

SWAMI DESIKAN'S PARAMAARTHA STHUTHI



**ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



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॥ श्री : ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

परमार्थ स्तुति

PARAMAARTHA STHUTHI

INTRODUCTION

Thirupputkkuzhi dhivya dEsam is not too far from Kaanchipuram and was the home for great AchArya PurushALs. Today, there is not much of an agrahAram there. It was the home of Thirupputtkuzhi Thaatha Desikans. Kaliyan has performed MangaLAsaasanam of this dhivya dEsa PerumAL.

Here, Swamy Desikan was overcome by the majesty and beauty of the greatest warrior of them all, Sri Raamachandran and immersed himself in a brilliant eulogy of the Lord. Recalling the heroism and unmatched valor of Vijaya Raaghavan, Swamy Desikan endearingly saluted this Lord as “RaNa Pungavan, Aahava Pungavan and Samara Pungavan” in this sthOthram. There are only 10 sLOkams in this sthuthi, but they deal with the the Parama ArTam (viz). EmperumAn, who is the ultimate goal and target (Parama PurushArTam) for all of us. Swamy Desikan composed the majestic SudarsanAshtakam and ShOdasAyudha SthOthram --according to some-- to banish the cold fever that was gripping the people of Thirupputtkuzhi at one time.

Right in front of the Thirupputtkuzhi Temple gate is a beautiful pushkariNi known as Grudhra Saras or Kazhuhu Poygai to recall the sthala PurANam according to which Sri Raaghavan and His younger brother performed the last rites for the king of Eagles, JatAyu) at that site. Thiru+ Putt +kuzhi stands for the auspicious bird's pit in which the great hero, JatAyu was placed affectionately by the DasaraTa KumArarkaL as a part of the last rites (Eema KriyaikaL). The interplay of the bright Sun's rays and the cool green waters of JatAyu PushkariNi is a memorable sight indeed.

In the moving lines of Sri Raghuveera Gadhyam, Swamy Desikan refers to the performance of last rites by the Raghuveeran for the King of Eagles, Jataayu:

“Vikrama yasO laabha vikreetha jeevitha grudhra-raaja
dEha dhidhakshA lakshitha Bhaktha-jana DhaakshiNya!”

Jataayu is a Parama BhAgavathan. He was a very old king of Eagles and was a dear



friend of King DasaraTan. When RaavaNan abducted SithA PirAtti and flew in the sky with Her, King JatAyu intercepted RaavaNan and fought with him. King JatAyu was mortally wounded by the evil Raavanan in that fight. He displayed great valour in spite of his old age. RaavaNan cut off the wings of JatAyu and ran away to Lanka. Sri Raamachandran and LakshmaNa Swamy came in search of SithA PirAtti and arrived at the place, (Thirupputtkkuzhi) where JatAyu was holding off his last breath to meet the dear sons of DasaraTaa. JatAyu told Raamahandran about the evil act of RaavaNa and the ensuing fight between him and Raavanan. Then he gave up his body. Raamachandran was sorrow stricken and performed agni samskAram for JatAyu in grateful appreciation of the help given by JatAyu as the friend of the family of IshvAkus. Raamachandran did not perform the last rites for His own father and it was Bharathan, who had to perform the Charama kaaryams. Hence , the special anugraham of Raamachandran to JatAyu is very important. That was the Bhaktha jana DhAkshiNyam shown (lakshitha) by the prince of AyOdhyA through dEha dhidhakshA (agni kaaryam) to His Bhakthan, JatAyu.

SLOKAS-- COMMENTARY

श्रीमान् वेङ्कट नाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi



“JaTAyu PushkariNi - Grudhra Saras”

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FIRST SLOKAM

(ANUSHTUP METRE)

श्रीमद् गृध्र सरस्तीर पारिजातं उपास्महे ।

यत्र तुङ्गैर् अतुङ्गैश्च प्रणतैर् गृह्यते फलम् ॥ १ ॥

shriimad.h gR^idhra sarastiira paarijaataM upaasmahe.

yatra tu~Ngair.h atu~Ngaishcha praNatair.h gR^ihyate phalam.h..1

COMMENTARY:-

The valor of Lord Raamachandran is matchless. In DaNdakAraNyam, He destroyed 14,000 asurAs single handedly. He pulverized RaavaNA's army and finally RaavaNan Himself in a great battle. In AaraNya kANdam, our Lord's parAkramam is saluted as He destroyed Kharan, DhUshaNan, Thrisiras and the Moola Bhalam. Through His heroic acts, He destroyed the asurAs and made the lives of the Sages of DhaNdakAraNyam comfortable and free from fear.

Swamy Desikan has saluted these valourous deeds in SrI Raghuveera Gadhyam's AaraNya and Yuddha KhANdams following the foot steps of Aadhi Kavi, Sage Vaalmiki. Swamy Desikan's summation of the Lord's valor is housed in three salutations of SrI Raghuveera Gadhyam:

AsahAya Soora!
AnapAya Saahasa!
Raagava Simha!

In ParamArTa Sthuthi, Swamy Desikan continues celebrating the valor of the Lord of AyOdhyA and points out that He is the PaarijAtha tree at the banks of JatAyu PushkariNi (Grudhra Saras):

SrImadh-grudhra-saras-theera PaarijAtham upAsmahE
yathra Thungai: athungaisccha pranathai: gruhayathE Phalam

MEANING:

At Thirupputtkkuzhi, the destroyer of RaavaNA and his clan gives His darsanam as Vijaya Raaghavn and is ready to grant all the boons that bhakthAs seek of Him just like a PaarijAtha tree in IndhrA's garden.





On the banks of the JatAyu PushkariNi with its nourishing water is a mighty tree with sweet fruits. There the lowly (athungai :) and the mighty (thungai :) worship the Lord, perform SaraNagathi and are treated equally with respect to the Phalans without consideration of their Jaathi-Kulam -GuNam and material possessions. That is indeed a miracle brought about by the PaarijAtha Tree (SrI Vijaya Raaghavan) of Thirupputtkuzhi. Swamy says that he meditates on that PaarijAtha tree (Srimath-grudhra-saras-theera paarijAtham upAsmahE). Both the lowly and the lofty prostrate before this Grudhra Saras theera PaarijAtham and becomes kruthArTaaS.





SECOND SLOKAM

(OUPACCHANDASIKAM METRE)

After composing the first slokam in anushtup metre, Swamy Desikan sets the rest of the 9 slokams of Sri ParamArTa Sthuthi in lilting Oupacchandasicam meter

गुरुभिस्त्वदनन्य सर्व भावैः

गुण सिन्धौ कृत संप्लवस्त्वदीये ।

रण पुङ्गव वन्दि भावमिच्छन्

अहं अस्म्येकम् अनुग्रहम् आस्पतम् ते ॥ २ ॥

gurubhistvadananya sarva bhaavaiH

guNa sindhau kR^ita saMplavastvadiiye.

raNa pu~Ngava vandi bhaavamichchhan.h

ahaM asmyekam.h anugraham.h aaspatam.h te..2

MEANING:-

Oh the Lord of Thirupputkkuzhi, who is celebrated for your valor in battles! Oh Vijaya RaaghavA! Our AchAryAs do not house anyone in their heart lotuses except



“Bless me to Compose on You!”





you. They focus on you and you alone and shine as ParamaikAnthi (Thvadhanya Sarva-bhAvai :). They have trained me to be deeply immersed in the ocean of your anntha kalyANa guNams (Gurubhi: ThvadhIyE GuNa Sindhrou krutha samplava: asmi) and adiyEn desires deeply to eulogize you (vanhdhi bhAvam icchan aham asmi). adiyEn has positioned myself to be the chief object of Your anugraham (Vandhi bhAvam icchan aham, tE yEkam anugraha aaspadham asmi).

Swamy Desikan reminds the Lord of the Upadesams of his AchAryans about ananya bhakthi (avyapachAra Bhakthi) to the Lord to become qualified as a ParamaikAnthi. Then, Swamy Desikan states that he wants to go beyond the meditation about the Lord and engage in composing a Sthuthi about the Lord of Thirupputtkuzhi. He hints that his efforts to compose a sthuthi won't bear fruit unless he is so blessed by the Grudhra-saras-theera PaarijAtham. Therefore, Swamy Desikan prays to the Lord to bless him to create a sthuthi on Him.





THIRD SLOKAM

भुवनाश्रय भूषणास्त्र वर्ग

मनसि त्वन्मयतां ममातनोतु ।

वपुराहव पुङ्गव त्वदीयम्

महिषीणां अनिमेष दर्शनीयम् ॥ ३ ॥

bhuvanaashraya bhuaShaNaastra vargaM

manasi tvanmayataaM mamaatanotu.

vapuraahava pu~Ngava tvadiiyam.h

mahiShiiNaaM animeSha darshaniiyam.h..3

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“Nachchimaar can not take Their eyes off from You – Maduraantakam Sri Ramar”





MEANING:

Swamy Desikan points out about two things here:

(1) The entire assembly of ChEthnam and achEthanam adorn the Lord's ThirumEni as dhivya aabharanams and Dhivya aayudhams/weapons (BhuvanAsraya BhooshaNa-asthra vargam ThvadhIyam Vapu :).

(2) Sri DEvi and BhU Devi and other consorts of His can not take their eyes off from such a beautiful ThirumEni. They do not close their eye lids for fear of missing even a fraction of second's enjoyment of His dhivya soundharyam (MahIshINAm animEsha darsaneeyam ThvadhIyam Vapu:).

Swamy begs the Lord to grant him the boon as Grudhra-saras-thera PaarijAtham to make His manas become totally immersed in His beauty and anantha kalyANa guNams so that he can succeed in composing a Sthuthi befitting Him.





FOURTH SLOKAM

अभिरक्षितुम् अग्रतः स्थितं त्वाम्

प्रणवे पार्थ रथे च भावयन्तः ।

अहित प्रशमैर् अयत्न लभ्यैः

कथयन्ति आहव पुङ्गवं गुणज्ञाः ॥ ४ ॥

abhiraxitum.h agrataH sthitaM tvaam.h

praNave paartha rathe cha bhaavayantaH.

ahita prashamair.h ayatna labhyaiH

kathayanti aahava pu~NgavaM guNaj~naaH..4

MEANING

Oh Vijaya RaaghavA! PraNavam is made up of three Letters: A+U+M (akAra-ukAra-makArams). The first letter is "A" (akAram denoting your Sarva Rakshakathvam



“akAra – ukAra – makArams.....”





(protecting one and all that perform SaraNAgathi to you). Swamy says: “Abhirakshithum PraNavE agratha: sTitham ThvAm”.

Swamy goes on to point out where else He sat in front (agratha: sTithaam). He sat in front portion (the charioteer's seat) of the car (raTam) of Arjunan and performed GIthOpadesam) (PaarTa RaTE cha agratha: sTithAm ThvAm).

Those who possess unimpeachable aathma guNams reflect on this important tathvam and meditate on the meaning of PraNavam to banish their desire, anger et al. They recognize that you did not need to take weapons against the evil KouravAs. You won the victory over them by merely sitting in the front seat of the raTam. These superior souls comprehend your parAkramam to destroy your and Your BhagavathA's enemies by your sheer presence and eulogize you hence as asAdhAraNa RaNa Punghavan (Aahavapungavam kaTayanthi).





FIFTH SLOKAM

Swamy Desikan now shifts his attention to another aspect of SrI Vijaya Raaghavan: His performance of the SaraNagathi Yaj~nam with His dharma pathni, SrI DEvi (SrI Maragathavali ThAyAr) under the shade of VijayakOti VimAnam at JatAyU KshEthram to protect PrapannAs:

कमला निरपाय धर्म पत्नी

करुणाद्याः स्वयम् ऋत्विजो गुणास्ते ।

अवनं श्रयतां अहीनम् आद्यम्

स च धर्मस्त्वद् अनन्य सेवनीयः ॥ ५ ॥

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“I bow before the Lord of Sitaa Devi – Pullambhudankudi Valvil Raman,
PotraamaraiyaaL”





kamalaa nirapaaya dharma patnii
karuNaadyaaH svayam.h R^itvijo guNaaste.
avanaM shrayataaM ahiinam.h aadyam.h
sa cha dharmastvad.h ananya sevaniyaH..5

MEANING

Oh Vijaya RaaghavA! Your ThirunAmam, “RaNa Pungavan” has two meanings:

- (1) The greatest One in battles and
- (2) The greatest One in performing Yaj~nams.

You perform a Yaagam with Your dharma PathnI, SrI Maragathavalli, who is never ever separated from You. In that Yaagam, Your kalyANa guNams like karuNai serve as the Rthviks (officiating priests). The name of Your Yaagam is “SaraNagatha Rakshanam” (SrayathAm avanam aadyam ahInam). That sanctimonious yaagam cannot be done by anyone other than you (Sa dharma cha Thvadh ananya sEvanIya:).

AhInam is a Soma Yaagam that takes many days to perform. Swamy Desikan hints that this “SaraNagatha Vrathi” continues to do this Yaagam of SaraNagatha RakshaNam without interruption while accompanied by His PirAtti.

IndhIvaradhaLa-SyAma: PuNDarIkanibhEkshaNa:
Dhrutha kOdhaNda-thUNIrO RAAMA YEVA GATHIR-MAMA

--Raama KarNAmrutha SIOkam

(Neela mEgha SyAmaLan with the lotus soft and beautiful eyes is Lord Ramabhadran with Kodhandam and arrow in His hand is my sole refuge).

visAla nEthram paripoorNa ghAthram
SitA KaLathram sura-vairi-jaithram
KaruNya paathram jagatha: pavithram
SRI RAAMARATHNAM PRANATHOSMI NITHYAM

--Raama KarNAmrutham SIOkam

(I prostrate before the gem of Raghu Vamsam, Raama Rathnam always. I bow before that Lord of SitA Devi known for His broad eyes, and majestic, upright body. He is the abode of mercy and the unfailing victor over the enemies of the DevAs. He is the most sacred ParamAthman in all the worlds. I bow before Him always).





SIXTH SLOKAM

कृपणाः सुधीयः कृपा सहायम्
 शरणम् त्वाम् रण पुङ्गव प्रपन्नाः ।
 अपवर्गं नयाद् अनन्य भावाः
 वरिवस्या रसमेकं आद्रियन्ते ॥ ६ ॥

kR^ipaNaaH sudhiiyaH kR^ipaa sahaayam.h
 sharaNam.h tvaam.h raNa pu~Ngava prapannaaH.
 apavarga nayaad.h ananya bhaavaaH
 varivasyaa rasamekaM aadriyante..6

MEANING:

Oh Lord Vijaya RaaghavA! Oh the most celebrated (foremost) among Warriors (RaNa Pungava)! Those buddhisAlis (SudhiyA:) who recognize their unfitnes to stand up to the rigors of practising Bhakthi yOgam feel importunate (krupaNA:)and perform SaraNAgathi at Your holy feet fully knowing that You are the ocean of Mercy and that You will protect them. They are clearly aware of Your KaruNai as Your primary help (KaruNA SahAyam) and perform SaraNAgathi as prapannAs (ThvAM SaraNam Prapanna :). They do not get distracted by any tatthvam except your anantha kalyANa guNams and SaraNAgatha rakshaNa Vratham (ananya BhAvA :) and perform prapatthi unto you. They wish for only one Phalan (YEkam aadhriyanthE). What is it these Sudhiya: wish as a boon from You? They only seek the kaimkarya Aanandham (VarivasyA Rasam) from you and Your Devi at Sri Vaikuntam as a sukham arising from Moksha Sidhdhi.





“Nammaazhvaar Saranaagathi to Namperumal, Who is none other than Sri Rama”

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SEVENTH SLOKAM

अवधीर्य चतुर्विधं पुमर्थं

भवदर्थे विनियुक्त जीवितः सन्।

लभते भवतः फलानि जन्तुः

निखिलान् यत्र निदर्शनम् जटायुः ॥ ७ ॥

avadhiirya chaturvidhaM pumarthaM

bhavadarthe viniyukta jivitaH san.h.

labhate bhavataH phalaani jantuH

nikhilaan.h yatra nidarshanam.h jaTaayuH..7

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“Sri Ramar – Vaduvur”





MEANING:-

Oh Lord of Thriupputtkkuzhi! Any embodied jeevan, which casts aside the four kinds of PurushArTams (Dharma-ArTa-Kaama-Moksham) and places its life as samarpaNam in Your service gets in return from You fruits of every kind (Bhavatha: nikhilAni phalAni labhatE). In this matter, JaTAyu is the prime example (athra JaTAyu: nidharsanam).

During Your incarnation as SrI Raamachandran, the eagle king JaTAyu fought with RaavaNan to free Your dear Consort from him and got mortally wounded. It gave all what it had in spite of its advanced age. It fought heroically without asking anything in return from you. What did you do for that noble JaTAyu? You blessed JaTAyu with superior worlds and then Moksham. For those, who perform kaimkaryam to you without anticipating anything in return all the isvryams in this and the other world come their way automatically.



“JaTAyu with Rama Lakshmana – Thailand art”





EIGHTH SLOKAM

शरणागत रक्षण व्रती माम्
न विहातुं रण पुङ्गवार्हसि त्वम्।
विदितं भुवने विभीषणो वा
यति वा रावण इत्युदीरितम् ते ॥ ८ ॥

sharaNaagata raxaNa vratii maam.h
na vihaatuM raNa pu~Ngavaarhasi tvam.h.
vidhitaM bhuvane vibhiiShaNo vaa
yati vaa raavaNa ityudiiiritam.h te.. 8



“Be it Ravana or Vibheeshna, I'll grant them abhayam – www.kamat.com”





MEANING

Oh Lord of Thirupputtkkuzhi! Foremost among Your Vratams is that of protecting those who perform SaraNagathi at Your Thiruvadi. You are the SaraNagatha RakshaNa DhIkshithan. It is not fit for you as the one who has undertaken SaraNagatha RakshaNa dhIkshai to abandon adiyEn (SaraNagata-rakshaNa vrathI Thvam maam vihAthum na arhasi). People of the world know very well your command to SugrIvan at Sehtukkarai (TE udhIritham bhuvanE vidhitham): Be it VibhIshaNan or RaavaNan himself bring them to Me. I will grant them abhayam. When you are known all over the world for this Vratam, adiyEn alone should not be abandoned by you in spite of my paapams. That won't be consistent with your role as Sarva-Ioka SaraNYan.





NINTH SLOKAM

भुजगेन्द्र गरुत्मदादि लभ्यैः

त्वद् अनुज्ञानुभव प्रवाह भेदैः ।

स्व पदे रण पुङ्गव स्वयम् माम्

परिचर्या विभवैः परिष्क्रियेथाः ॥ ९ ॥

bhujagendra garutmadaadi labhyaiH

tvad.h anuj~naanubhava pravaaha bhedaiH.

sva pade raNa pu~Ngava svayam.h maam.h

paricharyaa vibhavaiH pariShkriyethaaH..9

MEANING:

Oh Vijaya RaaghavA! At Your Supreme abode (Sva padhE) AdhisEshan (BhujagEndhra:), GaruDan, the other Nithya Sooris as well as Muktha Jeevans enjoy You in a manner befitting Your wish. Their enjoyment overflows as flood in many directions. Many special kaimkaryams that please Your ThiruvuLLam arises form their kaimkarya prApthis. It is adiyEn's prayer to you for gaining such kaimkarya prApthi at Your Parama Padham. The anubhavam of enjoying You should blossom forth in the shape of many Kaimkaryams to You. Those kaimkaryams should be accepted by you and should cause pleasure to you. It is well known that you feel happy over nishkAma Kaimkaryams by ParamaikAnthiS.



“You feel happy over nishkAmya kaimkaryams – Thiruvahindrapuram Ramar”





TENTH SLOKAM

विमलाशय वेङ्कटेश जन्मा
रमणीया रण पुङ्गव प्रसादात् ।
अनसूयुभिर् आदरेण भाव्या
परमार्थं स्तुतिर् अन्वहम् प्रपन्नैः ॥ १० ॥

vimalaashaya ve~NkaTasha janmaa
ramaNiiyaa raNa pu~Ngava prasaadaat.h.
anasuuyubhir.h aadareNa bhaavyaa
paramaatha stutir.h anvaham.h prapannaiH..10



“Thirupputkuzhi Vijayaraghava PerumAn”



MEANING

This delectable (RamaNIya) eulogy named ParamArTa sthuthi arose from the VenkatEsa Kavi of blemish free mind. This happened as a result of the grace of Thirupputtkkuzhi VijayarAgava PerumAn. The PrapannAs, who have performed SaraNAgati at the Thiruvadi of the Lord, get cleansed from the dhOshams such as Jealousy and intolerance. May Those PrapannAs free of dhOshams recite this sthuthi daily with sraddhA and gain the anugraham of Sri Maragathavalli SamEtha Sri Vijaya Raaghavan!

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

Daasan,

Oppiliappan Koil VaradAchAri SadagOpan