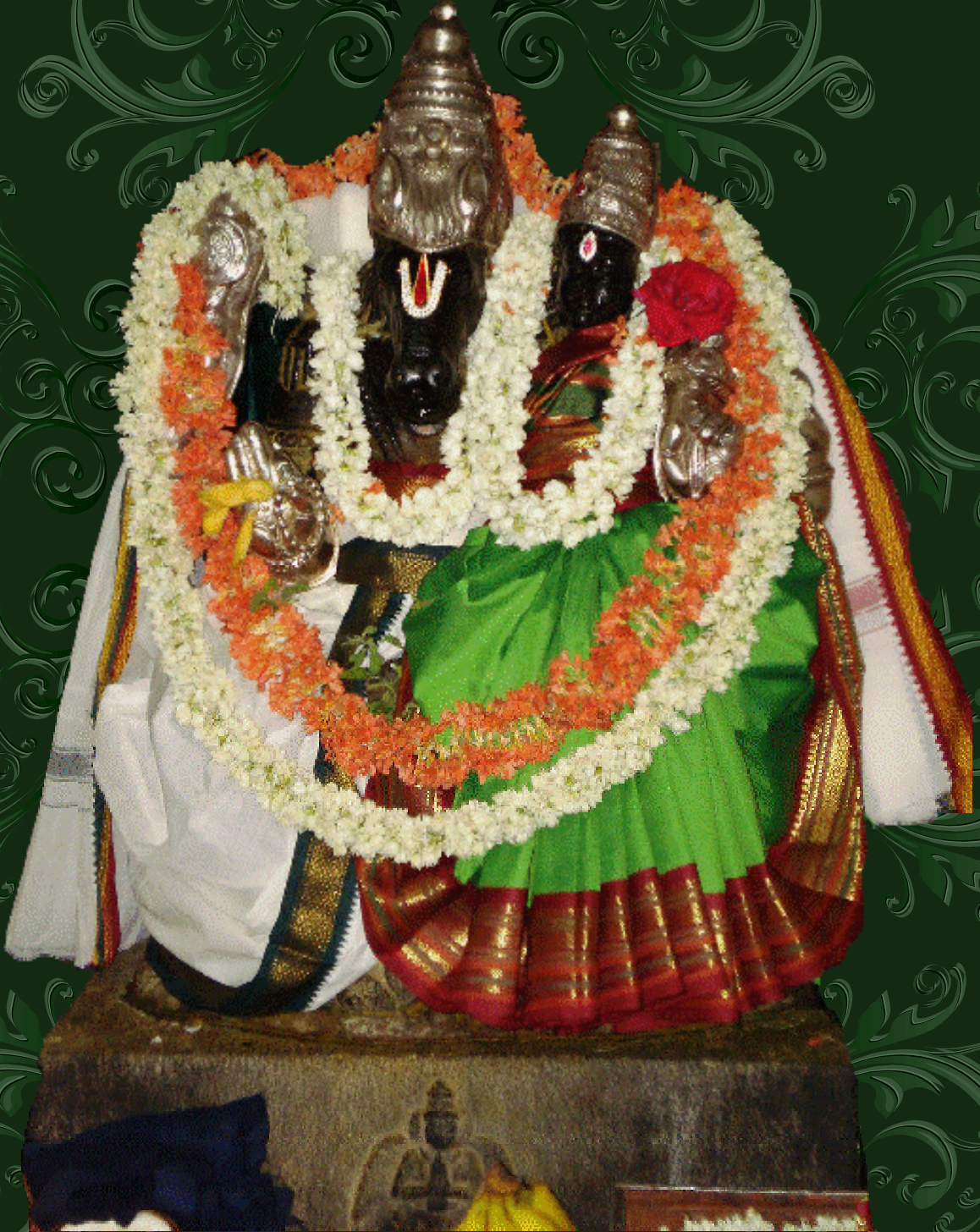


# Sri lakshmihayavadana prapattiH

(Composed by vaikuNTha vAsi  
Abhinava Desika Sri uttamUr VeerarAghavachAryar Swamy)



Annotated Commentary in English by  
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SrI lakshmihayagrIvar and HH prakrtam SrImad ParakAla maTham Jeeyar  
Thanks: SrI Mukund Srinivasan

# श्रीलक्ष्मीहयवदन प्रपत्तिः

## SrI lakshmihayavadana prapattiH



### SLOKAM 1

The 5<sup>th</sup> Slokam of SrI HayagrIva stotram composed by Swamy Desikan takes the place of the first of the 12 Slokams of SrI Lakshmi Hayavadana Prapatti. This is a very important Slokam for many reasons in the context of the Prapatti anushThAnam. Swamy Desikan chose upajAti meter for this Slokam and we will point out later the significance for the choice of this meter for this Slokam. The text of this fifth Slokam of SrI HayagrIva stotram blessed to us by Swamy Desikan serving as the first Slokam of SrI Lakshmi Hayavadana prapatti is as below:

विशुद्धविज्ञानघनस्वरूपं

विज्ञान विश्राणन बद्धदीक्षम् ।

दयानिधिं देहभृतां शरण्यं

देवं हयग्रीवमहं प्रपद्ये ॥

viSuddha vij~nAna ghana svarUpam

vij~nAna viSrANana baddha dIksham |

dayAnidhim dehabhrtAm SaraNyam

devam hayagrIvam aham prapadye ||

(Every one of the 12 Slokams of SrI Lakshmi Hayavadana prapatti carries the refrain of the fourth pAdam (line) of the above Slokam.)

*Meaning:*

aDiyEn seeks refuge in Lord HayagrIvA, whose divyAtma, Suddha sattva svarUpam is the embodiment of pure and unalloyed divya j~nAnam. As the overflowing treasure house of dayA, He has taken the sankalpam to bless the cetanams with His rejuvenating blessings of divya j~nAnam that will liberate them from the cycles of births and deaths. To fulfill His vow to liberate them from the darkness of aj~nAnam, He stands as their beacon light, their sole and final refuge to

bless them with divya j~nAnam. aDiyEn also desiring that divine and redeeming divya j~nAnam performs prapatti at His lotus feet.

This prapatti Slokam can be split in the following four ways patterned after a catur veda vandanam format as it were:

viSuddha vij~nAna ghana svarUpam devam hayagrIvam aham prapadye.

vij~nAna viSrANana baddha dIksham devam hayagrIvam aham prapadye.

dayAnidhim devam hayagrIvam aham prapadye.

deha bhrtAm **SaraNyam** devam hayagrIvam aham prapadye.

The refrain of "devam hayagrIvam aham prapadye" is like a catur veda vandanam to the Lord of Supreme divine Knowledge. These salutations are steeped deeply in Upanishadic teachings. For instance, in SrI hayagrIvopanishad, Sage nArada approaches his father, Brahma devan and asks the question requesting guidance to realize divine j~nAnam:

"Oh Bhagavan (revered One)! Oh son of BhagavAn! Please perform upadesam for me that Brahma VidyA, which will quickly erase all sins, confer brahma j~nAnam and make aDiyEn the possessor of the richest of all riches! -

अधीहि भगवन् ! ब्रह्मविद्यां वरिष्ठां यया चिरात्सर्वपापं व्यपोह्य ब्रह्मविद्यां लब्ध्वैश्वर्यवान्भवति ।

adhIhi bhagavan! brahma-vidyAm varishThAm yayAcirAt sarva pApam vyapohya, brahma vidyAm labhdvA aiSvaryavAn bhavati |

Lord BrahmA, the Master of the four VedAs and their inner meanings as taught to him by Lord HayagrIvan Himself earlier responded to his son's request:

ब्रह्मोवाच -

हयग्रीवदैवत्यान्मन्त्रान्यो वेद स श्रुतिस्मृतीतिहासपुराणानि वेद ।

स सर्वैश्वर्यवान्भवति ।

brahmovAcaH

hayagrIva daivatyAn mantrAn yo veda sa

Sruti-smrti -itihAsa -purANAni veda | sa sarvaiSvaryavAn bhavati ||

*Meaning:*

Lord BrahmA said: "Oh my Son! Those who know the four mantrams that have Lord HayagrIvan as devatA, would fully comprehend the inner meanings of Sruti, smrti, itihAsams and PurANams and would become the possessor of sarva aiSvaryam and these four mantrAs have Lord HayagrIvan as their protecting Supreme Lord/Para-devatA".

The catur-mukha BrahmA then initiated nArada with SrI HayagrIva mantrams, all of which have

in common the brahma-atri-sUrya-bhArghavA as the Rshis, gAyatrI-anushTup-trishTup as chandas, SrI HayagrIva ParamAtmA as devatA, lhaum (लहौम्) as bIjAksharam, soham (सोऽहम्) as Sakti, lhUm (लहूम्) as the kIlakam, bhoga-moksham (भोगमोक्षम्) as viniyogam, akAra-ukAra-makAra as kara and anga nyAsams. The blessings invoked by the double "svAhA-svAhA" namaskAram in the SrI HayagrIva mantrams is: "mahyam medhAm praj~nAm prayaccha". medhA and prj~nA are two powerful words with deep Vedic connotations. Swamy Desikan asked for the blessings of "medhA and praj~nA" from the dayAnidhi and performed prapatti under the sacred feet of Lord HayagrIvan at the OushadhAdri hill of TiruvahIndrapuram.

After the SrI HayagrIva mantra japam, the four Veda mantrams representing the four VedAs are to be recited as instructed by SrI HayagrIvopanishad:

यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद् मन्द्रा ।

चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥

yadvAgvadantya vicetanAni rAshTrI devAnAm nishasAda mandrA |

catasra Urjam duduhe payAmsi kva svidasyAH paramam jagAma ||

--- Rg Vedam 8.100.10

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥

gaurIrmimAya salilAni takshati ekapadi dvipadI sA catushpadI |

ashTApadI navapadI babhUvushI sahasrAksharA parame vyoman ||

---Rg Vedam 1.164.41

ओष्ठापिधाना नकुली दन्तैः परिवृता पविः ।

सर्वस्यै वाच ईशाना चारु मामिह वादयेति च वाग्रसः

oshThApidhAnA nakulI dantaiH parivrta paviH |

sarvasyai vAca ISAnA cAru mAmiha vAdayet iti ca vAgrasaH ||

--nakuLeSvari devi Slokam for blessings of victory in debates

ससर्परीरमतिं बाधमान बृहन्मिमाय जमदग्निदत्त ।

आसूर्यस्य दुरिता तनान श्रवो देवेष्वमृतमजुर्यम् ॥

sa sarparIramatim bAdhamAnA brhan mimAya jagadagnidatta |

AsUryasya duritA tanAna Sravo deveshvamrta majuryam ||

---brhadAraNyakam 3.53.15

In view of brevity, the meanings of the veda mantrAs will not be covered.

SrI HayagrIvopanishad states that the recitation of the SrI HayagrIva mantram initiated by the AcAryan would make one a mahA purushA and brahma vidyA will never leave from such upAsakAs blessed by SrI HayagrIvan.

That was the paramAnugraham Swamy Desikan received on that blessed dawn from Lord HayagrIvan on the OushadhAdri hill after being initiated into the parama pAvana SrI HayagrIva mantram by the Veda svarUpi, GaruDa BhagavAn himself.

Earlier, aDiyEn referred to the power of the SrI HayagrIva mantram in the context of the sambhAshaNam (conversation) between Brahma devan and Sage nAradA. aDiyEn referred to the prapatti performed by Swamy Desikan to that "vAgISAkhyA vAsudevasya mUrthiH"

Additional reference was made to the "catur Veda vandanam" housed in the following fifth Slokam of SrI HayagrIva stotram:

विशुद्धविज्ञानघनस्वरूपं

विज्ञान विश्राणन बद्धदीक्षम् ।

दयानिधिं देहभृतां शरण्यं

देवं हयग्रीवमहं प्रपद्ये ॥

viSuddha vij~nAna ghana svarUpam

vij~nAna viSrANana baddha dIksham |

dayAnidhim dehabhrtAm SaraNyam

devam hayagrIvam aham prapadye ||

As pointed out before, this prapatti Slokam can be split in the following four ways patterned after "a catur veda vandanam" format:

viSuddha vij~nAna ghana svarUpam devam hayagrIvam aham prapadye.

vij~nAna viSrANana baddha dIksham devam hayagrIvam aham prapadye.

dayAnidhim devam hayagrIvam aham prapadye.

deha bhrtAm SaraNyam devam hayagrIvam aham prapadye.

The refrain of "devam hayagrIvam aham prapadye" is like a catur veda vandanam to the Lord of Supreme divine Knowledge. These salutations are steeped deeply in Upanishadic teachings. We will study each of these four salutations now:

1. viSuddha vij~nAna ghana svarUpam devam hayagrIvam aham prapadye

"viSuddha" means the purest of the pure; "vij~nAna ghana svarUpam" refers to the divine j~nAnam filled svarUpam of Lord HayagrIvan. There are lot of subtleties between the concepts "rUpam, svarUpam and divyatma svarUpam and their relation to Suddha satvam". aDiyEn would like



to share with you the input of Sri M.S. Hari regarding these concepts:

"The svarUpam is not Suddha sattvam. Latter is an acit tattvam. Only the rUpam is Suddha satvam. This rUpam is called divya rUpam. But the divyatmA is svarUpam. The svarUpam is samasta-cit-acit vilakshaNam. It is the satyattva-j~nAnatva-anantatva-Anandatva-amalatva-svarUpa-nirUpaka-dharma-viSishTa-dharmi".

The choice words chosen by Swamy Desikan, "viSuddha vij~nAna-ghana svarUpam" thus pays tribute to this divyatma svarUpam of the Lord. "viSuddha" means completely free from any imperfection (amalatvam). "vij~nAnam" means knowledge and in this context refers to the divya j~nAnam, which has viSuddhi.



"viSuddha vij~nAna-ghana svarUpam" - SrI ANDAL with SrI lakshmiHayagrIvar  
SrImad PouNDarIkapuram ANDavan ASramam, SrIrangam  
Thanks: (Dr (Smt) Kala Lakshminarayanan

That viSuddha vij~nAnam is ghanam or this divyatma svarUpam of the Lord is replete or fully filled with viSuddha vij~nAnam. Swamy Desikan recognizes that the divyatma svarUpam is in the form of pariSuddha j~nAnam. To that divyatma svarUpi, Lord HayagrIvan, Swamy Desikan offers his prapatti (viSuddha vij~nAna ghana svarUpam devam hayagrIvam aham prapadye).

2. vij~nAna viSrANana baddha dIksham devam hayagrIvam aham prapadye -

Lord HayagrIvan has taken a vow (vratam) to bless those who perform prapatti unto Him with this viSesha j~nAnam (vij~nAnam). He is therefore vij~nAna viSrANan. Swamy Desikan offers therefore his prapatti to the VeLLai Parimukhan, who is a treasure house of dayA.

### 3. dayAnidhim devam hayagrIvam aham prapadye -

In the third vandanam, Swamy singles out this unparalleled dayA svarUpam of the Lord by addressing Him as dayA nidhi. His anugraham is "karuNAmbhodhau utthitam" (arising out of His ocean of dayA). He is the Karuna VaruNAlayam. One can relate this unparalleled dayA having the effect of "samsAra tAriNI" or lifting us out of the ocean of samsAram and landing us on the other (safe) shore of samsAram (viz.), the Supreme Abode of the Lord.

In the 15<sup>th</sup> Slokam of dayA Satakam, Swamy Desikan will indicate that the guNAs like j~nAnam, balam, aiSvaryam, vIryam, Sakti will be nothing but doshams, when they are bereft of the Lord's dayA guNam. The kaTAKsham of that dayA nidhi results in the cetanan attaining moksha siddhi without any effort (apavargam akrshTapacyam anubhavati). This dayA sArvabhauman blesses even the aparAda cakravartI-s to have the freedom from the cycles of births and deaths through the conferral of viSuddha vij~nAnam.

### 4. dehabhrtAm SaraNyam devam hayagrIvam aham prapadye -

'deha bhrtAm' means jantus or prANikaL or SarIrans whether they have two feet or more. The root bhr (भृ) means to possess or have. 'deha bhrtAm' means those possessing a body (corporeal) which includes cetanAs of every kind. The story of Gajendran as a deha bhrt attaining moksham through SaraNAgati comes to mind here.

Lord HayagrIvan of "viSuddha vij~nAna ghana svarUpam" in His role as "vij~nAna-viSrANanan" becomes the sarva loka SaraNyan or the avowed, unfailing protector for all dehabrts. Swamy Desikan offers his Prapatti to this SaraNyan as a deha brt and seeks the conferral of the divya j~nAnam leading to anAvrutti (non-return to the samsAric world). Thus ends the fifth Slokam of HayagrIva stotram, where Swamy Desikan performs prapatti to Lord HayagrIvan.

The upajAti meter used in the fifth Slokam of SrI HayagrIva stotram and in all the 12 Slokams of SrI Lakshmi HayagrIva Prapatti:

It is a variation of the Vedic trushTup meter with 11 syllables in a quarter. When the 2 variations of the trushTup meter, viz., indravajrA and upendravajrA are mixed in one stanza, it gives rise to upajAti meter. There are 14 variations of upajAti meter. Forty four syllables (4 X 11 per pAdam) have to be there in the trushTup Meter and its janya meters. The Rg Vedam, the ancient among the four Vedas has 10,000 plus mantrams housed in 1,000 hymns. The Rg Veda mantrams in trushTup meter are 4,251 or 42.51 Percent. The next largest in number is gAyatrI meter with 2,449 mantrams and constitute 24.49 percent. Together, these two meters cover two thirds of the mantrams of Rg Veda.

## SLOKAM 2

ब्रह्माणमादौ व्यदधादमुष्मै

वेदांश्च यः स्म प्रहिणोति नित्यान् ।

स्वगोचरज्ञान विधायिनं तं

देवं हयग्रीवमहं प्रपद्ये ॥

brahmANamAdau vyadadhAdamushmai

vedAmSca yaH sma prahiNoti nityAn |

svagocara-j~nAna vidhAyinam tam

devam hayagrIvamaham prapadye ||

### Meaning:

aDiyEn surrenders at the sacred feet of Lord Lakshmi HayagrIvan, who is the refuge for all embodied beings! He is the One who created Brahma devan at the beginning, provided him with the eternal VedAs for carrying out his duties to create the nAma rUpa prapancam. Lord HayagrIvan is the One, who confers the boon of Self-knowledge (Atma j~nAnam) on us.

### Comments:

BhagavAn HayagrIvan created Caturmukha Brahma at the lotus arising out of His navel and instructed His son on the VedAs and the esoteric meanings of the Veda mantra-s at the beginning of srshTi kAlam to enable him to carry out his assigned duties of creation. Later, when the two asurAs, Madhu and KaiTabha, stole the VedAs from Brahma and disabled him from activities relating to creation, BhagavAn HayagrIvan came to the rescue, destroyed the asurAs, retrieved the VedAs and with compassion reinstructed His son on the VedAs. Swamy Desikan observes in this context that without the compassionate help from You, Your son, Brahma would for sure have remained an ignoramus (vAcAm nidhe! tvam daityApanItAn nigamAn dayayA eva bhUyaH api na adhyApayishyaH cet, virincaH vancita-bhAgadheyaH niyatam mandaH abhavishyat -- 8<sup>th</sup> Slokam of SrI HayagrIva stotram).

sva gocara j~nAna vidhAyina - Lord HayagrIvan has j~nAna mudrA in one of His hands and a pustakam on the other hand. He is a vij~nAna kalpadrumam (the embodiment of j~nAnam in the form of a wish granting, Kalpaka tree). Through His j~nAna mudrA, Lord HayagrIvan blesses us with Atma j~nAnam. For those, who seek His refuge, He destroys nescience (tamAmsi bhItVA) and blesses His devotees with nectar-like speech (amrtam ksharantIm samSrita kAmadhenum sarasvatIm diSati).



j~nAna dAyakan - SrI lakshmiHayagrIvan - swAmi deSikan sannidhi, Mylapore  
Thanks SrI Mukund Srinivasan

### SLOKAM 3

उद्गीथतारस्वरपूर्वमन्तः

प्रविश्य पातालतलादहार्षीत् ।

आम्नायमाकण्ठहयो य एतं

देवं हयग्रीवमहं प्रपद्ये ॥

udgItha-tAra-svarapUrvamantaH

praviSya pAtALa-taLAdahArshIt |

AmnAyamAkaNThahayo ya etam

devam hayagrIvamaham prapadye ||

*Meaning:*

aDiyEn surrenders at the sacred feet of Lord HayagrIvan and seek Them as my protection. He is the refuge of all beings. He is taking the form of One with the face of a horse above the neck and of a human below the neck. Raising the high pitched udgItha praNavam of the sAma Vedam, He entered the nether world (pAtALam) and retrieved the stolen VedAs from the two asurAs.

*Comments:*

Lord HayagrIvan's vacas (speech) is udgItha praNavam. "praNavodgItha vacase (vapushe) mahA aSva Sirase namaH" is the mantra bhAgam of SrI HayagrIvAnushtup). The vaibhavam of Lord HayagrIvan as the restorer of the VedAs and as j~nAna dhAyakan is covered in detail in e-book SS004 of Sundara Simham series (<http://www.sadagopan.org>).



## SLOKAM 4

प्रदाय पुत्राय पुनः श्रुतीयो

जघान दैत्यौ नियताब्धिवासम् ।

हव्यैश्च कव्यैश्च तमर्च्यमानं

देवं हयग्रीवमहं प्रपद्ये ॥

pradAya putrAya punaH SrutIryo

jaghAna daityau niyatAbdhivAsam |

havyaiSca kavyaiSca tamarcyamAnam

devam hayagrIvam aham prapadye ||

### Meaning:

aDiyEn performs prapatti at the sacred feet of Lord HayagrIvan, who is the SaraNyan (the object of refuge) for all embodied ones. After receiving worship with havis (cooked food) and fruits, He entered the nether world, where the two asurAs hid but Lord HayagrIvan sought them out, destroyed them and brought the eternal VedAs to give them back to His son, Brahma devan to carry on his srshTi kAryam without interruption.

### Comments:

Brahma was totally lost after the asurAs stole the VedAs and ran off to the difficult to access nether world and hid there. Brahma fell at the feet of his Creator and begged for the restoration of the VedAs. Brahma performed ArAdhanam for the Lord with havya-kavyams. The most merciful HayagrIvan was pleased and travelled down to the nether world, destroyed the asurAs with His hUnkAram and returned the VedAs to His son.



## SLOKAM 5

यन्नाभिनालीकदलस्थनीर

विन्दूत्थितौ तौ मधुकैटभाख्यौ ।

वेदापहाराय तमो रजस्तं

देवं हयग्रीवमहं प्रपद्ये ॥

yannAbhi-nAlIkadalasthanIra

bindUtthitau tau madhukaiTabhAkhyau |

vedApahArAya tamo rajastam

devam hayagrIvam aham prapadye ||

*Meaning:*

aDiyEn offers my Prapatti at the auspicious tiruvaDi of Lord HayagrIVan, who is the ultimate refuge of all embodied jeevans. The guNam-s of rajas and tamas took the forms of the two asurAs, Madhu and KaiTabha as two drops of nectar from the navel of the Lord fell on the stem of the lotus on which Brahma was seated. The two asurAs climbed the stalk of the lotus, waited for an appropriate time when Brahma was sleeping and stole the four VedAs, which came out of the breath of Brahma as four infants. The asurAs grabbed these four infants and rushed off to their residence in the nether world and hid there. The origination of the asurAs from the rajo and tamo guNam-s caused them to engage in the despicable act of stealing the eternal vedAs.





"The haya vapu purushan is most beautiful!"  
Thanks: [www.parakalamatham.org](http://www.parakalamatham.org)



## SLOKAM 6

काम्यार्च्यतां प्राप्य वरं सुरेषु

गतेषु यज्ञाग्रहरोऽथितो यः ।

अदर्शयत् काय ह्यं वपुस्तं

देवं हयग्रीवमहं प्रपद्ये ॥

kAmyArcyatAm prApya varam sureshu

gateshu yaj~nAgraharo athito yaH |

adarSayat kAya hayam vapuH tam

devam hayagrIvam aham prapadye ||

### *Meaning and Comments:*

aDiyEn performs Prapatti at the sacred feet of Lord HayagrIvan, who is the aDaikkalam (refuge) for all beings. He revealed His sacred body in the form of One with a horse's head and human trunk (adarSayat kAya hayam vapuH). In the minds of the j~nAnis (vipaScittaH cetasi), who meditate on Him, He presents Himself with His Hayavadana mUrtam. That mUrTi with the MahA aSva Siras (vedAn vaktrI vAgISAKhya vAji vaktrA vAsudevasya mUrTiH), who instructs one on the VedAs and revered as the Lord of VidyA-s blesses the j~nAnis with His darSana saubhAgyam. For the devAs who pray to Him for fulfillment of various blessings (vAncita bhogam-s), He grants them the desired boons (kAmyArcyatAm sureshu varam prApya gateshu). ishTa kAmyArtha siddhi results for the supplicants. For those devAs, who prostrate before Him during yaj~nams, He transforms into yaj~na HayagrIvan, He acts as the carrier and distributor of havis for them (yaj~nAgraharo-athito yaH tam devam hayagrIvamaham prapadye). This self-manifested (svatassiddha hayavadana mUrTi) with His continuous (anuvihita) hala hala ghosham (heshA halahalam) blesses thus everyone (hata aSesha avadyam) from j~nAnis to devAs and nourishes them.

The aSva brAhmaNam section of the first chapter of BrhadAraNyaka Upanishad (1.1.1) visualizes the head and trunk of the yaj~na purushan in the form of a cosmic Horse. Vedic salutations to this horse bodied (haya vapu) Purushan is most beautiful. "The head is visualized as Dawn; its vital breath as vAyu; its eye the Sun; its open mouth is fire called vaiSvAnarAgni; the body of 'the sacrificial horse' as the samvatsara; its back is the heaven; its belly is the sky; its chest is the earth; its sides the four quarters; its ribs the intermediary directions; its limbs are the seasons; the joints are the months and the half-months; its supporting feet are the days and nights; its bones the stars and the its flesh the sky; its hairs on the body are the herbs and trees; the forepart of its body is the rising Sun and the hind part of the body is the setting Sun, and its yawning is the lightning, and its shaking the body is thundering and its neighing is the voice". What a vision of the mahA aSvam by the Vedic seers!

## SLOKAM 7

यो जायमानं पुरुषं प्रपश्यन्

मोक्षार्थचिन्तापरमातनोति ।

विद्याधिदेवं मधुसूदनं तं

देवं हयग्रीवमहं प्रपद्ये ॥

yo jAyamAnam purusham prapaSyam

mokshArtha-cintAparamAtanoti |

vidyAdhidevam madhusUdanam tam

devam hayagrIvam aham prapadye ||

### *Meaning and Comments:*

aDiyEn prostrates before Lord HayagrIvan, who is the SaraNyan (Object of refuge) for every one. When His glances fall on an embodied soul at the time of its birth in this world, that fortunate one is blessed with thoughts to travel on the path of moksham (yo jAyamAnam purusham prapaSyam, mokshArtha-cintAparamAtanoti). He is the Lord of all vidyA-s including moksha vidyA (vidyA adhidevaH). He is the Lord, who took HayagrIva avatAram to kill the asuran, Madhu for stealing the VedAs and thus acquired the nAmam of "MadhusUdanan". Madhu also means sense organs. Lord HayagrIvan attracts all of the sense organs of His devotees towards Him and hence He is known as MadhusUdanan (madhuH indriyanAmA sa tato madhunishUdanaH). Swamy ParASara BhaTTar comments on this name of the Lord: "He is called MadhusUdanan because He is the controller of all beings and because He bestows undisputed prosperity by slaying the asurAs like Madhu".



## SLOKAM 8

आदित्यबिम्बेऽश्वपुर्दधत् सन्

अयातयामान् निगमान् अदिक्षत् ।

यो याज्ञवल्क्याय दयानिधिं तं

देवं हयग्रीवमहं प्रपद्ये ॥

Adityabimbe aSvavapurdadhat san  
ayAtayAmAn nigamAn adikshat |  
yo yAj~navalkyAya dayAnidhim tam  
devam hayagrIvam aham prapadye ||

### *Meaning and Comments:*

aDiyEn surrenders at the sacred feet of the Lord, who is the refuge for all souls. He is the ocean of dayA (dayA nidhim) and is the One who blesses us with the body of a horse inside the orbit of the Sun (Aditya bimbe aSva vapur-dadhat san). He has provided Sage Yaj~navalkya with the eternal wealth of the VedAs (yo yAjn~avalkyAya ayAtayAmAn nigamAn adikshat). The sage Yaj~navalkya is a renowned sage revered through his links with Satapata BrAhmaNam and the first teacher of Sukla Yajur Vedam with the anugraham of Lord HayagrIvan. His discussions with sages Gargi, Janaka and others in brhadAraNayaka Upanishad are profound in VedAntic thoughts. He is also linked to a smrti known as Yajnavalkya smrti.





'sarvaloka rakshakan!'  
Thanks SrI Mukund Srinivasan

## SLOKAM 9

विज्ञानदानप्रथिता जगत्यां

व्यासादयो वागपि दक्षिणा सा ।

यद्वीक्षणांशाऽऽहितवैभवास्तं

देवं हयग्रीवमहं प्रपद्ये ॥

vij~nAna dAna prathitA jagatyAm

vyAsA dayo vAgapi dakshiNA sA |

yadvIkshaNA mSA-ahita vaibhavAH tam

devam hayagrIvam aham prapadye ||

*Meaning and Comments:*

aDiyEn performs Prapatti and places my soul at the sacred feet of the sarvaloka rakshakan, SrI HayagrIvan, whose glances are so powerful that they spread the sophisticated utterances (vij~nAna) of all sages starting with VyAsa (jagatyAm vyAsa dayo vAgapi vij~nAna dAna prathitA). Even the smallest portion of those glances have such vaibhavam (yadvIkshaNA mSA ahita vaibhavAH) that they uplift the vAg (speech) of the sages who blessed us with sAtvika purANam-s and itihAsam-s.



## SLOKAM 10

मत्स्यादिरूपाणि यथा तथैव

नानाविधाचार्यवपूंषि गृह्णन् ।

वेदान्तविद्याः प्रचिनोति यस्तं

देवं हयग्रीवमहं प्रपद्ये ॥

matsyAdirUpANi yathA tathaiva

nAnAvidhAcAryavapUmshi grhNan |

vedAntavidyAH pracinoti yastam

devam hayagrIvam aham prapadye ||

*Meaning and Comments:*

aDiyEn performs SaraNagati at the sacred feet of the sakala loka rakshakan, Lord SrI HayagrIvan, who has taken the avatArams (incarnations) beginning with that of the Fish and all the way up to Lord KrshNa, the Yaadava kula tilakan. He also has incarnated as different AcAryAs to spread and sustain VedAntic knowledge on this earth.



SLOKAM 11

श्रेष्ठः कृतज्ञः सुलभोऽन्वितानां

शान्तः सुबुद्धिः प्रथितो हि वाजी ।

तदाननाविष्कृतसद्गुणौगं

देवं हयग्रीवमहं प्रपद्ये ॥

SreshThaH krtaj~naH sulabhonvitAnAm

SAntaH subuddhiH prathito hi vAjI |

tadAnanAvishkrta sadguNaugam

devam hayagrIvam aham prapadye ||



'Possessor of all auspicious attributes and supreme j~nAnam!'

Thanks SrI Mukund Srinivasan

*Meaning:*

aDiyEn bows down to Lord HayagrIvan, the most celebrated Horse, who is the Protector of all sentient (Jeevans). He is the most exalted, grateful, easy to access, tranquil possessor of supreme j~nAnam and all auspicious attributes.



'devam hayagrIvam aham prapadye !'  
Thanks: SrI Mukund Srinivasan



## SLOKAM 12

हस्तैर्दधानं दरचक्रकोश-

व्याख्यानमुद्राः सितपद्मपीठम् ।

विद्याख्यलक्ष्म्यञ्चितवामभागं

देवं हयग्रीवमहं प्रपद्ये ॥

hastairdadhAnam daracakrakoSaH

vyAkhyAnamudrAH sitapadmapITham |

vidyAkhya lakshmyancita vAmabhAgam

devam hayagrIvam aham prapadye ||

*Meaning and Comments:*

aDiyEn performs Prapatti to Lord HayagrIvan, the sole refugee for all, who is seated on a white lotus with MahA Lakshmi (vANI devi) on His left thigh. He adorns a disc (cakram) and conch (Sankhu) on His upper two arms. On His lower two hands, he holds vyAkhyAna mudrA and a Pustakam (SrI koSam).

This Slokam is an echo of the 32<sup>nd</sup> Slokam of Swamy Desikan's SrI HayagrIva stotram starting with "vyAkhyA mudrAm karasarasijaiH pustakam Sankha-cakre". Here, the prayer was for the appearance of Lord HayagrIvan seated on a white lotus (bhinna sphaTika rucire puNDarIke nishaNNaH vAgadhISaH) in the mind of Swamy Desikan (mAnase AvirbhUyAt) with all His resplendence (amlAna SrIH) and to drench him with the Lord's nectarine flood of rays (amrta viSadaiH amSubhi; mAm plAvayan mAnase AvirbhUyAt). The author of this SrI sUkti, vaikuNTha vAsi, Abhinava Desika SrI uttamUr VeerarAghavAchAryar Swamy, offers his Prapatti to Lord HayagrIvan in every one of the Slokams of SrI Lakshmi Hayavadana Prapatti and in the final Slokam brings the auspicious appearance of the Lord Lakshmi HayagrIvan in all His splendour before our eyes.

SrI lakshmiHayavadana prapattiH sampUrNam

SrI lakshmi hayagrIvAya namo namaH

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan