

SWAMY DESIKAN'S RAGHUVERA GADYAM



ANNOTATED COMMENTARY IN ENGLISH BY
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RAGHUVVEERA GADYAM

रघुवीर गद्यं

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।
वेदान्ताचार्य वर्योमि सन्निधत्तां सदाहृदि ॥

जयत्या श्रितसंत्रास ध्वान्त विध्वंसनोदयः ।
प्रभावान् सीतया देव्या परमव्योम भास्करः ॥

Introduction:

RaghuVeera Gadyam is one of the many brilliant and moving stotrams composed by Sri Vedantha Desikan, while he was residing in Thiruvahindrapuram. At this divya desam, there are the most beautiful Archa murthys of Sri Raamachandra, Sita Devi, and LakshmaNA. Swami Desikan was thrilled one day by the incomparable beauty of Sri Raamachandra giving darsanam as Kodhanda Raama at this kshetram and recollections about the extraordinary valor of our Lord and his deeds on the battlefield as the MahaVeera at Lanka. Inspired by those thoughts, he summarized in his splendid Gadyam (work in prose style) the Vaibhavam of this Maha Veera and named it appropriately Maha Veera Vaibhavam. Later this work came to be known by its popular name of Raghu Veera Gadyam.

Swami Desikan as a Sarva Tantra Svatantra might also have followed the foot steps of his PaRaamacharya, Sri Raamanuja, who composed his three master pieces in the Gadyam form (Sri Vaikunta Gadyam, Saranagathi Gadyam and Sriranga Gadyam). Swami Desikan was so fascinated by the Gadya Trayams of Sri Raamanuja that he created a commentary on them known as Gadya Traya Bhashya. This work fits inside another work of Swami Desikan known as Rahasya Raksha with four chapters.

The first chapter of Rahasya Raksha is the commentary on Saranagathi Gadyam also known as Prthugadhyam. The second chapter is known as Mitagadhya Bhashyam consisting of commentaries on both Sriranga and Vaikunta Gadhyaams. The subject matter of Sri Raamanuja's Gadhyaams were the important doctrine of Prapatthi and his supreme devotion to the Archa murthy at Srirangam worshipped by Sri Raamachandra himself (Sriranga Gadhyaam) and the rapturous description of Sri Vaikuntam (Sri Vaikunta Gadyam), the supreme abode of Sriman Narayana and His consort, the object





of our Prapatthi.

It is not an exaggeration to state that Swami Desikan's Raghu Veera Gadyam is his OWN Prapatthi to the Lord, who declared at Sethu: "It is my solemn covenant that I stand by anyone who surrenders his all to my keeping. According to this, Vibhishana comes under my protecting hand, which even Ravana is free to accept. I now charge Sugreeva to hail Vibhishana and lead him to me".



"Sri Vibheeshana Sharanaagathi"

It is no wonder that the entire Raamayana is revered as Saranagathi Shastra by Sri Vaishnavas. In fact, Sri Raamanuja himself learned the special meanings of Srimad Raamayanam (Saranagathi) from Srisailapurna or Thirumalai Nambi, his uncle, a native of Thiruppathi. Swami Desikan went on to describe the mystery and sacredness of Prapatthi in Sanskrit and Manipravala texts such as Saranagathi Deepikai, Abhayapradanasara, Rahasyatrayasara et al.

We are therefore fully justified in considering the delectable Raghuveera Gadyam of Swami Desikan as the celebration of the Lord's covenant to Prapannas housed as the central message of the seven cantos of Srimad Raamayanam. Swami Desikan celebrated the veeram or ParakRaamam aspect of Veeraraghavan in this Gadyam. He went on to celebrate in yet another stotram the valor of this RaNa Pungavan presiding





as Archa Murthy at Thiruputkuzhi with the divya namam of Vijaya Raghavan.

Thirumangai Azhwar has performed Mangalasaasanam for Veeraraghavan; the Archa Murthy at Thiruvellore Divya Desam. Kulasekhara Azhwar celebrated the valor of the Lord Raamachandra at Tillai Thiruchitrakootam. Saint Thyagaraja saluted his valor at battle by describing Him as “Dhanda Chathuran” in his Kapi-Naarayani song “Sarasa Saama Dhana Dhanda Chathura Saati Davamevareh?”. The bard asked “O Raama! You are adept in statesmanship and in wielding the four expedients, conciliation (sama), winning over with gifts (Dhana), separating the enemies (Bheda) and punishing by war (DHANDA). Who is there equal to you?” The saint invited that Raghuveera affectionately again in his Husseini krithi: “Raghuveera RaNadheera! Raa Raa, Rajakumara!”

As a part of the essay on Raghuveera Gadyam, adiyEn will cover the following items:

1. When to read Srimad Raamayanam & Raghuveera Gadyam?
2. Where to read Srimad Raamayanam & Raghuveera Gadyam?
3. What are the procedures to follow before Reading either?
4. What are the fruits/benefits of reading either?
5. How do they compare in size and structure?

Before answering these questions, let us offer our salutations to Lord Raamachandra!

RAAMAYA RAAMABHADRAAYA
RAAMACHANDRAAYA VEDHASEH
RAGHUNAATHAAYA NAATHAYA
SEETHAAYA: PATAYEH NAMA:

Meaning:

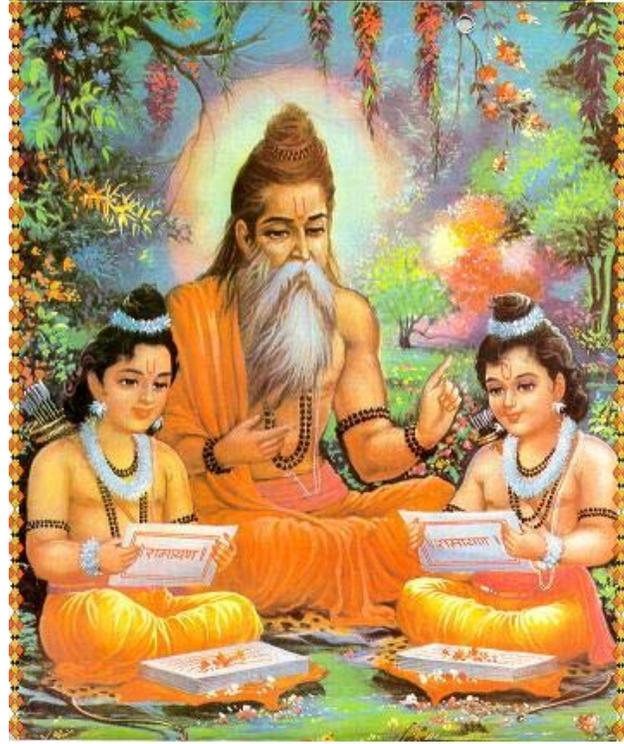
My salutations to Veda Purusha Sri Raama, who is celebrated as Raamachandra, Raamabhadra, Raghunatha and the Lord of Sita Devi.

AAPADHAAM APAHARTHAARAM
DHAATHAARAM SARVA SAMPADHAAM
LOKAABHIRAAMAM SRI RAAMAM
BHUYOH BHUYOH NAMAAMYAHAM

Meaning:

I salute again and again Sri Raama, the delight of the whole world, the reliever/banisher of every suffering and the bestower of all riches.





“When to read Srimath Raamayanam?”

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WHEN TO READ SRIMATH RAAMAYANAM & RAGHUVEEERA GADHYAM?

The Aadhi Kaavyam (epic poem) composed by sage Valmiki (Srimad Raamayanam) consisting of seven books (Khaandas) and 645 Cantos (Sargas) is recommended for reading in a nine day stretch (Navaaham) or in a 27 day stretch. The nine day reading with starts and stops at particular chapters is recommended for the months of Chaitra, Maagha and Kartika during Sukla Paksham (5th day to the thirteenth day). The 27-day reading is to be carried out starting from the day, when the constellation of Punarvasu is in ascendance to the day, when Aardhraa constellation is in ascendance. There are elaborate procedures for reading Srimad Raamayanam (Sankalpam, Acharya Vandanam, Dhyaanam, Nyaasam (Anganyaasam and Karanyaasam) and Viniyogam for each of the Khaandams.

The procedures for reciting Swami Desikan's Raghuveera Gadyam are few and simple. One can recite it every day. One recites at the beginning and ending of the stotram “NEELA KOMALA RUCHIM RAAMAM BHAJEH SYAAMALAM” (I meditate on Sri Raama of cerulean hue possessing the soft luster of the blue lotus).

Next, one recites Acharya Dhyanam:





**SRIMATHE NIGAMAANTHA MAHA DESIKAAYA NAMA:
SRIMAAN VENKATANAATHAARYA: KAVITHAARKIKA KESARI
VEDHANTHAACHAARYAVARYOH MEH SANNIDHATTAAM SADHAA HRUDHI**

This is followed by the recitation of the entire Raghuveera Gadyam.

As the conclusion, one salutes again the composer of this stotram:

**KAVITHAARKIKA SIMHAAYA KALYAANA GUNASAALINEH I
SRIMATHEH VENKATESAAYA VEDAANTHAGURAVEH NAMA: II**

Finally, the Mangala slokam for Sri Raama is recited:

**MANGALAM KOWSALENDRAAYA MAHANEYYA GUNAATHMANEH I
CHAKRAVARTHI TANUJAAYA SAARVABHOWMAAYA MANGALAM II**

2. WHERE TO READ?:

One can recite both in front of a SaLagRaama murthy, Tulasi plant and in a temple or at the puja graham of one's own home. If the recitation is done in front of SaLagRaamam, one should bathe the Murtham in milk, dry it and then start the recitation. (Sri M.S. Krishnamachar's monograph released by Visishtaadvaita PrachariNi sabhaa contains enormous details on the types of SaaLagRaamas. Lakshmi Narasimha, Lakshmi Narayana, Seetha Raama and Lakshmi Hayagreeva SaLigRaamams are particularly welcome to be used in the PaarayaNam).

3. PURPOSES OF READING:

Those wishing progeny read BalaKhandam; those who seek wealth read Ayodhyaa Khaandam; those wanting to secure a friend or wishing to secure back lost wealth read Kishkindhaa Khaandam; those wishing fulfillment of their desires (Kaamyarthi) read Sundara Khaandam; Yuddha Khandam is read by those wishing the destruction of their enemies/obstacles; Uttara Khaandam is read by those who wish liberation from the cycles of births and deaths (Moksham). This is for reading of the individual Khaandams of Valmiki Raamayanam. The reading of Raghuveera Gadyam confers all of the above blessings on the reciter. Both Srimad Raamayanam and Sri Raghuveera Gadyam are considered as the unsurpassed form of Gayatri Mantram.

4. A COMPARISON OF SIZES:

Srimad Raamayanam has 7 Khaandams; Sri Raghuveera Gadyam has the summary of 6 Khaandams and does not include Aaranya Khaandam. You might also note that the





previous section on “Purpose of Reading” omitted Aaranya Khaandam.

Valmiki Raamayanam (VR) has 645 Cantos (Sargams) housed in its six books (Khaandams); Sri Raghuveera Gadyam has 92 salutations in 6 sections. The Book-by-Book comparison is as follows with Raghuveera Gadyam related information in parenthesis:

Bala Khaandam ---: VR 77 (18)

Ayodhyaa Khaandam ---: VR 119 (21)

Aaranya Khaandam ---: VR 75 (0)

Kishkindaa Khaandam ---: VR 67 (5)

Sundara Khaandam ---: VR 68 (1)

Yuddha Khaandam ---: VR 128 (29)

Uttara Khaandham ---: VR 111 (18)

(While Valmiki Raamayanam has 645 cantos, Raghuveera Gadhyam has 92 salutations with the exception of preliminary salutation and concluding portions of Raghuveera Gadhyam). The Mahavira Vaibhavam or Raghuveera Gadyam summarizes succinctly the Adi Kavyam of Sage Valmiki revered as Srimad Raamayanam. In 94 Gadya (prose) passages, Sri Vedantha Desikan addresses Sri Raamachandra and salutes His Anantha



Vaduvur Sri Raamar





Kalyana Gunas. If Gopalavimsathi is the home of mellifluous songs in verse form on Lord Krishna, Raguvira Gadyam is the treasure trove of the “songs” on Sri Raama in prose form. We meet passages from Raghuveera Gadyam in the eighth act of Swami Desikan's allegorical play known as Sankalpa Suryodhaya housing the cardinal tenets of Sri Vaishnavism.

The salutations of the Vaibhavam (Glory) of the greatest of the scion of Raghu begin with an evocative verse:

**JAYATHYAASRITHA SANTHRAASA DHWAANTHA VIDHVAMSANODHAYA:
PRABHAAVAAN SEETHAYAA DEVYAA PARAMVYOMA BHASKARA:**

Our Lord, who is the Sun of the PaRaamakasam (Sri Vaikuntam) shines with supreme effulgence. He took the incarnation as the son of the Emperor Dasaratha to destroy the darkness (fear) of those, who sought refuge at His feet. He is inseparable from Sita Devi, just as the disc of Sun is inseparable from its luster. Sri Raamachandra of these attributes towers over every one through his anantha kalyana gunas (limitless auspicious attributes).



COMMENTARY ON SRI RAGHUVEEERA GADHYAM

GENERAL SALUTATIONS:

GADHYA PASSAGE 1:

महावीर !

MAHAVEERA!

This Gadhyam derives its name of Maha Veera Vaibhavam from this FIRST salutation. Swami endearingly addresses Sri Raama, the destroyer of Ravana as the valorous one, who has no match regarding His heroic deeds in the battlefield.

GADHYA PASSAGE 2:

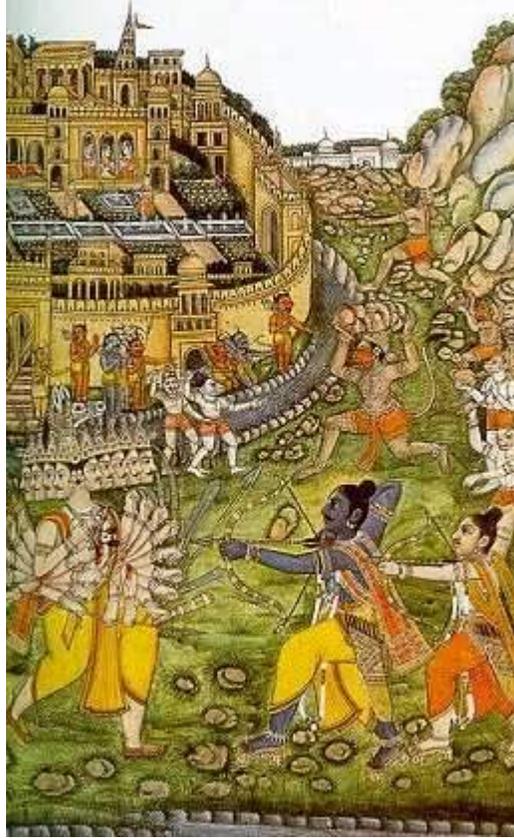
महाधीर धौरेय ! जय ! जय !

MAHA DHEERA DHOWREYA! JAYA JAYA!

Hail to thee, Hail to thee, who are in the front row of all known for their courage! In the last salutation, Sri Raama was hailed as a supreme hero. Here his courage and steadfastness in the battlefield is saluted. One who overcomes setbacks and fights on in the face of adversities is said to have the quality of Dhairyam, the key attribute of a Dheera. Raama is recognized as the supreme Dheera (Maha Deera) here.



“Maha Dheera!”



“Destroying Ravana”

BALA KHAANDAM:

GADHYA PASSAGE 3:

देवासुर समर समय समुदित निखिल निर्जर
निर्धारित निरवधिक माहात्म्य !

DEVAASURA SAMARA SAMAYA SAMUDHITHA NIKILA
NIRJARA NIRDHAARITA NIRAVADHIKA MAHAATHMYA!

O Lord, who was accepted and praised by all the Devas, as the one of unsurpassed valor, as a result of your help to the suffering Devas in the time of their battle with the Asuraas! Hail to Thee! Hail to Thee!

(Many eons ago, there was a mighty battle between the Devas and the Asuras. The Devas were routed and prayed for the Lord's help in their hour of distress. He responded to their call with alacrity and defeated the Asuras soundly. The elated Devas hailed Him as the Devathidevan and eulogized Him as the one with matchless glory).





GADHYA PASSAGE 4:

दशवदन दमित दैवत परिषदभ्यर्थित दाशरथिभाव !

**DASAVADHANA DHAMITA DAIVATHA PARISHADHABHYARTHITHA
DAASARATHI BHAAVA!**

O Mighty hero, who took the incarnation as the celebrated son of emperor Dasaratha, at the pleading of the assembly of the Devas tormented by the ten-headed Ravana! Hail to thee! Hail to Thee!

(Sarga 15 and 16 of Bala Khaandam is summarized here. Sage Rysyasringa performs an Atharva Veda Ishti (sacrifice to bless Emperor Dasaratha with male progeny. The Devas approach Brahma at that very sacrifice and pray to him to destroy the evil Ravana. Brahma in turn pleads with Vishnu present at the same sacrifice to take the incarnation of the son of Emperor Dasaratha with the mission of destroying Ravana. Lord Vishnu agrees to become the son of the Emperor and appears as Prajapati from the sacrificial pit and hands over to the Emperor a vessel containing Payasam and commands the Emperor to distribute the contents of the vessel to his wives to beget progeny. Dasaratha gave half of the Payasam to his eldest wife, Kausalya. She was blessed then to become the mother of Sri Raamachandra; the other two wives partook the other portions of the payasam and were blessed with LakshmaNA, Bharata and Shatrugna. The content of 66 slokas of these two sargas is summarized in six words here).

GADHYA PASSAGE 5:

दिनकर कुल कमल दिवाकर !

DINAKARA KULA KAMALA DIWAKARA!

Hail to thee, who is the Sun for the lotus of Surya Vamsam!

The Sun makes all the lotuses of the world blossom, as it rises on the eastern horizon. Sri Raama was born in the solar race (Surya Vamsam). That Vamsam is proud to have had Sri Raama as its illustrious scion and shines with beauty just like a blossoming lotus in the morning at the sight of the rising Sun (birth of the Lord). Swami Desikan equates here the Surya Vamsam to that of a joyous lotus blossoming over the warm thought of having Sri Raama as one of its most famous descendant. Sri Raama is recognized as the Divine Sun that makes the lotus of Surya Kulam blossom.

Saint Thyagaraja revered as the incarnation of Adi Kavi Valmiki chose Suryakantam as a Ragam to set his Krithi “Muddhu Momu”, where he has a reference to the lustre of Sri Raamachandra's face. He says respectfully: “The Lord's face shone forth with the





Tejas of the Sun and was yet, as it always was, captivating like the Moon in its Kanthi, a rare combination indeed". He continues on and points out that the all-comprehensive beauty of Sri Raama confounds the devotees, since they are not able to concentrate on any aspect of the Lord's beauty by the fact that every aspect is equally fascinating.

Saint Thyagaraja and other Raama Bhakthas following the tradition of Swami Desikan have saluted the Surya Vamsam in their salutations. Two additional examples that come to one's mind from Saint Thyagaraja's eulogy of Sri Raama as the scion of Surya Vamsam are:

**DINAMANI VAMSA TILAKA LAAVANYA! DHEENA SARANYA!
(RAGA HARI KAMBHOJI)**

And

**KAMALAABHDHA KULA KALASAABHDHI CHANDRA
(RAGA BRINDAVANA SAARANGAA)**

In the last krithi, the poetic fancy of the Saint goes one step further. He says: "O Lord, who is the scion of the race of SUN, who is the friend of Lotus! You (in your captivating nature) are the Moon to the milky ocean, which rises with joy at the sight of your Moon-like countenance".

One hears the echo of Saint Thyagaraja's above salutation in Sri Dikshithar's Manirangu krithi, Maamava Pattabhi Raama in the Charana Vakhyam:

**PANKAJA MITRA VAMSA SUDHAAMBHUDHI CHANDRA
MEDHINI PAALA RAAMACHANDRA.**

Here, Sri Dikshithar salutes Sri Pattabhi Raama as the scion of the race that is the friend of the lotus; he equates that captivating ruler of the world, Raama to the moon that lifts up the milky ocean.

The central tribute in all these salutations is to Sri Raama's birth in the Surya Vamsam as its crest jewel (Siroratnam or Tilakam).

GADHYA PASSAGE 6:

दिविषदधिपति रण सहचरण चतुर दशरथ चरमत्रुण विमोचन!

**DIVISHADHIPATHI RANA SAHACHARANA CHATURA
DASARATA CHARAAMA RUNA VIMOCANA!**

Hail to thee O Lord, who through your birth liquidated the third debt of your father Dasaratha, who was famous for his help to Indra in his battles with Asuraas!





Here the reference is to the name of our Lord's father, Dasaratha. His valor in driving his chariot in all the ten directions to chase the enemies of Indra and to come to the rescue of Indra earned him the name DasaraTa (Dasasu Dikshu Aprathihata Ratha:).

Like all mortals, he had the three debts to discharge. Emperor Dasaratha liquidated two of the three debts (viz), debt to Munis through Veda Adhyayanam and debt to the Devas through performance of Yajnaas. One debt however stood out without being liquidated (viz), debt to the Pitrus. When our Lord incarnated as the son of Dasaratha, the last debt was liquidated. Hence, our Lord Raamachandra is saluted here as “Dasaratha ChaRaama Runa Vimochana”.

GADHYA PASSAGE 7:

कोसलसुता कुमारभाव कञ्चुकित कारणाकार !

KOSALASUTHAA KUMARA BHAVA KANCHUKITA KAARANAAKAARA!

Hail to thee who hid his avathara rahasyam through your birth as the child of queen Kousalai! O Lord! The entire Universe emanates from you and therefore you are the root cause for every thing on this universe created, sustained and destroyed by you. Out of your mere Sankalpa (ideation), You could have destroyed Ravana and removed the worries of the Devas. You as the Supreme Being hid all of your glories and did garbha Vaasam in queen Kousaya's womb as a mere mortal child. As a continuation of that play, you were born on this earth; breast fed at your mother's breast, cried when you were hungry and played on the sands of Sarayu like an ordinary child. The people of Ayodhya and the world were unable to understand your divinity and supreme status as Sriman Narayana as a result of the deeds that you performed as a mere human child. You thus hid your avathara KaaraNam and Rahasyam.

The Great Raama Bhaktha Kulasekhara saluted this “human child” and hastened in the same breath to salute the Sarvesvaratvam of the Lord of ThirukkaNNapuram in his lullabies addressed to Him. Some representative passages are:

**MANNU PUKAZH KOUSALAI TAN MANI VAIYRU VAAITTHAVANEH
TENNILANGAIKKOHN MUDIGAL CHINTHUVITTHAAI**

(O Lord who chose to honor the blessed womb of queen Kousalai WITH UNDIMINISHING FAME, lullaby to you! -- O Lord who shed the ten heads of the king of southern kingdom of Lanka on the earth in the battle field! Lullaby to you!)

**KONGUMALI KARUM KUZHALAAL KOUSALAI TAN KULA MADALAAI
-- DASARATHAN TAN MAAMADALAAI --DEVARAIYUM
ASURARAIYUM DISAIKALAIYUM PADAITTHAVANEH--
YEVAR VANCHILAI VALAVAA RAGHAVANEH TALELOH**





(O Lord who redeemed the kulam of Kousalya known for her perfumed dark tresses by your incarnation as her child! -- O Daasarathi, the eldest son of emperor Dasaratha!--O Lord who created the Devas, Asuras and the directions for them to roam around; Oh Lord with the Bow, adorned with the powerful arrows set to destroy the enemies of your devotees, who had sought refuge at Your lotus feet-- lullaby to YOU!)

Thus the Kousalyaa Suprajaa Raaman becomes the object of adoration for Swami Desikan in this seventh Gadya salutation.

Our scriptures in Tamil reveal to us the Avathara Rahasyam of the Lord. Avatharam is based on the root Avatharathi to descend. He descends from Sri Vaikuntam out of concern for us, to transform us, the Nitya Samsaaris to Nitya Suris through the act of Prapatthi thru a proper Acharya. He demonstrates his Sowlabhyam or ease of access, while he takes the Vibhava Avatharams like Sri Raamachandra. Nammazhwar reveals that the Lord took the Avatharam not for killing Ravana and other evil-doers, but to overwhelm us with His charm and Kalyana Gunaas. The Lord could have easily destroyed Raavana by his Sankalpam alone. He had however other motives to descend down as Raama. Nammazhwaar states that he became Bhagavat PravaNan as a result of that Daya and Grace of the Lord. Chandogya Upanishad and Bhattar's commentary on the Sahasra Namam "Vaamanan" refer to this aspect of the Avathara Rahasyam. Vaamam means Kalyana Gunas. Since the Lord makes us through His Grace to have most of those Kalyana Gunas, He is called Vamanan and that Avatharam is Vaamanaavatharam. Although Raama says that he is only a mere mortal to hide His Avathara Rahasyam. The Lord, who is Sarvasmaath Paran and Sarva Rakshakan becomes accessible to us thru Vibhava avathaarams and Archaa State.

GADHYA PASSAGE 8:

कौमार केळि गोपायित कौशिकाध्वर !

KOWMAARA KELI GOPAAYITHA KOUSIKAADHWARA!

Hail to Thee, who protected the yagam of Sage Viswamitra as if it were a child's play!

Here Swami Desikan pays tribute to the extraordinary valor of Sri Raghavan even as a small boy. He destroyed the mighty foes of Sage Viswamitra (the Rakshasas and their leaders, Maricha and Subahu) with effortless ease, when they interfered with the performance of the sage's Yagam at his hermitage. He sent Maricha spinning in the sky over enormous distance and dumped him into the ocean and yet spared his life this time. He killed the other demon Subahu. Sri Raama constructed a canopy of arrows over the site of the Yagam. Kamban the Illustrious Tamil poet describes the valor of Sri Raama this way:





MANNINAI KAAKINRA MANNAN MAINDHARGAL
KANNINAI KAAKINRA IMAYIN KAATTHANAR

(The sons of the emperor Dasaratha, who protects the citizens of the earth, protected the Yagam of Sage Viswamitra like the eyelids protect the eyes).

This act of valor led Sage Viswamitra to praise Sri Raama this way: “I stand accomplished of my purpose (Kruthaarthosmi), O mighty-armed (Maha Baaho) and highly illustrious hero, in that the bidding of your Guru (me) has been carried out by you (Valmiki Raamayana Sargam 30.26). Kamban salutes Sri Raama as Sundara Villi (the beautiful one, who handled his bow Kothandam to protect the sacred six day Yajnam of the inhabitants of SiddhasRaamam and Viswamitra).

Saint Thyagaraja who offered his Satva Sangeetham as his Naivedyam to this Raghuvēeran all his breathing moments sang the praise of the lord in one of his Bowli Divya nama krithis:

DEENA JANA AVANA SRI RAAMA
DAANVA HARANA SRI RAAMA
NIRMALA HRUDHAYA SRI RAAMA
KAARMUKHA BAANA SRI RAAMA
RAGHU KULA TILAKA SRI RAAMA
BRIGHU SUTHA RUPA SRI RAAMA
DASAMUKA MARDHANA SRI RAAMA
SIDDHAJANA PRIYA SRI RAAMA
PRASIDDHA CHARITRA SRI RAAMA

In the last two lines of the salutation, the saint pays tribute to Sri Raama of celebrated fame as the one dear to the residents of SiddhasRaamam (Tapovanam where Vishnu once did penance).

In another song, Saint Thyagaraja sitting at the banks of the river Cauveri at Thiruvayyaru saw with his inner eye (GyanakkaN) the beauty of the heroic Raama hurling Maricha into the ocean with his arrow (Maanavaasthram). Our Sadguru enjoys this scene in his Madhyamaavathi krithi:

ALAGALALLA LAATAKAGANI YAARANMUNI YETU PONGENOH
CHELUVUMEERAGANU MAARICHUNI MADHAMANATHSU VELA

Sage Viswamitra's joy is shared and experienced by Saint of Thiruvayyaru here. He says: How must have the heart of Sage Viswamira leaped with joy at the sight of the effortless heroism of Sri Raama when he destroyed the haughtiness of Maaricha. At that time this Sundara Villi's face had no strain or pressure or marks of strain (Vikaaram). He looked so beautiful during this effort of a mighty heroic nature.





Swami Desikan celebrated with this Gadya portion, the heroism of the young boy Raama, who completed the assigned task as if it was a child's game and received the gratitude of Sage Viswamitra and the residents of SiddhaasRaamam.

GADHYA PASSAGE 9:

रणध्वर धुर्य भव्य दिव्यास्त्र बृन्द वन्दित !

RANNADWARA DHURYA BHAVYA DIVYAASTHRA BRUNDHA VANDITHA!

Hail to Thee! O Raghuveera saluted by the assembly of sacred and mighty arrows waiting humbly for your command to invoke them in the yaga known as the battle.

Here the allusion is to the gift of sacred and powerful arrows/missiles by sage Viswamitra to Sri Raamachandra at the conclusion of the destruction of ogress Tataka by him. Impressed by the valor of Raama and pleased with the destruction of the evil Tatakaa, the gratified Sage imparted to Sri Raama the secret knowledge about the use of never failing celestial missiles to destroy one's enemies in the battle-fields. The sage also taught Sri Raama about the recall of these missiles once invoked and set in motion against a target (Bala KhAndam --sargas 27 & 28).

As the Sage recited the mantras for the missiles, all of them appeared before Sri Raama in their shining ethereal forms and saluted him humbly and offered their services. Sri Raama thanked them and commanded them to appear in his mind at the time of emergency to render assistance. Swami Desikan refers to this incident here.

GADHYA PASSAGE 10:

प्रणत जन विमत विमथन दुर्लळित दोर्लळित ! जय ! जय !

**PRANATHA JANA VIMATHA VIMATHANA DHURLALITHA DHORLALITHA!
JAYA JAYA!**

Hail to Thee, O Raghuveera, shining with the fearsome shoulders that engage in the destruction of the enemies of those, who seek refuge at your feet!

Swami pays tribute to the powerful and mighty shoulders of the Lord engaged in the battle with the enemies of those, who sought his protection. Swami points out that those shoulders of the Raghuveeran are unsurpassable in their beauty and majesty.

GADHYA PASSAGE 11 :

तनुतर विशिख विताडन विघटित विशरारु शरारु ताटका ताटकेय! जय ! जय !





**THANUTARA VISHIKHA VITHAATANA VIGHATITHA
VISARAARU SARAARU TATAKAA TAATAKEYA! JAYA JAYA!**

Hail to Thee, O Valorous one, who used tiny arrows to destroy Tatakaa and humiliate her sons not tormented until then by anyone.

Here, Swami refers to the killing of Tataka at the command of Sage Viswamitra and the controlling of the arrogant sons of hers (Maaricha and Subaahu) and making them powerless to interfere with the Yajna of Sage Viswamitra at SiddhaasRaamam.

GADHYA PASSAGE 12:

**जडकिरण शकलधर जटिल नटपति मकुट तट नटनपट्टु विबुधसरित अतिबहुळ
मधुगळन ललितपद नळिनरज उपमृदित निजवृजिन जहदुपल तनुरुचिर
परममुनि वर युवति नुत ! जय ! जय !**

**JATAKIRANA SAKALADHARA JATILA NATAPATHI MAKUTA THATA
NATANAPATU VIBHUDASARITH ATHIBAHULA MADHUGALANA
LALITHAPADHA NALINARAJA UPAMRUDHITHA NIJAVRUJINA
JAHADHUPALA TANURUCHIRA PARAAMAMUNI VARA YUVATHI NUTHA!
JAYA! JAYA!**

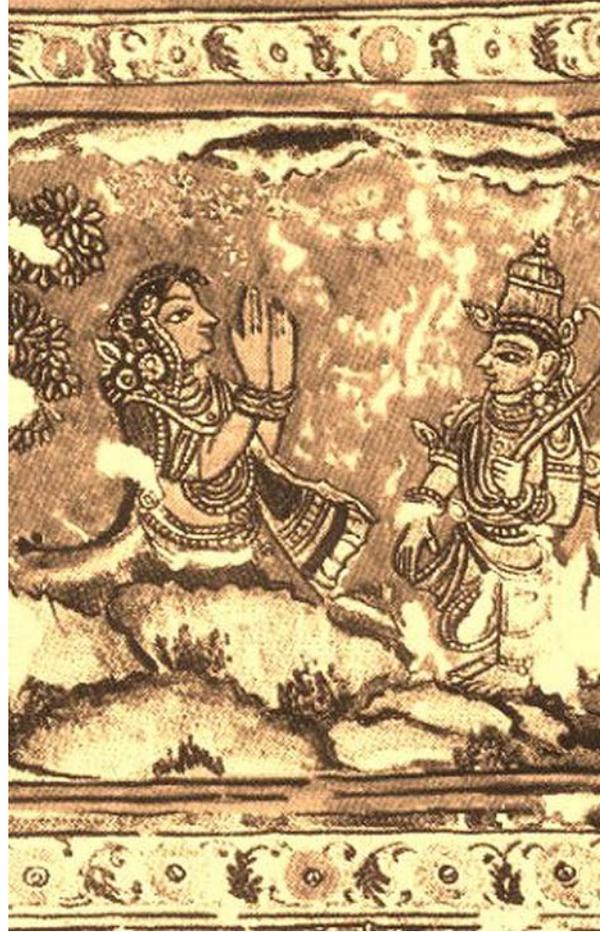
This Gadya salutation is one of the two long passages in Bala Khandam providing an excellent example of the figure of speech known as onomatopoeia, where the rhetorical effect resulting from reciting merges with the meaning intended. Words flow from the tongue and mind of Swami Desikan as a result of the blessings of Lord Hayagriva, his Upasana Murthy. The other passage of Bala Khandam resonant with musical sounds is the twentieth Gadya salutation dealing with Parasuraama Garva Bhangam.

In the twelfth salutation, Swami Desikan visualizes the Lord of Dance, Siva and the dancing waves of fast flowing Ganga on His matted Jatai, which is also the home of the crescent Moon. That small piece of Moon is known for its cool rays (JATA KIRANA) and Siva is the SAKALA DHARAN (wearer of the crescent moon) on His JATILA (Matted tresses -Jataa Mudi). He is indeed the Lord of Dance (NATA PATHI - Nataraja). What do we see inside the Jataa (MAKUTA THATA) of this NATAPATHI? Swami Desikan visualizes the VIBHUTHA SARITH (the celestial Deva Ganga) there. What is Her name for Fame? She carries the sacred dust of the Makarantha (pollens) of the lotus feet (Charanaaravindham) of Sriman Narayana and she becomes thus holiest of holy rivers as a result of that blessing. The reference here is to her origin as a result of Brahma's washing the feet of TrivikRaama with his Kamandalu water at the time of those lotus feet reaching Satya Lokam. She removes all the sins of mortals and Devas, who bathe in her waters. The Lord's Paadha ThuLi is





the root cause of her sacredness.



“Ahalya Saapavimochanam” -Thanks www.kamat.com

Now, Swami connects the holiness and redeeming quality of the Makarandha dust particle originating from the Lord's Paadhaambhujam. That speck of dust fell on the stone by the side of the road, which was Ahalya, the wife of Sage Gowthamaa. She had been cursed by her husband for her infidelity and was condemned to stay as a stone until the dust from Sri Raama's feet came in contact with her stone form. That holy association with the sacred dust associated with Sri Raama's feet transformed her back (JAHAT UPALA TANU) to her beautiful form (RUCHIRA TANU) as the beloved wife of the celebrated sage (PARAAMA MUNI VARA YUVATHI). Ahalya offered her salutations (YUVATHI NUTA) to Sarveswaran standing in front of her as a young prince for restoring her form to that of a beautiful woman. Ahalya Saapa Vimochanam is thus the subject of this salutation. Srimad Valmiki Raamayana describes that Ahalya was cursed to be invisible due to her misconduct. Other sources refer to her form as a stone due to the curse.





GADHYA PASSAGE 13:

कुशिकसुत कथित विदित नव विविध कथ ! जय ! जय !

KUSIKASUTHA KATHITA VIDHITA NAVA VIVIDHA KATHA! JAYA! JAYA!

O Raghuveera who heard many a novel story told by Sage Viswamitra as you walked with him to protect his Yajna and also on your way to Mithilai! Hail to Thee!

Here Swami refers to the many stories that the Sage told to the brothers so that they did not feel the strain of the journey through the forest. You heard those novel stories with great intensity and desire. Sage told stories on the origin of Manmathan, history of Tatakaa, Sriman Naaraayana's incarnation as Vaamana to curb the pride and arrogance of Mahaa Bali and the history of SiddhaasRaama, Siva Dhanus (Bow) in King Janaka's possession, his (sage Viswamitra's)own lineage, the birth of SubRaamanya and the story of the sons of Sakara and the birth of Ganga.

GADHYA PASSAGE 14:

मैथिल नगर सुलोचना लोचन चकोर चन्द्र ! जय ! जय !

MYTHILA NAGARA SULOCHANAA LOCHANA CHAKORA CHANDRA!

JAYA! JAYA!

O Lord who is the life-giving moon to the beautiful eyes of the women of Mithila known for the beauty of their eyes! Hail to Thee! Hail to Thee!

As Lord Raamachandra entered the city of Mithilai, the beautiful women feasted on your beauty just as the legendary chakora birds' feast on the rays of moon, their only food. These women felt that the fruits of possessing eyes were realized that day.

Valmiki Raamayanam does not dwell on how the women of Mithilai feasted on the beauty of Sri Raama with their comely eyes. Poet Kamban however dwells on the scene that Raama and lakshmana saw on the streets of the city of Janaka. He describes the beautiful women and the youth of the city as seen by the brothers. Kamban describes at length the way in which the eyes of Sita and Raama met and how each was affected deeply by each other's beauty.

AruNachala Kavirayar describes the wonder and bafflement of Sita seeing the divine beauty of Raama from the balcony of her palace ("YarO Ivar YarO Yenna perO ariyeneh") in his Raama Naatakam. This is the famous piece tuned in Raga Bhairavi by Sangeetha Ratnaakaram Ariyakudi Raamanuja Iyengar.





GADHYA PASSAGE 15:

खण्डपरशु कोदण्ड प्रकाण्ड खण्डन शौण्ड भुज दण्ड ! जय ! जय !

**KHANTA PARASU KOTHANDA PRAKAANTA KHANTANA SHOWNTA BHUJA
DHANDA! JAYA! JAYA!**

Here, Swami Desikan pays tribute to the mighty shoulders of Raama and their valor in breaking the powerful bow of Siva. Hail to Thee O Raghuveera, who effortlessly broke into two the mighty bow of Siva through your matchless strength and heroism!



“Effortlessly breaking Siva’s bow”

It took five thousand men to draw the bow resting in its case to the court of King Janaka for the competition to string the bow. The winner in that competition was promised beautiful Sita's hand in marriage by king Janaka. All the kings assembled for that Svayamvaram failed miserably in the contest. Sri Raama at the behest of Sage Viswamitra lifted the bow effortlessly and broke it into two, when he tried to string it. Such was the power of his mighty shoulders (SHOWNTA BHUJADHANDA)!

GADHYA PASSAGE 16:

चण्डकर किरण मण्डल बोधित पुण्डरीक वन रुचि लुण्टाक लोचन! जय ! जय !

**CHANDAKARA KIRANA MANDALA BODHITHA
PUNDARIKA VANA RUCHI LUNDAKA LOCHANA! JAYA! JAYA!**

The poetic skills of Swami Desikan are revealed here. He suggests that the Lord's eyes stole the beauty of the fully blossomed lotuses that responded to the welcoming rays of their friend, the Sun. This DINAAKARA KAMALA KULA DIVAAKARAN had a special relationship to the lotuses.





The Siva Dhanus was broken by now. Sri Raama was assured thus of receiving Sita Devi's hands in marriage. Sri Raama's joy knew no bounds. His eyes shone with a special beauty over the thought of being united with His Devi. On that occasion, the beauty of His eyes mirrored the joy of His "soul as it were and defeated the beauty of the just blossomed forest of lotus flowers (PUNDARIKA VANA RUCHI).

GADHYA PASSAGE 17:

मोचित जनक हृदय शङ्कातङ्क ! जय ! जय !

MOCHITA JANAKA HRUDHAYA SHANKAATANKA! JAYA! JAYA!

O Raghuveera who banished the worries that resided in the heart of King Janaka about your power to string the Siva Dhanus and win in the Svayamvaram and fulfil your avathara kaaryam! Hail to Thee! Hail to Thee!

sadagopan.org



"Sita-kalyana vaibhogam"





GADHYA PASSAGE 18:

परिहृत निखिल नरपति वरण जनक दुहितृ कुचतट विहरण समुचित करतल !
जय जय !

PARIHRUTHA NIKHILA NARAPATHI VARANA JANAKDHUHITRU
KUCHATATA VIHARANA SAMUCHITA KARATALA! JAYA! JAYA!

Here Swami Desikan salutes the unique valor that Sri RaAmachandra displayed at the Svayamvaram to win the hand and heart of Sita Piratti. Since none of the assembled kings other than Sri Raamachandra were able to string the Siva Dhanus, Sita Devi had to reject (happily) their wishes to marry her. O, Sri Raama! You bent and broke that mighty bow and qualified yourself to engage in amorous and conjugal sports with your bride.

GADHYA PASSAGE 19:

शतकोटि शतगुण कठिन परशुधर मुनिवर कर धृत दुरवनमतम निज
धनुराकर्षण प्रकाशित पारमेष्ठ्य ! जय ! जय !

SATHA KOTI SATHA GUNA KATINA PARASUDHARA MUNIVARA KARA
DHRUTHA DHURAVANAMATHAMA NIJA DHANURAAKARSHANA
PRAKAASITHA PAARAMESHTYA! JAYA! JAYA!



“Sri Ramar, Mambalam, Chennai”





ParasuraAma was the possessor of a mighty axe that was stronger than the Vajra weapon of Indra by a hundred fold. He used that to settle his dispute with the Kshatriyas for the injustice done by the sons of one Kshatriya king by the name of Kaarthaveerya. ParasuraAma used his axe as the battle weapon to cut asunder twenty one generations of Kshatriyas and made the earth devoid of Kshatriyas (AKSHATRAAMIHA SAMTATAKSHA YA IMAAM TRI: SAPTHA KRUTHVA: KSHITHIM).

ParasuRaama was a proud and angry sage. He had in his possession a bow which had Vishnu Amsam. It was a very powerful bow. No one could string it except Parasuraama.



“Sri Raama & Sri ParasuRaama”

When ParasuRaama heard about the feat of Sri Raamachandra in breaking the Siva Dhanus at King Janaka's court, he shrugged it off as a simple act compared to stringing the Vishnu Dhanus he had. When Sri Raama was returning to Ayodhya with His family after wedding Sita Devi, Parasuraama confronted Sri Raama and challenged Him to prove His valor by stringing the Vishnu Dhanus and fitting it with an arrow. King Dasaratha pleaded for the safety of his “juvenile” son from the anger of Parasuraama. Turning a deaf ear to the entreaty of the worried father, Parasuraama reminded Sri Raama that it is the noble duty of a Kshatriya to accept the challenge of a warrior (himself here) to a duel in a righteous cause. Parasuraama pointed out that Sri Raama can qualify himself for such a duel only after stringing the bow of Vishnu and



fitting it with an arrow. Sri Raama was indignant over the arrogance of the Brahmin and took the bow from the hands of Parasuraama and quickly strung it and fitted it with an arrow. Then, He asked the Brahmin as to where the arrow should be aimed since it was unfailing once it was made ready to discharge. Parasuraama was humbled and recognized then that Sri Raama is none other than Lord Vishnu. He appealed to Sri Raama to put an end to his title as one who can move in an unhampered manner over all the worlds that he won through his severe asceticism. Sri Raama discharged the arrow to remove the title of Parasuraama and let him retire to Mount Mahendra to resume his penance. Parasuraama walked clockwise around Sri Raama and went on his way (Valmiki Raamayanam Sargams 25 and 26 of Baala Khaandam).

Swami Desikan salutes here the Paameshtyam (the supreme glory of Sri Raama showing his Lordship over all including the strutting Parasuraama as PaRaamathmaa. Swami says that the prince of Ayodhya on the occasion of subduing the arrogance of Parasuraama revealed his svarupam as the PaRaamathmaa to the entire world. Sri Raama as Sriman Naarayana pulled away the divine power that He had invested earlier in Parasuraama and reminded him that latter was not a sampurna Avathara of Him.

In the next Gadhya salutation, Swami Desikan's mind is still occupied with Parasuraama and the Extraordinary valor of Sri Raamachandra in subduing the arrogance of Parasuraama. Swami provides a frame of reference to understand the valor of Parasuraama first and then goes on describe the mighty arrow of Sri Raamachandra that put Parasuraama in place.

GADHYA PASSAGE 20:

ऋतुहर शिखरि कन्तुक विहृत्युन्मुख जितहरि दन्ति दन्त दन्तुर दशवदन दमन
कुशल दश शत भुज मुख नृपतिकुल रुधिर झर भरित पृथुतर तटाक तर्पित
पितृक भृगुपति सुगतिविहति कर नत परुडिषु परिध ! जय ! जय !

KRATHUHARA SIKARI KANTHUKA VIHURUTHYUNMUKHA
JITAHARI DHANTHI DHANTHA DHANDHURA DASAVADHANA DHAMANA
KUSALA DASA SATHA BHUJA MUKHA NRUPATHIKULA RUDHIRA
JARA BHARITHA PRUTHUTARA TATAAKA TARPITHA PITHRUKA
BRGHUPATHI SUGADHI VIHATHIKARA NATHA PARIDHISHU PARIDHA!
JAYA! JAYA!

Swami Desikan's mind is still admiring the valor and kaarunyam of Sri Raama in dealing with the arrogant outburst of Parasuraama. Hence, he devotes one more (this) gadhya salutation to Parasuraama Garva bhangam. In this salutation which its musical echos (Dahnthi Dantha Danthura Dasavadana Dhamana---), Swami gives an





“Sri Raama Sita LakshmaNA returning to Ayodhya– Srimatam”

introduction to Parasuraama's valor first. Parasuraama destroyed the vamsam of the mighty king Kaarthaveerya, who at one time defeated the powerful Raavana in battle. Raavana's valor in the battle was well known. Once he lifted Kailasa Mountain and shook it. Another time, he humiliated Indra in the battlefield and as a souvenir of that battle carried the wounds inflicted by the tusks of Indra's elephant, Iraavadham. The king of Lanka, Raavana of such valor was defeated soundly by Karhtaveeryarjunan. When the thousand handed Karthaveeryarjunan killed the father of Parasuraama, latter killed not only the offending king, but he destroyed twenty-one levels of descendants of Karthaveeryarjunan in revenge. Parasuraama performed Tarpanam for his father from the vast pond of blood of those Kshatriyas and settled the account. Such was the valor of Parasuraama! Sri Raamachandra accepted the challenge of Parasuraama and humbled him with his arrow from fitted to the Vishnu Dhanus. As a result of this extraordinary and matchless valor displayed by Raamachndra, Parasuraama lost access to the Punya Lokas that he had earned earlier through his severe asceticism. Raamachandra's broad arrow resembling the lock for a door put an end to the Sugathi or auspicious future of Parasuraama. Thus Sri Raamachandra's valor surpassed that of Raavana, his foe Karthaveerya and his tormentor ParasuRaama unambiguously.





AYODHYAA KHAANDAM

There are 119 chapters in Ayodhya Khaandam of Sri Vaalmiki RaamayaNam.

Swami Desikan uses 7 salutations in his illustrious Raghu Veera Gadhyam to cover the highlights of this Khaandam spanning 119 chapters in length.

The first Salutation of this section of Raghu Veera Gadhyam covers the events described by the first 49 of the 119 chapters of Ayodhya Khandam of Sage valmiki.

Sri Raamachandra has now come home to Ayodhya with his bride. Happy emperor Dasaratha wants to install Sri Raama as prince regent and transfer the power of rulership to him.

A hunch-backed maidservant of Queen Kaikeyi (Manthara) hears about the news of the crowing of Sri Raama and is enraged. She instigates her mistress Queen Kaikeyi to stop the installation of Raama as the crown prince. Queen Kaikeyi is fond of Raama and refuses first to interfere. Manthara labors on and succeeds in poisoning the mind of her mistress. She advises her mistress to ask for two boons that her husband had promised, but not executed. Manthara eggs on Kaikeyi to ask the emperor Dasaratha through one boon to banish Raama to the forest and with the other boon to install Bharatha, her own son, as the crown prince in place of Raama. Kaikeyi is persuaded and agrees to press the king for the two boons suggested by Manthara.

Now Kaikeyi enters the sulking chamber and waits for her husband rushing to share with her the happy news of the plans for Raama's installation as crown prince. She asks her husband to grant her the two boons that he promised earlier for her support in a difficult battle. She explains then the nature of those two boons.

The emperor is devastated by the request of his queen. Kaikeyi invokes the presence of Gods as witnesses and presses the heart broken emperor for the twin boons of banishment of Raama to the forest for 14 years and the crowning of her son Bharatha as the prince regent in Raama's place. The tormented emperor is shocked by the adamant queen's wish for these cruel boons. He is caught in the horns of a dharma Sankatam. He cannot go back on his word about granting two boons and yet he cannot envisage the granting of the specific boons requested by his queen.

He falls unconscious at the very thought of separation form Sri Raama as a result of the boon requested by Kaikeyi. The heartless Kaikeyi sends for Raama and announces to him that the boons that she just received from emperor Dasaratha require him to be banished to the forest for 14 years. Raama accepts the command of his mother Kaikeyi





and states that his father's words will not become false and that he will obey his father's wish.

The emperor begs his son Raama to take him captive and ascend the throne. Raama consoles his father and states that he has no great desire to ascend the throne and that obeying his father's command is of the utmost importance to him. The first salutation of Swami Desikan in the Ayodhya Khandam section of Raghu Veera Gadhyam refers to that assertion by Raama that he will not make his father's word false by staying in Ayodhya and becoming a crown prince. That salutation is as follows:

GADHYA PASSAGE 21:

**अनृत भय मुषित हृदय पितृ वचन पालन प्रतिज्ञा अवज्ञात यौवराज्य !
जय ! जय !**

**ANRUTA BHAYA MUSHITHA HRUDHAYA PITRU
VACHANA PAALANA PRATHIGYAAVAGYAATHA YOUVA RAAJYA! JAYA! JAYA!**

Hail to Thee, O Raghuveera, who abandoned the position of crown prince of Ayodhya to fulfill the promise implicit in the boon of your father, who was fear-stricken over the thought that his word to Kaikeyi would become a lie!

Emperor Dasaratha had no choice. He had to grant his queen the boons that she demanded. With a broken heart, he had to order Raama's banishment to the forest to prepare the way for Bharatha's crowning. He was being tormented by the thought that his son might refuse to obey that command and make his words untrue. He was afraid of being called a liar, who made false promises to his queen. Raama however welcomed his father's command and immediately promised to honor the boon given to Kaikeyi. As a result of that promise to his father, Raama abandoned willingly his legitimate title to the throne of Ishvaakus.

GADHYA PASSAGE 22:

निषाद राज सौहृद सूचित सौशील्य सागर ! जय ! जय !

**NISHADA RAJA SOWHRUDHA SOOCHITA SOWSEELYA SAAGARA!
JAYA! JAYA!**

Swami Desikan salutes the Sowsheelyam of Sri Raamachandra here. Sowsheelyam is the attribute of a great soul, who mixes with people lower than him in status with ease. Here, Swami refers to the friendship that Raama showed to the Guha, the unlettered king of hunters residing on the frontier of the nation of Kosala.





Guha was a simple chieftain, who roamed in the forest in search of animals to hunt. Raama was the lord of the Universe and PaRaamathmaa. In spite of it, Raama displayed his kalyana Gunam known as Sowsheelyam and became the guest of the hunter of a much lower status and exchanged oath of friendship. Swami recalls this meeting between Guha and Raama on the banks of Ganges and hails Raama as the ocean of Sowsheelyam (Valmiki Raamayanam Sargas 50 to 52).

Hail to Thee! O Raghuveera who through your expression of friendship to the chieftain of the hunters revealed your vast ocean-like sowseelya quality and easy accessibility by one and all!

GADHYA PASSAGE 23:

**भरद्वाज शासन परिगृहीत विचित्र चित्र कूट गिरि कटक तट रम्या वसथ !
जय ! जय !**

**BHARADWAAJA SAASANA PARIGRUHITA VICHITRA CHITRAKOOTA GIRI
KATAKA TATA RAMYAA VASATHA! JAYA! JAYA!**

Meaning:

O Raghu Veera who obeyed the instructions of Sage Bharadwaja and resided in the foot hills of Chitrakoota Mountain in a beautiful residence built by LakshmaNaa! Hail to Thee! Hail to Thee!

Reminiscences:

Sri Raama befriended the king of forest hunters, Guha and enjoyed his hospitality and displayed His Sowlabhya GuNam through recognizing Guhan as the fourth brother of His besides LakshmaNA, Bharatha and Satrugnaa. With Guha's help, He crossed the river Ganga and took leave of him and reached Sage Bharadwaja's aasRaamam on the other side of the river Yamuna. The sage was surprised to see the royal travellers in hermit's dresses and inquired about what happened. Learning the circumstances that led to the royal party's journey through the forest, Sage Bharadhwajaa instructed Raama to establish His residence few kilometers from his own AshRaamam at a site located on the foot hills of the beautiful chitrakoota mountain. Raama obeyed the sage's command and accepted the kaimkaryam of His brother LakshmaNaa, who constructed a delightful residence according to the codes of building construction.

Sage Bharadwaja in poet Kamban's words describes the beauty of Chitrakootam as being more than the loveliness of Indra's svarga Logam (ViNNInum Inithaal, Devar kai thozhum Chitthirakootam). He points out that Chitrakootam is so sacred that even the Devas raise their hands in salutation.





In an entire section named “Chittirakoota Patalam”, poet Kamban describes the extraordinary beauty of the mountain, its flora and fauna in a manner similar to the descriptions found in the 94th sargam of Ayodhyaa Khaandam. Here, Sage Valmiki presents Raama as the describer of the divine beauty of the Chitrakoota Mountain to his beloved wife. Sri Raama describes the auspicious peak of Chitrakoota mountain as

“CHITRAKOOTASYA KOOTOAYAM DRUSYATEH SARVATA: SUBHA:”

Thereafter, he states: “If for my part, O Darling Sita, I shall be able to spend this period of exile extending over 14 years (as though in sport), with You. O Sita and LakshmaNAa! Adhering to the path trodden by the virtuous and conforming to the highest discipline imposed by myself, I shall derive joy enhancing the piety of my race”.

IMAM THU KAALAM VANITEH VIJAHRIVAAMSTVAYAA

CHA SEETEH SAHA LAKSHMANENA I

RATHIM PRAPATSYEH KULADHARMA VARDHINEEM

SATAAM PATHI SVANIYAMAI: PARAI: STHITHA : II

-- AYODHYAA KHANDAM, SRIMAD RAAMAYANAM : VERSE 27

Kulasekhara Azhwaar saw the Thillai Thiruchitrakootam Divya Desam at Chidambaram as the southern Chitrakootam and offered his mangalaasAsanam of Thillai EmperumAn and composed ten verses serving as SampurNa RaamayaNam.

Sri Mutthuswami Dikshitar worshipped Thillai Thiruchittira Kootatthu Govindarajan and offered his Naada Naivedyam to the Archaa murthy there through four brilliant krithis set in RaagAs Rathipriyaa (same as the 62nd Mela ragam Rishabha Priyaa), Mesa Bhowli, Surutti and Mukaari. Summary of the meanings of these Krithis along with the commentary on the Kulasekhara Azhwaar's paasurams are contained in a book (AravaNai Tuyinrohn) that I had the good fortune to publish in 1993 at Thillai Thiruchitrakootam.

Azhwaar describes his daasyaa state to the Bhagavathaas of the Emperumaan of Thillai Thiruchitrakootam this way:

O Raamachandra! I take refuge at the holy feet of the Bhagavathaas, who have performed SaraNaagathi at your lotus feet. (Pasuram 3)

This earth is indeed sanctified by the movement of those Bhagavathas, who raise their hands in salutation to Sri Raama of Chitrakootam with their Anjali mudra (Pasuram 5).

I do not consider any kingdom superior to the one of having the lotus feet of the Lord of Thillai Thiruchitrakootam on my head (Pasuram 7)





“Thiruchithrakootam emperuman”

My mind does not ever forget the Lord of Thillai Thiruchitrakootam. Hence no inauspiciousness will befall me (Pasuram 9)

O Servants of the Lord! Please recognize the archa murthy staying forever to bless you as Vaikunta Naathan at Thillai Thiruchitrakootam and eulogize him and perform Nitya Kaimkaryam to Him and receive His full blessings (Pasuram 10).

Such is the glory of Chitrakootam celebrated by Sage Valmiki, Kulasekhara Azhwaar, Kamban and Dikshitar.

GADHYA PASSAGE 24:

अनन्य शासनीय ! जय ! जय !

ANANYA SAASANEEYA! JAYA! JAYA!

Meaning:

O Lord who cannot to be commanded by any one! Hail to Thee! Hail to Thee!

Musings:

The subject matter covered in sargas 79 to 112 of Ayodhya KhAndam of Srimad Valmiki RaamayaNam is what Swami Desikan briefly mentions here. The grief stricken Bharata reaches chitrakootam intent on bringing his elder brother to Ayodhya and crowns him as the emperor. He is accompanied by his three mothers, Acharya VasishtA, Sage Jabaali, the members of his army and camp followers. Bharata leaves his entourage behind and walks with his mothers and Acharya to the ParNasAla (hut) made up of leafy twigs, where Sri Raama, Sita and LakshmaNa were





living. Bharatha falls at the feet of his elder brother and begs him to return to Ayodhya and ascend the throne of IshvAkus, now that Dasartha has ascended to heaven. Raama faints at the news of his father's passing away and goes to MandAkini riverbank and performs TarpaNam for his deceased father.

Bharatha implores Raama now fervently to oblige him by ascending the throne of IshvAkus with the concurrence of his own mother Kaikeyi, who retracts the boon given to her by her late husband. Bharatha threatens to stay in the forest, if Raama does not return to Ayodhya. Raama silences his brother with cogent reasons as to why he could not disavow the pledge he made to his father to relinquish the throne in favor of Bharata. Now, Sage JabAli takes another approach and uses the theory of Naastikaas

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Thirukudanthai Perumal





to convince Raama that he should accept the throne. Raama dismisses the arguments of Sage JabAli as hollow and points out that his line of thinking was against Dharmaic principles. Acharya Vasishta now pacifies the angry Raama and commands him to accept the throne as the eldest son of Emperor Dasaratha. Acharya Vasishta points out that the Guru is superior to one's parents in rank and that Raama should obey him. Raama politely, but firmly points out that the parents are indeed superior to one's own Acharya and insists that he could not break the pledge that he gave to his father.

Bharatha in desperation vows to fast unto death to pressure his resolute brother. Raama points out that it would be a repugnant step for a Kshatriya to commit suicide in this fashion. The hopeless Bharata now offers to stay in the forest as a proxy to Raama so that Raama can return to Ayodhya. The firm Raama dismisses that offer of Bharatha and points out that the question of proxy comes into the picture only when one is incapacitated and there is no reason for taking that route. Raama states that he will return to Ayodhya only after the 14 years of exile as per his promise to his father. The frustrated Bharatha now places a new Padhuka (sandals) at the feet of Raama and requests Raama to step on it. Raama accedes to Bharata's request. Bharata swears in front of all the assembled that he will rule the kingdom as the representative of Raama Padhuka and will step into fire at the end of the 14 years, if Raama does not return from exile to accept his kingdom. Raama pledges to return and take over the kingdom at the end of the period of exile.

This incident at Chitrakootam, where Raama refused to be commanded by any one including his mothers, Acharya Vasishta, Sage JabAli and Bharatha is what Swami Desikan had in mind, when he salutes Raama as

“ANANYA SAASANEYYA! JAYA! JAYA!”

THE STATE OF HELPLESSNESS OF BHARATHA IS VERY MUCH LIKE ALL THE RAAMA BHAKTHAS, WHO CAN NOT BEAR TO BE SEPARATED FROM SRI RAAMACHANDRA.

The great Raama Bhaktha, the guru of Chatrapathi Sivaji, Samartha Raamdaas (AD 1608-1680) described his feelings over separation from Raama this way in his work known as Daasabodh:

“I want not wealth, nor wife or rebirths i want not in me the pride of knowledge.

By the path of worship (bhakti) lead me to a life of goodness.

I have no skill of mind, no power of thought, no wisdom or strength of reason.

I am thy ignorant bhakta; give me an understanding heart, O Ram.

I know not how to talk or act. I do not understand my duties.

I am greatly troubled by my relations with men. Give me an understanding heart, O





Ram.

As I listen to the explanation of the scriptures, a good thought enters my mind; but it soon passes away as the time of giving up the fruit arrives.

But what shall i do, O Ram; i am unable to do what I ought.

O Ram! I cannot endure life without thee”.

Saint Thyagaraja, another in the front line of great Raama Bahkthas plaintively pleads to Sri Raama in his PurnachandrikA krithi, Sri Raama Raama Jagadhaatma Raama, Sri Raama Raghuraama that Sri Raama, the soul of the Universe should not go away from him. He says “**TVAAM VINA NAANYATRA JAANEH RAAMA, TVAAM VINAA KO GATHI?**” I know nothing beyond you. Without you what refuge is there? Elsewhere, the Saint points out to Sri RaAma in his Naayaki krithi “Nee Bhajana gaana” that he has in vain explored fully the Saguna margam, the NirguNa margam, the truth and falsehood, the six schools and the eight siddhis. He has not found the answers that he was looking for. He concludes by stating that there is naught but You as the redeemer.

Such is the greatness of Raama Bhakthas, who cannot bear even for a moment to Part Company with Sri Raamachandra like the blessed brother Bharatha.

GADHYA PASSAGE 25:

**प्रणत भरत मकुटतट सुघटित पादुकाग्र्याभिषेक निवर्तित सर्वलोक योग क्षेम !
जय ! जय !**

**PRANATHA BHARATA MAKUTATATA SUGATITHA
PAADHUKAAGRYAABHISHEKA NIRVARTHITHA SARVA LOKA YOGA
KSHEMA! JAYA! JAYA!**

Meaning:

O Lord who looked after the Yoga Kshemam of the entire world by placing your Padhukas snugly on the head of your brother Bharata, who ruled as a representative of those sacred Padhukas after performing the coronation ceremony (Padhuka pattAbhishekam) for them. Hail to Thee! Hail to Thee!

Musings:

The sorrowing Bharata journeyed to Chitrakutam with his mothers and Acharyas. He begged his brother to accept the kingdom and return to Ayodhya to be coronated as the king of Kosala desam. Raama refused to accede to the request of his dear brother since he could not break the pledge that he gave to his father. The heart-broken Bharata fell at Raama's feet and the compassionate Raama placed his padhukAs on his brother's head. Bharata carried those PadhukAs on his head back to NandigRaamam and performed the coronation ceremony for them and ruled the land as the representative as





those PadhukAs until Raama returned from his exile after fulfilling his avathara mission. Swami Desikan states that Raama took care of the welfare and protection (Yoga Kshemam) of the world through his gracious act of blessing Bharata with his sacred padhukAs.

The source of sanctity for all holy things is their contact with the Lord. The Padhukas that bear the weight of the Lord and accompany Him in his journeys are the most sacred due to their Bhagavad Sambhandam. Swami Desikan composed more than 1000 verses to celebrate the holiness of the Padhukas worshipped by Bharata. In the very first slokam of PadhukA Sahasram, Swami focuses on their unique ability to protect the worlds:

**SANTHA: SRIRANGA PRUTHVEESA CHARANA THRAANA SEKARAA: I
JAYANTHI BHUVANA THRAANA PADHA PANKAJA RENAVA: II**

Meaning:

The blessed ones wearing joyously the Lord's PadhukAs on their head protect the universe through the power of those sacred PadhukAs. Even the dust particle from the feet of those blessed souls has the power to protect the people of the universe. Bharata was the first blessed soul to reveal the power of those Padhukas of the Lord. SwamiDesikan refers to Bharata's role in the second verse of the Padhuka Sahasram:

**BHARAHTAAYA PARAM NAMOASTHU TASMAI
PRATHAMODHAAHARANAAYA BHAKTHI BHAAJAAM I
YADHUPAJNAMASESHATHA: PRUTHIVYAAM
PRATHITHO RAGHAVA PADHUKAA PRABHAAVA:**

Meaning:

The illustrious one, who first wore Sri Raamachandra's PadhukAs on his head, was his brother Bharata. He conducted the affairs of the state as the representative of those holy PadhukAs during his brother's exile. This verse salutes Bharatha as the blessed soul, who illustrated the significance, power and the holiness of the Lord's sandals through his worship of them. The PadhukA prabhavam (the glory of the Sandals of the Lord) was established first (PrathamodhaaharaNam) by Bharatha.

The concept of those Padhukaas enquiring about the Yoga Kshemam of the people of the universe brings one's thoughts to the Sahasra Namam phala sruthi verse:

**ANAYAA: CHINTAYANTHO MAAM YEH JANAA: PARYUPAASATEH I
TESHAAM NITYAABHIYUKTHANAAM YOGA KSEMAM VAHAAMYAHAM II**

Meaning:

Bhagavan Sri Krishna says: "With reference to those who find it impossible to live (like Bharatha) without thinking of Me, I undertake the responsibility of bringing about





their union with me and keeping that union for ever”.

DhyAnam:

RAAMAM PURAANA PURUSHAM RAAMANEEYA VESHAM
RAJAATHIRAAJA MAKUTAARCHITA PAADHA PEETAM I
SITAAPATHIM SUNAYANAM JAGADEKA VEERAM
SRI RAAMACHANDRAM ANISAM KALAYAAMI CHITTEH II

---SRI RAAMA KARNAAMRUTHA SLOKAM

GADHYA PASSAGE 26:

पिशित रुचि विहित दुरित वलमथन तनय बलि भुगनुगति सरभस शयन तृण
शकल परिपतन भय चकित सकल सुर मुनिवर बहुमत महास्त्र सामर्थ्य !
जय ! जय !

PISITHA RUCHI VIHITA DHURITHA VALAMATHANA TANAYA
BALIBHUGANUGATHI SARABHASA SAYANA TRUNA SAKALA PARIPATHANA
BHAYA CHAKITHA SAKALA SURA MUNIVARA BAHUMATHA MAHAASTRA
SAAMARTHYA! JAYA! JAYA!

Meaning:

O Lord of incomparable valor whose skills in endowing a mere blade of grass with the power of Brahmaasthram! You sent that blade of grass from your darbha mattress, when You were horrified to see the apachaaram done by KAKAsura to your Devi out of his desire for eating flesh. All the Devas and sages were afraid that the Darbham consecrated by you to have the power of the mighty BrahmAsthram would land on them, when KaaakAsuran sought them as refuge. O Lord of such valor! Hail to Thee! Hail to Thee!

Musings:

KaakAsuran (Crow) was the son of Indran, the king of Devaas. Kaakasuran saw Sita Devi in Chitrakutam. She was holding the head of Sri Raama on her thigh as he was taking rest. The crow slowly approached the Jaganmaathaa and took a second peck at her breast because of his desire for eating flesh. Blood poured out and fell on the sleeping Raama's head. Sita Devi would not move since she did not want to wake up Raama by her movement. The contact of the warm blood however woke up Raama and he sized up the situation immediately.

Raama was outraged by the अपराधम of the crow and he consecrated a blade of Dharbhaa graas from his bed and directed it at the Crow, which was rushing away out of fear of Sri Raama. That blade of grass possessing the power of the mighty Brahmaastram chased the Crow in all the three worlds. The crow sought refuge at his



“Eththisaiyum uzhanrODi iLaiththu vizhum kaakam”

father's feet. Indra was afraid to give protection to his own son for fear of the damage that will come to him from Raama's arrow (empowered Blade of grass). The Crow flew off to the abodes of Brahma, Rudraa and sages. None of them wanted to get in the way of the Brahmaasthram for fear of their own lives. They saluted the power of the Lord's blade of grass and were awe struck at the event of that blade of grass chasing the guilty crow across the entire span of the Universes. The arrow chased the Crow with vigor, when it flew in a direction away from Raama and slowed down, when the Crow flew in the direction of Raama.

GADHYA PASSAGE 27:

दुहिण हर वलमथन दुरारक्ष शरलक्ष ! जय ! जय !

DRUHINA HARA VALATHANA DHURAAKSHA SARALAKSHA! JAYA! JAYA!

Meaning:

O Lord whose arrow's aim can not be interfered with even by Brahmaa, Rudraa and Indraa. They could not protect the object of your arrow's target with their power. Hail to Thee! Hail to Thee!

Musings:

The incident of the Apacharam of KaakAsuran took place in Chitrakutam. There is however no mention of this incident by Sage Valmiki in the Ayodhyaa Khaandam verses dealing with the life of the divine couple at Chitrakootam. This incident is mentioned by Sita Devi in Ashoka Vanam in Sundara Khaandam in her conversations with Hanuman in the 38 th sargam. She was recalling the anger of Raama at the





ApachAram of the Crow towards her and was telling Hanuman that she could not understand how Raama is now indifferent to the heinous act of RAvaNA, who kidnapped her and held her as a prisoner away from Raama.

She recites at length the incident of the Crow hurting her and Raama's rage at the crow. Swami Desikan in his Chillarai Rahasyam known as "Abhaya Pradhana Saaram" dwells at length on Kakasuran's Aparaadham and Raama's Kaarunyam as SaranAgatha Rakshakan even in the case of the most undeserving KaakAsuran. Swami Desikan cites this incident as one of the many (VibhishaNa SaraNaagathi, Samudra Raja SaraNaagathi et al) to justify his insightful description of Srimad RaamaYaNam as the SaraNaagathi Saastram.

Kaakasuran ran everywhere in the three worlds and could not escape from the Brahmaastram of Raama and could not gain the protection of any one to save him from the wrath of the blade of grass. He fell at the feet of Raama finally and sought his pardon. Sage Valmiki describes the plight of KaakAsuran and his SaraNaagathi in Sundara Khandam through Sita's words:

THREEN LOKAAN SAMPARIKRAMYA TAMEVA SARANAM GATHA:

The SaranAgatha RakshaNam of the Lord is beautifully described by the Adi Kavi this way:

**SA THAM NIPATHITHAM BHUMOU SARANYA: SARANAAGATHAM I
VADHAARHAMAPI KAAKU'TSTHA: KRUPAYAA PARYAPAALAYATH II**

— Sundara Khaandam Sargam 38 verse 34.

The crow had fallen at the feet of the Lord. That crow was fit to be killed (Vadaarhan). He was begging for his life (PraaNarthi). The Lord gave him the boon of life (PraaNa Dhaanam). One of the reasons for Raama's saving Kakasuran's life was due to the presence of the PaRaama KaaruNikatvaam of the Piraatti, who was standing next to Raama. This is the Rahasyam behind the fulfilment of the SaraNaagathi of Kakaasura by Raama according to Swami Desikan.

**VARAM NA YAACHEH RAGHUNAATHA YUSHMAATH
PAADAABHJA BHAKTHI: SATATHAM MAMAASTHU I
IDHAM PRIYAM NAATHA! VARAM PRAYACCHA
PUNA: PUNA: TVAAM IDHAMEVA YAACHEH II**

Meaning:

O Saranagatha Vatsala Raama! O Bhaktha Vatsala Raghu Naathaa! I am not asking You for any boon except one. May I be blessed with devotion for your lotus feet always! This is dear to me my Lord. Please give me this boon. I will be asking you for this boon again and again.





With Padhukaa Dhaanam to Bharathaa, Ayodhyaa khaandam was concluded. Raama at this time was haunted by the memory of the visit by his brother and his mothers. Hence, he wanted to leave Chitrakutam. He paid a brief visit to the hermitage of Sage Atri and his dear wife Anusuyaa. After enjoying their hospitality and staying one night there, Raama, Sita and LakshmaNA moved on and entered the Dandakaa forest. The events that happened there are the subject of Aaranya Khaandam. Swami Desikan summarizes those happenings in 14 brilliant salutations.

GADHYA PASSAGE 28:

दण्डका तपोवन जङ्गम पारिजात ! जय ! जय !

DHANDAKAA TAPOVANA JANGAMA PAARIJAATHA! JAYA! JAYA!

Here Swami Desikan salutes Sri Raamachandra as the abundant boon-giving, celestial paarijaathaa tree that moved around the Dandakaa forest which was ideal for performing penance.

Sri Raama entered the Dandakaa forest. The sages performing severe penance there advised Sri Raama about the atrocities committed by the Rakshasaas that interfered with their Tapas. Sri Raama came to their rescue and moved from hither to thither in the forest and protected them from harm's way. These good deeds done by Raama are described as the equivalent of the boons conferred by the celestial Parijaathaa tree in Indra's garden.

GADHYA PASSAGE 29:

विराध हरिण शार्दूल ! जय ! जय !

VIRAADHA HARINA SAARDHOOLA! JAYA! JAYA!

O Lord who was like a tiger to the deer of Viraadha! Hail to Thee! Hail to Thee!

There was a Gandharvaa by the name of Thumbhuru, who committed Apachaaram to Kubheraa and was cursed in turn by latter to become a Rakshasa. Viradhaa was causing a lot of mischief in Dandaka forest and was making the lives of sages unbearable.

Viradhaa saw Sita with Raama and lifted Sita and began to run deep into the forest. The brothers followed and engaged Viradhaa in a fierce battle. He could not however be killed with weapons due to a boon that he had obtained earlier. Raama then asked LakshmaNaa to dig a big pit and bury him there alive. As he was about to die, Viradhaa saluted Raama for helping him to get rid of Kubhera's curse and restoring him his former body. He also advised Raama that the hermitage of a great Rishi by the name of Sarabhangaa was near by and that Raama should go there. Sarabhanga was





waiting for seeing Raama before ascending to Brahma lokam. Raama was greeted by the sage and obtained Moksham thereafter. The valor of Raama in Dandaka Vanam is displayed first in the battle with Viradhaa.

GADHYA PASSAGE 30:

**विलुळित बहुफल मख कलम रजनिचर मृग मगृयारम्भ संभृत चीर भृदनुरोध !
जय ! जय !**

**VILULITHA BAHUPALA MAKA KALAMA RAJANICHARA MRUGA
MRUGAYAARAMBHA SAMBRUTHA CHEERABRUDHANURODHA! JAYA!
JAYA!**

The Raghu Veeran's many battles with the Rakshasaas of the fearful Dandakaa Vanam are equated here to the hunting down of beasts that destroy the crops. Penance of the sages is compared to the crops here and the hunter is the Lord himself. Sri Raama's welcome help to the sages was like wearing the processed bark of trees as their dress (Cheera Bruth). Sri Raama's blessed and heroic deeds are saluted here.

GADHYA PASSAGE 31:

त्रिशिरः शिरस्त्रितय तिमिर निरास वासरकर ! जय ! जय !

TRISIRA SIRAS TRITHAYA TIMIRA NIRASA VAASARA KARA! JAYA! JAYA!

Lord who resembled a sun in banishing the deep darkness caused by the three heads of the Rakshasa by the name of Trisiras.

After Viraadha vadham, Raama moves with his brother and wife to the interior of the deep forest. They visit the hermitages of many sages including that of Agasthya. Latter advises Raama to stay at Panchavati. During this journey Sita requests Raama not to kill innocent animals of the forest and to observe Ahimsaa. Raama commends his wife for the counsel and vows to kill only the ogres. They arrive at Panchavati and LakshmaNaa builds a cottage for Raama and Sita there.

SurpaNakaa arrives at the hermitage and invites Raama to marry her and she insults Sita. LakshmaNa could not brook that insult and lops the nose and ears of SurpaNakaa for that offense. She runs in great pain and humiliation and approached her notorious brother by the name of Kharaa, who lived in Janasthaanam surrounded by an army of ogres. Kharaa sends first fourteen ogres with his sister to kill Raama and they are all swiftly dispatched to Yama lokam by Raama. Surpanaka rushes back to her brother and now Kharaa himself comes for a battle to Panchavati with DhushaNaa and an army of fourteen thousand ogres. Raama kills off the fourteen thousand night-stalkers first. Dhushanaa is killed next. Trisiras, one of the major commanders of Kharaa is killed





“Surpanakaa invites Raama to marry her” – www.kamat.com

next. Swami Desikan salutes the valor of Raama here in killing the fearsome Trisiras, who caused so much havoc to the sages of Dandaka Vanam. The next three salutations are to the Raghuveeran, who killed Kharaa and his retinue of fourteen thousand soldiers.

DhyAnam:

**DANDAKARANYAVASAYA KANDITHAAMARASATRAVE I
JANAKEE PRANANATHAYA SADHAA RAAMAYA MANGALAM II**

GADHYA PASSAGE 32:

दूषण जलनिधि शोषण तोषित ऋषिगण घोषित विजय घोषण ! जय ! जय !

**DHUSHANA JALANIDHI SOSHANA TOSHITHA RISHIGANA GHOSHITHA
VIJAYA GHOSHANA! JAYA! JAYA!**

O Raghuveeraa who dried the ocean of the night-stalker by the name of DhushaNa by the fiery arrows leaving form Your Kodhandam! The assembly of sages thrilled by witnessing your power as a supreme archer rose to sky level their eulogies to celebrate Your victory.

DhusaNa was the general of Khara, the brother of SurpaNakA. DhushaNa marched his army of 14,000 ogres from Janasthanam to Panchavati to attack and kill Raama as per his Master's orders.





“Portrait of Panchavati”

sadagopan.org

Raama killed first the entire army of 14,000 ogres and confronted DhushaNa in battle. Raama broke the bow of DhushaNa, killed his charioteer as well as his horses and then lopped off the mace-wielding hand of the ogre and killed him too. All the sages witnessing this fierce battle were thrilled at the sight of Raama's extraordinary valor and hailed him as a supreme hero. They filled the sky with thankful salutations to recognize Raama's victory. Adi Kavi says in this context: “Saadhu Saadhu ithi Kaakuthstham sarva bhoothAnyapoojayan” (all beings present at the battle field acclaimed Sri Raama saying “well done! Bravo!). Swami Desikan follows this line of Srimad RaamAyaNam to state that the assembled rishis made the Vijaya GoshaNam.

GADHYA PASSAGE 33:

खरतर खर तरु खण्डन चण्ड पवन ! जय ! जय !

KHARATARA KHARA TARU KANTANA CHANTA PAVANA ! JAYA JAYA !

O Lord who was like a fierce cyclone (chanta maarutham) in breaking in to two the strong tree named Khara. The ferocious Khara upset over the destruction of Trisiras, DhushaNan and his huge army by Raama attacked latter. Raama broke him in the





Srirangam Raamar Sannidhi

battle like a swift wind would break a tall tree into two pieces. Thus in the course of one and half hours Raama destroyed Khara, his two genarals and the army of 14,000 ogres. Swami Desikan's mind is still absorbed with that mighty prowess of Raguveeran. Hence, he goes on to add two more salutations to celebrate Raama's victory at Panchavati.

GADHYA PASSAGE 34:

द्विसप्त रक्षः सहस्र नळवन विलोलन महाकलभ ! जय ! जय !

**DVISAPTHA RAKSHA: SAHASRA NALAVANA VILOLANA MAHAKALABHA!
JAYA! JAYA!**

O Hero who destroyed the tall grass of 14,000 RakshasAs just as a powerful elephant destroys a forest of swamp grass. Hail to Thee! Hail to Thee!

GADHYA PASSAGE 35:

असहाय शूर ! जय ! जय !

ASAHAYA SURA! JAYA! JAYA!

Hail to Thee O great hero who does not need the support of anyone else in your battles! You destroyed single handedly Khara, DhushaNa, Trisarasa and their retinue of fourteen thousand warriors in the battle at Panchavati right in front of Your ParNasAla. There is no one to match your heroism in battles.





“Sri Raama Destroyed 14,000 RakshasAs” (Thanks www.kamat.com)



www.kamat.com

sadagopan.org

GADHYA PASSAGE 36:

अनपाय साहस ! जय ! जय !

ANAPAYA SAHASA! JAYA! JAYA!

It is daring act indeed to take on all these fierce rakshsAs in battle and to crown that act by emerging victorious at the end of this terrific battle. Your daring and courage is indeed unmatched. Hail to Thee! Hail to Thee!

GADHYA PASSAGE 37:

महित महामृथ दर्शन मुदित मैथिली दृढतर परिरम्भण विभव विरोपित विकट
वीरव्रण ! जय ! जय !

MAHITA MAHAMRUTHA DARSANA MUDHITA MYTHILEE
DHRUTATARA PARIRAMBHANA VIBHAVA VIROPITHA VIKATA VIRAVRANA!
JAYA! JAYA!

O Raghuveeraa! You stood firm in your battle with the thousands of RakshasAs headed





by the dangerous Khara and became victorious. All the sages and the DevAs acclaimed you as supreme hero. Your consort also witnessed this fierce battle and was joyous over your victory. She was thrilled to see your extraordinary skills in the battle field. She was overwhelmed by her feelings of pride about you and embraced you tightly to congratulate You on Your victory. At that time your proud chest was covered with the wounds resulting from the just-ended battle. Your consort's embrace representing Her present to you acted as though it was a fomentation for your wounds to heal them. Hail to Thee O Raghu Veera! Hail to Thee!

Adi Kavi describes this scene of the expression of Joy and affection by Sita to her victorious husband. He says: "Seeing her husband, who had made short work of His enemies and brought happiness to the sages, Sita (a princess of Videha desam) felt rejoiced and embraced Him. Nay, transported with supreme facility to see the hordes of ogres killed, the daughter of Janaka felt gratified to find Sri Raama without any harm. Then closely embracing once more that destroyer of the ogre hordes -- the daughter of Janaka felt rejoiced, her countenance lit with joy".

DHYANAM:

**RAAMETHI VARNA DVAYAMAADHARENA
SADHAA SMARAN MUKTHIM UPAITHI JANTHU : I
KALOU YUGE KALMASHA MAANUSHAANAAM
ANYATHRA DHARME KALU NAADHIKARA : II**

(By uttering and meditating on the two lettered name Raama (Taarakam), all creatures attain mukthi. In this kali yugam, when the righteousness is fast vanishing, there is no other dharmam (practice suitable to us).



Punnainallur Raamar





Thiruchcherai Perumal

In the remaining four salutations relating to AaraNya KhAndam, Swami Desikan covers Maaricha vadham, JatAyu samskaram (final rites), Kabhandha vadham and Sabhari Moksham. Thereafter, he moves on to salute the incidents of KishkindhA khAndam.

GADHYA PASSAGE 38:

मारीच माया मृग चर्म परिकर्मित निर्भर दर्भास्तरण ! जय ! जय !

**MARICHA MAYA MRUGA CHARMA PARIKARMITHA
NIRBHARA DHARBHASTHARANA! JAYA! JAYA!**

O Lord whose darbhAsanam is decorated by the skin of the deceitful MaarichA, who appeared before You as a beautiful deer! Hail to Thee! Hail to Thee!

RaavanA was intent on kidnapping Sita by deceit and hence commanded Maaricha to take the form of a beautiful deer and to prance in front of Sita's parNasAlaa at Panchavati. Sita Devi was charmed by the golden deer and begged her husband to catch it and present it to her for use as a pet. Raama followed the deer and killed it and brought back its skin. He returned to the parNasAla and put that deer skin (KrishNAjinam) under the darbhaasanam for His daily anushtAnam. That Aasanam got beautified by that deer skin.

GADHYA PASSAGE 39:

**विक्रम यशो लाभ विक्रीत जीवित गृध्रराज
देह दिधक्षा लक्षित भक्तजन दाक्षिण्य ! जय ! जय !**





Vaduvur Raamar

**VIKRAAMA YASO LABHA VIKREETHA JEEVITHA GRUDHRARAJA
DEHA DIDHAKSHAA LAKSHITA BHAKTHAJANA DAAKSHINYA! JAYA! JAYA!**

O DayALu, who demonstrated your special attachment to Your devotees through Your act of performing the final rites for the mortally wounded eagle king JatAyu, who put his life on line to fight the evil RAvaNA and to foil RAvaNA's attempt to get away with the kidnapping of SitA dEvi.

Background:

Maricha gets killed by the arrow of Sri Raama. While Raama was away on pursuit of Maricha, the golden deer, RavaNa arrives at the parNasala of Raama in the guise of an ascetic. Sita invites him to accept her hospitality. She tells the visitor about her husband and the reason for their visit to the forest. RavaNa now takes his real form and expresses his desire to make Sita his chief queen in Lankhaa. Sita is shocked by the audacity of the insolent and deceitful Visitor. She reproaches RavaNa for his unrighteous thought.

RavaNa gets angry at her harsh words and forcibly kidnaps her and places her in his celestial car and begins his travel to his kingdom. The heart-broken Sita wails and calls all the animals and plants of the forest to tell her consort that she is being borne away by the evil RAvaNA and for him to come to her rescue. As she was being carried away, Sita catches sight of the eagle king Jataayu perched on a tree. She addresses JatAyu and begs him to report her abduction by RAvaNA and to ask her husband to hurry and





“Jatayu Samskaram (Thai-Style)”



rescue her. Jatayu, the friend of Dasaratha engages RAvaNA in a fierce battle to deter him from taking Sita away.

Jatayu is mortally wounded in that ferocious battle and lies half dead on ground. Soon, Raama searching for his missing consort arrives on the scene and learns from Jatayu about the events that transpired. Jatayu had hung to his life until he could see Raama and brief him on the terrible events that happened. At the end of his narration, Jatayu dies. Raama was overcome with inconsolable sorrow over the heroic fight of Jatayu. He performed the final rites to the dead eagle king, which even his own father Dasaratha was not privileged to receive. Swami Desikan salutes the Bhaktha Daakshinyam (Partiality for the Bhakthaas) by Raama.

The first slokam of Swami Desikan's Parmaartha sthuthi salutes Vijayaraaghava PerumaaL of Thirupputkuzhi divya desam as “Srimadh grudhra sarastheera PaarijAtha”. The sthala puraaNam states that Raama and LakshmaNaa conducted the anthima Kriyaas for Jataayu at Thirupputkuzhi (Thiru=sacred; Putkuzhi=hole in the ground dug for the bird, Jataayu). The site of cremation is recognized today as Jataayu PushkaraNi (Grudhra Saras). Swami Desikan salutes the valor of Vijaya Raaghavan of Thiruputtukuzhi by addressing Him affectionately as Aahava Pungan, RaNa Pungavan (the supreme hero in the battles). That RaNa pungan recognizes the valor shown by Jatayu and responds to it by performing the final rites and giving Moksham to Jatayu as a token of his gratitude.





“SARANAAGATHA RAKSHANA VRATHI MAAM
NA VIHAATHUM RANAPUNGAVARHASI TVAM”
-- PARAAMARTHA STHUTHI : SLOKAM 8

(Lord of unmatched valor in your battles! O Lord who has taken the vow of protecting Your SaraNaagathaas! It is not appropriate for you to forsake me).

GADHYA PASSAGE 40:

कल्पित विबुध भाव कबन्धाभिनन्दित ! जय ! जय !

**KALPITHA VIBHUDHA BHAAVA KABHANDHAAABHINANDITHA! JAYA!
JAYA!**

Meaning:

Hail to Thee, O Lord who was eulogised by the asura Kabhandhaa, who regained his erstwhile celestial form as a result of your severing his arms.

(Background): Kabhandhan was an erstwhile Deva, who incurred the displeasure of his master, Indra. Latter hit him with his Vajra weapon on the head and that led to his head and neck being sunk inside his torso. Later a sage by the name of sthula Siras cursed Kabhandhaa for an apachAram and latter became an Asura roaming the forest of Dandakam with no head, neck, thighs or legs, but just a trunk with mouth and eye in his chest.

Raama was traveling in that AaraNyam in a south westerly direction in search of His consort. Kabhandhaa confronted Raama and LakshmaNa and snatched them with his eight mile long hands. Kabhandhaa's prowess rested in his hands. Therefore Raama and LakshmaNaa severed the ogre's hands at the shoulder level. Raama cut off the asura's right hand and LakshmaNa took care of the left. The ogre writhed in pain and fell on the ground under the feet of Raama. Then he inquired Raama as to who he is and where he came from. LakshmaNa briefed the fallen Kabhandhaa. Hearing that the one who maimed him was none other than Sri Raama, Kabhandhaa was ecstatic, since the curse could only be lifted by Raama's hand. The asura begged Raama to cremate him so that he can regain his body as a Deva and then help the brothers with his supersensous knowledge as a Deva about the whereabouts of kidnapped Sita. The brothers threw the body of Kabhandhaa in a pit and cremated him with due ceremony. At the end of the cremation, Kabhandhaa transformed into his original celestial form and counselled the brothers that they should cultivate friendship with the monkey king Sugreeva to succeed in their efforts to reunite with Sita Devi. Kabhandhaa consoled the grief stricken Raama and asked him to hasten to Sugriva's hiding place on the banks of Pampaa Lake near Rishyamukha hill. Prior to his departure from this world as a celestial being, Kabhandhaa showed the brothers the way to SugreevA's abode and

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gave them information about the hermitage of Sage Matangaa and took leave of the brothers.

Dhyaanam:

JAYATHU JAYATHU RAMO JAANAKI VALLABHOYAM I
JAYATHU JAYATHU RAMO CHANDRACHOOTAAARCHITHANGRI :II
JAYATHU JAYATHU VAANINAATHANAATHA : PARAAMATHMAA I
JAYATHU JAYATHU RAMO NATHANAATHA: KRUPALU : II

Swami Desikan covers the glorious incident of Sabari Moksham in his last salutation related to Aaranya khaandham.

GADHYA PASSAGE 41:

अवन्ध्य महिम मुनि जन भजन मुषित हृदय कलुष शबरी मोक्ष साक्षि भूत !
जय ! जय !

AVANDHYA MAHIMA MUNI JANA BHAJANA MUSHITHA HRUDHAYA
KALUSHA SABHARI MOKSHA SAAKSHI BHUTA! JAYA! JAYA!

Meaning:

O Lord who was the witness to the Moksha attainment of Sabari, who through her devoted service to the assembly of sages of unblemished reputation had all of her blemishes removed! Hail to Thee! Hail to Thee!

Sabari was an old lady, who lived on the banks of Pampaa River. She spent her life serving the sages doing penance in that region. This service earned her a vast amount of PuNyams which in turn destroyed any blemishes that she might have had. She had started her Bhakthi Yogam in a previous birth and completed that yogam in her next birth as a resident of Pampaa theeram. When Raama stopped at Pampaa Vanam on his way to meet Sugreeva, she met Raama and was blessed to have his darsana soubhagyam to her heart's content. She offered the Lord fruits that she had collected from the forest with great affection. Then she ascended Sri Vaikuntam right in front of Raama's eyes. Hence Swami Desikan describes Raama as the witness to Sabari's Bhagyam.

Srimad RaamayaNam devotes the entire 74th sargam of AaraNya Khaandham to describe Raama's visit to the asRaamam of Sabari in Matanga Vanam on the banks of Pampaa River. Valmiki describes Pampaa as a lake. Today's Pampaa is a river where Aiyappa bhakthaas take a plunge before ascending the Sabari Malai to continue with their pilgrimage to have the darsanam of Dharma Saasthaa.





“Sabari MOksha sAkshi”

Sabari meets Raama and LakshmaNA at her aasRaamam. She had already attained perfection through Yoga saadhanaa. Raama asks about her welfare and state of spiritual progress. Sabari replied; “O Raama! The flower of humanity! My asceticism has become fruitful today and the highest heaven will defenitely fall to my lot, now that you have been worshipped by me (adhya praapthaa tapa: siddhi: tava samdarsanAn maya, adhya mE sapalam janma guravasccha sapujithaa: adhya mE spalam tapham svargascchaiva bhavishyathi). She entered the Agni kuntam after clasping Raama's lotus feet and ascended to heaven with DivyaabharaNam, celestial garlands and heavenly raiment. Raama was a witness to this glorious event on the banks of Pampaa.

Saint Thyagaraja celebrates Sabari's bhagyam in two of his krithis. In the MukhAri krithi “entani nE varNinthunu Sabari Bhaagyamu”, he wonders as to how he can adequately describe the special blessings that Bhaktha Sabari received from Sri Raama. Sadguru states that there were many rishi patnis of high stature at Matanga Vanam as a result of their penance and yet Sri Raama selected Sabari as his hostess and accepted her hospitality with great affection. Sadguru wonders loud: That great blessed soul saluted your lotus feet, got rid of her cycles of births and deaths and attained moksham infront of You. What way can I describe Sabari's unique bhagyam?





In a second krithi set in ragam KiraNaavaLi (Paraaku nee kelaraa Raama), Sadguru Thyagaraja swamigaL is angry at Raama for His indifference to him. Our Sadhguru is in a mood of Amarsha RoshA Roshokthi. He asks: “Why should You, who are immanent in the movable and the immovable, be indifferent where I am concerned? Have I treated You with scant courtesy like Sabari who gave You the leavings of fruits after she had tasted them or have I, like Guha, given You a bed of leaves without realising Your status?”. Here Saint Thyagaraja refers to one version of Sabari's hospitality. According to this version, Sabari checked the ripeness of the fruits that she collected for Sri Raama. She tasted them and gave only those fruits that she thought were ripe enough for Sri Raama's use. She gave the Yecchil (left overs) out of her great desire to give nothing but the best among her collection of fruits. Our Sadguru taunts Raama and asks Him how Raama ignored him, when he behaved much better than Sabari. With great DaakshiNyam, Sadguru asks these questions. Saint Thyagaraja's regards for the exceptional Bhaagyam of Sabari is very clear in his Mukhari Krithi. Srimad RaamayaNam has no support for the reference of Sabari tasting the fruits first and offering only those that were fit for Sri Raama's consumption. One another version of RaamAyaNam is the source of Saint Thyagaraja's reference in his KiraNAvaLi krithi. We will move next to the salutations of Swami Desikan to the incidents of [Kishkindaa Khaandam](#).

KISHKINDHA KHAANDAM:

TRIDASA KUMUDHA CHANDHRO DANAVAMBHOJA CHANDHRO
DURITHA TIMIRA CHANDHRO YOGINAM JNANA CHANDHRA: I
PRANATHA NAYANA CHANDHRO MYTHILI NETRA CHANDHRO
DASAMUKHA RIPU CHANDHRA: PAATHU MAAM RAAMACHANDRA : II

DhyAnam:

PRATHAR BHAJAMI RAGHUNATHA KARARAVINDHAM
RAKSHOGANAYA BHAYADHAM VARADHAM NIJEBHYA: I
YADH RAJASAMSADHI VIBHIDHYA MAHESACHAAPAM
SITA KARAGRAHANA MANGALAMAPA SADHYA : II

Sri Raamachandra and his brother LakshmaNa left Sabari's aasRaamam and continued their journey in the direction suggested by KabhandhA along the banks of PampA Lake. The monkey king SugrivA was living on the summit of a nearby peak named Rishyamukha parvatham with his ministers. He was hiding from his brother VAlI. SugrivA caught sight of the two princes in the dresses of hermits and got suspicious. He got alarmed over the thought that they might have been agents of his brother Vaali sent to catch him. His minister HanumAn reasoned with SugrivA and assured latter that the princes could not be the agents of VAlI. SugrivA then asked HanumAn to meet the two travellers to find out the purpose of their visit.





HanumAn took the disguise of a mendicant and approached the brothers. He bowed before them and inquired about them and the purpose of their journey to that forest area. HanumAn appraised them of SugrivA's plight and advised them that his master sought the good will of the two princes. Sri Raama was very pleased with the diplomatic skills and the speech of HanumAn proficient in Vedic diction and spotless Grammar (VyAkaraNam). This is where the first salutation of KishkindhA Khaandham of Swami Desikan's Raghu Veera gets its inspiration.

GADHYA PASSAGE 42:

प्रभञ्जन तनय भावुक भाषित रञ्जित हृदय ! जय ! जय !

**PRABHANJANA TANAYA BHAVUKA BHASHITHA RANJITHA HRUDHYA!
JAYA! JAYA!**

O Lord whose heart was filled with joy over the auspicious and adroit conversation of HanumAn, the son of Vaayu (prabhanjana)! Hail to Thee! Hail to Thee!

The conversation of HanumAn was rich in Vedic vocabulary and correct in grammar. Sri Raama was very much taken up by the scholarship and conversational skills of HanumAn that soothed and charmed his heart. He praised HanumAn's skills as a diplomat and scholar this way:

O LakshmaNA! It is only those who have studied Rg Veda with an understanding of the meaning of its Rks as well as Yajur and Sama Veda can speak like this. HnumAn has surely studied further the entire range of Sanskrit grammar in many ways as indicated by his faultless speech. His facial expressions and body movements during his conversation are exemplary in that there is nothing dissonant or out of place. He utters a remarkably meaningful, fluent and delightful speech that is pleasing to the mind. He is indeed a worthy emissary of his king”.

Raama's words of praise are:

**NOONAM VYAKARANAM KRUTHSNAM ANENA BAHUDHA SRUTHAM
URASTHAM KANTAKAM VAKYAM VARTHATE MADHYAMA SVARAM
UCCHARAYATHI KALYANEEM VAACHAM HRUDHAYA HARSHINIM**

Swami Desikan has these passages of praise by Raama in mind, when he saluted Raghuveeran through his first namaskaraNam in the KishkindA khAnda section.

Hanuman is revered as Nava Vyakarana Pandithan. He had learned the different versions of grammar from the sun god as a boy. His musical skills as a VeeNa player arose from his adhyayanam of Sama Vedam.

Saint Thyagaraja in his vasanthavArALi krithi on HanumAn named “pAhi Raama dhutha jagath prANa kumAra Maam”, refers to Hanumaan”s Veda Saastra naipuNyam this way in one of the charaNams:





“Nava Vyakarana Panditha:”

VEDA SASTRA NIPUNA VARYA! VIMALA CHITTHA SATHATHAM
KARUNA RASA PARIPURNA! KANCHANADHRI SAMA DEHA!
PARAAMA BHAGAVATHA VARENYA! VARADHA! THYAGARAJA NUTHA!

(Oh HanumAn! You are well versed in Vedas and SaastrAs! You are the best of beings! Your mind is always pure. Your heart is full of compassion. Your body resembles the golden mount Meru. You are the foremost of Raama BhakthAs. You are a giver of boons. Please bless me).

Sri Mutthuswami Dikshithar's kruthi inviting HanumAn to appear in his DhyAnam is full of reference to the vaibhavam of HanumAn. This kruthi is set in ragam NAttA and starts majestically: “PavanAthmaja aagaccha, paripurNa svaccha”. In anupallavi, Dikshithar salutes HanumAn as “Nava VyAkaraNa nipuNa, nava vidhAnthA: karaNa”. In one of the charaNams, Dikshithar pays tribute to HanumAn's skills in Kaavyam and NAtakam and Vedas this way: “kAvya nAtaka Tosha, Upanishad pada ghosha, pavanAthmaja aagaccha”.

Purandara Dasa has praised HanumAn's multifaceted talents and heroic deeds in krithis set in ragAs nAgasvarALi, Riti GowLA, sAranga, KalyANi and Mohanam. For Purandara Dasa, HanumAn was a very important deity, since he is considered as the Mukhya prANan in MAdhva sampradhAyam. Dasar salutes HanumAn in his





RitigowlA krithi this way:

“MUKHYA PRANA YENNA MOOLA GURUVE
RAKKASAMDHAKA SRI RAAMANA NIJA DAASA”

“MAYAVADHIGALE GHETTHITHU KOOSU
MADHVA MADAVANU UTTARISUTHU KOOSU
SUMMENE UDIPILI NIMTHITHU KOOSU
PURANDARA VITALANA PUNYATHA KOOSU
(KOOSINA KANTIRA, MUKHYA PRANAANA KANNTIRA)

-- SARANGA KRITHI.

GADHYA PASSAGE 43:

तरणि सुत शरणागत परतन्त्रीकृत स्वातन्त्र्य ! जय ! जय !

TARANI SUTHA SARANAAGATHI PARATHANTRIKRUTA SWATANTRYA!
JAYA! JAYA!

Meaning:

Hail to Thee O Lord who who sought refuge in SugreevA, the son of Sun God! You sought the friendship and help of SugreevA to find and rescue Sita Devi. Through your act of SaraNaagathi (seeking refuge and help in a state of utter dependence) to SugreevA, You gave up your independence as the supreme Lord of the Universe and stood meekly obeying as it were the command of SugreevA.

Background:

Hanuman carried Raama and LakshmaNaa on his shoulders and brought them before his king, SugreevA. The visitors and the monkey king solemnized their friendship in front of a sacred fire lit by Hanumaan.

Now SugrivA tells Raama that he will have Sita Devi traced out, wherever she may be and unite her to Raama. Sugreeva fetches a wrapper containing a piece of jewelery dropped by Sita from the air as she was being abducted by RAVaNA. Raama is overcome with grief at the sight of the AbharaNams and shows the jewellery (Armllets, ear rings and anklets) to his brother, LakshmaNA. The response of LakshmaNA is a moving one. LakshmaNa says: “Dear brother! Neither do I recognize the armllets nor do I know the ear-rings, I only recognize the anklets due to my bowing at her feet every day”. Such is the mahAtmyam of Sowmithri!

The grief-stricken Raama asks for the help of the monkey king to locate the place where his beloved consort is being held in captivity by the evil RAVaNA. SugreevA consoles Raama and assures Raama that he will locate RAVaNA and the place where he is holding Sita in captivity.





“Vaali Vadham depiction” – Thanks www.kamat.com

SugreevA continues and says that he would like to offer Raama a salutary advice in a spirit of friendship and not in the spirit of moralizing (**HITAM VAYASYA BHAVENA BHRAMI NOPADISAAMI TEH**). SugreevA advises Raama that he should not grieve and accept his friendship. Raama is consoled by the sweet words of SugreevA, wipes is tears and says meekly: “Please help me. Please command me and point out to me unreservedly what should be done by me in this effort (**MAYAA CHA YADH ANUSHTEYAM VISRABHDENA TADH UCHYATHAAM**). This statement of Raama (KiskindA KhAndham /canto 7/ verse 20) is the source of Swami Desikan's salutation about the **PARATANTREE KRUTHA SWAATANTRYAM ASPECT OF THE SARVESWARAN TO SUGREEVA**.

It is amazing how Swami Desikan zeroes in on one half a sloka in a long chapter, where Adi Kavi Valmiki dwells at length on the meeting between SugreevA and Raama. The Lord of the universe conversing with SugreevA as a supplicant of his help goes on and says: “Oh SugreevA! Such a friend like you is difficult to get indeed, particularly at this time of my adversity. Please help me and tell me what I should do. All your desire will be accomplished by me even as all seeds sown in a fertile field during the rains will bear fruit. Never before has a falsehood been uttered by me nor shall I ever utter it. I solemnly affirm this to you and swear by truth alone (**ANRUTHAM NOKTHAPURVAM MEH NA VAKSHYEH KADHAACHANA, YETHATH TEH PRATHIJAANAAMI SATYENAIVA SAPAAMYAHAM**)”.

This is the reference to the Bhaktha Paaratantryam or the Yathokthakaari aspect of Sri Raamachandra as revealed to us by Swami Desikan.



GADHYA PASSAGE: 44

दृढघटित कैलास कोटि विकट दुन्दुभि कङ्काल कूट दूर विक्षेप दक्ष दक्षिणेतर
पादाङ्गुष्ठ दर चलन विश्वस्त सुहृदाशय ! जय ! जय !

DHRUTA GATITHA KAILAASA KOTI VIKATA DUNDHUBHI KANKALA KUTA
DHOORA VIKSHEPA DAKSHA DAKSHINETARA PAADHANGUSHTA DHARA
CHALANA VISWASTHA SUHRUDHAASAYA! JAYA! JAYA!

In this long salutation, Swami Desikan seems to suggest the long distance over which an object was sent flying with a miniscule exercise of the power of Sri Raama's left toe.

Meaning :

O Lord who with the slight movement of the toe of your left foot sent the massive assembly of the bones of the gigantic Asura by the name of Dhundhubhi flying over a vast distance and thereby lifted the hope of Sugriva and enhanced his faith in your prowess to destroy Vaali. Hail to Thee! Hail to Thee!

Background:

During the conversations with Raama, the monkey king SugreevA had some doubts about the prowess of Raama to match his brother Vaalis strength in battle. SugreevA narrated the incident of Vaali making short work of the ogre Dhundhubhi, who challenged him in battle. After killing the ogre, Vaali lifted and hurled the body of Dhundhubhi. That corpse fell inside the precincts of the hermitage of sage MatangaA (Matanga Vanam) and polluted the sacred site with the blood and body remains. Some drops of blood fell on the body of the sage himself.

The angry sage cursed the perpetrator of that offense, Vaali, to lose his life, if he ever entered the precincts of his aasRaamam. SugreevA explained to Raama that Vaali stayed away from Sage Matanga's hermitage because of that curse and that he (SugreevA) took refuge there to escape from the torments of his powerful brother.

On hearing that story and sensing SugreevA's doubt about his ability to handle VAli in battle, Raama playfully kicked the colossal heap of bones of Dhundhubhi with his left toe. That assembly of bones flew a distance of eighty miles as a result of that kick. SugreevA had only wanted Raama to show his power and strength by kicking the bones over a distance of 800 arms length. SugreevA was impressed and yet he had some lingering doubts. He addressed Raama and pointed out that Dhundhubhi's massive body with flesh and blood was hurled over a great distance by an exhausted Vaali, when it was full of flesh and body weight. SugreevA was implying that the shrunken bones of the demon were no match to the weight of the corpse at the time of Vaali's hurling it away. Thus SugreevA was questioning whether Raama's strength was a true match to that of his brother Vaali.





SugreevA then pointed out a set of seven gigantic Saal trees that Vaali used to shake to denude them of their leaves to demonstrate his strength.

SugreevA asked Raama: “O prince of Ayodhya! How will you be able to kill my mighty brother in combat?” LakshmaNaa got angry at the continuing doubt of SugreevA and asked him as to what more Raama should do to convince him of Raama's superior strength. SugreevA replied that Vaali used to pierce the seven Saal trees with a single arrow of his and that he will be convinced of Raama's role as a killer of his brother, if Raama could pierce even one Saal tree with his arrow. The incident that followed the request of SugreevA is the subject of Swami Desikan's next salutation to Raghuveeraa.

GADHYA PASSAGE: 45

**अतिपृथुल बहु विटपि गिरि धरणि विवर युग पदुदय विवृत चित्र पुङ्ख वैचित्र्य !
जय ! जय !**

**ATHI PRUTHULA BAHU VITAPI GIRI DHARANI YUGAPADHUDHAYA
VIVRUTHA CHITRAPUNKHA VAICHITRYA! JAYA! JAYA!**

Meaning:

O Hero whose fast-moving, powerful arrow with marvellous decorations that appeared at the same time in the seven Saal trees, mountains, earth and the nether world! Hail to Thee! Hail to Thee!

Background:

When doubting SugreevA requested Raama to demonstrate once again his prowess, Raama obliged him by sending few arrows at the seven Saal trees. Those arrows moved like a band of lightning. They pierced the seven Saal trees in a trice and continued on their way to neighboring mountains in their path and broke the crests of those mountains, changed their direction and traveled through the nether world (PaathALam/seventh of the lower worlds) and then returned quickly to their home in the quiver of Raama. The awe-inspired and terror -stricken SugreevA could not believe his own eyes about what had transpired. He fell flat in front of the Raghuveeran of unquestionable veeram and declared that his grief over the ill treatment of Vaali and doubts about the adequacy of Raama's power to protect him from the wrath of his brother were completely banished. In the words of Adi Kavi Valmiki, SugreevA said:

**TAMADHYAIVA PRIYARTHAM ME VAIRINAM BRAATHRU RUPINAM I
VAALINAM JAHI KAKUTHSTHA MAYA BHADDHOYAM ANJALI : II**

Meaning:

O the illustrious descendant of Kaakuthstha! Please make short work of my tormentor





“Swami Desikan with Anjali Mudra”

(enemy) in the form of my brother this day to make me happy (and to release me from my terror). My palms have been joined together in Anjali mudra (Prayer with folded palms) for that purpose.

Swami Desikan in one of his Sillarai Rahasyam named Anjali Vaibhavam describes the power of Anjali as “Praarthanaa poorvaka bharanyaasam of the Akinchanan” (the saraNaagathi done with the folded hands as a first step for the helpless to seek the Lord's succor and protection). Swami Desikan goes on to describe Anjali mudrai as “Pala visesha vyanjaka mudrai” (the gesture that symbolizes special fruits to be obtained from the Lord). Swami quotes the slokam of VishNu DharmOtthamam which states unambiguously that the anjali made in front of the Lord quickly helps one to receive the Lord's immediate attention and lets one become the object of his Dayaa.

ANJALI: PARAAMA MUDRAA KSHIPRAM DEVA PRASAADHINI



विपुल भुज शैलमूल निबिड निपीडित रावण रणरणक जनक चतुरुदधि
विहरण चतुर कपिकुलपति हृदय विशाल शिलातल दारण दारुण शिलीमुख !

जय ! जय !

VIPULA BHUJA SAILAMoola NIBHIDA NIPEEDITHA RAVANA
RANARANAKA JANAKA CHATHURUDHADHI VIHARANA CHATHURA
KAPIKULAPATHY HRUDHAYA VISALA SILATALA DHARANA DHARUNA
SILEEMUKHA! JAYA JAYA!

Vaali Vadham is the subject matter of this Gadhya passage. This is the last of the salutations to the Raghu Veeran from the incidents described in the KishkindhA KaaNDam..

Meaning:

Hail to Thee, Oh MahA VeerA, who had the fierce arrow to break apart the broad and strong granite-like chest of Vaali,

the king of the Monkeys ; Vaali's strength and heroism was feared by RaavaNana himself. Once RAvaNA wanted to fight with Vaali and Vaali taught RAvaNA a lesson by pressing latter in his arm pit as he flew to the four oceans to perform his daily sandhyA vandhanam. The chastised RAvaNA who understood the power of Vaali never again came near Vaali.

Comments:

Vaali was “Kapi kula Pathy” (the king of the Monkey kingdom). He was “chathurudhadhi viharaNa chathuran”. (He was powerful enough to fly to and sport in the four oceans). The reference here is to Vaali's practise of jumping to the four oceans daily to [erform his sandhyAvandhanam (arghya PradhAnam). Once, when Vaali was engaged in giving arghya PradhAnam, RaavaNan came from behind and arrogantly grabbed the shoulders of Vaali and tried to knock him off balance. Angered by the rudeness of RaavaNan, the mighty valley grabbed RAvaNA and placed him in his armpit and flew onto the next ocean to continue with his sandhyA vandhanam. After completing his sandhyA Vandhanam, Vaali returned to Kishkinthai and dropped the half-dead RaavaNan on the floor. The mighty RaavaNan, who lifted the Kailsa mountain at one time with his bare hands, ran back with shame to his home in Lankha. Such was the bhuja Bala parAkRaamam of Vaali. Lord Raamachandra of matchless valor dispatched Vaali of superior strength to death by tearing apart his mighty chest with a single arrow. Such is the apAra parAkRaamam of this Raghuveeran!



SUNDARA KAANDAM

GADHYA PASSAGE 47:

अपार पारावार परिखा परिवृत दव दहन जवन पवन भाव कपिवर परिष्वङ्ग
भावित सर्वस्व दान ! जय ! जय !

APARA PARAVARA PARIGHAA PARIVRUTHA DHAVA DAHANA
JAVANA PAVANA BHAVA KAPIVARA PARISHVANGA BHAVITHA
SARVASVA DHANA! JAYA! JAYA!

Raama's power to bless one with every kind of Iswaryam including Moksham is covered by Swami Desikan here.

Meaning:

O Lord, who embraced HanumAn with joy over the good tidings of locating Sita's place of incarceration by the evil RAvaNA and for bringing back the KaNaiAzhi as Sita's token of her love for Raama! Hail to Thee! Hail to Thee! You expressed your special affection to the successful HanumAn, who jumped over the ocean with great velocity. That ocean served as a formidable moat for the kingdom of RAvaNA to prevent anyone from entering the kingdom with ease. You held Hanuman tightly in your arm for returning safely with good news after setting the city of Lankha on fire with audacity and giving RAvaNA a taste of things to come. The fire set by HanumAn spread like wild fire and destroyed a significant section of the capital of RAvaNA. You were so proud of HanumAn for his heroic deeds that you embraced him affectionately and through that embrace conferred on him every type of wealth and blessings (Sarvasva DhAna).

INDHEEVARA DHALA SYAMAM INDHUKOTINIBHAANANAM I
KANDHARPA KOTI LAVANYAM VANDEHAM RAGHUNANDANAM II

We now come to the Sixth and penultimate canto of Adi Kavi Valmiki's Srimadh RaamayaNam, which is known as the Yuddha KhAndham (YK). Here, Sri Raama's avathAra kAryam is executed and his heroism is fully demonstrated. Hence, the Gadhyam of Swami Desikan on the Raghu Veeran comes into full focus. The salutations of Swami Desikan echo here with the battle sounds majestically.

There are a total of 29 salutations related to YK of Swami Desikan's Raghuveera Gadhyam. Six of them consist of one or two words. I will reflect on their meanings later. These six salutations for the sake of listing are: Veera (50) Satya Vratha (51) SwAmin (75) Raaghava Simha (76), Nishpanna Kruthya (71) and Aparathidhwandwa Pourusha (61).





“Very Old Portrait of Raama-Ravana yuddham”– Thanks www.kamat.com

Some of the salutations are very long and are full of alliterations or Onomatopoeia. These resonate with the sound and fury of the battle in a majestic fashion and accompany the DankhAra dwani associated with Sri Raama's Kodhandam.

The first half of Yuddha KAndham(YK) covers the VibhishaNa SaraNAgathi, Darbha Sayanam, Sethu Bandhanam and the arrival of Sri Raama, LakshmaNa, Sugreeva, and HanumAn with the army of monkeys and bears at the capital city of RAvaNA. Swami Desikan covers these incidents through 8 salutations starting from salutation 48. The first 39 chapters of YK of Srimadh RaamAyaNam cover these incidents.

The second half of YK consists of 89 sargas in Srimadh Vaalmiki RaamayaNam. Swami Desikan uses 21 salutations to illustrate Raama's heroism saluted earlier by Vaalmiki in his YK. These salutations cover the various battles in which Sri Raama participated, Indrajith's binding of the Lord and LakshmaNa with naaga Paasam, the service of Garuda to chase away the serpents, RAvaNA's first battle with Raama and former's retreat from the battle field, death of RAvaNA at the hands of the victorious Raama, Mandodhari's lamentation over the loss of her husband, her praise of Raama, the eulogies of the Devaas and Brahmaa in recognition of the unparalleled heroism of Raama in the Raama-RAvaNA Yuddham, the resucitation of the monkeys from their death, reunion with Sita, return to Nandigraam in Pushpaka Vimaanam to meet the waiting Bharatha and the glorious pattabhishekam of Sri Raama as Chakravarthi.





VAIDEHI SAHITAM SURADHRUMATALE HAIME MAHAMANTAPE
MADHYE PUSHPAKAMAASANE MANIMAYE VEERASANE SUSTHITHAM I
AGRE VACHAYATHI PRABHANJANASUTHE TATVAM MUNIBHYA: PARAM
VYAKYANTHAM BHARATHADHIBI: PARIVRUTHAM RAAMAM BHAJE SYAMALAM II

VAME BHUMISUTHA PURASCCHA HANUMAN PASCCHAATH SUMITRAA SUTHA:
SATRUGNO BHARATHASCCHA PAARVA DHALAYORVAAYVAADHI KONESHU CHA I
SUGREEVASCCHA VIBHISHANASCCHA YUVARAAT TAARAA SUTHO JAAMBHAVAN
MADHYE NEELA SAROJA KOMALA RUCHIM RAAMAM BHAJE SYAMALAM II
VISALA NETHRAM PARIPURNA GATHRAM
SITA KALATHRAM SURAVAIRI JAITHRAM I
KARUNYA PATHRAM JAGADHA: PAVITHRAM
SRI RAAMA RATNAM PRANATHOSMI NITYAM II

YUDHDHA KAANDAM

GADHYA PASSAGE: 48

अहित सहोदर रक्षः परिग्रह विसंवादि विविध सचिव विस्त्रम्भण
समय संरम्भ समुज्जृम्भित सर्वेश्वर भाव ! जय ! जय !

AHITA SAHODARA RAKSHA: PARIGRAHA VISAMVADHI VIVIDHA SACHIVA
VISRAMBHANA SAMAYA SAMRAMBHA SAMUJJRIMBHITHA SARVESWARA
BHAAVA! JAYA! JAYA!

O Lord, who revealed your svarupam as the Lord of all Gods during the occasion when you countered the different arguments of the ministers of SugreevA and energetically motivated them to drop their objections to accept Vibhishana as a SaraNagatha at Your lotus feet! Hail to Thee! Hail to Thee!

Background:

Sri Raama had learned about the place of incarceration of Sita through HanumAn and thereafter arrived at the Adhi Jagannatha Kshethram on the sea side (ThiruppullANI) with the army of monkeys and bears to launch his invasion of Lankhaa. At that time, the younger brother of RAvaNA known by the name of (Vibhishana) arrived at that site to seek the refuge of Raama after failing in his efforts to persuade his brother RAvaNA to return Sita DEvi to her husband and to seek latter's apology. Vibhishana cried out from his position in the sky and described his plight to SugreevA this way:

“There is an ogre of evil conduct by the name of RAvaNA, who is the Lord of ogres. I am his younger brother known by the name of Vibhishana. My brother kidnapped Sita from Jansthaanam, killed Jatayu and has incarcerated the helpless Sita. I have vehemently opposed his despicable deed and asked him to restore Sita to Raama with apologies. My brother would not listen to me and has discarded my good advice. I have





abandoned my sons and wife and have left his court and flown over here to seek refuge at the feet of Raama. Hence, please let RaghuRaama, who has the prowess to protect any one in all the three worlds, know quickly that I am here seeking his refuge”. Vibhishana's exact words are:

**TYAKTHVAA PUTRAAMSCCHA DHAARAAMSCCHA RAAGHAVAM SARANAM GATHA : II
NIVEDHAYATHA MAAM KSHIPRAM RAAGHAVAAYA MAHAATHMANE I
SARVALOKA SARANYAAYA VIBHISHANAM UPASTHITHAM II**

Hearing these words of appeal from Vibhishana, Sugreeva was alarmed. He thought that the brother of Ravana might kill all of them including Raama and Lakshmana just as an owl would destroy crows. He advised Raama to turn Vibhishana away on the basis of his reasoning that Vibhishana was a Rakshasa by birth and a brother of an enemy to boot. The other members of Sugreeva's retinue with the exception of Hanumaan doubted Vibhishana's sincerity in seeking Raama's refuge. Some of them felt that he intended harm and therefore should be killed immediately. The ministers of Sugreeva such as Sarabhaa, Jaambhavan, and Maindhaa suggested intensive interrogation of Vibhishana before taking a decision to accept his plea for protection. They were really not in favor of listening to Vibhishana's soulful cry for help.

Hanuman was the last of the ministers to speak. Valmiki describes Hanuman at this point as the foremost of counsellors and also as “Samskaara Sampanna:” (One who is learned from his study of scriptures and Dharma Saastrams). Hanumaan pointed out brilliantly the fallacies in the arguments of his fellow counsellors and took the position that Vibhishana should be accepted as a SaraNaagatha. Hanumaan ended his analysis by stating that Raama is the best judge to decide on the next step and act on whatever that needed to be done.

Raama was very pleased with the counsel of Hanumaan since he felt the same way about Vibhishana and his plight. Raama was very much moved by the counsel of monkeys, who had His welfare very much on their minds. He thanked them and then revealed his Sarveswarathvam by stating that He can not refuse to receive under ANY circumstances one, who has sought His protection and approached Him in a friendly manner.

**“MITRA BHAAVENA SAMPRAAPTHAM NA THYAJEYAM KATHAMCHANA I
DHOSHO YADHYAPI TASYA SYAATH SATHAAMETHADHAGARHITHAM II”**

Meaning:

I can not abandon him, who has sought my protection. Even if there is any concealed wickedness on the part of the one, who sought my refuge, he has to be accepted and that acceptance will not be considered as a reprehensible act by good people.

Swami Desikan salutes here the prowess of Sri Raama as the unfailing SaraNaagatha





Rakshaka and his power as the supreme Lord of all Gods to fulfill his pledge to provide the protection to all, who sincerely wished for his protection.



“Thiruvallikkeni Sri Hanuman”

After revealing his Sarveswarathvam through the declaration of his position that he can not refuse anyone, who sought his refuge, Raama commands Sugreeva to bring Vibhishana before him. The words of Raama to Sugreeva before commanding him are great ones to reflect upon. Swami Desikan was so moved by them that he saluted Raghuvveeran three times for his courage and firmness in his sworn duty to protect SaraNaagathas without fail. He saluted Raama as “Sakruth Prapanna Jana Samrakshana Deekshitha! Jaya Jaya (GADHYA PASSAGE 49), Veera! Jaya, Jaya! (GADHYA PASSAGE 50), and Sathya Vrata! Jaya! Jaya! (GADHYA PASSAGE 51)”.

These great words of Raama spoken for the benefit of Sugreeva that elated Swami Desikan deserve serious study by all of us:

“Be he malevolent or otherwise, this Vibhishana is incapable of doing even the subtlest of mischief to me in any manner. I can, if I wish, destroy with my finger tip all the ogres, dhanavaas and Yakshaas on earth... In the name of humanity, one should not strike even an enemy arrived at one's door and sought piteously protection with joined palms... An enemy seeking protection against his enemies, be he distressed or (even) proud, should be protected (even) at the cost of one's life by one, who has controlled his mind... If from fear or folly, or even from desire (of some gain), a man does not protect a refugee according to his capacity, the sin incurred by him is despised in the





world... (nay) if a refugee (who sought protection) perishes before the eyes of the man, who is capable to protect him, the former (refugee) takes away all his (the would-be protector's) merit (puNyam)... Such a failure shuts out heaven, brings infamy and puts an end to one's strength and virility.... I therefore vouchsafe security to all living beings and to him who comes to me even only once and seeks protection from me, declaring 'I am Yours, Please protect me'. That is my vow."

The key passage in Raama's discussion with SugreevA is as follows:

**“SAKRUTHEVA PRAPANNAAYA TAVAASMEETHI CHA YACHATE I
ABHAYAM SARVABHOOTHEBHYO DADHAAMYETHADH VRATHAM MAMA”**

These words of SaraNaagatha Rakshaka, Sri Raama spoken at the sea side to SugreevA and VibhishaNaa and HanumAn and the other monkey counselors should serve as a beacon for us in our deha Yaatraa on this earth.

Swami Desikan was rightfully moved therefore by this uplifting declaration of Sri Raama and saluted him as Veera, Satya Vratha and Sakruth Prapanna SamrakshaNa Deekshitha!

Raama has such prowess that he will not let any Prapanna have fear after performing SaraNaagathi to him. There is no one who matches the Lord in that display of power and quickness to rush to the rescue of the Prapanna in distress. That unique vow to protect the prapannaas moved Swami Desikan to salute Raama as Veeraa. Actually, Swami chose the name of Mahaa Veera Vaibhavam for this Gadhyam with this fact in mind.

Swami also saluted Raama as “Sathya Vratha” in this series of salutations. For many years, Swami Desikan lived at Thiruvahindrapuram. The name of the archaa murthy there is Achyuthan, Natha Satyan. Achyuthan refers to the Lord's vow not to abandon anyone, who has sought his refuge. Achyutha is the 101st Sahasra Naamam of VishNu. Paraasara Bhattar comments on this name Achyuthaa this way: **“tEbhya: PrapannEbhya: na apagatha: Achyutha:”** (He is never away from those, who sought refuge in him”. That is his Deekshaa (Sworn vow) as Satya Vrathaa. The sruthis declare his Svarupam as Brahman this way: **“Satyam Jnaanam anantham Brahmaa”**. In Dasaavathara sthotram, Swami follows this line of thought and describes Raama as the embodiment of Dharmam (DharmO VighrahavAn) and goes on to focus on His central kalyANa guNam as **“Sarvaavastha sakruth Prapanna Jana SamrakshaNaika vrathee”**. These are the thoughts that echo in his 49th Gadhya salutation: **“Sakruth prapanna Jana SamrakshaNa Deekshitha! Jaya! Jaya!”**. He just does not provide RakshaNam, but he offers SamrakshaNam. He protects the Prapannas very well indeed! He placed VibhishaNaa not only on the throne of Lankhaa, but he gave him also Sri Ranganatha, the Ishvaaku Kula Daivam to worship. Even today during every Amaavaasyaa day, he





offers his darsanam and shows his beautiful /majestic gait to VibhishaNaa at the Divya Desam (Ashtaakshari Kshethram) revered as ThirukkaNNapuram.

Such is his Dayaa for the PrapannAs and His Deekshaa to protect them.

GADHYA PASSAGE 49-51 :

सकृत्प्रपन्न जन संरक्षण दीक्षित ! जय ! जय !

वीर ! जय ! जय !

सत्यव्रत ! जय ! जय !

Musings on the VibhishaNaa SaraNaagathi:

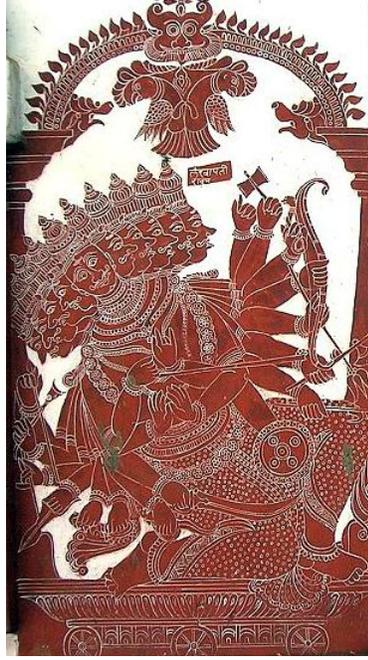
As a PaRaamachaarya, Swami Desikan dwelled extensively on the doctrines of Prapatthi in many of his sacred works. What Sri Raama said at the sea side to VibhishaNaa riveted his attention? He elaborated on the SaraNagathi concepts in his work known as Abhaya Pradhaana Saaram, where he followed the tradition of Sri Raamanujaa, Thirumalai Nambhi, who studied intensively and taught the rahasyaarthas of SaraNagathi embedded in the different KhAndAs of VALmiki RaamayaNam.

It is generally conceded by our AchaaryAs that Srimadh RaamayaNam is the SaraNagathi Saastram. Swami Desikan played a key role in reminding us of this truth. Adi Kavi Valmiki saw what happened during Raamavatharam through his Dharma Veeryam and Divya Chakshus (Power of penance and divine insight) and described the exquisite incidents associated with SaraNagathi in every KhAndham of his Adhi Kaavyam. That is why Srimadh RaamayaNam is described as “PuNyam Vedaisccha Sammitham” (One that enhances our PuNyam and is equivalent to the Vedaas in its sacredness). It is no wonder that VALmiki's work is considered as Veda UpabruhmaNam (A work that elaborates on the principles covered by the VedAs).

The Para Tattva NirNayam (the establishment of the unparalleled superiority) of Sri Raama is made in Srimadh RaamayaNam through the Abhaya PrAdhAnam given by Him on many occasions as saluted by Sage Vaalmiki. He establishes Raama as Sarva VialkshaNa Para Brahmam (One with glories that are distinctly superior to other Gods) and praises Raama as “Aksharam Brahma Satyam”. This satya Vrathi and SaraNagatha rakshaNa deekshitha is hailed as a Veera of an extraordinary caliber. The distinct and distinguishing principle of Sri Raama is the practice of the Abhaya PradhAna vara dhaanam principle for those, who approached him even once for protection independent of their Avasthaa (state of mind or mood). That is His Vratham as we heard from Swami Desikan through the previous three Gadhyam salutations.

Sri Raama's SaraNyathvam is abundantly covered in the Yuddha KhAndham. All other





Ravana—Thanks www.kamat.com

Gods are described as “Vibhuthi Ekadesam” (one speck of HIS ruling power); where as Sri Raama is considered the total embodiment of the power principle that offers SaraNAgathi unfailingly. Brahmaa praises the victorious Raaman in the battle field of Lankhaa as “saraNyam SaraNam cha tvaam aahu; Divyaa Maharshaya:” (Great sages like Sanaka consider therefore YOU as the means and the fruit of their endeavours through performance of their SaraNAgathis). They recognize that they are “Tadhadheena Padha laabhans” (Those who Acheived their superior positions as a result of His Dayaa). He is the SaraNyan (Rakshakan, RakshaNa vrathi). That is His VaseekaraNa Saamarthyam (winning ways to attract us to Him). That SaraNaagathi is paRaama hitam (the superior and eminently satisfying means and fruit).

Tondaradipodhi describes the paRaama hitam aspect of SaraNAgathi done in a trice (KshaNa Karthavyam) by PrapannAs this way in one of the Paasurams of ThirumAlai: “kadaiththalai irundhu vaazhum Sombarai uhatthi pOlum” (O Ranganaatha! You take great interest even in those lazy ones living around your ramparts at Srirangam. They were lazy in that they did not make the effort to practise difficult Bhakthi and Jnaana Yogams. They took the easy route appropriate to their limited strength and performed Prapatthi at Your lotus feet. You accepted those Prapannaas and treated them as though they were superior to all the others). Swami Desikan points this out and salutes the Lord as “Priya-Hita Kaari” (the one, who treats us with affection and benovence through the practise of his SaraNAgatha rakshaNa vratham). We, who are ananya SaraNaas (with no other recourse for protection) become the object of His Abhimaana





gocharam (the object of his special affection).

Sita Piraatti is the SaraNya Sahadharmha ChaariNi of the sarva loka saraNyan. In this role She counsels the evil-minded RAvaNA in Sundara Khaandham this way:

VIDHITHA: SA HI DHARMAJNA: SARANAAGATHA VATSALA: I
THENA MAITREE BHAVATHU TEH YADHI JEEVITHUMICCHASI II

PRASADHAYASVA TVAM CHAINAM SARANAGATHA VATSALAM I
MAAM CHAASMAI PRAYATHO BHOOHVA NIRYAATHAYITHUMARHASI II

(O RAvaNA! If you want to live in this world, befriend Raama, who is well versed in the doctrines of SaraNagathi dharmam. He discards the offenses made earlier by those, who seek his protection and perform SaraNagathi unto Him. With a pure mind, beseech His friendship and unite me with Him and make Him happy and as a result continue to live on this earth).

Piratti's Vaatsalya Paravasam (indebtedness to those who seek Her SaraNagathi as the consort of the Lord) has been identified by Parasara Bhattar as being superior to that of the Lord Himself. Bhattar describes that attribute of her in one of the slokams of GuNa Ratna Kosam this way:

MAATHARMYTHILI RAAKSHASEESTVAYI TADHAIVAARDHRAAPARADHASTVAYA
RAKSHANTHYAPAVANATHMAJATH LAGHUTARAA RAAMASYA GOSHTEE KRUTHA I



KAAMAM TAM CHA VIBHISHANAM SARANAMITHYUKTI KSHAMOU RAKSHATHA :
SAA NA: SAANDHRA MAHAAGASA: SUKHAYATHU KSHAANTHISTAVAAKASMIKEEII

Meaning:

O Mother Ranganaayaki! Sahadharma chaariNI of Kaakustha Rangesa! You saved (protected) the Rakshasis of Ashoka Vanam from the wrath of Hanumaan, even when they were committing offenses to You. Through this act of Yours, You made the SaraNAgathi (Abhaya PradhAnam) offered by your lord somewhat inferior to Your own gesture. Your Lord offered SaraNAgathi to the offending crow and the supplicant VibhishaNA only AFTER they performed their SaraNAgathi. You out of Your infinite mercy and affection for the sinners (offenders/ApachAris) protected the rakshasis of asokha Vanam even as they were threatening You. Therefore Your power of SaraNAgatha rakshaNam is superior to that of Your consort. May your natural, causeless --nirhethukam, Aavyaaja KaruNaa --compassion protect us!).



“A Wall painting of the yuddham”

The whole seven Khaandhaas of Srimadh RaamayaNam is full of incidents illustrating the SaraNAgathi Taatparyam (the inner meanings of SaraNAgathi). Swami Desikan's Abhaya PradhAna Saaram salutes the SaraNAgathi episodes in Baala Khaandham (Devaas offering their SaraNAgathi and seeking the Sesa Saayee's protecton to save them from the cruelty of RAVaNA), in Ayodhyaa Khaandham (LakshmaNA's prapatthi to Sri Raama and Sita together and seeking their protection to serve them in the forest. Here SaraNAgathi according to the spirit of Dvaya manthram is performed by the brother (anujaa) of Raamaa. The first portion of Dvaya manthram deals with Prapatthi and the second portion deals with the fruits of such prapatthi.)

In **Ayodhyaa Khandham**, we encounter once again SaraNAgathi by the other brother Bharathaa and his obtainment of the fruit of his prapatthi through the acquisition of Sri Raama Paadhukaas or Sri Satakopam.

In **Aaranya Khaandham**, the SaraNAgathi of the sages afflicted by Kara, DhooshaNaa are accepted by Sri Raama and he protects the sages form the terror of the ogres. Kaakasura SaraNAgathi also takes place in this Khaandham.

In **Kishkindhaa Khaandham**, we enjoy learning about Sugreeva SaraNAgathi and Sri Raama's protection of SugreevA from Vaali.

In **Sundara Khaandham**, we come across the Abhaya PradhAnam of Sarva Loka



SaraNyai to the ogresses that supervised Her incarceration in asokha Vanam.

Yudha Khaandham houses the famous Vibhishana saraNagathi. In Uttara Khaandham, Sri Raama answers the Rakshasaa Maalyavaan and reveals the rahasyartham of his SaraNagatha vratham once again.

It is with all these in mind; Swami Desikan saluted Srimadh RaamayaNam as SaraNagathi Vedam. He also identified his work (Abhaya PradhAna Saaram) as the Upanishad that elaborates on the rahasyarthams of the Illustrious SaraNagathi Vedam, Srimadh RaamayaNam.

GADHYA PASSAGE 52:

प्रतिशयन भूमिका भूषित पयोधि पुलिन ! जय ! जय !

PRATHISAYANA BHUMIKA BHOOSHITHA PAYODHI PULINA ! JAYA! JAYA!

Meaning:

Hail to Thee! O Raghuveera, who beautified the assembly of sands of the beach (at ThirupullANI) through your lying down on them in a bed of sacred grass in observance of Your PraayOpvesam! Hail to Thee!

Background:

Facing the ocean that separated him from the kingdom of RAvaNA, Sri Raamachandra contemplated on the method to cross the Ocean and reach Lanka. Vibhishana, who had been blessed with SaraNagathi at the Lord's feet, suggested that Sri Raama can achieve his objective, if he sought refuge in Samudra Raajan (Samudram RaagavO RaajA saraNam ganthumarhathi). LakshmaNA and Sugreeva concurred with Vibhishana's counsel. Raama accepted their counsels.

He spread blades of sacred grass on the sands of the beach and joined his palms as a mark of respect to the Sea-God and lay down on that bed of Dharbham (Dharbha Sayanam) facing eastward. He used his mighty arm as a pillow for his head. The description of the beauty of that powerful arm of Raghuveeran supporting his head is enjoyed by Valmiki in many verses of the 21st sargam of Srimadh RaamayaNam.

Swami Desikan refers to these slokas of Valmiki (slokas 3-8, Sargam 21), when he salutes Dharbha sayana Raaman's beautiful arms and the heroic posture adopted by him during his praayOpavesam (To lie on a grass bed with control over one's body, speech and mind until one achieves the kaarya siddhi). Swami calls this act of the Lord as Prathisayana Bhoomika or the play acting of PraayOpavesam that was making the whole sea shore beautiful. As the Lord of the Universe, Raama did not need to ask for the help or shelter of the Sea-God. Yet, he acted as though he was asking in the proper way, since he wanted to be consistent with his avathAram as a





ThirupullANi Darbha Sayana Raamar

human being, the son of Dasaratha.

Thirumangai AzhwAr is overcome with the beauty of the Raghuveeran in his Darbha Sayanam pose and assumes the role of ParakAla Nayaki and in moving paasurams pours forth his sorrow over separation from her Nayakan. These ThirupullANi paasurams are drenched with the mood of Vipralambha SringAram.

The name ThirupullANi is derived from Thiru+ Pul+aNai/ThirupullANi (Dharbha Sayanam). Thirupul and Thoopul are one and the same name for Dharbham. Swami Desikan hailing from the village of Thuppul has a natural affection for the beauty of the Lord resting on Dharbhasayanam at the beach of Aadhi Jagannatha Kshethram and salutes that beauty of the Lord adorning the sea shore.

I will conclude this posting with the Periya Thirumozhi 9.4.9 verse of Thirumangai saluting the Dharbha sayana Raaman at ThirupullANi:

**VEDAMUM VELVIYUM VINNUMIRUSUDARUM,
AADHIYUMANANARUL TANTHAVAA NAMAKKU,
PODHALARUM PUNNAI SOOZH PULLANI KAI THOZHUTEN,
ODHAMUM NAANUM URANGAATHIRUNTHENE**

The play act performed by the Lord as though he was a powerless human being- Veda vedhyE parE pumsi jaathE DasarathAthmajE - was saluted by Swami Desikan as Prathisyana Bhoomika. Swami had Thirumangai's reminder in mind about that person (Raama) who declared himself as a mere Maanusha-'the helpless human





being', pretending as the one needing the help of the Sea-God. Parakaala Nayaki let out the secret about the true identity of that play actor resting on the beach. The above Paasuram of Parakaala Nayaki describes and salutes that aadhi purushan as the aadhAra Purushan, who created the Vedaas, who performs the YaagAs, who generated the pleasure-giving bhulokam, who caused the birth of the Sun and the Moon and stays as the primordial God of all Gods saluted by Purusha Sooktham. Nayaki goes on to say that she stood before Him with anjali mudra seeking His dayaa and He did not respond. She describes her condition as a state of sleeplessness as a result of the sorrow over the separation from her Lord. She compares her sleeplessness to that of the eternally vigilant waves, which also can not take any rest. They heave and break without rest like her sorrowful heart. Both do not sleep. Such is the sowndharyam of Darbha Sayana Raaman that Parakaala Nayaki and Swami Desikan saluted.

JAYA JAYA RAGHURAAMA SRI MUKAMBHOJA BHAANO
JAYA JAYA RAGHUVEEERA SRIMADHAMBHOJA NETRA I

JAYA JAYA RAGHUNATHA SRI KARABHYARCHITANGRE
JAYA JAYA RAGHUVARYA SREESA KAARUNYA SINDHO II

JAYA JAYA VARA SANKHA SRIGADHAA CHAKRA DHARIN
JAYA JAYA NIJA DAASA PRARTHITHARTHA PRADHAYIN I

TRIBHUVANAMAYA SARVA PRANI BHAVAJNA VISHNO
SARANAM UPAGATHOHAM TVAM SARANYAM VARENYAM II

SRI DHARBHA SAYANA RAAMACHANDRA PARABRAHMANE NAMA:

GADHYA PASSAGE 53:

प्रळय शिखि परुष विशिख शिखा शोषिताकूपार वारिपूर ! जय ! जय !

PRALAYA SIKHI PARUSHA VISIKA SIKHA SOSHITAKUPARA VARIPURA !
JAYA! JAYA!

Meaning:

Hail to You, O Raghuveera, who evaporated the waters of the ocean with the power of your arrows that resembled the fire which destroys the world at the time of deluge!

Background:

The Sea-God did not understand the significance of your SaraNAgathi to him and ignored you. You were enraged by his indifference. He would not open a passage for you and your army to cross the ocean. Then, you aimed frightening arrows at the Sea-God and his territory. Those arrows were more powerful than the assembly of flames





“The sea-god agreed to your request for a bridge to be built”

sadagopan.org

that accompany the fire that consume the world and its contents during the time of MahA PraLayam. They spew forth fire and started their work of evaporating the waters of the ocean. Even then, the Sea-God did not appear before you. Angered further by this affront, you aimed the most destructive BrahmAsthrAm at him to destroy him and the denizens of his watery kingdom. Now, the Sea-God was seized with fear about his folly and the impending calamity. He rose out of the ocean and with joined palms appealed to you, the Raghuv eerA to spare him and apologized. The Sea-God agreed to your request for a bridge to be built to cross over to Lanka.

Raama still had the powerful arrow in position to fly. He asked the Sea-God as to where he should direct that arrow. The Sea-God suggested that it should be aimed at a group of sinful marauders living to the north of where they were standing. Sri Raama let his arrow fly to where the Sea-God suggested, which is close to today's MarwAr and Bikaner in RajasthAn. Water gushed forth from the nether world. The power of the arrow dried up the sea there and replaced it with water from the nether world, which resembled sea water in brackishness. Raama blessed that land to become a charming region, now that the sinful marauders were destroyed.

The Sea-God (VaruNA) suggested that the glorious son of Viswakarma (the celestial





architect) by the name of NaLA, a commander in the monkey army of SugreevA build the bridge over him and that he will sustain and support it. NaLA agreed to the command of Sri Raama to build the Raama Sethu over the abode of the Sea-God.

GADHYA PASSAGE 54:

प्रबल रिपु कलह कुतुक चट्टुल कपिकुल करतल तूलित हत गिरि निकर साधित
सेतुपथ सीमा सीमन्तित समुद्र ! जय ! जय !

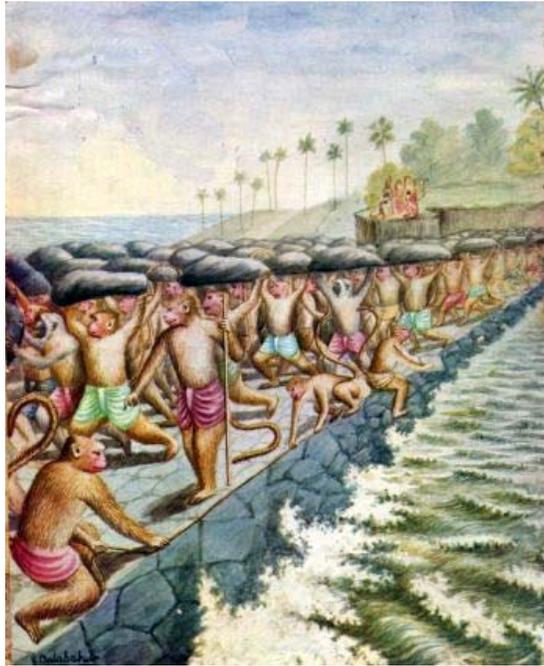
PRABHALA RIPU KALAH KUTHUKA CHATULA KAPIKULA KARATALA
TOOLITHA HRUTHA GIRI NIKARA SADHITA SETHUPATHA SEEMA
SEMANTHITHA SAMUDHRA ! JAYA! JAYA!

Meaning:

O mighty hero of the scion of Raghus, who created the demarcation of the ocean with your bridge built by the mighty monkeys, who out of their eagerness to reach Lanka to fight their enemies splintered huge mountains and threw them into the ocean as though they were feathery bales of cotton! Hail to Thee! Hail to Thee!

Background:

After the Sea-God gave the permission for the bridge to be built by NaLA; latter requested the powerful monkeys to collect the material for the building of the bridge. Directed by Raama, the monkeys went into the forests nearby and tore up rocks and trees and dragged them to the beach.



“The monkeys building the bridge” – Thanks www.kamat.com





They threw the assembled material as suggested by NaLA at the right places, to construct the bridge. A well-constructed, magnificent, extensive, smooth and solidly-cemented sethu arose from these efforts and the vast bridge across the ocean looked like the parting of a woman's hair. Sri Valmiki's description is as follows:

VISALA: SUKRUTHA: SRIMAN SUBHUMI: SUSAMAHITA:
ASOBHATHA MAHAN SETHU: SEEMANTHA IVA SAGARE

VibishaNa guarded the front of the bridge from the land and SugreevA requested Raama and LakshmaNa to mount HanumAn's and Angadha's shoulders to travel across the newly built bridge. The rest of the army headed by SughreevA followed Raama and LakshmaNa reached the other shore and arrived at LankA. The Devaas who witnessed that miraculous building of a bridge across the ocean hailed the Lord and wished him victory in the forthcoming battle with RAvaNA this way:

“JAYASVA SATHROON NARADEVVA MEDHINEEM SASAAGARAM
PAALAYA SAASVATHI SAMAA:”

Meaning:

“O King! Conquer your enemies and rule over the earth including the oceans for numberless years!” Thus ends the twenty-second canto of Srimad RaamayaNam of sage Vaalmiki.

KODHANDA DHEEKSHA GURUM AADHIMOOOLAM
GUNASRAYAM CHANDHANA KUMKUMANKAM I
SALAKSHMANAM SARVA JANAANTHARASTHAM
PARATHPARAM RAAMAM AHAM NAMAMI II

GADHYA PASSAGE 55:

द्रुत गति तरु मृग वरूथिनी निरुद्ध लङ्का वरोध वेपथु लास्य लीलोपदेश देशिक
धनुर्ज्याघोष ! जय ! जय !

DHRUTHA GATHI TARU MRUGA VAROOTHINEE NIRUDDHA
LANKHAVARODHA VEPATHU LAASYA LEELOPADESA DESIKA
DHANURJYAGOSHA! JAYA! JAYA!

Meaning:

O Acharyaa (Desikaa), who appeared as though you were the dance instructor for the ladies of the harem of RAvaNA, when their bodies were shaking from intense fear over the siege, lay on their beloved city by the swift-moving army of monkeys. Your instruction came in the form of the mighty roar emanating from the pulling of the chord of your bow on top of the SuvelA Mountain.





Background:

Raama and his simian army with Vibhishana and Lakshmana traveled across the marvelous bridge built by Nala and reached Lanka. The powerful monkeys briskly moved around to commence their siege of the capitol of Ravana. The impending calamity was clearly understood by the residents of Ravana's harem. Their bodies began to shake out of fear over what was yet to come. During that occasion, the uncontrollable tremor of their bodies appeared to have its own rhythm as though they were dancing to the tune of a master dance instructor, who had his own unique tune and thalam. The mighty sound arising from the twanging of the Chord of Kodhandam of Raama served as the tune and kept the Talam for their 'dance'. Raama in Swami Desikan's kalpanai appeared like the erudite NatyAchaarya behind the 'dance performance' of the ladies of the harem of Ravana.

One can sense the rapid movements (Dhrutha Gathi) of the excited monkeys (Taru Mruga/ animals of the tree) during their efforts to lay siege on Lanka. The shakes that took over the ladies of the harem are equated to a playful dance performance (Laasya Leela) by Swami Desikan. He chose the word Laasya for the dance of the Ladies to contrast it with Taandava, the dance associated with males. One can hear the Upadesa Gosham of the Desika (Sri Raama), who taught them as it were the steps for that dance rooted in terror.



“Raavana congratulated his valiant son” – Thanks www.kamat.com





SANNADDHA: KAVACHEE KADHGHEE CHAPABHANA DHARO YUVA I
GACCHAN MAMAAGRATHO NITYAM RAAMA: PAATHU SALAKSHMANA: II

GADHYA PASSAGE 56:

गगन चर कनक गिरि गरिम धर निगममय निज गरुड गरुदनिल लव गळित
विष वदन शर कदन ! जय ! जय !

GAGANA CHARA KANAKA GIRI GARIMA DHARA NIGAMAMAYA NIJA
GARUDA GARUDHANILA LAVA GALITHA VISHA VADHANA SARA
KADHANA! JAYA! JAYA!

Meaning:

Hail to thee! O Raghuveera, whose sufferings from the tips of the poisonous NagAsthrams were chased away by the slight breeze associated with the wings of your friend Garudan, who has the reputation both as the embodiment of the Vedas as well as the mighty Meru mountain flying in the skies! Hail to Thee!

Background:

The last salutation (55th) was associated with the twenty second canto of Srimadh RaamayaNam, where the reference was to the building of the Sethu and traveling across it by Raama and his retinue to arrive in Lanka.

Swami Desikan jumped now over twenty second Cantos and focused on an incident described by Sage Valmiki in the 45th canto of his epic work. The battle at the four gates of the city of Lanka had begun. Night set in. Monkeys had a disadvantage in fighting the ogres at night since the ogres doubled their strength at night. Raama came to their rescue and used six flaming arrows to kill six of the chieftains of the army of RAvaNA: Yajnasathru, Mahaaparsva, Mahodhara, the gigantic Vajradamshtra, and the two spies, Suka and SaaraNA. Their death is described by Valmiki as that of the moths coming in contact with a flame (Prathanga: iva Paavakam). Raama's golden-feathered arrows raining on all sides of the battle field made the autumnal night look as though it was illumined with resplendent fire flies (Bhabhuva rajanee chitra gadhyOtairiva saaradhee).

Elsewhere in the battle field, the mighty Angadha, the son of Vaali wounded Indrajith, the powerful warrior and the son of RAvaNA. The valor of Indrajith was legendary. He had defeated Indra in a previous battle and derived his name from that exploit. Now, AngadhA overpowered the powerful Indrajith. Raama, LakshmaNa, VibhishaNA and SugreevA applauded the bravery and heroism of young AngadhA.

The humiliated and enraged Indrajith used his magical powers and became invisible. He used a boon conferred by Brahma and hit Raama and LakshmaNa with powerful





arrows, whose shafts consisted of formidably poisonous snakes (naagAsthrAm). The scion of Raghu could not locate the cowardly Indrajith, who was fighting in an unethical and treacherous manner defying the accepted practices of face to face combat. Protected by his supernatural powers Indrajith remained invisible, while showering NagAsthrams on the princes of Ayodhya. Raama and LakshmaNA were bound tightly by the darts in the form of venomous snakes through an act of conjury by Indrajith. Raama and LakshmaNA were immobilized by the network of poisonous snakes biting into them. Indrajith continued to torment the heroic brothers, even when they were unable to fight him. With all of their limbs pierced by the son of RAvaNA practicing witchcraft, the two princes of Ayodhya swooned. Indrajith concluded that the brothers were dead and returned to his father's side in a triumphant mood.

RAvaNA congratulated his valiant son and then commanded his servants to transport Sita in the Pushpaka Vimanam and to show her the sad and helpless plight of her husband and her brother-in-law. Sita burst into a wail on seeing Her husband lying helpless tied by the net of hissing serpents. Trijata, one of the prison guards of Sita consoled her and assured her that no evil would befall the scions of Raghu and took Sita back to Ashoka grove.

Raama regained consciousness and wailed over the lot of LakshmaNA. Hearing Raama's wail, the monkeys got despondent. Raama thanked SugrIva for his display of extraordinary friendship and support and all around there was a thick curtain of melancholy. The father-in-law of SugreevA, SuseshaNaa, suggested that HanumAn should rush over to the milky Ocean and bring back the medicinal herbs of SanjivakaraNi (Life restorer) and Visalyaa (healer of wounds inflicted by the NagAsthrAm invoked by Indrajith). As these discussions were taking place, something totally unexpected happened.

There arose a mighty wind and the sky was filled with lightning. Waters of the ocean rose whipped up by the furious winds. The son of VinathA, Garuda became visible in the sky flying at a terrifying speed. The serpents covering the bodies of the brothers ran for their life at the sight of their feared enemy. Garuda descended and lifted the brothers and then wiped their faces with his hand. The touch of Garuda cicatrized the wounds on the limbs of the brothers inflicted by Indrajith and their skins turned bright and smooth. The strength, majesty, splendour, perspicacity and the intelligence of the brothers redoubled as a result of the touch of Garuda, the embodiment of Vedas. Garuda joyfully embraced both the brothers. Raama asked the life-saver Garuda as to who he was and what he can do for his extraordinary service. Garuda replied: "aham sakhA tE kaakuthstha priya: prANO bahisccara {I am Garuda, your dear friend (nay) your (very) breath moving outside, arrived here for your help}. Hearing that you have been fettered by the snakes, I rushed at once to your side out of my affection and





friendship for you. I shall now depart. You should not be curious about our friendship any more. At the conclusion of your battle with RAvaNA and your victory over him, you will come to recognize the mystery behind our friendship. You will destroy all the demons of LankA including the evil RAvaNA and rejoin with Sita.”

After the above response to the queries of Raama, Garuda walked clockwise around Raama to show his respect, embraced Raama, spread his golden wings and soared into the sky with the speed of the winds of deluge. The simian army was thrilled to see Raama and LakshmaNA restored to their original selves and raised a tumultuous noise in happiness.

GarudA BhagavAn is the Lord of Pakshiraja Manthram, which was recited by Swami Desikan on OushadhAdhri at Thiruvahindrapuram. Garuda was pleased and appeared before Swami and initiated him into Sri Hayagreeva Manthram and Lord Hayagreeva sat on the tip of Swami's tongue and rest of what happened led to us being blessed with the Sri Sookthis of Sri Nigamaantha MahA Desikan. Thus, Swami Desikan was indebted to Garuda Bhagavaan immensely. His tribute to Garuda BhagavAn took the form of Garuda PanchAsath and Garuda daNdakam. He describes the embrace of Garuda on the battle field in LankA in the 48th slokam of Garuda PanchAsath. He calls that kaimkaryam as “Labdha SevA visesha:” (one who obtained that bhagyam of distinguished service to Raama). Swami goes on to describe that Garuda was fortunate to receive the embrace of the shoulders of Raama, which were renowned for their fragrance arising from the association with the flowers decorating the ears of SitA dEvi (VaidEhi karNapoora surabhiNA ya:samAsleshi DhOshNA Sa Garuda:)

SADHANANANDADEV E SAHASRARA PADHME
GALACCHANDRA PEEYUSHA DHARAMRUTHANTHE I
STHITHAM RAAMAMURTHIM NISHEVE NISHEVE
ANYA DHAIVAM NA SEVE NA SEVE NA SEVE II

---Sri Raama KarNaamrutham 2. 88

GADHYA PASSAGE 57:

अकृतचर वनचर रणकरण वैलक्ष्य कूणिताक्ष बहुविध रक्षो बलाध्यक्ष वक्षः
कवाट पाटन पटिम साटोप कोपावलेप ! जय ! जय !

AKRUTHACHARA VANACHARA RANAKARANA VAILAKSHYA
KOONITHAKSHA BAHUVIDHA RAKSHO BALADHYAKSHA VAKSHA: KAVATA
PATANA PATIMA SATOPA KOPAVALEPA ! JAYA! JAYA!

Meaning:

Hail to Thee, O RaghuveerA with the right mixture of anger and valor, who with





majesty had the power to split into two the broad, door-like chests of the multitudes of ogres that closed their eyes out of a sense of shame over the thought of fighting the “lowly” monkeys for the first time in their careers as warriors! Hail to Thee!

Background:

After Raama was released from Naaga Paasam; a mighty war broke out between the jubilant monkey chieftains and the army of ogres defending the capitol city of RAvaNA. The ferocious ogres used to mighty battles had never experienced anything like battling the forest dwelling monkeys. The ogres had to take their engagement with the monkeys very seriously. The ogres were uncomfortable over their unfamiliar role of fighting the monkeys, which fought with uprooted trees and splinters of mountains. The ogres were ashamed about their inadequacies to fight in this new type of war with the strange enemies. The ogres closed their eyes as if in contempt. Raama was angry at their unsoldierly conduct. Raama got furious over the insult of the ogres and his strength increased. The ogres turned to him for fight. The mighty Raama used his powerful arrows to break open the door-like, broad chests of the ogres and dispatched them to the world of Yama devan.

AYODHYANATHA! RAJENDRA! SITAKANTHA! JAGATHPATHE!
SRI RAAMA PUNDAREEKAKSHA! RAAMACHANDRA! NAMOSTHU THE
--- SRI RAAMA KARNAMRUTHAM 4.19

SALUTATION TO RAGHUVVEERAN

VISALA NETRAM PARIPURNA GATHRAM
SITA KALATHRAM SURA VAIRI JAITHRAM I
JAGATH PAVITHRAM PARAAMATHMA TANTHRAM
SRI RAAMACHANDRAM PRANAMAMI CHITTHE II

--- SRI RAAMA KARNAMRUTHAM 4. 27

GADHYA PASSAGE 58:

कदुरटद् अटनि टङ्कृति चटुल कठोर कार्मुख विशिख विताडन विघटित मकुट
विह्वल विश्रवस्तनय विश्रम समय विश्राणन विख्यात विक्रम ! जय ! जय !

KATURATATH ATANI DANKRUTHI CHATULA KATORA KARMUKHA
VISIKHA VITHATANA VIGADITHA MAKUTA VIHVALA VISRAVASTANAYA
VISRAAMA SAMAYA VISRANANA VIKHYATHA VIKRAAMA! JAYA! JAYA!

Meaning:

Hail to Thee, O Raghuveera, who through your compassionate act of letting RAvaNA leaves the battle field and rest overnight to restore his strength, when the agitated RAvaNA could not match your prowess in the battle field! The ferocious sounding

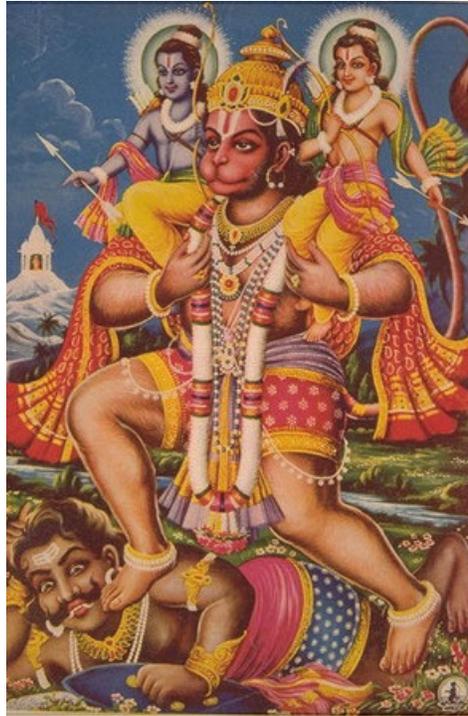




arrows leaving your bow did their powerful work and split into pieces the crowns of the ten-headed RAVANA and made him fear for his life. Seeing his weak state, you as a noble warrior did not want to take advantage of him, when he was weak and unable to defend himself. You permitted him to retire from the battle field and then return the next day after a well-needed rest in his palace.

Background:

RAVANA sent his commander-in-chief, Prahastha to the battle field as the simian army led by NilA destroyed many divisions of his army. Prahastha caused a lot of damage to the army of monkeys, who fought only with uprooted trees and pieces of rocks. In a fierce battle, NilA threw a big rock over the head of Prahastha and shattered his head and killed him. RAVANA was disconsolate over the death of his commander-in-chief and decided to take control of the battle in his own hands. He appeared on the battle field and immediately began to make short work of the monkey chieftains. He stupefied Sugreeva with a swift arrow. He struck Hanuman in the chest and sent him reeling. Then he began to torment NilA, who had earlier killed Prahastha, his commander-in-chief. With great agility, NilA evaded RAVANA and perched himself on the banner of the chariot of RAVANA. The angry RAVANA dispatched an arrow empowered by Agni at NilA, the son of Agni. NilA's life was spared by his father, but he was knocked unconscious.



“HanumAn with Raama-lakshmana on his shoulders”





The triumphant RAvaNA gloated with pride now dashed towards LakshmaNA and sent a flurry of arrows at him. LakshmaNA sent his own arrows flying at the speed of lightning and tore the arrows of RAvaNA in flight. LakshmaNA cut the bow of RAvaNA in to three pieces with his arrows and bathed RAvaNA in a shower of sharp arrows. The enraged RAvaNA struck LakshmaNA with a javelin given to him by Brahma and grievously hurt LakshmaNA with it and knocked him off his feet. The ten-headed king of Ogres came down from his chariot and tried to lift and carry away LakshmaNA as a trophy. The great RAvaNA, who had once lifted Kailaasa Mountain, could not however succeed in lifting LakshmaNA. Meanwhile, Hanuman had recovered from his earlier battle with RAvaNA and rushed to the side of the fallen LakshmaNa. He gave a mighty blow to RAvaNA and sent him reeling. Hanuman used that moment to lift and carry off the unconscious LakshmaNA to the side of the worried Raama. Hanuman had no problem lifting LakshmaNA, while RAvaNA could not succeed in his efforts.

HanumAn now appealed to Raama and requested Raama to subdue the king of ogres and to fight him, while being mounted on his shoulders. RAvaNA was standing in his chariot and Raama confronted him from his perch on the shoulders of Hanumaan. In a fierce battle, Raama tore up into pieces RAvaNA's chariot with its wheels, horses, standard, canopy, the charioteer and the weapons stored on the sides of that mighty chariot. Next, Raama hit RAvaNA in the chest with a fiery arrow and RAvaNA reeled and began to swoon. With another crescent-shaped arrow shining like fire, Raama tore the diadem of the king of ogres. Now, RAvaNA looked like a poisonous snake divested of its poison. Raama sized the situation quickly and recognized that RAvaNA was in no shape to continue the fight and could easily be killed then and there. Out of his sense of fairness and compassion, Raama praised RAvaNA for the earlier display of his great skills in the battle field and told him that he (Raama) will not elect to kill him then, when he (RAvaNA) was in no shape to continue the fight. Raama's words were:

KRUTHAM TVAYA KARMA MAHATH SUBHEEMAM
HATAPRAVEERASCCHA KRUTHASTVAYAAHAM I
TASMAATH PARISRANTHA ITHI VYAVASYA
NA TVAAM SARAI: MRUTHYU VASAM NAYAAMI II

PRAYAH I JANAMI RANARDHITASTVAM
PRAVISYA RAATHRIM CHARARAJA LANKHAM I
AASVASYA NIRYAH I RATHEE CHA DHANVEE
TADHA BALAM PREKSHYASI ME RATHASTHA: II

Meaning:

A great and exceedingly difficult task has been accomplished by you in killing many of my heroic simian chieftains and overpowering Sugreeva, Hanumaan, NilA and





LakshmaNA. I recognize that you are battle-fatigued. Hence, I would not kill you now and dispatch you to the world of Yama. You are not in any shape to stand up and continue your fight with me. Hence; I give you permission to leave the battle field. Reenter Lanka, rest a while and return with a new chariot and weapons. Then, you can witness my strength.

Consoled by the words of the compassionate Raama, the mighty RAvaNA shorn of his vanity, pride and joy hastily left the battle field in disgrace and returned to his palace. After RAvaNA left, Raama and the recovered LakshmaNA toured the battle field and removed the arrows from the limbs of the brave monkey chieftains, who had been wounded in their battle with RAvaNA before Raama came to their rescue. The oudhAryam and the heroism of Raama is celebrated in this famous, fifty ninth canto of Yuddha Khaandham by sage Vaalmiki.

GADHYA PASSAGE 59:

कुम्भकर्ण कुल गिरि विदलन दम्भोळि भूत निः शङ्क कङ्कपत्र ! जय ! जय !

**KUMBHAKARNA KULA GIRI VIDHALANA DHAMBHOLI BHOOTHA
NISSANKA: KANKAPATHRA ! JAYA! JAYA!**

Meaning:

Oh Raghuvēera with the arrow of unquestioned power to break apart the family mountain of RAvaNA known as KumbhakarNA! Hail to The! Hail to Thee!

Background:

After his humiliating encounter with Raama in the battle field, RAvaNA retired to his palace. He thinks of his slumbering brother KumbhakarNa as the one, who can destroy Raama and his retinue. With great effort, RAvaNA succeeds in waking his brother from his deep sleep and sends him to battle. The nine cantos of Yuddha Khaandham of Srimadh RaamAyanam (60 to 68) cover the incidents related to KumbhakarNA and his loss of life at the hands of Raama. Swami Desikan's fifty ninth salutation of Raghuvēera Gadhyam covers the heroic deeds of Raama in dispatching KumbhakarNA to his permanent rest. Swami Desikan states that the unmatched power of Raama's arrows broke into two the mighty and proud chest of KumbhakarNa and finally severed his royal head. The salutation here is to the heroism of Raama and the unassailable power of his arrows. They tore open the chest of the ogre like the Vajra weapon of Indra broke the mountains into two. Swami states that there was no doubt whatsoever on the capabilities of Raama's arrows.

KumbhakarNA was the younger brother of RAvaNA. Due to Brahma's curse, he slept for six months at a stretch and was awake only for a day. Then he went right back to sleep for another six months. He was asleep till the time of RAvaNA's battle with





Raama. The humiliated and brooding RAvaNA thought over all the curses of the gods and celestials that he had offended earlier such as Brahma, Vedavathi, Nandikeswara, Rambha and PunjikasthalA. Brahma's boon to RAvaNA gave him immunity from death from every class of beings except by “a human being”. Nandikeswara’s curse made sure that RAvaNA's kingdom will be destroyed by the monkeys. The curses of Rambha, Vedavathi, Parvathi and PunjikasthalA made RAvaNA vulnerable to death from his offensive behavior to women. Reflecting over all of these incidents from his past, RAvaNA came to the conclusion that his mighty younger brother would be the right agent to engage the army of monkeys and Raama in battle and save him.

RAvaNA woke up his slumbering brother with great effort and warned KumbhakarNA about the danger posed by Raama and urged him to destroy the princes of Ayodhya along with the simian army. The just and brave KumbhakarNA criticized RAvaNA for his past misdeeds as a ruler and gives a piece of his mind:

“Speedily enough has the fruit of your sinful deed (the abduction of Sita) has come upon you, even as the damnation would visit a person of sinful deeds. Initially, of course, was this course of action (returning Sita and asking for Raama's apology) not weighed by you; Nor was the consequence taken into account in the sheer pride of your prowess.” RAvaNA did not like the beratings of his brother and yet needed his help. He said: “A kinsman is he, who is able to render help to those, who have deviated from the right course.” Recognizing the agitated state of his elder brother, KumbhakarNA calms him down and agrees to engage Raama and his retinue in battle. He entered the battle field and terrorized the army of monkeys and its chieftains. Hanuman, AngadA, NilA fought valiantly with KumbhakarNA and could not stop him. LakshmaNA took on the ogre, who praised the valor of the younger brother of Raama and yet bypassed him seeking his battle with Raama. The intrepid Raama rushed towards KumbhakarNA with a quiver full of powerful arrows and listened to latter braggadocio. Raama's arrow severed the mace-wielding arm of the boasting ogre. Now KumbhakarNa lifted a Palmyra tree with his other hand and rushed towards Raama. Raama cut that arm too with a missile presided over by Indra. With two more crescent shaped arrows, Raama severed the legs of the rushing KumbhakarNA. With yet another arrow shining with its effulgence in all directions, Raama severed the head of kumbhakarNA. Thus the mighty KumbhakarNA was reduced to a headless, limbless mass by Raama’s unquestionable arrows.

Saint Thyagaraja in his Saveri Krithi “Raama BhANa thrANa sowrya mEmani telupathurA O manasA” pays his tribute to the power of the arrows of Raama. He says: “O my mind! How can I describe the saving valor of Raama's arrow, the arrow that killed the army of RAvaNA, who desired Sita Devi; when LakshmaNA lay senseless on the battle field and RAvaNA rejoiced and Indrajith exhorted and his hosts rose up to





attack at that opportune moment, Raama aimed that arrow with the thundering noise of the bowstring, and saw his brother LakshmaNA getting up with his senses restored.” The Saint salutes the thundering noise (dankAra Dwani) of Raama’s Kodhandam this way: “KodhandapujyAghoshamu lasanulu jesi”.

Swami Desiakn's next salutation (Gadhya Passage 60) focuses on the episode of Indrajith and his fateful encounter with LakshmaNA witnessed by the proud elder, Raama.

KAKUTHSTAM DASAKANTA BAHUVIDHALTHKODHANDA BANANVITHAM
PAPAGNAM VISADHAYATAKSHI YUGALAM SOWMITHRI SAMSEVITHAM
BHAKTHANAM PARAMOUSHADHAM MUNIVARAI: SAMSTHUYAMANAM BHAJE

GADHYA PASSAGE 60:

अभिचरण हुतवह परिचरण विघटन सरभस परिपतद् अपरिमित कपिबल
जलधि लहरि कलकलरव कुपित मघवजिद् अभिहनन कृत् अनुज साक्षिक
राक्षस द्वन्द्वयुद्ध ! जय ! जय !

ABHICHARANA HUTHAVAHA PARICHARANA VIGATANA SARABHASA
PARIPATADH APARIMITHA KAPIBHALA JALADHI LAHARI KALAKALARAVA
KUPITHA MAGHAVAJITH ABHIHANANA KRUTH ANUJA SAKSHIKA



“Sanjeevi Raayan”





RAKSHASA DWANDHWA YUDDHA ! JAYA! JAYA!

Meaning:

O Raghuvēera! Hail to Thee, who used the GaandarvAsthram on the troops of RAVaNA's choice fighting unit known as moola Bhalam and caused them as a result to be deluded to fight with each other instead of fighting with the members of your army. Your brother LakshmaNA was the witness to that scene of utter confusion in the ranks of RAVaNA's soldiers after he himself had dispatched Indrajith in a fierce battle. Earlier Indrajith's efforts to acquire invincible powers through the performance of necromancy was interrupted by the huge army of monkeys which noisily invaded the site of that abhichAra homam and interrupted the completion of that homam. The angry Indrajith stopped the homam halfway through and came to fight your brother and lost his life in that battle. Hail to thee! O Lord, who dispatched the GandharvAsthram!

Background:

After the defeat of RAVaNA in the battle field and the death of KumbhakarNA at the hands of Raama and loss of many generals of the army of his father, Indrajith returned once again to the scene of combat and aimed the powerful BrahmAsthram at Raama, LakshmaNA and the simian army. That missile rendered the princes of AyodhyA and the monkey army of Sugreeva totally unconscious. Raama and LakshmaNA decided to honor the power of the missile presided over by Brahma and stayed motionless and helpless. Sugreeva and a host of other high-ranking generals of his army were also knocked out.

VibhishaNA and Hanumaan were the ones, who were not affected. They found the old bear JAmbhavAn lying semiconscious on the battle ground. JaambhavAn advised the approaching VibhishaNA that Hanuman alone can save the day. He suggested that HanumAn known for his speed in the air should rush to a specific site in HimaalayAs and fetch the four powerful medicinal herbs to restore Raama, LakshmaNA and all the monkeys that were rendered unconscious by Indrajith. The bear king described the four medicines and their power this way:

1. Mruthasanjeevini, which had the power to bring the dead back to life
2. Visalyakarani, which had the power of extracting the weapons and healing the wounds caused by those weapons
3. SuvarNakaraNi, which had the power to restore the body to its original complexion
4. SandhAni, which had the power to join back torn limbs and broken bones

Earlier, Sugreeva's father-in-law had suggested bringing of these medicinal herbs by





HanumAn. That occasion was when Raama and LakshmaNA were bound by the Naaga Paasam of Indrajith. Garuda appeared and chased off the snakes and embraced the brothers back to their original state. HanumAn did not have to go then in search of these four herbs.

HanumAn set forth on this mission and jumped off from the top of the Trikuta mountain of Lankha in search of the four divine herbs. As he approached the site of the herbs, they hid from HanumAn's sight. AnjaneyA got angry at their lack of compassion to help even Raama, Hanuman tore of the whole mountain housing the herbs and sped away with frightening speed back to the battle field and put the mountain down in the midst of the simian ranks. This expedition gave Hanuman the name of Sanjeevi Raayan.

Raama, LakshmaNA and every one of the members of the simian army recovered from their state of torpor or state of death after inhaling the wind-blown fragrance of these herbs. Even monkeys, whose dead bodies were cast into the oceans by the ogres, were restored back to life. The joyous monkeys ran through the gates of LankA and set fire to the city. More ogres were killed by the monkeys and Raama. The surprised Indrajith returned to the battle field and engaged in a formidable fight. He used black magic and became invisible and began to torment the princes of AyodhyA once again. He then retreated to the city and returned with an illusory image of Sita and killed her in front of Hanumaan. Sri Raama fainted on hearing the death of Sita. LakshmaNA and VibhishaNA consoled Raama. LakshmaNA vowed then to kill Indrajith. VibhishaNA told Raama that Sita was alive and that his nephew was only creating an illusory act so that he can return to a secret place (Nikumbhala) to gain more magical powers through performance of a homam based on necromancy.

VibhishaNA guided the simian army and LakshmaNA to the site of the abhichara homam. The monkeys fell on the site in huge numbers and disrupted the completion of that homam. There was a mighty battle between LakshmaNA and Indrajith. LakshmaNa used a missile presided by Indra and addressed the following prayer to IndrAsthrA: "If Sri Raama, son of Dasaratha has set his mind on virtue and is true to his promise and is unrivalled in prowess, make short work, the, of this son of RAvaNA."

Sage Valmiki's slokam housing this prayer of lakshmaNA is as follows:

**DHARMATHMA SATYASANDHASCCHA RAMO DASARATHIRYATHA I
POWRUSHE CHAPRATHIDHWANDHVASTHADHAINAM JAHIRAVANIM II**

After this prayer, LakshmaNA released the Missile presided over by Indra. Flying at lightning speed, that missile severed the head of Indrajith.





Raama was delighted with the news of Indrajith's death at LakshmaNA's hands at Nikumbhilai. RAvaNA was grief stricken over the loss of his son. He sent his diverse battalion known as mula Balam to avenge the death of his beloved son. Raama dispatched the mystic GandharvAsthras who resided over by the GandharvAs. That asthras created the illusion of many Raamas in the middle of the ranks of the Mula Balam. The rank and file of RAvaNA's powerful army mistook each other for Raama and killed each other. There was utter confusion in the battle field. Two lakhs of ogres fighting on foot were eliminated by Raama single-handedly through the use of GandharvAsthras. LakshmaNA was the thrilled witness to the prowess of his brother, which he had invoked in his prayer to the IndrAsthras to decapitate Indrajith. That is what Swami Desikan refers to in the sixtieth salutation of Raghuveera Gadhyam, when he addresses Raama as “Maghavajith abhihanana kruth anuja saakshika rakshasa dwandhva Yuddha.”

Thus ends the ninety third canto of the Yuddha KhAndam of Sage Valmiki's Srimadh RaamAyaNam from which Swami Desikan drew his inspiration.

GADHYA PASSAGE 61:

अप्रतिद्वन्द्व पौरुष ! जय ! जय !

APRATHIDHWANDHVA POURUSHA ! JAYA! JAYA!

Meaning:

O Raghuveera of unmatched Valour! Hail to Thee! Hail to Thee!

Background:

The extraordinary heroism of Raama in dispatching two lakhs of foot soldiers of Mula Balam is still very much on the mind of Swami Desikan. He is also thinking about the other heroic deeds such as the destruction of mighty KumbhakarNa. Overpowered by these thoughts, Swami Desikan eulogizes Raama as the warrior whose performance in the battle field can not be matched by anyone.

GADHYA PASSAGE 62:

त्रयम्बक समधिक घोरास्त्राडम्बर ! जय ! जय !

TRAYAMBHAKA SAMADHIKHA GHORASTHRADAMBARA! JAYA! JAYA!

Meaning:

O Lord, who has the assembly of arrows that are fiercer than that of Parameswaran himself!

Background:





At the end of the destruction of the Mula Balam, Raama said: “Yethadh asthra balam divyam mama vA trayambhakasya vA.” -- Yuddha Khaandham 93. 38

Raama was conversing with the assembled SugreevA, VibhishaNā, HanumAn, JaambhavAn, MaindA and DwividhA, who were standing near him witnessing the frenzied fight between the foot soldiers of Mula balam. It is here he said: “Such wonderful power of using divine missiles exists either in me or in Lord Siva (TryambhakA).”

Raama's power in using the mystic weapons was greater than that of Lord Siva and yet he compared himself as equal to Lord Siva out of his generous nature to give credit to others. Further, as a “human being”, he did not want to set an example of just praising himself as being far superior to a God known for his skills in handling virulent asthrams such as Paasupatham.

GADHYA PASSAGE 63:

सारथि हृत रथ सत्रप शात्रव सत्यापित प्रताप ! जय ! जय !

**SAARATHI HRUTHA RATHA SATHRAPA SATHRAVA SATYAPITHA
PRATHAPA !JAYA! JAYA!**

Meaning:

O Raghuveera, whose prowess was certified to be true by your enemy RAvaNA, when he was led away from the battle field in shame by his charioteer! Hail to Thee!

Background:

RAvaNA lost more generals and mighty warriors following the death of his beloved son, Indrajith. He came hence to the battle field once again and there was a mighty battle between Raama and RAvaNA.

Displaying unmatched martial ardour, Raama sent many weapons to put an end to the evil ogre. RAvaNA could not cope with the onslaught and became bewildered. RAvaNA's charioteer sensed the danger to which his master was exposed to. He quickly turned the royal chariot of his master away from the battle field to a safe destination. RAvaNA was enraged by the well-meant act of his charioteer and chided him. RAvaNA acknowledged Raama's undisputed valor to his charioteer, while berating him for his initiative to take him away from the battle field. RAvaNA's words captured by Sage Valmiki in the one hundred and fourth canto of Yuddha Khaandham in this context are:

“While my adversary (Raama), whose prowess is widely known, and who deserved to be gratified through feats of valor, stood looking on, myself, who was covetous of fighting was made a coward of by you.”





The key words of this verse of Valmiki are: “sathrO: prakhyaata veeryasya ranjaneeyasya vikRaamai:” Ravana then ordered his charioteer to take him back to the battle field.

GADHYA PASSAGE 64:

शित शर कृत लवन दशमुख मुख दशक निपतन पुनरुदय दर गळित जनित
दर तरळ हरिहय नयन नळिनवन रुचि खचित निपतित सुरतरु कुसुम वितति
सुरभित रथ पथ ! जय ! जय !

SITHA SARA KRUTHA LAVANA DASAMUKHA MUKHA DASAKA NIPATHANA
PUNARUDHAYA DHARA GALITHA JANITHA DHARA TARALA HARIHAYA
NAYANA NALINAVANA RUCHI KACHITHA KATHALA NIPATHITA
SURATARU KUSUMA VITATHI SURABHITHA RATHA PATHA! JAYA! JAYA!

Meaning and Comments:

O Raghuvera! You had the path of your chariot made fragrant with the showering blossoms of the celestial Kalpaka tree! That fragrance of the blossoms joined with the beauty of the agitated eyes of Indra, which resembled the assembly of red lotuses in a lotus forest. Indra's eyes were agitated first with fear over the sight of the falling of the ten heads of Ravana as they were being severed by your arrows and their immediate reappearance as though nothing had happened. You removed the fear of Indra by



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using BrahmAstham and cut off the evil RAvaNA's head once and for all. That heroic act of yours was appreciated by the celestials and they showered Kalpaka flowers on you, which collected under the path of your chariot and made that path fragrant. Indra, the king of celestials was joyous over the destruction of RAvaNA and his eyes lit up with happiness. At that time, his multitude of eyes looked like the assembly of blossomed red lotuses in a lotus forest. Indra has 1,000 eyes according to the PurANAs. When all of them lit up, it was like the multitude of simultaneously blossoming lotus flowers. Swami Desikan salutes here the MahA Veeran, who dispatched RAvaNA to the abode of death and made the Devas and their king joyous through his victory over the evil ogre.

GADHYA PASSAGE 65:

अखिल जगदधिक भुज बल दश लपन दशक लवन जनित कदन परवश
रजनिचर युवति विलपन वचन समविषय निगम शिखर निकर मुखर मुख मुनि
वर परिपणित ! जय ! जय !

AKHILA JAGADHADHIKA BHUJA BALA DASA LAPANA DAsAKA LAVANA
JANITHA KADHANA PARAVASA RAJANICHARA YUVATHI VILAPANA
VACHANA SAMAVISHAYA NIGAMA SIKHARA NIKARA MUKHARA MUKHA
MUNI VARA PARIPANITHA ! JAYA! JAYA!

In this beautiful passage resonant with sound effects and TaaLam synchronized with the heaving heart beats of lamenting MandOdhari, the principal queen of RAvaNA, Swami Desikan's poetic skills reaches once again a high water mark.

In the section “Bhuja Bala, vara Bala, dasa lapana, lapana dasaka, lavana janitha”, the playful as well as the skillful use of the same words (Bala, Lapana, dasa lapana, lavana dasaka) to denote a different context-based meanings, is an illustration of the skills of our immortal poet.

Swami Desikan starts this gadhyam section by describing RAvaNA's mighty shoulders known for their power to destroy his enemies: “akhila jagadhadhika bhuja bala”. Swami says that RAvaNA (until he met RaamA in battle) had the bhuja parAkRaamam that was superior to all the denizens of this earth and heaven. Bhuja balam is related to his “Vara Balam” referred to in the next section. RAvaNA had earned many boons from BrahmA and Maheswaran through the performance of severe penances. His bhuja balam came from this vara Balam.

Swami alludes next to the ten heads of RAvaNA as dasa Lapana and rhymes it with “lapana dasaka lavana”, which means “as a result of cutting off of the ten heads”. First we see those diadem decked heads of Dasagreeva on his neck and next we see them





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rolling on the floor of the battle field at the feet of Sri Raamachandra.

When MandOdhari saw this sad sight, she was overcome by grief and lost herself in an avalanche of sorrow. She lamented loudly in her inconsolable grief. This state of hers is described by Swami Desikan as **“Dasa lapana lapana dasaka lavana janitha kadhana paravasa rajanichara yuvathi vilapana vachana”**.

The sufferings of MandOdhari arose from the (death) severance of the ten heads of her husband (Lapana dasaka lavana janitham). She was beyond herself (paravasam) due to that grief. She was RAvaNA's young wife (Rajanichara Yuvathi). Her words of Lamentation (Vilapana vachanaas) rang out in the battle field and melted the hearts of the onlookers. Those words however contained Vedanthic truths and were tributes to the PARATHVAM of Sri Raama in addition to serving as lamentations over her widowhood. Swami calls those lamentations mingled with vedanthic wisdom as **“nigama sikhara nikara sama vishayam”**. Their sAmyam (equivalence) to the Vedanthic truths describing the nature of Brahman (Supreme Being) is the purport of our Acharya's words. Swami Desikan concludes this salutation by stating that the victorious Raama was eulogised by great sages with stotrAs, which had Vedic connotations similar to the ones used by the wise and chaste MandOdhari, while she lamented over her personal misfortune. **“Nigama sikhara nikara mukara muka munivara paripanitha”** is Swami's words. “Nigma sikhara Nikara” stands for the assembly of Vedanthic truths. “Mukara Nikara Muka munivara” reminds us of the great sage's eulogizing their Lord Raama with praises steeped in the Vedic tradition. ParipaNitha stands for the saluting by the Muni gaNaas.





The lamentation of Mandodhari is housed in the 111th canto of of the Yuddha khAndam of Srimadh RaamAyaNam.

GADHYA PASSAGE 66:

अभिगत शतमुख हुतवह पितृपति निर्रुति वरुण पवन धनद गिरिश मुख
सुरपति नुति मुदित ! जय ! जय !

ABHIGATHA SATHAMUKHA HUTHAVAHA PITHRUPATHI NIRRUETHI
VARUNA PAVANA DHANADHA GIRISA MUKHA SURAPATHI NUTHI
MUDHITHA ! JAYA! JAYA!

Meaning:

O MahA VeerA who was made happy by the eulogies of IndrA, Agni, Yama, Nirruthi, VaruNA, Vaayu, KubherA and Siva, who approached you at the end of your successful battle with RAvaNA! Hail to Thee! Hail to Thee!

Background:

VibhishaNA rushed to the side of Sita Devi at AsOka vanam and brought the tidings of RAvaNA's destruction at the hands of her consort. VibhishaNA brought SitA Devi to the side of Raama in the battle field. Raama harshly asked Sita to prove her innocence by stepping into fire, since he wanted to counter any doubt on the part of citizens over her staying in the stranger's (RAvaNA's) house for many months. At that time, Indra, Agni, Vaayu, Yama, SivA, KubherA and other celestials approached you, eulogized you and begged you not to abandon the MahA pathivrathai SitA and to accept her without

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“Pomona (New York, USA) Sri Raamar”





any doubt. Swami Desikan says here: “O Maha VeerA! You were pleased with the eulogies and appeals of the celestials”.

GADHYA PASSAGE 67:

अमित मति विधि विदित कथित निज विभव जलधि पृषत लव ! जय ! जय !

**AMITHA MATHI VIDHI VIDHITHA KATHITHA NIJA VIBHAVA JALADHI
PRUSHATHA LAVA! JAYA! JAYA!**

Meaning and comments:

O Raghu Veera! After the eulogies of the celestials, Brahma Devan began to praise your glories. Brahma had limitless intellect and comprehension. Even he could only fathom a very small portion of your vast glories and his eulogy resembled the small drop of a mighty ocean. If this was the fate of Brahma, there is no need to describe the pitiable plight of other celestials as they attempted to eulogize your kalyANa guNAs. Hail to Thee! Hail to Thee!

GADHYA PASSAGE 68:

**विगत भय विबुध परिबृढ विबोधित वीरशयन शायित वानर पृतनौघ !
जय ! जय !**

**VIGATHA BHAYA VIBHUTHA PARIBHRUTA VIBHOTHITHA VEERASAYANA
SAAYITHA VAANARA PRUTHANOWKA! JAYA! JAYA!**

Meaning and comments:

Indra's long-held fear vanished, once RAvaNA was killed by RaamA in battle. Indra wanted to express his gratitude to You and asked you about what kind of service he could render. You requested him to bring back to life the monkeys, which lost their life in the battle. Indra made that wish come true. The dead monkeys rose up and moved with alacrity like rapidly flowing floods. O Maha VeerA! Is there any limit to your compassion?

**SRI RAGHAVAM RAAMACHANDRAM RAVANARIM RAAMAPATHIM I
RAAJIVA LOCHANAM RAAMAM TAM VANDE RAGHUNAYAKAM II**

GADHYA PASSAGE 69:

स्व समय विघटित सुघटित सहृदय सहधर्म चारिणीक ! जय ! जय !

**SVA SAMAYA VIGATITHA SUGADITHA SAHRUDHAYA SAHADHARMA
CHAARINEEKA! JAYA! JAYA!**





“Pullambhudangudi Valvil Raaman”

Meaning:

O Lord who out of your own volition (sankalpam) separated and then united with your consort! Hail to Thee! Hail to Thee!

Background:

Your consort was united with you by Vibhishana, when Ravana was killed. You wanted to demonstrate to the world her purity and asked her to enter the fire before the assembled gods and monkey chieftains. Agni Bhagavan lifted your Devi in his hands and united her with you to demonstrate her unimpeachable chastity as a Pathivratha of the highest order. Both of you, as husband and wife, had agreed on this course of action to be separated first and then united to fulfill the mission of your incarnation as the son of Dasaratha. It is no surprise that your dharmapathnee went along with your sankalpam.

GADHYA PASSAGE 70:

विभीषण वशंवदीकृत लङ्केश्वर्य ! जय ! जय !

VIBHISHANA VASAMVADHEEKRUTHA LANKAISVARYA! JAYA! JAYA!



Meaning:

O Lord, who put at Vibhishana's disposal the entire wealth of the kingdom of Lanka and crowned him as the king! Hail to Thee! Hail to Thee!

Comments:

Rama had won the kingdom of Lanka by his valor and therefore could easily have appointed Vibhishana as the care-taker of Lanka on behalf of him as the conquering hero. Being of a generous disposition and being an unfailing keeper of promises made, Rama would not think of anything else except to crown Vibhishana as the successor to Ravana to rule Lanka. Earlier on the beach at Thirupullani, Rama asked Lakshmana to bathe Vibhishana in the waters of the ocean to symbolize his future coronation as the king of Lanka. Therefore this satyavatha (Rama) crowned Vibhishana as per his original pledge.

GADHYA PASSAGE 71:

निष्पन्न कृत्य ! जय ! जय !

NISHPANNA KRUTHYA ! JAYA! JAYA!

Meaning:

Hail to Thee! O Lord, who fulfilled your duties!

Comments:

Sriman Narayana was approached by the Devas at the milky ocean as he was resting on Adhishesha to save them from the cruelties of the evil Ravana. Sriman Narayana heard their pleas and agreed to incarnate as a human being on this earth and remove



“Thiru-ayindai Sri Raaman”





the fears of the Devas by killing RAvaNA. During his wanderings in the forest as the son of king DasarathA, the sages sought his protection from the marauding rakshasAs. Raama came to the rescue of the DevAs, VibhishaNA and the sages and demonstrated his auspicious attributes as the saraNAgatha rakshakan. He performed his duties and freed them all from their fears. The excellent manner in which Raama completed his duties is saluted by Swami Desikan as “nishpanna krithya”.

GADHYA PASSAGE 72:

ख पुष्पित रिपु पक्ष ! जय ! जय !

KA PUSHPITHA RIPU PAKSHA! JAYA! JAYA!

Meaning:

O Raghuvēera who made those who opposed you in battle reaches the status of the blossomed lotuses of the sky! Hail to Thee! Hail to Thee!

Comments:

Here Swami Desikan suggests that Raama made his enemies nonexistent just like lotuses blossoming in the sky. Lotuses do not bloom in the sky and therefore they have no existence. The same situation existed for the enemies of Raama according to Swami Desikan.

GADHYA PASSAGE 73:

पुष्पक रभस गति गोष्पदीकृत गगनार्णव ! जय ! जय !

**PUSHPAKA RABHASA GATHI GOSHPADHEEKRUTHA GAGANARNAVA!
JAYA! JAYA!**

Meaning:

O Lord who made the vast ocean resembles the size of a hoof of a cow because of the speed with which you traveled over that ocean to reach your kingdom! Hail to Thee! Hail to Thee!

Background:

At the end of the coronation of VibhishaNA and completing his duties, Raama wanted to return to AyodhyA for reunion with the waiting Bharatha and His mothers. He stepped into Pushpaka VimAnam with his Devi, LakshmaNA, VibhishaNA, SugreevA, Hanumaan and the vast simian army. That airship accomodated all of them and sped over the vast ocean with the speed of the lightning. That vast area of the ocean looked at time like the little space covered by one hoof of a cow because of the speed with





“Thippukuzhi Sri Vijayaraghavan”

which the VimAnam traveled to its destination.

VIMOHITHA JAGATH TRAYAM VIKACHA PADMA PATREKSHANAM I
VIBHISHANA SURAKSHAKAM VIJAYARAAMAM EELE HARIM II

GADHYA PASSAGE 74:

प्रतिज्ञार्णव तरण कृत क्षण भरत मनोरथ संहित सिंहासनाधिरूढ ! जय ! जय !

PRATIJNARNAVA TARANA KRUTHA KSHANA BHARATHA MANORATHA
SAMHITA SIMHASANADHIROOTA ! JAYA! JAYA!





Meaning:

O Lord, who ascended the throne of Ayodhya and celebrated your coronation ceremonies and thus fulfilled the deep wish of Bharatha, who had made a vow earlier to enter the fire to immolate himself, had you not returned from your exile to sit on the throne of the Raghus! Hail to Thee! Hail to Thee!

Comments:

Bharatha returned to NandigRaamam with Raama Paadhukhas, when he failed to persuade Raama to abandon his exile and return to Ayodhya to succeed King Dasaratha as the rightful heir to the throne of Raghus. At that time, Bharatha made a vow that he will immolate himself in fire, if Raama did not return to Ayodhya at the end of his exile of 14 years in the forest. On the last day of the fourteenth year, he was all set to enter the fire, when Raama's messenger (Hanumaan) rushed to his side to tell Bharatha that his brother was speeding in Pushpaka vimanam to reunite with him. Bharatha was thus saved from his vow of self-immolation.

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“Thiruvallikkeni Sri Raaman”





The brothers were united and the coronation (PattAbhishekam) was celebrated to the utter delight of Bharatha and others. Bharatha's heart overflowed with joy at the sight of Janaki Raaman on the ancient throne of the Raghus.

VAIDEHEE SAHITAM SURADHRUMA TALE HAIME MAHAMANTAPE
MADHYE PUSHPAKAMASANE MANIMAYE VEERASANE SUSTHITHAM I
AGRE VACHAYATHI PRABANJANA SUTHE TATVAM MUNIBHYA: PARAM
VYAKYANTHAM BHARATHADHIBHI: PARIVRUTHAM RAAMAM BHAJE SYAMALAM II

VAME BHUMISUTHA PURASCCHA HANUMAN PASCCHATH SUMITHRASUTHA:
SATRUGNO BHARATHASCCHA PARSVADHALAYO : VAYVADHI KONESHU CHA I
SUGREEVASCCHA VIBHISHANSCCHA YUVARAT TARASUTHO JAMBHAVAN
MADHYE NEELA SAROJA KOMALARUCHIM RAAMAM BHAJE SYAMALAM II

GADHYA PASSAGE 75:

स्वामिन् ! जय ! जय !

SWAMIN! JAYA ! JAYA!



“PattAbhishekam”





Meaning:

O Lord of the entire universe! Hail to Thee! Hail to Thee! O BhoothAthmA, the inner soul of ALL beings! Hail to Thee! O Bhuthakrith, the creator of ALL beings and such their YajamAnA! Hail to Thee! O Bhootha Bhavya Bhavath Prabhu, the Swami (Master) of all things of the past, future and the present! Hail to Thee! O VashatkArAha Swami, the one who controls and directs and thereby lords over the universe! Hail to Thee! O Bhootha bhavana bhootEsa Swami, the sustainer and the Lord of this universe! Hail to Thee! O Lord saluted by svetasvatAra Upanishad as: Superior to Him, there is no one whatsoever (“yasmAth param nAparam asthi kimchith”)! Hail to Thee! O PradhAna Purushevara, the Lord of primordial matter and PurushAs! Hail to Thee!

GADHYA PASSAGE 76:

राघव सिंह ! जय ! जय !

RAGHAVA SIMHA! JAYA! JAYA!

Meaning:

Oh the exalted one among the scion of Raghu! Hail to Thee! Hail to Thee!

Comments:

The kings of Raghu Vamsam are famous for protecting those, who sought refuge in them. There is however no one in your vamsam, who excels you in the matter of Abhaya PradhAnam and SaraNagatha Rakshakathvam. In the divine story of yours told by Sage Vaalmiki, every khAndam of that epic is full with stories of your protection of SaraNagathAs. In Bala KhAndham, DevAs sought your refuge at the milky ocean to protect them from the terrors of RAvaNA. You protected them. In Ayodhya khaandham, your brother LakshmaNA fell at your feet and performed Prapatthi and gained the fruits of that Prapatthi by being blessed to join you in Your exile.

In AaraNya KhAndham, the sages of DandakAraNyam sought your protection and performed SaraNagathi. You destroyed Kharan, DhushaNan and others and came to their rescue. You accepted the SaraNagathi of the aparAdhi, the KaakAsuran and did not kill him for his unforgivable offense. In KishkindhA KhAndham, you responded the SaraNagathi of Sugreeva and saved him from the terrors of his brother Vaali. In Yuddha KhAndham, You gave Abhaya PradhAnam to VibhishaNA and accepted his SaraNagathi. What Vibhishana really wanted was Kaimkaryam to You. He received the total response to his paripurNa SaraNagathi and even today, he serves you at Srirangam. Your prakAsam (effulgence) as SaraNYa seelan (Rakshakan) and your Vaibhavam as the unfailing observer of SaraNya vratham entitle you to the title of RAGHAVA SIMHAM. Hail to Thee! Hail to Thee!





“Raghava Simham- Thirupputkuzhi”

With this 76th salutation, the Yuddha KhAndham section of Swami Desikan's Raghuveera Gadhyam comes to an auspicious conclusion.





UTTHARA KHAANDAM

GADHYA PASSAGE 77:

हाटक गिरि कटक लडह पाद पीठ निकट तट परिलुठिथ निखिल नृपति किरीट
कोटि विविध मणि गण किरण निकर नीराजित चरण राजीव ! जय ! जय !

HADAKA GIRI KADAKA LADHA PAADHA PEEDA NIKADA TADA
PARILUDITHA NIKHILA NEUPATHY KIREEDA KODI VIVIDHA MANI GANA
KIRANA NIKARA NEERAJITHA CHARANA RAAJEEVA ! JAYA JAYA !

Meaning:

Oh RaghuvA! You were seated on the throne of IshvAku dynasty after Your coronation. At that time the big foot rest of Your throne shone like the foot hills of golden Meru mountain. The kings of the world prostrated in front of the foot rest of Your throne with their crowned heads. The lustre from the gems in their crowns fell on Your sacred feet, while they prostrated before You. The assembly of the lustre from the many gems on their crowns looked at that time like a MangaLa Aarathi (neerAjanam) for your lotus feet (KiraNa nikara neerAjitha CharaNa Raajeeva!).

GADHYA PASSAGE 78:

दिव्य भौमायोध्या अधिदैवत ! जय ! जय !

DHIVYA BHOUMA AYODHYA ADHIDHAIVATHA ! JAYA JAYA !

Meaning:

The tribute here is for Lord Raamachandran as the Ubhaya VibhUthi NaaTan. Hail to Thee, Oh Raamachandra, who is the Emperor of the two invincible kingdoms (AyOdhyAs)! One of the AyOdhyA is the Supreme abode of Sri Vaikuntam. The other AyOdhyA is the kingdom on His LeelA VibhUthi on the banks of Sarayu River. Swamy Desikan salutes the RaghuvAeran, who is the Lord of Nithya VibhUthi and LeelA VibhUthi here.

GADHYA PASSAGE 79:

पितृ वध कुपित परशु धर मुनि विहित नृप हनन कदन पूर्व काल प्रभव शत
गुण प्रतिष्ठापिथ धर्मिक राजवंश ! जय ! जय !

PITHRU VADHA KUPITHAPARASU DHARA MUNI VIHITHA NRUPA
HANANA KADHANA POORVA KAALA PRABHAVA SATHA GUNA
PRATHISHTAPITHA DHARMIKA RAJAVAMSA ! JAYA JAYA !





Meaning:

Here Swamy Desikan salutes the superior the establishment of hundreds of Raaja vamsams (royal lineages), which are hundred times superior to those good raaja vamsams that existed before ParasuRaama destroyed twenty one generations of KshathriyAs. At the beginning of ThrEthA Yugam, ParasuRaama avathAram took place. ParasuRaama flew into a rage, when king Kaarthaveerya killed his father, Sage Jamadhagni. He revenged the death of his father by killing twenty one generations of Kshathriyaas. Before that time of ParasuRaama's revenge, there were many good Raaja vamsams. Swamy Desikan observes that Lord Raamachandra reestablished royal lineages, which were hundred fold superior to those that existed before the anger of ParasuRaama destroyed those good raaja vamsams indiscriminately. Swamy Desikan pays his tribute to the Soorya Kula tilakam, Sri Raamachandra here: "Poorva kaala prabhava SathaguNa prathishtApitha dhArmika Raajavamsa".

GADHYA PASSAGE 80:

शुभ चरित रत भरत खर्वित गर्व गन्धर्व यूथ गीत विजय गाथा शत!
जय ! जय !

SUBHA CHARITHA RATHA KHARVITHA GARVA GANDHARVA YOOTA
GEETHA VIJAYA GATA SATHA! JAYA JAYA!

Meaning:

The land on both banks of Sindhu river belong to GandharvAs. During the time of reign of Raamachandran, these Gandharvaas gave up their traditional profession of singing and amused themselves by tormenting their citizens. The uncle of Bharathan, YudhAjith requested Lord Raamachandran to control the rampaging GandharvAs and restablish order. Emperor Raama sent His trusted brother Bharathan on the mission to teach a lesson to the GandharvAs and to bring them back to pursuing their skills in the field of music. GandharvAs were delighted to practise their traditional crafts and were grateful to Lord Raamachandran for bringing them away from disaster. They expressed their gratitude through singing songs about the prowess of the Raghuveeran.

GADHYA PASSAGE 81:

शासित मधु सुत शत्रुघ्न सेवित ! जय ! जय !

SAASITHA MADHUSOOTHA SATHRUGNA SEVITHA! JAYA JAYA!

Meaning:

During the Raama Raajyam, there was an asuran by the name of LavaNan, who was the son of the asuran, Madhu. LavaNan was ruling over his kingdom from Mathura





nakaram. LavaNan was causing a lot of trouble to the sages in his kingdom. The unhappy dEvAs approached You to help in getting rid of this asuran. Oh RaamachandrA! You dispatched Your brother Sathrugna to kill LavaNan and free the sages from the ills caused by him. Sathrugna destroyed LavaNan in battle and returned to AyOdhyA to prostrate before his brother's sacred feet.

GADHYA PASSAGE 82:

कुश लव परिगृहीत कुल गाथा विशेष ! जय ! जय !

KUSA1 LAVA PARIGRUHEETHA KULA GATA VISESHA! JAYA JAYA!

Meaning:

Hail to Thee, Oh Lord, Whose Vaibhavam and that of Your ancestors were learned and sung by Your sons, Lava and Kusa! At Sage Vaalmiki's AasRaamam, Your sons, Kusa



“Raamayana Leela”





and Lava were born. Sage Vaalmiki was struck by their extraordinary talents and taught them Srimath RaamAyaNam, which contains the description of IshvAku Vamsam. They learnt the Ithihsam from the Sage (author) himself and set the sIOkams to music and sang before their father at AyOdhya in the royal assembly to the utter delight of their father.

GADHYA PASSAGE 83:

विधिवश परिणमदमर भणिति कविवर रचित निज चरित निबन्धन निशमन
निर्वृत ! जय ! जय !

**VIDHI VASA PARINAMADHAMARA BHANITHI KAVIVARA RACHITHA NIJA
CHARITHA NIBHANDHANA NISAMANA NIRVRUTHA! JAYA JAYA!**

Meaning:

Hail to Thee Lord RaamachandrA, who was thrilled to hear Srimath RaamAyaNa grantham describing His dhivya charithram, which incarnated from the lips of Sage Vaalmiki as immaculate Sanskrit sIOkams due to the anugraham of Brahma dEvan!

Sage Vaalmiki went for his bath one day to the riverside. There he witnessed a sad scene, where a cruel hunter had killed a male bird, which was sporting with its wife. Sage Vaalmiki flew into a rage over the cruelty of the hunter and could not take in the suffering of the widowed bird. The curse that emanated from the lips of Sage Vaalmiki aimed at the hunter transformed itself into a well structured Sanskrit sIOkam and through that sIOkam, the stage was set for the avathAram of the great IthihAsam of Srimath RaamAyaNam. This magnificent RaamAyaNam set in Deva BhAshai was learnt by Your sons from Sage Vaalmiki and they sang it sweetly in Your AswamEdha Mahaa Mantapam at AyOddhi and made You very happy.

GADHYA PASSAGE 84:

सर्व जन सम्मानित ! जय ! जय !

SARVA JANA SAMMANITHA! JAYA JAYA!

Meaning:

Hail to Thee my Lord, who is eulogized by every one !

In Your Raaja sabhai, Kusa and Lava sang the sIOkams of Srimath RaamAyaNam. All the people, who heard that recital comprehended your vaibhavam very well and praised You very much.





GADHYA PASSAGE 85:

पुनरुपस्थापित विमान वर विश्राणन प्रीणित वैश्रवण विश्रावित यशः प्रपञ्च !
जय ! जय !

PUNARUSTAPITHA VIMANA VARA VISRANANA PREENITHA VAISRAVANA
VISRAVITHA YASA: PRAPANJA! JAYA JAYA!

Meaning:

Hail to Thee, Oh Lord Raamachandra, whose generosity was praised by the happy KubhEran, the owner of the Pushpaka VimAnam, when it was returned back to him by You!

RaavaNan appropriated the aerial vehicle, Pushpaka VimAnam from its rightful owner, KubhEran and kept it for his use in Lankai. When VibhishaNan was coronated, he presented it to you for travel back to AyOdhyA with Your Devi and parivArams. When You returned to AyOdhyA, You sent it to the rightful owner, KubhEran, who was immensely pleased and delighted to experience your display of generosity. KubhEran broadcast your udhAra guNam all over the world. You thus became “VaisravaNa viSrAvitha Yasa: Prapanjan”. VaisravaNan is another name for KubhEran, the god of wealth. “Yasa: Prapanjan” means assembly of Fame.

GADHYA PASSAGE 86:

पञ्चतापन्न मुनिकुमार संजीवनामृत ! जय ! जय !

PANCHATHAPANNA MUNIKUMARA SANJEEVANAMRUTHA! JAYA JAYA!

Meaning:

Hail to Thee, Oh RaghuveerA, who brought back to life the son of a sage in Your kingdom, who had met untimely death!

During the long reign of Raama, the child of a Brahmin experienced akAla MaraNam (premature death). The Brahmin was overcome with grief and lamented before Lord Raamachandra about his misfortune that should not have happened. The Brahmin accused the Lord that the lapses in His governance were the cause for his son's untimely death. Sage Naaradha revealed the reason for this tragedy to Lord Raamachandra. Oh Lord! You went on the Pushpaka VimAnam and saw from the air that an unqualified man from a lower caste was doing unauthorized penance and breaking the established VarNAsRaama dharmams. When you killed that man linked to the akAla maraNam of the child of the Brahmin, immediately the dead boy woke up and had a long life. You became the nectar (sanjeevana amrutham) to bring back the child to life and gladdened the heart of the Father.





GADHYA PASSAGE 87:

त्रेतायुग प्रवर्तित कार्तयुग वृत्तान्त ! जय ! जय !

THRETHA YUGA PRAVARTHITHA KAATHA YUGA VRUTTHANTHA!

Meaning:

Hail to Thee, Oh Lord, who maintained the superior dharmam of Krutha Yugam while You had Your Vibhava avathAram in ThrEthA Yugam!

In ThrEthA yugam, the dharmams and the anushtAnams based on them would be some what lower in status compared to Krutha Yugam. These dharmams will be at



“With Simple Alankaram – Madurantakam”





their lowest level in Kali Yugam. Raama incarnated and ruled in ThrEthaa Yugam. During His reign, Raamachandran established and maintained the superior dharmams of Krutha Yugam by banishing adharmam even if it was Krutha Yugam.

GADHYA PASSAGE 88:

अविकल बहुसुवर्ण हयमख निर्वहण निर्वर्तित निज वर्णाश्रम धर्म ! जय ! जय !

**AVIKALA BAHUSUVARNA HAYAMAKHA SAHASRA NIVARTHITHA NIJA
VARNASRAAMA DHARMA! JAYA JAYA!**

Meaning:

Hail to Thee Oh Lord, who observed meticulously Your VarNAsRaama dharmams and completed many AswamEdha Yaagams marked by the most generous gifts (dakshiNais) to the participants!

The Kings have to perform AswamEdha Yaagams. In these Yaagams, huge amounts of dakshiNai have to be presented to the rthviks. Lord Raamachandran performed many AswamEdha Yaagams during His long rule with sraddhA. You are the Lord of Universe and it was not required for You to perform these YaagAs and yet as one born in Kingly varNam (Kshathriya vamsam), You upheld the requirements and set an example to the people of the world and got saluted as “DharmO VighravAn”.

GADHYA PASSAGE 89:

सर्व कर्म समाराध्य ! जय ! जय !

SARVA KARMA SAMAADHYA! JAYA JAYA!

Meaning:

Hail to Thee My Lord, who is worshipped by all karmAs performed by the people!

In this world, whatever Yaagam or AarAdhanam that on peerforms be it for Sriman NaarAyaNan or other Gods, the results of all of those karmAs reach You alone. “Sarva Deva NamaskAram Raamam Prathigacchathy”. You alone are worshipped by all of these Yaagams and Yaj~nams, since You are the indweller of all these dEvathAs. It is like Arjuna, who placed a flower on the head of Lord Siva one evening and next day he found that same flower at the sacred feet of Lord KrishNa.

GADHYA PASSAGE 90:

सनातन धर्म ! जय ! जय !

SANATHANA DHARMA! JAYA JAYA!





Meaning:

Hail To Thee, Oh Lord Raamachandra, who is the embodiment of all the eternal dharmAs!

Besides facilitating all karmAs and being worshipped by all of them, You exist as the embodiment of the dharmAs behind those karmAs. The karmAs in the form of action are liable to disappear in a trice and therefore they can not succeed in granting the phalans for those performed karmAs. It is You who is pleased by the performance of those karmAs as One who stays eternal (SanAthanam) and grants the fruits for those karmAs.

GADHYA PASSAGE 91:

साकेत जन पद जनिधनिक जङ्गम तदितर जन्तुजात दिव्य गति दान दर्शित
नित्य निःसीम वैभव ! जय ! जय !

SAKETHA JANAPADHA JANI DHANIKA JANGAMA TADHITARA
JANTHUYATHA DHIVYA GATHI DHANA DARSITHA NITHYA NISSEEMA
VAIBHAVA! JAYA JAYA!

Meaning:

Hail to Thee, My Lord, who granted Sathgathy for even the achEtanams (insentient plants and other objects) for the mere fact that they had the good fortune of being born in Your kingdom of Kosala!

Lord Raamachandra had completed His avathAra kaaryam and was getting ready to return to His Supreme abode of Sri Vaikuntam. At that time, the entire assembly of sentients and insentients were uplifted to Sathgathy. The achEtana vashtus had not earned any good merits to deserve such a high status. You reasoned that their birth in the Kingdom that You ruled was sufficient reason to elevate them and asked Brahma to grant them residence in the upper (higher) worlds. Brahma responded to his Master's commands and arranged for the insentients of Kosala desam to reside in a special IOkam named SaanthAnikam. Those who witnessed the SoubhAgyam that came the way of even the insentients, who were born in Your land and lived in close proximity to you were astonished and spread the story of Your permanent glory all over the world.

GADHYA PASSAGE 92:

भव तपन तापित भक्तजन भद्राराम ! जय ! जय !

BHAVA TAPANA TAPITHA BHAKTHAJANA BHADHRARAAMA! JAYA JAYA!





Meaning:

Hail to Thee, My Lord, who is the cool and comfortable flower garden for those afflicted by the scorching Sun of SamsAram!

When those suffering intensely from the tApams of SamsAram meditate on Your cool and comforting ThirumEni, they gain the soothing anubahavam of residing in a shady and verdant flower garden.

GADHYA PASSAGE 93:

श्री रामभद्र ! जय ! जय !

SRI RAAMABHADRA! JAYA JAYA!

Meaning:

Hail to Thee, My Lord, who is helps Your bhakthAs fall in love with Your most auspicious dhivya MangaLa Vighram and grant them all soubhAgyams!

GADHYA PASSAGE 94:

नमस्ते पुनस्ते नमः

NAMASTHE PUNASTHE NAMA:

Meaning:

NamaskArams to You, My Lord of such limitless glories! AdiyEn salutes again and again Your sacred feet and Your SarvEswarathvam!

**चतुर्मुखेश्वरमुखैः पुत्रपौत्रादिशालिने
नमः सीतासमेताय ामाय गृहमेधिने**

**CHATHURMUKHESWARA-MUKHAI: PUTHRA POUTHRADHISALINE, NAMA:
SEETHASAMETHAYA RAAMAYA GRUHAMEDHINE**

Meaning:

AdiyEn's namaskArams to Sri Raamabhadran, who is engaged in the activities associated with GrahasthAsRaama dharmam with His dharma pathni, SitA PirAtti and with His son Brahma and grandson Siva.

Lord Raamachandra has SithA Devi as His dharma Pathni. Brahma is His son and Sivan is his grandson. He performs the duties of a Grahasthan with His family, which extends to all the chEtanams of this world and others. All of us are the children of this dhivya dampathis. AdiyEn salutes this Lord with the universe and its beings as His kudumbam.





कविकथक सिंहकथितम् कठोर सुकुमार गुम्भ गम्भीर
भव भय भेषजमेतत् पठत महावीर वैभवम् सुधियः

KAVIKATAKA SIMHA KATITHAM KADORA SUKUMARA GUMBHA
GAMBHEERAM, BHAVA BHAYA BHESHAJAM YETHATH PADATHA
MAHAVEERA VAIBHAVAM SUDHIYA:

Sudhiya: = Oh Men and Women of discriminating intellect!

yEthath MahA Veera Vaibhavam = This composition with the name of MahA Veera Vaibhavam about Lord Raama

kavi kaTaka simhEna kaTitham = has been created by VedAntha Desikan, the Lion among the assembly of Poets and Logicians (group of elephants) .

(yEthath) katOra sukumAra gumbha gambheeram = This Sri Sookthi on the glories of Lord Raamachandra has passages consisting of hard and soft padhams, which have deep meanings.

(yEthath) bhava bhaya bhEshajam = This Sri Sookthi is the powerful medicine for destroying the fear about the disease of SamsAram.

In the concluding section of benedictions for the readers of his magnum opus on the



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many noble messages of Srimath RaamAyaNam, Swamy Desikan identifies himself as a Lion among the group of poets and logicians and states that this composition has many hard and soft padhams mixed together in a majestic manner to house the deep meanings of the Aadhi Kaavyam of Sage Vaalmiki. He points out that those, who fear SamsAric disease will consider Sri Raghuveera GadhyaM as the unfailing medicine for curing that scourge of a disease. They will study Sri Raghuveera GadhyaM, develop bhakthi for Lord Raamabhadran and perform Prapatthi at His sacred feet of this Sarva Loka SaraNyan and Jagath Rakshakan. They will gain Moksha Sukham. Swamy Desikan appeals to those with discriminating intellect to enjoy the Sri Sookthi of Sri MahA Veera Vaibhavam to gain Sathgathi.

कवितार्किक सिंहाय कल्याण गुण शालिने
श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः

KAVITARKIKA SIMHAYA KALYANAGUNASAALINE
SRIMATHE VENKATESAYA VEDANTHAGURAVE NAMA:

Daasan,
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