fell on the tongue of Swamy Desikan and blessed him to become the AchArya Saarvabhoulman (Most noble among the AchAryaas). AdiyEn would like to present a set of articles on the most moving personal eulogy of Swamy Desikan revered as “Sri HayagrIva sthOthram”. This sthOthram has powerful manthra siddhi in adiyEn’s experience.

Swamy Desikan has captured the essence of Vedams, Upanishads, Brahma Soothrams and other sacred texts in choosing the words in this sthOthram to eulogize the greatness of Sri HayagrIva BhagavAn and the ancient tattvam that He represents.

AdiyEn will attempt to comment on the deeper meanings behind the selected passages and word groups in the 33 slOkams of Sri HayagrIva shtothram in the subsequent articles and try to conclude this series with His anugraham.

May Sri HayagrIva Bhagavaan bless this meager effort and accept it as a humble samarpaNam at His lotus feet.

We must remember that Sri VedAntha Desikan of Thuppul was only in his twenties, when he composed this sacred sthOthram. By the tender age of twenty, Swamy Desikan had already mastered VedAdhyayanam, Dhivya Prabhandham, Tarkam, VyAkaraNam and other saamAnyA Saasthrams. His uncle Sri AppuLLAr, a direct disciple of the famous NadAthUr ammAL was Swamy Desikan’s AchAryan. AppuLLAr taught Swamy Desikan Sri BhAshyam, Sri GeethA BhAshyam, Rahasyarthams and other AchArya Sookthis as well. Swamy Desikan’s pravachana sakthi and medhA vilAsam even at the age of twenty was extraordinary. AppuLLAr initiated his dear disciple further into Garuda manthram, which was a family treasure.

After AppuLLAr ascended parama Padham, Swamy Desikan traveled to ThiruvahIndhrapuram to worship Sri HemAbhja Valli samEtha Sri DEvanAthAn. One day, he climbed the small hillock in front of Lord DeavanAthAn’s temple known as OushadhAdhri and sat under a big pupil tree. With immense tranquility descending on him, he began to recite Garuda manthram for number of hours. Garuda BhagavAn was immensely pleased with VedAntha Desika’s japam and appeared before later, blessed him and initiated VedAntha Desikan into Sri HayagrIva manthram. Garuda BhagavAn also presented Swamy Desikan with a vigraham of Sri HayagrIvan in the Yogaasikai (seated in YogAsanam) posture.





Sri HayagrIvar with Svami Desikan (ThiruvahIndrapuram)

Swamy Desikan was immensely happy with PakshirAjAn's blessing and began to perform Sri HayagrIva Manthra japam for many days. Lord HayagrIvan was so pleased with Swamy Desikan that He appeared before latter to grant the boons of unsurpassed Pravachana sakthi, visEsha Jn~Anam on para and apara vidhyais and power to defeat the opponents in adhyAthmika saasthra debates and to raise the vijaya dhvajam of Sri Bhagavath RaamAnuja Darsanam.

Sri Hayagriva SaakshAthkAram spurred Swamy Desikan to compose on the spot the sacred HayagrIva SthOthram as his reverential tribute to the Lord of all VidhyAs for His dhivya anugraham.

The vigraham of Yoga HayagrIvan presented by Garuda BhagavAn became an ArAdhana Moorthy for Swamy Desikan along with VaradarAja PerumAL. Another Vigraham of Lord HayagrIvan presented by Goddess sarasvathi to Sri BhAshyakArar at Srinagar also reached Swamy Desikan through his AchArya paramparai. This vigraham is a Lakshmi Hayagriva Vigraham, which is today at the ParakAla matam and is the ArAdhana Moorthy of the YathIsvarALs of that Matam at Mysore. The YogAsika Hayagrivan presented by Garudan is with Swamy Desikan at his sannidhi at ThiruvahIndhrapuram. BhakthAls have the darsanam of these two dhivya mangaLa vighrams at the ParakAla matam web pages and at the home pages created by Sri Mani VaradarAjan for the ThiruvahIndhrapuram temple.





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Yoga HayagrIvar

We will now cover the avathAram of Sri HayagrIvan and start with the first sIOkam of the HayagrIva sthOthram. We will focus on the first three words of the first sIOkam (Jn~Anadhmayam dEvam) and relate them to the Vedic and Brahma Soothram passages that they echo.

Sri Hayagriva tattvam as understood from Swamy Desikan's Sthuthi is so profound that it defies description. The sookshmArthams (subtle meanings) embedded in the sthuthi passages are sruthi sAram (essence of VedAs and Upanishads). It is no wonder that Swamy Desikan is known by the title of NigamAntha MahA Desikan or VedAntha Desikan.

As BhagavAn HayagrIvan appeared before him and blessed him, the twenty plus year old Sri VenktanAthan from Thuppul was elevated immediately to the noblest of AchArya Peetams. He became Swamy Desikan.

He had Isavara-SaakshathkAram of that Veda Moorthy, Sri HayagrIvan and that led to his choice of the Vedic metre Anushtup - with 32 syllables (8+8+8+8). This is one of the 64 sIOkams that Swamy Desikan set in the anushtup meter. It is interesting to note that the first 10 sIOkams of DayA sathakam are set in anushtup meter as well. The entire ShOdasAyudha sthOthram and the first sIOkam of Garuda DaNdakam praising the Veda Moorthy is set also in Anushtup meter. Garuda BhagavAn was the One, who presented Sawmy Desikan with the



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archai of YogAsikaa HayagrIvan and initiated him into HayagrIva manthram This then is the context of the avathAram of the first sIOkam of Sri HayagrIva SthOthram:

ज्ञानानन्द मयं देवं निर्मलस्फटिकाकृतिम्।

आधारं सर्वं विद्यानां हयग्रीवम् उपास्महे ॥ १ ॥

jñānānanda mayam̐ devam̐ nirmalaspṭatikākṛtim |

ādhāram̐ sarva vidyānām̐ hayagrīvam upāsmāhe || 1 ||

THE KEY WORDS OF THE FIRST SLOKAM

Jn~Anandamayam dEvam, nirmala-spatikAkruthim and AadhAram Sarva VidhyAnAm are the key words that flowed over the tongue of Swamy Desikan.

Isvara Tattvam is captured by Swamy Desikan exquisitely through the choice of words, “Jn~Anandamayam, nirmalam, AadhAram Sarva VidhyAnAm”. These words have such powerful connotations that we will be spending a lot of time in the subsequent postings to fully comprehend the Vedic significance of these carefully chosen words by Swamy Desikan. In today’s posting, we will focus on Sri HayagrIvAvathAram.

THE AVATHARAM OF SRI HAYAGRIVAN

Lord HayagrIvan is one of the avathArams of Para VaasudEvan. He is AniruddhAmsam. The day of His incarnation is AvaNi ThiruvONam, which falls on September 10 this year.

He is saluted as Sarva VaagIsvarEsvaran, Sarva Vedamayan, UdhgItha PraNava Moorthy, ChimayAnandha Roopi and VisvOthIrNa SvarUpan in Sri HayagrIva Upanishad.

In this avathAram, the face (Thirumukha MaNdalam) alone is that of a majestic horse and the body is like that of a human, except that it is suddha Sathva Mayam. He is the embodiment of PraNavam (OmKArAm). He is the First Lord of all Vidhyais.

During PraLayam, Moola Prakruthi reaches the subtle state of Tamas. The Jeevans get embedded in that Tamas and suffer very much. VyUha VaasudEvan incarnates as Aniruddhan and rests on the swirling torrent of PraLayam waters. He engages in Yoga nidhrai and reflects on how He can create the world anew and save the suffering jeevans locked in Tamas. During the Yoga Nidhrai, He creates Brahma Devan from the Lotus arising out of His Naabhi. Next, He instructs Brahma Devan on the VedhAdhyayanam and the meaning of all the Four VedAs. He also blesses Brahma Deavan on the intricacies of Srishti (Creation).

Before the creation of Brahman, His sankalpam led to the existence of two drops of water on the lotus leaf below the lotus flower. These two drops of water became the asurans Madhu with TamO GuNam and Kaitabhan with rajO guNam. They entered the lotus flower through the stem. There, Brahma had just concluded creating four Vedas as four beautiful children. The two asurans grabbed the four babies and ran off to the nether world (PaathALam).

BrahmA was heart broken over his inconsolable loss. He could not continue with the creation





of the world without the help of the VedAs, which were his eyes and guides. Brahma dEvan approached Aniruddha BhagavAn and begged for help. Aniruddhan took the form of VeLLai parimukhan (Human Body and a Horse's face down to His neck). The hue of the avathAra moorthy was clear white like a spatikam. This is the HayagrIva Moorthy. He proceeded to the hiding place of the two asurans in PaathALam and raised the sound of UdhgItha PraNavam. The asurans were frightened on hearing the sound of UdhgItham. They dropped the four children (Vedams) and ran towards the direction wherefrom the udhgItham originated. At that time, Sri HayagrIvan recovered the children and returned them to Brahma Devan and restarted His Yoganidhrai as HayagrIvan. The asurans ran back to where they stole the VedAs and found HayagrIvan engaged in Yoga Nidhrai. The asurans made a lot of noise and woke up the Lord. Sri Hayagrivan got up from His bed of Adhi Seshan and fought with the asurans and destroyed them. Afterwards, Sri HayagrIvan reinstructed Brahma Devan on the secrets of creation using the VedAs and returned to VyUha sthAnam.

Thus Sri Hayagrivan is aniruddhAmsam. We will cover the unique aspects of Aniruddhan as one of the Four VyUha Moorthys to understand HayagrIva tattvham in the next section.

In this section, we will cover two items:

- (1) The AniruddhAmsam of BhagavAn HayagrIvan
- (2) Initiation of the discussions on understanding the “JnA~nandha-mayathvam” as Isvara Tattva NirUpaNam by Swamy Desikan at the very beginning of his sthuthi.

AdiyEn will rely on the KaalakhEpa Granthams of asmath AchAryan, HH Srimath Azhagiya Singar, Sri NaaraayaNa YathIndhra MahA Desikan as source and inspiration for this posting.

SRI HAYAGRIVAN'S ANIRUDDHAMSAM:

Sri VaikuntanAthan (Thiruvinnagarappan) has immeasurable anantha kalyANa guNams in His manifestation as Para VaasudEvan. The two major categories of our Lord's KalyANA guNams are: PARATHVAM (Supremacy) AND SOULABHYAM (ease of access by every one).

The PARATHVAM of our Lord is defined mainly by His six guNams known as Upayuktha guNams:

“Jn~Anam, Balam, Isvaryam, Veeryam, Sakthi and Tejas.”

The SOULABHYAM of our Lord is defined by two more Upayuktha guNams: SOUSEELYAM and VAATHSALYAM.

Souseelya guNam permits Him to mingle even with lowly ones readily inspite of His supremacy. Vaathsalyam is the guNam of great affection for those that seek refuge in Him by overlooking the dhOshams (deficiencies) that they have.

The guNams behind Parathvam and Soulabhyam never ever disassociate themselves from the SvarUpam of our most merciful Lord. Although, these guNAs are part and parcel of His svarUpam, in specific instances, He highlights one or other of these guNAs for His upAsakAs.

As referred to before, He stays in five states. One is Paraa state, where He is resplendent as





Para-VaasudEvan. The other state among these five states is VyUham. PaancharAthram is considered to have the ultimate authority in describing matters related to VyUha Moorthys.

There are positions among our PoorvAchAryAs that either accepts the VyUham state as having four VyUha Moorthys (VaasudEavn, SankarshaNan, Pradhyumnan and Aniruddhan) or only three Moorthys (SankarshaNan, Pradhyuman and Aniruddhan). Sri KoorathAzhwAn takes the first position of four VyUha Moorthys and his son; Sri ParAsara Bhattar prefers the position of three VyUha Moorthys. Sri Bhattar recognizes Para VaasudEvan as ShAdguNya Moorthy and does not recognize a VyUha VaasudEvan separately in his count of three VyUha Moorthys.

The general Consensus is that Para VaasudEvan has the six guNams such as Jn~Anam, Balam, Isvaryam, Veeryam, Sakthi ans Tejas (ShADguNyAth VaasudEva:). Para VaasudEvan is recognized as “Muktha BhOgyan”.

The further consensus is that all the other three vyUha Moorthys also possess these six guNAs, but they highlight only twin guNams each, which are relevant to their unique roles.

SankarshaNan highlights the two guNams of Jn~Anam and Balam and is engaged in the acts of creating SaasthrAs and SamhAram (Azhiththal).

Pradhyumna VyUha Moorthy has Isvaryam and Veeryam as highlights and is engaged in the acts of Creation and the spreading of Dharmam.

AniruddhA VyUha Moorthy has Sakthi and Tejas as highlights among the six guNAs and is engaged in protection of the World and upadEsams on the Tatthvams. Hence Aniruddhan has been saluted as “Sakthi tEjO Aniruddha:”. This then is the VyUha Tattvam behind Aniruddhan, who incarnated as HAYAGRIVAN for destruction of Madhu and KaiDapan (Madhusoodhanan) and for the recovery of VedAs from them for the benefit of Brahma Devan.

We have to remember always that AniruddhAmsa HayagrIvan has all the six GuNAs although; He highlights the two GuNAs (tEjas and Sakthi) for the sake of this specific avathAram. Same is true for SankarshaNa and Pradhyumna VyUha Moorthys.

Isvara Tatthva NirUpaNam:

Swamy Desikan stresses in Sri Rahasya Thraya Saaram (Tatthva Thraya ChinthanAdhikAram) that for the proper comprehension of Isvaran, a clear understanding of the following five His GuNams are indispensable:

“Sathyathvam, Jn~Anathvam, Ananthathvam, Aanandhathvam and Amalathvam.”

Among all the limitless GuNams of the Lord, the above five GuNams prove (nirUpanam) the essential difference (VilakshaNam) between Isvaran and all the others. Thus, these five GuNams are known as “SvarUpa NirUpaka VisEshaNams”. The GuNams other than the above five such as Souseelyam, Vaathsalyam and other VibhUthis are NirUpitha SvarUpa VisEshaNangaL. When one understands fully the true svarUpam of the Lord with the help of the five GuNams (Sathyathvam, Jn~Anathvam, Ananthathvam, Aanandhathvam and Amalathvam as SvarUpa-NirUpaka visEshanangaL), the rest of the GuNams become “NirUpitha SvarUpa VisEshaNangaL”.





Swami Desikan in his HayagrIva sthOthram proves the Isvara Tatthvam of this avathAra Moorthy (AniruddhAmsan) with both SvarUpa-NirUpaka and NirUpitha SvarUpa VisEshaNangaL. This extraordinary tribute of Swamy Desikan to the two VisEshaNagaLs of Isvaran appearing before him as Sri HayagrIvan will be the topics of the subsequent postings.

Today it is Yennappan, Sri HayagrIvan's birthday. As my UpAsanA Moorthy, He has blessed adiyEn many times over to create the ruchi for His PaadArchanam and manthra Japam.

On this special day, adiyEn reflects on this Jn~Anandamaya Moorthy and will start with the commentaries on the First sLOkam of Swamy Desikan's Sri HayagrIva Sthothram.

Earlier, adiyEn referred to Swamy Desikan's nirUpaNam of the Isvara Tatthvam of Sri HayagrIva BhagavAn. AdiyEn mentioned that the five distinguishing hallmarks of Isvarathvam --Sathyathvam, Aanandhathvam, Amalathvam, Jn~Anathvam and Ananthathvam -- have been proven by Swami Desikan to reside in the Suddha-sathva Dhivya MangaLa Vighram of Sri HayagrIvan. In this posting, adiyEn will begin the process of rolling out the Vedic and Upanishadic and other Sruthi-based references to the Isvarathvam of "VeLLai Parimukhar".





श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

śrīmān veṅkaṭanāthāryaḥ kavitārkika kesarī |
vedāntācāryavaryo me sannidhattāṁ sadā hr̥di | |



SLOKAM-1 OF SRI HAYAGRIVA STHOTHRAM

ज्ञानानन्दमयं देवं निर्मलस्फटिकाकृतिम्।

आधारं सर्वविद्यानां हयग्रीवम् उपास्महे ॥ १ ॥

jñānānandamayaṁ devaṁ nirmalaspṭikākṛtim |
ādhāraṁ sarvavidyānāṁ hayagrīvam upāsmāhe || 1 ||

MEANING:

We meditate upon that Supreme One, who has the neck and face of a horse and who is the embodiment of Jn~AnA (divine Knowledge) and AnandhA (Bliss). He has a ThirumEni (body) like a radiant, blemishless Spatikam (Crystal) and is the abode of all VidhyAs (branches of Learning).

This sLOkam set in the Vedic anushtup meter is the dhyAna sLOkam for BhagavAn HayagrIvan. The Madhva Sampradhya AchAryAs also use this sLOkam as the DhyAna sLOkam for their upAsanais. A great HayagrIva UpAsaka by the name of VaadhirAja Theerthar of Udippi Sri KrishNa Mutt used to meditate on Sri HayagrIvan, while holding cooked horse oats (KoLLU) on his head and Lord Hayagrivan approached His upAsakan as the most beautiful white Horse and partook the naivEdhyam noisily. This happened every day at Udippi, when Sri VaadhirAja Theerthar invoked Lord HayagrIvan during his AarAdhanam.





சீராயக்ரவர் (சீராயக்ரவர சன்னிதிக்)



சீராயக்ரவர் (சீராயக்ரவர சன்னிதிக்)



SrI HayagrIvar - Srinivasa Perumal Koil, Mylapore - Desikan Sannidhi



சீராயக்ரவர் (சீராயக்ரவர சன்னிதிக்)



சீராயக்ரவர் (சீராயக்ரவர சன்னிதிக்)



For the HayagrIva UpAsakAs, Sri VaasudEva-AnuruddhAmsa HayagrIvan is meditated upon in this manner:

na HayagrIvAth Param asthi MangaLaM na HayagrIvAth Param asthi Paavanam na HayagrIvAth param asthi Dhaivatham na HayagrIvam PraNipathya seedhathi

This sLOkam is modelled by adiyEn after the one, which starts with “na VaasudEvAth Paramasthi MangaLaM --”.

THE MEANING OF THIS SLOKAM IS:

There is no other auspiciousness, which is greater than HayagrIvan; there is nothing more sacred than Sri HayagrIvan to destroy our accumulated sins; there is no God superior to HayagrIvan; No one grieves after performing SaraNAgathi at the sacred feet of HayagrIvan.

Such is the MahAthmyam of this Veda Moorthy. He is the AkarArthan. He is the all-protecting AkAra SvarUpan. Akaaram is the first letter in the Pranavam and as such, the meaning of akAram is recognized in Vaaman PurAnam as:

“akArENa akhilAdhAra: ParamathmA abhidhIyathE”

MEANING:

Akaaram represents BhagavAn, who is the aadhAram (Support) for every thing. This akAram can then be extrapolated to Sarva-vyApaka NaarAyaNa-HayagrIvan by HayagrIva UpAsakAs. He is then “the sarva rakshaNa Dhikshitha” HayagrIvan. As akAra Vaachyan, He is never without MahA Lakshmi. Parodying a Lakshmi Tanthra SthOthram, adiyEn would like to observe:

“LakshmyA Saha HayagrIvO DevyA KaaruNya RoopayA Rakshaka: Sarva SiddhAnthE VedAnthEapi geeyathE”

MEANING:

All PaancharAthra SiddhAnthams and VedAnthams (Upanishads) declare with a single voice that the Lord (HayagrIvan/VishNu/NaarAyaNan) protects this world and its beings together with the embodiment of Mercy, MahA Lakshmi, His beloved Consort. Therefore, when we think of Sri Hayagrivan, He is always visualized as Lakshmi HayagrIvan, the archA moorthy worshipped today by the YathIsvarALs of ParakAla matam. This dhivya mangaLa vighram is the One presented to AchArya RaamAnujA by Sarasvathi Devi at Kashmir and worshipped later by Swami Desikan Himself.

“Jn~Anandamayam dEvam, nirmala spaTikAkruthim” is the first Paadham of the HayagrIva sthOthra sLOkam set in the Vedic Anushtup meter. Let us reflect on the “Jn~Aanandhamaya Devan” first.

JN~ANA+ANANDHA MAYA DEVAN: HAYAGRIVAN:

Brahma Soothrams declare that Brahman is the embodiment of Bliss (aanandhamayam). The eight SoothrAs housed in Aanandha-mayAdhikaraNam (Brahma Soothrams I.1.13 and the





following) is a condensation of the Aanandhamaya Brahma VivaraNam found in TaittirIya Upanishad. The main Brahma soothram (I.1.13) describing Brahman and NOT Jeevan as the embodiment of Bliss principle is:

“aanandhamaya: abhyAsAth”.. I.1.13

AchArya RaamAnujA devotes many pages for interpreting the deep meanings of this particular soothram dealing with the “Aananda Mayam” of Brahman. This is the Bliss recognized as Brahman beyond the scope of humans and celestials. The above and the subsequent seven soothrams convey the siddhAntham that Brahman is full of Bliss (aanandha mayam).

The distinguishing characteristics of this JnAnandha Maya Brahman based on Brahma SoothrAs has been elaborated under the following 8 categories by Dr.S.M.S.Chari in his scholarly treatise “The Philosophy of the VedAnthA SoothrAs” this way:

1. Brahman as SarvAthmA or the Self of all
2. Brahman as AttA or the Eater
3. Brahman as the AntharyAmin or the inner controller
4. Brahman as the Akshara or the Imperishable reality
5. Brahman as VaisvAnarA or the Ruler of All souls
6. Brahman as Aayatana Or the abode of Heaven and Earth
7. Brahman as BhUmA or the Infinitely great
8. Brahman as DaharAkAsan or the dweller in the subtle space within the human heart

Sri VedAnthA Desikan invoked all these meanings and attributes of Brahman by addressing Veda Moorthy, Sri HayagrIvan as “Jn~Anandha Mayam devam” at the very first quarter of the two Line sIOkam. This Jn~Anam linked with Aanandham has to be connected with the Famous TaittirIya Upanishad Passage:

“Sathyam Jn~Anam anantham BrahmA”

This means that savisEsha Brahman, Sri Lakshmi HayagrIvan is with the distinguishing attributes of Reality (sathyam), Knowledge (Jn~Anam) and Infinitude (anantham).

We focused on the “Jn~Anandamayathvam” with particular emphasis on the Aanndha Maya SarIram of Sri HayagrIvan. Now, we will discuss the Jn~Anam, Nirmalam and the SpatikAkruthi aspects saluted in the first Paadham of the First sIOkam:

“Jn~Ananda Mayam Devam nirmala spatikAkruthIm”

Earlier, adiyEn pointed out that JnAnathvam is one of the five defining guNams of Isvaran and it is a SvarUpa NirUpaka VisEshaNa guNam. With this Isvarathvam of Sri HayagrIvan in mind, Swamy Desikan saluted right away the Lord in front of him as the embodiment of Isvara Tatthvam with the words: “Jn~Ananada Mayam Devam”. The choice of the word “Mayam” after “JnAnandha” is very important. He (Lord HayagrIvan) is not just of the form (indicator)





of Knowledge-Bliss principle, but He is full of it (Jn~Ana and Aanandha MAYAN).

DEVAN:

He is indeed Devan, DevAthi Devan, DevanAthan and Deva Raajan. He is Deva adhinAthan. He is “Dhvisath niyanthu” (One who commands and directs the DevAs and protects them); He is “Anantha-GaruthmadhAdhyai: aj~nAtha seemakan” (The Devan whose glories are not fully understood even by the nithyasooris like AdhisEshan and GaruDan).

He is “amarar adhipathi”. He is “ViBhudha yEka Naathan” (TannoppArillappan). He is Thridasa Naathan. He is Nirjara Pathi. He is Sura pathi. He is Suparva Naathan (Deva Naathan). He is VaimAnika-Adhipan (Lord of those celestials, who travel in the Sky). Such is the power behind the mild looking word, “Devan” chosen by Swami Desikan to salute the “Jn~Ananda Maya Devan”. Swamy Desikan had the Sevai of DEvanAtha perumAL of ThiruvahIdhrapuram prior to sitting under the pupil tree on Oushadha Giri to meditate upon Sri HayagrIvan. Hence, the many words used by Swamy Desikan to salute Deva Naatha PerumAL in Deva Naayaka Panchasath are relatable to this Jn~Anandha Maya dEvan, Sri HayagrIvan.

NIRMALAN:

“JnAnandha Mayam devam nirmala SpatikAkruthim” is the first Paadham of the first sIOkam. AdiyEn will focus now on the choice of the word “Nirmala” Devan by Swamy Desikan.

“Nirmala” resonates with the words used by ThiruppANazhwAr in the first paasuram of His AmalanAdhipirAn. There, AzhwAr uses the words “Amalan, Vimalan and Nirmalan”. The word used by Swamy Desikan in his “Sri HayagrIva SthOthram” (viz), “Devam Nirmalam” means that Sri HayagrIvan is blemishless in His GuNams. He is “Mala-prahtibHaDan” (Opposite scale of DhOshams).

According to Swamy Desikan, Nirmalathvam indicates Moksha Pradhathvam (Power to grant Moksha Sukham). As Nirmalan, He is sarvOpakArakan. He is Nithya NirdhOshan (For ever free from deficiencies). He is Ubhaya Linga VibUthi Naathan (with two identification marks). One of them is “Akhila hEya prathyaneekathvam” (untouched by impurities or dhOshams of any kind: nirmala dEvan). The other is “anantha KaLYANa guNAkarathvam” (abode of infinite auspicious attributes). This is the way that the Ubhayalinga AdhikaraNam of Brahma Soothram describes “the Nirmala dEvan”.

Nirmala Spatika Aakruthim Devam:

His hue is that of a blemishless, spotless White (Thooya PaLinku). He also wears a spotless white Vasthram unlike the golden-hued pIthAmbharam that is worn by Sri RanganAthan. The references for the PeethAmbharam are: “andhi pOl NiRatthAdai” of ThiruppAnar and “padichOthiyAdaiodum palkalanAi ninn paimpoRkaDicchOthi kalanthathuvO” of Swamy NammazhwAr. Swamy Desikan states clearly that Sri HayagrIvan’s hue is a spotless white clad in a spotless white vasthram as the First Lord of Vidhyais.

Swamy Desikan salutes thus the Upanishad Saaram, Sri HayagrIvan as “Jn~Anandha Mayam





Devam, Nirmala SpatikAkruthim HayagrIvam UpAsmahE". This is very much in the spirit of the Brahma Soothram 3.3.11 (**AanandhAdaya: PrahdAnasya**). This Soothram points out that Bliss (Aanandham), Knowledge (Jn~Anam), stainlessness (Nirmalam) etc are the essential



attributes of the One and only SavisEsha Brahman and any meditation of such a Brahman should include the Jn~Anandha Nirmala GuNams, which are part of the SvarUpa NiruPitha VisEshaNa guNams of One, who is Isvaran.





Such is the grandeur of the Vision of Swamy Desikan as he starts his salutation of Lord HayagrIvan. Now, let us focus on the second Paadham of Sri HayagrIva SthOthram saluting Him as “AadhAram Sarva VidhyAnAm” (as the foundation for all the VidhyAs, Para and AparavidhyAs). There is a sLOkam in Sri HayagrIva Sahasra Naamam that connects the Suddha Spatika Roopam of Lord HayagrIvan that sends out in all directions the amrutha (nectarine) kiranams (waves) of Jn~Anam like the cool rays of the Full Moon:

Chandra MaNDala madhyasTha SvEthAmbhoruha Vishtara: jyOthsnAyamAnaangaruchi nirdhUtha-anthar-bahis-tama:

Here, Sri HayagrIvan is visualized as being seated in the middle of cool Chandra maNDalam on a spotless, white Lotus; He drives away the inner and outer darkness (Tamas) that engulfs one with His rejuvenating radiance. This He does with His dhivya KatAksham alone.

This Tamo-haran (destroyer of Aj~nam) is saluted again beautifully by the following section of Sri HayagrIva AshtOththara SthOthram:

aj~nana naasakO Jn~Ani PoorNachandra sama prabha:

Jn~adhO Vaakpathir yOgi yOgisa: sarvakAmadha:

MahA yOgi MahA Mouni MounIsa: SrEyasAmpathi:

Hamsa: Paramahamsasccha ViswagOpthA VirAD SvarAD

Suddha Spatika sankAsO JaDamaNDala samyutha:

AadhimadhyAntharahitha: Sarva VaagIsvarEsvara:

These passages of Sri HayagrIva AshtOththaram salute Sri HayagrIvan as:

the Destroyer of Ajn~Anam (Aj~na naasakan),

Jn~Ani, MahA Yogi, Yogisan, Jn~Ana Daayakan for Yogis,

Parama Hamsa AvathAran, who incarnated as the Swan to teach the VedAs to Brahmaa, His son, just as a Swan can separate Saaram (Milk) from AsAram (water),

Aadhi-madhy -antha rahithan (One, who has neither beginning nor middle nor end),

ViswagOpthA (Protector of this world from Aj~nam and ViparItha Jn~Anam),

VirAD-SvarAD (VirAd Purushan of Purusha Sooktham and undisputed Emperor of the Universe created by Him),

SrEyasAM pathi: (the Lord of ALL auspiciousness),

Suddha Spatika sankAsan (With the blemishless hue and lustre of Spatikam)

Sarva VaagIsvarEsvaran (The Emperor of all gods of Knowledge) and

MahA Mouni, MounIsan (The great silent Teacher, who imparts knowledge even without verbal instruction).

These passages put in perspective the Sarva VidhyA Aadhara svarUpam of Lord HayagrIvan.





WHAT ARE SOME OF THE VIDHYAIS FOR WHICH HE IS AADHARAM?

One of the Sri HayagrIva Sahasra Naamam gives a clue: “Veda VedAnthA SaasthrArtha Tatthva VyAkhyAna TathparAya nama:” (The One, who is exclusively devoted to and eagerly engaged in the interpretation of the deeper meanings of Vedams, Upanishads, Saasthrams and Tatthvams for the AchArya Saarvabhous/ PandithAs and PaamarAs).

In MunDaka Upanishad, there is a conversation between Angiras (the AchAryan) and Saunaka (the sishyan), which deals with the Vidhyais that Lord HayagrIvan teaches are covered. These are:

“dhvE vidhyE vedithavyE ithi ha sma yadh brahmavidhO vadanthi parA chaivaaparaa”

- Mundaka Upanishad: 1.1.4

MEANING:

There are two kinds of Knowledge (Vidhyai), namely, AparA and parA- lower and higher-Vidhyais. So say those (the great seers of Upanishads) who know Brahman.

The Next Manthram talks about the “lower knowledge” (apara vidhyai) :

tathAparA RgvEdhO YajurvEdhO SaamavEdhO Atharva vEdha:

SikshA KalpO VyAkaraNam niruktham chandhO JyOthishamith

Atha ParA yayaa Tadhaksharam adhigamyathE

MEANING:

The Four VedhAs, Six VedhAngAs (SikshA/Phonetics, Kalpa/Code of rituals, VyAkaraNa/ Grammar, Niruktha/etymology, Chandas/metre and JyOthisha/ astrology) are AparA Vidhyais or the lower knowledge that yield Brahma Jn~Anam.

The Higher knowledge (Para Vidhyai) is that which leads to immortality or “That which goes beyond the word meaning in language”. Para Vidhyai teaches the wise (DheerA:) about the Akshara Brahmam, who is Nithyam (eternal), Vibhum (Full of VibhUthi), Sarvagatham (all-pervading) and BhUthayOnim (source of all creation).

LORD HAYAGRIVAN TEACHES BOTH APARAA AND PARAA VIDHYAIS:

Aparaa gives Brahma Jn~Anam and Paraa leads to Brahma SaakshAthkAram, which is the exclusive domain of Jn~Anis saluted by GeethAchAryan as the ones dearest to Him. BrahmOpAsanam based on the seven principles attributed to Brahmanandhi by AchArya RaamAnujA in his Sri Bhaashyam (VivEkam, VimOgam, AbhyAsam, Kriyai, kalyANam, AnavasAdham and Anuddharsham) constitute apara vidhyai. The fruit of that BrahmOpAsanam with Lord HayagrIvan’s anugraham is Brahma SaakshAthkAram, the Para Vidhyai. Both are made possible by the SarvAdhAra VidhyA Tathparan, Sri HayagrIvan.

The Moksha-para VidhyAs are 32 in number and are taught in ChAndhOgya Upanishad, which is a Saama Upanishad. UdhgItha PraNavam saluted as Amrutham and Abhayam in BrahmOpAsanam will be covered later in detail since Lord HayagrIvan is recognized as





PraNava Udhgitha SvarUpa or PraNava UdhgItha Vachas. Let us just list without going into detail some of these 32 VidhyAs housed in ChAndhOgya, BrahadhAraNya and KoushIdaki Upanishads. Some of these VidhyAs are:

- | | |
|--|--------------------------------|
| 1. Madhu Vidhyai | 9. PrANa Vidhyai |
| 2. Gaayathri Brahma Vidhyai: This one is particularly appropriate on this day after Gaayathri Japam to reflect upon. | 10. PanchAgni Vidhyai |
| 3. Koukshaya JyOthir Vidhyai | 11. VaisvAnara Vidhyai |
| 4. SaanDilya Vidhyai | 12. Sath Vidhyai |
| 5. Kosa Vij~Nanam | 13. BhUma Vidhyai |
| 6. Purusha Vidhyai | 14. Dahara Vidhyai |
| 7. Raigva Vidhyai | 15. PurushAthma Vidhyai |
| 8. ShOdasa Kalaa Brahma Vidhyai | 16. BaalAki Vidhyai |
| | 17. MythrEyi Vidhyai |
| | 18. Paryanga Vidhyai |
| | 19. Pradhardhana Vidhyai et al |

AdiyEn will conclude the second and final Paadham of the First sIOkam of Sri HayagrIva SthOthram with a passage from Sri HayagrIva Sahasra nAma Phala sruthi:

VidhyA SaamrAja sampatthi Mokshaika phala Saadhanam

Sarvavith svAthma-bhAvEna paramam padham AapnuyAth

Another passage from the Sri HayagrIva Sahasra Naamam sums up the phalan of this Sarva VidhyA aadharan this way:

AshtAksharaika NishtAnAm Kaaryam VaikuNtam arpayan

SaraNagathi NishtAnAm SaakshAth Vaikuntam arpayan

The Vaikunta Kaaryam hinted here is Nithya, Niravadhya Kaimkaryam to Parama Padha Naathan and His dhivya Mahishis at His Sri Vaikuntam. We covered so far the DhyAna SIOkam of Sri HayagrIvan. Before we continue with the commentary on the Second SIOkam of Sri HayagrIva SthOthram, adiyEn would like to point out why Sri HayagrIvan is specially worshipped by us.

All what one can seek from Perumaal as Isvaryams are Jn~Anam, Bhakthi and anushtAnam. As Sri UtthamUr Swamy explains, One can ask all of the above three Isvaryams from PerumAL and more. Although Our Lord can bless us with the every Isvaryam, it is considered appropriate however to ask a specific avathAra-Moorthy of the Lord for a specific boon, which has close connections to His avathAram. For instance, Sri HayagrIvan incarnated to bless Brahma with the power of Veda Vidhyai. He is therefore the VidhyA Raaja. Parama Sivan, the grandson of the Lord became DakshiNA Moorthy due to the grace of Sri HayagrIvan. Devi





Sarasvathi became the goddess of Learning due to the anugraham of Sri HayagrIvan, Brahaspathi became Deva Guru due to the blessing of Sri HayagrIvan. Swamy Desikan is going to point out later that DakshiNA Moorthy, Sarasvathi (Bharathi) and Brahaspathi got vested in powers of learning from a trifle of the anugraham of Sri HayagrIvan. That is why we worship Sri HayagrIvan exclusively, when our desire is for the acquisition of Jn~Anam and Vidhyai.

Sri HayagrIvan is invoked in all Vaidhika KarmAs through the first sIOkam in our sankalpams:

SuklAmbharadharam vishnum sasi varnam Chathurbhujam

Prasanna Vadhanam dhyAyEth Sarva vighnOpasAnthayE

The **Sukla ambhara-dharan** (Clad in spotless white cloth) and Sasi varNan (with the white hue reminding us of the cool, white rays of the autumn Full Moon) referred to here is none other than Sri HayagrIvan.

We pay our special reverence to Sri HayagrIvan for these reasons.

The Revered Jeeyars of the ParakAla Matam starting from the direct Sishyar (Sri Brahma Tanthra Svathanthra Swamy) have continued this tradition of AchArya RaamAnujA and Swamy Desikan by performing uninterrupted AarAdhanam for Sri Lakshmi HayagrIvan. MahA Lakshmi takes on the form of another Devi with the name of “Vidhyai” and becomes the Dharma-Pathni of Sri VaagIsvarEsvaran (HayagrIvan). As Lakshmi HayagrIvan, Our Lord wears the two VishNu chinnams (Sankham and Chakram) in two hands and has a Pusthakam and Jn~Ana mudhrai (Chimudhrai) on the other two hands. The four hands of Sri HayagrIvan represent Saadhu Jana rakshaNam, Dhushta Nigraham, VidhyA Pradhatvam and Moksha Pradhathvam.

Let us see a small krithi that can be sung in Raagam Naattakurinji or VasanthA.

PALLAVI:

HayagrIvam BhAvayAmi sathatham Sundara Aniruddha avathAram (Lakshmi)

ANUPALLAVI:

Jn~Anandha-mayam svaprakAsam Jn~Ana-dhAyinam DayA nidhim (Lakshmi)

CHARANAM 1:

Aadhi-madhyAnthA rahitham Vaaji Vakthram Sarvaj~nam svacchandhanm Deva Devam (Lakshmi)

CHARANAM 2:

Madhu KaiDapa mardhanam Saarasvatha pradhAm aj~nAna-Naasakam Sarva VaagIsvarEsvaram (Lakshmi)





MEANING:

AdiyEn reflects always on Sri Lakshmi HayagrIvan, who is of the most beautiful avathAram of Aniruddhuan. He is full of bliss of knowledge and self-effulgent. Sri Lakshmi Hayagrivan is the One, who blesses us with Tattva-Hitha -PurushArtha Jn~Anam and is a treasure house of dayA guNam. The Lord of Gods with the face of a horse is Omniscient and shines like a clear crystal. AdiyEn meditates on that Lord, who destroyed the two asurAs, Madhu and KaiDapan. He is the One, who blesses us with Vedic speech and removes our false Knowledge and is the Lord of all Gods of Learning.

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SLOKAM-2 OF SRI HAYAGRIVA STHOTHRAM



Swami Desikan started the first sLOkam on the Veda Murthy in the Vedic Anushtup Metre and concluded the sthOthram also in the same Vedic Anushtup metre. In between, he used four other metres: SikhariNI, Saalini, UpajAthi and MandhaakranthA. SIOkam 2 & 3 are set in SikhariNI metre, which Swamy Desikan used for the sixth decad of DayA Sathakam saluting another tEjO-maya DayA nidhi presiding over the hills of ThiruvEnkatam. Here is the 2nd sLOkam of Sri HaygrIva sthOthram:

स्वतस्सिद्धं शुद्धस्फटिकमणि भूभृत्प्रतिभटं

सुधा सध्रीचीभिर् धुतिभिर् अवदातत्रिभुवनम्।

अनन्तैस्त्रय्यन्तैर् अनुविहित हेषाहलहलं

हताशेषावद्यं हयवदन मीडी महि महः ॥ २ ॥

svatassiddhaṁ śuddhasphaṭikamaṇi bhūbhṛtpratibhaṭam

sudhā sadhrīcībhir dhutibhir avadātatribhuvanam |

anantastrayyantair anuvihita heṣā halahalaṁ

hatāśeṣāvadyaṁ hayavadana mīḍi mahi mahāḥ || 2 ||

MEANING:

We sing the glories of that tEjOmayan (effulgent Vighram), who incarnated as HayagrIvan to banish the samsArīc afflictions of His bhakthAs. His dhivya mangaLa vighram is like a hill made up of suddha spatikam (gem crystal). He spreads His nectarine lustre on the three worlds and renders them white. He generates the “Hala Hala” sound appropriate to His form as a Horse and through that neighing sound suggests that it contains the essence of all the Upanishads. He makes it easy for those, who are blessed to hear that SunAdham, to understand the true meaning of His VedAs.





Svathassiddham:

The first word chosen by Swami Desikan is “Svathassiddham” to salute Lord HayagrIvan. We will use the rest of this posting to understand the Vedic significance of this word chosen by Swamy Desikan. This is indeed a powerful word with deep Vedic connotations. Here, Swamy Desikan instructs us that Lord HayagrIvan is self-manifested and ever existing.

Svatha: Siddham also means self-evident. It is self-evident that He is ajAyAmanan (One who was never born; He is AnAdhi Purushan). The Vedams recognize Him as Uchchishta Brahman.

As the creation passes into primordial matter at the time of MahA PraLayam, this Supreme Self persists, since He is not subject to change, decay or death. The Atharva Vedam salutes this Svatha-Siddha, Uchcishta Brahman as:

Rk Saama Yajurucchishta UdhgItha: prasthutham sthutham

hinKARA ucchishtE Svara: SaamnO mEdisccha tanmayi

--- Atharva vedam: XI.7.5

The essence of Sri HayagrIvan is summarized in the above Atharva Manthram, which means: In the Uchchishta Brahman is sustained every thing, even the Rk, Yajuh, Saama, UdhgIthaa, HinkAra, Svara and Saaman rhythms and rhymes.

The front Portion of Sri HayagrIva Manthram (the first three words) is an echo of the first three words of the above Atharva Manthram. His UdhgItha SvarUpam saluted in the Sri HayagrIva Manthram is also echoed in the above Atharva Manthram (Rk Saama Yajurucchishta udhgItha:).

The subsequent manthrams of this Tenth Canto of Atharva vedam goes on to praise the glories of this Uchchishta Brahman (Sri HayagrIvan) this way:

UchcishtA is the name of the great Brahman, since He is the undecaying self (Svatha: Siddham). In the Uchcishta form is sustained the entire creation consisting of name and form (ucchishtE naama rUpam chOcchishtE IOka aahitha: Atharva Vedam XI.7.1). Atharva veda manthrams (XI.7.24-27) are great tributes to this Uchchishta Brahman that is Svatha: Siddham. These manthrams salute the Lord this way:

“Every thing is reborn from Him after the PraLayam, the disciplines of divine knowledge, the sense organs, the vital realm, the blissful realm and all categories of human beings (aanandhA mOdha: pramudhOabhImOdhamuvascha).”

We will proceed with the Paadham by Paadham commentary on the second sIOkam now.





The First Paadham is: “Svatha Siddhma Suddha Spatika MaNI bhUbruth prathipaDam”:



We discussed in detail the Vedic significance of the word, “Svathasiddham” above.

The remaining words of the first paadham are:

“Suddha Spatika maNI bhUbruth PrathibhaDam”:

Swamy Desikan says here “Let us eulogize that blemishless spatika gem resembling that of a hill”. Prathi+bhaDam make the word “PrathibhDam”. Prathi as a separable proposition means towards or in the direction of some thing. Hence, PrathibhaDam means vying with or rivaling. BhUbruth means mountain.

Therefore, “BhUbruth PrathibhaDam” means resembling a mountain. What is this mountain? What does this Savthasiddham mountain made of and what does it resemble? The answer is: It is made of suddha sathva maya dhruvayam, which has the hue of “suddha Spatika MaNI” or blemishless spatika (paLinkU) gem stone. The lustre of this Haya vadhana Parabrahmam is “a challenge to a hill of pure white crystal like gem”.

The Second Paadham: “SudhA sadhrIchibhi: dhyuthibhi: avadhAtha thribhuvanam”:

(ideeMahi) is the prayer. We eulogize the self-evident effulgence resembling a hill of pure crystal gem; “WHICH RENDERS THE THREE WORLDS TO A WHITE LUSTRE RESEMBLING NECTAR” is the meaning of the second paadham. In some paatams, “avadhAtha thribhuvanam” is replaced by “apathApa thribhuvanam” according to Sri D.Ramaswamy Iyengar. “avadhAtha thribhuvanam” means rendering all the three worlds white by its svayam jyothi (innate radiance). “ApatApa-thribhuvanam” means banishing the tApams (sufferings) of the three worlds. Sri HayagrIvan radiates white rays resembling nectar for bhUtha sanjeevanam and makes all the three worlds white. Thus, He showers His grace over all the three worlds.





The Third Paadham: “ananthai: thrayyanthai: anuvihitha hEshaa hala halam”:

VedAs and its branches are countless (ananthA vai VedA:). The innumerable Veda saakhais are saluted by Swami Desikan as “ananthai: thrayyanthai:”. One meaning of Ananthai: is endless, infinite, eternal, boundless and inexhaustible. The apourushEya Vedams, the breaths of Lord HayagrIvan are the endless triplets (Rg Yaju: Saamaani). “Thrayyanthai:” is derived from thrayi or triplet, the three VedAs taken together. “ThrayimayAya nama:” is the salutation for the Lord eulogized by the limitless three vedAs. “anu+vihitha hEshaa hala halam” idImahi is the rest of the third paadham. “anu” means after or along with; “vihitha” means done or performed anuvihitha here means that which is heard/performed continuously.

What is that which is heard continuously as the auspicious sound? It is the “hEshA hala halam”. “hEshin” means a Horse. “hEsh” (hEshA) means neighing of a Horse. “hEshA hala halam” means the neighing sunAdham of the Horse-faced Sri HayagrIvan, which sounds like “hala hala” sabdham, which is echoed continuously by the eternal VedAs.

Fourth Paadham: “hatha asEsha avadhyam Hayavadhanam idImahi maha:”

What does that kanai kural (neighing sound) of Lord HayagrIvan do? What is its impact? Swamy Desikan states that Sri Hayavadhanan’s “hEshA Hala halam” destroys (hatha) without residue (asEsha) all the paapams and inauspiciousness (avadhyam). Swamy Desikan experiences Sri Hayagrivan as a JyOthirmaya SvarUpan (maha:) and asks us to pray to Him for removal of our aj~nams by having the good fortune to hear His auspicious neighing sound that is the rejuvenating nectarine oushadham for banishing our samsAric afflictions.

Thus, this “Svathassiddha SvarUpi, Sudha spatika maNi maya bhUhruth prathibhaDa svarUpi, SudhAsadhrIchibhi: dhyuthibhi: avadhAtha thribhuvana SvarUpi” is invoked to bless us and remove our paapams (avadhyams=faults, defects, sins) through His “hEshA hala hala” nadhams. The invocation of the “Hala Hala” sabdham to invoke the neighing sound of a horse is a brilliant use of onomatopoeia (imitation of a sound effect through a choice of word or words) is a rhetoric masterpiece by Swami Desikan. Swami Desikan reverentially places this sabdhAlankAram at the sacred feet of Sri HayagrIva para Brahmam.





SLOKAM-3 OF SRI HAYAGRIVA STHOTHRAM



समाहारस्साम्नां प्रतिपदमृचां धामयजुषां
 लयः प्रत्यूहानां लहरि विततिर्बोधजलधेः ।
 कथादर्पक्षुभ्यत् कथककुल कोलाहलभवं
 हरत्वन्तर्ध्वान्तं हयवदन हेषा हलहलः ॥ ३ ॥

samāhārassāmnāṁ pratipadamṛcāṁ dhāma yajuṣāṁ
 layaḥ pratyūhānāṁ lahari vitatirbodhajaladheḥ |
 kathā darpakṣubhyat kathakakula kolāhalabhavaṁ
 haratvantardhvāntaṁ hayavadana heṣā halalahāḥ || 3 ||

MEANING:

The Hala-Hala sounds in the form of neighings emanating from the divine throat of Sri HayagrIvan, the Horse-faced Lord, are the aggregate of Saama VedA mantrAs, the word for word meanings of the Rg vedA (Rks) and the abode of Yajur VedA manthrams. These Hala-Hala nadhams are the destroyers of all obstacles to true Jn~Anam about ChEthana-AchEthana-Isvara tattvams; these Hala-Hala sounds are like the movement of the waves from the ocean of true knowledge (Jn~Anam). May these sunAdhams chase away the inner darkness (ajn~nam) arising from the uproar (loud and confusing noise) of debaters whose minds are driven by their own pride, arrogance and viparItha Jn~Anam.

Sri HayagrIvan's neighing sounds are in the form of the tree of Saama Vedam (Saamans) with its thousand branches (SaakhAs). They stand in for the meanings of Rg Veda manthrams (Rks). They contain the essence of Yajur Veda Manthrams. They destroy all obstacles that stand in the way of acquisition of para and apara vidhyais; they appear like the never-ceasing waves from the ocean of true Jn~Anam. Thus, these sunAdhams associated with Sri





HayagrIvan are the integrated essence of the three Vedams; they remove the obstacles towards gaining adhyAthmika vidhyai (true spiritual knowledge); they kindle the wick of the dheepam of knowledge and makes it shine bright to illumine our path towards mOksham; they destroy the clever and fallacious arguments of the debaters from avaidhika-mathams (Mathams that reject Vedams as PramANams) and kudhrushti-mathams (philosophies that distort the true meaning of the Vedams); they (the sacred sounds of hala-hala) rescue the gullible from the delusions caused by the loud and spirited arguments advanced by the proponents of avaidhika and Kudhrushti mathams in favor of their illusory doctrines; May the sacred sound of the neighings of Sri HayagrIva BhagavAn banish forever the dark clouds of ajn~Anam clouding our cognition of the true tathvams and liberate us from the cycles of births and deaths (SamsAram)!

The third sLOkam contains a section of Sri HayagrIva manthram and hence it is very sacred. Out of his infinite DayA, Swami Desikan housed the manthrams inside the different sections of his sthuthis addressed to Sri HayagrIvan, Sri Raaja GopAlan, Sri Devi and Garuda BhagavAn. This was done for helping the aasthikAs, who did not have the benefit of ManthrOpadEsam through an AchAryan. The mere reciting of these sthOthrams would then yield the fruits of manthrOpadEsam directly from Sri NigamAntha MahA desikan. Of all the sthOthrams, Si HayagrIva sthOthram is the most important one for every one to learn and recite. Sri HayagrIva BhagavAn is adhi Moorthy and has been recognized as the One with “Manthra Mayam SarIram”. All manthrams are embedded in Him. He is thus the treasure house of all Veda Manthrams and upAsana manthrams for gaining this-worldly and other-worldly gains.

In the second sLOkam, Swamy Desikan mentioned for the first time, the power of the hala-Hala Sabdham: “anathai: thrayyanthai: anuvihitha hEshA Hala-halam hatha asEsha avadhyam”. Here, Swamy Desikan elaborates on the unique significance of the hala-hala sabdham emanating from the throat of the Horse-faced Lord, Sri HayagrIvan. He provides extended commentary on the “ananthai: thrayyanthi: (Limitless three Veda SaakhAs)” first in the first paadham of the third sLOkam.

SaamnAm SamAhAra:

SamAhAra: means the assemblage, an aggregation, a compendium. “SaamAnAm SamAhAra:” means then the assembly of the entire 1875 verses of Saama Vedam with its three parts (pUrvA Aarchika, Uttara Aarchika and MahA-Naamni AarchikAa saamans).

These Hala-Hala dhvani is recognized as the rustle of the assembly of the thousand-branched Saama Veda tree. Thus not only the samhithA portions of Saama Vedam but the thousand shAkhAs (recensions or branches) are referred to here.

GeethAchAryan has declared that He is in the form of Saama Vedam among the VedAs (vedAnAm Saama VedOsmi) to celebrate its supermacy among the VedAs. That is why, Swamy Desikan starts with the Saama Veda SvarUpam of Sri HayagrIvan sitting in front of him at ThiruvhaIndhrapuram.





The neighings of HayagrIva Moorthy is in the form of Saama GhAnam covering all the saamans (manthrams) in all its forms. The Rig Vedam deals with Jn~Anam, the Saama vedam with UpAsanA, worship and contemplation and Yajur Vedam with kriyA/KarmA or the observance of Vedic rites. Although Rg Vedam is the “parent”, Swamy Desikan mentions Saama Vedam first because of manthra siddhi that he attained from Sri HayagrIva manthra Upaasanai.

The traditional hierarchy among the VedAs is Rg, Yajus and Saamam. Most of the Saama Veda ManthrAs are rks from Rg Vedam set to music. It is generally believed that Saama vedam has only 75 verses of its own and the remaining 1,800 Saamans are from the different cantos of the Rg Vedam. The same Rk in Rg Vedam deals with knowledge and the identical Rk (Saaman) in saama Vedam deals with prayer and worship (AarAdhanam) to a devatA, whose antharyAmi is Sri Lakshmi HayagrIvan, the Sarva VidhyA Moorthy.

RuchAm Prathipadham:

Swamy Desikan salutes Rg Vedam next and shows us its links to the body (Hala-Hala Sabdham) of Lord HayagrIvan. “RuchAm” refers to Rg veda Rks (manthrams). As we mentioned earlier, the prefix “Prathi”, when going before a noun means “likeness, or resemblance or equality”.

“Prathi-padham” means then “everywhere or in every word”. The word group “RuchAm Prathipadham” chosen by Swami Desikan points out that the Hala-Hala Naadham of Sri HayagrIvan is the sum of the meanings of every word of Rg Veda Manthrams. Viewed in the context of the aphoristic statement, “The Veda itself is the secret of VedAs”, One can understand that the VedAs in general and the Rg Vedam linked with Jn~Anam in particular deals with Rutham (Truth), dheer (Thought or understanding or comprehension), rAyE (spiritual felicity), Vaaja (Homogeneous totality of thought), ghrutha (mind), asva (vital energy) and amrutham (sath-chithaanandham). It is interesting to note the important connection between two tathvams mentioned above, “Vaaja and Aasvam” with the two sacred names of Sri HayagrIvan: “Vaaji- Vakthran and MahA asva siras”.

DhAma YajushAm:

Sri HayagrIvan houses the essence of the meanings of all Yajur Veda Manthrams dealing with karma-KaaNDam. That is why He is saluted by Sri HayagrIva Sahasra Naamam at three places as:

“Padham kriyA kaaraksccha nipAthO Gathiravyaya:”

“Sarva karma SamArAdhya: Sarva VedamayO Vibhu:”

“Niranthara namOvAka suddhayAji hrudhayAsraya:”

There are 1984 manthrams in Yajur vedam.





The Param-dhAman, Sri Lakshmi Hayagrivan is the dhaman for the Yajur Vedam (YajushAM dhaama:). “Dhaman” means abode or house.

DhAman also means a majestic lustre. Dhama ChaDh is the Vedic name for Agni, which is central to Yaagams and Yaj~nams. Invocation of the word “DhAman” in “DhAma yajushAm” is very revealing in that the Lord, who accepts all Veda Havis in Yaj~nams, the antharyAmi Brahman of Agni, is invoked here.

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Medavakam Perumal Koil Sri Hayagreevar

Let us take up the meaning of the second paadham, “Laya: PrathyUhAnAm laharivithathi BhOdhajalatE:” now.





“laya: prathyUhaAnAm lahari-vithathir-BhOdha-jaladhE:”:

The prose order is: “PrathyUhaAnAm laya: BhOdha jaladhE: lahari vithathi”.

PrathyUha: means impediment, obstacle or hindrance. These impediments relate to the acquisition of true knowledge. The Hala-Hala dhvani destroys those impediments. The “prathyUham” reach the state of layam. “Hayavadhana hEshA hala-hala: prathyUhaAnAm laya:” is what Swamy Desikan reveals to us as the Vaibhavam of Sri HayagrIvan.

“hEsha hala-hala:” is being described further in this Paadham. Sri HayagrIvan’s neighing sounds echoing continuously and creating sarva mangaLams are like the never-ceasing waves (lahari vithathi:) from the ocean of Jn~Anam (BhOdha jaladhE:). These waves bathe one in the nectar of dhivya Jn~Anam. These are the BhakthAs of Sri HayagrIvan who receive such anugrahams. These Hala-hala dhvanis have the power of anishta-nivrutthi (removal of inauspiciousness) and also remove the impediments (Vigna Naasanam). These waves originating from Lord HayagrIvan are Jn~ananda maya lahari (Embodiments of the waves of Jn~Anam and Bliss combined).

Swamy Desikan recognizes Hala-hala Dhvani as the cause behind the removal of all hindrances for acquisition of Knowledge of every type. Besides anishta nivrutthi, one is also blessed with ishta prApthi (obtaining one’s object of desire). Sri HayagrIvan is Sreya: Pradhan and the best of SrEyas is VidhyA-anugraham. He is tamo Haran and hence, the removal of Aj~nAnam is an easy task for Him. He is Vaakpathi and therefore, He can bless one immediately with Saarsvatha Vaak (vedic Speech). He is sarva Saasthrakruth, SakalOpanishad sthuthyan and hence it is effortless for Him to bless us with true insights about most complex tatthvams. His “VidhyA SaamrAja sampatthi” (the wealth of the kingdom of VidhYais) has the unfailing result of “Mokshaika Phala Saadhanam” (blessing us with Moksha siddhi).

Third and the Fourth Paadhams:

“kaTA dharpa kshubhyath kaTaka kula kOIAhala bhavam haarathu anthar-dhvAntham Hayavadhana hEshA Hala-Hala:”

The prose order is: “Hayavadhana hEshA hala-hala: kaTa dharpa Kshubhyath kataka kula kOIAhalabhavam anthar dhvAntham harathu”.

Parama Padha Vaasi Sri D.Ramaswamy Iyengar, a great Desika BhakthA gives us the meaning of these two paadhams: “The prayer voiced in the sLOkam is that our inner darkness be dispelled by those hala-hala sounds. The cause for that inner darkness (avidyA) settling in our minds is defined in the third quarter of the sloka as the confusion and chaos caused by the clamouring noise of vain and haughty disputants propounding the superiority of the various systems of thought rooted in avaidhika and kudhrushti mathams. The sounds of the God of Knowledge alone can dispel the confusion caused by their uproar (KolAham) of disputants”. Let us now analyze the meanings a little more. The prayer is for the auspicious and welcome dhvani of Sri HayagrIvan’s Hala-Hala naadham to dispel the inner darkness (Hayavadhana hEshA hala-hala: anthardhvAntham harathu). “Tamaso maa Jyothir gamaya” is the prayer.





Thirumangai Mannan asks for such help from Sri HayagrIvan at ThiruveLLaRai dhivya dEsam:

“vasayil nannmarai keduttha ammAlAyaRkkaruLi
munn ParimuhAmAi, isai KoLL Veda NoolinRivai
payanthavanE yenakku aruL puriyE”

--Periya Thirumozhi:5.3.2

Thirumangai Mannan visualizes ThiruveLLaRai PerumAL as Sri HayagrIvan. The Sanskrit name of this KshEthram is SvEtha Giri (Thiru VeLLarai). When Thirumangai mannan had the darsana soubhAgyam of SvEtha Giri, He was reminded of the blemishless, white crystal mountain like form of Sri Hayagrivan that would be saluted later by Swami Desikan as “Nirmala SpatikAkruthi, Suddha Spatika maNi bhUbhruTh prathibhaDam”. Thirumangai Mannan asked for the boon of Jn~aNam of the Four vedAs from VeLLai Parimukan. In one of the TherazhundhUr Paasurams (Periya Thirumozhi: 7.8.2), Thirumangai has again the vision of HayagrIvan, who blessed him with such Vedic knowledge and introduces this Veda Moorthy to us with pride:

“munnivvulahEzhum iruL maNDiuNNa
munivarOdu DhAnavarkal thihaippa,
vanthu pannukalai naal VedapporuLai yellAm
ParimuhAmAi aruLiya yenn paraman KaaNNmin”.

Swamy Desikan refers to “KaThA dharpa kshubhyath kaThaka kula kOlAhala bhavam anthardhvAntham Hayavadhana hala-hala: harathu”. “kathA” means disputations; kathAChalam means giving a false account of some thing based on ViparItha Jn~Anam. These disputants are taken up with themselves and are haughty and their mind is agitated (dharpa Kshubhyath). They are in groups (kathaka kulam) and raise a lot of din and noise (kOlAhalam).

Those noisy protestations of these kumathis confuse the mind of listeners (KolAhala Bhavam anthar dhvAntham), who begin to wonder whether their false claims are true. There is the darkness of Aj~nam looming over the horizon. Swamy Desikan prays to the JyOthirmaya HayagrIvan to intervene and chase away that darkness of aj~nanam from all of us. He is requesting Lord HayagrIvan to destroy that Aj~nAnam with His Hala-Hala dhvani (Hayavadhana hEshA hala-hala: harathu).

Before going to the Fourth SlOkam, let us see the uniqueness of this SlOkam. The fourth SlOkam is set in the rare Saalini metre. Swamy Desikan’s 28 sthOthrams contain 862 slOkams. This fourth slOkam of Sri HayagrIva sthOthram has the unique distinction of being set in the Saalini metre. Let us digress a little to reflect on the Padhya vrutthams (poetic metres) chosen by Swamy Desikan in the 33 slOkams of Sri HayagrIva sthOthram.





THE FIVE METRES USED BY SWAMY DESIKAN:

The First SIOkam and Anushtup metre:

Swamy Desikan set the first sIOkam of His FIRST SthOthram in the sacred Vedic metre of Anushtup to salute the Veda SvarUpan, Sri HayagrIvan. Anushtup has eight syllables in each quarter of its four paadhams. One is inevitably reminded of AshtAkshara Manthram of Sriman NaarAyaNan, when one thinks of anushtup metre. As the lion among poets, Swamy Desikan followed all the rules for the use of this metre:

1. Fifth syllable of each quarter should be short
2. the sixth long and
3. the seventh alternatively long and short.

The Second & Third SIOkams (SikhariNI Metre) :

The SECOND and THIRD sIOkams were set in SikariNi metre, one of the seven derivative metres of the Vedic Metre, Athyashti. The etymology of the word SikhariNi is connected with that of an excellent woman. “Si” means to be attentive and to be sharp. Sikhara means the peak or summit; SikhariNI can then be related in a larger sense to an attentive woman of towering beauty. That metre was then chosen by Swamy Desikan for verses 2 and 3 dealing with Hala-Hala Veda dhvani of the Lord.

The Fourth SIOkam and the SikhariNI Metre:

The FOURTH sIOkam is set in the rare Saalini metre. This metre is a derivative of the Vedic Thrishtup metre. The clue for the use of Saalini metre is obtained for a study of another sIOkam set in the Saalini Metre:

angO hanthi JN~AANA Vrutthim vidattE

dharmam dhattE kaamaartham cha suthe

mukthim dhattE SarvathOpAsyamAnA

PumsAm sraddhaa SaalinI vishNu bhakthi:

Now, we comprehend the possible reason for Swamy Desikan’s choice of the SaalinI metre.

The 5th to 31st SIOkams (UpajAthi Metre) :

The 5th to 31st slokams are set in the Upajaathi Metre, which is another derivative of the Vedic Thrishtup metre like SaalinI metre. Swamy Desikan decided to stay with UpajAthi metre after the Saalini Metre for the next 27 sIOkams. His concentration was sharp in extolling the anantha KalyANA guNams of Jn~ananthamaya, Svathasiddha, Veda Moorthy. He stayed thus with the UpajAthi metre for all the rest of the sIOkAs except the last two (32-33). UpajAtha means produced or happened. These 27 sIOkams forming the bulk of the total 33 sIOkams (~82%) can be visualized to have been formed by PrArthanA-poorvaka vij~nApanam of Swami Desikan to





Lord Hayagrivan for the boon of Vedic Speech for samrakshnam of Bhagavath RaamAnuja SiddhAntham.

The Thirty Second Slokam and MandhAkrAnthA metre:

For the THIRTY SECOND sIOkam, Swamy Desikan used the MandhaaKrAnthA metre. This MandhAkrAnthA metre is another derivative of the Athyashti Metre like SikhariNI metre (the metre of the 2nd and third sIOkams). The whole of the great Kaavyam of MegadhUtA of the celebrated poet KaaLidAsA is composed in the MandhAkrAnthA metre. The Vedic root Mandh (mandhathE) means to celebrate without rushing. The non-Vedic meaning is to move slowly (mandha gathi). One meaning of AaKrAnthA is to have the mind engrossed or occupied. The combination of mandh and AaKrAnthA, one can extrapolate to get a meaning of the poets' mind being steeped in a majestic, unhurried celebration of the anantha kalyANa guNams of the Saarasvatha-Vaak-dhAyaka Sri HayagrIvan.

The Thirty third and final sIOkam (AaryA metre) :

This is the Phala sruthi sIOkam is set in AaryA metre by Swami Desikan. One hundred and Sixteen of the 862 sIOkams (13.5%) of his 28 sthOthrams are set in AaryA metre. This metre must have 12 maathrAs or syllabic instants in the first and third quarters (paadhams), the second 18 mAthrAs and the fourth 15 mathrAs. The whole of the poet GovardhanA's AaryA saphthasathi (700 verses) has been composed in he AaryA metre. This metre is usually a celebration of the DayA svarUpam of the Lord.

Detailed meanings of the Fourth sIOkam set in the rare Saalini Metre:

The fourth sIOkam is a prayer for the gift of Vedic speech arising out of the destruction of the inner darkness described in the previous sIOkam (Haya Vadhan hEshA hala-Hala: anthar-dhvAntham harathu). Here Swamy describes the power of that Hala-Hala dhvani further. He states that the anugraham of Sri HayagrIvan is like the Sunrise that chases away the night's darkness (Anthar nisAyaa kaachith prAchi SandhyA). He describes the unique anugraham of Sri HayagrIvan also as, "praj~nA dhrushtE: apoorvA anjana SrI:". The imagery used by Swami Desikan is powerful and revealing.

That lustrous image of Sri HayagrIvan is like kOti SuryOdhayam with the power to banish the terrors of the night of inner darkness. That lustre is also of divinely wonderful nature (kaachith prAchi SandhyA). That lustre, which is in the form of praatha: sandhyA Kaalam drives away swiftly and decisively the inner darkness.

The Saama MaadhyAhnika UpasthAna manthram translated by the Sri Kaaryam of Poundarikapuram Aasramam, Professor Anantha NarasimhAcchAr Swamy is very appropriate in the context of invocation of the uniqueness of Praatha: sandhyA image invoked by Swamy Desikan (Praachi SandhyA Kaachith):





“The Lord from whom the Sun derives the light, the Lord who is the propagator of the VedAs, the Lord whom the great souls sustain in their heart through meditation and see the entire universe, The Lord from whom the army for the protection of the DevAs came into being, The Lord for whom VaruNA and Agni are like two eyes, He is the inner soul (AntaryAmi) living inside all things and beings in the Universe. He is pervading the Upper worlds, the earth and the intervening space. May This Lord (Adithya Mandala Madhya Vaasi) bestow on me lustre like Sun, life like Vaayu, Smell (fragrance) like Soma, intelligence like Brihaspathi, beauty (youth) like Aswins, Strength like Indra and Agni.”

That radiant form of Sri HayagrIvan also has the power to reveal what was hitherto unseen. What is being revealed is the true Jn~Anam. How was it revealed? What was the power that made it possible to see what could not be seen until now? It is the power of Sri HayagrIvan, which acts like the rare kind of sacred anjanam (collyrium), which opens up the eye of Jn~Anam to experience the entire range of Vedic knowledge, which helps to understand what are true Tatthvam, Hitham and PurushArtham among a bewildering array of false entities. This powerful VidhyA Moorthy blessing those who seek refuge is Sri HayagrIvan, who performed Veda UpadEsam to Brahma Devan (Vakthri Vedaan). Swamy identifies this Nru-Turangan as the avathAram of Sri VaikuntanAthAn, Para VaasudEvan.



Argyam SamarpaNam





SLOKAM-4 OF SRI HAYAGRIVA STHOTHRAM



प्राची सन्ध्या काचिदन्तर निशायाः

प्रज्ञादृष्टेरञ्जन श्रीरपूर्वा।

वक्त्री वेदान् भातु मे वाजि वक्त्रा

वागीशाख्या वासुदेवस्य मूर्तिः ॥ ४ ॥

prācī sandhyā kācidantar niśāyāḥ

prajñādr̥ṣṭerañjana śrīrapūrvā |

vaktrī vedān bhātu me vāji vaktrā

vāgīśākhyā vāsudevasya mūrtiḥ || 4 ||

MEANING:

The Horse-faced Lord worshipped as the Lord of Speech (VaagIsan) is indeed the avathAra roopam of Para VaasudEvan of Sri VaikuNtam. He instructs Brahma Devan on the VedAs and is like the unique, morning light (prAtha: SandhyA) to drive away our inner darkness. He is the matchless, sacred collyrium (anjanam) for revelation of the dhivya Jn~Anam. May this subhAsraya ThirumEni of this incarnation of Para VaasudEvan shine with in and before me always!

Swami Desikan touches on the avathAra rahasyam of Sri HayagrIva BhagavAn here since the avathAra rahasya chinthanam (reflections on the Six rahasyams underlying His incarnation) is vital for the successful completion of the Bhakthi or Prapatthi anushtAnam for Moksham without delayed phalan. In His magnum opus, Sri Rahasya Thraya Saaram (Charama SIOkAdhikAram), Swamy Desikan sums up the six rahasyams this way:





OushAdri – Moolavar with thAyAr

avathArasya sathyathvam ajahath svasvabhAvathA
Suddha Saththvamayathvam cha SvEcchAmAthranidhAnathA
Dharma glAnou samudhaya: Saadhu samraksdhANArTathA
Ithi Janma rahasyam yO vEtthi naasya Punarbhaav:

MEANING:

(1) Our Lord's incarnations (avathArams) are real. (2) They happen without any dimunition in His svabhAvam. (3) These avathArams are constituted by Suddha Saththva Dhruvyam. (4) These





avathArams happen because of our Lord's own volition (Sankalpam). (5) These avathArams take place, when there is even the slightest harm to dharmam in His world. (6) The avathArams of the Lord are intended for the protection of His BhakthAs. Those who reflect on these six inner meanings of the reasons behind the Lord's avathArams do not get rebirth (na Punarbhava:).

When Swami Desikan salutes Sri HayagrIva-BhagavAn in the fourth paadham of this sLOkam as "VaaghIsAkhyA VaasudEvasya Moorthy:", He wants us to remember the avathAra Rahasyam of Sri Nru-Turanga HayagrIvan (The avathAram with human body and a horse's face). This HayagrivAvathAram came about to save Brahma Devan, who had lost the VedAs to two asurAs. Bhagavan incarnated to punish those asurAs (Madhu KaiDapan). Out of His own sankalpam, without the least dimunition in His svAbhAvIka-kalyANa guNams, Para VaasudEvan took on the Suddha Sathva Drvya maya svarUpam of HayagrIvan and came to the rescue of Brahma Devan and helped him continue with his assigned duty of creation (Srushti karma).

In this avathAram, Para VaasudEvan has the face of a horse (Vaaji Vakthra:). He stays as the Supreme God of Learning and instructs Brahma Devan on the four Vedams that are essential for him to continue his srishti karmAs. Brahma Devan pleaded with the Lord to restore the VedAs from the two asurAs, which the Lord did effortlessly. Swamy Desikan prays for that illustrious avathAra Moorthy (HayagrIvan) to shine always in his mind and in front of him with the words of the third and fourth paadhams of this fourth sLOkam:

"VakthrI VedAn Bhaathu mE Vaaji VakthrA VaaghIsAkhyA VaasudEvasya Moorthy:"

Vaikunta Vaasi Sri D.Ramaswamy Iyengar quotes in this context the Upanishadic passage dealing with the extraordinary effect of the darsana soubhAgyam of the Para Brahmam. All the knots of confusion are broken apart and free one to receive and benefit from the full range of Vedic wisdom (True Jn~Anam).

With the fifth sLOkam set in the UpajAthi metre, the SthOthram proper is said to start and goes up to sLOkam 31 followed by the DhyAna sLOkam (32nd sLOkam set in MandhaakrAnthA metre) and concludes with the Phala Sruthi sLOkam (33) set in the AaryA metre.

Earlier, adiyEn indicated that the sthuthi of Lord HayagrIvan starts from this Fifth sLOkam. Here, Swamy Desikan proclaims his Prapatthi to that **"VaaghIsAkhyA vaasudevasya murthy:"**





SLOKAM-5 OF SRI HAYAGRIVA STHOTHRAM



विशुद्ध विज्ञान घन स्वरूपं
 विज्ञान विश्राणन बद्ध दीक्षम्।
 दयानिधिं देहभृतां शरण्यं
 देवं हयग्रीवम् अहं प्रपद्ये ॥ ५ ॥

viśuddha vijñāna ghana svarūpaṁ
 vijñāna viśrāṇana baddha dikṣam |
 dayānidhiṁ dehabhṛtāṁ śaraṇyaṁ
 devaṁ hayagrīvam ahaṁ prapadye || 5 ||

MEANING:

AdiyEn seeks refuge in Lord HayagrIvA, whose divyAthma, Suddha Sattva SvarUpam is the embodiment of pure and unalloyed dhivya Jn~Anam. As the overflowing treasure house of DayA, He has taken the sankalpam to bless the chEthanams with His rejuvenating blessings of dhivya Jn~Anam that will liberate them from the cycles of births and deaths. To fulfill His vow to liberate them from the darkness of ajn~Anam, He stands as their beacon light, their sole and final refuge to bless them with dhivya Jn~Anam. AdiyEn also desiring that divine and redeeming dhivya Jn~Anam perform prapatthi at His lotus feet.

This prapatthi sLOkam can be split in the following four ways patterned after a chatur vEda vanthanam format:





Visuddha Vij~nana ghana SvarUpam Devam HayagrIvam aham prapadhyE.
 Vij~nana VisRANana Bhaddha DhIksham Devam HayagrIvam aham prapadhyE.
 DayAnidhim Devam HayagrIvam aham prapadhyE.
 dEha BruthAm SARANYAM Devam HayagrIvam aham prapadhyE.

The refrain of “Devam HayagrIvam aham prapadhyE” is like a ChathurvEda Vandhanam to the Lord of Supreme divine Knowledge. These salutations are steeped deeply in Upanishadic teachings.

For instance, in Sri HayagrIvOpanishad, Sage NaradhA approaches his father, Brahma Devan and asks the question requesting guidance to realize divine Jn~Anam:

“Oh Bhagavan (revered One)! Oh son of BhagavAn! Please perform upadEsam for me that Brahma Vidhyai, which will quickly erases all sins, confer Brahma Jn~Anam and make adiyEn the possessor of the richest of all riches! (adhIhi Bhagavan! Brahma-VidhyAm varishtAm yayaAchirAth Sarva Paapam vyapOhya, Brahma VidhyAm labdhvA, IsvaryavAn Bhavathi).

Lord BrahmA, the Master of the Four VedAs and their inner meanings as taught to him by Lord HayagrIvan Himself earlier responded to his son’s request:

BrahmOvAcha:

“HayagrIva DhaivathyAn manthrAn yO Veda
 sa Sruthi-Smruthi -ithihAsa -PurANAni veda sa
 sarvaisvaryavAn bhavathi ta yEthE manthrA:”

MEANING:

Lord BrahmA said: “Oh my Son! Those who know the Four Manthrams that have Lord HayagrIvan as Devathai, would fully comprehend the inner meanings of Sruthi, Smruthi, IthihAsams and PurANams and would become the possessor of sarva Isvaryam and these four ManthrAs have Lord HayagrIvan as their protecting Supreme Lord/Para-dEvathai”.

The Chatur-Mukha BrahmA then initiated NaradhA with the Sri HayagrIva manthrams, which have all in common the Brahma-Adhri-Soorya- BharghavA as the Rishis, Gayathri-anushtup-Thrishtup as Chandas, Sri HayagrIva ParamAthmA as Devathi, Ilhoum as BheejAksharam, sOham as sakthi, lhUm as the keelakam, BhOga-Moksham as ViniyOgam, akAra-ukAra-makAra as kara and anga nyAsams. The blessings invoked by the double “SvAhA-SvAhA” namaskAram in the Sri HayagrIva manthrams is: “mahyam mEdhAm praj~nAm prayaccha”. MedhA and Prj~nA are two powerful words with deep Vedic connotations. Swamy Desikan asked for the blessings of “MedhA and Praj~nA” from the DayAnidhi and performed prapatthi under the sacred feet of Lord HayagrIvan at the OushadhAdri Hill of ThiruvahIndhrapuram.

After the Sri HayagrIva Manthra japam, the four Veda manthrams representing the four VedAs





(Sri Ganesha (Ganapati) - Sri Ganesha)



(Sri Ganesha (Ganapati) - Sri Ganesha)

are to be recited as instructed by Sri HayagrIvOpanishad:

YadhvAgvadhanthyanu chEthanAni rAshtrI dEvAnAm nishasAdha mandhrA;
chathasra oorjam dudhuhE payAmsi kva svidhasyA: Paramam jagaama.
GourImimAya salilAni takshathi yEkapadhi dhvipadhI saa ChathushpadhI;
akshtApadhI navapadhI BhabhushI sahasrAksharA paramE vyOman.
OhshtapidhAanA nakulI dhanthai: parivruthA pavi;
Sarvasyai vaacha IsAnA chAru maamiha vaadhayEth ithi cha Vaagraasa:
Sa SarparIramathim vArdhamAnA Bruhan mimAya jagadhagnidhatthA;
AasUryasya dhurithA tanAna sravO dhEvEshvamrutha majuryam.

In view of brevity, the meanings of the veda manthrAs will not be covered.

Sri HayagrIvOpanishad states that the recitation of the Sri HayagrIva Manthram initiated by the AchAryan would make one a MahA purushA and Brahma Vidhyai will never leave from such UpAsakAs blessed by Sri HayagrIvan.

That was the paramAnugraham Swamy Desikan received on that blessed dawn from Lord HayagrIvan on the OushadhAdhri Hill after being initiated into the Parama Paavana Sri HayagrIva manthram by the Veda SvarUpi, Garuda BhagavAn Himself.

We will conclude this first section of the posting on the fifth sIOkam of Sri HayagrIva sthOthram with Swamy Desikan's own visualization of Lord Garudan with the Veda Bhaagams as His Limbs. The third sIOkam of Sri Garuda panchAsath visualizing the Veda SvarUpam of the Lord starts with the words "nEthram GaayathramUchE" and has the following meaning:

In every limb of Garuda BhagavAn, the portions of the VedAs are seen. SthOmam, the Saama Rk (Saaman) is present as His dhivyAthma SvarUpam; the Saaman revered as Gaayathram are His eyes; the Thruvridh Saaman serves as His head; Yajur vedams serve as His many names, the different metres (chandas) serve as His hands; the seats of rthviks known as dhishnyams are His hooves; the saaman known as VaamadEvyam becomes His body; the Bruhadh and Rathanthra Saamans become His two wings; Yaj~nAyaj~Iya Saaman becomes His puccham/ tail). VedAs themselves declare that these Veda Saamans are limbs of Lord Garuda. May that Lord free us from the bonds of our karmAs and show us the way to Moksham and free us from the afflictions of SamsAram.

In the previous posting, adiyEn referred to the power of the Sri HayagrIva manthram in the context of the SambhAshaNam (conversation) between Brahma Devan and Sage NaaradhA. AdiyEn referred to the prapatthi performed by Swamy Desikan to that "VaaghIsAkhyA Vaasudevasya murthi:"

Additional reference was made to the "chathur Veda Vandhanam" housed in the fifth sIOkam:



(Sri Ganesha (Ganapati) - Sri Ganesha)



(Sri Ganesha (Ganapati) - Sri Ganesha)



శ్రీవేంకటేశ్వరస్వామి



శ్రీవేంకటేశ్వరస్వామి

sadagopan.org



SrI HayagrIvan at Svami Desikan Sannidhi, Srirangam

“Visuddha Vig~yAna ghana SvarUpam
Vig~yAna visrANana Bhaddha dhIksahm
DayAnidhim dehabruthAm SaraNyam
Devam HayagrIvam-aham prapadhyE”



శ్రీవేంకటేశ్వరస్వామి



శ్రీవేంకటేశ్వరస్వామి



As referred to earlier, this prapatthi sLOkam can be split in the following four ways patterned after “a chathur vEda vanthanam” format:

Visuddha Vij~ynana ghana SvarUpam Devam HayagrIvam aham prapadhyE.

Vij~nana VisRANana Bhaddha DhIksham Devam HayagrIvam aham prapadhyE.

DayAnidhim Devam HayagrIvam aham prapadhyE.

dEha BruthAm SARANYAM Devam HayagrIvam aham prapadhyE.

The refrain of “Devam HayagrIvam aham prapadhyE” is like “a ChathurvEda Vandhanam” to the Lord of Supreme divine Knowledge. These salutations are steeped deeply in Upanishadic teachings. We will study each of these four salutations now:

1. Visuddha Vij~yAna ghana SvarUpam devam HayagrIvam aham prapadhyE:

“Visuddha” means the purest of the pure; “Vij~yna Ghana SvarUpam” refers to the divine Jn~Anam filled SvarUpam of Lord HayagrIvan. There are lot of subtleties between the concepts “rUpam, SvarUpam and dhivyAthama svarUpam and their relation to Suddha Sathvam”. AdiyEn would like to share with you the input of Sri M.S.Hari regarding these concepts: “The SvarUpam is not Suddha sathvam. Latter is an achith tattvam. Only the rUpam is Suddha sathvam. This rUpam is called dhivya rUpam. But the dhivyAthmA is SvarUpam. The SvarUpam is Samastha-chith-achith vilakshaNam. It is the sathyathva-jn~Anathva-ananthathva-aanandhathva-amalathvasvarUpa-nirUpaka-dharma-visishta-dharmi”.

The choice words chosen by Swamy Desikan, “Visuddha Vij~yna-gana svarUpam” thus pays tribute to this dhivyAthma svarUpam of the Lord. “Visuddha” means completely free from any imperfection (amalathvam). “Vijy~anam” means Knowledge and in this context refers to the dhivya Jn~Anam, which has visuddhi.

That Visuddha Vijy~anam is ghanam or this dhivyAthma svarUpam of the Lord is replete or fully filled with Visuddha Vijy~nam. Swamy Desikan recognizes that the dhivyAthma svarUpam is in the form of parisuddha jn~Anam. To that dhivyAthma SvarUpi, Lord HayagrIvan, Swamy Desikan offers his prapatthi (Visuddha Vijy~ana ghana svarUpam dEvam HayagrIvam aham prapadhyE).

2. Vijy~na visrANana bhaddha dhIksham dEvam HayagrIvam aham prapadhyE:

Lord HayagrIvan has taken a vow (vratham) to bless those who perform prapatthi unto Him with this visEsha jn~Anam (Vij~yAnam). He is therefore Vijyn~Ana VisrANan. Swamy Desikan offers therefore his prapatthi to the VeLLai Parimukhan, who is a treasure house of Dayaa.





3. DayAnidhim dEvam HayagrIvam aham prapadhyE:

In the third vandhanam, Swamy singles out this unparalleled dayA svarUpam of the Lord by addressing Him as DayA nidhi. His anugraham is “KaruNAmbOdhau utthitham” (arising out of His ocean of Dayai). He is the KaruNA VaruNALayam. One can relate this unparalleled Daya having the effect of “SamsAra ThAriNI” or lifting us out of the ocean of samsAram and landing us on the other (safe) shore of SamsAram.

In the 15th sLOkam of DayA sathakam, Swamy Desikan will indicate later that the GuNAs like Jn~Anam, Bhalam, Isvaryam, Veeryam, Sakthi will be nothing but dhOshams, when they are bereft of the Lord’s DayA guNam. The katAksham of that DayA Nidhi results in the chEthanam attaining Moksha siddhi without any effort (apavargam akruShttapacchayam anubhavathi). This DayA Saarvabhouman blesses even the aparAdha ChakravarthIs to have the freedom from the cycles of births and deaths through the conferral of visuddha Vijy~Anam.

4. dEhabruthAm SaraNyam dEvam HayagrIvam aham prapadhyE :

dEha BruthAm means janthus or prANikaL or sarIrans whether they have two feet or more. The root Bhru means to possess or have. dEha BhruthAm means those possessing a body (corporeal) which includes chEthanAs of every kind. The story of Gajendran as a dEha Bruth attaining mOksham through SaraNagathi comes to mind here.

Lord HayagrIvan of “Visuddha Vijy~Ana ghana svarUpam” in His role as “vijy~Ana-VisrANanan” becomes the Sarva Loka SaraNyam or the avowed, unfailing protector for all dehabruths. Swamy Desikan offers his Prapatthi to this SaraNyam as a dEha bruth and seeks the conferral of the dhivya Jn~Anam leading to anAvrutthi (non return to the SamsAric world). Thus ends the fifth sLOkam, where Swamy Desikan performs prapatthi to Lord HayagrIvan.





SLOKAM-6 OF SRI HAYAGRIVA STHOTHRAM

SWAMY DESIKAN'S TRIBUTE TO THE LORD OF VIDHYAS



अपौरुषेयैर् अपि वाक्प्रपञ्चैः
 अद्यापि ते भूतिमदृष्टपाराम्।
 स्तुवन्नहं मुग्ध इति त्वयैव
 कारुण्यतो नाथ कटाक्षणीयः ॥ ६ ॥

apauruṣeyair api vākprapañcaiḥ
 adyāpi te bhūti madṛṣṭa pārām |
 stuvannahaṁ mugdha iti tvayaiva
 kāruṇyato nātha kaṭākṣaṇīyah || 6 ||

MEANING:

Oh Lord HayagrIvA! Veda-VedAnthams are not composed by anyone. They are apourushEyam (authorless and vast). They struggle even today in their efforts to describe adequately Your SvarUpam, ThirumEni and Your anantha kalyAna guNams; they cannot see the limits (shores) to the ocean of Your glories. Such is their magnitude of Your countless glories! In spite of it, adiyEn has come forward boldly to sing about those limitless glories. It is indeed sheer foolishness on my part to engage in this impossible endeavour. Please consider me as one of Your children with limited intellect and shower on me Your mercy-laden katAkshams inspite of my saahasam (boldness). I am a fit object for Your auspicious and merciful katAkshams.

Here Swamy Desikan records his unfitness to engage in the act of praising the Lord's glories adequately, when the great VedAs themselves find that impossible. Later, Swamy Desikan is going to refer to the futility of the VedAs trying to comprehend fully the glories of the Lord in GopAla Vimsathi (nigamAnthai: adhunApi mrugyamANam). In Sri VaradarAja PanchAsath





(sIOkam 2), Swamy Desikan refers again to his bold act (saahasam) in attempting to praise the Lord's glories, while the Muni-SaarvabhousAs of sharp intellect have given up:

yasyAnubhAvam adhiganthum asaknuvantha: muhyanthi apankura dhiyO Muni Saaruabhouma:

While the greatest of Munis stagger from such an impossible task, Swamy Desikan says that he is engaged in such an act boldly out of foolishness and asks for the Karisaila Naathan's pardon for the apachAram committed:

tasyaiva tE sthuthishu saahasam asnuvAna: Kshanthavya yEsha bhavathA Karisaila Naatha

It is customary for Swamy Desikan to acknowledge his inadequacy to undertake the hopeless task of praising adequately the full glories of the Lord. In some sthOthrams, he will pray for the Lord's blessings (Sri HayagrIva sthuthi) to undertake such an onerous task; in others, he will seek the Lord's understanding and pardon (Sri VaradarAja PanchAsath); in some others, he will argue for his fitness as a logician. An example of such a case, where he says that he has the rights to praise the Lord in proportion to his योगyathai, is found in Sri Deva Naayaka Panchasath (sIOkam 5) :

**nirvisyamana vibhavam nigamOtthamAngai:
sthOthum Kshamam mama cha dEvapathE bhavantham
gaava: piBhanthu gaNaSa: kalasAmbhurAsim
kim tEna tarNaka gaNAs thruNam aadhadhAnA:**

MEANING:

Oh DaivanAyakA! Just as the Upanishads relish enjoying the act of singing Your glories, adiyEn also has the fitness to engage in such an act of eulogy. What if the herds of adult cows drink with gusto from the mighty milky ocean? Their little calves engage only in partaking small blades of grass as their invigorating food. Thus, adiyEn is singing Your praise in proportion to my meager intellect, while the great Upanishads engage in praising Your kalyAna guNams in a manner appropriate to their lofty stature.

Sri D.Ramaswamy Iyengar points out that Swamy Desikan is following the footsteps of his PoorvAchAryArs --AaLavandhAr, KurEsar and ParAsara Bhattar- in engaging in such act of NaicchAnusandhAnam.

Swamy Desikan describes the VedAs in this sIOkam as apourushEyam (authorless) and Vaak Prapanchai: (immense branches and manthrams). Swamy points out that even these mighty and vast VedAs are unable to determine the limit of the Lord's glories and are engaged in their futile searches even today (adhya api adhruшта paraam tE bhUthi:). Your "bhUthi" or glories are of such limitless nature to comprehend and describe. While that is so, here I am as a foolish youngster (mughdha: aham) attempting to praise Your vibhUthis. Mughdha: means "aRiyAp piLLai" or a foolish fellow, who does not know what he is about to do. The word Mughdha:





reminds one of opposite kind (Muktha:), who fully comprehends the true nature of Tattva-Hitha-PurushArthams and crosses over to the other side of SamsAric ocean to praise the Lord with the blessings of the Lord Himself. Swamy Desikan therefore prays for the karuNA katAksham of Lord HayagrIvan to receive dhivya Jn~Anam to transform himself from a “mugdhan” to a “Mukthan”. His prayer is “KaarunYathO Naatha KatAkshaNeeya:”

The salutation as “Naatha” is consistent with the prayer for the conferral of Dayaa by the “Naathan”. Only the One who has the power to confer His Dayaa is a Naathan according to Sri VaasudEvAcchAr Swamy.



Paravakkottai SrImath Andavan Ashramam, Srirangam





SLOKAM-7 OF SRI HAYAGRIVA STHOTHRAM



In the seventh slokam, Swamy Desikan declares that all those Gods and Rishis reputed for their powers of knowledge shine only because of possessing a mere fraction of Lord HayagrIvaa's prowess as a VidhyA Moorthy.

दाक्षिण्य रम्या गिरिशस्य मूर्तिः

देवी सरोजासन धर्मपत्नी ।

व्यासादयोऽपि व्यपदेश्य वाचः

स्फुरन्ति सर्वे तव शक्ति लेशैः ॥ ७ ॥

dākṣiṇya ramyā giriśasya mūrtiḥ

devī sarojāsana dharmapatnī |

vyāsādayo'pi vyapadeśya vācaḥ

sphuranti sarve tava śakti leśaiḥ || 7 ||

MEANING:

The pretty-to-behold (ramyA) form of KailAsanAthan (GirIsan) known as DakshiNAmUrthy, the “Goddess of Learning” and the wife of Brahma Devan with the name of Sarasvathi having the white lotus as Her abode and even Sage VyAsA and others famous for their powers of divine Vaak --all of them derive their Saarasvatham (power of divine speech) from a mere fragment of the power of the Adhi VidhyA Moorthy, Lord HayagrIvan.

Lord HayagrIvan is recognized here as the “SarvArtha Tattva VyAkhyAtha” (the expositor of the comprehensive meanings of all tattvams) and “chathu: shashti KalAdhipan” (the Master of all the 64 kalaikaL). As such, He is the source of all Jn~Anam. Even great ones reputed for their powers of knowledge owe it to Lord HayagrIvan for their high status, since they have been blessed with a tiny portion of the power of VidhyA of Lord HayagrIvan. They have been





empowered by a tiny fraction of the full power of the Aadhi Vidhya Moorthy, Lord HayagrIvan. He is the “Sarva VedAthmakO VidhvAn, Veda-VedAnthA Paaraga:, Sarva Saasthrakruth”. He is the “Sarva VaagIsvaEsvaran” (Lord of all gods of Learning). He is asEsha Veda Roopan. He is YathArtha Jn~Ana dhAyakan. His mere katAksham confers visEsha Jn~Anam. Swamy Desikan’s inspiration for this sIOkam might have come from one of the sIOkams of Sri HayagrIva Prapatthi :

Vijn~Ana dhAna praTithA jagathyAm vyAsadayO vaagapi DakshiNA saa yadhveekshaNaamsa aahitha VaibhavAstham dEvam HayagrIvam aham prapadhyE”

This sIOkam recognizes that Lord HayagrIvan celebrated for His Vidhya dhAnam confers such blessings favorably on great rishis like VyAsA by His VeekshaNa vaibhavam (power of katAksham alone).



Sri HayagrIvar at Sri Ahobila Matam





In the seventh sLOkam, Swamy Desikan adds two more celebrities besides VyAsa BhagavAn, who have been the beneficiaries of such anugraham that made them possess immense powers of VidhyA. These two besides Sage VyAsaa are Lord DakshiNA Moorthy and Devi Sarasvathi.

The foremost among those blessed with VidhyA dhAnam is “DaakshiNya ramyA Girisasya Moorthy:”He is the One, who sits under a golden banyan tree. He teaches the highest truth as He understood it from Lord Hayagrivan and teaches it to the four rishis, Agasthyar, Pulasthyar, Dakshar and MarkaNdEyar.

This lovable and Youthful form of Ahirbudhnyan (Parama Sivan) is DakshiNA Moorthy, who is looking southward (DakshiNa disai) like Lord RanganAthA. One of the AzhwArs describes this DakshiNA Moorthy (favorably disposed Moorthy, when it comes to the upadEsam of TatthvArthams) this way:

“aala nizhark keezh aRa neRiyai naalvarkku mElaiyuhatthu uraitthAn meyt tavatthOn”

MEANING:

Under the sprawling Banyan tree sat this youthful MahA purushan of great austerity and He instructed the four eminent older sages about the esoteric tatthvArthams through the medium of mounam (silence).

DakshiNA Moorthy owes his power of “Nikila samsaya haraNa naipuNyam” (Expertise in the removal of all doubts about tatthvams) from his AchAryan, Lord HayagrIvan and goes on to instruct the four great Rishis and others. That power arose from imbibing a fraction of the power (sakthi-IEsam) of His Lord, Sri HayagrIva BhagavAn.

The second beneficiary of Lord HayagrIvA’s anugruham is Devi Sarasvathi: “Devi SarOjAsana dharma pathnee”. She is the wife of Lord Brahma seated on the red lotus arising out of the navel of the Lord. She is Pusthaka DhAriNi (a book on Her hand) and has a japa malai on the other hand reciting perhaps Sri HayagrIva manthram. She is seated on a white lotus like Her AchAryan.

The third beneficiary is VyAsa BhagavAn. Swamy Desikan salutes Sage VyaasA’s celebrated Vidvath with the words “Vyapadesya Vaacha:” (those with most laudable power of Vaak).

Swamy Desikan includes others sages like ParAsarar (the author of VishNu PurANam) and VaalmIki (author of the Aadhi Kaavyam) with the use of the word, “VyAsadaya: sarvEpi” (Sage VyaasA and others). They all shine as great repositories of learning and wisdom due to the possession of a mere fragment of the power of Lord HayagrIvan, their AchAryan.

Swamy Desikan declares here that “SarvE tava sakthi-IEsai: spuranthi”. Swamy Desikan states that all great ones known for their Vaak siddhis shine only through the absorption of a speck of the matchless VidhyA-blessing power of Lord HayagrIvan.

Swamy Desikan cites Lord DakshiNA Moorthy, Devi Sarasvathi and VyAsadaya: as examples of such great souls blessed by Lord HayagrIvan.

Swamy Desikan referred to the help given by Lord HayagrIvan to Brahma in a time of crisis in the eighth sLOkam. In the 9th sLOkam, he refers to the help given by the Lord HayagrIvan to the Deva Guru, Brahaspathi, whose mind vacillated from true Jn~Anam at one time.





It will be useful to understand the credentials and ancestry of Brahaspathi first. The name Brahaspathi means the great teacher and refers to intellect and speech. He is the son of AngIrasa prajapathi, one of the ten offsprings of BrahmA's mind. Angiras (the power of enlightenment) and his wife SraddhA (devotion) had four sons: Agni (Fire God), Samavartaa (cosmic revolution), Utathyaa (Pervading truth) and Brahaspathi (the great teacher). Like his father Angiras, who is a teacher of Brahma VidyA, Brahaspathi is known for his intellect and power of speech (Vaak) and became the AchAryan for the DevAs just as SukrAchAryan (son of Bhrigu) became the teacher for asurAs. Bruhaspathi is the Lord of Dhanur and Meena Raasi. Brahaspathi's son is Sage BhaaradhvAjA (sky Lark). Thus Bruhaspathi is of impeccable ancestry and progeny.

Brahaspathi is known also as the teacher of JyOthir Vij~nAnaa (astrology and astronomy). Rg Vedam X.72 dealing with the beautiful aspects of creation has Brahaspathi as the Rishi. He is visualized in manthra saasthrAs as being seated on his chariot called Neethi GhOshA (the roar of law) and controlling the movement of the planets.

Brahaspathi is the author of "Brahaspathi SamhithA", which contains a large collection of the teachings of the teacher of DevAs. It is considered that the atheistic philosophy attributed currently to ChaarvAkA was originally developed by Brahaspathi with the intention of discouraging the antigods (asurAs) from performing Yaj~nAs, DhAnam and Tapas to acquire godlike powers.

Even with such impeccable credentials, Brahaspathi gets himself in to trouble in interpreting dharma saasthras. His mind gets muddled on those occasions. He ends up being the creator of CharvAkA matham or the materialistic system, which totally denies the existence of God. During that occasion, Lord HayagrIva intervened and became the AchAryan to the AchAryA of the DevAs and saved both Bruhaspathi and his disciples from following the wrong path. Swamy Desikan says that Lord HayagrIvan put an end to the oscillations (waverings) of the mind of Bruhaspathi, which in turn stopped the oscillations (instability) of the kingdoms of the DevAs. Lord HayagrIvA rescued Brahaspathi by dispelling his vitharkams (wrong logic) that led to his founding of the ChaarvAkA matham. He regained Brahma Jn~Anam and thereby accepted Lord HayagrIvan as his timely protector and Lord.





SLOKAM-8 OF SRI HAYAGRIVA STHOTHRAM



From slokam 6 upto 31, Swamy Desikan addresses Sri HayagrIvan directly and prays for his anugrham. In the sixth sLOkam, He mentioned that he is a mughdhan (aRiyAp PiLLai/ ignorant one) and hence deserved to be the object of the mercy-laden glances of the Lord of Vidhyais. In the seventh sLOkam, he acknowledged that DakshiNA Moorthy, Sarasvathi Devi, VyAsa-VaalmIki-ParAsarAs noted for their Vaak-siddhi shine by the power of a fraction of Lord HayagrIvan's prowess.

Here in this sLOkam, Swamy Desikan salutes the apAra (limitless) karuNai of the Lord, who saved Brahma Devan from the lot of being a stupid one through His benevolent UpadEsam on the VedAs.

मन्दोऽभविष्यन् नियतं विरिञ्चो

वाचां निधे वञ्चित भाग धेयः।

दैत्यापनीतान् दययैव भूयोऽपि

अध्यापयिष्यो निगमान् न चेत् त्वम्॥ ८॥

mando'bhaviṣyan niyataṁ viriñco

vācāṁ nidhe vañcita bhāga dheyaḥ |

daityāpanitān dayayaiva bhūyo'pi

adhyāpayiṣyo nigamān na cet tvam || 8 ||

MEANING:

Oh VaachAm nidhE (the treasure house of all kalais/vidhyAs)! Oh HayagrIva Bhagavann! You performed upadEsam on the Vedams and their esoteric meanings for Your son, BrahmA. The two asurAs by the name of Madhu and Kaitabhan stole those VedAs from Your son, when he was temporarily distracted. Brahma was totally incapable of performing his srushti duties as a result of the loss of the vedaas. He was dumbfounded and actionless.





Out of Your karuNai for BrahmA, You recovered the VedAs for him and reinstructed BrahmA on those vedAs and their meanings once again. If You had not performed the UpadEsam for the second time, what would have been the lot of BrahmA? He would have stayed dumb and remained incapable of performing his assigned duties.

This sLOkam deals with the avathAra KaaraNam of Lord HayagrIvan, which was for the purpose of upadEsam for BrahmA on the VedAs once again. Sri D. Ramaswamy Iyengar quotes here the Upanishadic pasage: “yO brahmANam vidhaathi poorvam, yOvai VedAmcha prahiNOthi tasmai” to refer to the teaching of the VedAs to BrahmA for helping him with his assigned duties of creation after his loss of the VedAs to Madhu and KaitabhA.

Swamy Desikan says to Lord HayagrIvA in this sLOkam: “Oh Lord! Had You not restored the VedAs from the two asurAs and instructed BrahmA once again (thvam dhaithya-apaneeethAn nigamAn DayayA yEva BhUya: api na adhyApayishyaya: chEth), then BrahmA would forever be a mandha-mathi (dim witted) and lost his bhAgyam and status as the creator of the janthus as ordained by You (Virincha: vanchitha bhAgadEya: niyatham mandha: abhavishyath). It certainly would have been so (niyatham).

BrahmA’s prayer was of the form that we come across in Taittiriya AraNyakam III.15.1:

“Harigum haranthamanuyanthi dEvA visvasyEsAnam
vrushabham matheenAm, BrahmasarUpammanu
mEdhamAgAdhayanam maa vivadhee: vikramasva”

MEANING:

Like loyal servants, dEvAs follow Hari, who is the Lord of the Universe, who leads all thoughts as the Supreme leader and who absorbs into Himself the Universe at the time of PraLayam. May this path to liberation be taught in the vedAs open itself to me! Oh Lord, deprive me not of that bhAgyam! Please strive to secure that anugraham for me!

Brahma devan prayed to the Lord with manthrams like ThrisuparNa manthrams invoking His intervention to restore his intellect (medhA and praj~nA) to resume his assigned duties:

“BrahmEthu maam, madhumEthu maam,
BrahmEva madhumEthu maam, yaasthE sOma
prajA vathsOapi sO aham --”

This set of manthrams is recited by those who seek divine knowledge and who wish to burn away all sins that stand in the way of enlightenment. This section of Upanishad means: “May the Supreme Brahman reach me! May the blissful one (Sathyam Jn~Anam anantham BrahmA) reach me! May the Supreme One (ParamAthmA) that is blissful and svathasiddham reach me! Oh Lord being one among Thy creatures, I am Thy child.. Destroy my sorrow! I offer myself as an oblation unto Thee!”

The Lord answered BrahmA back and revealed the warp and woof of the world to be created as DharmA through instruction on the profound manthrAs like the ones below:

“dharma ithi dharmENa sarvamidham parigruhItham





dharmath athidusccharam tasmAth dharmE ramanthE”

-- Sri mahA NaarAyaNOpanishad: 78

MEANING:

Some consider that performance of dharmam (scriptural duties here) is the means of liberation. By the performance of dharmam, the entire world is held together. There is nothing more difficult to practise than dharmam ordained by the scriptures. There are many obstructions that present themselves while one goes about doing his ordained dharmams to eliminate selfish feelings and destructive passions which interfere with the development of a life of harmony with his fellow beings.

“DharmO visvasya jagatha: prathishtA IOkE

dharmishta prajA upasarpanthi, dharmENa paapam

apanudhathi, dharmE sarvam prathishtitham,

tasmAth dharmam paramam vadanthi”

--Sri MahA NaarAyaNOpanishad: Section 79

MEANING:

Dharmam (rutham) is the support of all the Universe. Every one draws near a person, who is fully devoted to the practise of Dharmam. Through the observance of his dharmam, a person banishes all the sins. All are supported by DharmA. Hence, they say that DharmA is the supreme means of liberation.

Brahma’s confusion was removed. He was blessed with dhivya Jn~Anam by Lord HayagrIvan to resume his dharmam. In the next sIOkam, Swamy Desikan describes the anugraham of Lord HayagrIvan to the dEva guru, Bruhaspathi, when his mind was full of doubts.





SLOKAM-9 OF SRI HAYAGRIVA STHOTHRAM



वितर्कडोलां व्यवधूय सत्वे
बृहस्पतिं वर्तयसे यतस्त्वम्।
तेनैव देव त्रिदशेश्वराणाम्
अस्पृष्ट डोलायित माधिराज्यम् ॥ ९ ॥
vitarka ḍolām vyavadhūya satve
br̥haspatiṁ vartayase yatastvam |
tenaiva deva tridaśeśvarāṇām
aspr̥ṣṭa ḍolāyita mādhirājyam || 9 ||

MEANING:

Oh Lord HayagrIvA! Thou doest do away with the faulty ways of thought of Bruhaspathi (which make him waver and falter with regard to what is the highest of truth) and establish him in the Sathvic (righteous) path. It is because of that the chiefs among DevAs enjoy their high posts and positions without oscillations (i.e) permanently.

The play that Swamy Desikan has on the word “DhOIA” is very amusing and enjoyable (rasOkthi). Bruhaspathi’s mind was moving like a swing from here to there without steadiness and the Lord intervened and put an end to those perilous movements and stabilized (anchored) Bruhaspathi’s mind in the sathva maargam (Deva! thvam Vitarka DhOIAm vyavadhUya Bruhaspathim sathvE yatha: VarthayasE).

What is the consequence of stabilizing Bruhaspathi’s mind through the Lord’s sadupadesam? The Lord’s merciful intervention prevented the kingdoms of DevAs from swinging wildly and falling under the sway of DhAnavAs (asurAs). Swamy Desikan suggests playfully that Lord





HayagrIvan put an end to the oscillations (doubts) of the mind of Bruhaspathi, which in turn put an end to the oscillations of his sisya's kingdom (tEna yEva Thridasa IsvarANAm AadhirAjjyam asprushta DhOIyitham).

DhOIyitham means swinging back and forth. Asprushtam means incapable of. Thus the straightening out of the vagaries of mind of the AchAryan of the DevAs saved the kingdom of DevAs from undergoing any swings in prosperity and stability.

Such is the UpakAram of Lord HayagrIvan! In the 8th and the 9th sIOkams, Swamy Desikan referred to the paramOpakAram of Sri HayagrIvan to His son (Brahman) and grandson (Deva PurOhithar, Bruhaspathi). The Brahmanaspathi's help to Bruhaspathi was covered in the 9th sIOkam.

In the 10th sIOkam deals with the special occasions, where Lord HayagrIvan accepts the Havis in a Yaj~nam directly and then distributes them to the DevAs. Normally, when the YajamAnan calls the name of the DevAs to receive their share of Havis, they stretch their hands and receive them directly. In most of the times, Agni Devan serves as an intermediary in the delivery of the offered Havis in Yaj~nams and Yaagams.

An example of a special case, where the Lord Himself received the Havis directly is the AsvamEdha Yaagam of Brahma Devan performed on top of Hasthi Giri. There, Lord HayagrIvan in the form Of VaradarAjan appeared in the middle of the towering agni jwAlais of the Yaaga KuNtam in PuNyakOti VimAnam and received the Havis directly and made Brahma Devan very happy and fulfilled. The assembled DevAs stretched their hands as their names were called, but the havis "eluded" their outstretched hands. The Lord accepted the sacred offering and the DevAs were told by Brahma that he was performing a special Yagnam with a specific motive as explained in the dhivya sookthis of Swamy Desikan such as Sri VaradarAja PanchAsath (sIOkam 8), Hasthigiri MahAthmyam and in BrahmANda PurANam (Satya Vratha KshEthra Vaibhavam).

As revealed by BhishmA in Sri VishNu Sahasra Naamam, Our Lord is to be worshipped as:

BhUrbhuva: svastharu: thAra: SavithA PrapithAmaha:

Yaj~nO Yaj~pathir YajvA Yaj~ngO Yaj~na Vaahana: (104)

Yaj~na Bhruth Yaj~nee Yaj~bhug Yaj~na saadhana:

Yaj~nthakruth Yaj~na Guhyam annam annadhA yEva cha (105)

Eighteen Sri VishNu Sahasra NaamAs are associated with Yaj~nam, Havis, the YajamAnA of the Yaj~nam and His specific roles in Yaj~nam. He is the Taarakan, who helps us as a boat to cross the ocean of SamsAram. It is interesting that the name of PithAmaha (Grand father Brahma Devan) is included here, when the Lord's name is recited as PrapithAmahan (The Great Grand Father, Sri HayagrIva Varadhan). He is the Yaj~na pathi (the Presider over the Yaj~nam). He is the Yajvaa (performer of the sacrifice for those, who are unable to do the





Yaj~nam). He does this at both dawn and dusk on behalf of those, who are unable to perform these Yaj~nams. This is His Vratham. He is the Yaj~na Bhruth (the concluder of the Yaj~nam) through the ritual of PoorNAhUthi. He the Seshi of Sarva Yaj~nams including that of Brahma Devan on top of Hasthi Giri. Most importantly, He is the enjoyer of the havis of all Yaj~nams (Yaj~na Bhuk). That is the secret of all the sacrifices (Yaj~na Guhyam). He is the annam (the object of enjoyment) and annAdha (the enjoyer of those who enjoy Him through the performance of the Yaj~nAs).

As declared by Him in His GithOpanishad, He is the enjoyer of the Yaj~nam as well as the Lord of that Yaj~nam (ahamhi Sarva yaj~nAnAm BhOkthA cha PrabhurEva Cha). He is the antharyAmi of all the DevAs and receives the Havis (oblations).

The tenth sLOkam of Sri HayagrIva sthOthram is about these profound tattvams and adiyEn will cover them in the next posting.

In the 7th, 8th and the ninth sLOkams, Swamy Desikan saluted the great anugraham for DakshinAmUrthy Sivan, Brahma and Bruhaspathi. In the 10th sLOkam, the sacred manthric form (the form constituted entirely by Veda Manthrams) receiving the oblations from yajamAnAs of Yaj~nams is saluted.

A DIGRESSION:

I will digress a little here in response to a request for elaboration on the Thirumazhisai AzhwAr's paasurams that I quoted earlier in the context of the seventh sLOkam of Sri HayagrIva sthOthram (Aala nizhark Keezh aRa neRiyai naalvarkku mEluraithAn meyt-tavattOn).

There was a question from a BhakthA as to what DakshiNA Moorthy Sivan taught to the four rishis assembled under His feet for sadupadEsam. Thirumazhisai AzhwAr himself describes the topic for instruction in the second half of the above paasuram of Naanmukan ThiruvandAathi this way:

**“JnAlamaLanthAnai AazhikkidanthAnai, aal mEl vaLarnthAnait thaan vaNangumARu
“ --Naanmukan ThiruvandhAathi: Paasuram 17**

Thirumazhisai refers to the unalloyed devotion of DakshiNAMUrthy Sivan to Sriman NaarAyaNA here. AzhwAr says here that it is not only himself, who comprehends the Para Tattvam of Sriman NaarAyaNan, but it is also DakshiNA Moorthy Sivan sitting under the golden pupil tree (svarNa Vata Vruksham) knows about it and instructs the four great sages through mounam and nayana dheekshai (initiation through mere katAksham/glances).

The subject matter of the initiation is the Lord who measured the worlds with three steps (Ongi UlahaLantha Uttaman), who performs Yoga NidhrA on the bed of Adhi Seshan in the middle of milky ocean (KsheerAbdhi Naathan) and the same One who floats on the roaring waters of PraLaya Jalam (waters at the time of deluge) on a small pupil leaf as a tiny baby (Vata pathra Saayee) while keeping all the worlds safely tucked away in His little stomach nonchalantly for the next period of Srushti (creation).





Thirumazhisai points out that DakshiNA Moorthy-Sivan was teaching these eminent sages the way in which He Himself worships His Lord and grandfather, Sriman NaarAyaNan with total devotion.



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SLOKAM-10 OF SRI HAYAGRIVA STHOTHRAM



अग्नौ समिद्धार्चिषि सप्ततन्तोः

आतस्थिवान् मन्त्रमयं शरीरम्।

अखण्डसारैर्हविषां प्रदानैः

आप्यायनं व्योम सदां विधत्से ॥ १० ॥

agnou samiddhārciṣi saptatantoḥ
ātasthivān mantramayaṁ śarīram |
akhaṇḍa sārair haviṣāṁ pradānaiḥ
āpyāyanaṁ vyoma sadāṁ vidhatse || 10 ||

MEANING:

Oh Lord Hayagriva! When the Yajamaanas (the performers of Yaj~nam) conduct Yaagams, they offer consecrated oblations in the bright and towering flames emanating from the agni kuNTam. At that time, You present Yourself in the form of the manthrams that they recite and receive their Havis (Oblations such as parched rice, pressed soma juice et al) directly. Afterwards, You pass on those tasty oblations to the DevAs and make them fully contented.

The beauty of majestic flames constituting the seven-tongued Agni Bhagavan is invoked by the choice words: "SamiddhArcchishi Saptha tanthO:". The first Rk (manthram) of Rg Vedam (agnimeeLE PurOhitham --) salutes this high priest of cosmic activities, who works out the eternal laws (dharmams) and who feeds and sustains all that is divine and luminous. He is the antharyami Brahman inside Agni Bhagavan.





COMMENTS ON THE FIRST RK OF THE FIRST HYMN OF RG VEDAM:

There are nine rks in this first hymn that can be related to the “Manthra mayam sarIram” of Lord HayagrIvan that NigamAntha MahA Desikan saluted in his tenth sIOkam. We will focus on the first RK:

“agnimeeLE PurOhitham Yaj~nyasya devamruthvijam hOthAram RathnadhAthamam” --Rg Vedam I.1

Here are brief comments on the selected Vedic words pregnant with meaning praising the anugraha soubhAgyam (blessing power and glory) of this Yaj~na Moorthy:

Agni: the Brahman and Vratapathi (Lord of observances and pledges).

Yaj~nasya Devam: the divine Lord of cosmic activities guided by the manthrams of Yajur Vedam.

Rithvijam: the One with no beginning, middle or end working through His eternal Laws (Rutham).

HotAram: the One who feeds (the dEvAs the havis)

RatnadhAthamam: the One who sustains all that is divine and luminous and one who is the best giver of joyous gifts and rayi (affluence of all kinds). In the remaining 8 Rks, we come across additional insights (6-15) :

HOthA: the giver and acceptor of Rayi (wealth of any realm).

Kavikrathu: “Source of Knowledge”.

Satya: Truth personified, the embodimnet of Divine Truth

Deva: Matchless divine One (TannoppArillappan), DevaRaajan (PeraruLALan).

Chitra-sravastama: “The source of divine inspiration”.

Anga: “the friend of All”.

Gopam: the protector of the Cosmos

Rtasya: “the true eternal knowledge”.

Supyana: soulabhyan (easy of access by one and all)

SvastayE: “Blessing, Prosperity, success and benediction”. He is the AadhAram for Svasthi of the world.

That Lord HayagrIvan with His mantra maya sarIram stands in the middle of the seven-tongued agni of Yaaga KunTam (Saptha tanthO: Samiddha archishi madhyE mantra mayam sarIram aatasTivAn) All the Vedic names given to Agni stand in for the SvayambhU (self-manifest) and Parameshti (the Supreme ruler) :

A. JaatavEdas (All-possessor)





- B. Paavaka (The Purifier)
- C. Jvalana (Burning as saptha jihvA/seven tongued)
- D. VibhAvasu (Rich in radiance)
- E. ChitrabhAnu (Multi-colored)
- F. BhUritEjas (Resplendent)
- G. Sikhin (Flaming)
- H. VaisvAnara (All Pervader /VishNu)
- J. DraviNodas (the giver of wealth).

That Lord with “Manthramaya SarIram” accepts “akhaNda Saarai: HavishAM pradhAnai:” and distributes them to the DevAs and makes them happy and contented (vyOma-sadhAm aapyAyanam vidhathsE). Vyoma means aaakasam. VyOma Pureesan (Aakasa NagarIsan) is the name of ThiruviNNagarappan. VyOma sathAm means celestials (dEvAs). VyOma Pureesan is their Lord. He blesses them with gifts of tasteful Havis (akhaNda Saarai: HavishAM pradhAnai:). They are filled with paripUrNa thrupthi or complete contentment (AapyAyanam vidhathsE). Thus ends the beautiful salutation to the Yaj~na Moorthy, the embodiment of Veda manthrams.



SrI HayagrIvar of SrIrangam SrImadANDavan Ashramam - ThiruppullAni





SLOKAM-11 OF SRI HAYAGRIVA STHOTHRAM



In the eleventh slokam, Swamy Desikan reveals that Sri Hayagrivan is of the form of PraNavam, which is the source of all letters and the underlying cause of the Universe.

यन्मूलमीदृक् प्रतिभाति तत्त्वं

या मूलमाम्नाय महाद्रुमाणाम्।

तत्त्वेन जानन्ति विशुद्ध सत्त्वाः

त्वामक्षरामक्षरमातृकां ते ॥ ११ ॥

yanmūlamīdṛk pratibhāti tatvaṁ

yā mūlamāmnāya mahādrumāṇām |

tatvena jānanti viśuddha satvāḥ

tvām akṣarām akṣara mātṛkāṁ te || 11 ||

MEANING:

Oh Lord Hayagriva! This prapancham (universe) is made up of devAs, humans, animals, plants et al and divides in the form of agni, aakAsam, vaayu, jalam and bhUmi Tatthvams. They have to be created with the help of the VedAs, which in turn have many SaakhAs (branches or rescensions). These VedAs are like big trees with many branches. The principal root for all these VedAs is the manthram celebrated as PraNavam. This PraNavam, which is recognized as “yEkAksharam” is indestructible aksharam and is the foremost among letters (akshara maathruKA). The righteous ones correctly comprehend through Tathva Jn~Anam that You are the the PraNava svarUpi. They also understand You as the collection or assembly of all the aksharams as well. They thus recognize that PraNavam (Yourself) is the source or origin of all letters and VidhyAs.





Sri D.Ramaswamy Iyengar states that only those versed in Mantra Saastram can understand the full meaning of the HayagrIva sthOthram in general and this sIOkam in particular.

Swamy Desikan as Sarva Tanthra Svatanthrar had full command of the Manthra Saasthram and particularly Sri HayagrIva Manthram to complete his avathAra Kaaryam of defeating avaidhika Mathams and to establish Sri VisishtAdhvaitham as the parama Vaidhika Matham.

His Satha dhUshaNi is a classic example for the abundance of salutations to the hEshA hala hala manthra sabdham of Sri HayagrIvan. One comes across references to passages from Sri HayagrIva SthOthram or the tatthvams behind the sthOthra Vaakhyams quite often in Satha DhUshaNi. Such Examples are in the following Vaadhams of Satha DhUshaNi: 1 (samAhara saamnAm --hEshA hala hala:, the third sIOkam of Sri HayagrIva sthOthram), 9, 11, 14, 15, 18, 19, 29, 34, 36, 38, 42, 43, 49 and 50. (Sri HayagrIva SthOthram from Satha dhUshani – mUlam and short explanation – is attached as a separate part later in this work)

Sri HayagrIva BhagavAn sat on the throne of Swamy Desikan's tongue (JihvAgra SimhAsanam) and helped him to defeat all the contestants in the debates relating to Para Matha Bhangam.



Thuppul SrI Laksmi HayagrIvar





AdiyEn concludes this sOkam with a prayer from Sri HayagrIva Abhigamanam (arrival) :

Sriman Lakshmi Hayamukha vibhO svIkurushva-archanam mama

Srimath tEham charaNa kamalam samsrayan saadhu yaachE

Indhu: syandhAdhika subha sudhA saara rUpam thvadhIyam

rUpam chitthE lasathu mahitham sundaram sEndhiram mE

MEANING:

Oh Lord Lakshmi HayagrIva! Please accept adiyEn's aarAdhanam and archanams. AdiyEn besseches humbly Your auspicious, lotus feet as my refuge! The lustre of Your roopam far exceeds that of the nectarine rays of the Moon. May the Majestic and the most beautiful roopam of Yours reside always in my mind!

Please add PraNavam in front of the following 15 Sahasra Naamams of Sri Lakshmi HayagrIvan:

(PraNavam) Sarva VedamayAya Haya VadhanAya Nama:

SumukhAya Haya VadhanAya Nama:

SuddhAya Haya VadhanAya Nama:

SuroopAya Haya VadhanAya Nama:

SugadhAya Haya VadhanAya Nama:

SudhiyE Haya VadhanAya Nama:

SuvruthayE Haya VadhanAya Nama:

SamvruthayE haya VadhanAya Nama:

SoorAya haya VadhanAya Nama:

SutapasE Haya VadhanAya Nama:

SuhrudhE haya VadhanAya Nama:

SundarAya Haya VadhanAya Nama:

SubhagAya Haya VadhanAya Nama:

SoumyAya Haya VadhanAya Nama:

SucharithrAya Haya VadhanaAya Nama:





SLOKAM-12 OF SRI HAYAGRIVA STHOTHRAM



In the eleventh sLOkam, Swamy Desikan saluted Sri HayagrIva BhagavAn as the akshara-praNava SvarUpi responsible for all creations. In this 12th sLOkam, Swamy Desikan refers to how the VedAs comprehend Him as the source of all creations and the ultimate goal and destination of those created beings and entities.

अव्याकृताद् व्याकृत वानसि त्वं
नामानि रूपाणि च यानि पूर्वम्।
शंसन्ति तेषां चरमां प्रतिष्ठां
वागीश्वर त्वां त्वदुपज्ञ वाचः ॥ १२ ॥

avyākṛtād vyākṛta vānasi tvam̐
nāmāni rūpāṇi ca yāni pūrvam |
śam̐santi teṣām̐ caramām̐ pratiṣṭām̐
vāgīśvara tvam̐ tvadupajña vācaḥ || 12 ||

MEANING:

Oh HayagrIvA, the Lord of all VidhyAs! Before creation, this world was a shapeless and nameless mass (moola prakruthi or avyAkrutham). Out of that moola prakruthi, You created MahAn-ahankAram and pancha bhUthams and gave them names and forms. Then, You embodied them as well as entered into them as antharyAmi. Therefore, the worlds that describe them end up with You, who is the indweller of all of them. You also become their ultimate goal and destination. Hence, the VedAs that originated from You salute You adoringly as the primary source and the ultimate goal of this prapancham. The great ones, who have been specially blessed by You with the powers of Vaak (Brahma Jn~Anam and Vedic speech)

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recognize You not only as the “vyAkruthavAn” (creator of janthus and achEthanams with forms and names) but also as their ultimate destination (charamAm PrathishtA).

The MahA NaarAyaNa Upanishad manthram salutes appropriately this “VidarthAran” (the manifold sustainer) this way in the spirit of the above sIOkam:

yasmAth JaathA na parA naiva kimcha-
naasa ya aavivEsa bhuvanAni visvA
prajApathi: prajayaa samvidhAna
sthrINi jyOthigumshi sachathE sa shOdasi

MEANING:

The beings born from PrajApathi (Lord HayagrIvan) are not separate from Him. He creates all beings, provides them with the ten senses, the five elements constituting their bodies and the three luminous worlds (fire, Sun and Moon) in which they dwell in and next enters into them as their indwelling supporter and commander (antharyAmi). Before their creation, nothing whatsoever existed other than Him. He created them, gave them names and forms, entered into them and finally became their ultimate destination. Befitting His naamam as “ShOdasi” or the one with 16 Kalais (PrANaa, SraddhA, five elements, indriyA, mind, food, veerya, tapas, mantrA, yaj~nA, the worlds and the names), He identifies with all the creatures of the Universes.

This Lord HayagrIvA, who has no equal or superior (samAdhika daridhran) is the One, who is described as “idham sarvam poorNam” (all of this prapancham is encompassed/filled by Him).

With this sIOkam, Swamy Desikan recognizes Lord Hayagrivan as the One who created first the naama-roopa Prapancham from Moola Prakruthi (Poorvam thvam avyAkruthAth yaani naamAni roopANi cha VyAkruthavAn asi). He also salutes Him next as the One in whom the naam-roopa prapancham reaches its layam (tEshAm charamAm prathishtAm thvAm). Swamy Desikan says that VedAs recognize Him as such and eulogize Him.

This sIOkam reminds adiyEn of the VishNu PurANa sIOkam which salutes the Lord as having vyaktham and avyaktham as His body and having omniscience, omnipotence, omnipresence, unmatched bhalam, immeasurable Isvaryam as some of His aanantha KalyANa guNams:

“vyakthAvyaktha svaroopasthavam samashti-vyashti roopavAn
sarvaj~na: sarva dhruk sarva sakthi jn~Ana bhaldardhimAn”

--VishNu PurANam: 5.1.47

Swamy Desikan salutes this VyakthA-Vyaktha Svaroopan and His Srushti leelai as “avyAkruthAth yaani naamAni roopANi cha vyAkruthavAn asi”. Lord HyagrIvan’s samashti





(aggregate or collective pervasion) and vyashti (distributive pervasion) roopams are also saluted here.

The third paasuram of Thirucchandhviruttham also relates to the tattvams ranging from Moola Prakruthi to naama roopa prapancham saluted by Swamy Desikan. Thirumazhisai's amazement about the inability of people to comprehend fully the Lord as PurushArtha- Roopi with panchOpanishadh: sakthi (ParamEshti-PumAnvisvO-nivrutthi: sarva yEva hi) is very relevant to Sri HayagrIva upasakAs.

AchArya RaamAnujA's beautiful commentary on the second sLOkam of the thirteenth chapter of Bhagavath GitA is very pertinent to the subject matter of the 12th sLOkam of Sri HayagrIva sthOthram. Additional references to the origin of beings from Moolaprakruthi and the Lord's creation of beings from latter are found in Sri Bhagavath GitA sLOkams (chapter 14.3 and 14.4).

The Upanishadic passages from Taittiriyam (2.6.1) and BruhadhAraNyakam (1.4.7) are also very relevant to the understanding of the twelfth sLOkam of NigamAnthA MahA Desikan's Sri HayagrIva SthOthram:

**Tath srushtvA tadhEvaanuprAvisath, tadhanupravisya saccha thyacchAbhavath,
vij~yAnam chAvij~yAnam cha sathyam chAnrutham- cha sathyamabhavath"**

- TaittirIyam

MEANING:

"Having created it, He entered into it. Having entered it, He became Sath and Tyath...He became both consciousness and unconscious, both sathyaa (individual self) and anrutha (matter). He has remained true to His own nature". AchArya RaamAnujA states that it is in this way that all distinctions of names and forms are brought about.

The "naama-roopa VyAkaraNam" is next alluded to in the BruhadhAraNyaka Passage: "Then this was undifferentiated. Now, it has been differentiated by names and forms". - Br.Upanishad: 1.4.7

Here, the Lord is recognized as existing in the states of effect and cause and having the chEthanAs and achEthanams in their gross and subtle states as His body. The body-soul (SarIra-sarIrI, PrakAra-prakAri) relationship between IsvarA-and His Prakruthi (the cosmos consisting of JivA and Jagath), the very central doctrines of Sri VisishtAdaitham are alluded to.

**Sri-ChoorNavath dhvAdasa-Urdhva-puNDra-rEkhA parishkrutha suthilaka Sri Haya
Vadhana ParabrahmaNE nama:**

Swamy Desikan saluted the Manthramaya- sarIram of Lord HayagrIvan in the tenth sLOkam; in the eleventh, he elaborated on this revelation to instruct us that Sri HayagrIvan is PraNava manthra SvarUpi and that PraNavam is the tap root (aaNi vER) for all vedams; in this 12th sLOkam, our ParamAchAryan described Sri HayagrIvan's creation of Naama Roopa Prapancham from Moola Prakruthi and His roles as the creator and the ultimate destination for all of His creations. He pointed out that the VedAs created and released by Him (tvath upaj~na VedA:) salute and celebrate His srushti, antharyAmi, rakshaka and laya leelAs on behalf of His creations.





SLOKAM-13 OF SRI HAYAGRIVA STHOTHRAM



In this 13th sLOkam, Swamy NigamAntha MahA Desikan focuses on how the great ones skilled in Vedic knowledge (vipascchitha:) meditate on the ThirumEni/Moorthy (SubhAsrayam) of Lord HayagrIvan:

मुग्धेन्दु निष्यन्द विलोभनीयां
मूर्तिं तवानन्द सुधा प्रसूतिम्।
विपश्चितश्चेतसि भावयन्ते
वेलामुदारामिव दुग्धसिन्धोः ॥ १३ ॥

mugdhendu niṣyanda vilobha nīyāṁ
mūrtiṁ tavānanda sudhā prasūtim |
vipāścitaścetasi bhāvayante
velā mudārāmiva dugdha sindhoḥ || 13 ||

The Keerthi of this Parama MangaLa Moorthy is being saluted here. The alliteration with Mughda Indhu (young crescent Moon) and Dhugdha Dindhu (Milky Ocean) is most enjoyable.

MEANING:

Oh Lord HayagrIvA! Your suddha Spatika roopam reminds one of the comfortingly cool white rays of the Moon and it removes all the taapams (samsArIc heat/ afflictions) with their coolness. This roopam of Yours raises aanandham in the hearts of those, who meditate on You and those who have the darsana soubhAgyam of Your spotlessly white ThirumEni. For them,





You appear like the assembly of waves from the Milky Ocean. The Jn~Anis meditate always on this auspicious ThirumEni of Yours in their minds and derive great bliss.

The Dhivya mangala VignrahAm/subha Tanu (the most sacred and auspicious body) of Lord HayagrIvan is being described here. Lord HayagrIvan was sitting in front of Swami Desikan in the YogAsikai form as Yoga HayagrIvan.

He had presented Himself out of His own sankalpam (kaamAth adhivasan as in KaamAsika ashtakam) as an adhbhutha Nruturangan (One with the head of a Turangam/horse and the body of a Human being) before Swamy Desikan to bless Him and to get him started on his avathAra kaaryam. His hue is like that of the molten rays of the young Moon (mughdha Indhu nishyantham) that is flowing.

That dhivya MangaLa VignrahAm is most desirable to enjoy (vilObhaneeyam) and enhances the flow of nectar like bliss (aanandha SudhA prasoothim). It is like a gigantic assembly of waves of the milky ocean (dhugdha sindhO: udhArAm vElAm iva). Swamy Desikan states that the learned ones meditate on the three aspects of His ThirumEni, the whiteness, beauty and the enjoyability of the sacred and auspicious body of Sri HayagrIva BhagavAn both as means (upAyam) and as an end (upEyam, charamAm PrathishtA).

Sri D.Ramaswamy Iyengar points out that the three analogies elaborate on the whiteness, loveliness and enjoyability of the Lord's body. He explains that the Moon is full of amrutha kiraNams (Moon whose rays full of rejuvenating nectar). Here, the nectar is aanandha mayam (full of bliss). VelA means a flow of current, a shore or coast and also a limit. This aanndha-maya waves (aanandha lahari) splash on the meditator and immerse him or her in a state of indescribable bliss. When those waves of bliss bless the upAsakan, then such a blessed one recognizes Lord HayagrIvan as upAyam (means) and upEyam (ultimate destination) or ParamAm gathi.





SLOKAM-14 OF SRI HAYAGRIVA STHOTHRAM



The anubhavam of the Jn~ Anis, who visualize Sri HayagrIva BhagavAn in their heart lotuses, is described in the 14th sLOkam:

मनोगतं पश्यति यः सदा त्वां
मनीषिणां मानस राज हंसम्।
स्वयं पुरोभाव विवादभाजः
किंकुर्वते तस्य गिरो यथार्हम् ॥ १४ ॥

manogataṁ paśyati yaḥ sadā tvāṁ
manīṣiṇāṁ mānasa rāja haṁsam |
svayaṁ purobhāva vivādabhājaḥ
kiṁkurvate tasya giro yathārham || 14 ||

The thoughts on the fruits of meditating upon the sacred form of Lord HayagrIvan, described in the previous sLOkam, is taken up in this sLOkam.

MEANING:

Oh Lord Haya-Vadhana MahA Desika! The Raaja Hamsams (King Swans) take up their abode in the divine lake known as MaanasarOvar. You, who is the emperor of all these Raaja Hamsams (sanyAsis and Yathi-varAs) choose as Your permanent abode, the mind (manas, Saras or Poykai) of Your upAsakAs. Thus You facilitate their efforts in meditation of You. For such people blessed by You, all the Vidhyais compete with one other to serve them. They thus become thus the sakala saasthra-parAngathALs or the celebrated experts/exponents of all para and apara vidhyAs due to Your benevolent grace (anugraham).





Swamy Desikan says that those Yogis, who have the power to visualize the Raaja Hamsam (Lord HayagrIvan) seated on a white lotus in their heart lotuses are blessed with the siddhi (fruits) of full command of Vaak or divine speech. The various VidhyAs in the form of words rush to them saying. "Please Make use of me, Please Make use of me" in a competitive manner.

They argue as it were with one another to serve the upAsakaas, who visualize (pasyanthi) the Raaja Hamsam seated in their heart cavities (manOgatham maanasa Raaja hamsam pasyanthi). These blessed Ones are the objects of service for all Vidhyais and as a result, they become the exponents of great vidhyais.

This effect is somewhat similar to the falling of the merciful glances of MahA Lakshmi on a chEthanam. When those auspicious glances fall on one, then the various categories of wealth chase each other to be in the front row to bless the chEthanam. They compete with each other to bless the chEthanam:

**yasyAm yasyAm disi viharathE Devi dhrushti: tvadhIyA tasyAm tasyAm
ahamahimikAm tanvathE SAMPADHOGAA: --Sri Sthuthi: sIOkam 15**

Sri D.Ramaswami Iyengar reminds us of the situation when Sri Raamachandran received the upadEsam on the use of various asthrams (weapons in the form of arrows) from Sage VisvAmithrar as He proceed to SiddhAsramam to protect his Yaj~nam. Then the asthrams competed with one another to rush to the side of Sri Ramachandran saying, "kim karavAmathE?" (Here we are, Your willing slaves! Pray command us as to what we shall do for You as Your kinkarAs?).

Swamy Desikan is a prime example of such a blessed One, whom the Vidhyais served competing with one other due to BhagavAn HayagrIvan's paramAnugraham. His varaNam (choice) of Lord HayagrIvan as His dhivya Utthama AchArya Saarvabhousham and prapatthi to Him (Devam HayagrIvam aham prapadhyE) is a reminder to all of us on the need for celebration of our AchAryans in the form of Lord HayagrIvan:

**(PraNavam) Guru sathbhakthi tEjanAya nama: (PraNavam) Guru VisvAsa
VardhanAya nama: (PraNavam) GururupAsana sangAthrE nama: (PraNavam) Guru
PrEma VardhanAya nama : (PraNavam) Pancha samskruthi bhAvanAya nama:
(PraNavam) Saasthra-PaaNi pradhAna-krutha-bhava-magna samuddharaNAya nama:**

In the previous sIOkam, Swami Desikan began to focus on the power of Sri HayagrIvan to confer the boon of Veda Vaak. In this fifteenth and the subsequent two sIOkams, Swami focuses on the dhyAna-anubhava-janitha sukham and blessings granted by Lord HayagrIvan.





SLOKAM-15 OF SRI HAYAGRIVA STHOTHRAM



The fifteenth slokam salutes the effulgent white lustre of Sri HayagrIvan and states that even half a second dhyAnam on this form yields the greatest of Vaak siddhis:

अपि क्षणार्धं कलयन्ति ये त्वां
 आप्लावयन्तं विशदैर्मयूखैः ।
 वाचां प्रवाहैरनिवारितैस्ते
 मन्दाकिनीं मन्दयितुं क्षमन्ते ॥ १५ ॥

api kṣaṇārdhaṁ kalayanti ye tvāṁ
 āplāvayantaṁ viśadair mayūkhaiḥ |
 vācāṁ pravāhair anivāritaiste
 mandākinīṁ mandayitūṁ kṣamante || 15 ||

MEANING:

Oh Lord HayagrIva! Those fortunate ones, who contemplate on Thee for even half-a-moment, receive the benefit of being drenched by the spotlessly white rays emanating from You. That cause has the effect of the creation of the torrent of Veda Vaak in them, whose speed and flow exceeds that of AakAsa Gangai (MandhAkini) leaving the HimAlayan heights.

Oh Lord HayagrIva! Your upAsakAs do not need to meditate on You for more than ardha-KshaNam. KshaNam is a time measure of 4/5th of a second. Hence ardha-KshaNam is 2/5th of a second. That is all it takes to receive the immense and incomparable benefits of uninterrupted Saarsavatha-PrayOgam for Your upAsakAs.

During that half-a-second, the upAsakAs are drenched in the rays of nectar emanating from Your manthra-maya sarIram. The power of that drenching, gifts them with the speed and





clarity of divine speech that far exceeds the velocity and force of AakAsa Gangai descending on the plains. Indeed the speed of AakAsa Gangai pales into insignificance compared to the speed of speech of those blessed by Lord HayagrIvan in their debates with contestants. Their Vaak is uninterrupted (AnivArithai: VaachAm pravAham).

The cause behind that blessing is the drenching of the UpAsakAs by the crystal clear white rays emanating from the Lord (visadhai: mayUkai: aaplaavayantham). MayUkhai: means rays or KiraNams. “Visadhai:” in this fifteenth sLOkam has echoes with “Visuddha” in the fifth sLOkam where, “the Visuddha Vij~yAna ghana svarUpam” of Lord HayagrIvan is linked with the powers of blessing one with VisEsha Jn~Anam (vij~yAna- visrANana Bhaddha Dheeksham). That visesha Jn~Anam is conferred on those, who meditate on Lord HayagrIvan even for less than half a second according to Swamy Desikan. Such a blessed one is inundated with and submerged (aaplavanam) in the spotless and sanctifying white beams originating from the Lord; he becomes the possessor of Veda Vaak to defeat all contestants in the defense of the kula dhanam, the parama -Vaidhika Matham.

The One who is prayed to is Lord HayagrIvan. The beneficiary of that prayer is the UpAsakan, who meditates on the Lord even for half a second. The prayer of the UpAsakan is captured well in the Rg Veda manthram: “aathvA juvOrArhaNA” (I.134.1) :

“Oh Lord! May Your SWIFT AND FAST DIVINE WAVES, bring You hither, so that You may be the first to accept the sentiments of our devotion. May our discriminating and sincere praises rise high to Your standards. May Thou come with Your aura of vitality for the devotional prayers presented to You; Come, O Vital Lord to grant us the objects of our worship”.

The next Rk (I.134.2) starting with “mandhanthu thvA mandhinO --” reminding one of the celestial Ganges, MandhAkini continues with the prayer of the UpAsakan:

“Oh Lord! May our devotional loving sentiments of prayer, which are well-rendered, opportune and flowing out of our hearts in due season, be pleasing to You. May Your divine WAVES bring You here, in this sacrificial hall, to accept our offerings (sadhrlchInA niyuthO dhAvEna dhiya





upa bruvatha eem dhiya:). All pious and active worshippers praise You in this congregation with a view to obtaining Your blessings.”

SRI HAYAVADHANA PARA BRAHMANE NAMA:

(PraNavam) Vaathsalyaika VibhUshaNAyA nama:

(PraNavam) SaanthAthmanE nama:

(PraNavam) Kali Kaalushya NaasanAya nama:

(PraNavam) Parama VaikuNtasthAya Nama:

(PraNavam) Vaadhi JihvA BhadrAsana -AasthithAya nama:

(PraNavam) TarkAya Nama:

(PraNavam) SanAtana DharmAya nama:

sadagopan.org



Madipakkam Oppilaappan Koil Hayagreevar





SLOKAM-16 OF SRI HAYAGRIVA STHOTHRAM



Swamy Desikan continues with the anubhavam of the bhAgyasaalis, who meditate on Lord HayagrIvan in the sixteenth sLOkam:

स्वामिन् भवद्धान सुधाभिषेकात्
वहन्ति धन्याः पुलकानुबन्धम्।
अलक्षिते क्वापि निरूढमूलं
अङ्गेष्विवानन्दथुम् अङ्कुरन्तम् ॥ १६ ॥

svāmin bhavaddhyāna sudhābhiṣekāt
vahanti dhanyāḥ pulakānubandham |
alakṣite kvāpi nirūḍha mūlaṁ
aṅgeṣvivanandathum aṅkurantam || 16 ||

MEANING:

Oh Swami HayagrIvA! A few puNyAsAlis meditate on You without let. For them, such dhyAnam is like being immersed in a flood of nectar. Thrilled by that delightful anubhavam, they experience horripilations. One wonders whether this great joy of experiencing You in their hrudhayAkAsam itself has led to the effect of their hairs standing on end. It appears that their blissful experience of contemplation on You has developed first roots in their hearts which later sprouts externally on their limbs as hair standing on end.

In this sLOkam and the next sLOkam, Swamy Desikan describes the anubhavam of the blessed ones engaged in dhyAnam of Lord HayagrIvan. RomAnjali and the flow of tears of Joy (aanandha BhAshpam) are the two perceivable effects as attested by onlookers. The sprouts of Aanandham seen on the limbs of the upAsakAs are mapped to the roots located in their hearts.





In this sLOkam and the next one, NigamAntha Mahaa Desikan addresses the Lord in front of him as “SvAmin” with great humility and affection. He says that the dhyAnam on Lord HayagrIvan for the fortunate ones is like SudhAbhishEkam (neerAttam/bathing in the river of nectar). The result is Pulaka anubhandham (series of horripilatory experiences, one chasing the other) seen on the exterior of the body (angEshu ankurantham). Where is the root for those experiences? Swamy Desikan answers that question by tracing their origin to invisible portion of the heart, where such an aanandham is rooted (sTithi padham).

Sriman D. Ramaswamy Iyengar, a great BhakthA of Lord VaradarAjA and Swamy Desikan reminds us of the 45th sLOkam from Sri VaradarAjA PanchAsath to illustrate the blissful anubhavam of Sri VaradarAjA BhakthAs that results in similar horripilations and aanandha BhAshpams:

bhUyO BhUya: pulaka nichithai: angairEthamAnA:

sTULa sTUIAn nayana mukuLai:BibrathO BhAshba Bhindhan

DhanyA: kEchith Varadha Bhavatha: samsadham bhUshayantha:

svAnthai: antharvinaya nibruthai: svAdhayanthE padham tE

Swamy Desikan describes here the frequent horripilations of the rasikAs of Lord VaradarAjan as they enjoy His indescribable beauty; their eyes are also filled with big and copious tears of joy. Sri HayagrIva BhakthA's dhyAna-janitha-aanandham leads to similar experiences.

In the 16th sLOkam, Swamy Desikan referred to the aanandAnubhavam of the fortunate ones, who through their dhyAnam have the SaakshAthkAram of Lord HayagrIvan and experience horripilations (pulaka anubhandham) from that anubhavam.





SLOKAM-17 OF SRI HAYAGRIVA STHOTHRAM



In the 17th sLOkam, Swamy Desikan states that the aanandhAnubhavam of the HayagrIva bhakthAs finds an outlet through their eyes in the form of aanandha bhAshpam. The sLOkam describing the state of the bhakthan with copious flow of tears of joy is as follows:

स्वामिन् प्रतीचा हृदयेन धन्याः

त्वद्धान चन्द्रोदय वर्धमानम्।

अमान्त मानन्द पयोधिमन्तः

पयोभिरक्षणां परिवाहयन्ति ॥ १७ ॥

svāmin praticā hṛdayena dhanyāḥ

tvaddhyāna candrodaya vardhamānam |

amānta mānanda payodhimantaḥ

payobhirakṣṇām parivāhayanti || 17 ||

MEANING:

Oh My Master! Oh Lord HayagrIvA! The minds of few bhAgyasAlis pull their attention from external objects, just as a tortoise pulls its neck inwards. Their mind turns inward instead of outwards. In that state of deep dhyAnam, they visualize Your auspicious form. At that time, the joy experienced by their minds lifts up just as the Ocean rises on seeing the rise of the Moon (ChandrOdhayam). That immense wave of aanandham could not be contained inside anymore and it spills over like a dam that is broken. The eyes serve as an outlet for that paramAnandham and a flood of aanandha bhAshpam flows.

The indescribable bliss that arises out of the HayagrIva SaakshAthkAram (Darsanam of the form of Lord HayagrIvan in their hearts by the yogis) results in uncontrollable flood of tears of Joy associated with that aanandha-anubhavam. These are the dhanyA: or the blessed ones.





Their focus is inward (prathIchA hrudhaya:) through Indriya nigraham (control of senses). They are engaged in dhyAnam of the form of their UpAsana Moorthy. Their mental state filled with bliss is like the state of the joyous Ocean (aannadha payOnidhi) that rises uncontrollably (amaantham), when it witnesses the Chandra-Udhayam. The bhakthan's eyes are flooded with tears of Joy (akshNAM payObhi: parivAhayanthi) that flow out without interruption.

Sri KulasEkara AzhwAr's prayer to Lord RanganAthA longing for His darsanam and his ardent desire to have his eyes filled with tears as a result of the aanandham arising from that dharsana-janitha-sukham (yenn KaNkaL neermalha yenRu kolO niRkum naaLE) is referred to by Sriman D.Ramaswamy Iyengar in this context.

The Rg Vedic manthram section, "ChandramA manasO jaatha:-" (Rg Vedam-Canto X.90.13) has some connection to this anubhavam. The HayagrIva-ChandrOdhayam and its effect on the mind of the UpAsakan is alluded to here.



SrI ParakAlamaTam Lakshmi HayagrIvar during thirumanjanam





SLOKAM-18 OF SRI HAYAGRIVA STHOTHRAM



The effect of Sri HayagrIva dhyAnam by the truly evolved bhAgyasAlis is the subject matter of the 18th sLOkam:

स्वैरानुभावास् त्वदधीन भावाः

समृद्ध वीर्यास् त्वदनुग्रहेण।

विपश्चितो नाथ तरन्ति मायां

वैहारिकीं मोहन पिञ्छिकां ते ॥ १८ ॥

svairānubhāvās tvadadhīna bhāvāḥ

samṛddha vīryās tvadanugraheṇa |

vipaścīto nātha taranti māyāṁ

vaihārikīṁ mohana piñchikāṁ te || 18 ||

MEANING:

Oh Lord HayagrIvA! Those Jn~Anis (Vipascchitha:) place their minds at Your disposal (Tvadhadheena BhAva:) and become great ones with inherent glory (Svaira anubhavA:). They become VairAgyasAlis (dispassionate ones). Their minds are rooted firmly at Your feet leading to immense strength (Samrudhda VeeryA:) and they cross then Your MaayA, which hypnotizes the humans like the bunch of peacock feathers used by magicians to perform their hypnotizing act. Your anugraham permits these Jn~Anis to cross this difficult-to-transcend MaayA of Yours effortlessly (tE maayAm tvadhanugrahENa taranthi).

The BhAvam and the anubhAvam of the Jn~Anis is described here. Their BhAvam is “Thvadh adheenam” being under the power of the Lord as charamAvathi-daasan. The resulting anubhAvam is “svaira anubhAvam” or matchless inherent glory as sEsha BhUthan of the Lord.





The MaayA referred to in this sLOkam has nothing to do with the Maaya, as advaitins understand that term. To them, MaayA is “yaa maa saa mAyA” (That which is not is MaayA). It means illusion or hallucination. The VisthAdvaidhic concept of MaayA is Prakruthi or matter that is enchantingly seductive. Our Lord Himself has decreed Prakruthi to be this way (maayAm thu prakruthim vidhyAth maayinam thu MahEsvaram).

AchArya RaamAnujA has explained the term MaayA as the marvelous power of the Lord (Asccharya sakthi). This MaayA has an unshakable grip and no one can escape from that grip without the anugraham of the Lord Himself. The observance of Bhakthi or Prapatthi Yogam melts the heart of the Lord and that helps the bhaddha Jeevans to cross His MaayA.

Sri D.RamaswAmy IyengAr refers to a passage from AchArya RaamAnujA’s SaraNagathi GadhyaM regarding BhagavAn’s MaayA, which needs more detailed study:

“madheeya anaadhi karma pravAha pravrutthAm Bhagaavth-SvarUpa tirOdhaana-kareem, viparItha Jn~Ana jananeem, svavishayAyasya bhOgya buddhErjananeem, dEhEndhriyathvEna bhOgyathvEna sookshma-roopENa avasthithAm, dhaiveem gunamayeem maayam, “DaasabhUtha: SaraNagathOsmi tavAsmi daasa: ithi vakthAram maam taaraya”.

Sri Sudarsana Soori’s commentary as translated by Abhinava Desika Sri UtthamUr Swamy for the above passage is:

“Oh Lord! I am Thy servant. I have surrenderd myself unto Thee. Help me, Thy servant, to cross over Your Moola Prakruthi (MaayA) of three GuNAs, which flows like a swift current of beginningless and endless karmA, which hides from my vision Thy natural form, and produces in me perverted knowledge about Thee and a sense of (false) satisfaction in me regarding the enjoyment of material things existing (in the world) in all manner of forms, subtle and gross -in body, senses and objects of enjoyment.”

One who performs SaraNagathi to Lord HayagrIvan in the above fashion crosses His own MaayA and the Lord blesses them with Para Bhakthi, Para Jn~Anam and Parama Bhakthi and qualifies them to perform nithya kaimkaryam to Him at His Supreme Abode, Sri Vaikuntam. Such is the result of crossing the Lord’s MaayA, which is realized only thru the practise of either Bhakthi or SaraNagathi yOgams.

Swamy Desikan uses the next sLOkam to elaborate further on how to secure the Lord’s anugraham to enable the chEthanam to cross His MaayA.

In the sLOkams 17 and 18, Swamy Desikan described the aanandhAnubhavam of those who meditate on Lord HayagrIvan (RomAnjali and Aanandha BhAshpam). In sLOkams 19-22, Swamy Desikan prays to the Lord for the conferral of such soubhAgyam on him. We will cover the sLOkams 19 & 20 now.

Swamy Desikan appeals to the Lord for the boon of removal of Brahma Lipi (talai Yezhutthu written by BrahmA on his skull), which interferes with the fruition of his adoration of the Lord. He offers afresh his surrender (prapatthi) at the powerful paadha Kamalams of Lord





HayagrIvan and to the Veda dhvani arising from the anklets adorning those charaNā kamalams.



SrIhayagrIva ArAdanam by ParakAlasvami at SathyagAlam Cauvery Bank

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SLOKAM-19 OF SRI HAYAGRIVA STHOTHRAM



प्राङ्निर्मितानां तपसां विपाकाः

प्रत्यग्रनिश्च्रेयस संपदो मे।

समेधिषीरंस्तव पादपद्मे

संकल्प चिन्तामणयः प्रणामाः ॥ १९ ॥

prāṅ nirmitānāṃ tapasāṃ vipākāḥ

pratyagra niśśreyasa saṃpado me |

samedhiṣīraṃstava pāda padme

saṃkalpa cintāmaṇayaḥ praṇāmāḥ || 19 ||

MEANING:

Oh Lord HayagrIvA! It is not an easy task to be blessed with the bhAgyam of your paadha sEvanam (worship of Your sacred feet). One should have done austere tapas (penance) in poorva janmams (previous births). When One worships Your sacred feet, One obtains the rarest of rare wealths (viz)., Moksha anugrham. Beyond that supreme purushArtham, one can also be blessed with other worldly bhOgams. Your sacred feet in this regard are like the ChinthAmaNi rathnam, which is said to confer all the blessings that one seeks from it. Oh Lord HayagrIvA! Please bless me to have dhruva chinthanai (uninterrupted meditation) of Your holy PaadhAravindhams.

Swamy Desikan points out that the realization of Moksha siddhi is a result of “prAnghnirmithAnAm TapasAm vipAka:” (the fruit of austere tapas performed in previous births). This Moksha Siddhi is described by Swamy Desikan as “prathyagra nissrEyas” or a wealth that was not attained hitherto and which is obtained from prapatthi at the lotus feet of





the Lord. Swamy describes the rarest of the wealths that a human being can aspire for as “prathyagra-nissrEyas” and compares those boon giving pair of lotus feet to a rare chinthAmaNi rathnam of a special kind (Sampadha: sankalpa ChinthAmaNaya:)

Overcome by the thought of the power of those holy Thiruvadi, Swamy Desikan prays for the continous growth of bhakthi for those redeeming pavithra Padhams (mE praNAma: tava Paadha padmE SamEdhiksheeran) to gain Moksha Siddhi. Swamy Desikan points out that the PraNAmams, which really stands for the complete Prapatthi at the Lord’s holy feet, will unquestionably secure Moksha Sukham (nissrEyas).

In the previous sLOkam, Swamy Desikan referred to Maayaa, which hides (trOdhAnam) of Bhagavath Svaroopam. Swamy mentioned that to overcome the Maayaa, one needs Bhagavath anugraham. The question comes next : Is it Bhagavath sankalpam (niyAmakam/Command) that makes it possible or do we have to do some thing ? Yes, we have to take some initiative. We as erring chETanams have to offer salutations / Prapatthi at His sacred feet and He will bless us thereafter. Those salutations have to grow further and further. Even those PraNAmams that we do is due to poorva janma sukrutham (Subhasya Poorvacharithai: krutham subhai:). The ardor to cross the Mayaa and the deep loyalty in the Lord as the Saviour will bless us with the desired phalan faster.

Sri D.Ramaswamy Iyengar recalls the Periya Thirumozhi passage (7.6.9) : “NaanudaittavatthAl Thiruvadi adainthEn--” to remember that it is His blessings that gets us to His lotus feet. Regarding the Paadha kamalams serving as the ChinthAmani gem conferring iha-para sukhams (immai-maRumai sukhams), Sri D.Ramaswamy Iyengar recalls Swamy NammAzhwAr’s aruLiccheyal (ThiruvAimozhi: 3.9.9) :

“immaiyum saathitthu Vaanavar naaTTayum nee kaNDu koL yenRu Veedu tharum”





SLOKAM-20 OF SRI HAYAGRIVA STHOTHRAM



विलुप्त मूर्धन्य लिपि क्रमाणां

सुरेन्द्र चूडापद लालितानाम्।

त्वदंग्घ्रि राजीव रजः कणानां

भूयान् प्रसादो मयि नाथ भूयात् ॥ २० ॥

vilupta mūrdhanya lipikra māṇām

surendra cūḍāpada lālitānām |

tvadaṅghri rājīva rajaḥ kaṇānām

bhūyān prasādo mayi nātha bhūyāt || 20 ||

MEANING:

Oh Lord HayagrIva! It is said that Brahma Devan encodes the lot in one's life on the skull at the time of birth (Brahma Lipi or Talai Yezhutthu). The chEthan's life is laid out in those instructions. Those lipis (aksharams written on the skull) interfere with the pursuit of Moksha Sukham and the performance of Tapas that would qualify one to realize such a ParamAnugraham. The jeevan suffers from the cycles of births and deaths (SamsAram). MokshAnugraham recedes farther and farther. The incomparable power of the sacred dust from Your lotus feet changes however the fate of the Bhaddha jeevan. Brahma and other DevAs adorn the sacred dust from Your holy feet to overcome their misfortunes. May the power of those dust from Your sacred feet (PaadhAngri reNu) settle permanently on my head, erase the Braham Lipis and bless me with Moksham.

The Brahma Lipi in general and the DuruksharANi (inauspicious letters) on the skull interfere with one's paadha sEvanam (worship of the holy feet) of the Lord. Sri D.RamaswAmy Iyengar recalls the following passage from Swamy NammAzhwAr's Periya ThiruvandhAthi (paasuram 84) in this context:





“Vaazhthi Avanadiyaip punainthu ninn talayait- thAztthi iru kai koopenRAI koopAthu Paazhththa Vithi “

{adiyEn’s miserable fate will not permit me to praise Him, place with love flowers at His sacred feet, bend my head before Him and allow me to have anjali-bhaddha hastham (folding of palms in a mood of supplication)}.

That indeed is the power of Lipi (SirO lipi) Kramams. The dust particles from the Lord’s sacred feet found on the top of the heads of DevAs and BrahmA (SurEndhra ChooDAPadha laalithAnam tvadh angri raajeeva raja: kaNA) however have the total power to wipe out (erase) their ill effects and bless one with MokshAnugraham.

Swamy Desikan refers to this miracle performed by the sacred dust from the charaNAravindhams of the Lord in DevanAyaka PanchAsath (sIOkam 45) and obliquely in Srimath PaadhukA Sahasram (sIOkam 50).

In DevanAyaka PanchAsath sIOkam, Swamy Desikan wonders at the miracle of the instantaneous erasure of the bad letters etched by BrahmA’s own hand on one’s skull (Vedaha: svahastha likithANI DhuraksharANI). Swamy Desikan is moved by the miracle of the “Padha padma paraka YOGAM” (the union of the dust particle from the sacred feet of the Lord with the bad letters written by BrahmA on one’s skull) and their power to destroy those bad letters immediately without the need to perform any YOGAM.

In the 19th sIOkam, Swamy Desikan prayed for the growth of Bhakthi at the sacred feet of Lord HayagrIvan. In the 20th sIOkam, he prayed for the anugraham of the holy dust particles from the lotus feet of the Lord to settle down on his head to remove all anishtams (misfortunes).

In the 21st and 22nd sIOkams, Swamy Desikan focuses further on the sacred feet / ankles of Lord HayagrIvan.

In the 21st sIOkam, Swamy prays for the removal of the darkness of nescience (aj~nAnam) through the lustre (oLi) of the gems enmeshed in the sathankais (gem-set ankle Jewelry) adorning those sacred feet.

In the 22nd sIOkam, the sacred, Vedic dhvani (Naadham) arising from the movement of the bells attached to the sathankai on the ankles of the Lord. Swamy Desikan is the one, who wrote 100 sIOkams on the Naadham generated from the Lord’s Paadhukai in Sri RanganAtha PaadhukA Sahasram. In the 22nd sIOkam of Sri Hayagreeva SthOthram, NigamAntha Desikan refers to the sweet sounds raised by the ankle bells as the Lord moves towards him and equates those auspicious sounds to the essence of nigama saaram (quintessence of VedArthams).

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SLOKAM-21 OF SRI HAYAGRIVA STHOTHRAM



परिस्फुरन् नूपुर चित्रभानु -
 प्रकाश निर्धूत तमोनुषङ्गाम्।
 पदद्वयीं ते परिचिन् महेऽन्तः
 प्रबोध राजीव विभात सन्ध्याम् ॥ २१ ॥

parisphuran nūpura citrabhānu -
 prakāśa nirdhūta tamonuṣaṅgām |
 padadvayīṁ te paricin mahe'ntaḥ
 prabodha rājīva vibhāta sandhyām || 21 ||

MEANING:

We (HayagrIva UpAsakAs) incessantly meditate on Thy pair of sacred feet adorning the nUpuram (Sathankai) inlaid with the most radiant gems. The lustre arising from those gems equals the effulgence of the multi-rayed Sun (chithra Bhaanu) and serves as the morning sandhyA (dawn) that drives away the darkness of nescience. We pray for the banishment of the last trace of our aj~nAnam through the scintillating luster arising from Your sacred feet. Just as the morning Sun has the power to make the lotus blossom, we pray for the awakening and growth of our Bhakthi to You. We stay focused on the dhyAnam of Your sacred feet.

The twin benefits arising from the incessant dhyAnam of the sacred feet of Lord HayagrIvan are:

- (1) Removal of the dark clouds of aj~nAnam (nirdhUtha Tama: anushangAm)





(2) The blossoming and growth of dhivya Jn~Anam (prabhOdha raajeeva vikasitham). The Jn~Anam transforms from sankuchitham (shrunken state) to vikasitham (fully blossomed state).

In the previous sLOkam, Swamy Desikan saluted the angri Raajeevam or the Lord's lotus feet. He pointed out that they have the power to erase the Brahma lipi. The effect of the removal of the duraksharANi (the inauspicious letters written by BrahmA on our skulls at the time of our birth) is described in this sLOkam. Those pair of lotus feet of the Lord removes through its radiance the last trace of aj~nAnam similar to the way the morning Sun wakes up the sleepy (closed) lotus and make it blossom into a state of splendor.

Just as the nUpura Gangai (silampAru) washes away the aj~nAnam of BhakthAs worshipping the Lord of ThirumAlirumchOlai, the radiance of the gems from the nUpuram adorning the sacred feet of Lord HayagrIvan banishes the darkness of nescience once and for all. After that cleansing, the lotus of Jn~Anam (PrabhOdha raajeevam) blossoms and grows into a state of splendor.

The reference to PrAtha: SandhyA Kaalam (aruNOdhyam heralding the dawn /PrAtha: sandhyA) reminds adiyEn of the magnificent Usha: sooktham of Rg Vedam. The radiance of the gem is equated to the lustre of Vedic goddess, Ushas (dawn) dispelling the darkness of aj~nAnam:

ruthAvarI divO arkairabhOdhyA REVATHEE rhOdasI chithramasthAth
aayathImagan Ushasam vibhAthIm VaamamEshi dhraviNam bhikshamANa:

--Rg Vedam : III.61.6

MEANING:

By Heaven's illumings, one perceives Her as a bearer of the truth (Jn~Anam and Rutham). She is rapturous as She comes with Her varied lights into the two firmaments.....

Ushath Kaalam (prAtha: sandhyA or VibhAtha sandhyA) precedes the lustre of the morning Sun (ChithrabhAnu PrakAsam of the PrabhOdha raajeevam referred to in Swamy Desikan's 21st verse).

The Tatthvam of Ushas (dawn) invoked here is not the physical dawn, but has deeper, mystic meanings in VedAs, when applied to mental and spiritual realms. The Vedic dawn is associated with "Gou "or the uplifting rays of the ChithrabhAnu (Aadhithya maNdala madhyastha Sri Lakshmi HayagrIvan) can also be linked to GodhA (Gou dadhAthi ithi GodhA). The deliverer of dhivya Jn~Anam in this model can be

considered to be GodhA Devi serving the Lord (Chitra BhAnu) during the first crack of the dawn (siRRam SiRu Kaalai). Her prayer on our behalf (UnakkE naamAtcheyvOm, MaRRai nam kaamangaL MaaRREIO) is very appropriate for the banishment of Aj~nAnam and the growth of spiritual knowledge leading to Moksham.





SLOKAM-22 OF SRI HAYAGRIVA STHOTHRAM



In the previous sLOkam, Swamy Desikan focused on the PrabhOdha Raajeeva Paadams (Sacred lotus feet of the Lord) and the gem-studded anklets there, which remove through their radiance, the darkness of nescience through meditation on them. In this sLOkam, Swamy Desikan refers to the very same gem-set anklets generating a variety of SunAdhams, which are Veda-garbha mayam:

त्वत्किङ्करालंकरणोचितानां
त्वयैव कल्पान्तर पालितानाम्।
मञ्जुप्रणादं मणिनूपुरं ते
मञ्जूषिकां वेद गिरां प्रतीमः ॥ २२ ॥

tvat kiṅkarā laṅkaraṇo citānām
tvayaiva kalpāntara pālitanām |
mañjupraṇādaṁ maṇinūpuraṁ te
mañjūṣikāṁ veda girāṁ pratīmaḥ || 22 ||

MEANING:

Oh Lord HayagrIvA! It is common custom for the citizens of the world to protect their precious jewelery in safe boxes. The Veda Vaaks (Veda manthrams) are the SirObhUshaNams (precious Jewelery worn on the head) for Your bhakthAs. You protect them (Veda Vaaks) and keep them eternal by instructing Brahma dEvan during every kalpam. Your anklet aabharaNam (Thiruvadi Sathankai) houses matchless precious gems. They raise sweet and sacred naadhams, when You move about. Those naadhams are delectable to Your BhakthA's ears. Those





Naadhams instruct them on the deeper meanings of vedic passages. Therefore, adiyEn equates Your Thiruvadi sathankai to a safe box that protects the precious veda Vaaks inside it.

Here, the Veda Vaaks are connected to the gems on the anklets that generate sweet and sacred Naadhams. The anklets themselves are compared to the safe box that houses the Veda Vaaks. The anklets (sathankai/salankai) are made up of small individual golden balls with a gem that is free to rotate inside. At the end of each ball is also one or more gems. These individual golden balls are linked together to form the golden silampu (sathankai) with gems inside and outside. Dancers use these sathankais (noopurams) to keep TaaLam during their narthanam. Our Lord, the cosmic dancer and the YajamAnan of the veda Vaaks generates light and sound as He goes about His sanchAram. Depending on the varieties of nadais (steps or sanchAram kramams) distinct and delectable Veda Naadhams (dhvani) is heard by the BhakthAs meditating on the sacred Thiruvadi of the Lord. They attain Sumathi (divine knowledge) by loosing themselves in the naadhams generated by these Veda Vaaks emanating from the anklet aabharanam of Lord HayagrIvA, who is the protector of the veda Vaaks (gou:) through the ages.

The following Rg Vedic passage gives expression to this thought:

asyadhEshA sumathi: paprathAnAbhavath poorvyA bhUmnaA gou: - Rg Vedam : X.31.6

MEANING:

May this most gracious and eternal life-giving divine speech (Veda Vaak. Gou:) impart extensive knowledge to us.

The importance of the divine Speech emanating as naadhams from the Lord's sacred feet is saluted in another Rg Veda manthram (Rk: X.71.1) :

“BruhaspthE prathamam vaachO agram yath prairatha naamadhEyam dadhAna: I yadEshAm SrEshtam yadh aripnam aaseeth prENA tadEshAm nihitham guhAvi:” II

MEANING:

“Oh Lord of the vast Universe! Verily, that is the best part of the Divine Speech, which for the first time has given names to the objects and which has been uttered for the very first time. The Veda Vaaks are revealed through those earliest stages to those, who are best among men, devoid of all sins. The divine speech is revealed in their hearts with Your affection”.

This a magnificent verse set in Trishtup metre, whose subject is JnAnandha Maya Devan, Lord HayagrIvan and His anugraham to Brahma Devan (and later to qualified sages) to impart the knowledge associated with divine speech or Veda Vaak, which leads on to the creation of Naama-roopa prapancham. This verse has been recognized as the one singing out the glory of the Supreme Being, who imparts divine knowledge (parama purushArtha, Para Brahma Jn~Anam). The naming of the objects took place after the acquisition of this divine Vaak, which itself has been given the names of Gau, Gauri, VaaNi, BhArathi, Sarasvathi, Sabdha, Rk, Mahi, dhEnu et al (NighanDu I.11). Each object got thus many names during this primordial period. This period of assigning names to objects with the anugraham of Lord HayagrIvan has been recognized as the most thrilling epoch of human culture.





Niruktham points out that the one, who is blessed with divine speech (Veda Vaak) bears the mark of BhadrA Lakshmi. Divine speech keeps concealed in it that wealth (BhadrA Lakshmi). The words that Swamy Desikan chose in this verse to house these thoughts are: “manjUshikAm veda-girAm pathIma:”. Swamy states that the Lord’s auspicious salankais are the safe box in which the Veda Vaaks (BhadrA Lakshmi) are housed.

Yajur Vedam (Chapter: XXVI.2), “yaTEmAm VaachAm KalyANIm--” also attests to the message of “yEshAm vaachi BhadrA nihithA Lakshmi: BhadrA KalyANI” (Divine speech keeps concealed in it the auspicious wealth).

The great NigamAntha MahA Desikan houses all these deep thoughts in his 22nd sLOkam of Sri HayagrIva SthOthram as revealed to him by the Lord seated in front of him. From SIOkams 19-22, Swamy Desikan was absorbed in the enjoyment of the lotus feet of Lord HayagrIvan and their powers of anugraham.

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SrI Lakshmi HayagrIvar at the (swing) peeTam





SLOKAM-23 OF SRI HAYAGRIVA STHO'THRAM



संचिन्तयामि प्रतिभाद् शास्थान्
संधुक्षयन्तं समय प्रदीपान्।
विज्ञान कल्पद्रुम पल्लवाभं
व्याख्यान मुद्रा मधुरं करं ते ॥ २३ ॥

sañcintayāmi pratibhāda śāsthān
sañdhukṣayantañ samaya pradīpān |
vijñāna kalpadruma pallavābhañ
vyākhyāna mudrā madhurañ karañ te || 23 ||

MEANING:

Oh Lord Hayagriva! Your right hand is resplendent with the Jn~Ana mudhrai intended for performing Jn~Ana Upadesam for Your BhakthAs. This Jn~Ana mudhrai is instrumental in instructing efficiently all the saArthams (essential and deeper meanings) of SiddhAnthams that has to be grasped by your devotees with sharp intellect (medhai as invoked by MedhA Sookthi).

In sLOkams 23-25, Swamy Desikan shifts his attention to the lower right and left hands of Lord Hayagrivan. The upper right and left hands of the Lord adorn Sudarsanam and Paanchajanyam. The right lower hand holds the Upadesa Mudhrai and the garland of beads (Japa Maalai) and the left lower hand holds a pusthakam (book), while embracing Maha Lakshmi.

In this matter, Your sacred right hand serves as the tender instrument to kindle the wick (mEdhai) found in the lamps (dheepams) known as VedArthams. Your Jn~Anamaya





ThirumEni is the Kalpakaa tree that grants all the boons that your BhakthAs seek during their intense meditation. adiyEn thinks intensely of Thy sweet and creeper-like tender right hand (Madhura-pallavAbha hastham), which performs Jn~Ana-upadesam for Your UpAsakAs.

The sweet right hand of Lord HayagrIvan holding the Jn~Ana mudhrA pose is beautiful to behold. It is soft like the tender shoot of a KalpakA tree and is an embodiment of Jn~Anam. It kindles the eternal lamps of Vedic knowledge lit with the wick (dasAsTAn) of bright and sharp intellect (mEdhai). This is the akhanda dheepam that is nourished and protected by the Lord. VyAkhyAna Mudhrai is the symbol of that act of upadEsam of the siddhAnthams.

Sri D.Ramaswamy Iyengar invites our attention to Swamy Desikan's adoration of the UpadEsaMudhrA found in the hand of Sri RaamAnuja (YathirAja Sapthathi, sLOkam 24), which removes the darkness of Ajn~Anam. Swamy Desikan's own VyAkhyAna Mudhrai holding hand has been saluted by his son, KumAra Varadha Desikan in PiLLai AndhAthi this way: "Vaazhi VykkhiyA muddhiraik Kai".

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SrI HayagrIvar, recently installed in Vasanthapuram (Bangalore) temple
(svAmi dESikan under the umbrella of SALagrAma mala)





SLOKAM-24 OF SRI HAYAGRIVA STHO'THRAM



चित्ते करोमि स्फुरिताक्षमालं
 सव्येतरं नाथ करं त्वदीयम्।
 ज्ञानामृतोदञ्चन लम्पटानां
 लीलाघटी यन्त्रमिवाश्रितानाम्॥ २४॥

citte karomi sphuritākṣamālaṁ
 savyetaraṁ nātha karaṁ tvadiyam |
 jñānāmṛto dañcana lampatānām
 līlā ghaṭī yantra mivāśritānām || 24 ||

MEANING:

Oh Lord HayagrIvA! I etch in my mind Thy right hand that also holds a Japa Maalai, which resembles a ghatee-yanthram, a machine used for pumping water from the well for irrigation purposes. The movement of the beads of Japa Maalai in Your right hand is blessing Your upAsakAs by bringing up of the nectar of Jn~Anam from Your inner depths.

The ghatee yanthram is known as “Kavalai yERRam”. It is a configuration of buckets tied together with a rope over a rotating wheel. As it dips into the well, water gets filled in the first bucket and comes up for distribution to the irrigational canal; at the same time, the next bucket goes down to fill itself with water and this event repeats itself continuously. Copious amounts of water are drawn from the well with this simple mechanism used by the farmers. Swamy Desikan compares the movement of the beads of the japa Maalai on the right hand of Lord HayagrIvan to the operation of this Ghatee Yanthram. In Lord HayagrIvan’s case, the nectar of Jn~Anam is brought out from His inner depths for the benefit of His UpAsakAs. When we





think of Sri Srirama DesikAcchAr Swamy's use of the words, "Muhanthu Muhanthu VeLiyil kottuvathu pOI" one is reminded of ANDAL's ThiruppAvai Paasuram passage praying to Aazhi Mazhaik KaNNan for aruL Maari (the life giving waters in the form of rain, which is AchArya SadhupadEsam) :

"Aazhi Mazhaik KaNNA! --AazhiyuL pukku MUHANTHU kodArthERi --thAzhAthE Saarngamudaittha saramazhai pOI Vaazha Ulahinil peythidAi".

Our DesikEndhran is Lord HayagrIvan and His movement of Japa MaalA in His right hand like Ghatee Yanthram is a salutation to His Parama KaaruNIka AchAryakathvam. Those who are the objects of Lord HayagrIvan's kaaruNyam thru His manthrOpadesam become "mithunavAn", a blessed One fit to enjoy the bhOgams in this and the other world (iha-para sukha anubhavams). The term "MithunavAn" is found in AruNa KEthukam Passage in TaittirIya AaraNyakam (22nd anuvAkam).

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SrI HayagrIvar being worshipped (tAntrIka) by Tibetans





SLOKAM-25 OF SRI HAYAGRIVA STHO'THRAM



प्रबोध सिन्धोररुणैः प्रकाशैः
प्रवाल सङ्घातमिवोद्वहन्तम्।
विभावये देव सपुस्तकं ते
वामं करं दक्षिणम् आश्रितानाम् ॥ २५ ॥

prabodha sindhoraruṇaiḥ prakāśaiḥ
pravāla saṅghāta mivodvahantam |
vibhāvaye deva sapustakaṁ te
vāmaṁ karaṁ dakṣiṇam āśritānām || 25 ||

MEANING:

Oh Lord HayagrIvA! In Your lower right hand (embracing MahA Lakshmi), You adorn a book (pusthakam). The reddish hue of Your left palm is spreading like jaathi pavazham (coral bead assembly) brought out from the depths of the ocean of Jn~Anam. AdiyEn reflects always on the power and glory of this left hand, which blesses Your upAsakAs with all desired boons.

The red halo of the pusthakam-holding left hand reminds Swamy Desikan of the radiance of a cluster of quality corals (semm-PavaLam) harvested from the deep ocean of Jn~Anam.

The red halo seen emanating from the left hand reminds Swamy Desikan of AruNOdhayam (Jn~AnOdhyam) coming to the rescue of those, who sought the feet of Lord HayagrIvan as refuge. AruNOpanishad (AruNamEva PrathibhAdhyathi) and Soorya NamaskAra manthrams hailing the Soorya-NaarAyaNa SvarUpa Sri HayagrIvan are to be associated with the red halo associated with the pusthakamholding left (vaama Hastham) that is uniquely capable (dakshiNam) of removing the Aj~nAnam of upasakAs.





From SIOkams 26-29, Swamy Desikan enjoys the integrated essence of the beauty (samudhAya ShObhai) of the Lord, who shines in front of him as a just-blossomed white Lotus and prays to Him for the conferral of boons of Veda Vaak (Sarasvathi), which will help him defeat the disputants from other avaidhika and kudhrushti mathams and establish the glory of Bhagavath RaamAnuja SiddhAntham. Swamy Desikan appeals to the Lord to enthrone Himself on the tip of his tongue during these intricate vaadhams with disputants.

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Adi Keshava Perumal Koil -Arani Hayagreevar





SLOKAM-26 OF SRI HAYAGRIVA STHOTHRAM



तमांसि भित्वा विशदैर्मयूखैः
संप्रीणयन्तं विदुषश्चकोरान्।
निशामये त्वां नव पुण्डरीके
शरद्धने चन्द्रमिव स्फुरन्तम् ॥ २६ ॥

tamāṁsi bhitvā viśadairmayūkhaiḥ
saṁprīṇayantaṁ viduṣaścakorān |
niśāmaye tvāṁ nava puṇḍarīke
śaradghane candramiva sphurantam || 26 ||

MEANING:

Oh Lord HayagrIvA! You gladden the hearts of all scholars (VidhvAns) and destroy the darkness of aj~nAnam with the spotless, white rays emanating from You, while being seated on a newly blossomed, radiant white lotus. When we have the blessings of darsanam of this ThirumEni of Yours, we are reminded of the spotless white hue of the sarath-kaala Chandran (autumn Moon) removing the darkness of the night and making the chakOrA birds happy with His rays (moon beams), which is their only food.

Here, the VidvAns (Vidhusha:) are equated with the proverbial chakOrA birds who anxiously await chandrOdhayam to sustain themselves with the Moon Beams, which are their sole source of nourishment. The Lord is compared to the autumn full Moon seated on a freshly blossomed white lotus radiating blemishless white beams of light from His ThirumEni. The VidvAns are sustained by these white rays of light, originating from the Lord. The nescience of the world is also destroyed by those white rays (visadhai: mayUkai: tamaamsi bhithvA). Lord HayagrIvan

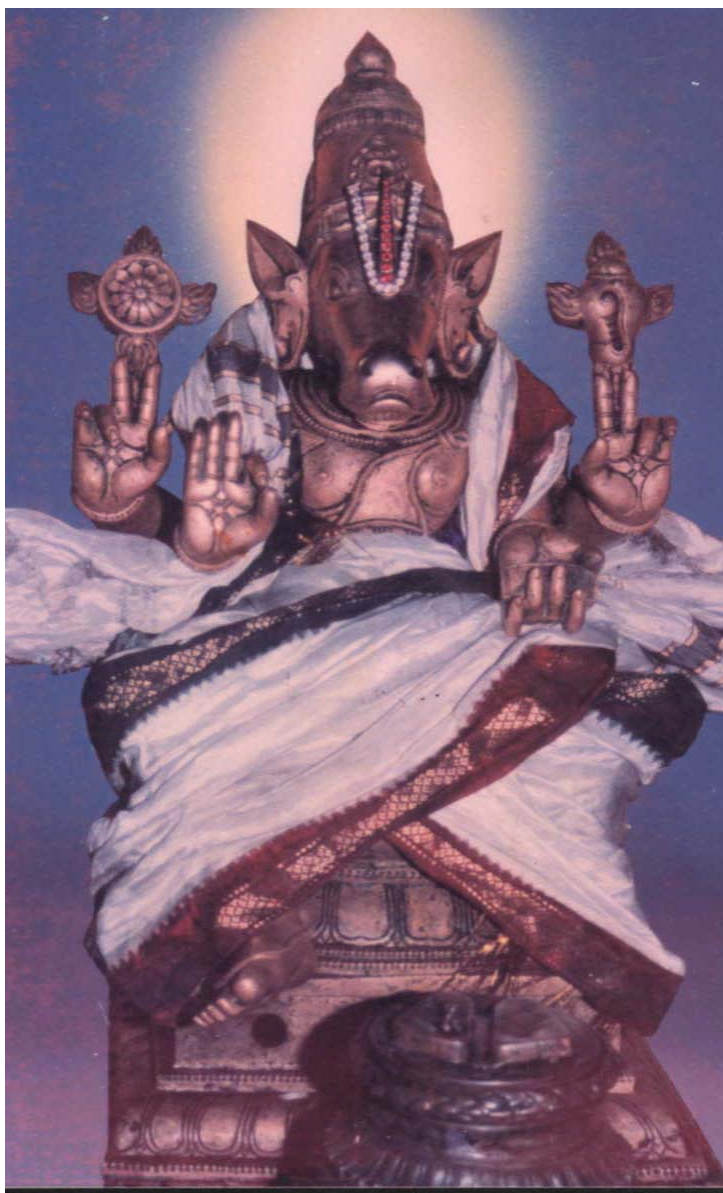




is like the spotless white, autumn Moon (sarath ghanE chandramiva sphurantham) seated on a freshly blossomed white lotus (nava puNDarIkE sphurantham). Swamy Desikan states that he visualizes the Lord in this lovely form through his mental eye (thvAm nisAmayE).

In the previous sLOkams, Swamy Desikan described the avayava (limbs) soundharyam; now he turns to dhivya MangaLa vighraha soundharya varNanam in this sLOkam. “nava puNDareekE (noothna prapulla padhmE) SarathganE chandrimva sphurantham ThvAm nisAmayE”. adiyEn sees with my eyes You (HayagrIvan) as the resplendently shining Moon of a clear autumn night seated on a splendid white lotus. His hue is that of spatikam and with His radiant white hue, He drives away internal and external darkness, doubts, confusions and sorrows. Swamy Desikan states that He has the direct visualization of Lord HayagrIvan as the purest white JyOthi seated on a white lotus.

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ThiruvahIndrapuram SrI HayagrIvar





SLOKAM-27 OF SRI HAYAGRIVA STHO'THRAM



दिशन्तु मे देव सदा त्वदीयाः

दया तरङ्गानुचराः कटाक्षाः।

श्रोत्रेषु पुंसाम् अमृतं क्षरन्तीं

सरस्वतीं संश्रित कामधेनुम् ॥ २७ ॥

diśantu me deva sadā tvadiyāḥ

dayā taraṅgānucarāḥ kaṭākṣāḥ |

śrotreṣu puṁsām amṛtaṁ kṣarantīṁ

sarasvatīṁ saṁśrita kāmadhenum || 27 ||

MEANING:

Oh Lord! May Your dhivya KatAkshams (divine glances) imbued with Your limitless dayA bless me with the powers of eulogizing You! May those sthOthrams serve as nectar for the ears of the listeners! May Those Sri Sookthis confer all auspiciousness on those, who recite them! May adiyEn be blessed with the powers of speech to compose such poems through Your divine grace!

This sLOkam is the first of the five sLOkams, where Swamy Desikan prays for the Lord's anugraham to prepare him for the debates ahead in defense of Bhagavath RaamAnuja SiddhAntham. He prays to the Lord for the gifts of Veda Vaak that would empower him to debate the contestants from other mathams with clarity and strength.

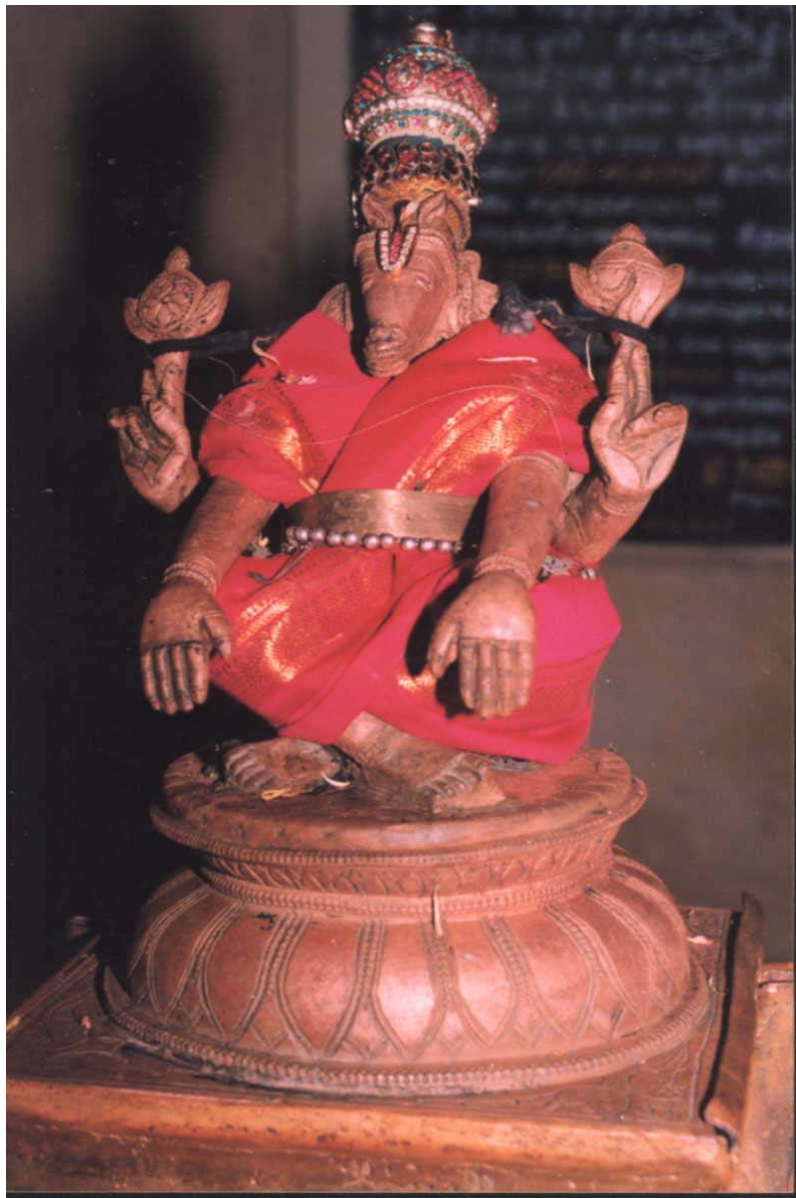
The wealth requested by Swamy Desikan is the Vaak-Sampath and that is gained by the dayaladen glances of Lord HayagrIvan falling on His UpAsakAs. Swamy Desikan prays for the Vaak-Sampath that would generate nectar in the ears of the listeners (PumsAm srOthrEshu





amrutham ksharanthIm) and also bless them to realize all their longings like the wish-granting divine KaamdhenU (Samsritha KaamadhEnum SarsvathIm sadhA mE disanthu).

Swamy Desikan's prayer is for the flow of nectarine speech (Vaak amrutham) to defeat the Paramatha Vaadhins (amrutham ksharantheem sarasvatheem sadhA mE diSanthu). May Your dayaa-laden waves of glances generating nectar bless adiyEn always with amrutha Vaak! In the previous sOkam, Swamy Desikan experienced Lord HayagrIvan with his own eyes. Now, he seeks VidhyA sampath form the Lord. Oh Lord! Your glances are "KrupA-kallOla-sahacharA: KaDakshA:" (Your glances are rolling one after another like waves of KrupA) and are like wish-granting KaamadhEnu for one, who has surrendered unto You (Samsritha KaamadhEnU). Your KaDakshams generate the flow of nectar (amrutham ksharantheem kaDAkshA:). May those nectarine glances accompanied by Dayaa bless adiyEn with madhura Veda Vaak!



Chetipunniyam SrI Yoga Hayagreevar

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SLOKAM-28 OF SRI HAYAGRIVA STHO'THRAM



विशेषवित्पारिषदेषु नाथ
विदग्ध गोष्ठी समराङ्गणेषु।
जिगीषतो मे कवितार्कि केन्द्रान्
जिह्वाग्र सिंहासनम् अभ्युपेयाः ॥ २८ ॥

višeṣa vitpāriṣa deṣu nātha
vidagdha goṣṭhī samarāṅgaṇeṣu |
jigīṣato me kavitārki kendrān
jihvāgra siṁhāsanam abhyupeyāḥ || 28 ||

MEANING:

Oh Lord Hayagriva! Please bless me to join the mighty battlefields of contests, where very learned vidvans serve as mediators (madhyasthars) of debate between contestants! Please bless me to win over those who belong to para mathams, who use their tricks (yukthis) to advance their points! Please bless me with the power of Veda Vaak to establish the truth! Oh Lord! You must grant me this boon of Veda Vaak to be used in Your service! To succeed in my efforts to defend and protect our siddhAntham (Parama Vaidhika Matham), Thou should occupy the tip of my tongue as Your throne!

In the previous slokam, Swamy Desikan prayed for the boon of mastery over sweet words in his speech; here, he prays for the power in his speech to win in debates with master poets and logicians (kavi Taarkika Indran). Sri Dindukkal Ramaswamy Iyengar mentions that many speakers at public assembly recite this and previous slokams prior to their speeches and debates to secure Lord Hayagriva's grace. The power to succeed in VaakyArtha debates with rival siddhAnthins is the prayer here. For such success, Swamy Desikan realizes that the





presence of Lord HayagrIva on the tip of his tongue is essential and therefore he invites the Lord to sit on a throne that he sets up for Him there (JihvAgra SimhAsanam abhyupEyA:).



Arumpuliyur-Pazaya Sevaram Hayagreevar

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SLOKAM-29 OF SRI HAYAGRIVA STHO'THRAM



त्वां चिन्तयन् त्वन्मयतां प्रपन्नः
 त्वामुद्गृणन् शब्द मयेन धाम्ना ।
 स्वामिन् समाजेषु समेधिषीय
 स्वच्छन्द वादाहव बद्ध शूरः ॥ २९ ॥

tvāṁ cintayan tvanmayatāṁ prapannaḥ
 tvāmudgṛṇan śabda mayena dhāmnā |
 svāmin samājeṣu samedhiṣīya
 svacchanda vādāhava baddha śūrah || 29 ||

MEANING:

Oh Lord HayagrIvA! May adiyEn meditate always on Your dhivya ThirumEni (SubhAsrayam)! May I thereby imbibe Your auspicious attributes and achieve a state of oneness with You! May adiyEn perform japam of Your sacred manthram and through that power become a renowned warrior in the battle fields of debate, where rival siddhAnthins take part! May adiyEn rise victorious with Your anugraham in these debater's assemblies and argue with unabated strength to gain victory!

This sLOkam is a description of what happens after Lord HayagrIvan occupies the throne at the tip of Swamy Desikan's tongue. Three things happen in quick succession:

- (1) Swamy Desikan meditates deeply on the Lord and reaches a state of Tanmayathvam (a state of Oneness with the Lord).
- (2) Swamy Desikan performs Sri HayagrIva manthra Japam and offers his salutations





(3) At the end of the japam, he prays to the Lord for the anugraham to rise victorious in the debates with rival siddhAnthins through command over their arguments with the power of Veda Vaak.

Sri D.Ramaswamy Iyengar points out that it is Lord HayagrIvA, who really wins in these contests by using Swamy Desikan as His instrument. Two instances where Swamy Desikan acknowledges his kaimkaryam as a mere instrument in the hands of the Lord to defeat para matha Vaadhins are found at the end of AdhikaraNa SaarAvaLi and DayA sathakam (sIOkam 104). These are Saathvika ThyAgams at the end of these two monumental works.

AdhikaraNa SaarAvaLi is a metrical commentary on Sri BhAshyam of AchArya RaamAnujA, a summary of the VyAkhyAnam of BhAshyakArar on each of the chapters of the Brahma SoothrAs. After completing this monumental work, Swamy Desikan acknowledges that it is really Lord RanganAthA (thru His HayagrIvAvathAram), who sang the AdhikaraNa SaarAvaLi using him (Desikan) as an instrument just as He uses His Paanchajanyam to raise PraNava naadham (Uccha dhvani):

padhyErathai: svahrudhyai:

praNava Mahimavath PaanchajanyakramENa

svAdhmAtam RanganAtha: svayamithi

mukharikruthya sammOdhatE sma

--Adhikarana SaarAvaLi: SIOkam 561:Utthara Paadham

Swamy Desikna's son, Sri KumAra VaradAchAr wrote the commentary for his father/ AchAryan's AdhikaraNa SaarAvaLi and observes the Lord using Swamy Desikan like His Divine conch:

“Paanchajanyasthu BhagavadhAdhmAnEna SabdhAyathE. ahamapi BhagavathA prEritha yEvaithAni padhyAni vyararacham. tEna svEnaiva prEritham AmAsthEnEshu mukharIkruuthya sammOdhatE sma = santhushyathi smEthyartha;, atha: “Paanchajanyam HrushIkEsa:” ithivath Para paksha PrathikshEpa rUpEshu samara mukhEshu maam muhurapi mukharayAncchakAra ithyartha:”

MEANING:

Paanchajnyam sounds with the Lord's own breath filling it. AdiyEn also was commanded by the Lord RanganathA to compose this metrical work on Sri BhAshyam (adhikaraNa SaarAvaLi). It is the Lord Himself, who sang the SaarAvaLi using me just as He uses His divine conch in the battle field.He takes delight in this leelA of His using me as His Panchajanyam.

The famous DayA sathaka SIOkam containing the Saathvika ThyAgam is housed in the 104th SIOkam:





VedAnthA Desika padhE vinivEsya Baalam
dEvO dayaa sathakam yEthath avadhAyan maam
VaihArikENa vidhinA samayE gruhitham
veeNaa viSesham iva venkataSaila naatha:

Swamy Desikan states here that Lord VenkatanAthan lifted a small boy like him to sit on a great sthAnam known as “VedAnthAchAryan”. To qualify for this sthAnam (status), He (the Lord) composed the slokams of DayA sathakam through him as part of His leelai. He used me as an instrument to accomplish His goal. It is Like the Lord of the Universe playing on a VeeNA to amuse Himself with the sweet naadham of the Veenai. It is not the VeenA that raises its MangaLa naadham, but it is the skills of the Player that is behind the sweet sounds. All the glories in the composition of the DayA sathakam goes to the Lord and Lord alone, who used me as His preferred instrument.

In the last sIOkam of AdhikaraNa SaarAvaLi, Swamy Desikan pays direct tribute to Lord HayagrIvan as the One composing this Sri Sookthi using him as the instrument. A portion of Swamy KumAra VaradAcchAr’s commentary on this sIOkam is as follows:

“SvAchArya roopa visishtEna Sarva VidhyA-pravarthakEna BhagavathA HayagrIvENa virachitham, --SrimAN HayagrIva yEva Tath VakthA..”

This AdhikaraNa SaarAvaLi has been created by the Master of all VidhyAs, Lord HayagrIvan, taking the form of the preeminent knowledge represented by his own AchAryans. Thus, Swamy Desikan performs Saathvika ThyAgam in the form of Sri HayagrIvArpaNam befitting his role as one, who performed prapatthi to Him (dayA nidhim dEha-brudhAm SaraNyam, dEvam HayagrIvam aham prapdhyE).

In this sIOkam, Swamy clearly states that it is Lord HayagrIvan sitting on the tip of his tongue is the One, who would win in all the debates that he would enter into.





SLOKAM-30 OF SRI HAYAGRIVA STHO'THRAM



नानाविधानामगतिः कलानां

न चापि तीर्थेषु कृतावतारः ।

ध्रुवं तवानाथपरिग्रहायाः

नवं नवं पात्रमहं दयायाः ॥ ३० ॥

nānā vidhānamagatiḥ kalānām

na cāpi tīrtheṣu kṛtāvātārah |

dhruvaṁ tavānātha parigrahāyāḥ

navaṁ navaṁ pātramahaṁ dayāyāḥ || 30 ||

MEANING:

Oh Lord HayagrIvA! adiyEn has not devoted any time to learn the various kalais (SaamAnyA and VisEsha VidhyAs) that are prevalent in the world. AdiyEn has not accumulated puNyam by bathing in the sacred waters (theerthams). AdiyEn has not performed intense susrUshai (kaimkaryam) to AchAryans to qualify for their blessings. Your grace receives with open arms “the helpless and the hapless”. adiyEn is the most qualified candidate to be the object of Your Parama DayA due to my limitless deficiencies.

Swamy Desikan has eulogized Lord HayagrIvan's DayA (DayA Nidhim dEvam HayagrIvam) in earlier sLOkams of this sthOthram. Here, he proposes to the Lord in front of him that no one is more qualified than him to receive the anukampA of the Lord because he is so hapless and helpless.

Swamy Desikan follows here the path shown by PoorvAchAryAs like Swamy AlavandhAr in his sthOthra Rathnam and Thruvarangattu AmudanAr in RaamAnuja NooRRandhAthi.





Swamy AlavandhAr in his moving appeal to Moksha-DhAyaka Mukundhan enlists his deficiencies and on that basis makes a case to the Lord that he is the most qualified one to receive the Lord's anugraham:

“na dharma nishtOsmi NachAthma Vedhi

na BhakthimAn Tvadh SaraNAravindhE

akinchanOnyagathi: SaraNya!

Tvath paadhamoolam SaraNam PrapathyE”

--SthOthra rathna SlOkam: 22

We use this slOkam of Swamy AlavandhAr in Bhagavath SannidhAnam to introduce ourselves as akinchanan and ananya gathi (hapless and helpless) seeking SaraNAgathi at the Lord's feet.

mE dayisyasE tatha: dhayaneeyas Tava Naatha Dhurlabha:

--SthOthra rathnam : SlOkam 50

MEANING:

Oh Lord AchyuthA! “mey ninRu kEttaruLai adiyEN ViNNappam”. If You do not recognize my highest qualifications as a paathram for Your grace, You will not ever get One, who is so fit for Your grace.

tadhaham tvath ruthE na NaathavAn math ruthE thvam dayaneeyavAn na cha Vidhi nirmitham yEthadh anvayam Bhagavan paalaya maa sma jeehapa:

--SthOthra Rathnam : SlOkam 51

MEANING:

Oh AchyuthA, who never lets go of any one, who seeks Your DayA! adiyEn has none other than You as my SwAmi. You do not have anyone more fit than me to become the object of Your compassion. Please do not lose this opportunity that has come Your way providentially.

Swamy Desikan also is reminded of Thiruvarangatthu AmudanAr Sri Sookthi (RaamAnuja NooRRandhAthi: Paasuram 48) according to Sri D.Raamaswamy Iyengar, when he (Swamy Desikan) appeals to the Lord HayagrIvan with the words:

“aham agathi:, anAta parigrahAyaa tava DayayA (aham) navam navam paathram”. AmudaNar appeals to EmperumAnAr in the 48th slOkam this way: “When both would benefit from Your grace towards me, why go apart ?”.

Swamy Desikan states thus his Sva-Yogyathai for Lord HayagrIvan's DayA and points out that no one is more qualified than himself to receive the anukampA (KaruNai) of the DayA nidhi.





SLOKAM-31 OF SRI HAYAGRIVA STHOTHRAM



अकम्पनीयान् यपनीति भेदैः
 अलंकृषीरन् हृदयं मदीयम्।
 शङ्काकलङ्कापगमोज्ज्वलानि
 तत्वानि सम्यञ्चि तव प्रसादात् ॥ ३१ ॥

akampanīyān yapanīti bhedaiḥ
 alaṅkr̥ṣīran hr̥dayam madiyam |
 śaṅkā kalaṅkā pagamojjvalāni
 tatvāni samyañci tava prasādāt || 31 ||

MEANING:

Oh Lord HayagrIva! When adiyEn receives Your anugraham, all the doubts in my mind about our SiddhAntham will be erased. The true meanings will dawn majestically and take permanent residence there. The para matha scholars engaged in debate with adiyEn can not assail these true tattvams rooted in adiyEn's mind even by an iota. Therefore Your anugraham is vital to commence adiyEn's kaimkaryams in support of our sampradhAyam. Please bless me.

Sri D.Raamaswamy Iyengar summarizes the meaning of this sLOkam this way: "Oh Lord! By Thy benevolence, May the excellent real and true meanings (about Tattva thrayam) ever adorn my heart, unshaken and unshakable by varied and various faultless forms of logic, and brightly disclosing truth removing all traces of doubts and similar blots".

Lord HayagrIvan as DayA nidhi responded most heartily to His GhaNtAvathAran and blessed him to go forth into the world as NigamAnthā MahA Desikan to carry out the duties that He assigned him.





(Sri Hayagriva (Bhadra) Sahasra Naamam)



(Sri Hayagriva (Bhadra) Sahasra Naamam)

LORD HAYAGRIVA'S PLACE OF RESIDENCE:

The cosmology according to Sukha Brahman (author of Srimath Bhaagavatham) recognizes seven dhvIpams in this Universe. One of them is Jambhu DhvIpam of ours surrounded by salty ocean. There are nine divisions (KaNTankaL) in this Jambhu DhvIpam:

- (1) ILAvrutham (2) BhadrAchalam (3) Hari Varsham (4) KethumAlam (5) Ramyakam
- (6) HiraNmayam (7) Uttharakuru (8) Kimpurusham and (9) BhAratham.

Ours is BhAratha KaNTam. Lord Hayagrivan is the presiding deity in BhadrAsvam (BhadhrAchalam) according to Sukha Brahman (Srimath BhAgavatham: 5.18.3&6). The naming of this mountainous kaNTam as Bhadra -achalam {auspicious (spatika) mountain} for the Bhadra-asvam (sacred Horse faced One) is very appropriate.

There are manthrams and sthOthrams for Lord Hayagrivan in Srimath BhAgavatham. The manthram salutes Him there as the quintessential meaning of PraNavam and as a dharma svarUpi, who banishes nescience through upadEsam on the redeeming VidhyAs to bless one with Brahma Jn~Anam (vide: sIOkam 5 of Sri HayagrIva SthOthram). The Bhaagavatha SIOkam (5.18.6) for the Lord of BhadrAsvam reminds us of His avathAra KaaraNam:

VedAn yugAntE tamasA tiraskruthAn
rasaatalAdhyO nru-turanga vighraha:
prathyAdadhE kavayEapiyAchathE
Tasmai NamastEavitaTEhithAyatE

MEANING:

At the end of the kalpam, the asuran by the name of Madhu stole the VedAs from Brahma and hid himself in the nether world (rasAtalam). Sriman NaarAyaNan took the form of Hayagrivan (Horse's form above the neck and a man's body below the neck) and recovered the stolen VedAs. AdiyEn's salutations are to this Nru-turanga vighram of the Lord!

Inview of His incomparable help to Brahma dEvan in recovering VedAs, He is saluted as: "KalpAntha gUDa nigamOtthAraNa PraveeNan".

His auspicious (Bhadra) ThirumEni is therefore saluted in the context of His residence in the sacred BhadrAsvam or BhadrAchalam in Sri Lakshmi HayagrIva Sahasra Naamam:

- (PraNavam) Bhadra Srivathsa HaarAya Nama:
- (PraNavam) Bhadra BhaavayithrE Nama:
- (PraNavam) Sriman NaarAyaNAya Nama:
- (PraNavam) VaasudEvAya Nama:
- (PraNavam) VishNavE Nama:
- (PraNavam) SrimathE HayagrIvAya Nama:



(Sri Hayagriva (Bhadra) Sahasra Naamam)



(Sri Hayagriva (Bhadra) Sahasra Naamam)



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PeriyAshramam Sri Lakshmi HayagrIvar with Sri RAMAnujA and Sri DESika





SLOKAM-32 OF SRI HAYAGRIVA STHO'THRAM



From Slokam 5 to 31, Swamy Desikan used UpajAthi metre in his direct conversation with Lord HayagrIvan, who presented Himself before Swamy Desikan on the top of the hillock (Oushadha Giri) at ThiruvahIndhrapuram. In the 32nd sLOkam, Swamy Desikan shifts to the slow moving, majestic MandhAkrAnthA metre for deep meditation on the ThirumEni of the Lord:

व्याख्या मुद्रां करसरसिजैः पुस्तकं शङ्ख चक्रे
बिभ्रद्भिन्नस्फटिकरुचिरे पुण्डरीके निषण्णः ।
अम्लानश्रीर् अमृत विशदैर् अंशुभिः प्लावयन् मां
आविर्भूयादनघ महिमा मानसे वागधीशः ॥ ३२ ॥

vyākhyā mudrām karasarasijaiḥ pustakam śaṅka cakre
bibhrad bhinnasphaṭika rucire puṇḍarīke niṣaṇṇaḥ |
amlānaśrīr amṛta viśadair aṁśubhiḥ plāvayan mām
āvīrbhūyā danagha mahimā mānase vāga dhīśaḥ || 32 ||

MEANING:

In His beautiful, lotus soft four hands, Lord HayagrIvan sports Sudarsanam, Paancha-janyam, Jn~Ana Mudhrai and a Book. He is seated on a freshly-blossomed White Lotus and reminds the UpasakAs of the whitest-white fragment of a freshly cleaved spatikam. His lustre never ever fades. There is no limit (boundary) to His blemishless glories. May This Lord of Vidhyais shower on adiyEn His nectarine, white and cool rays! May He reside and preside over my hrudhayAkAsam in this manner!





The embedded namaskArAs here are:

(PraNavam) vyAkhyA mudhrA samEtha KarAya Nama:

(PraNavam) Sankha Chakra HasthAya Nama:

(PraNavam) Bhibrath bhinna Spatika RoopAya Nama:

(PraNavam) Ruchira PuNDarIkE nishaNNaYa Nama:

(PraNavam) amlAna SrimathE Nama:

(PraNavam) amrutha visadhai: amsubhi: bhaktha Janam plAvayAmAnAya Nama:

(PraNavam) anaga MahimAya Nama:

(PraNavam) VaagadhIsAya Nama:

This is the dhyAna sLOkam for the enduring presence of Lord HayagrIvan in Swamy Desikan's heart lotus. His presence there would bring kshEmam, Iswaryam, Saarasvatha Vaak and sakala vidhyA to all. In the dhyAnam of the Lord, he is visualized with His upadEsa mudhrA on His right hand, a book on His left hand, a conch and chakram on the upper hands, while being seated on a throne of white lotus like crystal clear spatika gem with His Devi (VaaNi) and drenching every one with His spotless rays and showering His benedictions with unparalleled grandeur.

The first sLOkam (Jn~Anandha mayam dEvam--) and this MangalA dhyAna sLOkam are very important for our daily prayers. The recitation of the entire sthOthram is recommended for all, who can find the time to recite daily to be blessed with Superior Saarsavatha Vaak and Brahma Jn~Anam. If the recitation of the entire sLOkam is not possible for whatever reasons, the First and the 32nd DhyAna sLOkam should be recited for srEyas and prEyas.

Sri HayagrIvan was one of the NithyAraadhana Moorthy of Swamy Desikan along with Lord VaradarAjan. That is why, Sri HayagrIva Vighram is joined with Swamy Desikan during prathishtais at Desikan Sannidhis at our temples. Swamy Desikan cannot be without Lord HayagrIvan in his sannidhis at dhivya dEsams.

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SLOKAM-33 OF SRI HAYAGRIVA STHO'THRAM



वागर्थ सिद्धिहेतोः
पठत हयग्रीव संस्तुतिं भक्त्या ।
कवितार्किककेसरिणा
वेङ्कटनाथेन विरचितामेताम् ॥ ३३ ॥

vāgartha siddhihetoh
paṭhata hayagrīva saṁstutiṁ bhaktyā |
kavitārkika kesariṇā
veṅkaṭa nāthena viracitā metām || 33 ||

MEANING:

Oh AaasthikAs of this world! Oh SumathIs! This sthOthram on Lord HayagrIvan was composed by the Lion among the poets and logicians with the name of VenkatanAthan. May You all recite this sacred sthuthi to be blessed with the powers of composing poetry and realizing special jn~Anam about the true meanings of Tattva-Hitha-PutrushArthams.

Swamy Desikan declares that one should recite with devotion the HayagrIva SthOthram composed by VenkatanAthan, who is a Lion among poets and Logicians for obtaining the blessings of Veda Vaak impregnated with auspicious meanings (VaagarTa Siddhi:). Swamy points out that this HayagrIva SthOthram is no Sthuthi, but is a Samsthuthi (most auspicious adoration of the Lord). The reciters will be blessed with sound (Vaak) and artham (sense) in an inseparable manner through the anugraham of the DayA Nidhi, Lord HayagrIvan.

Swamy Desikan is the proof positive for becoming Kavi-Taarkika Kesari. Unflinching Bhakthi for Lord HayagrIvan is an absolute prerequisite for such anugrahams.





The reference is to Sri Lakshmi Hayagriva in the Hayagriva Sthothram as indicated by the choice of words “Vaagartha Siddhi”. Vaak and Artham are conjointly mentioned.

Sri D.Ramaswamy Iyengar quotes the following two passages from VishNu PurANam and Swamy Desikan’s own Thirucchina Maalai:

(1) “ArthO VishNum iyam VaaNI” (VishNu PurANam: 1-8-19)

Here the Lord is equated to the meaning (artham) and Lakshmi to Vaak (word, VaaNee). The passage from Sri Gopala Vimsathi: “Vaacham nijAnga RasikAm PrasameekshamANa:” can also be reflected upon here. The “DayA tarangAnucharA: KatAkshA:” of Lord Hyagrivan on the Suddha sathvA: makes them “VyapadEsya Vaacha:” (known for their auspicious speech).

(2) “Thiru uRayAit-thAm poruLAI niRpAr VanthAr ThAmE”

Here Swamy Desikan in his tribute in Thiruchinna Maalai to the Lord of Kaanchi VaradarAjan salutes Lakshmi as the sapdha-SvarUpi and the Lord as the Meaning of those Vaaks.

Lord Hayagriva is revered, as UdhgItha PraNava-svaroopan. It is in this context that the second sOkam of ThiruchchinamAlai explaining the Rakshakathva artham of akAram in PraNavam has special significance to Lord Hayagriva:

arumaRayai oozhi tanil kaatthAr VanthAr
athu tannai anRu Ayanukku aLitthAr VanthAr
Dharuma Vazhi azhiyAmal kAppAr VanthAr
ThAmaraiALudan ilangum tAthai vanthAr
Thiru urayaayait thaamm poruLai nirpaar vanthaar
thiruvaruLAI sezhum kalaikai thanthaar vanthaar
maruvalrkku mayakkuraikkum MaayOr vanthAr
VaanERa Vazhi TanthAr vanthAr thAmE

--Thiruchina Maalai: 2

Sri Lakshmi (Vidhya) Hayagriva Tatthvam is very much embedded in the above Desika Prabhandham. The references to the many glories of Lord Hayagriva celebrated in the first sthOthram of Swamy Desikan are all here:

- (1) First Two lines: Varadhan is the One as Hayagriva blessed Brahma with the rare Vedams during PraLaya Kaalam and protected (restored) them, when they were stolen and performed UpadEsam for Brahma.
- (2) Third and Fourth Lines: Hayagriva Varadhan is the One, who engages in Dharma samsthApanam thru His many avathArams along with MahA Lakshmi from whom He is never separated.





- (3) Fifth Line: HayagrIvan is the Lord, who is artha svarUpi, while MahA Lakshmi is present as Sabdha SvarUpi (Vaak) in an inseparable manner (ahalahillEn yenRu urayum AlarmEl Mangai).
- (4) Sixth Line: Lord HayagrIvan took His avathAram for illustrating the VedArthams and for creation of Dharma Saasthrams, Saathvika PurANams and IthihAsams through the efforts of Maharsishis (VyAsadaya: VyapadEsha Vaacha:) like Paraasara, VyAsA and Vaalmiki.
- (5) Seventh Line: Lord HayagrIva Varadhan is the One who plunges naasthikAs without bhakthi for Him into narakams through many mOhana saasthrams and deludes them.
- (6) Eighth Line: Lord HayagrIva Varadhan is the Saasthra PaaNI, who instructs the AchAryAs with Bhakthi-Prapatthi margams to bless the Bhaddha Jeevans with Moksha Siddhi through them.

As adiyEn mentioned earlier, Lord VaradarAjan and Lord HayagrIvan are Swamy's nithya aarAdhana moorthys. The Vara DhAyakan, HyaagrIvan, becomes Varada Raajan as revealed from this Thirucchinna Maalai paasuram.

The mantra Maya sarIram of the Lord arising out of the Utthara Vedhi under PuNya kOti vimAnam is equally applicable to Lord HayagrIvan as per the 10th sIOkam of Sri HayagrIva sthOthram (agnou samiddhArchishi--), which is a summary of Smruthi Vaakhyam: "aham hi sarva yaj~nAnAm bhOkthA cha PrabhurEva cha".



May Lord Lakshmi HayagrIvan confer His choicest blessings on every one, who studies His sthOthram composed by Swamy Desikan every day !





AdiyEn's anantha kOti PraNAMams to Lord Lakshmi HayagrIvan on the eve of Swamy Desikan's avathAra dinam. May the divine couple bless us all with sarva MangaLams!



कवितार्किकसिंहाय कल्याणगुणशालिने

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः

kavitārkikasimhāya kalyāṇaguṇaśāline

śrimate veṅkaṭeśāya vedāntagurave namaḥ

Daasan,

Oppiliappan Koil VaradAchAri SadagOpan

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