

Sri lakshmihayavadana pancASat

(Composed by Sri Sevaa SwAmi)

Annotated Commentary in English By

'Sri nrsimha sevA rasikar'

'Sri vedAnta deSika padAmbuja sevA rasikar'

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SrI Lakshmihayavadana PancASat

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SrI yoga hayagrIvar - CeTTipuNyam
Thanks: SrI Mukund Srinivasan

॥ श्रीलक्ष्मीहयवदनपञ्चाशत् ॥

श्री सेवा स्वामि कृतिषु

Sri lakshmihayavadana pancASat

(Composed by Sri SevA svAmi)



INTRODUCTION:

SrI HayagrIva BhaktAs:

SrI VillivAkkam SevA svAmi was a great SrI Lakshmi HayagrIva upAsakar. svAmi built a special MaNi maNDapam at VillivAkkam for SrI HayagrIvan and performed ArAdhanam for the Lord of sarva vidyAs, SrI Lakshmi HayagrIvan there. At this MaNi maNDapam, there is arCA-s of ANDAL, Navaneeta KrshNan, crawling (tavazhum) KrshNan, svAmi NammAzhvAr, AcArya RaamAnuja and svAmi DeSikan with vyAkhyA mudrai. Navaneeta nATya rasikan is in the arCA form and has received ArAdhanam for more than 200 years by SrI SevA svAmi's ancestors. The MaNi maNDapam koil well has waters from many sacred rivers of India and that water is used in the ArAdhanam for Lord HayagrIvan there.

SrI SevA svAmi belongs to Atreya vamSam and hails from ArasANippAlai SrI grAmam, where great Vedic scholars like SrI VenkatAdhvari Kavi, the author of SrI Lakshmi sahasram (<http://www.alamelumanga.org>) and His pUrvALs performed many yAgams and yaj~nams.

SrI SevA svAmi's total identification with the SrI sUktis of svAmi DeSikan is very well established. SrI SevA svAmi was a great poet like his ArasANippAlai vamSattAr and has blessed us with many SrI sUktis on SrI Lakshmi HayagrIvan like SrI Lakshmi Hayavadana pancASat, SrI Lakshmi Hayavadana nakshatramAlika, Kala kalana mAlika as well as numerous SrI sUktis of svAmi DeSikan in multiple languages. He had his own printing press like Abhinava Desika SrI UttamUr VeerarAghavAccAr svAmi to create and distribute his monographs.

The fifty one beautiful Slokams of SrI Hayavadana pancASat are presented here with svAmi's own anubhavam in Sanskrit and the meanings with some additional inputs from aDiyEn. aDiyEn thanks TiruvahIndrapuram UrupattUr Chakravarti Soundararajan svAmi for the source grantham housed in the Kadamaba Maala souvenir released on Jan 6, 2006 utsavam linked to the opening of the mahA maNDapam on the Oushada giri at Tiru ayindai, where Lord HayagrIvan blessed svAmi DeSikan to become a great SrI VaishNavite AcAryan.

aDiyEn seeks the anugraham of Lord HayagrIvan to write about the 51 Slokams of SrI

Hayavadana pancASat. May we reflect on one of the dhyAna Slokams blessed to us by SrImat abhinava Desika svAmi!

sitapadma nishaNNam ambujAksham sphaTikAdripratimam ramAsametam

hayakaNThamakunThavAhidIvAgdvyasiddhayA ushasi smarAmi nityam

Meaning:

aDiyEn meditates at dawn on the lotus-eyed, horse faced Lord seated on the white Lotus with MahA Lakshmi and appearing like a mountain of blemishless sphaTikam (rock crystal) for the twin boons of unlimited clarity of mind and speech!





Slokams and Comments





SrI LakshmihayagrIvar - tUppul
Thanks: SrI V C Govindarajan

॥ श्रीलक्ष्मीहयवदनपञ्चाशत् ॥

SRI LAKSHMIHAYAVADANA PANCASAT

SLOKAM 1

AcArya vandanam and salutations to the arcA mUrti-s in SevA svAmi's MaNi maNDapam

आचार्यान् बहुशः प्रणम्य निगमान्तार्यमहादेशिकान्

मान्यं श्रीयतिसार्वभौमम् अनिशं । भक्त्या शठारिं क्रमात् ।

गोदां रङ्गपतेः गुणैरभिगतः श्रीमत्तुरङ्गाननं

कृष्णं श्रीनवनीतनर्तनपरं वन्दे परं दैवतम् ॥

AcAryAn bahuSaH praNamya nigamAntArya mahAdeSikAn

mAnyam SrI yatisArvabhaumam aniSam, bhattyA SaThArim kramAt |

godAm rangapateH guNairabhigataH SrImat turangAnanam

krshNam SrInavanIta nartanaparam vande param daivatam ||

Meaning and Comments:

aDiyEn presents this PancASat after prostrating deeply to the AcAryAs. aDiyEn surrenders to these AcAryAs, who gave me my life (ennuyir tantavarkaLai SaraNam pukukinREn). These AcAryAs are those who performed samASrayaNa-bharanyAsam, transmitted VedAnta Vij~nAnam and blessed aDiyEn with many vidyA-s. These mahanIyAs performed their upakArAmS for which one cannot adequately pay them back to express our gratitude. After saluting the AcAryAs, aDiyEn prostrates before svAmi nigamAnta MahA DeSikan, who blessed all the other gurus with AcAryatvam. svAmi DeSikan alone is then the MahA DeSikan. Although the deSika Sabdam has been used before svAmi DeSikan's time, the status of MahA deSikatvam commences from nigamAnta MahA DeSikan. He is the first MahA DeSikan svAmi.

If Lord KeSavan is sarva deva svarUpi, VedAnta DeSikan is the sarvAcArya svarUpi. He opened our eyes about the AcArya Paramparai with the salutation, "gurubhyaH tat gurubhyaSca". That leads aDiyEn to offer my vandanams to "PerumbhUtUr vanta vaLLal", AcArya RaamAnuja with upadeSa mudrai, who was the tAraka, poshakam for svAmi DeSikan. Hence, we are duty bound to worship AcArya RaamAnuja day and night. That AcArya RaamAnuja considered the life filled with kaimkaryams for svAmi NammAzhvAr holding cinmudrai as the greatest of His boons; therefore aDiyEn prostrates at the sacred feet of mARan SaThakopan with steady mind (asancala bhakti).

Since SaThakOpa mAmuni blessed the bhaktAs with the nectar (amrtam) of TiruvAimozhi (bhaktAmrtam), bhakti for him arises in us spontaneously. Following the upward moving Guru ParamparA, aDiyEn offers my salutation to the delicious nectar (innamutu) of MahA Lakshmi without whom Her Lord is not attainable. She is the One who incarnated as ANDAL, the cUDikkoDutta cuDarkkoDi. GodA PirATTi, the amSam of amrta-sahajai is the compassionate One, who blessed the bhaktAs of this world generously with the nectar of Her two prabandhams. If we do not seek Her dayA, the Lord will turn His face away from us (parivartitam). Her Lord's dayA guNam-s flow abundantly because of Her interceding for us, the aprAdis. She presents Herself to us through SrI RanganAtha haricandana yogam. She blessed us with Tamil Vedams. Her Lord as HayagrIvan as Adi mUrTi presented the timeless Vedams before the birth of Her divya prabandhams (tamizh Vedams) to Brahma devan to engage in srshTi kAryam with the help of the Sanskrit VedAs.

aDiyEn falls at the sacred feet of my rakshakan, SrI Lakshmi HayagrIvan. This stotram is therefore for the horse-faced Lord adored by MahA Lakshmi Herself. He expresses His joy (Anandam) through His heshAravam (kanaippu of an aSvam).

SrI Seva svAmi concludes His AcArya vandanam with salutations to his family's ArAdhana mUrTi-s of Navaneeta nATya rasika nipuNan and bAla KrshNan, who engages in BhAgavata SravaNam at the MaNi MaNDapam. svAmi NammAzhvAr's arca with cinmudrai and svAmi DeSikan's vighram with vyAkhyA mudrA at this MaNi MaNDapam are also saluted in this Slokam.

The 2nd, 3rd and the 4th Slokams are naicchiyanusandhAna Slokams, where the poet expresses his unfitnes to compose a stotram (SrI hayavadana pancASat here) about the limitless vaibhavam of Lord HayagrIvan. The aspiring poet stresses that he is an akincanan (without appropriate bhakti, anushThAnam and poetic skills) and that he has no recourse (ananyagatitvam) other than Lord HayagrIvan to help him in such a daring attempt.

naicchiyanusandhAnam mood is invoked at the beginning of stotrams by AcAryAs like svAmi ALavantAr (in stotra ratnam) and svAmi DeSikan in his many stotrams as well as by AzhvArs like svAmi NammAzhvAr (TiruvAimozhi) and toNDaraDippoDi in His prabandham of tirumAlai. Their despondency (nirvedam) born out of the akincanatvam and ananyagatitvam propels them to perform SaraNagati at the sacred feet of the Lord steeped in such a state of mind. The twenty Slokams of the nirveda paddhati of SrI RanganAtha pAduka sahasram of svAmi DeSikan is a powerful expression of the soulful cry of a destitute (dInAkrantanam) (www.sundarasimham.org the 25th e-book in this series), a cry of the helpless soul lost in samsAram.



SLOKAM 2

नाहं योगिषु कर्मठेषु विबुधेष्व्वात्मावलोकिष्वहो

नाहं भक्तगणेषु वाग्विलसितेषु आराधकैकान्तिषु ।

नाहं शिष्यसुघोषणैकमुदितेषु आचार्यवर्गेषु वा

कस्मान्माम् अवृणोर्हयानन विभो त्वत्पूजनार्थं वद ॥

nAham yogishu karmaTheshu vibudheshvAtmAvalokishvaho

nAham bhaktaganeshu vAgvilasiteshu ArAdhakaikAntishu |

nAham Sishya-sughoshaNaika-muditeshu AcAryavargeshu vA

kasmAn mAm avrNor-hayAnana vibho tvat pUjanArtham vada ||

Meaning:

Oh Lord HayAnana! Oh Lord with the Siras of the MahA aSvam! I cannot claim to belong to the group of Yogis, who have mastery over their sensory indriyams. I do not fit in with the VaidIkAs, who are experts in KarmAnushThAnams prescribed by the VedAs (karmAnushThAnaparaH). I am not one of the world renowned scholars respected for their j~nAnam (vibudhaH); neither am I the persistent kaivalya mokshArthi, who is successful in visualizing the AtmA inside the hrdaya kamalam (AtmA-avaloki). I cannot claim to belong to Your Bhakta koTI-s. I am not skilled to enchant the world with the power of my speech (vAg vilasitan). There are those great ParamaikAntis, who please You with their single minded devotion with asancala bhakti and perform ArAdhanam for You. I do not belong to this group either; then there are those group of AcAryA-s, who are joyous over their success in transferring the sampradhAyic j~nAnam to sat SishyAs. I do not fit into this category of AcAryA-s as well. As a result of all these deficiencies, I can only describe myself as an akincanan without any distinguishing aiSvaryam and yet You have chosen to confer Your anugraham on this worthless soul.

SAstrAs have told us that the Yogi-s, j~nAnI-s, ParamaikAnti-s, karmaThA-s and AcAryA-s are those who are the dearest ones to You. You have sat down in front of aDiyEn however and commanding aDiyEn to perform ArAdhanam for You. I do not understand this rare saubhAgyam that You are conferring on me. Would not You please explain the reason for this viSesha anugraham to aDiyEn?

Comments:

This naicchiyanusandhana Slokam reminds us of the 22nd Slokam of stotra ratnam of svAmi ALavantAr:

न धर्मानिष्ठोऽस्मि न चात्मवेदि

न भक्तिमांस्त्वच्चरणारविन्दे ।

अकिञ्चनोऽनन्यगतिश्शरण्य

त्वत्पादमूलं शरणं प्रपद्ये ॥

na dharmanishThosmi na ca Atmavedi

na bhaktimAmstvat SaraNAravinde |

akincano-ananyagatiH SaraNya!

tvatpAdamUlam SaraNam prapadye ||

svAmi ALavantAr lists all his deficiencies here and describes himself as an akincanan and his status of ananyagatitvam as a prelude to his performance of SaraNAGati at the Lord's lotus feet. Elsewhere in his Atma siddhi, svAmi ALavantAr states that the Lord is unattainable by those do not have who have siddhi from the practice of "sAdhana or sAdhya bhakti (upaya-parikarmita svAntasya ekAntikAtyantika bhaktiyogaikalabhyaH)". There is quite an echo of svAmi ALavantAr's nirvedams in SrI SevA svAmi's vj~nApanam to SrI HayagrIvan in the Hayavadana PancASat.

This Hayavadana PancASat Slokam also reminds us of svAmi NammAzhvAr's naicchiyanusandhAna pAsuram (tiruvAimozhi 5.7.1):

நோற்ற நோன்பிலேன் நுண்ணறிவிலேன்

ஆகிலுமினியுன்னை விட்டொன்றும்

ஆற்றகின்றிலேன் அரவினணையம்மானே,

சேற்றுத்தாமரை செந்நெலூடுமலர்

சிரீவர மங்கலநகர்,

வீற்றிருந்த எந்தாய்! உனக்கு மிகையல்லேனங்கே.

nORRa nOnbilEn nuNNaRivilEn

Akillum iniunnai viTTonRum

ARRakinRilEn aravinaNai ammAnE

sERRuttAmarai cennelUDumalar

cirI varamangalanakar

vIRRiRunta entAi! unakku mikaiyallEnankE.

Meaning:

I have not acquired a distinguished stature by Karma or by j~nAna. Only these two are said to

lead to Bhakti. I have a bhakti, one that cannot be kept at rest; that is passionate that makes me restless. But my bhakti is not of the Bhakti yoga type, a tool for attaining salvation. So the urgency, Oh my Lord seated on Adi SeshA at SrIvaramangaLanagar, abounding in lotuses growing near verdant paddy crops, count me as within Your fold of protection and help me!

ToNDaraDippoDi AzhvAr's tirumAlai pAsuram (# 25) also expresses the mood of nirvedam as an akincanan:

குளித்து மூன்றனை யோம்பும் குறிகொளந் தணமை தன்னை,

ஒளிதிட்டேனென் கணில்லை நின்கணும் பத்தனல்லேன்,

களிப்பதென் கொண்டு நம்பீ! கடல்வண்ணா! கதறுகின்றேன்,

அளித்தெனக்கு அருள் செய் கண்டாய் அரங்கமா நகருளானே!

kuLittu mUnRanalai Ombum kuRikoLan taNamai tannai,

oLitiTTEnen kaNillai ninkaNum battanallEn

kaLippaten koNDu nampI! kaDalvaNNA! kataRukinREn,

aLittenekku aruL sey kaNDAY arangamA nakaruLAnE!

Here ToNDaraDippoDi describes his j~nAna sUnyatvam and declares that he does not have the attainments of a karma Yogi or j~nAna Yogi or Bhakti Yogi. He alludes to his many deficiencies and seeks the anugraham of Lord RanganAtha (The 101st e-book on TirumAlai in the Ahobilavalli series: <http://www.ahobilvalli.org>).



SLOKAM 3

नाहं त्वच्चरणारविन्दमहिमां जानामि वाचांनिधे

नाहं कोमलफुल्लपूर्णहृदयं जानामि ते शोभनम् ।

नाहं चिन्तितुमप्यभीप्सितमितशक्नोमि नानामतिः

हेषारावकृपार्द्रदृष्टिकलनात् नाथो ममासि प्रभो ॥

nAham tvat caraNAravinda-mahimAm jAnAmi vAcAm nidhe

nAham komala-phulla-pUrNa-hrdayam jAnAmi te Sobhanam |

nAham cintitumapyabhIpsita mitaH Saknomi nAnAmatiH

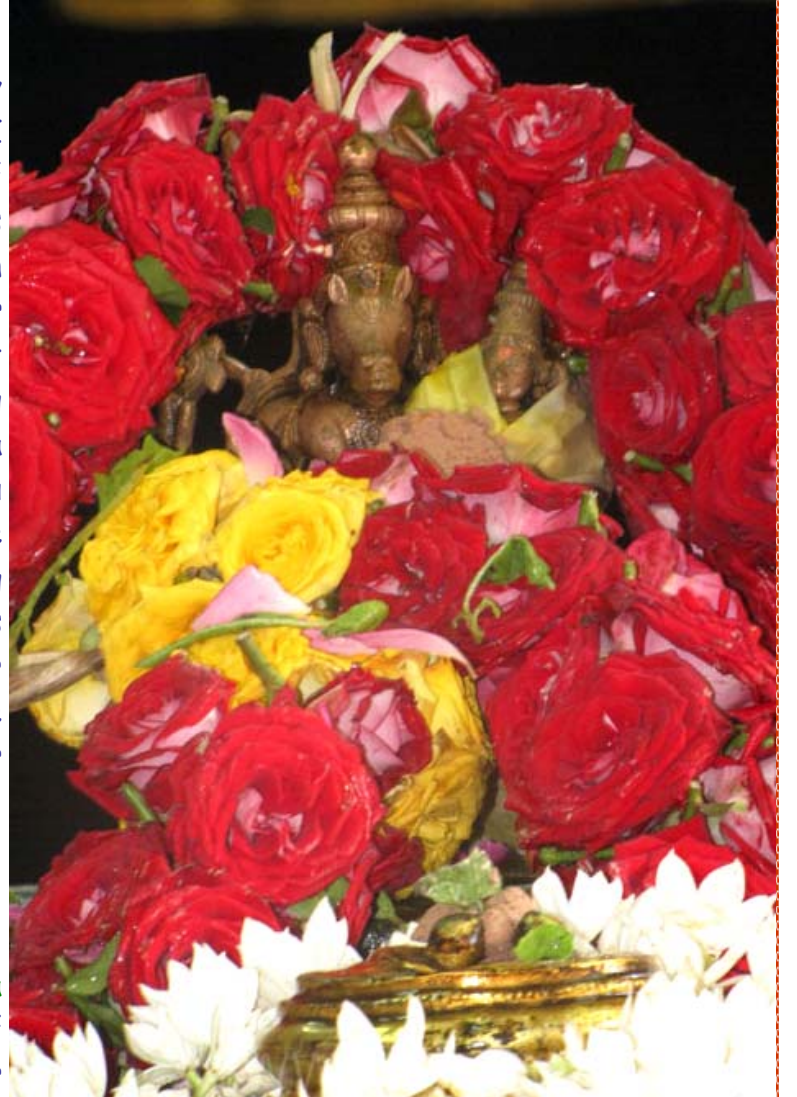
heshArAva-krpArdra-drshTi kalanAt nAtho mamAsi prabho ||

Meaning:

Oh Lord HayagrIvA! aDiyEn does not fully comprehend the glories of Your lotus feet. I do not also understand the tenderness of heart that you display. Your hrdayam is benevolent and auspicious. aDiyEn has not even the slightest capability to discern about your divine sankalpam. If you wonder why it is so, it is because of my mind jumping from one thing to the other. I am plagued by my sancala buddhi. Oh HayagrIvA! You are my Master. You try to get my attention through the divine sound arising from your throat. You are hoping that I will pay attention. When my mind is wandering somewhere else, You cast Your karuNA kaTAKsham on aDiyEn. You indeed are my Supreme Master to orient me towards Your auspicious divya MangaLa vigraham.

Comments:

Lord HayagrIvan is the ocean of nectar of all kalyANa guNams (samasta kalyANa guNa amrta udadhiH). He is under the influence of those who seek His protection through their Prapatti (ASrita janasya vaSI). He gives off Himself, His ubhaya vibhUtis on His own



SrI LakshmiHayagrIvar - SVDD, Mylapore

accord (vadAnyah). In spite of His Paratvam, He is easy to access by one (saulabhyam) and all and displays this way His sauSIlya guNam. His manas, speech and vyApArams are unified always (Rjah). He is of pure intent and nirhetuka bhAva Sakti (suci and satya sankalpavAn). He is firm of intent, when it comes to protecting those who sought His rakshaNam (sthiraH). He is mrdu in the sense that He cannot bear either the separation from His aDiyArs or see them suffer as a Parama dayALu. He displays samatvam towards all who surrendered unto Him (samaH) and is a krti in the sense that He takes on the vyApArams of His aDiyArs as His own and executes them. He is a krtaj~nan and therefore views even the smallest act of good will demonstrated by His aDiyArs as a huge effort and never forgets that. The poet states that such an ocean of ananta kalyANa guNams is his Supreme Lord, SrI Lakshmi HayagrIvan.

The utkarsham (eminence and superiority) of the sarvaloka SaraNyan is being celebrated here. Yajur Veda kATaka mantram (7.5.36) celebrates His generosity (audAryam, vadAnyatvam) this way - "ya AtmadA phaladA". As Parama Purushan, He gives off Himself and gives the mano balam to us to enjoy Him.



SLOKAM 4

नाहं कामजयी भवामि । न शिवो मे कामना भूयसी

वाप्यारामविहारगेहलतिकारत्नस्थलीमण्डपान् ।

कृत्वा । त्वां ललनासहस्रसुभगं लीलारसालंकृतं

साध्वाराधयितुं हयानन चिरात् मन्मानसं वाञ्छति ॥

nAham kAmajayI bhavAmi, na Sivo me kAmanA bhUyasI

vApyArAma-vihArageha-latikAratnasthalI-maNDapAn |

krtvA, tvAm lalanAsahasrasubhagam IIArasAlankrtam

sAdhvArAdhayitum hayAnana cirAt man-mAnasam vAnchati ||

Meaning:

Oh Lord HayagrIvA! aDiyEn does not wish to conquer my desires (nAham kAmajayI). Let me be filled with desires. kAmam is after all the desire for something or the other. Would I win over kAmam and become another Sivan? Not likely! I have so many desires. I wish to create a beautiful nandavanam (sporting place) for You. There I wish to construct a walk-in well (naTavApI) for You to enjoy Your water sports, which will gladden the hearts of the 16,000 devis of Yours assembled around that well following Your atimAnusha sports activities. I wish to construct a flower garden inside the nandavanam with beautiful latA grhams in between decorated with pearl, emerald, coral and many other kinds of gems. The entire prapancam (Universe) arose out of Your leela VibhUti. I have these desires in my mind for a very, very long time to perform these kaimkaryams. It is my firm belief that such desires of mine linked to worldly things and their deflection to You as loving samarpaNams would enhance my bhakti to You more and more.



SLOKAMS 5-8

Through these four Slokams (5 to 8), SrI SevA svAmi laments about the sad state of the people of the world and level of degeneracy that we witness in this world due to the **ullanganam** (rejection) of bhagavat Saastrams. The hypocritical ways of the people trying to cheat the sarva sAkshi, the Lord Himself with their mercantile manners (I give You this, You give me that) abhor the poet. The nobility and the matchless forbearance of the Lord move the poet and the Lord's gratitude to a bhaktan even for the smallest acts of piety becomes the object of his celebration. Emboldened by the matchless udAra guNam of the Lord, the poet declares his MahA viSvAsam in the unfailing protection of the Lord and performs SaraNAGati at the sacred feet of the Lord.

Comments:

The deceitful ways of pOli (false) bhAgavatars are condemned here. In a similar spirit, Saint TyagarAja asked Lord Raamacandra in his MadhyamAvati Krti, "**nalina locana**", the question: If one does tapas with worldly attachment and avarice, will that sAdhakan attain salvation (**rAga lobhmulato tapamu jesite paragati galuga nercunA**)? The answer to this rhetoric question is a big "no".

In the moving nAyaki rAga krti, "**kanugonu saukhyamu**", the great Raama bhakta again asked his ishTa deivam: "With body in one place and mind elsewhere, putting on the appropriate garb - those who cheat the public, - will success in spiritual pursuits be theirs?". Again the answer is "no".

In another moving krti set in denuKA rAgam (**teliyaleru, rAma, bhakti mArgamu**), Saint TyagarAja observed: "They (the deceitful ones) can never know the path of devotion, they can only roam about and dream about it, those who with the sole purpose of earning money, put on the guise of worthy men, wake up and bathe early in the morning, smear their bodies with ashes and count with their fingers".

Speaking of the worldly-minded people of the Kali yugam, TyAga Brahmam states in his KuntalavarALi krti (**kalinaralaku mahimalu delipi emi phalamana ledhA?**): "These pseudo bhAgavatas put on the garb of a devotee only for the sake of their family, wealth, property and for the name and fame and for earning status".

In his Abhogi rAga krti, "**manasu nilpa Sakti leka pote**", SwamigaL observes - "If one is unable to control and concentrate his mind, will any amount of worship with sweet (sounding) bell and flower conducted by him be of any avail? How can a bath in Cauvery or the GangA save him, if he is eaten up with arrant haughtiness? If a man, who is a slave to lust and anger does tapas, will such tapas save him?" The answer is a resounding "no".

In a sankarAbharaNa krti, "**bhakti biccha miyyave bhAvukamavu sAtvika**", Saint TyagarAja categorically rejects pOli bhAgavatars: "Deceitful persons, accomplished in PurANAs, AgamAs, SaastrAs, VedAs, practicing japa and preaching are like corpses dressed in lace turban and adorned with precious jewels".

Speaking of the cruel grip of Kali Yugam, TyAga Brahmam uses the krti of "**sarasIruhAnana**" set in MukhAri to observe: "In the present Kali age, ideal Brahman hood (brAhmaNIkam) is extinct and

low life has set in; people indulge in high talk of Brahman and earn a livelihood thereby."

With this background on the state of people in Kali Yugam due to the many temptations of the world pointed out by SrI SevA svAmi, we will study the Slokams 5 to 8 of SrI Hayavadana PancASat.

SLOKAM 5

तत्तद्वान्छितपूरणे प्रियतमां वाचं वदन्त्यादरात्

भूरिद्रव्यसमर्पणे तु बहुधाचाराधन्यन्त्यन्वहम् ।

पत्नीभ्रातृसुतामृषाबुधवरास्संबन्धिनः संसृतौ

देव ! त्वं तुलसीदलेन मुदितो मां केवलं पालय ॥

tat tat vAnchitapUraNe priyatamAm vAcam vadantyAdarAt

bhUridravya samarpaNe tu bahudhAcArAdhanyantyanvaham |

patnI bhrAtr-sutAmnushA budhavarAH sambandhinaH samsrtau

deva! tvam tuLasIdalena mudito mAm kevalam pAlaya ||

Meaning:

The ways of the people of the world are strange. When one fulfills their desires, they speak to you with great affection. They show support. Because You blessed them with abundant wealth and status, they attempt to perform ArAdhanam for You. aDiyEn cannot direct these remarks at others alone. My own close relatives like wife, sisters and brothers, daughters, daughter-in-laws, the great scholars are not exempt to this behaviour. It is on these occasions, Your magnanimity shines because You express Your great happiness, when any one of them offers You even a single tuLasI leaf or a drop of water. It is indeed You with such udAra guNam should protect this insignificant aDiyEn.

Comments:

The poet refers here to GitAcAryan's upadeSam in gItopanishad (9.26):

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

patram pushpam phalam toyam yo me bhaktyA prayacchati |

tadaham bhaktyupahrtamaSnAmi prayatAtmanaH ||

"Whoever offers Me with true devotion a leaf (of tuLasI), a flower, a fruit or some water, I accept this offering made with devotion by him, who is pure of heart".



SrI lakshmihayagrIvar, tUppul
Thanks: SrI Mukund Srinivasan

The exalted nature of the single pointed devotion without any extraneous purpose (**nishkAmya samarpaNam**) is celebrated here. In the next two Slokams, *GitAcAryan* counsels us: "Whatever you do, whatever you eat, whatsoever you offer, whatsoever you give away, whatever austerity you practice, Oh Arjuna, do that as an offering to Me....Thus equipped in mind with the yoga of renunciation, you will free yourself from the bonds of karma, productive of auspicious as well as inauspicious fruits. Thus liberated, you will come to Me."



SLOKAM 6

साधुभ्यः चरणारविन्दयुगलैकान्तिभ्य एव प्रभो

पूर्णं वित्तमदा व्यधाश्च महितान् वित्तेश्वरांस्तान्मुदा ।

चिन्तातीतमहत्वमस्तु भवतः श्रुत्या प्रतीतं परं

त्वत्पादैकरते हि भुरिकरुणां आधत्स्व मय्यादरात् ॥

sAdhubhyaH caraNAravinda-yugalaikAntibhya eva prabho

pUrNam vittamadA vyadhASca mahitAn vitteSvarAmstAnmudA |

cintAtIta-mahatvamastu bhavataH SrutyA pratItam param

tvatpAdaikarate hi bhurikaruNAm Adhatsva mayyAdarAt ||

Meaning:

Oh Lord HayagrIvA! You have conferred abundant wealth of every kind to those who sought Your auspicious tiruvaDi as rakshaNam (tanjam) and thereby became parama sAtvikALs. You made them lofty in this world and felt happy over that act of Yours. Your vaibhavam is beyond the comprehension of the mind and speech. VedAs are still in search of words to describe Your glories adequately (yato vAco nivartante, aprApya manasA saha -- taittirIya Upanishad 2.41). All the VedAs loftily proclaim Your Supremacy. In Your celestial song of GItopanishad, You described about Your aiSvaryam (GitA: 15.6, 15.12, and 15.15). After knowing all these things about Your matchless kalyANa guNams, How can I leave You and search elsewhere for my protection? Your sacred feet are my sole refuge. Therefore, please direct Your limitless dayA towards me with affection.

Comments:

taittirIya AraNyakam (3.11) says in the context: "Entering within, He is the ruler of all things and the self of all" (antaH pravishTaH sAstA janAnAm sarvAtmA). Our Lord says in GIta that He is the One to be known from all the VedAs (vedaiH ca sarvaiH ahameva vedyaH) and the grantor of all the fruition described in the VedAs (vedodita phalasya pradAtA ca aham eva).



SLOKAM 7

शास्त्राणां निचयः सुमेरुसदृशः शान्त्यै प्रजानां कृतः

सङ्घः काल्पनिकाभिमानगतयः प्राज्ञाज्ञसंभेदतः ।

वक्तृश्रोतृगणेषु कर्मविधुरेषु आचारशून्येष्वहो

शान्तिश्शान्तिरितीह केवलकथारावो हि जेजीयते ॥

SAstrANAm nicayaH sumerusadrSaH SAntyai prajAnAm krtaH
sanghaH kAlpanikAbhimAnagatayaH prAj~nAj~na sambhedataH |
vaktrSrotrgaNeshu karma vidhureshu AcAraSUnyeshvaho
SAntiH SAntiritIha kevalakathArAvo hi jejIyate ||

Meaning and Comments:

Saastram is our hand lamp given by BhagavAn. AcAryAs say: "Do what SaastrAs prescribe. SaastrAs have been created for gaining inner peace and attain tranquility". Saastram is not just one or two books. It is made up of countless items. The assembly of the Saastrams is as tall as the auspicious Meru Mountain (Sumeru). svAmi DeSikan emphasizes that there is no Saastram that is loftier than the Vedam. People want and long for peace and tranquility (Saanti) in their lives and the life around them.

All of the desires of the people are at the speech level only. There is a great shouting about Saanti but it stays at that level alone. Study and observance of the rules of Saastram is hardly pursued. The one talking at the height of his voice about the Saastrams does not perform the recommended karmAs and earn the title of "karma vidhurAs" or Karma widowers. If these interpreters of the SaastrAs fail to practice the karmAs, what more is there to say about those who have chosen such a karma vidhuran as his AcAryan? The adage is:

"AcArahInam na punanti vedAH".

There is ear splitting sound all around for Saanti. It just stays at the level of shouting like a political slogan. Oh Lord HayagrIvA! How are You going to grant aDiyEn true Saanti?



SLOKAM 8

तुष्टिर्मे परमा कलावघनिधौ व्यामोहसाम्राज्यतः

भ्रान्तेषु प्रणयालयेषु बहुधा धावत्सु विद्वत्सु च ।

कृत्यं वेद्मि न वेद्मि साधुचरितं यत्पादमूलं श्रितः

श्रीमन्मन्दिरलेपनादिकरणे तुष्टो हयास्यं भजे ॥

tushTirme paramA kalAvaghanidhau vyAmoha-sAmrAjyataH
bhrAnteshu praNayAlayeshu bahudha dhAvatsu vidvatsu ca |
krtyam vedmi na vedmi sAdhucaritam yatpAdamUlam SritaH
SrImanmandira-lepanAdikaraNe tushTo hayAsyam bhaje ||

Meaning:

Oh Lord HayagrIvA! This is the kali yugam. One cannot blame anyone about anything. This yugam is the abode of all doshams. Ego is the lakshaNam of the individuals in this yugam. The delusions and moham arising from this ego are dominating the scene. There is confusion about the right path and all dangerous paths appear as those leading to moksham. Once the desire and attachment for material wealth arises in one's mind and they take control, there is no escape from them. True Scholars have to flee the scene and nod their head in the affirmative regarding the statement of those filled with ahankAram and mamakAram. Even the noble anushThAnams and way of life of the sAdhus get thrown by the wayside. Oh HayagrIvA! aDiyEn does not know what to do. To escape from these confusing ways of life, aDiyEn has decided to hold firmly to Your lotus feet as rakshaNam. Please command me to clean Your sannidhi, decorate it with Rangoli, light lamps and perform similar kaimkaryams for You. aDiyEn gains great joy through such kaimkaryams to You. aDiyEn prostrates before You and beseech You to grant such Kaimkarya saubhAgyams to uplift myself from the cycles of samsAric sufferings!



SLOKAM 9-16

SrI SevA svAmi has the most intimate conversation with his upAsanA mUrti, SrI HayagrIvan in these Slokams and laments over the lot of people in Kali Yugam, who mindlessly chase transient wealth and sink deeper and deeper in samsArIc whirlpool. SrI SevA svAmi regrets over their neglect of the safety and security offered by the sacred feet of SrI Lakshmi HayagrIvan, their sarva svAmi. The choice of words and phrases in these Slokams and the deep meanings housed in them are a delight to experience!

The great MahAn, SevA svAmi, followed the divine path travelled by AzhvArs and AcAryas scrupulously in dedicating his whole life, every minute of it, to Bhagavad ArAdhanam, Desika SrI sUkti pracAra kaimkaryams and SrI HayagrIva mantra japam. Tirumazhisai AzhvArs' description of how he spent his life time comes to our mind in this context: "vAsittum, vazhippaTTum pUsittum pOkkinEn pozhutu". svAmi like the AzhvAr spent his time on earth without any dosham. May SrI SevA svAmi's memory last forever!

SLOKAM 9

श्रीमान् नाभिभवस्सदा श्रुतिगणैः श्रीभारतीवल्लभः

व्यासस्सूत्रपुराणभारतमुखैः नारायणांशो मुनिः ।

वेदान्तद्वयसामरस्यकृतिभिः श्रीवेङ्कटेशो गुरुः

त्वामाराध्य हयास्य ! तृष्टिम् अभजन् क्वाहं कथं वा स्तुवै ॥

SrImAn nAbhibhavassadA SrutigaNaiH SrIbhAratIvallabhaH

vyAsaH-sUtra-purANa-bhAratamukhaiH nArAyaNAmSo muniH |

vedAntadvaya-sAmarasyakrtibhiH SrIvenkaTeSo guruH

tvAmArAdhya hayAsya! trshTim abhajan kvAham katham vA stuvai? ||

Meaning:

Oh HayagrIvA! Brahma devan has the bhAgyam of being born out of the lotus arising out of Your navel (SrImAn nAbhi bhava) and recited the four Vedams with his four faces; He is the Lord of SarasvatI Devi (bhAratI vallabha). Sage Veda VyAsa incarnated to codify those VedAs, create the Brahma sUtrAs, eighteen PurANa-s and the Pancama Vedam of MahA BhAratam. svAmi DeSikan was born to unite the Sanskrit VedAs with tamizh Vedams (vedAnta dvaya sAmarasya krtibhiH SrI venkaTeSo guruH). He gave the name of SaThamuni samhitaI to dramidopanishad sAram and showed the sAmarasyam of the two and was honored with the Birudu of ubhaya vedAntAcArya. Oh HayagrIvA! All these three MahA PurushAs -- caturmukha Brahma, Sage VyAsa and svAmi DeSikan - enjoyed great bliss through their ArAdhanam of You (tvAm ArAdhya trshTim abhajan). Before these three giants, how can aDiyEn, an ignorant one of the size of a mosquito dare to stand? How can aDiyEn attempt to eulogize You?



SrI LakshmihayagrIvar - tiruppullANi (Thanks: SrI T.Raghuveeradayal)

SLOKAM 10

ज्ञानानन्दमयं श्रिया विलसितं शान्तोदितं मे प्रभुं

दिव्यानन्तगुणोज्वलं दिविषदां श्रेयः प्रदं शाश्वतम् ।

अज्ञो दुःखमयः श्रिया विरहितः शान्त्यादिदूरः खलः

स्तोतुं वाञ्छति चापलात् मम मनस्त्वां मां क्षमस्वादरात् ॥

j~nAnAnandamayam SriyA vilasitam SAntoditam me prabhum
divyAnantaguNojvalam divishadAm SreyaH pradam SASvatam |
aj~no duHkhamayaH SriyA virahitaH SAntyAdidUraH khalaH
stotum vAnchati cApalAt mama manastvAm mAm kshamasvAdarAt ||

Extended Meaning:

Oh HayagrIvA! What gigantic level is Your vaibhavam and what puny level is my accomplishment compared to Your matchless glory? In spite of this huge difference, aDiyEn is goaded by my desire to praise Your glories. Please accept aDiyEn's feeble attempt and forgive me for my daring! aDiyEn knows in my heart of hearts that I should not venture into this adhika prasangam.

Thou art the j~nAnAnandamayan (the embodiment of j~nAnam and bliss principle). This is the first pAdam of Your dhyAna Slokam (j~nAnAnandamayam devam nirmala sphaTikAkrtim, AdhAram sarva vidyAnAm hayagrIvam upAsmahe). You have the good fortune of being joined by MahA Lakshmi like Narasimhan and therefore You are worshipped as Lakshmi HayagrIvan (SriyA vilasitam). That is why svAmi DeSikan salutes You as the One possessing "amIAna SrI". Without the presence of MahA Lakshmi, how can be there any Anandam for You? You have incarnated to make the SaantAs joyous in Your Saantodita state at SrI VaikuNTham. Your ananta kalyANa guNams are divine. They are resplendent all the time. You grant Sreyas (lasting bliss) to devas, when they seek just preyas (perishable and transient sukham). You blessed Brhaspati and placed him back on his auspicious track after he deviated from it. Those who are blessed by Your glances would only seek Sreyas and will not seek alpa sukham. aDiyEn is a bhAgya heenam without Your kaTAKsham. Deprived of Your kaTAKsham, aDiyEn stays as an ignoramus. aDiyEn becomes the embodiment of duHkham and constantly grieve over one or other matter. aDiyEn stays poor. Even the most generous PirATTi of Yours shuns me, when Your glances do not fall on aDiyEn. Tranquility has pushed me aside in this unfortunate state. aDiyEn feels like left over stalk in the field of harvest after the grain has been thrashed and taken away. aDiyEn is confused and am lamenting over my misfortunes. In spite of my overwhelming sorrow, a thought arises in me to eulogize You (stotum vAnchati cApalAt). Please listen to this eulogy and forgive me by treating this stuti of mine as the ramblings of a mad man. Oh HayagrIvA! karuNaa mUrtil! That would be the greatest blessing that You can confer on me.

SLOKAM 11

विश्वासो विपुलस्तथापि विदुषां वृत्त्या मनो मुह्यति

विश्वव्यापृतवित्तविभ्रमगतौ वेदागमापाश्रये ।

चित्तं वित्तगतं गतं च चरितं धर्मो विलीनः प्रभो

मां दोषैकनिधिं हयास्य कृपया पारं नय त्वत्पदम् ॥

viSvAso vipulaH tathApi vidushAm vrttyA mano muhyati

viSva-vyAprta vitta vibhramagatau vedAgamApASraye |

cittam vittagatam gatam ca caritam dharmo vilInaH prabho

mAm doshaikanidhim hayAsya krpayA pAram naya tvatpadam ||

Extended Meaning:

Oh HayagrIvA! There is nothing defective with viSvAsam (faith). For one without viSvAsam, there is nothing at all of significance in this world. In spite of the absolute need for viSvAsam, when one examines the mind set of intelligent beings (vidushAH), one is shocked about their lack of viSvAsam in You and that makes me perturbed. These vain people place total trust in themselves and discard VedAs and Agamams (vedAgama apASraye cittam). They do not have any need for VedAs and Agamams. These self-declared scholars run after money and think that everything can be acquired through money (cittam vitta gatam). Strange indeed are their ways! They abuse their scholarship for the acquisition of wealth and get sunk in their whirlpool of greed. dharmam runs away from them and hides somewhere (dharmo vilInaH). The conduct of these despicable scholars becomes deplorable (gatam ca caritam). As aDiyEn takes stock of this situation, I am totally lost about the ways to redeem myself from the surrounding chaos and darkness. aDiyEn seems to have doshams alone. Oh HayagrIvA! You are the abode of j~nAnam, bliss and compassion. Please bless aDiyEn, the abode of doshams, to reach Your lotus feet as rakshaNam (mAm doshaika nidhim hayasya krpayA pAram naya tvat padam)! That act of Your protection will grant me nirbharam and nirbhayam.



SLOKAM 12

प्रायस्त्वद्विमुखाः नयन्ति दिवसान् सौख्यदिभाजो भुवि

त्वत्पादैकरतः श्रमेण सहितः तान् याचते भिक्षुवत् ।

पूर्वोपार्जितपुण्यभोग इति वा तज्जन्मवेलेति वा

नष्टं तद्-द्वयमित्यहो तव पदे हित्वा क्व यामि प्रभो ॥

prAyas tvat vimukhAH nayanti divasAn saukhyadi-bhAjo bhuvi

tvat pAdaikarataH SrameNa sahitaH tAn yAcate bhikshuvat |

pUrvopArjita-puNyabhoga iti vA tat janma veleti vA

nashTam tad-dvayamityaho tava pade hitvA kva yAmi prabho ||

Extended Meaning:

Oh HayagrIvA! Strange indeed are the ways of this world and its beings! It seems that those who do not think about You and pay attention to You even after being reminded of Your vaibhavam seem not to suffer from lack of material wealth (prAyas-tvat vimukhAH nayanti divasAn saukhyAdi bhAjo bhuvi). They enjoy life and taste all kinds of "sukhams". They do not suffer over the thought of not having the joy of communion with You (bhagavat vishaya lAbham). They enjoy the loka sukham, climb the rungs of status based on their wealth and are very happy over their lot. I am not surprised. The one who considers Your sacred feet as his total protection on the other hand suffers and is buffeted by the wind of poverty (tvat pAdaikarataH SrameNa sahitaH tAn yAcate bhikshuvat). He undergoes many sufferings. He consoles himself by the thought that this worldly life is for experiencing many anxieties (kleSam-s). This is also not surprising. In spite of this, aDiyEn cannot reconcile the act of a sufferer with trust in You seeking alms from the haughty rich, who enjoys his perishable wealth based on the thought that it is his pUrva janma sukrtam. It does not seem right to explain this strange happening as a result of the star under which both were born (janma veLA). aDiyEn is neither the egotistic rich man nor the one who seeks the favors from latter. Where can I go abandoning Your safe and sacred feet (prabho! tava pade hitvA kva yAmi?). I have no alternative except to hold firmly to Your sacred feet.



SLOKAM 13

केचिन्मां परितो हसन्ति सरणिं जानाति नो जीवितुं

किं देवः स्वयमेव यच्छति मुखे स्वाद्यं च खाद्यं सदा ।

भूयस्ते परितो हसन्तु विबुधा जानन्तु मामल्पकं

देव ! त्वच्चरणारविन्दमधुपो जीवामि वागीश्वर ॥

kecinmAm parito hasanti saraNim jAnAti no jIvitum

kim devaH svayameva yacchati mukhe svAdyam ca khAdyam sadA |

bhUyaste parito hasantu vibudhA jAnantu mAmalpakam

deva ! tvat caraNAravinda madhupo jIvAmi vAgISvara ||

Meaning:

Oh HayagrIvA! Some look at me and laugh pointing out that I am one of those who does not know how to make a living in a world teeming with opportunities (*kecin mAm parito hasanti saraNim no jIvitum*). They insult me and make fun of me. They ask whether PerumAL is going to come before me and feed me with His own hands. They say that I have the delusion that You, my Lord, are going to make your presence in front of me carrying the six kinds of foods that You have cooked for me and feed me. They express their sympathy for my illusions (*kim devaH svayameva yacchati mukhe svAdyam ca khAdyam sadA*). It does not matter. Let them have their fun at my expense (*bhUyaste parito hasantu*). Let the scholars think of me as an insignificant one (*vibudhA jAnantu mAm-alpakam*). You are the Supreme Lord. You are fond of many kinds of sports (*leelAs*) in this *leelA vibhUti* of Yours. aDiyEn has resolved with utter faith that I will fall at Your lotus feet as a honey bee and sustain my life by nourishing my life with the honey that flows from Your *pAda tAmarai* (*vAgISvara! deva! tvat SaraNAravinda madhupo jIvAmi*).



SLOKAM 14

मन्नाथे त्वयि रक्षणैकनिरते लक्ष्मीविशिष्टे सदा

व्यामोहेन बहिश्चरो व्यतनवं भूर्येव वित्तव्ययम् ।

ये वा प्रीतिपुरस्सरं धनमदुः म्लानननास्तेऽधुना

नित्यं स्मेरमुख ! प्रमोचय ऋणात् वागीश पाहि प्रभो ! ॥

mannAthe tvayi rakshaNaika nirate lakshmi viSishTe sadA

vyAmohena bahiScaro vyatanavam bhUryeva vittavyayam |

ye vA prItipurassaram dhanamaduh mlanananaaste adhuna

nityam smeramukha! pramocaya RNAt vAgISa pAhi prabho! ||

Extended Meaning:

Oh HayagrIvA! Thou art my Supreme Master (mannAthe tvayi)! Your chosen occupation is rakshaNam of jIvans (rakshaNaika nirate). In this matter of protecting us, Your status always is in union with SrI Devi (rakshaNaika nirate lakshmi-viSishTe sadA) as Lakshmi HayagrIvan. This form is more appropriate than that of being by Yourself as Yoga HayagrIvan. Your eka Seshitvam with Your PirATTi to serve as upAyam and phalan is key for our success in gaining the Parama PurushArtham. Without Lakshmi, Your power to save us comes into question. You Yourself will need protection without Her presence. SaastrAs say that You have vaiSishTyam because of Maha Lakshmi, Your auspicious consort. Oh Lakshmi HayagrIvA! I strayed from you and got lost in vishaya sukhams. I wiled away my time in pursuit of alpa sukhams and lost all of my material wealth. People who received sanmAnams from me were very happy and I was very happy to see their beaming faces. I expected pratyupakAras from them and those did not materialize due to their indifference. I became sad over their neglect. When I think about these sad and self-inflicted miseries, I am reminded of Your ever-smiling and inviting face ready to confer permanent sukham of Moksham. Oh HayagrIvA! Please release aDiyEn from all these worldly debts and make me happy. After this prayer to You, the dayA mUrti, aDiyEn experiences the joy of nirbharam (freedom from carrying the burden of my own rakshaNam and live with nirbhayam (freedom from fear). Oh One with ever-smiling face! Please free me from all these debts and uplift me (nityam smeramukha! pramocaya RNAt vAgISa pAhi prabho)!



SLOKAM 15

कालो मोहसहोदरः ग्रसति मे शक्तिं मतिं शोभनां

भक्तिघ्नी विपरीतसंशयभरा बुद्धिर्मदीया स्थिरा ।

खानि स्वेच्छविहारशक्तिरहितान्यात्मापहारीण्यहो

देव ! त्वं करुणानिरीक्षणबलात् वागीश पाहि द्रुतम् ॥

kAlo mohasahodaraH grasati me Saktim matim SobhanAm

bhaktighnI viparIta-samSayabharA buddhir-madIyA sthirA |

khAni svecchavihAra-SaktirahitAnyAtmApahArINyaho

deva! tvam karuNANirIkshaNabalAt vAgISa pAhi drutam ||

Extended Meaning:

Kaalam is very cruel. Moham can be considered as its brother (kAlo moha sahodaraH). Moham is fierce in its impact. svAmi DeSikan addressed "moham" as "mAha mohan" in "sankalpa sUryodayam". If anyone today can claim "greatness/Mahatvam" in this materialistic world, it can only be linked to Moham (narcissistic self-absorption). That Moham drains my Sakti (grasati me Saktim). It does not stop there. It also swallows my intellect (mati and vivekam). It is for this reason Arjuna declared after hearing the 700 Slokams of gItopanishad: "nashTo mohaH (I have gotten rid of my Moham)".

Due to this grip of Moham, my mind also harbors strange/destructive doubts and prevents Bhakti from entering into it (bhaktighnI viparIta samSayabharA buddhir-madIyA sthirA). What little is left of the buddhi takes leave of me as a result without any hesitation. My sensory indriyams drag me all over like a chariot without a driver/sArathi. These wild activities of my senses (indriyams) end up in the destruction of redemptive paths for my AtmA. Oh Lord HayagrIvan immersed in Your leelAs and enjoying them! Please hasten to cast Your glances on me and save me from further ruin (vAgISa! tvam karuNA nirIkshaNa balAt drutam pAhi). If You delay to come to my rescue, aDiyEn shudders about the consequences.



SLOKAM 16

ख्यातिं नैव ददासि साधुसमितौ विद्वद्गणे हृष्यति

भूतिं त्वद्विभवप्रचारकरणे रात्रिं दिवं जाग्रति ।

शक्तिं दिक्षु सुघोषणाय यशसो वेदान्तसूरेस्सदा

किं वा ते मयि कोपमूलं अव मां श्रीवाजिवक्त्र प्रभो ॥

khyAtim naiva dadAsi sAdhusamitau vidvadgaNe hrshyati

bhUtim tvat vibhava pracArakaraNe rAtrim divam jAgrati |

Saktim dikshu sughoshaNaya yaSaso vedAntasUreH sadA

kim vA te mayi kopamUlam ava mAm SrIvAjivaktra prabho ||

Extended Meaning:

Oh Hayavadana Prabho! You will not grant me recognition (khyAti) in the assembly of sAdhu janams (khyAtim sAdhusamitau na dadAsi) and yet those sAdhus listen to my samarpaNams and are happy (vidvat gaNe hrshyati). Similarly, You won't grant aDiyEn aiSvaryam for conducting Your ArAdhanam (bhUtim tvat vibhava pracArakaraNe na dadAsi) and yet aDiyEn will not stop spreading Your glories around the villages and towns. Be it night or day, aDiyEn strives to advance Your vaibhavam. You won't grant me the power that aDiyEn needs to take the upadesams of svAmi DeSikan to all the eight directions (Saktim na dadAsi dikshu sughoshaNaya yaSaso vedAntasUreH sadA). Should not aDiyEn engage in this noble kaimkaryam of making the jaya ghosham about the SrI sUktis of Tuppul VaLLal? Like Madhura Kavi singing about His AcAryan, svAmi NammAzhvAr's Prabandhams in all corners of the land, aDiyEn wishes to spread the benevolent upadesams of Parama kArunya mUrthi, Tuppul PiLLai. Oh HayagrIvA! Why are You angry at me (kim vA te kopamUlam mayi)?



SrI hayavadana prabho!

aDiyEn does not need any special recognition. Cannot I at least have the pride of one who learnt how to sing about the prabhAvam of svAmi DeSikan, Your dear disciple? aDiyEn does not need any special wealth to engage in this vAcaka kaimkaryam. Are You concerned that any wealth granted to me for this kaimkaryam will corrupt me ultimately? Why this anger and indifference? aDiyEn can understand that it is natural for a human being to get angry over something or other that displeases them. Thou are the Supreme Being and not a human being. You are My Lord. No body will question You as to why You decided to protect me. Therefore, please hurry and offer aDiyEn Your rakshaNam (SrI vAjivaktra prabho! ava mAm)!

Comments:

The power of SrI SevA svAmi's upAsana was such that he could experience relief from the problems that confronted him. Specific Slokams of this PancASat are examples of such relief that SrI SevA svAmi experienced. Soon after composing the 14th Slokam of this PancASat containing the prayer, "mannAtha! vAgISa! pramocaya RNAt", his difficulties with debts that he experienced at that time were neutralized. At another time, svAmi was suffering from cataract and had difficulty performing his likhita kaimkaryams. On composing the 20th Slokam of this PancASat, his eye sight was restored completely with the help of surgery. Such is the power of this MahAn's stotrams born out of his mantra siddhi! Lord HayagrIvan responded happily to the prayers of His dear bhaktan.



SLOKAM 17

The bhAgyam of Hari SevA

धन्योऽहं हरिसेवया नियतया संवित्तिसंभिन्नया

काम्याभोगविदुरया मधुरया सञ्जीविनीरूपया ।

आलोकेन समर्पणेन वचसां विज्ञापनेनादरात्

पानेनातुलगन्धकृष्णतुलसीधृत्या शुभाशंसनात् ॥

dhanyoham harisevayA niyatayA samvitti sambhinnayA

kAmyAbhoga-vidurayA madhurayA sanjIvinI-rUpayA |

Alokena samarpaNena vacasAm vij~nApanenAdarAt

pAnenAtulagandha-krshNa-tulasI-dhrtyA SubhASamsanAt ||

Extended Meaning:

aDiyEn is a bhAgyasAli (dhanyan/dhanyoham) since I have the good fortune to perform kaimkaryam for Hari. The SevA for Hari is indeed bhagavat ArAdhanam. Is there any other activity nobler or loftier than this? It is a fulfilling kaimkaryam. It need not be postponed for tomorrow. No one needs to change the ArAdhakan's heart about the performance of ArAdhanam for Hari. aDiyEn performs this ArAdhanam with samvitti pratij~nA. aDiyEn does not engage in this ArAdhanam to gain some fruits (kAmyArtham). aDiyEn stays far away from those temptations. Doing this way, aDiyEn experiences the sweet delight. In reality, Bhagavat ArAdhanam sustains me in this life. aDiyEn enjoys the darSanam of the mUrTi to the full content of my eyes; eulogize Him to my heart's content. aDiyEn takes His SrI pAda tIrtham for the purification of my tongue. aDiyEn smells the fragrance of the tuLasi leaf used in His ArAdhanam and wear it inside my ear. aDiyEn wishes pallANDu to Him always. aDiyEn is indeed a bhAgyasAli through assigning kaimkaryams to all my five senses as instructed by SrI KulaSekara AzvAr in his Mukunda mAIA Slokam: jihve kIrtaya keSavam muraripum ceto bhaja SrIdharam (For detailed meanings/comments on mukunda mAIA, please see <http://www.ahobilavalli.org>).



SLOKAM 18

The prabhavam of the Lord's mantram

लीयन्तं बहुपातकानि तरसा त्वन्नाम्नि संकीर्त्ति

जायन्ते कलिदोषवेगवशतो भूयोऽपि नश्यन्ति च ।

उत्पत्तिस्थितिनाशतो बहुतरं पापावृतो मादृशो

हे वागीश विधत्स्व पापनिचयं निर्लिप्तं अस्मिन् जने ॥

Iyantam bahupAtakAni tarasA tvannAmni samkIrtIte

jAyante kali-dosha-vegavaSato bhUyopi naSyanti ca |

utpatti-sthiti-nASato bahutaram pApavrto mAdrSo

he vAgISa vidhatsva pApanicayam nirliptam asmin jane ||

Meaning:

Lord HayagrIvA! aDiyEn is conversant with the power of Your sacred mantram (tirumantiram). The Sabdams derive their power from You. aDiyEn recites Your sacred names (tirunAmams); next second the sins mysteriously disappear (Iyantam bahupAtakAni tarasA). Still the destructive speed of Kali yugam (kali dosha vegam) is beyond description. No one is spared from its cruel grip. Sins are its life-line. As a result, sins accumulate again rapidly. Oh Lord! even then, You remind me to repeat Your sanctifying names. The wheel of Kali yugam goes round and round. People like me cannot be free from sins. Therefore, aDiyEn prostrates before You and keep repeating Your nAmAs. Please bless me to be in a state that these Kali doshams do not stick to me. aDiyEn seeks the boon for utter destruction of these doshams.



SLOKAM 19

The Prayer for the removal of blemishes in Speech

शुष्कं व्यर्थं उदीरयामि वचनं सर्वत्र मोहादिना

प्रायस्तत् कलहप्रदं च विफलं कालं नयाम्यद्भुतम् ।

मात्सर्येण बुधा मितंपचजनास्सारानभिज्ञास्सदा

कष्टं मोचय वाग्धीश कृपया वाचाटतादोषतः ॥

Sushkam vyartham udIrayAmi vacanam sarvatra mohAdinA

prAyastat kalahapradam ca viphalam kAlam nayAmyadbhutam |

mAtsaryeNa budhA mitampacajanAH sArAnabhij~nAH sadA

kashTam mocaya vAgadhISa krpayA vAcATatA doshataH ||

Meaning:

aDiyEn sought freedom from sins. You might say that I ruin myself through my speech. Yes, it is true. I engage in fruitless/insincere speech thinking that it will impress others. The basic driver behind such an activity is the underlying moham (**sarvatra mohAdinA**). The good intent of the speech is hijacked by moham. Such a wasteful speech creates misunderstandings and kalahams. Kopa-tApams follow and I carry on my life this way. This is indeed a strange thing. I am deluded to think that I speak well all the time. This creates jealousy (**mAtsaryam**) among the vidvAns. It is possible that these vidvAns are not gifted to understand my superior speech. I begin to think like this, which is a manifestation of haughtiness on my part and therefore is an apacAram. Oh HayagrIvA! You are the Lord of Speech (vAk). Please grant aDiyEn auspicious speech. Do You want me to perform penance for such a boon? After granting the boon, please banish any vAcATa dosham from my speech! **vAcATatA vAk** refers to garrulous or idle speech.



SLOKAM 20

The prayer for restoration of sight to enjoy the SevA of the Lord

मामत्यद्भुतवाजिकन्धर विभो दीनं दृशा स्वच्छया

कल्याणाकर कल्पकामरतरो तूर्णं मुदा लोकय ।

देव्यालिङ्गननित्यतृप्तिविकसत्पद्मेक्षण त्वं क्षणात्

दृक्दोषं तिमिरं विदूरय कृपावेगेन सन्धुक्षितः ॥

mAmatyadbhuta-vAjikandhara vibho dInam drSA svacchayA

kalyANAkara kalpakAmarataro tUrNam mudA lokaya |

devyAlingana-nityatrpti-vikasat padmekshaNa tvam kshaNAt

drk dosham timiram vidUraya krpAvegena sandhukshitaH ||

Meaning:

Oh HayagrIvA! aDiyEn is a dInan. You are the One endowed with adbhuta Sakti. You pervade everywhere as VishNu (sarva vyApi). You should bless me with Your auspicious glances. My eye sight is clouded. I cannot see well due to timira dosham (cataract - crystallization of the lenses of the eye). Your bhaktAs address You as the boon-granting Kalpaka tree. You are the abode of all auspiciousness. May your mangaLa drshTi fall on me quickly! May I not loose my sight and deprived of the bhAgyam of seeing Your MangaLa vighram! You are embracing Your Devi and are in a state of great bliss. Your eyes are like a fully blossomed lotus flower now from looking at Your dear Devi. Please bless me with those joyous eyes! Please have dayA for me and grant me the saubhAgyam of restored eye sight to enjoy Your tirumEni!

(SrI SevA svAmi had cataract operation soon after and had full vision thereafter without any complications to continue his kaimkaryams).



SLOKAM 21

The Prayer for relief from samsAric afflictions

मग्नं संसृतिकर्दमे गजमिव ग्राहेण कृष्टं दृढं

लग्नं भीषणकाममोहनिबिडे (निविडे) जाले द्विजं दुर्गतम् ।

आशापाशपिशाचभूतनिवहाविष्टं यथा बालकं

दुर्वारश्रमदुःखितं ह्यमुख ! त्रायस्व मां सेवकम् ॥

magnam samsrtikardame gajamiva grAheNa krshTam drDham

lagnam bhIshaNa-kAma-moha nibIDe (niviDe) jAle dviJam durgatam |

ASA-pASa-piSACabhUta-nivahAvishTam yathA bAlakam

durvAra-Srama-duHkhitam hayamukha! trAyasva mAm sevakam ||

Meaning:

aDiyEn is stuck in the mire of samsAram upto my knee. aDiyEn is like the Gajendran, whose leg is held in the tight grip of the jaw of the crocodile. Even more than that my status is like the bird caught in the unbreakable net of kAmam and moham. This tightening net is hurting me. Further, aDiyEn is like a little boy possessed by pisAsus (ghouls) and bhUtams (evil spirits). Who could indeed free me from all these sufferings? In spite of all these misfortunes, aDiyEn continues to be the servant performing kaimkaryams for You. Please save me from all these at least with the thought that I am Your servant.





SrI lakshmihayagrIvar - SrImad ParakAla maTham

SLOKAM 22

SaraNAgati at the Lord's feet to overcome the power of the three kinds of tApam

कर्माण्यद्भुतशक्तिमन्ति बहुधा कर्षन्ति घर्षन्ति च

प्रयिः प्राज्ञगणोऽपि हातुमवशो दुःखाकरोत्यन्ततः ।

वैदुष्यं धनसञ्जयः कुलमहत्ता धीरता वश्यता

नालं कर्मविमोचनाय चरणौ वागीश ते संश्रये ॥

karmANyadbhuta-Saktimanti bahudhA karshanti gharshanti ca

prayiH prAj~nagaNo(a)pi hAtumavaSo duHkhAKarotyantataH |

vaidushyam dhanasanjayaH kulamahattA dhIratA vaSyatA

nAlam karma vimocanAya caraNau vAgISa te samSraye ||

Meaning:

The power of the karmAs and their hold is mysterious. It is incredible to reflect on how they torture one. There is no escape from the karmAs by PaNDitan or Paamaran. Mastery over poetry or wealth or the fame of the family or courage cannot free one from the tight grip of the karmAs. Oh HayagrIvA! There is no upAyam to escape the karmAs other than seeking refuge at Your sacred feet, which alone can change even the fierce writing on one's skull (Brahma lipi). Therefore, aDiyEn seeks the protection of Your sacred feet.



SLOKAM 23

The aihika and Amushmika phalans arising from performing kaimkaryams for Lord HayagrIvan

नैश्चिन्त्यं निरपायसेवनधनं निर्वाह आशागणाः

नैपुण्यं निरयादिदूरवसतिः नेतृत्वं आस्था धृतिः ।

निर्णीतिः निखिलार्थनीतिनिरतिः नानाथताऽनामयो

नूनं सैन्धवकन्धरस्य महसः सेवाफलं निश्चितम् ॥

naiScintyam nirapAya-sevana dhanam nirvAha ASaGaNAH

naipuNyam nirayAdidUravasatiH netrtvam AsthA dhrtiH |

nirNIitiH nikhilArtha-nIti-niratiH nAnAthatA(a)nAmayo

nUnam saindhavakandharasya mahasaH SevAphalam niScitam ||

Meaning:

The eternal and true results for the sevai of and kaimkaryam for Lord HayagrIvan are: Freedom from worries, the un-diminishing wealth of bhagavat sevai, power to execute undertaken tasks (nirvAha Sakti), desire for auspicious things, escape from narakam, firm faith in the Lord, power to determine the course of action, freedom from sickness, interest in fair play and justice and having the Lord as a bandhu, who does not abandon one.



SLOKAM 24

The one and only way to get release from the cycles of births and deaths: Prapatti

त्वत्पादाश्रयणं वदन्ति विबुधास्संसारसन्तारकं

सारं सारतरं सदा सुमनसां सारोत्तमं साधनम् ।

साध्यं साध्यगणैस्समाधिनियतैशिशैरथाङ्गिकृतं

योगक्षेमवहौ हयास्य ! चरणो विन्दाभि ते सन्ततम् ॥

tvat pAdASrayaNam vadanti vibudhAH samsArasantArakam

sAram sArataram sada sumanasAm sArottamam sAdhanam |

sAdhyam sAdhyagaNaiHsamAdhi-niyataiH SishTairathAngi krtam

yogakshemavahau hayAsya! caraNou vindAbhi te santatam ||

Meaning:

Oh Lord! There is only one way to escape from the clutches of samsAram. That unfailing route is to hold on to Your sacred feet firmly. This is the essence of all upAyams (means). It is the noble and loftiest upAyam. All the sAdhyA-s, samAtiniyata-s and SishtA-s accept this as the true and safe way. This is the way that assures our yoga kshemam. Therefore, Oh Lord HayagrIvA! aDiyEn holds forever Your lotus feet as my unfailing protection.



SLOKAM 25

Prayer for the boon of nectarine vAk (speech)

त्वत्कार्यं मधुसूदनं तव तनुर्माध्वी तथा भारती

प्राज्ञास्त्वां मधुसूदनं श्रुतिवशादाम्रेडयन्त्यादरात् ।

मान्यं मानसं अन्वहं मधुमयं मावासवक्षः पदं

वृत्तिं कल्पय साधु मे मधुमयीं वागीश मध्वाशय ॥

tvat kAryam madhusUdanam, tava tanurmAdhvI tathA bhAratI
prAj~nAstvAm madhusUdanam SrutivaSAdAmreDayantyAdarAt |
mAnyam mAnasam anvaham madhumayam mAvAsavakshaH padam
vrttim kalpaya sAdhu me madhumayIm vAgISa madhvASaya ||

Meaning:

Oh Lord of Speech! You are addressed as MadhusUdanam meaning that You are the destroyer of the asuran, Madhu. Why? Your entire body is like fresh, fragrant and delectable madhu (honey). Your speech is also like madhu. The assembly of Your speeches is therefore called madhumaya paNiti-s. Your mind is also madhu mayam. The vakshassthalam of Yours, the abode of Your PirATTi is also madhu mayam. Your thoughts towards Your bhaktAs are also madhu mayam. In front of You, what else can compete for recognition as sweet honey (madhu)? Therefore, please grant me the nectarine speech (madhu maya vAk).



SLOKAMS 26 -38

We will provide the theme of each of these Slokams before a detailed coverage of these 13 Slokams.

In the 26th Slokam, the poet expresses his wish to eulogize Lord HayagrIvan with "madhuttama vacas". He compares the Lord's kanaippu (neighing) to the sound arising from the auspicious PaancajanyaM that He holds on His upper left arm (SlokaM 27). The sound of PaancajanyaM symbolizes the awakening of the j~nAnam in one and also strikes fear in the hearts of the enemies of His bhaktAs as at Kuru KshetraM.

In the 28th Slokam, the poet prays to the all powerful HayagrIvan to save him from the net of remembrances (samsmrti) of vishaya sukhamS. In the next Slokam, the poet recalls as how difficult it is to perform mantra japam with bhakti and niyamam (AcAram). He states that he holds on firmly to the sacred feet of the Lord instead of practicing the arduous task of the rigorous mantra japam for emancipation (SlokaM 29).

In the 30th Slokam, the poet prays for the rakshaNam by Lord HayagrIvan, the abode of all MangaLams. In the next Slokam, the poet states that he does not have the power of eye sight to read the granthams extolling the vaibhavam of Lord HayagrIvan and prays for the Lord to bless him with good eye sight for enjoying that bhAgyam (SlokaM 31).

In the 32nd Slokam, the poet points out that he is devoid of (vihInan) both sUkshma and sthUla drshTi and prays for the conferral of enduring divya j~nAnam. Next, the poet explains the reason for his performing SaraNAgati at the sacred feet of Lord HayagrIvan and confesses that it is for the acquisition of VedAnta vij~nAnam to attain Him (SlokaM 33).

In the 34th Slokam, the poet points out that he is not enamored of the laukIka vij~nAnam of flying machines (air crafts), television, journey to Moon etc and that he seeks only knowledge about VedAnta vij~nAnam that confers eternal Sreyas. In the next Slokam, the poet points out that Lord HayagrIvan appears in His Suddha SphaTika hue in all yugams in contrast to the hue of black taken by SrIman nArAyaNaM in Kali Yugam and other hues in the other three yugams (SlokaM 35).

In the 36th Slokam, the poet states that he does not know about GaruDa Mantram or HayagrIva Mantram or the mantra varNa kramam that svAmi DeSikan received from GaruDaM. Therefore, the poet argues that Lord HayagrIvan has to come to his rescue and protect him.

In the 37th Slokam, the poet expresses his asancala bhakti born out of MahA viSvAsam in Lord HayagrIvan as his Rakshakan. The 38th Slokam describes the joy born out of drinking the honey flowing from Lord HayagrIvan's sacred feet and the contentment arising from such pleasurable and blessed activity.

SLOKAM 26

पीतं वानरपुङ्गवैर्मधुवनं विध्वंसितं तावकैः

धृत्या दानवपुङ्गवो मधुरपि त्वल्लीलया नाशितः ।

मध्वानन्दसुखानुभूतिविमुखाः प्राज्ञा मधुं भुञ्जते

तं त्वेहे मधुमत्तया कलयितुं वागीश मे जिह्वया ॥

pItam vAnarapungavaiH madhuvanam vidhvamsitam tAvakaiH
dhrtyA dAnavapungavo madhurapi tvat lIlayA nASitaH |
madhvAnanda sukhAnubhUti vimukhAH prAj~nA madhum bhunjate
tam tvehe madhumattayA kalayitum vAgISa me jihvayA ||

Extended Meaning:

The Madhu vanam was destroyed by the monkeys belonging to SugrIvan's army. Oh Lord! You have destroyed the asuran Madhu as if it were a light sport. The wise ones who do not think about Madhu (intoxicating brews) and alpa sukhams partake only Yourself, the nectarine honey. aDiyEn wishes to eulogize You with the madhuttama tongue made sacred by association with Your nAmAs. svAmi DeSikan described such speech as "parimaLa vAcA". The VedAs also describe that blessed tongue as "jihvA me madhumattamA".



SLOKAM 27

अश्वो मेध्यमृगो जवस्य विदितः सेनाग्रगण्यस्सदा

हेषा पञ्चजनोद्भवस्य सदृशो यस्य ध्वनिर्विरहा ।

धीरो धीरनिषेवितः तव शिरोऽश्वस्याभवत् भाग्यतः

त्वं वेगेन सुहृषया सपदि मां संरक्ष वागीश्वर ॥

aSvo medhyamrgo javasya viditaH senAgragaNyaH sadA

heshA pancajanodbhavasya sadrSo yasya dhvanirvIrahA |

dhIro dhIranishevitaH tava Siro aSvasyAbhavat bhAgyataH

tvam vegena suheshayA sapadi mAm samraksha vAgISvara ||

Extended Meaning:

Among animals, horse is the noblest. Vedam salutes it as "aSvasya medhyasya". Swift and speed belongs to it. Vedam again says: "ASuH sapti". It is in the frontline of traditional army. Its neighing reminds one of the dhvani of Paancajanya. That neighing sound of a horse shatters the courage of the soldier in the opposing army. The horse practices courage in the middle of the battle. The great warriors prefer the horse for that reason. It is our good fortune, Lord HayagrIva that Your face in this avatAram took on the face of an aSvam. You should neigh and rush to aDiyEn's rescue.



SLOKAM 28

बुद्धिस्ते दयिता स्मृतिस्सहचरी ख्याता श्रुतिस्सोदरी

दिव्या सा प्रतिभा सुता प्रियसखी मेधा धृतिस्ते स्नुषा ।

भूतिस्सा परमानुभूतिनिचयः सद्वासना बान्धवाः

आभिस्संयुत वागधीश भगवन् मां संसृतेस्तारय ॥

buddhiste dayitA smrtissahacarI khyAtA SrutissodarI

divyA sA pratibhA sutA priyasakhI medhA dhrtiste snushA |

bhUtissA paramAnubhUtinicayaH sadvAsanA bAndhavAH

Abhissamyuta vAgadhISa bhagavan mAm samsrtestAraya ||

Meaning:

Oh Lord HayagrIva! j~nAnam is Your consort. smrti is the One who travels always with You. Sruti is the one born with You. The lustre (Pratibhai) of Sruti is Your daughter. MedhA is Your dear friend. dhrti or firmness is Your daughter-in-law. anubhUti (Knowledge gained from PramANams) is Your aiSvaryam. sadvAsanA-s are your relatives. Oh Lord HayagrIvan shining in the company of all of them! Please rescue from the influence of samsrtis (AsA-pAsams and remembrances of them).



SLOKAM 29

मन्त्रं साधु जपेत् सदैव मनुजो भक्त्या नियत्या भुवि

श्रद्धावान् स्वरवर्ण दोषरहितः हित्वान्यपर्य भिया ।

सिद्धिं विन्दति धीर एव भवति श्रीमान् स विद्यातते

दुर्गं मन्त्रमहं विहाय चरणौ ते संश्रये वाग्विभो ॥

mantram sAdhu japet sadaiva manujo bhattayA niyatyA bhuvi

SraddhAvAn svaravarNa dosharahitaH hitvAnyaparyam bhiyA |

siddhim vindati dhIra eva bhavati SrImAn sa vidyAtate

durgam mantramaham vihAya caraNau te samSraye vAgvibho ||

Meaning:

It is the inherent nature of mantrams to protect the one who thinks of them all the time. The one who recites the mantram all the time with bhakti and sensory control without any distraction gains the phalans of recitation. He basks in the light of jñAnam. He shines with a unique lustre. The sAdhanA with the mantrams for the upAsakan is not easy. Hence I cannot place my faith in the mantrams as a sure route to reach You. Therefore I have chosen instead to hold on to Your sacred feet and seek their sure protection.



SLOKAM 30

सर्वाभीष्टफलप्रदाननिरतः श्रीमान् दयावारिधिः

योगक्षेमवहस्सदा पदयुगे युक्तात्मनां अर्चताम् ।

साधूनां अभिरक्षणाय बहुधा दिव्यावतारान् वहन्

देवो वाजिमुखः स्थितं जागर्तु मां रक्षतु ॥

sarvAbhIshTaphalapradhAna nirataH SrImAn dayAvAridhiH

yogakshemavahassadA padayuge yuktAtmanAm arcatAm |

sAdhUnAm abhirakshaNaya bahudhA divyAvatArAn vahan

devo vAjimukhaH sthitam jAgartu mAm rakshatu ||

Meaning:

Oh HayagrIvA! You are the grantor of all desired saubhAgyams (abhIshTam-s). You have the Lordship (SrImatvam) to grant them. Further, You are an ocean of Mercy. You have said "yoga kshemam vahAmi" before. Yes, indeed! You bless Yoga kshemam for those who have You in their heart lotuses all the time and do not look for anyone else to protect them. You have already taken many avatArams to protect sAdhus and VaishNavAs standing in the forefront of Your Bhakta ghoshThI. Oh Lord who has the demonstration of such alacrity and compassion! Why would You not come to my rescue and look at me sitting near Your pair of sacred feet?



SLOKAM 31

दिव्यापाङ्गविशेषतस्त्रिभुवनं ते निर्वृतं सर्वतः

दिव्यं चक्षुरितीरितः सुमनसां त्वं दृश्यसे शाश्वतम् ।

चक्षुस्ते प्रदामि दिव्यमधुना पश्य त्वमित्युक्तवान्

हे चक्षुः प्रद ! दृष्टिमद्य कृपया देहि स्थिरां मे प्रभो ॥

divyApAnga-viSeshatastribhuvanam te nirvrtam sarvataH

divyam cakshuritIritaH sumanasAm tvam drSyase SASvatam |

cakshuste pradadAmi divyamadhuna paSya tvamityuktavAn

he cakshuH prada! drshTimadya krpayA dehi sthirAm me prabho ||

Meaning:

Oh HayagrIvA! The three worlds thrive peacefully with the blessings of Your compassionate glances. Our AcAryAs have saluted You as divya cakshus (Divine Eye). svAmi DeSikan eulogized Your divine eye as: "divyam cakshuH Sruti parishadAm". In KrshNAvatAram, You gave divya cakshus for Arjuna to have the ability to see Your viSva rUpam that cannot be seen with physical eyes (mAmsa cakshus). You appear in the eyes of the ParamaikAntis. You have directed that one should see Your nija svarUpam with the help of Saastrams alone. At KaanCI, You blessed the blind poet with restoration of his eyes and are saluted therefore as "kacci tanil KaN koDukkum PerumAL". I am having difficulty with my eye sight. Out of Your compassion, Please bless aDiyEn with the clear eye sight to see You and read SrI sUktis praising Your vaibhavam!





'Bless aDiyEn with sthUla, sUkshma drshTi!'

SLOKAM 32

वेदान्ताध्वसु शुद्धभक्तसरणौ ज्ञानक्रियामार्गयोः

दृष्टिर्न प्रसरत्यहो कथमपि स्वल्पापि मन्दस्य मे ।

वाढं मास्तु सुतीक्ष्ण दृष्टिरधुना स्थूलापि लोकायता

मन्दीभावं उपैति हन्त भगवन् दृष्टिं स्थिरां देहि मे ॥

vedAntAdhvasu SuddhabhaktasaraNau j~nAnakriyAmArgayoH

drshTirna prasaratyaho kathamapi svalpApi mandasya me |

vADham mAstu sutIkshNa drshTiradhuna sthUlApi lokAyatA

mandIbhAvam upaiti hanta bhagavan drshTim sthirAm dehi me ||

Meaning:

Oh Lord HayagrIvA! My drshTi does not fall on the path for the auspicious paths described by VedAntams or Suddha bhakti mArgam or j~nAna-karma mArgams. aDiyEn is a dullard. It would be a blessing if I develop even a little bit of interest to follow such paths. It is alright if I am not endowed with sUkshma drshTi. One needs clear physical vision (sthUla drshTi) to see the worldly matter to recognize/differentiate what is sand and what is stone. That physical vision has dimmed now. What can aDiyEn do? You are the powerful Lord. It is aDiyEn's misfortune to suffer with this impediment even if aDiyEn has the bhAgyam to worship You. This should not happen for Your devotee. Please bless aDiyEn with unflinching sight to perform Your kaimkaryams!



SLOKAM 33

The one and only way to get release from the cycles of births and deaths: Prapatti

ज्ञानं सर्वसुखप्रसारसुभगं यस्यास्ति स भ्राजते

तत् ज्ञानं यदि लोकमात्रनिरतं ख्यात्यादिदं केवलम् ।

विज्ञानेन पदं प्रयान्ति यतयस्ते शुद्धसत्त्वाः स्थिरं

ज्ञानानन्दमयं हयास्यमधुना देवं प्रपद्ये ततः

j~nAnam sarvasukha-prasAra-subhagam yasyAsti sa bhrAjate

tat j~nAnam yadi lokamAtraniratam khyAtyAdidam kevalam |

viJ~nAnena padam prayAnti yatayaste SuddhasattvAH sthiram

j~nAnAnandamayam hayAsyamadhunA devam prapadye tataH ||

Meaning:

Oh Lord HayagrIvA! If one has all encompassing jn~Anam (sarvatomukha j~nAnam) with Your anugraham, he is widely celebrated in the world by people of great spiritual attainment. If this person does not go beyond the beautiful description of nature and seasons, he is considered as an ordinary poet. The Suddha sattva yati sArvabhaumA-s attain You through VedAnta vij~nAnam (vedAnta-vij~nAna suniscchitArthAH). Benefitting from this knowledge, aDiyEn seeks the path of VedAnta Vij~nAnam and surrender the Self at Your sacred feet.



SLOKAM 34

विज्ञानं मतिविभ्रमाय जनताक्षोभाय संपद्यन्ते

लोके पण्डितपामरस्मयकरं वेदान्तधिकारकम् ।

येनास्मिन् समये मितंपचतया मुह्यन्ति सर्वे जनाः

जल्पन्त्यज्ञजने हयास्य कृपया नैवास्मि ते वञ्चितः ॥

vij~nAnam mativibhramAya janatAkshobhAya sampadyante

loke paNDita-pAmarasmayakaram vedAntadhikkArakam |

yenAsmin samaye mitampacatayA muhyanti sarve janAH

jalpantyaaj~najane hayAsya krpayA naivAsmi te vancitaH ||

Meaning:

Oh Hayamukha svAmi! Today's vij~nAnam (Science) creates a kind of delusion (bhramam). There is a poverty of spirit (kshobham) among the people of the world that arises from the heedless, intense pursuit of this physical Science. The PaNDitAs as well as common folk (pAmarA-s) wonder at this kind of Vij~nAnam. They cast aspersions at VedAnta vij~nAna vicAram. This attitude is on the ascent. It is true that the journey to the Moon, the rockets to lift the vehicles for such a journey, study of the cosmos tug our hearts. Such gain of knowledge creates some instability in the minds of common folk without ability to see behind these phenomenon. This fascination turns their mind away from You. aDiyEn is not losing my focus on worshipping You and recognizing You as the force behind all these physical objects and their precise movements in their orbits!



SLOKAM 35

वर्णस्ते विविधो युगानुगुणतो विद्वद्भिराशंसितः

केचित्त्वां प्रणयप्रकृष्टमनसा पृच्छन्ति वर्णं मुदा ।

इच्छातस्त्वमनन्तवर्णं इतिचेत् भक्तः प्रहृष्टो भवेत्

त्वं शुद्धस्फटिकाम एव भगवन् विभ्राजसे सर्वदा ॥

varNaste vividho yugAnuguNato vidvadbhirASamsitaH

kecittvAm praNaya prakrshTamanasA prcchanti varNam mudA |

icchA tastvamanantavarNam iticEt bhaktaH prahrshTo bhavet

tvam SuddhasphaTikAma eva bhagavan vibhrAjase sarvadA ||

Meaning:

Oh Lord! You take on different hues in different yugams. ANDAL describes You as the dark hued one (KaNNan ennum karum deivam) in Her NaachiyAr tirumozhi. Some of Your devotees out of their overflowing affection ask You: What hue do You have? AzhvArs describe Your hue as paccai mAmAlai pOl mEni, tamAla leaf, golden hue, and then give up and complain: "inna vaNNam enRu kATTIr". They complain that You won't reveal the hue of His tirumEni. If You respond to them and say: "I am anantan (limitless) and hence I have many hues", they will be pleased with that answer. Oh HayagrIvA! You are unique from all the other avatAra murti-s in that in all these four yugams, You maintain Your crystal clear white hue (Suddha sphaTika rUpam) and bless Your devotees.



SLOKAM 36

वेदात्मा विनतासुतः स्वयमदात् त्वन्मन्त्रवर्णक्रमं

तेन त्वं श्रुतिशेखरार्यगुरुणा भक्त्या मुदास्तूयत ।

मन्त्रं वा विनतार्भकं गुरुवरं जानामि नो देशिकं

तस्य श्रीचरणारविन्दयुगलं ध्यायामि संरक्ष माम् ॥

vedAtmA vinatAsutaH svayamadAt tvanmantra-varNakramam

tena tvam SrutiSekharArya guruNA bhaktyA mudAstUyata |

mantram vA vinatArbhakam guruvaram jAnAmi no deSikam

tasya SrIcaraNAravindayugaLam dhyAyAmi, samraksha mAm ||

Meaning:

Oh HayagrIvA! GaruDan is Veda svarUpi. For the sustenance of his inherent nature, he recites Your mantram. Among AzhvArs, PeriyAzhvAr is Vainateya amSam. He established in the PaNDyan King's court that SrIman nARayaNan is the Supreme God. Among AcAryAs. AppuLLAr, uncle of svAmi DeSikan, also initiated his nephew into the sacred SrI GaruDa Mantram, the family heirloom. svAmi DeSikan recited this GaruDa mantram on aushaDAdri (siddhi kshetram) on the banks of GaruDa nadI at TiruvahIndrapuram and was blessed with the visualization of GaruDan. Oh HayagrIvA! GaruDan Himself blessed svAmi DeSikan with the VarNa kramam of Your mantram, You Yourself appeared before svAmi DeSikan and blessed him. svAmi DeSikan composed immediately the beautiful SrI HayagrIva stotram in praise of Your vaibhavam. aDiyEn does not know much about mantrams. aDiyEn does not know well about the vaibhavam of GaruDan or svAmi DeSikan. In spite of this ignorance, aDiyEn thinks constantly about svAmi DeSikan. Therefore, Oh Lord HayagrIvA! You should protect aDiyEn in as many ways as possible.



SLOKAM 37

हे वागीश ! भवत्प्रभावमखिलं विद्याधरा जानते

नान्ये किं पुरुषस्तथैव मनुजाः किं वानराः पन्नगाः ॥

नूनं कापथगा भवन्ति कुजना ये भक्तिहीनस्त्वयि

क्षेमायहम् अनन्तदैवशतः त्वां भावयेऽहर्निशम् ॥

he vAgISa! bhavat prabhAvamakhilam vidyAdharA jAnate

nAnye kim purushastathaiva manujAH kim vAnarAH pannagAH ||

nUnam kApathagA bhavanti kujanA ye bhaktihInastvayi

kshemAyaham anantadaiva vaSataH tvAm bhAvaye aharniSam ||

Meaning:

Oh Lord HayagrIvA! Only VidyAdharA-s know well Your vaibhavam. The kimpurushAs or the humans do not know about it. Would the monkeys then know about Your auspicious glories? No. How can the humans travelling in inauspicious paths without any devotion to you attain Subham in their lives? aDiyEn prays for kshemam in my life. aDiyEn won't go seeking it all over the place. The puNyams accumulated in previous births have brought me close to You. Who else can I worship day and night?



SLOKAM 38

बुद्धिर्मे नहि धावति स्थिरतरा कुत्रापि दैवान्तरे

येनाहं श्रुतिशेखरार्यचरणांभोजेन कृष्टस्सदा ॥

तेन त्वत्पदपङ्कजीयमधुना पीतेन कामं सुखी

तिक्ताम्लादिरसो हयास्य रुचये कल्पेत कस्मा अपि ॥

buddhirme nahi dhAvati sthiratarA kutrApi daivAntare

yenAham SrutiSekharArya-caraNAmbhojena krshTas-sadA ||

tena tvat padapankajIyamadhunA pItena kAmam sukhI

tiktAmlAdiraso hayAsya rucaye kalpeta kasmA api ||

Meaning:

Oh HayagrIvA! aDiyEn's mind does not go near any other deivams. My mind has been firmly attached to You. I cannot claim any special qualifications for this saubhAgyam. My mind gravitates towards the lotus feet of svAmi DeSikan and that in turn propels me further on to Your sacred feet. aDiyEn enjoys partaking the honey flowing from Your lotus feet and spend my time joyously on this earth. Why would a man blessed to drink the delicious honey from Your sacred feet go for salty or sour food?



SLOKAM 39

वित्तानां व्यततः श्रमेण बहुना साध्येऽश्वमेधादिके

यावज्जीवं अतन्द्रितेन विधिना कार्येऽग्निहोत्रादिके ।

सर्वेषूपरतेषुकर्मनिचयात् भ्रष्टेषु भीत्या द्विजे

आश्वास्यौ चरणौ भजामि शरणं विश्वस्य चाश्वस्यते ॥

vittAnAm vyatataH SrameNa bahuna sAdhye aSvamedhAdike

yAvajjIvam atandritena vidhina kArye agnihotrAdike |

sarveshUparateshukarmanicayAt bhrashTeshu bhItya dvije

ASvAsyau caraNau bhajAmi SaraNam viSvasya cASvasyate ||

Meaning:

Oh HayagrIvA! The yAgams like aSvamedham are performable with the help of a great deal of dravyam. Nitya karmAnushThAnams like agnihotram are to be observed as long as one lives without fail. How many are performing vaidika karmAs with SraddhA? A few have abandoned them fearing that they are too difficult to practice and have thus become karma brashTAs. Thou art ASvAsyan. aDiyEn, who is deficient in practicing all these karmAs performs instead SaraNAgati today at Your sacred and solace granting feet with MahA viSvAsam.



SLOKAM 40

व्यर्थालाप कथाशतादिनिहता जिह्वा । तथा मे श्रुती

लग्ने गाढं अपार्थं दुर्वचवचो गुंफश्रुतौ सन्ततम् ।

पादौ स्वेच्छगती करौ च भवतः सेवातिरिक्तादरौ

कल्याणं कथं आप्नुयां करुणया वीक्षस्व वागीश्वर ॥

vyarthAlApa kathA SatAdinihatA jihvA, tathA me SrutI

lagne gADham apArtha durvacavaco gumphaSrutau santatam |

pAdau svecchagatI karau ca bhavataH SevAtiriktAdarau

kalyANam katham ApnuyAm karuNayA vIkshasva vAgISvara ||

Meaning:

Oh HayagrIvA! My tongue has developed blisters from uttering insignificant chatter and repeating useless stories. My ears have become dysfunctional from hearing the speeches of others that misinterpret SAstrArthams and from listening to narrations that one should not pay attention to. My legs are travelling to wherever they want. My hands are engaged in doing all kinds of activities other than performing joyous kaimkaryams for You. Under these circumstances, how can I develop a MangaLa paramparai? Oh Lord! Please cast Your compassionate glance on me, correct me and channel me into performance of kaimkaryams for You.



SLOKAM 41

आशा मे महती धनार्जनविधौ सत्ख्यातिसंपादने

सौधारामसुदीर्घिकादिरचने विद्वज्जनानन्दने ।

ग्रन्थानां अनुशीलने च रचने नास्ति प्रवृत्तिः स्वतः

त्वत्पादद्वयसेवयैव दिवसान् युक्तान् निनीषाम्यदम् ॥

ASA me mahatI dhanArjanavidhau satkhyAti sampAdane
saudhArAma sudIrghikAdiracane viddhajjanAnandane |
granthAnAm anuSIlane ca racane nAsti pravrttiH svataH
tvatpAdadvaya sevayaiva divasAn yuktAn ninIshAmyadam ||

Meaning:

aDiyEn does not have any skill or interest in accumulating wealth (dhanArjanam) or gaining noble fame (sat-khyAti) or constructing palatial buildings, PushkaraNis or wells; aDiyEn does not have a natural inclination to make the assembly of scholars sit up and listen to my pravacanams nor am I predisposed to read and provide commentary on the various granthams relating to adhyAtma Saastrams. The only desire I have is to perform kaimkaryam at Your sacred feet during my days on earth and spend my time here this way.



SLOKAM 42

वेदाऽनन्त इतीयते स्मृतिरपि स्मर्तुर्बहुत्वात्तथा

शिष्टाचारविधापि कालगुणतो देशाच्च नानाविधा ।

त्रिष्वेतेष्वभिमानमूलगतिषु स्वच्छन्दनीतेषु चेत्

पन्थानं कमुपाश्रयेव भवतः सेवां विना शाश्वतीम् ॥

vedA ananta itIryate smrtirapi smartur-bahutvAt tathA

SishTAcAravidhApi kAlaguNato deSAcca nAnAvithA |

trishveteshvabhimAna-mUlagatishu svacchanda-nIteshu cet

panthAnam kam upASrayeva bhavataH SevAm vinA SASvatIm ||

Meaning:

Vedams are limitless (**anantam**); so are smrtis; the ways of SishTAcAram followed at different lands and times are also limitless in number. The triad of Sruti-smrti-sadAcAram have branched out immensely based on one's desires and preferences. There are too many of them and one has to cope with these multitudinous entities and that is not an easy task to follow the ever-changing desa-kAla sadAcArams. The only easy way to avoid all these chasings after constantly varying vyavahArams is to perform kaimkaryams for You as a durable and eternal way. I have therefore chosen this enduring way (**SaaSvata mArgam**).





'You are embodiment of Anandam!' - SrI LakshmihayagrIvar - SrImad ParakAla maTham
Thanks: SrI Sridhar Lakshminarasimhan

SLOKAM 43

आनन्त्यं गुणकर्मजन्मगतिषु श्रेष्ठाभिधानेष्वपि

ज्ञातं नाम वहन् अनन्त इति च त्वं भ्राजसे सर्वदा ।

नान्तोऽस्तीति पुरा त्वयैव विवृतं शेषोऽप्यनन्तोऽभवत्

पापानन्त्यवहे हयास्य करुणानन्त्य विघत्स्वादरात् ॥

AnantyaM guNakarma janmagatishu SreshThAbhidhAneshvapi

j~nAtam nAma vahan ananta iti ca tvam bhrAjase sarvadA |

nAnto-astIti purA tvayaiva vivrtam Sesho api ananto abhavat

pApAnantyaavahe hayAsya karuNAnantya vidhat-svAdarAt ||

Meaning:

Oh Lord HayagrIvA! You are the embodiment of Anandam. You have many names (nAmAs), limitless kalyANa guNams (ananta kalyANa guNams) and vicitra lelais. aDiyEn is aware of all these aspects of Yours. Among all Your sacred names, there is one called "anantan" (endless). You shine that way in Your limitless vaibhavam. There is no limit or end to Your aiSvaryams (ananta vibhUti nAtham). You Yourself has stated so in Your Gitopanishad. The serpent (Seshan) that serves You in many ways has also acquired the name of "anantan". You have become ananta Sayanan as a result. While Your "ananta" name extends everywhere, You should extend Your dayA (karuNai) that is anantam to this devotee, who is the abode of limitless sins (ananta pApAlayam).



SLOKAM 44

सत्यं ज्ञानं अनन्तमद्भुतसुखं ब्रह्मामलं शाश्वतं

यो वेदात्मनि सुस्थितं ह्यमुखं देवं विपश्चित्तमः ।

सर्वान् तेन सहैव कामनिवहान् आप्नोति दिव्यानिति

ज्ञात्वानन्तसुखाय साधु कलये मन्मानसेनाधुना ॥

satyam j~nAnam anantam-adbhtasukham brahmAmalam SASvatam

yo vedAtmani susthitam hayamukham devam vipaScittamaH |

sarvAn tena sahaiva kAma-nivahAn ApnOti divyAniti

j~nAtvAnantasukhAya sAdhu kalaye manmAnasenAdhunA ||

Meaning:

The taittirIya Upanishad describes the nirUpita svarUpa viSeshaNams of Brahman as "satyam j~nAnam anantam brahma". The qualifiers of Brahman indicate that it cannot be split by deSam or kAlam or vastus. The other upanishad reveals that the same Brahman is our indweller (antaryAmi brahman) of our heart lotus. These tattvams are of the nature of bliss, blemishless and eternal. The one (sAdhakan) who understands these fundamentals enjoys ParipUrNa brhamAnandam on par with Brahman. aDiyEn has understood these deep tattvams now. aDiyEn reflects therefore on Lord HayagrIvan for the attainment of limitless sukham (ananta sukha prApti) and keep Him seated in my mind.



SLOKAM 45

स्वाच्छन्द्येऽपि परावरत्वविभवे सर्वज्ञतायामपि

स्रष्टृत्वेऽपि समस्तसूरिनिवहेड्यत्वेऽपि साम्येऽपि वा ।

सर्वत्राप्रतिरुद्धशासनरतेऽप्यत्यादरात् पुस्तकं

धृत्वा वेदयसि प्रमाणशरणेर्भाव्यं हयास्येति किम् ॥

svAcchandye(a)pi parAvaratvavibhave sarvaj~natAyAmapi

srashTrtve(a)pi samastasUriniva-heDyatve api sAmye api vA |

sarvatrA praturuddhaSAsanarate api atyAdarAt pustakam

dhrtvA vedayasi pramANa SaraNerbhAvyam hayAsyeti kim ||

Meaning:

SrI HayagrIvan is a totally independent deivam (svatantran). He is Omniscient (sarvaj~nan). All the gods considered superior are in reality inferior to Him. He is the Creator of the universe and its beings. He is the sole cause for this universe (jagat kAraNan). He is adored by the eternally liberated souls (nitya sUris). He keeps every one equal to Him through His anugraham. His commands are not brooked by anyone. In spite of these powerful attributes, You hold a book in Your lower left hand. Why is it that You need the help of a book? I am baffled to understand the necessity for a book. I am now beginning to comprehend your reason for adorning a pustakam describing the Veda pramANams (valid knowledge) in Your hand. You seem to suggest through this gesture that no one should speak without pramANams. You seem to hint that You are speaking with the power of Veda PramANams and that we should be "pramANa SaraNar-s" or those who have taken refuge in Veda PramAnams in our daily life.



SLOKAM 46

न्यायं तत्क्रतुमामनन्ति विबुधा यो यत्क्रतुर्मानवः

स प्रेत्यापि तथैव मुक्तिविषये यद्वा यथा वा भवेत् ।

श्रीमान् वेदशिरोगुरुः तव करौ साक्षात्करोति स्म यः ।

स्वीयं हस्त युगं तथैव धृतवान् अत्रैव नो रक्षितुम् ॥

nyAyam tatkratum Amananti vibudhA yo yatkratur-mAnavaH
sa pretyApi tathaiva muktivishaye yadvA yathA vA bhavet |
SrImAn vedaSiroguruH tava karau sAKshAtkaroti sma yaH |
svIyam hasta yugam tathaiva dhrtavAn atraiva no rakshitum ||

Meaning:

The tatkratu nyAyam is accepted as a mode of the upAyam (means to realize something). According to this nyAyam, we enjoy the fruits in as many ways we perform the upAsana. Into this nyAyam fold the various sAdhakAS who eulogize You with "namaH" Sabdam (namo nArAyaNAya) or "jaya" Sabdam (jaya jaya mahA vIra dhIra dhaureya) or with "pallANDu" singing like Periya AzhvaR. All of them enjoy the fruits of Your anubhavam following their own ways. There is no doubt about this. As a result, the anubhavams of the muktAs (liberated souls) do not display any grades or differentiations (tAratamyam). aDiyEn understands this tatkratu nyAyam from svAmi DeSikan's example. Oh Lord HayagrIvA! svAmi DeSikan meditated on You as One with vyAkhyA mudrA and SrI koSam in Your two hands. That led to His attainment of the phalan of Your sAKshAtkAram (visualization). svAmi DeSikan adopted the same form in His arcAS as Yourself with upadeSa mudrA in the right hand and a SrI koSam in the other hand. This is the fruit of his dhyAnam according to tatkratu nyAyam. Oh Lord HayagrIvA! The muktAs and the nitya sUris enjoy immensely Your form with vyAkhyA mudrA at the gem-studded maNDapam in SrI VaikuNTham and at Villivakkam MaNi maNDapam; You enchant us with the same vyAkhyA mudrA and Pustakam in Your hands and provide us protection from samsAra bhItis.



MaNi maNDapam at the Villivakkam SrI Seva trust

SLOKAM 47

नाहं शास्त्रगणानवैमि हृदयं तेषां च सारक्रमं

यद्वा पण्डित मण्डलीयविविधाचारान् विवेक्तुंक्षमः ।

अद्वा मानसभावरक्षणविधौ संभावना नास्ति मे

चेष्टां कामपि चापलेन तनवै तुष्ट्यै हयास्य प्रभो ॥

nAham SAstragaNAnavaimi hrdayam teshAm ca sArakramam
yadvA paNDita maNDalIya-vividhAcArAn vivektum kshamaH |
advA mAnasa-bhAva-rakshaNa-vidhau sambhAvanA nAsti me
ceshTAm kAmapi cApalena tanavai tushTyai hayAsya prabho ||

Meaning:

Oh Lord HayagrIvA! aDiyEn is totally ignorant about the SaastrAs and their rich inherent meanings. aDiyEn is incompetent to sit in vidvat sadas and to take part in the examination (critical analysis) of various AcArams. aDiyEn is unable to grasp and articulate the pulls of various anubhavams arising in my mind (bhAvanA prakarsham-s). aDiyEn is engaged in my own incompetent efforts to please You and offer them to You in the hope that You will accept these imperfect samarpaNams. If You do so, aDiyEn will consider myself as a grateful one (dhanyan).



SLOKAM 48

गायत्र्या बहुलक्षवार कृतया मन्त्रान्तराणां जपात्
प्राणायामशतेन दिव्यवचसां आम्रेडनेनानिशम् ।

श्रीमद्भागवतादिसूनृतगिरां आवृत्तिभिस्सूक्तिभिः
त्वामारादयितुं प्रभुर्न चरणश्चास्य ते संश्रये ॥

gAyatryA bahu-lakshvAra krtayA mantrAntarANAm japAt
prANAYama Satena divya-vacasAm AmreDanenAniSam |
SrImadbhAgavatAdi sUnrta girAm AvrttibhiH sUktibhiH
tvAm ArAdayitum prabhurna caraNaSvAsya te samSraye ||

Meaning:

Oh Lord HayagrIvA! One can perform ArAdhanam for You through recitation of Your Gaayatri lakhs of times. One can also perform mantra japam of other mantrams, which will make them ParamaikAntis, who do not think of any god other than You for their salvation. They can also achieve such results through the completion of thousands of PrANAYAmams. They can attain their goal by repeated recitation of specific SrI sUktis eulogizing You or engage in the pArAyaNam of SrImad BhAgavatam or divya prabandhams. aDiyEn is not competent to engage in any one of these endeavors. Oh Lord HayagrIvA! The only thing aDiyEn is competent at is the performance of SaraNAgati at Your sacred feet.



SLOKAM 49

हंसारूढविधातृबोधनपरव्याख्यानमुद्राकरः

वेदान्तद्वयपारद्वपरमहंसाद्येड्यपादांबुजः ।

श्रीमन्मानसराजहंसविपुलश्रीरस्तु मन्मानसे

वागीशस्तुरगाननः स्फटिकभूमृत्सत्ववर्णः सदा ॥

hamsArUDha-vidhAtrbodhanapara-vyAkhyAna-mudrAkaraH
vedAnta dvaya pAradrk-paramahamsAdyeDya pAdAmbujaH |
SrIman-mAnasa rAjahamsa-vipula SrIrastu manmAnase
vAgISas-turagAnanaH sphaTikabhUbhrt satvavarNaH sadA ||

Meaning:

Oh turagAnana! Your hand is resplendent with the VyAkhyA mudrA, whose intent is to initiate caturmukha Brahma into the esoteric meanings of Veda Mantrams to help him to carry out his duties of creation of the universe (nAma rUpa prapancam). Your sacred feet are eulogized by the sanyAsis, who have a clear knowledge of the meanings of Vedams and Upanishads (ubhaya vedAnta parAngatAs). You shine as a King Swan floating on the Himalayan lake of Maanasa sarovaram (SrIman mAnasa rAja hamsam). Further, You have the most auspicious SrI devi sitting with the name of VaANI on Your left thigh. You stay as the commander of all vAk with haya mukham and the blemishless white hue of a rock crystal. Oh HayagrIvA! May Thou of such vaibhavam reside permanently in my heart lotus!



SLOKAM 50

कल्याणं तुरगाननः कलयतात् आनन्दवल्लीयुतः

योगक्षेमवहस्समस्तजगदां योगाय मे कल्पताम् ।

भक्तिज्ञानविरागतादिसुगुणस्तोमं विधत्तां सदा

सेवासंपदं अद्भुतां दिशतु मे दैवीं मुदा शाश्वतीम् ॥

kalyANam turagAnanaH kalayatAt AnandavallIyutaH

yogakshemavahas-samasta-jagadAm yogAya me kalpatAm |

bhakti-j~nAna-virAgatAdi suguNastomam vidhattAm sadA

SevAsampadam adbhutAm diSatu me daivIm mudA SASvatIm ||



Meaning:

May SrI HayagrIvan with His devi AnandavallI arrive here and shower auspiciousness everywhere! May this Lord, who inquires about the Yoga kshemam of His devotees bless aDiyEn with Yogam that integrates bhakti, j~nAnam, vairAgyam and all other auspicious guNams! May He grant me the boon of the eternal wealth of nitya kaimkaryam to Him both here and the hereafter!

SrI LakshmiHayagrIvar purappADu - SrImad ParakAlamaTham

SLOKAM 51

इत्थं श्रीनिधिराघवोऽत्रिकुलजो वागीशसेवारतः

तद्वत्तेन दृशा निरन्तरतया संसेवमानो मुदा ।

दृष्टिं प्राप्य पुनः प्रकाशितमतिः पादारविन्दे स्तुतिं

दिव्यां अर्पयति प्रियेण पठतां संपद्यतां मङ्गलम् ॥

ittham SrInidhirAghavo atrikulajo vAgISasevArataH

taddattena drSA nirantarayatA samsevamaNo mudA |

drshTim prApya punaH prakASitamatiH pAdAravinde stutim

divyAm arpayati priyeNa paThatAm sampadyatAm mangalaM ||

Meaning:

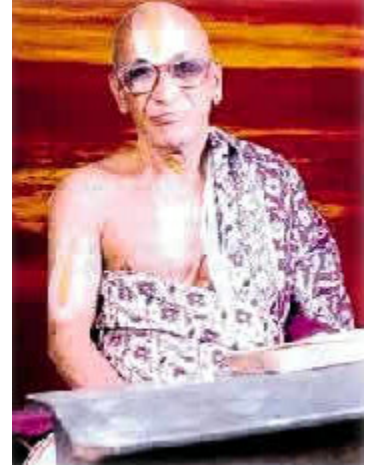
aDiyEn SrInivAsa RAghavan through birth in the atri kulam (the noble kulam of AppuLLAr/AtrEya RAMAnujar and VenkatAdhvari Kavi) has attained janma sApalyam (piRavi payan) and thereby has been blessed to engage in the performance of kaimkaryams for Lord HayagrIvan. With the restoration of eye sight through Lord HayagrIvan's anugraham, aDiyEn delights in His sevai and thereby have gained svarUpa lAbham. My eyes as well as my buddhi are illumined with His anugraham. aDiyEn is delighted to present this stuti about Him and place it at His caranAravindam. May every kind of auspiciousness come the way of those who recite and reflect on this Mangala stuti on SrI HayagrIvan!

SrI hayavadana pancASat sampUrNam

namo SrI lakshmiHayagrIvAya

SrI RAMAnuja dAsan,

Oppiliappan Koil V. Sadagopan



SrI sevA swAmigAL