

Swamy Desika Mangalam



Villiambakkam Sri.Govindarajan

&

Sri nrusimha seva rasikan

Oppiliappan Koil Sri.VaradAcAri SaThakOpan

Sincere Thanks To:

1. Mannargudi Sri.Srinivasan Narayanan swami for Sanskrit texts and proof reading
2. Sri.SaThakopa Tatachar, Sri.Sridhar Lakshminarasimhan and Nedumtheru Sri.Mukund Srinivasan for images
3. Smt.Jayashree Muralidharan for eBook assembly



KumAra VaradAcArya's

Srimad VedAntadeSika MangaLaaSaasanam



Swamy Desikan at ThiruppullANI

Translation in to Tamil by
Villiambakkam Sri. Govindarajan

with

Commentaries in English by

Sri nrsimha sEva rasikan

Oppliappan Koil Sri VaradAchAri SaThakopan

sadagopan.org





sadagopan.org





CONTENTS

Introduction	1
Slokams and Commentaries	3
Taniyan	5
Slokam 1	7
Slokam 2	9
Slokam 3	10
Slokam 4	12
Slokam 5	14
Slokam 6	15
Slokam 7	17
Slokam 8	19
Slokam 9	20
Slokam 10	22
Slokam 11	24
Slokam 12	25
Slokam 13	26
Saptati ratna mAlikA	27
nigamanam	44
Appendix	
Complete list of sundarasimham-ahobilavalli eBooks	45



sadagopan.org



Swami Desikan in ratnAngi - Thiruayindai



॥ श्रीः ॥

श्री कुमार वरदाचार्येण कृतं

श्रीमद्वेदान्तदेशिक मङ्गलाशासनम्

KumAra VaradAcArya's

SRIMAD VEDANTADESIKA MANGALASAASANAM



INTRODUCTION

ThiruvEnkatamudAyAn's MangaLa nidhi, the Sannidhi bell sending PraNava Naadam everywhere took the avathAram of SwAmy Desikan for the benefit of suffering samsAris. This MangaLa nidhi with direct links to the Lord of seven hills chased away the Para Matha Vaadhins and established firmly the unassailable doctrines on Sri VaishNava SiddhAntham developed by AchArya RaamAnuja in SrI BhAshyam. SwAmy Desikan's son and pradhAna sishyar, SrI KumAra VaradAcchAr created a SrI Sookthi named Desika MangaLam to record his reverence to his AchAryan and revered Father. In this SrI Sookthi, Kumara VaradAchAr salutes the divine auspiciousness (divya MangaLam) of SwAmy Desikan and seeks svaroopA siddhi for himself and the sishya vargams of his illustrious AchAryan.

These sLOkams are recited by us during the SaaRRumuRai portion of our daily AarAdhanam. Let us enjoy the moving MangaLAsAsanam of KumAra VaradAcchAr on his revered AchAryan, SwAmy Desikan.

sadagopan.org



yEkAnta sEvai of pratamAchAryan and vEdAntAchAryan-thanks SrI Sridhar



Slokams and Commentaries



Swami Desikan - The most illustrious among vEdAnta AchAryaas-thanks SrI Sudhirkumar



SRI VEDANTA DESIKA TANTYAN

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitaArkika kesarI |

vedAntAcAryavaryO me sannidhattAm sadA hrudi ||

MEANING:

May the divya svaroopam of the lion among the poets and logicians, the most illustrious among VedAnta AchAryAs with the name of VenkatanAthar reside always in my heart lotus!

SRI KUMARAVARADACARYA TANTYAN

श्रीमल्लक्ष्मण योगीन्द्र सिद्धान्त विजयध्वजम् ।

विश्वामित्र कुलोद्भूतं वरदार्यमहं भजे ॥

SrImallakshmaNa yogIndra siddhAnta vijayadhvajam |

viSvAmitra kulodbhUtam varadAryamaham bhaje ||

MEANING:

adiyEn takes refuge at the sacred feet of KumAra VaradArya, who was born in the VisvAmithra kulam and existed on this earth as the victory flag for SrI RaamAnuja darsanam.





Swamy Desikan - Melkote



MANAGALASAASANA SLOKAMS

SLOKAM 1

सर्वतन्त्र स्वतन्त्राय सिंहाय कविवादिनाम् ।

वेदान्ताचार्य वर्याय वेङ्कटेशाय मङ्गलम् ॥

sarvatantra svatantrAya simhAya kavivAdinAm |

vedAntAcArya varyAya venkaTeSaaya mangalAm ||

MEANING:

May auspiciousness shower on the VedAnthAcchAriyAr known by the name of Sri VenkatEsar, who was also the Master of all arts, crafts and VedAntha darsanams (Sarva tantra Svatantrar)!



Sarva tantra svatantrar!

The title of Sarva tantra Svatantrar was awarded by SrI RanganAyaki to Her



multigifted son. The auspicious AsAsanam (MangaLAsAsanam) starts with the title given by the MangaLAnAm MangaLam, SrI RanganAyaki. SwAmy Desikan's supreme skills in the fields of poetry and logic earned him the name of Lion among Poets and Logicians (KavitArkika Simham). The nirmANam of Sri RanganAtha Paaduka Sahasram and matchless service to nourish and reinforce Bhagavath RaamAnuja SiddhAntham moved Lord Ranganatha to honor SwAmy Desikan with the birudhu of VedAnthAchArya. SwAmy Desikan's given name was VenkatanAthan. He is saluted here as VedAnthAchArya Varyar (VenkatanAthAryar) because of His excellence among the AchAryAs. The varya sabdham is added after SwAmy Desikan's name and title given by the Lord.

The prose order should then be: "sarvatantra svatantrAya, kavi-vAdinAm simhAya, vedAntAcArya varyAya, venkaTeSaayA mangaLam".

SLOKAM 2

नभस्यमासि श्रोणायामवतीर्णाय सूरये ।

विश्वामित्रान्वयायास्तु वेङ्कटेशाय मङ्गळम् ॥

nabhasyamAsi SroNaayAm avatIrNaaya sUrayE |

viSvAamitrAnvayAyAstu venkaTeSaaya mangaLam ||



The bell of thiruvengkatamudaiyan

MEANING:

MangaLam to Sri VenkatEsa soori, who was born in ViswAmithra kulam on a Purattasi SravaNa dinam. As the bell of Lord VenkatEsa, SwAmy Desikan incarnated on Lord VenkatEsa's avathAra dinam. SravaNa nakshathram is VishNu nakshatram linked to Lord VenkatESa celebrated for His attribute of SaraNagatha rakshaNam. Swami Desikan is the Soori and the Lord of ThiruvEngadam is Soori (nithya Soori) sEvyar.



SLOKAM 3

पिता यस्यानन्तसूरिः पुण्डरीकाक्ष यज्वनः ।

पौत्रो यस्तनयस्तोतारम्बायास्तस्य मङ्गळम् ॥

pitA yasyAnantasUri: puNDarIkAksha yajvana: |

pauTrO yas tanayas tOtArambAyAs tasya mangalAm ||



SrI Anantasuri-totaramba dampati

MEANING:

SwAmy Desikan's father was Anantha Soori. His grandfather was PuNDarIka YajvA . His mother was TOtArambhA. May all Mangalams shower on that illustrious AchAryan with such powerful vamsam!

Seva SwAmy points out that the name of SwAmy Desikan's father was Anantha





Soori to remind us that the name is linked to Adhi Seshan, the first among the Seshans of the Sarva Seshi, Lord VenkatEsa. SwAmy Desikan's paramparai as performers of great sOma Yaagams (Yaajñ~ika Paramparai) is highlighted by saluting his grandfather as "puNDarIkAksha yajvana:". His PithA was Anantha Suri; His PithAmaha was PuNDarIkAkshar and He was the tanayan of TOtArambha. SwAmy Desikan like Lord Raama had twelve months of Garbha Vaasam. The Lord of ThiruvEnatam has no mother and got that deficiency covered by having TOtArambha as His Mother. Lord VenkatEsA's KuRai theernthathu. Mangalams to SwAmy Desikan of this much vaibhavam!





SLOKAM 4

वेङ्कटेशावतारोऽयं तद्वण्टांशोऽथवा भवेत् ।

यतीन्द्रांशोऽथवेत्येवं वितर्क्यायास्तु मङ्गळम् ॥

venkaTeSaavatArO ayam tadghaNtAmSo athavA bhavet |

yatIndrAmSo athavetyevam vitarkyAyAstu mangaLam ||

sadagopan.org



incarnation of tiruvenkatamudaiyan

MEANING:

SwAmy Desikan is indeed the avathAram of Lord VenkatEsa. Some say that SwAmy Desikan is the incarnation of the sannidhi bell of the Lord of Thirumala





(ThirumaNi AzhwaAr's amSam). SwAmy Desikan was also considered by a few as the amSam of YathirAjar. "tirumalai maal tirumaNiYaai siRakka vanthOn VaazhiyE" is the Vaazhi ThirunAmam for SwAmy Desikan. This tatthvam is housed in the first line of this sLOkam (VenkaTeSa ghanTaa avathAran). Other views (as avathAram of YathirAjar) are more varNanams. May all MangaLams come the way of this VenakTeSa GhanTaavathArar!





SLOKAM 5

श्रीभाष्यकारः पन्थानमात्मना दर्शितं पुनः ।

उद्धर्तुमागतो नूनमित्युक्तायास्तु मङ्गलम् ॥

SrIbhAshyakAra: panthAnam AtmanA darSitam puna: |

uddhartu mAgato nUnam ityuktAyAstu mangaLam ||



SrI BhAshyakAra panthAnam uddharthum punAragata purushan

MEANING:

MangaLams to this SrEshtAchAryan, SwAmy Desikan, who is viewed as Bhagavath RaamAnujar Himself born again to strengthen the path that he established for our salvation. SwAmy Desikan's avathAra kaaryam is pointed out here as "SrI BhAshyakAra panthAnam uddharthum punAragata purushan".





SLOKAM 6

यो बाल्ये वरदार्यस्य प्राचार्यस्य परां दयाम् ।

अवाप्य वृद्धिं गमितः तस्मै योग्याय मङ्गलम् ॥

yO bAlIye varadAryasya prAcAryasya parAm dayAam |

avApya vrddhim gamita: tasmai yogyAya mangaLam ||



nadathur ammAL's benevolent glances

MEANING:

May all MangaLams shower on SwAmy Desikan , who as a child was the object of anugraham of his PrAchAryan (AchAryA's AchAryan), SrI BhAshya



SimhAsanAdhipathi, NadAthUr AmmaAL. Like Madhusoodhana KaTAKsham, AmMAL's benevolent glances resulted in SwAmy Desikan ascending a great AchArya Peetam to make Vedam Pratishtitham (well secured). SwAmy Desikan was the dayA pAthram for AmMAL's auspicious AsAsanam and that divyAnugraham led to the defeat of all the Para Mathams and the raising of the Vijaya dvajam for Bhagavath RaamAnuja SiddhAntham. The karuNA poorNa kaTAKshams of AmMAL led to the growth of SwAmy Desikan (avApya vrddhim gamita:) as an illustrious AchAryan and a great sishya paramparai.

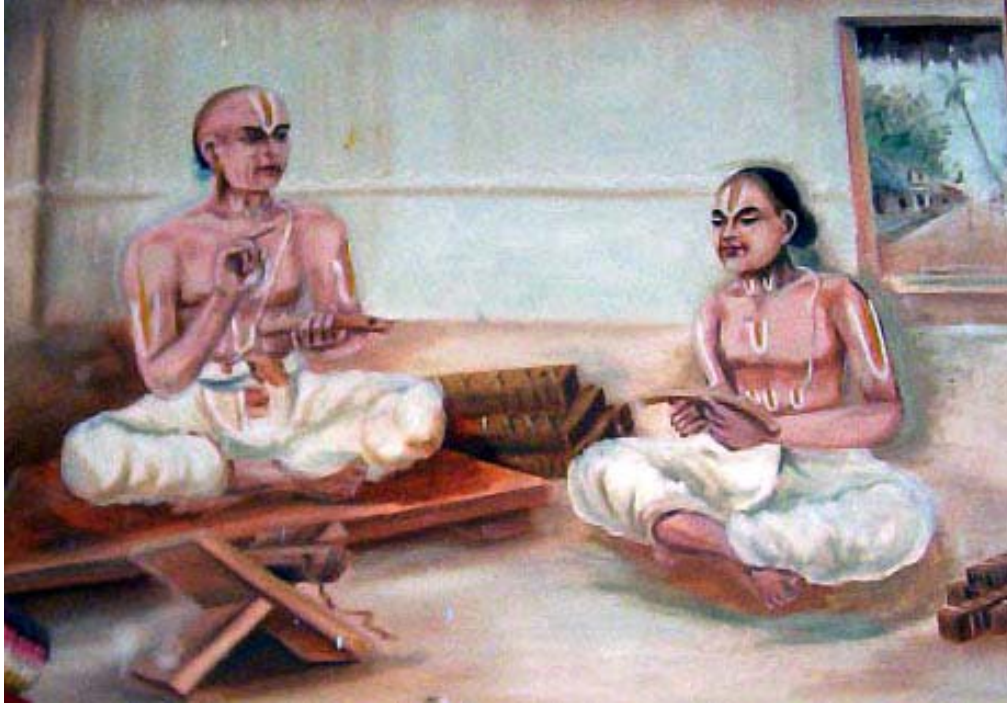
SLOKAM 7

रामानुजार्यादात्रेयान्मातुलात् सकलाः कलाः ।

अवाप विंशत्यब्दे यस्तस्मै प्राज्ञाय मङ्गळम् ॥

rAmAnujAryAdAtrEyAn mAtulAt sakalA: kalA: |

avApa vimSatyabdE yastasmai prAjn~Aya mangaLam ||



Learnt all sAstrams from Atreya ramanuja

MEANING:

SwAmy Desikan learnt all sAManya and viSesha sAsthams before the age of twenty from his AchAryan , AatrEya RaamAnujar. He became as a result a precocious genius, who did not need to learn any subject more than once (yEkacandagrAhi). May all MangaLams shower on that PrAjn~ar SwAmy

Desikan!

SwAmy Desikan's AchArya bhakthi was profound. He was immensely grateful to his maternal uncle for becoming his AchAryan. Ubhaya Vedantham and the fine points (nuNukkams) of the three rahasyams as well as tarkam and MeemAmsam were learnt from his uncle by SwAmy Desikan. With great pride about his bhAgyam for attaining AatrEya RaamAnujar as his AchAryan, SwAmy Desikan acknowledged proudly his heritage "YathivaranAr madaippaLLi vantha maNam yengaL vArthayuL manniyathE" (the VedAnthic fragrance from the kitchen of AchArya RaamAnuja has entered into our words). Here SwAmy Desikan was referring to PraNathArthiharar, a great sishya of RaamAnujar, who was in charge of his AchAryA's (Ramanuja's) kitchen for preparing mAthulam (annam for a sanyAsi from the Bikshai).



SLOKAM 8

श्रुतप्रकाशिका भूमौ येनादौ परिरक्षिता ।

प्रवर्त्तिता च पात्रेषु तस्मै श्रेष्ठाय मङ्गलम् ॥

SrutaprakaaSika bhUmau yEnAdau parirakshita |

pravarttitA ca pAtreshu tasmai SreshTaaya mangaLam ||

MEANING:

May all MangaLams shower on SwAmy Desikan , who protected the precious commentary on Sri BhAshyam assembled by Sruta PrakAsAchArya and spread it through the form of KaalakshEpams to deserving (fit) sishyAs so that it could be preserved forever on this earth (bhUmau parirakshita, pAtreshu pravarttitA). MangaLams to such a SrEshtAchAryan!

During the dangerous times , when Srirangam was invaded by MalikkaFUr, Many including Sudarsana Soori (Sruta PrakAsaachAryar) lost their lives. SwAmy Desikan was almost killed. Miraculously, SwAmy Desikan escaped with the SrI KoSam of Sruta PrakAsikaa to Satyagalam and taught there this bhAshyam to deserving sishyAs and kept that knowledge alive through the format of KaalakshEpams. It is said that SwAmy Desikan performed thirty aavrutthis of KaalkshEpam of Sruta PrakAsika commentary of SrI BhAshyam. This way he protected it and propagated it.





SLOKAM 9

सांस्कृतीभिर्द्रामिडीभिः बह्वीभिः कृतिभिर्जनान् ।

यस्समुज्जीवयामास तस्मै सेव्याय मङ्गळम् ॥

sAmskr̥tIbhir drAmiDIbhi: bahIbhi: krtibhir janAn |

yassamujjIvayAmAsa tasmai sevyAya mangaLam ||



Blessed his sishyas with many SrisUktis

MEANING:

Sarva MangaLams to SwAmy Desikan, who blessed the people with many SrI Sookthis in Sanskrit, Tamil, PrAkrutham and MaNipravALam. He energized the people's lives and made their lives worthwhile. Their lives became radiant with





the anugraham of the Sri Sookthis of SwAmy Desikan.

The taniyan passage "PaaronRucchonna pazhamozhiyuL OronRuthAnE amayAthO dhAraNiyil VaazhvArkku" is a salutation of gratitude to SwAmy Desikan by a contemporary. Even one among the many Sri Sookthis of SwAmy Desikan would serve as staff and support for the people of the world is the sentiment expressed by this author of this Taniyan.





SLOKAM 10

यः ख्याति लाभ पूजासु विमुखो वैष्णवे जने ।

क्रयणीय दशां प्राप्तः तस्मै भव्याय मङ्गलम् ॥

ya: khyAti lAbha pUjAsu vimukhO vaishNave jane |

krayaNIya daSaam prApta: tasmai bhavyAya mangaLam ||



Greatest among vairAgyaSAlis

MEANING:

May all MangaLams come the way of the modest SwAmy Desikan , who was averse to fame, wealth and honors (ya: khyAti lAbha pUjAsu vimukha:). He was





the greatest among VairAgyasAlis and spurned the wealth and titles. Gold and a lump of clay were equal in value to him. He turned down an invitation from his friend from young days to become a court official in the sabhA of Vijaya nagaram kings to chase away his poverty. He composed VairAgya Pancakam as an answer to that invitation to become rich and wealthy in the service to the royal household. He led a life of Unchavrutthi (alms to sustain his and his family life). He had the maturity of mind to sell himself to the assembly of VaishNavAs (VaishNava jane krayaNIya daSAM prApta:).





SLOKAM 11

यस्मादेव मया सर्वं शास्त्रमग्राहि नान्यतः ।

तस्मै वेङ्कटनाथाय मम नाथाय मङ्गळम् ॥

yasmAdeva mayA sarvam Saastra magrAhi nAnyata: |

tasmai venkaTanAthAya mama nAthAya mangaLam ||

MEANING:

adiyEn KumAra Varadan learnt all sAstrams from Him and Him alone (SwAmy Desikan alone). May all MangaLams shower on that VenkatanAthAn, who is adiyEn's Master and AchAryan!





SLOKAM 12

पित्रे ब्रह्मोपदेशे मे गुरवे दैवताय च ।

प्राप्याय प्रापकायास्तु वेङ्कटेशाय मङ्गळम् ॥

pitre brahmOpadeShTre me gurave daivatAya ca |

prApyAya prApakAyAstu venkaTeSaaya mangaLam ||

MEANING:

SwAmy Desikan is my Father, the One who performed BrahmOpadEsam and transformed adiyEn into a dvajan; He is my Guru and Dhaivam. He is the means and the goal for adiyEn. May all MangaLams shower on Him!





SLOKAM 13

यः कृतं वरदार्येण वेदान्ताचार्य मङ्गलम् ।

आशास्तेऽनुदिनं सोऽपि भवेन्मङ्गल भाजनम् ॥

ya: krtam varadAryeNa vedAntAcArya mangaLam |

AaSaastE anudinam sO api bhavEn mangaLa bhAjanam ||

MEANING:

adiyEn KumAra Varadan has created this SrI Sookthi known as VedAntAcArya mangaLam. It is adiyen's benediction that all who recite this MangaLam will themselves be blessed with all kinds of MangaLams.





SAPTATI RATNA MAALIKAA

सप्तति रत्न मालिका -

भाद्रपदमासगत विष्णुविमलर्क्षे

वेङ्कटमहीध्रपति तीर्थदिनभूते ।

प्रादुरभवज्जगति दैत्य रिपुघण्टा

हन्त कवितार्किक मृगेन्द्र गुरुमूर्त्या ॥

saptati ratna mAlikA -

bhAadrapadamAsagata viShNuvimalarkshe

venkaTa mahIdhrapati tIrthadinabhUte |

prAdurabavat jagati daitya ripughaNTaa

hanta kavitArkika mrgendra gurumUrtyA |

ஸ்வாமி தேசிகனின் அவதார தினச் சிறப்பு:

புரட்டாசி மாதத்தில் சுகல்பக்ஷத்தில் திருவேங்கடமுடையானின் திவ்ய தீர்தவாரி தினத்தில் திருவேங்கடமுடையானின் திவ்யகண்டை உலகத்தில் கவிதார்கிக ஸிம்ஹம் என்று போற்றப்பட்ட ஆசார்யனின் திருஉருவில் அவதாரம் செய்தது.

MEANING:

On a PurattAsi Sukla paksha SravaNam day celebrating the theerthavAri associated with the BrahmOthsvam of ThiruvEnkadamudayAn, the sannidhi bell of the Lord incarnated as an AchArya Saarvabhouman known as KavitArkika





Simham because of his unsurpassable skills as a poet and logician.

With His sharp intellect and deep grounding in all SaastrAs (tarka, MeemAmsa and other SaastrAs), SwAmy VedAnta Desikan defeated all Para Matha Vaadhins and raised the flag of Bhagavath RaamAnuja SiddhAntham. Here Venkata MahIdhara Pathi is the Lord of Venkatam hills. KavitaArkika MrugEndra is SwAmy Desikan, the Lion among poets and logicians.



Swami defeated all paramathavAdins





सशङ्खचक्रलाञ्छनः सदूर्ध्वपुण्ड्रमण्डितः

सकण्ठलग्नसत्तुलस्यनर्घ पद्ममालिकः ।

सितान्तरीय सूत्तरीय यज्ञसूत्र शोभितः

ममाविरस्तु मानसे गुरुः स वेङ्कटेश्वरः ॥

saSankhacakralAnchana: sadUrdhvapuNDramaNDita:

sakaNTha lagna sattulasyanargha padmamAlika: |

sitAntarIya sUttarIya yagn~asUtra Sobhita:

mamAvirastu mAnase guru: sa venkaTeSvara: ||

ஸ்வாமி வேதாந்ததேசிகனின் திவ்ய ஸ்வரூப வர்ணணம்:

திருத்தோள்களிலே சங்கு சக்கரப்பொறியுடனும், உடல்களில் 12 திவ்ய ஊர்த்வபுண்ட்ரங்களுடனும், திருச் செவிகளில் அழகிய குண்டலங்களுடனும், திருக்கண்டத்தில் அப்பழுக்கற்ற துளசி மணிமாலையுடனும், இடையில் மிகவும் வெளுப்பான வேஷ்டி மற்றும் உத்தரீயத்தை அணிந்து கொண்டும், வெண்மையான யஞ்ஜோபவீதத்தை தரித்துக் கொண்டும் விளங்கும் வேங்கடேச குரு என் மனதில் நிறைந்திருக்கட்டும்.

MEANING:

The majestic and saumya ThirumEni of SwAmy Desikan is reflected upon for meditation (dhyAnam). He has the imprints of Sankhu and Cakram on His shoulders, twelve Urdhva PuNDrams on the upper torso, beautiful KuNDalams in His ears, blemishless TuLasi and lotus seed Maalais around His neck, bright white vastram on His waist and uttareeyam above as well as a white sacred thread (Yajn~Opaveetham). May this image of SwAmy Desikan with all these lakshaNams stay forever in my mind!





The majestic and saumya ThirumEni



The divya MangaLa vighraha dhyAnam of the AcAryan is an essential act for a Sishyan. Reflection on His physical form of the AcAryan and the recitation of the AcAryA's taniyan are two staffs to lean on any time and especially when the mind is agitated by the samsAric ills and assailed by emaciating doubts that try to erode the Sishyan's Maha ViSwAsam.



अनन्त सूरि सूनवेऽभिनन्द्यमान वैभवाद्

दिगन्त वादिहंस जैत्रकाळमेघ देशिकात् ।

उपात्त सर्वशासनाय हन्त वर्ष विंशतौ

पुनः पुनर्नमस्कियाऽस्तु वेङ्कटेश सूरये ॥

ananta sUri sUnave abhinandyamAna vaibhavAd

diganta vAdihamsa jaitra kaaLamegha deSikaT |

upAtta sarvaSaasanAya hanta varsha vimSatau

puna: punarnamaskriyA astu venkaTeSa sUraye ||

ஸ்வாமி தேசிகனை மீண்டும் மீண்டும் ஸேவிக்கிறேன்:

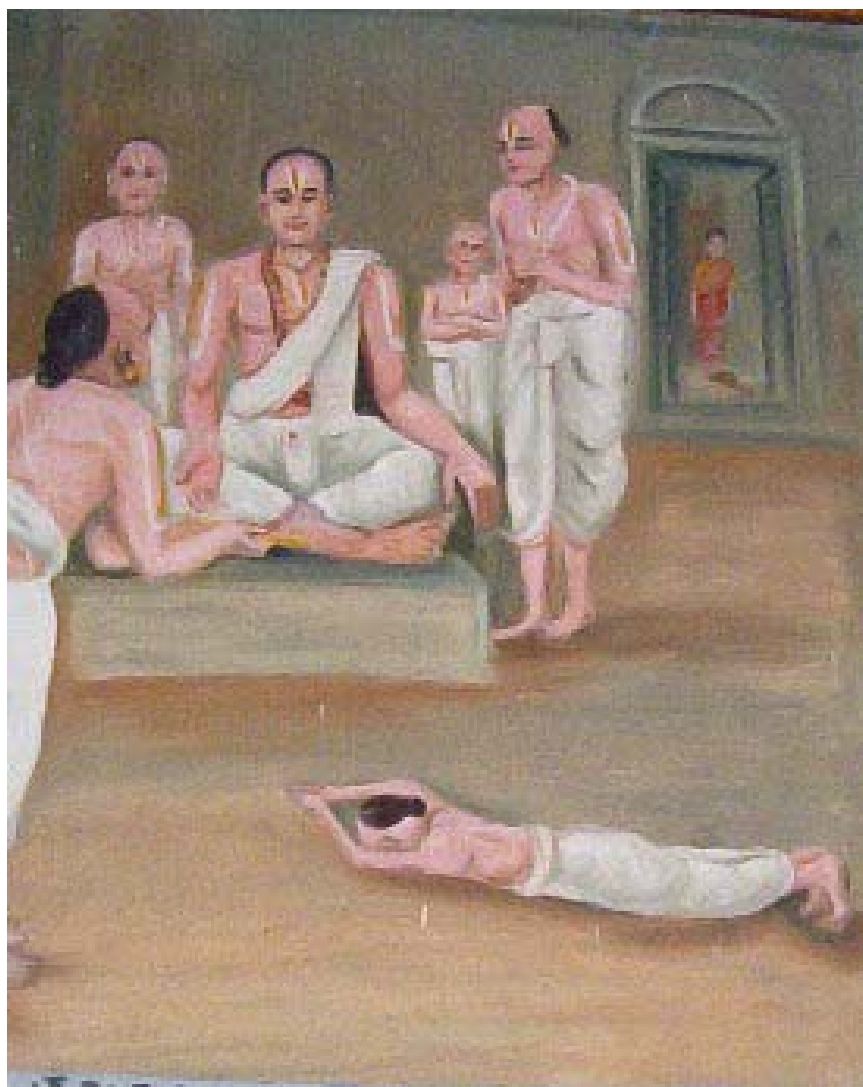
அந்தஸூரியின் குமாரரை, போற்றத்தக்க வைபவத்தை உடையவரை, எல்லா திக்குகளிலுமுள்ள வாதிகள் எனும் அன்னங்களுக்கு இடி முழக்கும் காளமேகம் எனும் மேகம் போன்று பயத்தை அளிப்பவரை, கர்வம் கொண்ட அனைவரையும் அடக்குவதற்கு 20 வயதிற்குள்ளாகவே ஸகல ஸாஸ்த்ரங்களையும் கற்றறிந்த வேங்கடேச ஸூரி எனும் வேதாந்த தேசிகரை மீண்டும் மீண்டும் வணங்குகிறேன்

MEANING:

adiyEn prostrates before VenkatEsa Suri known also as VedAnta Desikan (a title conferred by Lord RanganAtha), who is the son of Anantha Suri. As an AcArya SrEshtar, He was celebrated for His accomplishments in driving away the darsanams rooted in kutarkam and denied VedAs as valid PramANams and distorted the true meanings of the VedAs (Veda bAhya and Kudrushti mathams). His Vaibhavam in this regard as the foe of Paramathams is "abhinandyamAnam" (worthy of laudatory praise). For all those who challenged Him on the tenets of SrI VisishtAdhvaitha (Bhagavath RaamAnuja)



siddhAntham, He was like the dark cloud (KaaLamEgham) with deafening thunders that frightened the swans swarming in all directions (diganta vAdi hamsa jaitra kaaLamegham). He destroyed their pride and haughtiness in debates with them with his deep knowledge of all the SaastrAs from His AcAryan acquired before the age of twenty.



puna punarnamaskriyA astu venkaTeSa sUraye

sadagopan.org



कवितार्किक कलभव्रज कबळीकृतसिंहं

कमलापति करुणारस परिवर्धित बोधम् ।

यतिनायक पदपङ्कज युगळी परतन्त्रं

भज मानस बुधवेङ्कटपतिदेशिकमनिशम् ॥

kavitArkika kaLabhavraja kabaLIkrtasimham

kamalApati karuNaarasa parivardhita bodham |

yatinAyaka padapankaja yugaLI paratantram

bhaja mAnasa budhavenkaTapati deSikam aniSam ||

மனமே எப்போதும் ஸ்வாமி தேஸிகனை நினைத்திரு:

கவிகள் மற்றும் தர்க்கவாதிகள் எனும் மதம் கொண்ட யானைகளை கபளீகரம் செய்த ஸிம்ஹம், கமலாபதியான ஸ்ரீமந்நாராயணனின் கருணையைப் பெற சரணாகதியை போதித்தவர், யதிகளின் தலைவனான ராமானுஜரின் பாதகமலங்களில் தினைப்பவரான நம் சிறந்த பண்டிதரான வேங்கடநாதனை ஏ மனமே வேறு யாரும் நாதனில்லாமல் எப்பொழுதும் நினைத்திரு.

MEANING:

Oh my mind! Please meditate on SwAmy Desikan always! Please reflect on His vaibhavam as the Lion who tore into shreds the haughty poets and logicians like a Raaja Simham does with the herd of rouge elephants (KavitArkika kaLabhavraja kabaLeekrta simham). Our SwAmy is the One, who instructed us on the unfailing upAyam of SaraNAgati to invoke the DayA of the Lord of Lakshmi and for being blessed with MokshAnugraham (kamalApati karuNArasa parivardhita bOdham). He is the swan at the lotus feet of YathirAjar and is totally subservient to Him at all levels (YatinAyaka pada pankaja yugaLee paratantram).



Oh My Mind! Please dwell without let on this budhAgrEsarar, VedAnta Desikan for your samrakshaNam!



sadagopan.org

kavitArkika simham-uLdESikan-srirangam





sadagopan.org



Ocean of Mercy!





कलये सततं करुणा जलधिं

करुणा विषयं कमलाधिपतेः ।

कलि वैरि शठारि वचो रसिकं

कवितार्किक केसरि सूरि गुरुम् ॥

kalaye satatam karuNaa jaladhim

karuNaa vishayam kamalAdhipate: |

kalivairi SaThAri vacO rasikam

kavitArkika kesari sUri gurum ||

MEANING:

adiyEn reflects on that Ocean of Mercy (**karuNA jaladhim**), who is the object of Dayaa of the Lord of Lakshmi. This VedAnta Desika Soori, the lion among poets and logicians is a great connoisseur of the divine prabhandhams of Thirumangai Mannan and SwAmy NammAzhwAr.





गुरौ वादिहंसाम्बुदाचार्यशिष्ये

जना भक्तिहीना यतीन्द्राप्रिया स्युः ।

यतीन्द्राप्रिया विष्णु कारुण्यदूराः

कुतो मुक्तिवार्ता हि तादृग्विधानाम् ॥

gurau vAdihamsAmbudAcAryaSishye

janA bhaktihInA yatIndrApriyA syu: |

yatIndrApriyA vishNu kAruNyadUrA:

kutO muktivArtA hi tAdrgvidhAnAm ||

ஸ்வாமி தேசிகனிடத்தில் பக்தியில்லையெனில் மோகும் இல்லை:

வாதிஹம்ஸாம்புவாஹர் எனும் மிகச் சிறந்த ஆசார்யரின் சிஷ்யரான ஸ்வாமி தேசிகனிடத்தில் மக்கள் பக்தியில்லாமல் வேறு யதிகளின் ப்ரியத்திற்குப் பாத்திரர்களாக இருந்தால், அவர்களுக்கு யதிகளின் தலைவன் ஸ்ரீராமானுஜரின் அனுக்ரஹம் கிட்டாது மேலும் முக்தி எனும் சொல் அவர்களுக்கு ஏது? ஸ்ரீமத் பாஷ்யகாரர் எனும் ராமானுஜரின் அனுக்ரஹமின்றி மோகும் கிடையாது. அது போல் ஸ்ரீமத் பாஷ்யகாரரின் அனுக்ரஹம் பெற்று அவரது ஸத்ஸம்ப்ரதாய ப்ரவர்த்தகத்தையும், அவர் காட்டிய சரணாகதி மார்கத்தையும் ஸதா தன் முச்சாகக் கொண்டிருக்கும் ஸ்வாமி தேசிகனிடத்தில் பக்தியில்லை எனில் அவர்களுக்கு பகவத் பாஷ்யகாரரின் அனுக்ரஹம் மற்றும் மோகமும் கிட்டாது.

MEANING:

There is no possibility of gaining Moksham without display of devotion to SwAmy Desikan. Without bhakthi to this great sishyar of the AcAryan, Vaadihamsambuda AtrEya RaamAnujar, others may seek different Yathis for Moksham; for them, there is no possibility of Moksham. They will not receive





the anugraham of YathirAjar and therefore the possibility of Moksham does not even arise in the horizon for them. Without AcArya RaamAnuja's intercession, even the word Moksham is beyond the pale of such people showing irreverence to SwAmy Desikan. SrI VedAnta Desikan was Raamunuja Dayaa Paathrar and was steeped in Jn~Anam, VairAgyam and unalloyed devotion to YathirAjar. Bhagavath RaamAnuja SiddhAntham rooted in SrI BhAshyam was His breath and means for sustenance. Without bhakthi to SwAmy Desikan, who nourished and grew the Sath SampradhAyam (Bhagavath RaamAnuja SiddhAntham) and revealed the Prapatthi maargam as the unfailing and easy-to-practice upAyam for Moksha Siddhi, there will never be any hopes for gaining deliverance from the cycles of births and deaths. They will be mired in the mud of SamsAram birth after birth.





sadagopan.org



Swami Desikan firmly established SaraNAgati mArgam





वेदे सञ्जात खेदे मुनिजन वचने प्राप्तनित्यावमाने

संकीर्णे सर्ववर्णे सति तदनुगुणे निष्प्रमाणे पुराणे ।

मायावादे समोदे कलिकलुष वशाच्छून्यवादेऽविवादे

धर्मत्राणाय योऽभूत् स जयति भगवान् विष्णु घण्टावतारः ॥

vEde sanjAta khede munijana vacane prAptanItyaAvamAne

samkIrNe sarvavarNe sati tadanuguNe nishpramaaNe puraaNe|

mAyAvAde samOde kalikalusha vaSaat soonyavAde avivAde

dharmatraaNaaaya yO abhUt sa jayati bhagavAn vishNu ghaNTaavatAra: ||

வைதீக மார்கம் நிலைத்து நிற்கவும், மாயாவாதமும் துன்யவாதமும் ஒழியவும் திருமாலின் திருமணி ஸ்வாமி தேஸிகனாக அவதாரம் செய்தது:

வேதங்கள் கலங்கி துன்புற்றிருந்த வேளையில், வ்யாஸ முனிவரின் வாக்யங்களான ப்ரம்ம தூத்ரம் அவமானத்தை அடைந்திருந்த வேளையில், கலியின் பலத்தால் பல விதமான மதங்கள் புற்றீசல் போல் கிளம்பி பரசார மஹரிஷியின் புராணங்கள் வலிமையிழந்து போய், மாயா வாதமும் துன்ய வாதமும் மிகுந்த ஸந்தோஷத்துடன் தலைதூக்கயிருந்த போது, நம் வைதீக தர்மத்தைக் காக்கவும், சரணாகதி மார்கத்தை நிலை நாட்டவும் மஹா விஷ்ணுவான ஸ்ரீமந் நாராயணனின் திருமணியின் அம்சமாக அவதரித்த நம் வேங்கடநாதன் எப்போதும் வெல்லட்டும்.

MEANING:

For the firm establishment of Vaidhika mArgam and for the destruction of MaayA Vaadham (kudhrushti matham) and soonya Vaadham (VedabhAhya matham), the divine bell from the sannidhi of Lord VenkatEsa incarnated as SwAmy Desikan. It was a time when VedAs were distressed, the Brahma soothrams of Sage VyAsa were insulted, the power of Kali was at its height and





as a result, avaidhika mathams of all stripes rushed out of their hives and caused havoc. At those disturbing times, Sage ParAsarar's Saathvika PurANam was emaciated which in turn led to the kOIAharam of proponents of Maaya Vaadham and other Para mathams like Bhouddham and Jainam. At this time of calamity, SwAmy Desikan incarnated to protect our Vaidhika dharmam and to establish firmly the SaraNAgati Maargam as the best upAyam for one and all. SwAmy Desikan incarnated as the amsam of the divine bell of Lord VenkatEsa. May He and His darsanam be victorious at all times and protect us!



कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyaaNaguNaSaaline |

SrImate venkaTeSaaya vedAntagurave nama: ||

वादिद्विपशिरोभङ्ग पञ्चानन पराक्रमः ।

श्रीमान् वेङ्कटनाथार्यः चिरं विजयतां भुवि ॥

vAdidvipaSirO bhanga pancAnana parAkrama: |

SrImAn venkaTanAthArya: ciram vijayatAm bhuvi ||



May His darsana be victorious forever



வாதிகள் எனும் யானைகளின் தலையில் அமர்ந்து அடக்கும் ஸிம்ஹம் போன்ற பராக்ரமம் நிறைந்த ஸ்ரீயான ரங்கநாயகித் தாயாரின் அனுக்ரஹத்தைப் பெற்ற வேங்கடநாதன் எனும் குரு எப்போதும் உலகில் வெல்லட்டும்.

இந்த ச்லோகத்தை முதல் ப்ரம்மதந்த்ர ஜீயர் அருளியதாகக் கூறுகின்றனர்.

MEANING:

May our AcAryan, Sri VenkaTanAthana be victorious at all times in this world! He is the Raaja Simham that sits on the neck of the rouge elephant of Para Matham and brings it under His powerful control and He is the One, who received the title (birudhu) of Sarva tantra svatantrar from Sri RanganAyaki. May His darsana be victorious forever!

This sLOkam is considered by some to have been created by the First Brahma Tantra Svatantra ParakAla Jeeyar.

॥ इति श्रीमद्वेदान्तदेशिक मङ्गलाशासनं संपूर्णम् ॥

SrImad vedAntadeSika MangaLaaSaasanam sampoorNam

श्रीमते निगमान्तमहादेशिकाय नमः

SrImate nigamAntamahA deSikAya nama:

SwAmy Desikan tiruvadigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAcAri SaThakopan

Villiambakkam V.C.Govindarajan



**Complete List of
Sundarasimham-ahObilavalli eBooks**



Sundara simham - ahobila mutt

श्री:

SUNDARASIMHAM SERIES OF EBOOKS

(<http://www.sundarasimham.org/e-books.htm>)

(The titles below are hyper-linked to individual eBooks. If the pointer is placed over the text and clicked, you can access the titles online)

eBook #	Title	eBook #	Title
<u>1</u>	<u>SrI Stuti</u>	<u>17</u>	<u>Vegasethu stOtram</u>
<u>2</u>	<u>BhU Stuti</u>	<u>18</u>	<u>Panniru nAmam</u>
<u>3</u>	<u>Godha Stuti</u>	<u>19</u>	<u>RAmAnujar Chronology</u>
<u>4</u>	<u>HayagrIva Stotram</u>	<u>20</u>	<u>Charama Surukku</u>
<u>5</u>	<u>Raghuveera Gadyam</u>	<u>21</u>	<u>AahAra Niyamam</u>
<u>6</u>	<u>ParamArta Stuti</u>	<u>22</u>	<u>Gopala Vimsati</u>
<u>7</u>	<u>Sudarshana Ashtakam</u>	<u>23</u>	<u>Navamani MAIai</u>
<u>8</u>	<u>kAmAsikAshtakam</u>	<u>24</u>	<u>Thirumanthira Churukku</u>
<u>9</u>	<u>AshtabhuJAshtakam</u>	<u>25</u>	<u>Paduka Sahasram</u>
<u>10</u>	<u>Garuda Dandakam</u>	<u>26</u>	<u>Amruta Ranjani</u>
<u>11</u>	<u>Thirucchinna mAai</u>	<u>27</u>	<u>PradAna Satakam</u>
<u>12</u>	<u>Arutta Panchakam</u>	<u>28</u>	<u>DevarAjAshtakam</u>
<u>13</u>	<u>Dvaya Churukku</u>	<u>29</u>	<u>HayagrIva Panjaram</u>
<u>14</u>	<u>VairAgya Panchakam</u>	<u>30</u>	<u>GeetArtha Sangraham</u>
<u>15</u>	<u>DasAvatAra sIOkam</u>	<u>31</u>	<u>Adaikala Patthu</u>
<u>16</u>	<u>DayA satakam</u>	<u>32</u>	<u>Azhagiyaingar Thaniyans</u>

Sadagopan.org

eBook #	Title	eBook #	Title
33	Paramatha Bhangam	54	Nacchiyar Thirumozhi
34	Prabhanda SAram	55	Pillayandhadhi
35	Nrusimha PanchAmrutham	56	Chitra DesikIyam
36	Vaishnava Dinasari	57	SaraNAgati Deepika
37	Mey Viratha Manmiyam	58	Paramapada Sopanam
38	Guna Ratna kOsam	59	Sri Bhashyam Vol1
39	Abheeti Stavam	60	Sri Bhashyam Vol2
40	Mummani KOvai	61	Vaikuntha Stavam
41	Sandhya Devathaas	62	Thiruppavai
42	Injimedu Azhagiya Singar	63	Tattva Padhavee
43	43rd Pattam Jeer	64	Agaramanimaala Stotram
44	44th Pattam Jeer	65	Mangalya Stavam
45	Prakrutam Azhagiya Singar	66	HayagrIva SahasranAmam
46	Rig UpAkarma	67	Narasimha AvatAram
47	Yajur UpAkarma	68	Rahasya Navaneetham
48	SAma UpAkarma	69	Rahasya Padavee
49	Stotra Ratnam	70	Thiruppalliyezhuchchi
50	Amruta svAdini	71	SaranAgathi (Tamil)
51	AdhikAra Sangraham	72	Dehaleesa Stuti
52	Thirumanjana Kattiyam	73	Purusha SUktham
53	SrI Stavam	74	Desika Darsanam

eBook #	Title	eBook #	Title
<u>75</u>	<u>Bhagavad dyAna sopanam</u>	<u>95</u>	<u>Sri Venkatesha Ashtottaram (Brahmanda Puranam)</u>
<u>76</u>	<u>SubhAshita Neevi</u>	<u>96</u>	<u>Sri Venkatesha Ashtottaram (Varaha Puranam)</u>
<u>77</u>	<u>NaimisAranyam</u>	<u>97</u>	<u>Famous Five</u>
<u>78</u>	<u>AparyAptAmrutha sopanam</u>	<u>98</u>	<u>Arithmetic and Almighty</u>
<u>79</u>	<u>A Day in Sri Matam</u>	<u>99</u>	<u>Peerless Preceptor</u>
<u>80</u>	<u>ThiruppallANDu</u>	<u>100</u>	<u>SrI Lakshmi Sahasram</u>
<u>81</u>	<u>Thiruvellur</u>	<u>101</u>	<u>Sri Venkatesha Sahasram</u>
<u>82</u>	<u>Vedams and upanishads</u>	<u>102</u>	<u>Paduka Sahasra Yantrams</u>
<u>83</u>	<u>Thiruviruththam</u>	<u>103</u>	<u>ThirunedunthanDakam</u>
<u>84</u>	<u>ThiruvAsiriyam</u>	<u>104</u>	<u>ThirukkurunthanDakam</u>
<u>85</u>	<u>Periya thiruvandhadhi</u>	<u>105</u>	<u>ThiruvezhukURRirukkai</u>
<u>86</u>	<u>Thiruvaimozhi</u>	<u>106</u>	<u>Manthra Pushpam</u>
<u>87</u>	<u>Desika Sahasranaamam</u>	<u>107</u>	<u>Virodha ParihAram</u>
<u>88</u>	<u>Satha DUshani</u>	<u>108</u>	<u>Oppiliappan vaibhavam</u>
<u>89</u>	<u>Tattva Muktha kalApam</u>		
<u>90</u>	<u>Chillarai Rahasyam</u>		
<u>91</u>	<u>Srimad RahasaTrayaSAram</u>		
<u>92</u>	<u>Fabulous Four</u>		
<u>93</u>	<u>Sudarashana Vaibhavam</u>		
<u>94</u>	<u>Sri Venkatesha Sooktis</u>		



ahObilavalli - Chenchulakshmi thAyAr - ahobilam

श्री:

AHOBILAVALLI SERIES OF EBOOKS

(<http://www.ahobilavalli.org/ebooks.htm>)

(The titles below are hyper-linked to individual eBooks. If the pointer is placed over the text and clicked, you can access the titles online)

eBook #	Title	eBook #	Title
1	DanurmAsa ArAdanam	17	Thiruvellarai
2	SALagrama ArAdanam	18	Achyutha Satakam
3	Mukunda MAIA	19	Sundara kANDam
4	VAsantika parinayam	20	RanganAtha Mahimai Vol 1
5	SampradAya parisuddhi	21	RanganAtha Mahimai Vol 2
6	ThiruppAvai	22	RanganAtha Mahimai Vol 3
7	YatirAja Saptati	23	RanganAtha mahimai Vol 4
8	AthimAnusha Stavam	24	Thiru Vaikunta Vinnagaram
9	Anjali Vaibhavam	25	Thiru ThevanAr Thogai
10	ThiruvellakuLam	26	Thiru Semponsei Koil
11	DevanAyaka Pancasat	27	Thiru Arimeya Vinnagaram
12	NyAsa Dasakam	28	Ramanusar nURRandhAdhi
13	NyAsa Tilakam	29	VishnuSahasranAmam Vol1
14	NyAsa Vimsati	30	VishnuSahasranAmam Vol2
15	PeirazhwAr krishnAnubavam	31	VishnuSahasranAmam Vol3
16	AmalanAthipirAn	32	VishnuSahasranAmam Vol4

Sadagopan.org

eBook #	Title	eBook #	Title
<u>33</u>	<u>VishnuSahasranAmam Vol5</u>	<u>54</u>	<u>Bhagavan nAma sahasram - 2</u>
<u>34</u>	<u>VaradarAja Pancasat</u>	<u>55</u>	<u>Bhagavan nAma sahasram - 3</u>
<u>35</u>	<u>Vishnu SUktham</u>	<u>56</u>	<u>Apamarjana Stotram</u>
<u>36</u>	<u>ThirutheRRiambalam</u>	<u>57</u>	<u>PerumAL Thirumozhi</u>
<u>37</u>	<u>Varaha Puranam</u>	<u>58</u>	<u>Jitante Stotram - Vol 1</u>
<u>38</u>	<u>Vasudeva PunyahavAcanam</u>	<u>59</u>	<u>Jitante Stotram - Vol 2</u>
<u>39</u>	<u>Samaveda PunyahavAcanam</u>	<u>60</u>	<u>Jitante Stotram - Vol 3</u>
<u>40</u>	<u>Brahmotsavam</u>	<u>61</u>	<u>Jitante Stotram - Vol 4</u>
<u>41</u>	<u>Homa Havis and Yajna</u>	<u>62</u>	<u>Sri Varadaraja stavam</u>
<u>42</u>	<u>Raghava YadavIyam</u>	<u>63</u>	<u>Acharya Panchasat</u>
<u>43</u>	<u>Yadavabhyudayam</u>	<u>64</u>	<u>Bhagavan Gunaratnasatakam</u>
<u>44</u>	<u>Lakshminarayana Hrdayam</u>	<u>65</u>	<u>Garuda Panchasat</u>
<u>45</u>	<u>RAmAshtaka Kritis</u>	<u>66</u>	<u>Rangaraja Stavam Vol 1</u>
<u>46</u>	<u>HanUmath vaibhavam</u>	<u>67</u>	<u>Rangaraja Stavam Vol 2</u>
<u>47</u>	<u>Manasa Aradanam slokam</u>	<u>68</u>	<u>Sundarabahu Stavam Vol1</u>
<u>48</u>	<u>Ekadashi & other vrtams</u>	<u>69</u>	<u>Abhaya Pradana Saaram</u>
<u>49</u>	<u>Mahalakshmi Kritis</u>	<u>70</u>	<u>Tattva Nirnayam Vol1</u>
<u>50</u>	<u>Ahobila Divya Desam</u>	<u>71</u>	<u>Tattva Nirnayam Vol 2</u>
<u>51</u>	<u>VaradarAja panchakam</u>	<u>72</u>	<u>Bhishma Stuti</u>
<u>52</u>	<u>SadAchAryAs</u>	<u>73</u>	<u>SrI SUktham</u>
<u>53</u>	<u>Bhagavan nAma sahasram - 1</u>	<u>74</u>	<u>Prapanna Paarijaatam</u>

eBook # Title

- [75](#) [Nikshepa Rakshai](#)
- [76](#) [Vedanta Desika Prapatti](#)
- [77](#) [Trayamidam Sarvam](#)
- [78](#) [Srinivasa Kalyanam\(PPT\)](#)
- [79](#) [Sankalpa Sooryodayam](#)
- [80](#) [Krishna karnamrutam](#)
- [81](#) [Desika Prarthanashtakam](#)
- [82](#) [SrI Lakshmi Tantram \(Vol1\)](#)
- [83](#) [Sri Upakara Sangraham Pt.1
Vol-1](#)
- [84](#) [Sri Upakara Sangraham Pt.1
Vol-2](#)
- [85](#) [Thiruppullani mahimai](#)
- [86](#) [Panchayudha Stotram](#)
- [87](#) [Dvadasa naama Stotram](#)
- [88](#) [Hamsa Sandesam](#)
- [89](#) [Dvadasa naama panjaram](#)
- [90](#) [Swami Desikan & Tiruvaimozhi](#)
- [91](#) [Srimad Rahasyatraya Saara
Saaram - Vol 1](#)
- [92](#) [Srimad Rahasyatraya Saara
Saaram - Vol 2](#)
- [93](#) [Srimad Rahasyatraya Saara
Saaram - Vol 3](#)
- [94](#) [ThirukkAvaLampADi](#)

eBook # Title

- [95](#) [Catussloki](#)
- [96](#) [Sri UpakAra Sangraham - Pt 2](#)
- [97](#) [Sri UpakAra Sangraham - Pt 3](#)
- [98](#) [Roles of LakshmaNa](#)
- [99](#) [PurandaradAsa Kritis on
SrinivAsar](#)
- [100](#) [SrI Lakshmi Tantram - Vol 2](#)
- [101](#) [ThirumAlai aRivom](#)
- [102](#) [Sareeraika Suprabhatam](#)
- [103](#) [Ashtasloki](#)
- [104](#) [Tatparya Ratnavali](#)
- [105](#) [SrI Srinivasa Vaibhavam](#)
- [106](#) [Swamy Desika Vighraha
DhyAnam](#)
- [107](#) [Swamy Desika MangaLam](#)
- [108](#) [Pancha BrundAvanam of
Poorva Azhagiya Singars](#)