

# Sri Hayagriva abhigamana stotram

(The Morning ArAdhanam/salutation to Lord Hayagriva)



*Annotated Commentary in English By*

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HH SrI Lakshmi HayagrIva divya pAduka sevaka SrImad Abhinava VAgISa Brahmatantra Sarvatantra ParakAla YatIndra Maha DeSikan of SrI ParakAla maTham receiving the blessings of SrI lakshmiHayagrIva mUrti (Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))

॥ श्रीः ॥

॥ श्रीहयग्रीव अभिगमनम् ॥

**Sri HayagrIva abhigamanam**



**INTRODUCTION:**

This is the stuti to Lord HayagrIvan used in the form of abhigamanam, one of the five obligatory daily rituals (Panca PrakriyAs) of a SrI VaishNava. The word **abhigamana** arises from the combination of **abhi** and **gam**. It means to get near or to approach. This approach is made with reverence to seek His anugraham for the proper performance of the day's obligatory duties.

abhigamana ArAdhanam is very important for SanyAsis. For the others like GrahastAs (married ones), the iJyA or the mid day ArAdhanam is the one recommended as essential. The five daily rituals for a SrI VaishNava are covered in detail in the eBook# SS036 of Sundarasimham series (<http://www.sadagopan.org>). This Tamil Prabandham of Swamy Desikan is known as the "VaishNava **dinasari**". Abhinava Desika SrI uttamUr VeerarAghavAcArya Swamy has blessed us with 22 Slokams to offer our morning prayers to Lord HayagrIvan the sakala VidyA mUrti.

In this stuti, we come across the poet wishing Lord HayagrIvan an auspicious dawn (SuprabhAtam) and also the prayer for the observance of Prapatti at His sacred feet. May Lord HayagrIva bless us during all hours of the day with j~nAnam, vairAgyam and bhakti!





SrI LakshmiHayagrIva mUrti with AcArya RAmAnuja and SwAmi DeSikan  
SrI HayagrIva Dolai , USA  
(Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))



# *Slokams and Comments*





HH prakrtam SrImad ParakAla maTham jIyar performing AlankAram for SrI lakshmihayagrIva  
mUrthi at SrI ParakAla maTham  
(Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))



॥ श्रीः ॥

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Sri HayagrIva abhigamanam



SLOKAM 1

अनिरुद्धतनोर्जातमात्मभूक्लेशनाशनम् ।

अभिगच्छामि लक्ष्मीशं हयग्रीववपुर्धरम् ॥

aniruddha-tanor-jAtam AtmabhU kleSa-nASanam |

abhigacchAmi lakshmiSam hayagrIva vapurdharam ||

*Meaning:*

aDiyEn approaches with bhakti (abhigacchAmi) the Lord, who has a body with the horse's head (hayagrIva vapurdharam). He is an avatAram of aniruddha vyUha mUrti and hence can be considered as having born from the auspicious body of that vyUha mUrti (aniruddha tanorjAtam). He is the Lord of Lakshmi (lakshmiSam); She has incarnated to be with Him bearing the name of VaaNI in this avatAram. Lord HayagrIvan is the destroyer of the sorrows (kleSa nASanam) of His son (AtmabhUH), Brahma devan, and restored the stolen VedA-s to him, when they were stolen from him by the two asurA-s, Madhu and KaiTabha.

*Comments:*

Please refer to e-book #SS004, SrI HayagrIva stotram in the Sundarasimham series (<http://www.sadagopan.org>) for celebrating the Vaibhavam of Lord HaygrIvan and enjoy the precious SrI HayagrIva Prapatti stotram by SrImAn U.Ve. abhinava Desikar (e-book#GD004 in the Godha series in <http://www.sadagopan.org>).

SLOKAM 2

सूर्योऽधुना सरसिजानि विकास्य सर्वान्

उत्थापयन् निजकरैस्तिमिरं निरस्य ।

अभ्युद्गतो धृतनवासनपुण्डरीकः

श्रीवाजिवक्त्र भगवंस्तव सुप्रभातम् ॥

sUryO adhunA sarasijAni vikAsya sarvAn  
utthApayan nijakarais-timiram nirasya |  
abhyudgato dhrtanavAsana puNDarIkah  
SrIvAjivaktra bhagavan tava suprabhAtam ||

*Meaning:*

At this time of dawn (adhunA sUryodaya samaye), when the first rays of Sun chase away the darkness of the night (nijakaraiH timirAn nirasya samaye) and causes the red lotuses to open their petals and bloom (sarasijAni vikAsya), the people of the world are awakened to perform their anushThAnams (sarvAn utthApayan). After morning rituals of snAnam, urdhva PuNDra dhAraNam and prAtaH sandhya vandanam, they approach You seated on the spotless white lotus to eulogize You, seek Your anugraham and to wish You an auspicious dawn (suprabhAtam).

SLOKAM 3

वेदाः पुरस्तदनु तन्महिषी गिरीशो

वाचस्पतिः कविबुधौ च कलानिधिश्च ।

देवर्षयश्च मिलिता गुरवः परे च

श्रीवाजिवक्त्र भगवंस्तव सुप्रभातम् ॥

vedAH purastadanu tanmahishI girISo  
vAcaspatiH kavibudhau ca kalAnidhiSca |  
devarshayaSca militA guravaH pare ca  
SrIvAjivaktra bhagavan tava suprabhAtam ||

*Meaning:*

Oh Lord with the face of a horse! With Brhama reciting the four vedams at the front of the suprabhAta goshThI and His consort, SarasvatI, their son, SivA standing behind him and with the devaguru Brhaspati reading the PancAngam along with his sons Kavi and Budhan, all of them have assembled at Your sannidhi during the early morning hours (ushad kAlam) to wish You an auspicious dawn!

*Comments:*

Let us look at the Vedic significance of SarasvatI, ushad kAlam and Brhaspati from selected Rg Veda Mantrams. The Rk from X.17.7 salutes SarasvatI, who blesses all, who dedicate themselves for noble ends (transcendental knowledge). She inspires one, who aspires to study and interpret the sacred works for the good of all. She is the Goddess of eloquence and the wife of Brahma

devan in PurANams. She is the word, the inspiration that arises from the RtAm, the truth-consciousness. SarasvatI represents "the luminous vastness of Truth (ऋतां बृहत् RtAm brhat)" and offers Her salutations to the sUrya maNDala madhyastan, SrI HayagrIvan at the time of dawn. ushas represents the Vedic dawn. The Rg Veda mantram (III.61.6) visualizes Her arrival in glorious terms to bring together all devotees of the Supreme Being: "By heaven's illumining, one perceives Her as the bearer of truth and rapturous She arrives with Her varied light into the two firmaments (mental and spiritual realms)". The eBook# SS041 of the Sundarasimham e-book series discusses in detail the Vedic significance of sandhyA devatAs including SarasvatI. The significance of Brhaspati, Budhan and other nava grahams assembled at SrI HayagrIvan's sannidhi for suprabhAtam are covered in the eBook#SS100 on Navagraha Mantrams of KrshNa Yajur Vedam in the Sundarasimham series (<http://www.sadagopan.org>). Brhaspati is the deva Guru.

#### SLOKAM 4

अन्वेषणाय मधुकैटभयोः समुद्रे

वेदाऽऽहृतेश्च कृत आदृतसंप्रचारौ ।

ब्रह्मादिभक्तजनशीर्षपरिष्क्रियाहौ

श्रीवाजिवक्त्र चरणौ शरणं प्रपद्ये ॥

anveshaNaya madhukaiTabhayoH samudre

vedA ahrteSca krta Adrta sampracArau |

brahmAdi bhaktajanaSIrsha parishkriyArhau

SrIvAjivaktra caraNau SaraNam prapadye ||

#### Meaning:

aDiyEn performs Prapatti at the sacred feet of the glorious horse-faced Lord HayagrIvan, who went in search of the asurAs, Madhu and KaiTabha hiding under the ocean to recover the VedAs stolen by them from His son, Brahma devan and returned them (the VedAs) to the latter (BrahmA) for him to continue with his assigned duties of srshTi. Lord HayagrIvan's sacred feet are the objects of tirumanjanam (sacred bath) by His grateful bhaktAs headed by His son, caturmukha BrahmA.

#### Comments:

At one time, Brahma devan fell asleep. When Brahma devan woke up and recognized that the four Vedams in the form of four children playing around him were missing, he panicked and rushed to his father's (SrIman nArAyaNan's) side and begged for help for the restoration of the VedAs without which he could not continue with his duties of creation. SrIman nArAyaNan took pity on

His son and incarnated as Lord HayagrIvan and plunged under the ocean in search of the two asurAs hiding there. He located them and destroyed them with His high pitched udgItha PraNavam (ucchaiH gIthaiH), restored the VedAs, climbed out of the waters, presented the VedAs to His son and instructed him once again on the meanings of the Veda Mantras to restart his srshTi kAryams. This is the avatAra kAraNam of the horse-faced Lord HayagrIvan. He searched for Madhu KaiTabhAs hiding under the ocean with the VedAs (samudre anveshaNam) and after retrieving them (vedAharaNam) disseminated them with care to sustain the sanAtana Vedic sat-sampradAyam (vedAhrteSca Adrta sampracArau krtavAn).



"aDiyEn performs Prapatti at the sacred feet of the glorious horse-faced Lord HayagrIvan!"

## SLOKAM 5

श्रीमन् लक्ष्मीहयमुख विभो स्वीकुरुष्वार्चनं मे

श्रीमत् तेऽहं चरणकमलं संश्रयन् साधु याचे ।

इन्दुस्यन्दाधिकशुभसुधासाररूपं त्वदीयं

रूपं चित्ते लसतु महितं सुन्दरं सेन्दिरं मे ॥

SrIman lakshmiHayamukha vibho svIkurushvArcanam me

SrImat te aham caraNakamalam samSrayan sAdhu yAce |

indusyandAdhika SubhasudhA-sArarUpam tvadIyam

rUpam citte lasatu mahitam sundaram sendiram me ||

### Meaning:

Oh Lord Lakshmi Hayagriva! Please accept aDiyEn's worship (SrI lakshmiHayamukha vibho! mama arcanam svIkurushva)! aDiyEn takes refuge at Your lotus-like tiruvaDi (sacred feet). aDiyEn begs You to let Your Subhasraya tirumEni with its beautiful and glorious form, the very embodiment of nectar flowing from the Moon (indu-syandAdhika Subha sudhA sAra mahitam sundaram rUpam tvadIyam), shine always in the innermost heart lotus of mine (mama citte sendiram lasatu)!

### Comments:

It has been said that the key ingredients in the worship of the Supreme Lord are sincerity, humility, utter faith and single-pointed devotion to Him without expecting anything in return and to approach Him with the sole purpose of pleasing Him. When such an arcanA and ArAdhanam is done, our Lord receives the ArAdhanams voluntarily on His head itself:

याः क्रियाः संप्रयुक्ताः स्युः एकान्तगत बुद्धिभिः ।

ताः सर्वाः शिरसा देवः प्रतिगृणाति वै स्वयम् ॥

yAH kriyAH samprayuktAH syuH ekAntagata buddhibhiH |

tAH sarvAH SirasA devaH pratigrNAti vai svayam ||

## SLOKAM 6

दत्त्वा वेदं द्रुतमथ मधुं कैटभञ्चास्य चोरौ

हत्वा यस्त्वं निखिलभुवनस्रष्टृक्षामतानीः ।

श्रीमन् लक्ष्मीहयमुख विधेह्यद्भुतं तत्त्वबोधं

क्षोभे प्राप्तापि च बहुविधे प्रच्युतिर्यस्य न स्यात् ॥

dattvA vedam drtamatha madhum kaiTabhancAsya corau  
hatvA yastvam nikhilabhuvana-srashTru-rakshAmatAnIH |  
SrIman lakshmihayamukha vidhehyadbhutam tattvabodham  
kshobhe prAptApi ca bahavidhe pracyutiH yasya na syAt ||

*Meaning:*

Oh LakshmiHayagrIvA! Having destroyed Madhu and KaiTabha, the thieves of the Vedams and returning the VedAs quickly to Your son, Brahma devan, You were able to protect the whole world in many ways through Your elucidation of the meanings of tattva trayam and the three rahasyams through tattva bodham by AcAryAs selected by You. Thus You made sure that there are no losses to Veda-vihita karmAs (acts ordained by the VedAs) and the pursuit of the Prapatti yogam for moksham even at times of great disturbances and agitations.

*Comments:*

Those seeking brahma j~nAnam and moksham pray therefore for the blessings tattva bodham this way to the six handed HayagrIvan:

ओं उद्गीथ प्रणवोद्गीथ ! सर्व वागीश्वरेश्वर ! सर्व वेदमयाचिन्त्य सर्व बोधय ! बोधय !

ओं नमो ह्यग्रीवाय ! सर्व वागीश्वराय ! सर्व वेदमयाय । सर्व विद्यां देहि देहि स्वाहा !

ओं ह्यग्रीवाय वागीश्वराय । इदं न मम । ओं वागीश्वराय ! विद्महे ! ह्यग्रीवाय धीमहि ! तन्नो हंसः प्रचोदयात् ॥

om udgItha praNavodgItha! sarva vAgISvareSvara! sarva vedamayAcintya! sarvam bodhaya!  
bodhaya! om namo hayagrIvAya! sarva vAgISvarAya! sarva vedamayAya, sarva vidyAm dehi dehi  
svAhA!

om hayagrIvAya vAgISvarAya, idam na mama, om vAgISvarAya vidmahe! hayagrIvAya dhImahi!  
tanno hamsaH pracodayAt ||

SLOKAM 7

यं त्वं लक्ष्मीहयमुख पुरा स्वर्गिणां कामकामैः

आराध्यत्वं फलमपि दिशन् वेदतत्त्वार्थमन्यम् ।

तेभ्योऽवोचः सकलवचसामुत्तमेऽर्थे पुमर्थे

सर्वान्तस्तथे त्वयि भवतु मे पारमैकान्त्यनिष्ठा ॥

yam tvam lakshmihayamukha purA svargiNAM kAmakAmaiH  
ArAdhyatvam phalamapi diSan vedatattvArthamanyam|  
tebhyo avocaH sakalavacasAmuttame-arthe pumarthe  
sarvAntastthe tvayi bhavatu me pARamaikAntya-nishThA ||

*Meaning:*

Oh Lakshmi HayagrIva! In the ancient times (purA), You described the quintessence of VedAs for those who desired svargam; for that purpose, You instructed them on the phalans of Your ArAdhanam (svargiNAM kAmakAmaiH ArAdhyatvam phalamapi diSan) and revealed to others the rahasyArthams of veda mantrams (anyAm veda tattvArtham diSan). For fulfilling the four kinds of goals of life including the Parama PurushArtham of moksham, You are residing now in the hearts of all. May aDiyEn's total and unswerving supreme devotion rest always in You and You alone!



"Lord LakshmiHayagrIvan resides in everyone's heart!" (Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))

### Comments:

Some of the worshippers may seek alpa sukham like svarga bhogam that does not last forever (anityam). Lord HayagrIvan instructs them on ways to gain this phalan through His ArAdhanam. Others may seek true j~nAnam and for them, He reveals the inner meanings of the Veda Mantrams. The poet here prays for the blessings of SrI Lakshmi HayagrIvan for him to firmly stay in the state of ParamaikAnti (paramaikAntya nishThA), which will assure him unwavering devotion to Lord HayagrIvan alone. The indication that SrIman nArAyaNa (SrI HayagrIvan) is the Supreme Lord (paradevatA pAratantryam) is housed in the first letter of ashTAKsharam and the nArAyaNa Sabdam; in dvaya mantram, it is housed in the saviSesha Sabdams of "nArAyaNa" in the pUrva and utara bhAgams; in carama Slokam, it is contained in "mAm and aham" Sabdams.

The divya dampati Lakshmi and HayagrIvan are the goal and the phalan (PrApyar and SaraNyar). Such a ParamaikAnti recognizes SrIman nArAyaNa alone as his unfailing protector in this world through reflections on the upadesams on Veda mantrams by Lord HayagrIvan (jagati paricita nigamAntaH ekaH jantuH SrI sahAyam gatim paSyati).

### SLOKAM 8

नानाबाह्येन्द्रियपरवशं वानरप्रायमेतत्

चित्तं ध्यानं कथमिह ततो वाजिवक्त्र प्रसन्नः ।

स्वच्छ-स्वादु-प्रगुण-सुभग-व्योमगङ्गाप्रवाह-

स्फीतोत्कर्षं हयमुख वचः सन्तनु श्रेष्ठतीर्थम् ॥

nAnA-bAhyendriya-paravaSam vAnaraprAyametata

cittam, dhyAnam kathamiha, tato vAjivaktra prasannaH |

svaccha-svAdhu-praguNa subhaga-vyoma-gangApravAha-

sphItotkarsham hayamukha vacaH santanu SreshTha-tIrtham ||

### Meaning:

Oh Vaaji vaktra! aDiyEn's mind races hither and thither like an intoxicated monkey bitten by the bees and is totally overpowered by the external senses (bAhyendriya-paravaSam). How can aDiyEn under these circumstances, meditate on You appearing in front of me (dhyAnam kathamiha prasannaH)? Oh Lord! Your sacred utterances are truly delectable (svaccha-svAdhu), excellent and auspicious (praguNa subhagaH); those holy words of Yours are superior to the profound and steady flow of the divine GangA at reputed locations like Panca PrayAg (VishNU, Nanda, KarNa, Rudra and Deva PrayAgs), where the confluences of the rivers like AlakanandA, MandAkini and BhAgIratI results in the formation of the mighty GangA pravAham flowing eastward.



## SLOKAM 9

वैराग्यद्वौ विहितमनसां नैव देवान्तरार्चा

मा भूदेषा क्वचिदनुमते सत्समृद्ध्यादिकेऽपि ।

त्वय्यभ्यर्थ्यं भवति यदिदं श्रीहयग्रीव तस्मिन्

निष्ठाभङ्गक्षपणनिपुणस्त्वं हिते चोदयेमाम् ॥

vairAgyardvau vihitamanasAm naiva devAntarArcA  
mA bhUdeshA kvacidanumate satsamrddhyAdike api |  
tvayyabhyarthyam bhavati yadidam SrIhayagrIva tasmin  
nishThAbhanga-kshapaNa-nipuNastvam hite codayermAm ||

### Meaning:

Here, Lord Lakshmi HayagrIvan is recognized and saluted as "pAramaikAntya nishThAbhanga kshapaNa nipuNan", the One who is an expert in protecting His bhaktAs from developing the ruci for the worship of devatAntarams and thereby going astray. The poet says: Oh HayagrIvA! The blessed VairAgyaSAliS will never think of worshipping any gods other than You (vairAgyardvau vihitamanasAm devatAntArcA naiva). They do not also worship You for gaining material wealth or other boons (satsamrddhyAdike api kvacit anumate mA bhUt eshA). They know that the earthly wealth or svarga bhogam do not last. Their devotion to You is total and unconditional. You are skilled in providing protection to such ParamaikAntis from loss of their bhakti for You. Please bless aDiyEn with whatever hitam that is auspicious for me (tvam hite codayermAm).

## SLOKAM 10

सत्यं सत्यप्रभृति सुहितं पुष्पमाध्यात्मिकं यत्

तेनैवार्चा तव हयमुख श्रीपते पूर्णतृप्त्यै ।

यावत् रक्ष्यं भवति गृहीणो देहवत् दारपुत्रा-

द्येतत्त्यागे त्वघमिति धिया तत्र युक्ते नियुङ्क्ष्व ॥

satyam satyaprabhrti suhitam pushpamAdhyAtmikam yat  
tenaivArcA tava hayamukha SrIpate pUrNatrptyai |  
yAvat rakshyam bhavati grhiNo dehavat dAraputrAt  
yetat-tyAge tvaghamiti dhiyA, tatra yukte niyunkshva ||

### Meaning and Comments:

Abhinava Desika Swamy, SrI UttamUr VeerarAghavAchAr was a grhastar and did not enter into turiyASramam (sanyASramam) in his life time. He had a big family. Here, he hints at the SreshThatvam (loftiness) of GrhastASramam, which is vital for the well being of all the other three ASramams (brahmacaryam, vAnaprastam and sanyAsam). In the first pAdam of the Slokam, UttamUr Swami observes:

The blossoming of the flower of spiritual attainment (AdhyAtmikam/relating to the Supreme spirit) and the success in one's sAdanA commences with satyam (truth). "satyam j~nAnam anantam brahma" is the teaching of the Sruti. He refers to the AdhAram of satyam in AdhyAtmik pursuits in the first pAdam of the Slokam: "satyam satyaprabhrti suhitam pushpamAdhyAtmikam yat".

In the second pAdam, Swami points out that he worships therefore Lord HayagrIvan for pleasing Him fully (SrI pate! hayamukha! tena (tava) arcA tava pUrNa trptyai eva karomi).

The poet observes in the third pAdam: GrhastAs provide protection to their wives and children as long as they live here believing that it is a sin (agham) to abandon them. Dear Lord HayagrIvA! Please make me observe my karmAs in the proper way so that aDiyEn can pursue my deha yAtrA in Your leelA VibhUti as a householder (Grhastan) with proper anushThAnams (tatra yukte niyunkshva)!

### SLOKAM 11

कैङ्कर्यं यत् तुरगवदनं त्ववदीयप्रसत्त्यै

भक्तेर्ज्ञानस्य च दृढभुवस्तत् परीवाहभूतम् ।

ज्ञानं तन्मे वितनु कृपया दष्कृतान्ताः कृतान्त-

प्रीत्यै जाता भुवि बहुतताः येन निर्मूलिताः स्युः ॥

kaimkaryam yat turagavadana tvavadIya prasattyai

bhakter-j~nAnasya ca druDhabhuvastat parIvAhabhUtam |

j~nAnam tanme vitanu krpayA, dushkrtAntAH krtAnta-

prItyai jAtA bhuvi bahutataH yena nirmUlitAH syuH ||

### Meaning and Comments:

In a mood of humble prayer, the poet appeals to Lord HayagrIvan to bless him with the bhAgyam of performing kaimkaryam to Him that would please Him (AnukUlya sankalpam).

Next, the poet seeks the boon of gaining true flow of j~nAnam to avoid all obstacles that stand in the way of good karmAs, which makes us bhaddha jeevans caught in the whirlpool of samsAram. Here, the prayer is for prAtikUlya varjanam. The final prayer is for the kind conferral of true

devotion (nija bhakti) arising from flawless j~nAnam about our kArpaNyam and ending in Maha viSvAsam to the Lord leading to mokshAnugraham.



"Please bless aDiyEn with the bhAgyam of performing kaimkaryam to You!"  
Thanks; [www.parakalamatham.org](http://www.parakalamatham.org)

## SLOKAM 12

त्वत्सारूप्यं सितहयमुख त्वत्स्रुषा प्राप्य पत्युः

जिह्वावासा जयति चतुरास्यश्च स त्वत्कृपातः ।

पौत्रः शम्भुर्गिरिवरपतिर्दक्षिणामूर्तिरेवं

सर्वज्ञोऽभूत् मयि च निखिलो बन्धुरेवं प्रसीद ॥

tvat-sArUpyam sitahayamukha tvat-srushA prApya patyuH

jihvAvAsA jayati caturAsyaSca sa tvat krpAtaH |

pautraH Sambhurgirivarapatir-dakshiNAmUrtirevam

sarvaj~no abhUt mayi ca nikhilo bandhurevam prasIda ||

### Meaning:

Oh Resplendent HayagrIvA! Thou art eternal ! Imprints of Your form are seen in many a god related to You. Let us look at the sArUpyam (likeness of looks) aspects of some of the gods related closely to You and their inter relationships. Your daughter-in-law, SarasvatI resides on the tongue of Her Lord Brahma devan, Your son; he in turn gained the four faces to recite the four Vedams. Your grandson, Sambhu has become the Omniscient DakshiNAmUrti through Your anugraham. Please shower Your blessings on aDiyEn and all of Your other relatives!

### Comments:

The descriptions of the bandhus of SrI HayagrIvan are splendid. For instance, the verbal portrait of Lord HayagrIvan's grandson Sambhu (pautran), the Lord of HimAlayAs (girivarapati) becoming the Omniscient DakshiNAmUrti (SambhuH dakshiNAmUrtiH evam sarvaj~no abhut) from the anugraha balam of the Horse faced Lord is splendid. The picture of victorious Devi SarasvatI sitting victoriously on the tongue of Her Lord, Brahma Devan is covered nicely (tvat srushA patyuH jihvAvAsA prApya jayati). Lord HayagrIvan is recognized as nikhila loka bandhu.

## SLOKAM 13

मधुसूदनवीक्षणावदाताः

इति तस्मिन् महिते निवेदयन्तः ।

शुभधी गुण शील वाग्विलासाः

सुखिनः स्युः स्वकरस्थ पूरुषार्थाः ॥

madhusUdana vIshaNAdAtAH  
iti tasmin mahite nivedayantaH |  
SubhadhI guNa SIla vAgvilAsAH  
sukhinaH syuH svakarastha purushArthAH ||

*Meaning:*

Those fortunate ones, who are blessed to have the sevA bhAgyam of the destroyer of the Madhu and KaiTabha are enthralled by His adbhuta sevai. They pray to Him with this splendid stuti. They will be blessed with His ParmAnugraham and will enjoy auspicious buddhi, sadguNams and splendid scholarship to defeat their opponents in Vaadams. Verily, their own destiny is under their own control. They can steer it easily to gain the PurushArthams that they desire and will live with happiness.



"Those who pray to Lord HayagrIvan are enthralled with His adbhuta sevai"  
HH Prakrtam SrImad ParakAla maTham jIyar performing ArAdanam to bhagavAn  
Thanks: [www.parakalamatham.org](http://www.parakalamatham.org)

*Comments:*

This is a Phala sruti Slokam. There are nine more Slokams in the abhigamana stuti. It is somewhat surprising therefore to see the Phala sruti Slokam appearing here instead of at the end of the stuti. From Slokam 14 to 22, the content covers salutations to Lord HayagrIvan as well as Vandanams to the poet's AcAryAs and ishTa deivam, Lord VenkateSa of TirumalA. SrI uttamUr Swamy spent number of years at TirumalA VidyA pITham and the memories of Lord VenkateSa get blended with those of AkaNTham turanga mUrthi and His KaruNaa KaTAKshams. aDiyEn will dwell lightly upon the remaining Slokams, which are easy to understand.

SLOKAM 14

आचार्यान् अयमिह रङ्गलक्ष्मणाख्यान्  
अन्यानप्यनुदिवसं गतिं भजामि ।

कारुण्यप्रसरणशीतभव्यरूपाः

क्षेमेप्सौ मयि निपतन्तु तत्तदीक्षाः ॥

AcAryAn ayamiha rangalakshmaNAkhyAn  
anyAnapyanudivasam gatim bhajAmi |  
kAruNyaprasaraNa-SITabhavyarUpAH  
kshemepsau mayi nipatantu tattadIkshAH ||

*Meaning:*

aDiyEn recognizes every day the AcAryan, SrI RangarAmAnuja Muni and His Guru ParamparA as my redeeming gati (end goal). May their Mercy filled glances of the cool and modest (vinaya sampanna) AcAryAs fall on aDiyEn and enhance aDiyEn's kshemam!

SLOKAM 15

वेगेन श्रितजनमादरेण सर्वाः

नेतुं यस्तुरगमुखो बभूव विद्याः ।

देवं तं दलितविपक्षमात्मपक्षे

सत्पक्षं प्रणमनकर्म कर्तुमीहे ॥

vegena Sritajanam AdareNa sarvAH  
netum yasturagamukho babhUva vidyAH |

devam tam dalitavipakshamAtmapakshe  
satpaksham praNamanakarma kartumIhe ||

*Meaning:*

All the VidyAs took on the face of a horse quickly out of affection for those, who surrendered to this VidyA mUrti (vegena Srita janam AdareNa netum yas-turagamukho babhUva vidyAH). aDiyEn wishes to offer my namaskaraNams (praNamana karma kartumIhe) to this Lord, who shatters to pieces the hostile pakshams (the views of the Para matams touting kudrshTi vAdams advanced by Kumatis and espousing Veda bAhya matams) and establishes the satpaksham (auspicious tattvam based Vaidika matams - "sva paksha nirasanam, para mata kaNDanam").



"aDiyEn offers my namaskaraNams to the sakala vidyA mUrti"  
SrI LakshmihayagrIvar in Dolai - New York, USA (Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))

## SLOKAM 16

वन्देऽहं हयवदनं दयापयोधिं

प्राप्तानां चरणयुगं प्रकामभोग्यम् ।

देवानामपि फलदं दिवि प्रदीप्तं

दिव्यां नः कलयतु वत्सलः स विद्याम् ॥

vande aham hayavadanam dayApayodhim

prAptAnAm caraNayugam prakAmabhogyam |

devAnAmapi phaladham divi pradIptam

divyAm naH kalayatu vatsalaH sa vidyAm ||

*Meaning:*

aDiyEn salutes that Hayavadana Prabhu, who is the Milky Ocean of dayA for those who seek His most enjoyable pair of sacred feet as protection. May that divine dayA mUruti granting phalans even to the supplicating devAs and shining as an auspicious lamp in the sky bless us with the acquiring of the sadvidyAs!

## SLOKAM 17

व्याख्यामुद्राकोशशङ्खचक्रशोभिकराम्बुजम् ।

पुण्डरीके निषण्णं श्रीश्रियं वाजिमुखं श्रये ॥

vyAkhyAmudrAKoSa Sankha cakra SobhikarAmbujam |

puNDarIke nishaNNam SrI Sriyam vAjimukham Sraye ||

*Meaning:*

In a Slokam reminiscent of the dhyAna Slokam of SrI Hayagreeva stuti, SrI uttamUr Swamy pays his tribute to that vAji mukhan (HayagrIvan) displaying VykhyaA (upadeSa) mudrA in one hand and the conch as well as the divine disc on the other lotus soft hands. He is found seated on a white lotus as the "tiruvukkum tiruvAKiya selvan" (SrIH SriyaH).

## SLOKAM 18

स्वच्छस्फटिकसङ्काशपुण्डरीकपरिष्कृतिः ।

तुरङ्गवदनः श्रीमान् श्रेयसे भूयसेऽस्तु नः ॥



svaccha-sphaTika-sankASa puNDarIka parishkrtiH |  
turangavadanaH SrImAn Sreyase bhUyase astu naH ||

*Meaning:*

May the auspicious One with the face of a horse and with the hue of a bright (transparent) sphaTikam (blemishless, white rock crystal) and adorned by His white lotus seat, shine as the abode of Sreyas for us!



"The Most Auspicious One with the hue of bright sphaTikam!"  
Thirumanjanam for bhagavAn and AcAryAs (Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))

SLOKAM 19

श्रीमन् वेङ्कटशैलनाथकृपया प्रज्ञासमासादन-

श्रद्धासंस्कृतचेतसः सहृदयान् नेतुं त्वदिष्टं भवान् ।

आकण्ठं तुरगायते प्रथयिता वेगस्य विश्राणने

तादृशं कलये भवन्तमनिशं लिप्सुस्तदेव स्वयम् ॥

SrIman venkaTaSailanAtha-krpayA praj~nA-samAsAdana-  
SraddhA-samskrta-cetasaH sahrdayAn netum tvadhishTam bhavan |  
AkaNTham turagAyate prathayitA vegasya viSrANane  
tAdrSam kalaye bhavantam aniSam lipsustadeva svayam ||

*Meaning:*

Oh HayagrIvA! With Your sankalpam to lead the good hearted with a mind characterized by the good shaping of intuitive j~nAnam with enduring faith (praj~nA-samAsAdana-SraddhA-samskruta cetasaH sahrdayaH netum tvadhishTam) as a result of SrI VenkateSa KrpA falling on them, Your incarnation displaying the face of a horse (AkaNTham turagAyate prathayan) grants them VidyA sampat, the aiSvaryam of sacred knowledge, quickly. aDiyEn meditates always on You of such auspicious boon granting power and place You in aDiyEn's heart lotus!

*Comments:*

SrI uttamUr Swamy's attachment to Lord VenkateSa is well recorded. Here, he considers himself as one who was blessed with the anugraham of TiruvenkaDamuDaiyAn to have the pakkuvam (maturation) of Praj~nA and SraddhA to become a fitting object to receive Lord HayagrIvan's boons, the acquisition of vast vidyA sampat.

SLOKAM 20

हयवदननयननलिनप्रसारिककरुणाकटाक्षमालाभिः

अङ्गीकृतो यथा स्यां तथा कृपां वेङ्कटेश मयि धत्स्व ॥

hayavadana-nayana-naLina-prasArika-karuNAkaTAKsha-mAlAbhiH |  
angIkrtto yathA syAm tathA krpAm venkateSa mayi dhatsva ||

*Meaning:*

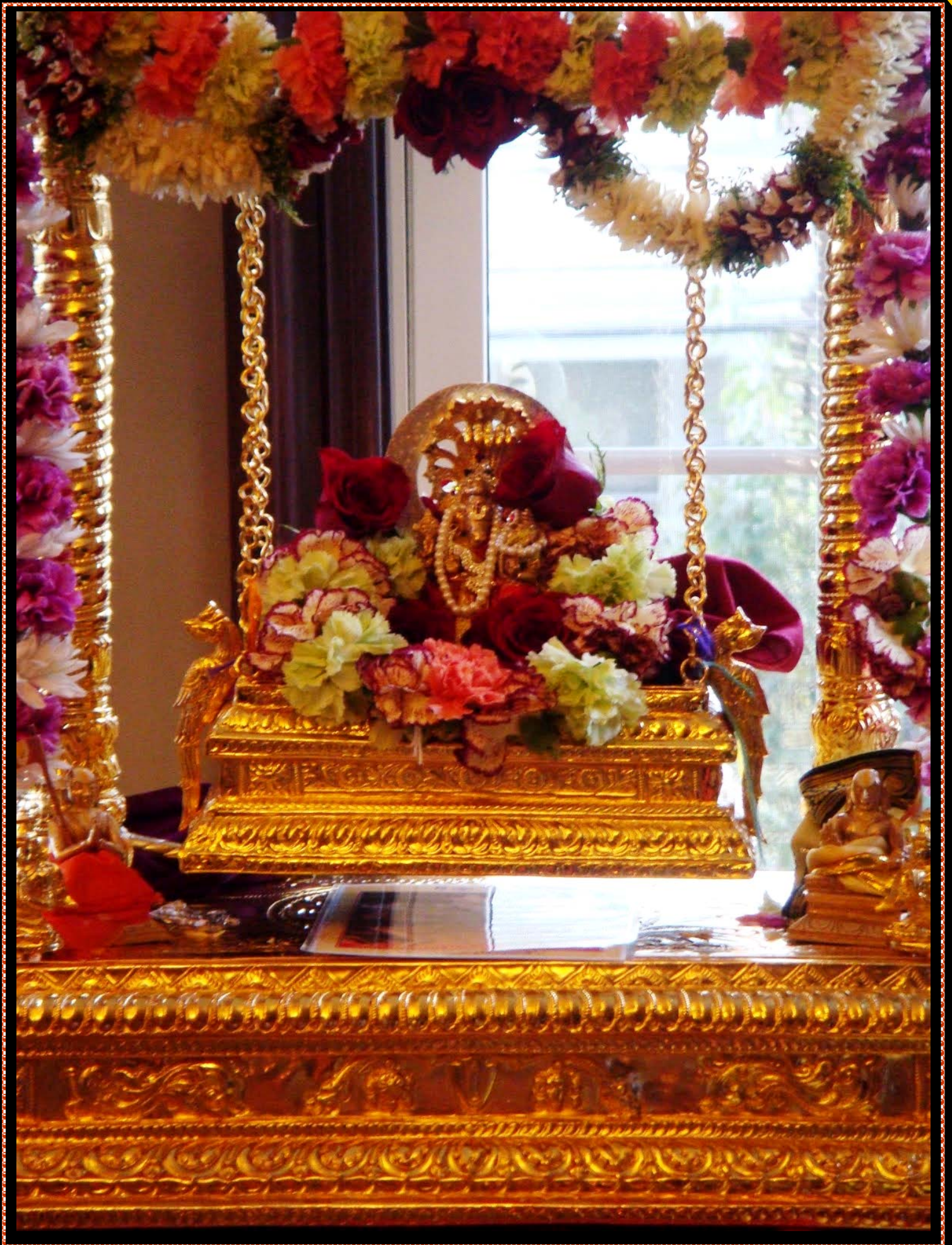
May aDiyEn be the object of Lord VenkateSA's dayA as one accepted by the lotus eyes of SrI HayagrIvan (hayavadana nayana naLina praSArika karuNA kaTAKsham) brimming with karuNA towards aDiyEn; those karuNA kaTAKshams adorn aDiyEn as garlands (karuNA kaTAKsha mAlAbhiH angIkrttaH) and also as an expression of the Lord's approval (Amodanam).

SLOKAM 21

अनवधिकरुणासिन्धो बन्धो मादृशदीनलोकानाम् ।

अम्बुजलोचन कान्त श्रियस्तुरङ्गास्य ते पदं शरणम् ॥

anavadhi-karuNASindho bandho mAdrSa-dInalokAnam |



ambhujalocana kAnta SriyasturangAsya te padam SaraNam ||

*Meaning:*

Here, uttamUr Swamy says that he performs SaraNagati at the sacred feet of SrI Lakshmi HayagrIvan, the Lord with limitless compassion like the vast ocean; he celebrates Lord HayagrIvan as the sarva vidha bandhu for the meek and helpless ones (Akincanyans) like him and salutes the Lord as the divine consort of the lotus-eyed VaanI (MahA Lakshmi).

SLOKAM 22

कवितार्किकभूयिष्ठे सदसि प्रथितेऽपि मे ।

प्रसीद भगवन् कुर्याः जेतारं मां श्रियःपते ॥

kavitArkika-bhUyishThe sadasi prathite api me |

prasIda bhagavan kuryAH jetAram mAm SriyaHpate ||

*Meaning:*

Oh BhagavAn Lakshmi HayagrIva (SriyaHpate)! In a scholarly assembly (Vidvat sadas) full of celebrated logicians and poets (kavitArkika bhUyishThe sadasi), May You bless aDiyEn to be a victor in the ensuing debates!

||SrI hayagrIva abhigamana stuti sampUrNam||

SrI hayagrIva prIyatAm!

SrImate SrI vaN SaThakopa nArAyaNa yatIndra mahA deSikAya namaH

SrImate SrI vaN SaThakopa ranganAtha yatIndra mahA deSikaya namaH

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

