

Saptati RatnamAlika

(Composed by Srl Pradivadi Bhayankaran Annan svAmi)



Annotated Commentaries in English

by

SrI nrsimha sevA rasikan

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Swamy Desikan at Oppilaippan Koil

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सप्ततिरत्नमालिका

saptati ratnamAlika

(Composed by SrI PrativAdi Bhayankaran aNNan svAmi)

Introduction/avatArikai:



parakAla MaTha jIyar,Swami Desikan, KumAra VaradAcchAr

SrI KumAra VaradAcAr svAmi (1316-1415 CE), the son and SishyA of svAmi DeSikan had a devout and talented disciple by the name of HastigirinAthAr from the MuDumbai Nambi vamSam. Because of latter's skills in debate, he proved to be a terror for contestants from para matams. He was therefore called respectfully "PrativAdi Bhayankaram annan", a name given by his AcAryan, SrI KumAra VaradAcAr. We will refer to the specific incident that led to him to be called PrativAdi bhayankaram annan later. SrI annan was born at KaancI and lived from 1340 to 1440

CE; he learnt ubhaya vedAnta SrI sUktis from SrI KumAra VaradAcAr (NainArAcArya svAmi), the son and SishyA of svAmi DeSikan first and later from SrI MaNavALa mAmunikaL. SrI annan svAmi is a classic example of learning from more than one AcArya (bahudA srotavyam) and respecting all the AcAryAs, who opened his eyes of j~nAnam (j~nAna cakshus).

SrI annan svAmi was a great admirer of svAmi DeSikan (1268-1369 CE) and composed a stotram on his AcAryan's AcAryan (PrAcAryan, svAmi VedAnta DeSikan) and named it saptati ratna mAlikA consisting of 73 uttama Slokams. We will describe later the circumstances under which this tribute to svAmi DeSikan named saptati ratna mAlikA came about; this stotram was blessed by Lord RanganAtha Himself, who had given the title of "ubhaya VedAntAcArya" earlier to svAmi DeSikan for defending Bhagavad RaamAnuja darSanam and AzhvAr aruLicceyalkaL-s. SrI RanganAyaki followed Her Lord and recognized Her son's (svAmi DeSikan's) all round excellence with two more titles:

"sarva tantra svatantrar" and "Kavi tArkika simham".

SrI annan would later become one of the eight principal SishyA-s (ashTa dig gajams) of SrI MaNavALa mAmunikaL. He would compose many granthams in praise of SrI MaNavALa mAmunikaL as below:

vara vara muni Satakam, mangaLam, suprabhAtam et al.

At the niyamanam of SrI MaNavALa mAmunikaL, SrI P.B. Annan also composed SrI VenkaTeSa suprabhAtam, stotram, Prapatti and mangaLam, which are recited every day at Tirumala. Until that time, such SrI sUktis did not exist for Lord VenkaTeSa. Every day, the TiruvengaDam hills resonate with SrI Annan's mangaLAsAsanams.



PrativAdi Bhayankaram annan swami, Kanchi

According to one version of SrI Annan's links to KumAra VaradAcAr, it is believed that SrI Hastigiri nAthar (SrI Annan) was in charge of the kitchen of KumAra VaradAcAr (NainArAcArya). During those times, a learned advaita sanyAsi came to Srirangam and challenged NainArAcArya for a debate about the supremacy of Bhagavad RaamAnuja siddhAntam over advaitam. The principal disciples of NainArAcArya hesitated to debate this talented sanyAsi and declined their AcAryan's invitation to represent him. SrI Hastigiri nAthar from the kitchen came forward to accept the challenge on behalf of his AcAryan. Annan was blessed with SrI HayagrIva mantra upadeSam by his AcAryan; NaininArAcArya also presented his ring and PerumAL tIrtham prior to SrI Annan's debate with the sanyAsi. During the debate, Annan the vAdi soundly defeated the advaitin (the prativAdi) and created fear in the mind of the disputant through his hectoring of the arguments made by the advaita sanyAsi. The prativAdi accepted his defeat at the hands of Annan and went away.

When Annan returned to the TirumALikai of his AcAryan, he was welcomed with great joy by his joyous AcAryan and was honored with the title of "**prativAdi bhayankaram**" annan. It is said that one of the given names to Annan by his parents was "VedantAcArya" because of their admiration for the SrI sUktis of svAmi DeSikan.

Annan underwent kAlakshepams from NainArAcArya as a rising scholar on SrI BhAshyam, 6000 paDi and svAmi DeSika SrI sUktis. Annan became a prominent and respected AcAryan in his own right later. Annan was asked by SrI MaNavALa mAmunikaL to bless some of his prominent SishyA-s with SrI BhAshya kAlakshepam since his own AcAryan, SrI TiruvAimozhi PiLLai did not give his Sishya the adhikAram to present kAlakshepams on SrI BhAshyam. SrI MaNavALa mAmuni had great respect for svAmi DeSikan and his SrI sUktis. In his vyAkhyAna granthams on tattva trayam and mumukshu paDi, SrI MaNavALa mAmuni refers to the granthams of svAmi DeSikan and calls latter respectfully as "abhiyuktar". The devotion of SrI Annan and his SishyA- to svAmi DeSikan and his SishyA-s is well established.



SrI MaNavALa mAmuni

In his saptati ratna mAlikA, SrI Annan celebrates the avatAra prabhAvam of svAmi DeSikan as the Lord's ghanTA (tiruvengaDamuDaiyAn's sannidhi bell); svAmi DeSikan incarnated as the amSam of tirumaNi AzhvAr on the PuraTTAsi tiruvONam (SrAvaNam) day, when tiruvengaDamuDaiyAn enjoys His tIrthavAri. One of the ashTottara Sata nAmAs of svAmi DeSikan points out that AcArya RaamAnuja incarnated again on this earth as svAmi DeSikan to reinforce and protect SrI BhAshyam.

Besides the celebration of the avatAra prabhAvam of svAmi DeSikan, SrI Annan celebrates further in his saptati ratna mAlikA four more items:

- (A) The kalyANa guNAdiSayams of svAmi DeSikan
- (B) The prabhAvam of SrI sUktis of svAmi DeSikan
- (C) The importance (mukhyatvam) of Bhakti for svAmi DeSikan and
- (D) The sacredness of the divya mangaLa vighraha of svAmi DeSikan.



Swami Desikan in Satyagalam

Let us consider these four components of saptati ratna mAlikA now:

A. ananta KalyANa guNams and vaibhavam of svAmi DeSikan:

There are nine themes that are developed under this sub-title:

- (1) He always took as refuge the pAdukais of the aDiyArs' of the Lord.

- (2) divya j~nAnam, Bhagavad bhakti, vairAgyam, kAruNyam, indriya nigrham, sauSIlyam, dairyam, SAnTi and many other kalyANa guNams took their abode in him.
- (3) He was free from inauspicious attributes like kAmam, kopam, jealousy, miserliness (lobham), confusion (kalakkam) and deceit (kapaTam).
- (4) He was similar in vedAdhyayanam like Sage VyAsa; he was an expert in handling the kalpa sUtrams; His knowledge of jyotisham, vyAkaraNam, tarkam was exemplary.
- (5) He was immersed in tasting the delectable nectar of AzhvArs' aruLiccheyalkaLs.
- (6) He was a great student of many para matams to understand the pUrva paksham views. Some of these para matams are: sAnkhyam, yogam, varieties of advaitam, Jainam, four kinds of Bhauddham, Saivam and others.
- (7) He had the distinction of being honored with unique titles by Lord RanganAtha and His Devi, RanganAyaki for his many services to protect the ubhaya vedAnta sampradAyam.
- (8) He was a great commentator of pUrvAcArya granthams and was recognized as the lion among poets and logicians (**kavitArkika simham**) by SrI RanganAyaki Herself.
- (9) He had in abundance all lakshaNams of a mahA guru and he was also an exemplary Sishya of his own AcAryan, SrI Atreya Raamanujar.

B. The prabhAvam of DeSika granthams:

The seven observations in the saptati ratna mAlika composed by SrI Annan about the vaibhavam of the SrI sUktis of svAmi DeSikan are:

- (1) svAmi DeSikan has blessed us with more than hundred granthams. Every one of them would be sufficient as upadeSams to address our spiritual needs on this earth (immai) and beyond (maRumai).
- (2) His SrI sUktis chase away our baser guNams and ring in the auspicious guNams.
- (3) They help us attain and enjoy moksha sukham at the end of our life here on earth.
- (4) They have gained the immense respect of very learned scholars.
- (5) They have the glory of being celebrated privately even by those, who belittle svAmi DeSikan.
- (6) They make it easy to understand difficult tattvams in a very short time although it would need many years of study, if we were to approach them independently.
- (7) Those who learn the khaNDana granthams like SatadhUshaNI and sarvArthasiddhi well would very easily defeat para mata vAdis.



Swami Desikan Thirunakshatra Utsavam, Srimushnam

C. The importance of DeSika Bhakti:

- (1) Those who aspire for moksham should have bhakti for svAmi DeSikan.
- (2) Some small minded men insult svAmi DeSikan and belittle him like Raama and KrshNa were insulted by RaavaNa and SiSupAla. Such people should not be seen, worshipped or honored even if they are full of good guNams and are free of amangaLams. Such aparAdis will never ever be object of AcArya RaamAnujA's grace. For them, there would be no possibility of moksham. Such unfortunate souls should be corrected only by the compassion of svAmi DeSikan alone (tirutti paNi koLLa vENum). svAmi DeSikan alone is rakshaNam for us here and in the other world.

D. Some additional points made in saptati ratna mAlikA:

- (1) In this stotram, the divya mangaLa vighram of svAmi DeSikan is described.
- (2) The glory of this mAlikA is understood from the customary observance that Slokams 10, 59, 17, 65, 23 and 55 are recited after svAmi NaynirAcAryAr's stotram of DeSika mangaLASAsanam.

We will now study the two taniyans of SrI PrativAdi Bhayankaram Annan.



Swami Desikan - tUppul

Slokams and Meanings

(Meanings and comments are based on the Tamil meanings by
SrI TiruvaLLUr tirumalai IccampADi RanganAthAcAryar svAmi)



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सप्ततिरत्नमालिका

saptati ratnamAlika

(Composed by SrI PradivAdi Bhayankaran aNNan svAmi)

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya kavitArkikakesarI |

vedAntAcArya varyo me sannidhattAm sadA hrDi ||

taniyan(s):

वेदन्तदेशिक-कटाक्ष-विवृद्ध- बोध-

विद्वज्जनेड्य -वरदार्य-दयैक-पात्रम्।

वत्सान्ववायं अनवद्य-गुणैरुपेतं

भक्त्या भजामि परवादि भयङ्करार्यम् ॥ १ ॥

vedanta deSika kaTAksha vivrddha bodha

vidvajaneDya varadArya dayaika-pAtram |

vatsANvavAyam anavadya guNairupetam

bhaktyA bhajAmi paravAdi bhayankarAryam ||1||

Meaning of taniyan 1:

He has divya j~nAnam that grew out of mercy-laden glances of svAmi VedAnta DeSikan. He was the singular object of the grace of SrI KumAra VaradAcArya, who has the vaibhavam of being saluted by the great scholars. He arose from the SrIvatsa Kulam. He was totally devoid of inauspicious atma guNams. aDiyEn prostrates with bhakti before the AcAryan of such noble traits, PrativAdi Bhayankaram Annan.

aitiham:

It has been said that the first line of this taniyan was composed as a starter for the taniyan for this ashTa dig gajam, SrI PrativAdi Bhayankaram Annan by his own AcAryan, SrI MaNavALa mAmunikaL. The second line of the taniyan is said to be contributed by the satIrtyALs of SrI Annan and the remaining two lines by those who had been blessed to attend SrI BhAshyam and other kAlakshepams by SrI Annan.



Swami Desikan

श्रीमत्-त्रयीमकुट-देशिक-पादपद्म-

भृङ्गायमाण- वरदार्य-दयैक-पात्रम्।

तत्सूक्ति-लेश-विभवात्त-समस्त-तत्त्वं

भक्त्या भजामि परवादि-भयङ्करार्यम्॥ २ ॥

SrImat trayImakuTa deSika pAda padma-

bhrnNgAyamANa varadArya dayaika pAtram |

tatsUktilēSa vibhavAttā samasta tattvam
bhaktyA bhajAmi paravAdi bhayankarAryam ||2||

Meaning of the taniyan 2:

aDiyEn bows with bhakti before the AcAryan revered as PrativAdi Bhayankaram Annan, who was the object of the unique dayA of KumAra VaradArya, who in turn had the intense love for the sacred lotus feet of his own AcAryan, svAmi DeSikan like a joyous bee that roams around the lotus flower. Even a small portion of the SrI sUktis of SrI Annan was powerful to contain in them the essence of all the tattvams of our illustrious sampradAyam.

Comments:

In both the taniyans, the refrain of the two passages are heard:

- (1) varadArya dayaika pAtram and
- (2) bhaktyA bhajAmi paravadi bhayankarAryam.

We will now move on to the coverage of the individual Slokams of saptati ratna mAlika.



Swami Desikan - Thiruvaheendrapuram

Slokams

Slokam 1

जीवनं जगतां जीयात् किमप्यपगतस्पृहम्।
स्वतन्त्रं सर्वतन्त्रेषु वेङ्कटेशाह्वयं महः ॥

jIvanam jagatAm jIyAt kimapyapagata sprham |
svatantram sarvatantreshu venNkaTeSAhvayam mahaH ||

Meaning:

svAmi VedAnta DeSikan is the life sustenance entity for this world. He has no attachments for vishaya sukhams. His vairAgyam is of stellar quality. He is adept at all branches of learning. May this matchless jyoti with the name of VenkateSa live for many, many years (pallANDu) and be victorious!



**Srinivasa Perumal and His Consorts in Mylapore SrI
Vedantha Desikar Devasthanam**

Slokam 2

शोश्रूयमाणा यच्छब्दं कवितार्किककुञ्जराः।

स्वप्ने प्रसुप्सुवुर्नित्यं सिंहं कमपि तं भजे ॥

SoSrUyamANA yat Sabdam kavitaArkika kunjarAH |

svapne prasusruvuH nityam simham kamapi tam bhaje ||

Meaning:

The powerful vAdis and the poets reminding us of strong elephants are frightened to their wits, when they hear the voice of svAmi DeSikan even in their dreams and become incontinent out of their fears about this matchless lion among logicians and kavis.



Swami Desikan

Slokam 3

श्रीमतां हरिदासानां पादरक्षावलम्बिना।

तेन वेङ्कटनाथेन सनाथास्सुखिनो वयम्॥

SrImatAm haridAsAnAm pAdarakshAvalambinA |
tena venNkaTanAthena sanAthAH sukhino vayam ||

Meaning:

svAmi Desikan holds on to the pAdukais (pAdarakshA) of the Lord's BhAgavatAs (Hari dAsA-s) as his protection. Having Him as our Master, we feel uplifted and joyous.

Slokam 4

वेदान्तदेशिकपदं यस्मै श्रीरङ्गशायिना।

दत्तं तस्मै नमस्कुर्मो वेङ्कटेशविपश्चिते ॥

vedAntadesSikapadam yasmai SrIranga SAYinA |
dattam tasmai namaskurmo venkaTeSa vipaScite ||

Meaning:

We prostrate before the king of Kavis, svAmi DeSikan, who was honored by Lord Ranganathan Himself with the birudu of "VedAntAcAryan".



Lord Ranganatha



Swamy Desikan

Slokam 5

दक्षिणोत्तर-देशीय सूक्त्या वरददेशिकः।

यस्मादजनि सोदर्यस्तस्मान्नान्या गतिर्मम ॥

dakshiNottara deSIya sUktyA varadadeSikaH |
yasmAdajani sodaryaH tasmAnnAnyA gatirmama ||

Meaning:

Many SrI sUktis in Sanskrit and southern languages arose from svAmi DeSikan. KumAra Varada DeSikan also arose from svAmi DeSikan. aDiyEn has no other gati except svAmi DeSikan, who is the originator of these many rare SrI sUktis and the successor to Him to adorn the AcArya pITHam.



**Swami Desikan in Mylapore SrI Vedantha Desikar
Devasthanam**

Slokam 6

ज्ञानं तु विनयो भक्तिस्सम्पत्तिर्वीतरागता।

आरोग्यं यस्य तस्यास्मि दासो वेदान्तसद्गुरोः ॥

j~nAnam tu vinayo bhaktiH sampattiH vItarAgatA |
Arogyam yasya tasyAsmi dAso vedAnta sadguroH ||

Meaning:

jñ~Anam, humility, bhakti, kalyANa guNams, vairAgyam and health have taken svAmi DeSikan as their abode. aDiyEn is the dAsan of svAmi DeSkan, the noble AcAryan.

Slokam 7

यस्मिन्ननन्यसामान्या वेदान्ताचार्यता गुरौ।

यथा पुरुषता विष्णौ तस्मिन्न्यस्तभरोऽस्म्यहम्॥

yasmin anananya sAmAnyA vedAntAcAryatA gurau |

yathA purushatA vishNau tasmin nyastabharaH asmi aham ||

Meaning:

aDiyEn has placed the responsibility of my Atma rakshaNam (bharam) at the sacred feet of svAmi DeSikan. Just as the Purusha Sabdam is exclusively associated with SrIman NaarAyaNan, the nAmadeyam of “VedAntAcAryAr” is indisputably linked with svAmi DeSikan.

Slokam 8

सर्वतन्त्र-स्वतन्त्रवात् शास्त्र-दीप-प्रदानतः ।

श्रीवेङ्कटाद्रिनाथोऽसौ साक्षाद्वेदान्तदेशिकः ॥

sarvatantra svatantratvAt SAstra-dIpa-pradAnataH |

SrIvenkaTAdrinAthaH asau sAkshAt vedAnta deSikaH ||

Meaning:

EmperumAn is the One who spreads bhagavat SAstrams. He is also the One, who blesses us with the hand lamp of SAstra j~nAnam to lead righteous lives. The knowledge of SAstra pramANams helps us to develop discriminating knowledge about the good and the bad during our earthly existence. Out of His kARuNyam, BhagavAn gifts us with the hand lamp of SAstrams.

"हर्तुं तमः सदसती च विवेकुमीशो मानं प्रदीपमिव कारुणिको ददाति

hartum tamaH sadasatI ca vivektumISo mAnam pradIpamiva kARuNiko dadAti"

are the comments of our pUrvAcAryAs. By not only being a Master of all vidyAs, svAmi DeSikan has blessed us with many SrI sUktis on the three tattvams and three rahasyams and helped us with the light of these lamps to conduct auspicious lives here. In this matter, svAmi DeSikan, the most merciful is a veritable Lord of TiruvenkaDam.



**Srinivasa Perumal in Mylapore SrI Vedantha Desikar
Devasthanam**

Sloka 9

आविर्भूतिर्यस्य वंशादनर्घात्
वैश्वामित्राद्विष्णुघण्टांशकस्य ।
श्रीमान् सोऽयं सर्वतन्त्रस्वतन्त्रो
वक्ता व्याख्यासार्वभौमो विभाति ॥

AvirbhUtiH yasya vamSAdanarghAt
vaiSvAmitrAt vishNu ghaNTAmSakasya |
SrImAn so'yam sarvatantra svatantraH
vaktA vyAkhyA sArvabhaumo vibhAti ||

Meaning:

svAmi DeSikan incarnated in the glorious ViSvAmitra kulam as the amSam of the sannidhi bell of the Lord of TiruvenkaDam (tirumAlin tirumaNi). He shines as the sarva tantra svatanrar, kAlakshepa adhikAri and as vyAkhyAna cakravarti for abstruse granthams of pUrvAcAryas.

Slokam 10

भाद्रपद-मास-गत-विष्णु-विमलर्क्षे

वेङ्कट-महीध्रपति-तीर्थदिन-भूते।

प्रादुरभवज्जगति दैत्यरिपु-घण्टा

हन्त ! कवितार्किक-मृगेन्द्र-गुरुमूर्त्या ॥

bhAdrapada mAsa gata vishNu vimalarkshe

venkaTa mahIdhrapati tIrthadina bhUte |

prAdurabhavat jagati daityaripu ghaNTA

hanta! kavitaArkika mrgendra gurumUrtyA ||

Meaning:

The kavi tArkika simham incarnated as SrI VenkaTeSa guru on the PuraTTAsi SravaNa dinam as the amSam of the sannidhi bell of the Lord of seven hills, which is an enemy of those, who do not seek the lord as their refuge.

Slokam 11

तमिमं श्रीमद्वेङ्कटनाथाचार्यं वदन्ति किल सन्तः।

श्रीवेङ्कटाद्रिनाथं सदसद्गुण राशियोगहानिभ्याम्॥

tamimam SrImat venkaTanAthAcAryam vadanti kila santaH |
SrIvenkaTAdrinAtham sadasat guNa rASiyoga hAnibhyAm ||

Meaning:

The learned ones (**santaH**) recognize and describe svAmi DeSikan as the Lord of TiruvenkaDam (**VenkaTanAtham**) since he is also an abode of all kalyANa guNams and is bereft of any inauspicious guNams.



Lord Venkateswara of Thiruvenkadam

Slokam 12

श्रीभाष्यं विरचय्य संयमिवरो जित्वा स्वयं वादिनो
बाह्यांश्चापि कुदृष्टिकान् भुवि पुनर्भाष्य-प्रतिष्ठाशया।
श्रीमद्वेङ्कटनाथ-देशिक-शिरोरत्नात्मनाऽऽविर्बभौ
इत्येवं च वदन्ति हन्त ! कृतिनस्त्रैकालिक-ज्ञानिनः ॥

SrIbhAshyam viracayya samyamivaro jitivA svayam vAdinaH
bAhyAmScApi kudrshTikAn bhuvi punaH bhAshya pratishThASayA |
SrImat venkaTanAtha deSika SiroratnAtmana Avirbabhau
iti evam ca vadanti hanta! krtinaH traikAlika j~nAninaH ||

Meaning:

AcArya RaamAnuja (EmperumAnAr) debated and won over aavidika mata vAdis and kudrshTi mata vAdis. The first class of vAdis did not accept Vedam as pramANam. The second category of vAdis misinterpret Veda mantrams to suit their purposes. Two hundred and fifty one years after ascent to SrI VaikuNTham to serve the Lord as AdiSeshan, AcArya RaamAnuja descended to the earth and took the avatAram as svAmi DeSikan out of his desire to establish firmly SrI BhAshyam. This is the view of great sages, who understand the present, past and the future.



Sri Ramanujar in the Holy Temple of Srirangam

Sloka 13

अवनायसतामसद्गुणप्रबलाटोपनिबर्हणाय च।
अपि वैष्णव-धर्म-वृद्धये जननं श्री निगमान्त-सद्गुरोः ॥

avanAya satAm asat guNa
prabalATopa nibarhaNAya ca |
api vaishNava dharma vrddhaye
jananam SrI nigamAnta sadguroH ||

Meaning:

To protect the righteous, to remove the haughtiness associated with the inauspicious guNams and to spread SrI VaishNava dharmam, svAmi DeSikan incarnated. His avatAram is consistent with the upadeSam of gItAcAryan about the fruits of His avatAram (SrImad Bhagavad gItA - 4.8).

Slokam 14

यद्ययं हि कवितार्किकसिंहो नाभविष्यदिह भुव्यवतीर्णः।

तर्हि बाह्य-कुट्टगुद्धत-पक्षैः मेदिनी परिवृता ह्यभविष्यत्॥

yadyayam hi kavitaArkikasimhaH
nAbhavishyadiha bhuvyavatIrNaH |
tarhi bAhya kudrguddhata pakshaiH
medinI parivrta hi abhavishyat ||

Meaning:

Had not the Kavi tArkika simham, svAmi DeSikan incarnated here on earth, the fierce and destructive matams of para mata vAdins and kudrshTis (maligners and misinterpreters of Veda mantrams) would have spread and cast their gloom.



Swami Desikan Thirunakshatra Utsavam in Srimushnam

Sloka 15

वेङ्कटेश्वर-विपश्चिती जाते निस्सपत्नमभवत् किल भाष्यम्।
तत्त्वमप्रतिहतं च तदासीद्येन मोक्षपदवी सुखलभ्या ॥

venkaTeSvara vipaSciti jAte
nissapatnamabhavat kila bhAshyam |
tattvamapratihatam ca tadAsIt
yena mokshapadavI sukhlabhyA ||

Meaning:

After the incarnation of svAmi DeSikan, SrI BhAshyam had no opponents (enemies). The tattvam of ISvaran, which grants moksham easily spread all around readily.

Sloka 16

पुत्रोऽनन्तार्यसूरेः पुरुष-समगुणः पुण्डरीकाक्षयष्टुः

पौत्रस्तोतारभिख्या श्रुत-वर-जननी-गर्भ-वाराशि-चन्द्रः ।

विश्वामित्रान्ववायो वरदगुरुपिता वादिहंसांबुवाहात्

आचार्यादाप्तशास्त्रो वरदगुरुमतस्सर्वतन्त्र-स्वतन्त्रः ॥

putro anantAryasUreH purusha samaguNaH

puNDarIkAkshayashTuH

pautraH totArabhikhyA Sruta varajanani garbha vArASi candraH |

viSvAmitrAnvavAyo varadagurupitA vAdihamsAmbuvAhAt

AcAryAdAptaSAstro varadagurumataH sarvatantra svatantraH ||

Meaning:

The illustrious sarva tantra svatantrar, svAmi DeSikan shines resplendently as the son of AnantasUri and noble totArammA. He is the grandson of PuNDarIkAksha yajvA. He had kalyANa guNams like BhagavAn Himself. He is the moon that arose from the Milky Ocean, the womb of his mother. He belonged to the noble ViSvAmitra kulam. He is the father of VaradAcArya and the nephew and SishyA of vAdi-hamsAmbuvAhar, SrI AppuLLAr. He had the benediction to become a great VaishNava AcArya from SrI NaDAtUr AmmAL. svAmi DeSikan of these many vaibhavams shines like a lamp on the hill for all to be inspired to travel on the path of sanAtana dharmam.

Slokam 17

अनन्तसूरि-सूनवेऽभिनन्द्यमान-वैभवात्
दिगन्त-वादि-हंस-जैत्र-कालमेघ-देशिकात्।
उपात्त-सर्व-शासनाय हन्त ! वर्ष विंशतौ
पुनः पुनर्नमस्कियास्तु वेङ्कटेशसूरये॥

anantasUri sUnave abhinandyamAna vaibhavAt
diganta vAdi hamsa jaitra kALamegha deSikAt |
upAtta sarva SAsanAya hanta! varsha vimSatau
punaH punaH namaskriyAstu venkaTeSa sUraye ||

Meaning:

aDiyEn's repeated salutations to SrI VenkaTadeSikan, who is the son of AnantasUri with a noble vaibhavam worth celebrating; he mastered all SAstrams before he reached the age of twenty from his uncle and AcAryan, Atreya RaamAnujar, who was recognized as the KaaLamegham for the vAdi hamsams.

Slokam 18

वेदान्ताचार्य-वर्यो विदित-बहुगुणो वीतरागाग्रयायी
विद्वान्विद्यानिषद्या-विरचित विविधानेक-दिव्यप्रबन्धः ।
विष्णौ विष्ण्वाश्रितेषु प्रकटित-विनय-प्रेम-शेषत्ववृत्तिः
विख्यातश्श्रेयसे स्याद्विषयजिदिह नो वेङ्कटाचार्यवर्यः ॥

vedAntAcAryavaryo vidita bahuguNo vItarAgAgrayAyI
vidvAn vidyA nishadyA viracita vividhAneka divyaprabandhaH |
vishNau vishNvASriteshu prakaTita vinaya prema SeshatvavrttiH
vikhyAtaH Sreyase syAt vishayajidiha no venkaTAcAryavaryaH ||

Meaning:

svAmi DeSikan was a VedAntAcAryar. He had many, many auspicious guNams that were well known to all and was the leader among the ones with dispassion (VairAgyasAli). He had impeccable education and is the renowned author of many SrI sUktis. He had unalloyed bhakti to SrIman NaarAyaNan and His BhAgavatAs and remained as their dAsar. He had full mastery over his indriyams. May this great ubhaya VedAnta AcArya shower his choicest blessings on us!

Sloka 19

यस्संस्कृत-कवितायां प्रौढिम्नान्वेति कूरनाथ-सुतम्।

द्रविड कविता-मार्गे परकालं वाऽथ भक्तिसारं वा ॥

yaH samskrta kavitAyAm prauDhimnAnveti kUranAthatasutam |
draviDa (drAmiDa) kavitAmArge parakAlam vA atha bhaktisAram
vA ||

Meaning:

In composing excellent Sanskrit SrI sUktis, svAmi DeSikan matched ParASara BhaTTar, the son of KUReSar. In creating Tamizh Prabandhams, his excellence reminded one of Kaliyan and Tirumazhisai AzhvAr.



SriParasara Bhattar in Srirangam

Slokam 20

परशशतं वापि परस्सहस्रं

श्रीवेङ्कटाचार्य-कृताः प्रबन्धाः।

तत्रालमेकः खलु भुक्ति-मुक्तयोः

कात्स्न्येन कस्तान् गणयेत्समस्तान्॥

paraSSatam vApi parassahasram
SrIvenkaTAcArya krtAH prabandhAH |
tatrAlamekaH khalu bhukti muktyoH
kArtsnyena kastAn gaNayet samastAn ||

Meaning:

The Sri sUktis created by svAmi Desikan are in the hundreds or thousands. Among them, every one is sufficient for mental tranquility here and the hereafter. Who could really count them all? The comparison here is to the taniyan starting with the line "sIrAr tUppul".



Swami Desikan Thirunakshatra Utsavam in Sri Ranganatha Temple, Pomona, USA.

Sloka 21

यदीयचरितं सतां सुचरित-व्यवस्थापकं

यदीयवचनं परं सकल-संशयोन्मूलनम्।

यदीयकरुणा गतिस्सकलधर्म-शून्यात्मनां

स नःशरणमस्त्वसौ सकल-तन्त्र-निर्वाहकः ॥

yadIya caritam satAm sucarita vyavasthApakam

yadIya vacanam param sakala samSayonmUlanam |

yadIya karuNA gatiH sakala dharma SUnyAtmanAm

sa naH SaraNamastvasau sakalatantra nirvAhakaH ||

Meaning:

svAmi DeSikan, the sarva tantra svatantrar, is our unfailing refuge. His way of life (conductance) is a model for the AstikAs to learn from. His SrI sUktis removes all of our doubts. For those, who are deficient in the pursuit of dharmAs, his mercy (kAruNyam) alone is our place to seek safety.

Slokam 22

दान्तिश्शान्तिश्शुचित्वं विषयविजयिता धीरता निस्स्पृहत्वं

शेषत्वं श्रीशतदासजनविषयकं पारतन्त्र्यं च तत्र।

अक्षोभ्यत्वं पटुत्वं मृदुसमवशिता निर्भरत्वानसूये

यस्मिन्नाजानसिद्धं स खलु विजयते वेङ्कटाचार्यवर्यः ॥

dAntiH SAntiH Sucitvam vishayavijayitA dhIratA nissprhatvam
Seshatvam SrISatat dAsajनावishayakam pAratantryam ca tatra |
akshobhyatvam paTutvam mrdusamavaSitA nirbharatvAnasUye
yasmin AjAnasiddham sa khalu vijayate venkaTAcAryavaryaH ||

Meaning:

svAmi DeSikan shines from birth on with many auspicious attributes: Control over internal and external indriyams; purity (Suddhi); victory over vishaya sukham; courage; detachment and freedom from desires; servitude to BhagavAn and His BhAgavatAs; being their liege; freedom from mental agitations of any kind; gentleness, talent and penetrating intellect; freedom from jealousy; neutrality; saulabhyam and sauSIlyam.

Slokam 23

कलये सततं करुणा-जलधिं

करुणाविषयं कमलाधिपतेः ।

कलिवैरि-शठारि-वचो-रसिकं

कवितार्किक-केसरि-सूरि-गुरुम् ॥

kalaye satatam karuNA jaladhim

karuNAvishayam kamalAdhipateH |

kalivairi SaThAri vaco rasikam

kavitArkika kesari sUri gurum ||

Meaning:

aDiyEn salutes the KavitArkika simha Guru, who is an ocean of dayA, the object of the golden grace of the Lord and who knew the delectable ruci of the Prabandhams of svAmi NammAzhvAr and Tirumangai AzhvAr.

Sloka 24

सरो-भूत-वेताल-सारस्वतानां
शठद्विट्-कलिध्वंसि मुख्योदितानाम्।
अविच्छिन्न सत्संप्रदायार्थवेदी
गुरुर्वेङ्कटेशो गुरुक्तिष्वतुल्यः ॥

saro bhUta vetALa sArasvatAnAm
SaThadvIT kalidhvamsi mukhyoditAnAm |
avicchinna satsampradAyArtha vedI
gururvenkaTeSo gurUktishvatulyaH ||

Meaning:

SrI VenkatTeSa Guru was matchless in comprehending the inner meanings of the divya Prabandams of Poygai, BhUtam, pEy AzhvArs and svAmi NammAzhvAr, which arose from the unbroken sat-sampradAyam of ours.

Sloka 25

युक्ता अलूक्षा अपि धर्मकामा-
स्सम्मर्शिनो युक्तिसमन्विताश्च।
सद्ब्राह्मणा वेदशिरः प्रसिद्धाः
श्रीवेङ्कटाचार्यमुखा हि नूनम्॥

yuktA alUkshA api dharmakAmAH
sammarsino yuktisamanvitASca |
sadbrahmaNA vedaSiraH prasiddhAH
SrIvenkaTAcAryamukhA hi nUnam ||

Meaning:

Those who are engaged in following the commands of the SAstrams, those who are free from anger and greed, those who have innate desire to pursue as well as interpret the sUkshmans of the various dharmams and travel in the path of those prescribed dharmams linked to Bhagavad SAstrams and those who adopt appropriate yuktis to engage in dharma paripalanam as experts in Veda VedAntams are MahAtmAs similar to svAmi DeSikan. This is for sure!

Slokam 26

जटा-वर्णचर्चाद्यनेक-प्रकार

त्रयी-लक्षणोच्चारणे व्यासकल्पः ।

तथा कल्पसूत्र-प्रयोगाद्यभिज्ञो

जयत्यन्वहं सर्वतन्त्र-स्वतन्त्रः ॥

jaTA varNacarcAdyaneka prakAra-
trayI lakshaNoccAraNe vyAsa kalpaH |
tatA kalpasUtra prayogAdyabhij~no
jayatyanvaham sarva tantra svatantraH ||

Meaning:

There are many established ways to recite Veda mantrams like JaDai, ghanam, varNa kramam. In following these methods of recitation, svAmi DeSikan is like Veda VyAsar kalpa sUtrams teach us about the ways to perform yAgams. svAmi DeSikan is one, who is thoroughly familiar with the procedures (prayogams) housed in the kalpa sUtrams. Therefore, he shines as sarva tantra svatantrar always.

Slokam 27

भरद्वाज-शाण्डिल्य-हारीत-मुख्य-

स्मृतिस्तोम-सूक्ष्मार्थ-निर्णीति-दक्षः।

पुराणागमादिष्वसाधारणश्री-

स्सुतो भाति लोकेष्वनन्तार्यसूरेः ॥

bharadvAja SANDilya hArIta mukhya

smritistoma sUkshmAtha nirNIti dakshaH |

purANAgamAdishvasAdhAraNa SrIH

suto bhAti lokeshvanantAryasUreH ||

Meaning:

svAmi Desikan was an expert in determining the inner and subtle meanings of the smrtis created by BhardvAjar, SANDilyar, HaarItar and other rshis. He had special training in interpreting purANams and Agamams. Thus shines svAmi DeSikan as the son of SrI Ananta sUri of ViSvamitra kulam.



**Swami Desikan at HIS abhimana sthalam
Thiruvaheendrapuram**

Slokam 28

ज्योतिश्छन्दश्शब्दशास्त्र-प्रवीणः

काव्यश्रेणी-नाटकालङ्कृतिज्ञः।

मीमांसायां ब्रह्मकर्मानुकायां

स्रष्टा साक्षात्सर्वतन्त्र-स्वतन्त्रः ॥

jyotiS-chandaS-SabdaSAstra pravINaH

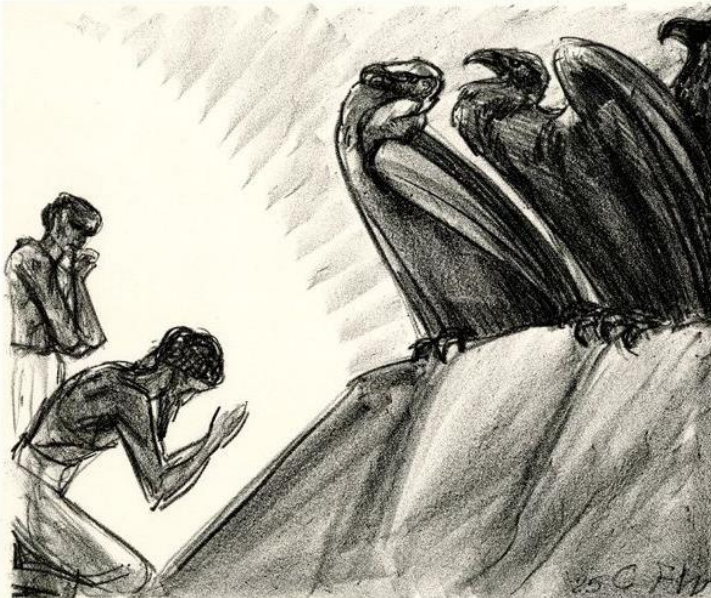
kAvyaSreNI nATakAlankrtij~naH |

mImAmsAyAm brahma karmAnukAyAm

srashTA sAkshAt sarvatantra svatantraH ||

Meaning:

sarva tantra svatantrar, svAmi DeSikan was very knowledgeable about jyotisham, classical kAvyams, nATakams, alankAra granthams, grammar, meters to construct padyams (poetry), words and rhymes. He was equally at home with the two parts of Karma and Brahma vicAram of mImAmsa SAstram and in this matter, svAmi DeSikan was like sage Jaimini and VyAsar.



Sage Jaimini and the birds



Sage VyAsar

Slokam 29

साङ्ख्ये योगे भाट्टतन्त्रे गुरुक्ते

शैवे जैने शाङ्करे भास्करे च।

शास्त्रे बौद्धे यादवे गर्वितानां

प्रत्याख्याता सर्वतन्त्रस्वतन्त्रः ॥

sAnkhye yoge bhATTatantre gurUkte

Saive jaine SAnkare bhAskare ca |

SAstre bauddhe yAdave garvitAnAm

pratyAkhyAtA sarvatantra svatantraH ||

Meaning:

sarvatantra svatantrar, svAmi DeSikan with his extraordinary scholarship was adept at defeating vAdis advocating para matams like SAnkyam, yogam, BhATTa matam, PrabhAkara matam, two kinds of matams based on mImAmskam, Saivam, Jainam, SAnkaram, BhAskara matam, yAdava matams (advaita bhedA-bheda doctrines), and bauddham. These arrogant vAdis ran around challenging each other and VaishNava darSanam. They were sure that there was no one who could defeat their arguments and were full of pride about their capabilities. svAmi DeSikan defeated them all and proved that their arguments were full of fallacies and could not stand up to the Vaidika darSanam based on Bhagavad RaamAnuja siddhAntam.



Swami Desikan

Slokam 30

सर्वोज्जीवनचिन्तया घटकताभावेन दानात्कृति-
श्रेष्ठानां बहुशस्तदुद्धरणतस्त्रय्यन्त-संरक्षणात्।
श्रीमच्छ्रीशठकोप-मुख्य-दिविषन्नाथार्य-रामानुजा-
चार्यान् अप्यनुयाति हन्त ! निगमान्ताचार्य-चूडामणिः ॥

sarvojjiVana cintayA ghaTakatAbhAvena dAnAtkrti-
SreshThAnAm bahuSaH taduddharaNataH trayyanta
samrakshaNAt |
SrImat SrI SaThakopamukhya divishannAthArya rAmAnujA-
cAryAn apyanuyAti hanta! nigamAntAcArya cuDAmaNiH ||

Meaning:

svAmi DeSikan has performed extraordinary kaimkaryams as a great AcAryan based on his desire to lift up people from the samsAric mire and unite the baddha jIvans with sarveSvaran through teachings on the two mArgams for gaining freedom from the cycles of births and deaths. These laudable kaimkaryams are:

- (1) nirmANam of many SrI sUktis on the tattvams and rahasyams,
- (2) teaching through kAlakshepa mukham, the core granthams like SrI BhAshyam,
- (3) protection of the teachings based on ubhaya VedAntam by AzhvArs, pUrvAcAryAs like Naathamuni, ALavantAr BhaTTar and RaamAnuja.

Is it not so that that these noble and selfless kaimkaryams have been lauded by many AstikAs?

Slokam 31

इह रङ्गपति-प्रसाद-लब्धोभय-वेदान्त-धुरन्धरत्व-कीर्तिः।

अपि तत्सहधर्मिणी-कृपात्ताऽखिल तन्त्र-प्रभुताक एष सूरिः ॥

iha rangapati prasAda labdhobhaya
vedAnta dhurandharatva kIrtiH |
api tat sahadharmini krpAttA akhila
tantra prabhutAka esha sUriH ||

Meaning:

svAmi DeSikan received the glorious Birudu of "ubhaya VedAntAcAr" from Lord RanganAtha and the honorific recognition as "sarva tantra svatantrar" from the sarvAnugrahamayi, SrI RanganAyaki.



Lord RanganAtha



Sri RanganAyaki Thayar

Slokam 32

अखिल-तन्त्र-धुरन्धरता हरेः

त्वयि तु वेङ्कटनाथ-गुरौ स्थिता।

विधि-शिवादि-जनेष्वितरेषु वा

क्वचिदपीह न सा परिदृश्यते ॥

akhila tantra dhurandharatA hareH

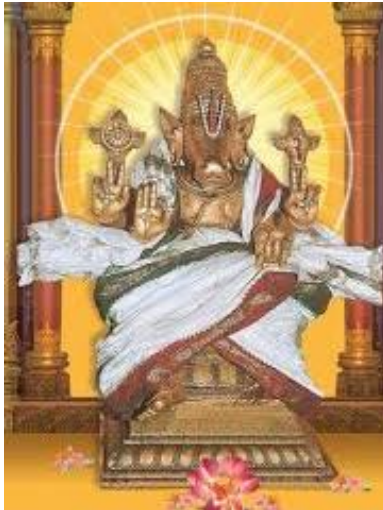
tvayi tu venkaTanAthagurau sthitA |

vidhi SivAdi janeshvitareehu vA

kvacidapIha na sA paridrSyate ||

Meaning:

EmperumAn (SrI HayagrIvan) alone is the abode and Lord of all kalais (arts). That glory was bequeathed to SrI VenkaTeSa Guru (svAmi DeSikan) alone. This distinction is not seen in BrahmA, SivA or other devAs.



Sri Hayagrivan



Lord Hayagrivan and Swami Desikan

Slokam 33

क्षमायां हि यस्योपमानं मुकुन्दः
श्रुतौ तस्य तल्पो मतौ देवमन्त्री।
जये वैरिणां दैत्य-संहारकारी
स जीयाच्छिरं सर्वतन्त्र-स्वतन्त्रः ॥

kshamAyAm hi yasyopamAnam mukundaH
Srutau tasya talpo matau devamantrI |
jaye vairiNAm daitya samhArakArI
sa jIyAt ciram sarvatantra svatantraH ||

Meaning:

In his forbearance (patience), svAmi DeSikan resembles the Lord. In the area of Saastra j~nAnam, he is like the bed of the Lord, Adi Seshan. In scholarship, he is a match to deva guru, Brhaspati. In the matter of destruction of enemies to Bhagavad Saastrams, svAmi DeSikan is like sudarSanar, who destroys the asurAs.



Swami Desikan

Slokam 34

आचार्यत्वोपयुक्ताः मुनिगणस्कथिताः देशिकैस्स्वेन चोक्ताः

सर्वे भद्राः गुणास्स्युस्समुदित-विभवास्सर्वतन्त्र-स्वतन्त्रे।

शिष्यत्वे चोपयुक्ताः अपि च गुणगणाः कूरनाथे यथा स्युः

नान्यत्राचार्यवर्गे कति च न हि गुणाः प्रायशस्तत्र दृष्टाः ॥

AcAryatvopayuktAH munigaNakathitAH deSikaiH svena coktAH

sarve bhadraAH guNAH syuH samudita vibhavaH -

sarvatantra svatantra |

Sishyatve copayuktAH api ca guNagaNAH kUranAthe yathA syuH

nAnyatrAcAryavarge kati ca na hi guNAH prAyaSaH tatra drshTAH ||

Meaning:

svAmi DeSikan and many sages before him have defined the appropriate guNams that an ideal AcAryan and Sishya should possess. svAmi DeSikan is the abode of all uttama lakshaNams of a sadAcAryan. SrI KoorattAzhvAn is a role model for an ideal Sishya as evidenced from his Sishya kaimkaryams to his own AcAryan, SrI RaamAnuja. Those Sishya guNams were abundantly present in svAmi DeSikan as he related to his own AcAryan and PrAcAryAs. It is agreed that there is no AcAryan in the history of Guru Parampara matches svAmi DeSikan in possessing the ideal guNams of a Sishya and an AcAryan in the same person.



Sri KoorattAzhvAn

Slokam 35

यतिपति-संप्रदाय-परिपोषकस्य सततं निगमान्तगुरोः

अतिपतितामृता सरसता-गुणेन सुमनस्त्रजो मृदुतरा।

अधिगत-लक्षणा विमलसूक्तिरार्ति-शमनी विपक्ष-मथनी

कलयतु नश्शुभानि भगवत्तदीय-यतिराज-हर्ष-जननी ॥

yatipati sampradAya pariposhakasya satatam nigamAntaguroH

atipatitAmrtA sarasatA guNena sumanassrajo mrdutarA |

adhigata lakshaNA vimalasUktirArti SamanI vipaksha mathanI

kalayatu naH SubhAni bhagavattadIya yatirAja harshajananI ||

Meaning:

The SrI sUktis of svAmi DeSikan that grow EmperumAnAr's sampradAyam forever and ever are fountains of nectar. In their sweetness, they are like the fragrance of a fresh flower garland. These SrI sUktis are free from any blemishes relating to grammar. They quench the samsArice tApams. They destroy misleading and faulty para matams. They gladden the hearts of EmperumAnAr and his SishyAs. They confer sarva mangaLams for us.



Swami Desikan

Slokam 36

अपि च भवाहि-दष्ट-परिमूर्च्छितस्य भविनः प्रबोधनकरी
शम-दम-दोषभीति-भगवत्तदीयजन-भक्ति-मुक्ति-जननी।
विषयपरत्व-कोप-मद-मोह-लोभ शठतादि-दोष-शमनी
भुवि सदृशीतरास्ति न हि सूक्तिरद्य निगमान्त-देशिक-गिरः ॥

api ca bhavAhi dashTa parimUrcchitasya bhavinaH
prabodhanakarI

Sama dama doshabhIti bhagavattadIyajana bhakti mukti janani |
vishayaparatva kopa mada moha lobha SaThatAdi dosha Samani
bhuvi sadrSItarAsti na hi sUktiradya nigamAnta deSika giraH ||

Meaning:

Further, svAmi DeSikan's SrI sUktis bring back to life the samsAris, who have been bitten by the poisonous snake of samsAram and are unconscious. These SrI sUktis create control over the senses, generate fear about acquisition of sins, develop bhakti to EmperumAn and His BhAgavtAs, grant moksham at the end of earthly existence. They chase away blemishes like the desire for insatiable vishaya sukhams, anger, greed, lust for other people's ISvaryam and deceitful conduct of every kind.



Swami Desikan

SlokaM 37

कर्म-विचिकित्सा वृत्त-विचिकित्सा
धर्म-विचिकित्सा सर्वविचिकित्सा।
शाम्यति हि नूनं सर्वपुरुषाणां
वेङ्कट-विपश्चिद्वाग्विलसितेन ॥

karma vicikitsA vrtta vicikitsA
dharma vicikitsA sarva vicikitsA |
SAmyati hi nUnam sarvapurushANAm
venkaTa vipaScit vAgvilasitena ||

Meaning:

From svAmi DeSikan's SrI sUktis, we can clear our doubts about the details regarding the performance of karmAs like agnihotram and other prayogams that can be brought in to one's practice through the anushThAnams of the very learned ones. One can clarify doubts about sanAtana dharmam from the study of the aruLicceyalkaL of svAmi DeSikan.

Slokam 38

यदुक्तयो यतिपति-तन्त्र-दीपिकाः

सलक्षणास्सरसतमास्सतां मताः।

समत्सरैरपि सततं परोक्षतः

प्रशंसिताः परिकलयेत्स नः श्रियम्॥

yaduktayo yatipati tantra dIpikAH

salakshaNAH sarasatamAH satAm matAH |

samatsarairapi satatam parokshataH

praSamsitAH parikalayet sa naH Sriyam ||

Meaning:

svAmi DeSikan's SrI sUktis are like the lamp to EmperumAnAr's matam (darSanam). They follow strictly the rules of grammar. They are delectable to experience. They are highly regarded by the scholars. They are celebrated even by the jealous ones in private. May svAmi DeSikan's SrI sUktis grant us sarva mangaLams!



Swami Desikan

Sloka 39

वाणी यस्य द्रामिडी सांस्कृती च
प्रायः प्राचामाशयानन्ववादीत्।
अर्वाचामप्यास वैयात्यमूलं
जीयात् सोऽयं सर्वतन्त्र-स्वतन्त्रः ॥

vANI yasya drAmiDI sAmskrtI ca
prAyaH prAcAmASayAnanvavAdIt |
arvAcAmapyAsa vaiyAtyamUlam
jIyAt so'yam sarvatantra svatantraH ||

Meaning:

The SrI sUktis of svAmi DeSikan in Sanskrit and dravidian language of Tamizh follow closely the upadeSams and the mind set of his pUrvAcAryAs. It provides courage to His successors regarding their own grantha nirmANams. Our PallANDu to svAmi DeSikan for his illustrious kaimkaryams and for encouragement to successive generations of AcAryAs.



Swami Desikan Thirunakshatra Utsavam in Sri Ranganatha Temple, Pomona, USA.

Slokam 40

यदीयकृतिषु क्षणं परिचितिस्सतां चातुरीं

तनोति बहुवत्सर- श्रममनुस्तुतामन्यतः ।

तमद्य यतिभूपति प्रथित-सन्मतोद्धारकं

भजे कवि-कथारत-द्विरद-बृन्द-कण्ठीरवम्॥

yadIya krtishu kshaNam paricitiH satAm cAturIm
tanoti bahuVatsara SramamanustutAm anyataH |
tamadya yatibhUpati prathita sanmatoddhArakam
bhaje kavikathArata dvirada brnda kaNThIravam ||

Meaning:

aDiyEn salutes the lion among the elephant herds of poets and logicians! The learned ones gain sharper levels of scholarship about Bhagavad RaamAnuja siddhAntam and develop clarity and chase away their pestering doubts about the soundness of para matams through the study of svAmi DeSikan's SrI sUktis even for a very short period of time. They acquire such knowledge in such a short time, which would otherwise have taken them many years to acquire through the study of other source granthams.



Slokam 41

कविवादि-करि-सिंह-कृति-रत्न-तिलकं

यतिराज-वरस-सतिमिमामनुदिनम्।

प्रवदन्ति परवादि-तिमिरौघ-मिहिराः

त इमे हि यतिराज-करुणैक-विषयाः ॥

kavivAdi kari simha krti ratna tilakam
yatirAjavara saptatimimAmanudinam |
pravadanti paravAdi timiraugha mihirAH
ta ime hi yatirAja karuNaika vishayAH ||

Meaning:

The SrI sUkti of YatirAja saptati is like the gem on the forehead of all the SrI sUktis of svAmi DeSikan. Those who recite Sri YatirAja saptati daily are like the radiant sUryan to chase away the darkness of the para mata vAdis. They will have the karuNA kaTaksham of EmperumAnAr.



Swami Desikan Thirunakshatra Utsavam in Srimushnam

Slokam 42

वेङ्कटेश-विदुषा रचितानां ज्ञायते न गणनापि कृतीनाम्।
तत्र चापि न हि रङ्गपति-श्रीपादुका स्तुतिसहस्र-समाऽन्या ॥

venkaTeSa vidushA racitAnAm
j~nAyate na gaNanApi krtInAm |
tatra cApi na hi rangapati-
SrIpAduka stuti sahasra samA'nyA ||

Meaning:

The Sri sUktis created by svAmi DeSikan are countless. Among all of them, there is none that matches the greatness of SrI RanganAtha pAduka sahasram.



Slokam 43

वेङ्कटेशगुरुग्रथितं ये पादुका-स्तुति-सहस्रमजस्रम्।
सार्थबोधमनुसन्दधते ते संयमीन्द्र-मत-सारविदस्स्युः ॥

venkaTeSa guru grathitam ye
pAdukAstuti sahasramajasram |
sArthabodham anusandadhate te
samyamIndra matasAravidaH syuH ||

Meaning:

Those who recite SrI RanganAtha pAdukA sahasram and reflect on the meanings of the individual Slokams would become connoisseurs of the essence of Bhagavad RaamAnuja darSanam.



Swami Desikan

Slokam 44

अनन्य-साधारण-चातुरी च काव्यादिषु ब्रह्मविदग्रणीत्वम्।

तथाष्टभाषा-कवितापटुत्वं सङ्कल्पसूर्योदय-दृश्यमस्य ॥

ananya sAdhAraNa cAturI ca
kAvyAdishu brahmavidagraNItvam |
tathAshTa bhAshA kavita paTutvam
sankalpa sUryodaya drSyamasya ||

Meaning:

svAmi DeSikan had special expertise in creating kAvyams like Hamsa sandeSam, SrI yAdavAbhudayam et al. He is the front of the ghoshTI/assembly of those, who understood well the svarUpam and the svabhAvam of the Lord. He had the talent to compose literary works in eight languages. This can be seen in the sankalpa sUryodaya nATakam that he has blessed us with.

Slokam 45

दूषण्यादौ तार्किकाग्रेसरत्वं स्पष्टं श्रीमद्वेङ्कटेशस्य सूरैः।
अन्याऽलभ्या चातुरी पद्यगुम्भे सर्वज्ञत्वं तत्त्वमुक्ताकलापे ॥

dUshaNyAdau tArkikAgresaratvam
spashTam SrImadvenkaTeSasya sUreH |
anyAlabhyA cAturI padyagumbhe
sarvaj~natvam tattvamuktA kalApe ||

Meaning:

We recognize the leadership of svAmi DeSikan among all logicians in his SrI sUkti of SatadUshaNI, a khaNDana grantham. In his stotra granthams, we recognize his unique skills as a poet. In his tattvamukta kalApam, we see the fusion of all of his gifts as a poet, logician and SreshTha AcAryan successful in sva mata prakASam and para mata niraSanam.

Slokam 46

कलयतां कवितार्किक-केसरि प्रकटितं शतदूषणिकां हृदि।

मशकवत्सुजयाः खलु मायिनः प्रणिपतन्ति परं पदयोर्मुहुः ॥ ४६ ॥

kalayatAm kavitaArkika kesari
prakaTitaM SatadUshaNikAm hrdis |
maSakavat sujayaAH khalu mAyinaH
praNipatanti param padayormuhuH ||

Meaning:

Those who absorb and retain the arguments recorded by svAmi DeSikan in his critical grantham of SatadUshaNI in their minds will defeat mosquitoes-like mAyAvAdis effortlessly. The defeated prativAdis will fall at their feet as the vanquished ones.

Slokam 47

अहह ! शङ्कर यादव-भास्कर-

ग्रथित-दुर्मद-दुर्मतवादिनाम्।

कलकलः कवितार्किककेसरि

प्रथित-दूषणिका-श्रवणावधिः ॥

ahaha! Sankara yAdava bhAskara

grathita durmada durmatavAdinAm |

kalakalaH kavitArkika kesari

prathita dUshaNika SravaNAvadiH ||

Meaning:

The noisy and egotistic pronouncements of the prativAdis defending the defective Sankara, yAdava and BhAskara matams last until they start to hear the majestic arguments housed in the SrI sUkti of SatadUshaNI. After that, their voices would be stilled and their Arbhattams would cease forever. They will accept defeat.

Slokam 48

सर्वार्थसिद्धिशतदूषणी च

द्वे खेट-शस्त्रे कथकाग्रगानाम्।

आद्येन तत्र क्रियते स्वरक्षा

प्रत्यर्थिभङ्गः कलहेऽन्यतस्स्यात् ॥

sarvArthasiddhi: SatadUShaNI ca

dve kheTa Sastre kathakAgragAnAm |

Adyena tatra kriyate svarakshA

pratyarthi bhangah kalahe anyataH syAt ||

Meaning:

For those who are in the forefront of the war of vAdam on our siddhAntam, svAmi DeSikan's vAda granthams of sarvArthasiddhi and SatadUshaNI are like shield and the sword. sarvArthasiddhi provides protection to parry against the opponent's sword attacks and SatadUshaNI helps to defeat the opponent (para mata vAdi).



Swami Maha Desikan, Ratnagi seva, Thiruvaheendrapuram

Slokam 49

अत एव सर्व जगतां स गुरुः

यतिचक्रवर्तिमत मत्तदिग्गजः।

कवितार्किक द्विरद पञ्चमुखो

ह्यत ऊर्जितं ह्यकृत भाष्यमिदम्॥

ata eva sarva jagatAm sa guruH
yaticakravarti mata matta diggajaH |
kavitArkika dvirada pancamukho
hyata Urjitam hyakrta bhAshyamidam ||

Meaning:

KavitArkika simham, svAmi DeSikan is like the directional elephants (dig gajams), which hold up the universe. Playing this role, He established firmly SrI BhAshyam (AcArya RaamAnuja's commentary on Brahma sUtrams) on this earth. With this kaimkaryam, he became the AcAryan for the whole world.



Swami Desikan Thirunakshatra Utsavam in Srimushnam

Slokam 50

श्रुतिशीर्ष- देशिक-शिरोमणिना

जनकेन येन हि सुशिक्षितधीः।

वरदो गुरुश्च यतिराज-मत -

प्रतिवादि-कोटि-शतकोटिरभूत्॥

SrutiSirsha deSika SiromaNinA

janakena yena hi suSikshitadhIH |

varado guruSca yatirAja mata-

prativAdi koTi SatakoTirabhUt ||

Meaning:

KumAra VaradAcAr underwent rigorous training under his father cum AcAryan, svAmi DeSikan and gained sharp intellect and thereafter he engaged the paramata vAdis who opposed the sound doctrines of Bhagavad RaamAnuja siddhAntam. For each crore of opponents, he took on the form of multiple crores of debaters and defeated them all decisively.



Swami Desikan

Slokam 51

सर्वतन्त्र धूर्वहस्य वेङ्कटेशधीमतः

कुर्वतेऽवमाननां तु केचनाधुनोद्भवाः ।

हन्त ! हन्त ! रामकृष्ण दूषणाभिधायिनां

किन्नु चित्रमत्र चैद्य रावणानुसारिणाम् ॥

sarvatantra dhUrvahasya venkaTeSadhImataH

kurvate avamAnanAm tu kecanAdhunodbhavAH |

hanta! hanta! rAmakrshNa dUshaNAbhidhAyinAM

kinnu citramatra caidya rAvaNAnusAriNAM ||

Meaning:

Today, some small minded ignorant ones belittle svAmi DeSikan, who overshadows them as a sarva tantra svatantrar. It is a ridiculous effort on their part. There is nothing to be surprised about their foolish acts, which reminds us of the aparAdhams of SiSupAlan and RaavaNan against Lord KrshNa and Raamacandra in the days of yore!

Slokam 52

अपि काम-मद-लोभ-शठतादि-रहिताः

अपि नीति-धृति-शान्ति-मति-दान्ति-सहिताः।

यतिराजमत-धुर्य-पदपद्म-विमुखाः

अवलोक-नति-मान-नुति-बाह्य-विषयाः ॥

api kAma mada lobha SaThatAdi rahitAH

api nIti dhrti SAnti mati dAnti sahitAH |

yatirAjamata dhurya padapadma vimukhAH

avaloka nati mAna nuti bAhya vishayAH ||

Meaning:

Even if some one has auspicious guNams like courage, tranquility (Saanti), intellect and humility and even if they are devoid of inauspicious attributes like desire for vishaya sukhams, deceitfulness, miserliness and anger, they are not fit to be seen, honored or celebrated as long as they do not have bhakti for svAmi DeSikan's sacred feet.

Slokam 53

विमतिरथवा तेषां युक्ता यतीश्वर-जीवने

कविकथक-पञ्चास्ये देवे सतां च धुरन्धरे।

परिचितिरहो तन्माहात्म्य-प्रकाशक-तत्कृति-

ष्वपि लवमिता स्वप्नेष्येषां यतो न हि विद्यते ॥

vimatirathavA teshAm yuktA yatISvara jIvane
kavikathaka pancAsye deve satAm ca dhurandhare |
paricitiraho tanmAHAtmya prakASaka tatkrutishu
api lavamitA svapnepyeshAm yato na hi vidyate ||

Meaning:

It is understandable that some are hostile to KavitaRkika simham, svAmi DeSikan, who is like prANan for AcArya RaamAnuja and the first among those who understand the intricacies of tattva trayam (cetanam, acetanam and ISvaran). Clearly, they are not acquainted with the SrI sUktis of svAmi DeSikan. It is well known that those who have studied svAmi DeSikan's SrI sUktis are incapable of developing enmity to Him.

Slokam 54

न द्रष्टारो वैभवस्यास्य साक्षात्
नैवाभ्यासस्तत्कृतिष्वस्ति येषाम्।
येषां नित्यं मानसं साभ्यसूयं
तेषां भक्तिस्स्यात् कथं वेङ्कटेशे ॥

na drashTaro vaibhavasyAsya sAkshAt
naivAbhyAsaH tatkrishvasti yeshAm |
yeshAm nityam mAnasam sAbhyasUyam
teshAm bhaktiH syAt katham venkaTeSe? ||

Meaning:

Those who condemn svAmi DeSikan have never experienced in person his vaibhavam. They have not studied his SrI sUktis. Their mind will always be filled with rage and jealousy. How can one expect them to develop bhakti towards this AcArya sArvabhauman?



Swami Desikan

Slokam 55

गुरौ वादि-हंसाम्बुदाचार्य-शिष्ये

जनाः भक्तिहीनाः यतीन्द्राप्रियास्स्युः।

यतीन्द्राप्रियाः विष्णु-कारुण्य-दूराः

कुतो मुक्ति-वार्ता हि तादृग्विधानाम्॥

gurau vAdi hamsAmbudAcArya Sishye
janAH bhaktihInAH yatIndrApriyAH syuH |
yatIndrApriyAH vishNu kAruNya dUrAH
kuto mukti vArtA hi tAdrgvidhAnAm |||

Meaning:

Those who do not display respect and bhakti to svAmi DeSikan, the disciple of the noble AcAryan, KiDambi AppuLLar aka VaadihamsAmbuvAhar will not be recognized by EmperumAnAr. Those who do not become the object of grace of EmperumAnAr will not be accepted by EmperumAn. If that were to be so, how can we expect these unfortunate souls to become eligible to gain the boon of moksham from the moksha-dAyaka Mukundan?



Swami Desikan Thirunakshatra Utsavam in Srimushnam

Slokam 56

निश्श्रेयसं येऽभिलषन्ति तस्य

मूलं कृपां चापि रमासखस्य।

दयां यतीन्द्रस्य च तैरवश्यं

कार्या हि भक्तिः कविवादिसिंहे ॥

niSSreyasam ye abhilashanti tasya

mUlam krpAm cApi ramAsakhasya |

dayAm yatIndrasya ca tairavaSyam

kAryA hi bhaktiH kavivAdisimhe ||

Meaning:

Those who desire moksham (mumukshu) arising from the grace of EmperumAn and EmperumAnAr should cultivate Bhakti to svAmi DeSikan.



Swami Desikan Thirunakshatra Utsavam in Srimushnam

Slokam 57

सेवा विष्णोर्वैष्णवाराधनान्ता
तद्वत्सेवा स्वामिनस्संयमीनाम्।
वेदान्ताचार्याद्विपद्मार्चनान्ता
यस्मादात्मा वेङ्कटेशस्य सूरैः ॥

sevA vishNoH vaishNavArAdhanAntA
tadvat sevA svAminaH samyamInAm |
vedAntAcAryAnghri padmArcanAntA
yasmAt AtmA venkaTeSasya sUreH ||

Meaning:

The ArAdhanam performed for BhagavAn is fulfilled through kaimkaryam to His BhAgavatAs. Similarly, the ArAdhanam done for EmperumAnAr is completed by arcanA at the sacred feet of svAmi DeSikan since EmperumAnAr is like the soul (antrAtmA) for svAmi DeSikan.

Slokam 58

कर्माद्युपायाः इह केचन स्युः

केचिच्च लक्ष्मीरमणाङ्ग उपायाः ।

श्रीमद्यतीन्द्र-प्रिय-वेङ्कटेश

गुर्वाङ्ग-उपाया वयमेव धन्याः ॥

karmAt upAyAH iha kecana syuH

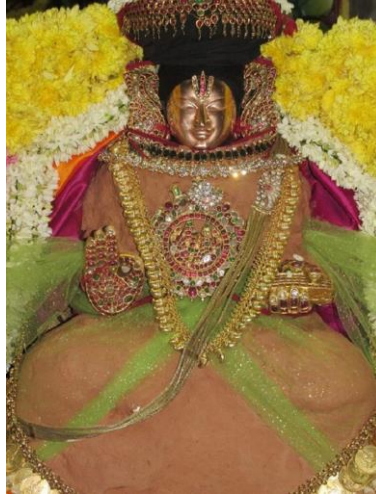
kecicca lakshmiRamaNAnghra upAyAH |

SrImat yatIndrapriya venkaTeSa

gurvAnghra upAyA vayameva dhanyAH ||

Meaning:

In this world, some have elected the pursuit of the difficult to practice Karma yogam as their means (upAyam) for moksham. Others have selected the Lord's sacred feet as the upAyam to gain moksha sukham. As for ourselves, we are fortunate to choose the lotus feet of svAmi DeSikan, dear to AcArya RaamAnuja as our upAyam and gati.



Swami Desikan Vidayatr Utsavam in Sri Devanathan Perumal Temple, Thiruvaheendrapuram

Slokam 59

सशङ्खचक्र लाञ्छनस्सदूर्ध्वपुण्ड्र-मण्डित-
स्सकण्ठ-लग्न-सत्तुलस्यनर्घ पद्ममालिकः ।
सितान्तरीय-सूत्तरीय-यज्ञसूत्र-शोभितो
ममाविरस्तु मानसे गुरुस्स वेङ्कटेश्वरः ॥

saSankha cakra lAnchanaH sadUrdhvapuNDra maNDitaH
sakaNTha lagna sattulasyanargha padmamAlikaH |
sitAntarIya sUttarIya yaj~na sUtra SobhitaH
mamAvirastu mAnase guruH sa venkaTeSvaraH ||

Meaning:

svAmi DeSikan has the Lord's disc and conch imprinted on His shoulders. He adorns the UrdhvapuNDram on his tirumEni. He has the mAIAas of tuLasI and lotus beads around his neck. The sacred thread rests over his shoulder. May the image of svAmi DeSikan with all these features appear before my mind's eye!



Swami Desikan

Slokam 60

निगमान्त-देशिक-पदाम्बुजद्वयं

निरसूय-वैष्णवजन-प्रियं धनम्।

कुलदैवतं मम कुदृष्टि-मस्तक-

क्षितिभृद्विभेदि-कुलिशायुधायितम्॥

nigamAnta deSika padAmbuja dvayam

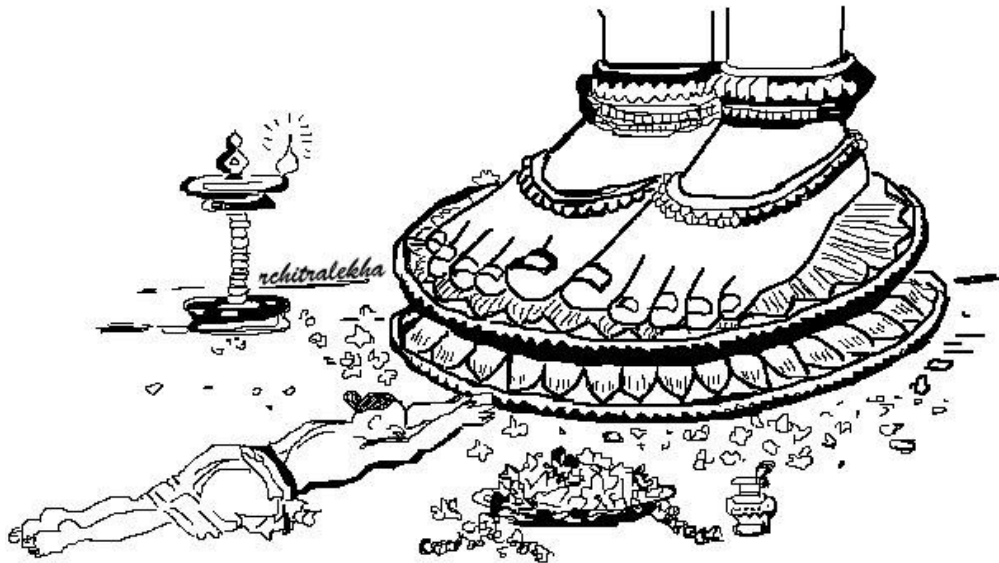
nirasUya vaishNavajana priyam dhanam |

kuladaivatam mama kudrshTi mastaka

kshitibhrdvibhedi kuliSAyudhAyitam ||

Meaning:

The lotus feet of svAmi DeSikan is aDiyEn's family treasure (kula danam). They are the cherished wealth of SrI VaishNavAs free from jealousy. They are like the adamant weapon (vajrAyudham of Indran), which break open the heads (mountains) of para mata vAdins.



Slokams 61 and 62

महोत्पलायित पादयुगलं

रतिप्रियेषुधि-प्रतिरोधि-सुजङ्घिकम्।

ककुत्समान-सुजानुकमञ्चित

स्फुरत्कटी-विलसत्परिधानकम्॥ ६१ ॥

mahotpalAyita pAda yugalam

ratipriyeshudhi pratirodhi sujanghikam |

kakut samAna sujAnukamancita

sphuratkaTI vilasat paridhAnakam || 61||

प्रशस्त-नाभिकमुज्ज्वल-वक्षसं

प्रसन्न-सस्मित-सन्मुख-पङ्कजम्।

मदीय-हृत्कमलासन-संस्थितं

भजामि वेङ्कटनाथ विपश्चितम्॥ ६२ ॥

praSasta nAbhikamujjvala vakshasam

prasanna sasmita sanmukha pankajam |

madIya hrtkamalAsana samsthitam

bhajAmi venkaTanAtha vipaScitam || 62||

Combined meanings for Slokams 61 and 62:

aDiyEn eulogizes svAmi DeSikan seated in my heart lotus with the following sAmudrika lakshaNams:

Sacred feet resembling a large lotus flower, ankles shaped like the arrow case of Manmathan, the knees of perfect shape like the hump of a bull, beautiful navel, radiant chest with tuLaSI and lotus bead mAIs and a face filled with joyous smile. He adorns a beautiful vastram on his waist.



Swami Desikan

Slokams 63 and 64

प्रबुद्ध-तामरसाभ-विलोचनं

प्रसिद्ध-शिष्यजनैः परिवारितम्।

प्रबुद्ध-रागतमं गुरुपादयोः

प्रबुद्ध-चेतसमर्थ-समर्थने ॥ ६३ ॥

prabuddha tAmarasAbha vilocanam

prasiddha SishyajanaiH parivAritam |

prabuddha rAgatamam gurupAdayoH

prabuddha cetasam artha samarthane || 63||

सरत्नकम्बल-पीठ-परिग्रहं

समर्थमुत्थित-संशय-नोदने।

विरक्त-सज्जन-सङ्घ-शिरोमणिं

भजामि वेङ्कटनाथ विपश्चितम् ॥ ६४ ॥

saratnakambaLa pITha parigraham
samarthamutthita samSaya nodane |
virakta sajjana sangha SiromaNim
bhajAmi venkaTanAtha vipaScitam || 64||

Combined meanings of Slokams 63 and 64:

aDiyEn eulogizes svAmi DeSikan with beautiful eyes like the fully blossomed lotus and surrounded by reputed SishyAs. He has deep bhakti to his AcAryAs and is intent on interpreting the true meanings of the tattvams and rahasyams that has come his way. He is seated on an AcArya simhAsanam covered with a special rug (**ratna kambaLam**). He is the leader of all vairAgyasAlis and is gifted to clear up all kinds of doubts about our sampradAyam.



Swami Desikan

Slokam 65

कवितार्किक-कलभ-व्रज-कबलीकृति-सिंहं

कमलापति-करुणारस-परिवर्धित-बोधम्।

यतिनायक-पद-पङ्कज-युगली-परतन्त्रं

भज मानस ! बुध-वेङ्कटपति-देशिकमनिशम्॥

kavitArkika kalabha vraja kabaLI krti simham

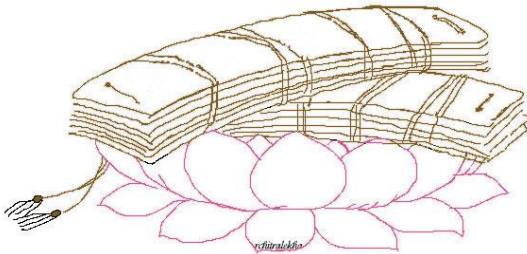
kamalApati karuNArasa parivardhita bodham |

yatinAyaka padapankaja yugalIparatantram

bhaja mAnasa budha venkaTapati deSikam aniSam ||

Meaning:

Oh my mind! Please always eulogize svAmi Desikan. He is like the mighty lion that could swallow the assembly of tarka vAdis (the herd of elephants). He has received the highest of sampradAyaic j~nAnam through the special grace of SrIman NaarAyaNan. He has dedicated his life for performing kaimkaryams to the lotus feet of AcArya RaamAnuja and to propagate His darSanam through grantha nirmANam and SrI BhAshya pravacanam.



Slokam 66

यतिनृपति-पदकमल-सकलविध-बन्धुं

कविशिखरिपति-नगर-सुचिर-कृतवासम्।

भज हृदय कविकथक-हरिमपि च रङ्ग-

क्षिति-रमण-चरणयुग-सतत-कृत-सेवम्॥

yatinrpati padakamala sakalavidha bandhum

kaviSikharipati nagara sucira krtavAsam |

bhaja hrdaya kavikathaka harimapi ca ranga-

kshiti ramaNa caraNayuga satata krtasevam ||

Meaning:

Oh my mind! Please always praise svAmi DeSikan, who considers the lotus feet of AcArya RaamAnuja as every kind of relative. svAmi DeSikan lived during his bAlyam (younger days) at KaancI, which is the eternal home of the dark hues PeraruLALar (SrI VaradarAjar). Our Kavi vAdi simham, nigamAnta mahA DeSikan has dedicated his entire life on earth to serve the sacred feet of Lord RanganAthan of Srirangam.



**Swami Desikan possesses brahma tejas –
Thiruvaheendrapuram**

Slokam 67

अतिमृदुल-मनसमतिविपुल-शुभनेत्रं
अतिचतुरमधिक गुण यतिनृपति-भाष्ये।
उपकरण परमनिशमपकरण शीले-
ष्वपि कलय मम हृदय ! कविकथक सिंहम्॥

atimrdula manasam ativipula Subhanetram
aticaturam adhikaguNa yatinrpati bhAshye |
upakaraNa paramaniSam apakaraNa SIleshu
api kalaya mama hrdaya! kavikathaka simham ||

Meaning:

Oh my mind! Please prostrate before svAmi DeSikan, who has the most compassionate mind. He does good to even those who do not wish him well. He is the authority in interpreting SrI BhAshyam of Guru sArvabhauman, SrI RaamAnuja through kAlakshepa mukham. He has the most beautiful (dayA laden) eyes, which extend all the way to his ears.



Swami Desikan

Slokam 68

भो निगममौलियुग-देशिक ! दयामृत-समुद्र ! भगवन् !
मामकमिदं वचनमद्य शृणु नाथ ! कवितार्किक-हरे ! ।
सोहमतिखिन्नमिह वीक्ष्य जनमत्र भवदङ्घ्रि-विमुखं
त्वं च कुरु तावक पदाम्बुजयुग प्रवणमद्य कृपया ॥

bho nigamamauIyuga deSika! dayAmrta samudra! bhagavan !
mAmakamidam vacanamadya SruNu nAtha! kavitArkikahare! |
sohamatikhinnam iha vIkshya janamatra bhavadanghri vimukham
tvam ca kuru tAvaka padAmbujayuga pravaNamadya krpayA ||

Meaning:

Oh ubhaya VedAnta, KavitArkika simha Guru! Oh Ocean of compassion! Oh my Lord! aDiyEn begs you to listen to this appeal. aDiyEn is saddened by those, who do not seek your lotus feet as protection form the samsArice ills. Please make this listless and disinterested ones benefit from attachment to your sacred feet and cast Your benevolent glances to make this a reality!



Sloka 69

किं च मम मानसमिदं च समुदञ्चितमिहान्य विषये-

ष्वञ्चति न जातु कविवादिकरि-पञ्चमुख ! तावक-पदम्।

वञ्चनपरं शठमकिञ्चन-जन-प्रिय ! सपञ्चशरजं

चञ्चलमिदं पुनरचञ्चलतरं कुरु भवच्चरणयोः ॥

kim ca mama mAnasamidam ca samudancitamihAnyā vishayeshu
ancati na jAtu kavivAdikari pancamukha! tAvakapadam |
vancanaparam SaTham akincanajanapriya! sapancaSarajam
cancalamidam punaracancalataram kuru bhavaccaraNayoH ||

Meaning:

Oh Lion among poets and logicians! My mind roams among various vishaya sukhams and does not engage in prostrating before your sacred feet. Oh compassionate AcAryan with special affection for those who have no other resources to pursue steadily the path of our sanAtana dharmam. Please bless aDiyEn's mind to stay rooted at your lotus feet as protection against its penchant for perishable sukhams and lusting after them by all deceitful means.



Swami Desikan - Thiruvaheendrapuram

Sloka 70

श्रीवेङ्कटेशस्य गुरोः पदाब्जयोः

समर्पिता सप्ततिरत्नमालिका।

धृता सुधीभिर्हृदये विमत्सरैः

पुष्पाति शोभां पुरुषार्थ-निर्भराम्॥

SrIvenkaTeSasya guroH padAbjayoH

samarpitA saptati ratnamAlika |

dhrtA sudhIbhiH hrdaye vimatsaraiH

pushNAti SobhAm purushArtha nirbharAm ||

Meaning:

aDiyEn has placed at the lotus feet of svAmi DeSikan the necklace (mAIA) with seventy gems named saptati Ratna mAlikA. When AstikAs without jealousy adorn this mAIA on their minds (chests), they will be resplendent with the jyoti generated from the gaining of sakala PurushArhtams.



AchArya sARva bouman - tUppul

SlokaM 71

वेदान्ताचार्य सप्तत्या गुणवत्या परिष्कृताः।

वेदान्तवेद्य श्रीभाष्यकार कारुण्य-गोचराः ॥

vedAntAcArya saptatyA guNavatyA parishkrtAH |

vedAnta vedya SrIbhAshyakAra kAruNya gocarAH ||

Meaning:

aDiyEn's saptati is rich with the salutations to the ananta kalyANa guNams of svAmi DeSikan. Those who adorn this saptati mAlai will gain for sure the grace of both EmperumAn and EmperumAnAr.



Swami Desikan- Rathnangi in Thiruvaheendrapuram

Slokam 72

वीतरागा विशिष्टार्था वेदान्ताचार्य-सप्ततिः ।

वैष्णवैस्सादरं ग्राह्या विद्वद्भिर्वीतमत्सरैः ॥

vItarAgA viSishTArthA vedAntAcArya saptatiH |

vaishNavaiH sAdaram grAhyA vidvadbhiH vItamatsaraiH ||

Meaning:

aDiyEn prays to the SrI VaishNavAs without jealousy to accept with warmth this dispassionate saptati on VedAntAcArya with deep meanings.



**Thirukudanthai Desikan Thirunakshatra Utsavam at
Rayampettai Avathara Sthalam**

Slokam 73

प्रतिवादि-भयङ्करेण सा सुधिया सप्ततिरत्नमालिका।

निगमान्तगुरौ समर्पिता हृदये तद्भजतां स्वया धिया ॥

prativAdi bhayankareNa sA sudhiyA saptati ratnamAlika |

nigamAntagurau samarpitA hrdaye tadbhajatAm svayA dhiyA ||

Meaning:

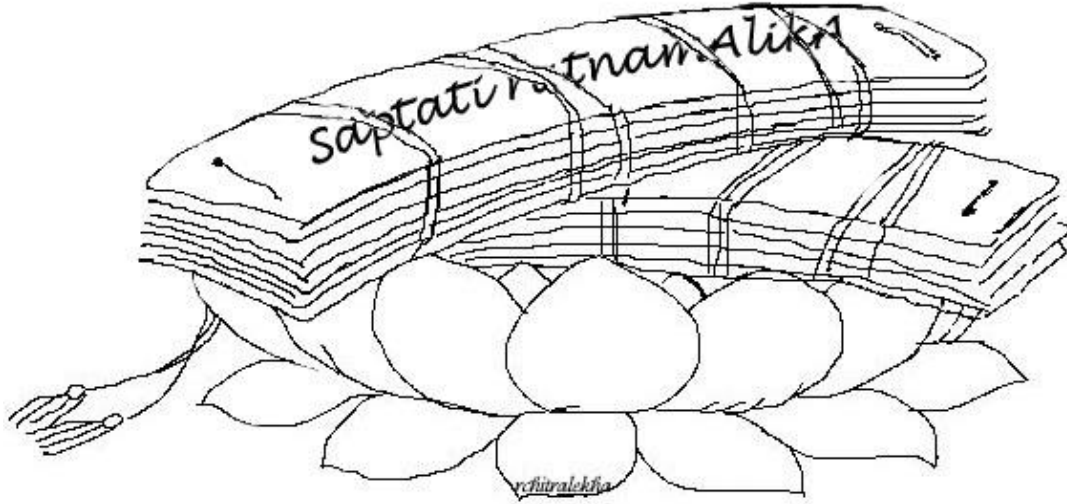
This stuti named "saptati ratnamAlika" is presented by PrativAdi Bhayankarar to svAmi DeSikan and to the hearts of people of true jñAnam, who worship this AcArya sArvabhauman.

कवितार्किकसिंहाय कल्याणगुणशालिने।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkika simhAya kalyANa guNaSAline |

SrImate venkaTeSAya vedAnta gurave namaH ||



svAmi DeSikan tiruvaDigaLE SaraNam,
dAsan, Oppiliappan Koil V. Sadagopan



Swami Desikan

Annexure

Transliteration Scheme for the Sanskrit 2003 font

For converting to Sanskrit (Font Sanksrit99 or Sanskrit2003) ITRANS99 or 2003 converter is used and slightly different in actual transliteration of the texts.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	ru*	rU*	**	**

ए	ऐ	ओ	औ
e (not E)	ai	o (not O)	au

अं anusvaram – generally 'M', but 'm' is used

: visargam – 'H'

* Per universal notation this is different and also not per the ITRANS notation (Rⁱ, R^I). just 'r', or 'R' (eg. mrga, not mruga, pitR not pitrU etc)

It is not lu or IU

क	ख	ग	घ	ङ
ka	kha	ga	gha	~Na

च	छ	ज	झ	ञ
ca	cha	ja	jha	~na

ट	ठ	ड	ढ	ण
Ta	Tha	Da	Dha	Na

त	थ	द	ध	न
ta	tha	da	dha	na

प फ ब भ म
pa pha ba bha ma

य र ल व
ya ra la va

श ष स ह
Sa sha sa ha

ळ क्ष
La ksha

In addition to the above

ज्ञ j~na

