

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaLiH



Annotated Commentaries in English
by
SrI nrsimha sevA rasikan
SrI vedAnta deSika padAmbuja sevA rasikan
Oppiliappan Koil VaradAcAri SaThakopan

Title: Sri nigamantadesika nAma ashTottara Satam

Edition: First Edition

Author and ManipravAla bhAshyam: Sri VenkatAcArya
PAtrayar

English Commentator: Oppiliappan Koil Sri VaradAcAri
SaThakopan

First Published: PuraTTAsi SravaNam, September 24, 2015

Price: Rs.100/-

Published by: Sri Ahobila Mutt Inc, NA

Copyright: Author & Sri Ahobila Mutt Inc.,NA

Sri HayagrIva Likhita Kaimkarya goshThI deeply appreciates the sponsorship of "Sri NigamAnta MahAdeSika AshTottara Satam" on behalf of **Bhaaradwajam SriIman K.Rangachari Swami** and his dharma patni **SriImati Komalambal Rangachari** through a samarpanam to Sri Ahobila Mutt Inc, NA.

Source: SriImadvedAntadesIka vishayaka stotramAla published by SriImad ANDAvan Sri Poundarikapuram svAmi ASramam.

aDiyEn is grateful to SriImAn Veeravalli Raghunathan svAmi for his mahopakAram in sending me a copy of this rich monograph celebrating the Vaibhavam of svAmi DeSikan and his many anugrahams for us.

SrI:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaLiH



Annotated Commentaries in English

by

SrI nrsimha sevA rasikan

SrI vedAnta deSika padAmbuja sevA rasikan

Oppiliappan Koil VaradAcAri SaThakopan

CONTENTS

Author's Preface	---	1
Introduction	---	9
ashTottara Sata nAmAvaliH - Meanings and Comments	---	17 - 165
Annexure - Transliteration Scheme for Sanskrit	---	166

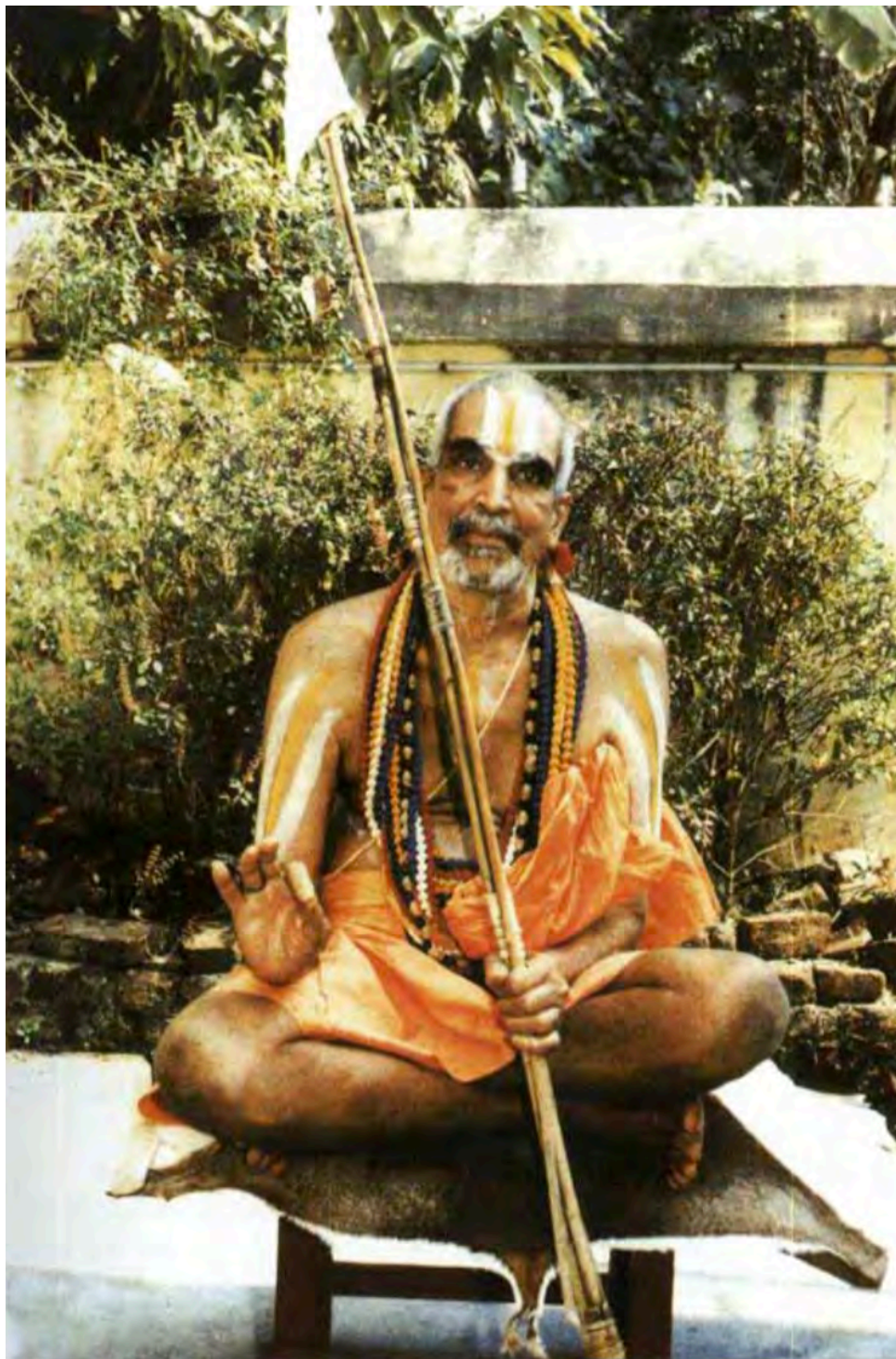
Sincere Thanks to:

Sri Srinivasan Narayanan
for Proof-reading, formatting and providing Sanskrit and Tamil Text

Sri Murali Desikachari
for eBook Assembly



Sri Lakshmi HayagrIvar



HH Srimad Paravakottai Periya Andavan Swami

Thaniyan:

**srivAsaranga parakAla muni trayAptha
lakshmAthma rakshana yatitva yugAgamAntham
Acharya bhaktiparipUthamanarGhasheelam
Gopaladesika munim gurumAshrayAma:**

(HH Picture Courtesy: Sri Muralidhar Rangaswamy)

॥ श्रीः ॥

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

PREFACE

The Upanishads, samhitas, brAhmaNam and grhya sUtrams declare with one voice that the celebration of one's AcAryan and His Paramaparai are essential for our success in spiritual advancement. Here are some of their PramANa vAkyams.

1. chAndogya Upanishad:

आचार्यवान् पुरुषो वेद AcAryavAn purusho veda - Only a Sishyan blessed with a sadAcAryan can comprehend Brahman.

2. SvetaSvatAra upanishad (6.23):

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यथाः प्रकाशन्ते महात्मनः ॥

yasya deve para bhaktiH yathA deve tathA gurau |
tasyaite kathitA hyarthAH prakASante mahAtmanaH ||

For the one who has viSesha bhakti for his Acarayan just as he has for the Lord will comprehend the true meanings of the esoteric upadeSams that he receives from his AcAryan. Because of his AcArya bhakti, he will gain insight in to the meanings for the upadeSams that he did not even receive directly from his AcAryan.

3. आचार्याद्धैव विद्या विधिता साधिष्ठं प्रापत्

AcAryaddhaiva vidyA vidhitA sAdhishTham prApat

Only the vidyai received from a sadAcAryan will stay permanently.

4. taittiriya Upanishad (1.11):

आचार्य देवो भव - Worship Your AcAryan like Bhagavan.

5. गुरोर् (नामम्) सदा जपेत् - Recite AcAryan's nAmA always! Reflect with reverence on your Acarya paramparai!

6.Sesha samhita(14-50):

गुरुं प्रकाशयेद्धीमान् मन्त्रं यत्नेन गोपयेत् ।

अप्रकाश प्रकाशाभ्यां क्षीयेते सम्पदायुषी ॥

gurum prakASayeddhimAn mantram yatnena gopayet |

aprakASa prakASAbhyAm kshIyete samapadAyushI ||

The intelligent Sishyan should glorify his AcAryan. He should make an effort to protect the mantrams that he received through upadeSa mukham from reaching the unfit. The wealth of knowledge acquired from one's AcAryan diminishes through neglect to glorify one's AcAryan and by failing to protect the mantrams from the undeserving.

Sri Naavalpaakam VenkaTArya PaaTrAyar comments further on this AcArya nAmA japam:

Although the injunctions are to recite the AcAryan's name and those of the AcArya paramparai, those who perform upadeSam on SaraNagati and spread its practice are very special to meditate upon; even more important among this lineage of AcAryAs is the one who establishes the SaraNagati SAstram through many grantha nirmANams/construction (शरणागति-धर्म-प्रवर्तक आचार्याणां विशेषेण पूज्यत्वात् ,

तेष्वपि प्रबन्धमुखेन उपकर्तृणां प्राधान्यं SaraNagati-dharma-pravartaka AcAryANAm viSesheNa pUjyavAt, teshvapi prabandhamukhena upakartruNAM prAdhAnyam). SvAmi Desikan is that celebrated AcAryan, who has blessed us with many treatises expounding the doctrines of SaraNagati for all adhikAris and made it possible for his successors to sustain and nourish the most powerful and easy-to-

practice SaraNAGati/Prapatti anushThAnam to the divya dampatis to gain cathurvida PurushArthams. Thus an ashTottara Sata nAmAvaLi for SvAmi Desikan is most appropriate to express our gratefulness as a first step.

SvAmi Desikan has instructed us to reflect on two Slokams for the acquisition of the three rahasya mantrams and their meanings to prepare us (1) to perform SaraNAGathi/Prapatti/Atma nivedanam at the sacred feet of the divya dampatis through a sadAcAryan and (2) to conduct our lives after Prapatti (uttara kAlam) performing Bhagavad-BhAgavata-AcArya kaimkaryams.

The first Slokam is:

गुरुभ्यस्तद्गुरुभ्यश्च नमोवाकमधीमहे।

वृणीमहे च तत्राद्यौ दम्पती जगतां पति ॥

gurubhyastat gurubhyaSca namovAkadhImahe |
vrNImahe ca tatrAdyau damapati jagatAm pati ||

Meaning:

We recite with reverence the **नमः**: namaH Sabdam to salute our AcAryan and his AcAryans. We elect as the First AcAryan (PrathamAcAryan) for us, SrIman NaarayaNan and His divine consort, MahA Lakshmi and seek Them as our means to attain the moksha phalan.

Here, we start with our immediate AcAryan and then on to his AcAryan and finally all the way up to SrIman NaarayaNan as the First AcAryan for us all. This is known as the ArohaNa kramam (ascending order). Here there is no room for the successors to our current (prakrutam) AcAryan to include.

In the avarohaNa kramam (descending order), we start from SrIman NaarayaNan and follow the Guruparamparai through MahA Lakshmi, Vishvaksenar, SvAmi NammAzhvAr (SaThAri sUri), the Lord's divine pAdukais and all the way down to our current AcAryan. Here, there is room for extending the Guru Paramparai beyond one's immediate AcAryan. The Slokam for avarohaNa kramam is:

आभगवत्तः प्रथितामनघामाचार्यसन्ततिं वन्दे।

मनसि मम यत्प्रसादाद्वसति रह्यत्रयस्य सारोऽयम्॥

AbhagavattaH prathitAm anaghAm AcArya santatim vande |
manasi mama yatprasAdAt vasati rahasyatrayasya sAro'yam ||

Meaning:

aDiyEn salutes our blemishless AcArya Paramparai starting from SrIman NaarAyaNan. May the essence of the three rahasyams stay firmly in my mind as a result of such devout meditation on my AcArya Paramparai.

For SrI maTham SishyAs, the avarohaNa kramam is SrIman NaarAyaNan, MahA Lakshmi, Vishvaksenar, SvAmi NammAzhvAr, Adi vaN SaThakopa jIyar and his successors down to the current 46th PaTTam SrImad Azhagiyasingar, SrI vaN SaThakopa SrI RanganAtha yatIndra mahA Desikan.

In the ArohaNa kramam, the ascent is from present AcAryan to our PrathamAcAryan as described by PeriyAzhvAr:

எந்தை தந்தை தந்தை தந்தை தம் மூத்தப்பன் - ஏழ் படிக்கால்

தொடங்கி வந்து வழி வழியாட்செய்கின்றோம்

entai tantai tantai tantai tam mUttapan - Ezh paTikkAl
toDanki vantu vazhi vazhi ATceykinROm

In the avarohaNa kramam, the descent is from the Lord to the Prakrutam AcAryan serving as the caramAvati AcAryan. The guru ParamparA dhyAnam in the avarohaNam mode is:

लक्ष्मीनाथसमारम्भां नाथयामुनमध्यमाम्।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरंपराम्॥

lakshmi nAtha samArambhAm nAthayAmuna madhyamAm |

asamadAcArya paryantAm vande guru parambharAm ||

Meaning:

aDiyEn salutes my guru paramparai starting with the Lord of Lakshmi, having at its middle nAtha muni and Yaamuna muni and concluding with aDiyEn's AcAryan.

After Prapatti, one becomes the never leaving shadow and the pAdukais of the AcAryan according to SvAmi NammAzhvAr (Periya tiruvandAti 31):

அழகும் அறிவோமாய் வல்வினைத் தீர்ப்பான்
நிழலும் அடிதாறும் ஆனோம்

azhakum aRivOmAy valvinait-tIrppAn
nizhalum aDitARum AnOm

Meaning linked to avarohaNa kramam:

Here SvAmi NamAzhvAr states that he has found the way to overcome his fierce hordes of sins (val vinaikaL). My strategy is to cling to His (Achyutan's) sacred feet. I have thus become His shadow and sandals (pAdukais). This is my spirit as His dAsan.

Meanwhile, the dear Sishyar of SvAmi NammAzhvAr declared in avarohaNa kramam that his AcAryan was every thing and that he does not know of any God except his AcAryan, SvAmi NammAzhvAr, the Lord's SaThAri:

தேவு மற்று அறியேன் குருகூர் நம்பி
பாவின் இன்னிசை பாடித் திரிவனே

tEvu maRRu aRiyEn kurukUr nambi
pAvin innicai pADit tirivanE

aDiyEn does not know of any deivam other than my AcAryan, SaThakopa sUri and aDiyEn will travel around singing his sweet songs.

About Sesha-Seshitvam relationship to his AcAryan, Madhura Kavi

says:

அன்னையாய் அத்தனாய் என்னை ஆண்டிடும்

தன்மையான், சடகோபன் என் நம்பியே

annaiyAy attanAy ennai ANDiDum

tanmaiyan, SaDakOpan en nambiyE

The vaidikAs, who are experts in the four VedAs considered aDiyEn as the embodiment of despicable attributes and ignored me. As a result, my AcAryan, ThirukkurukUr SaThakopan became my compassionate Mother, caring Father and my ruling Master. I became endowed with the bhAgyam of being the Bhaktan/Sishyan of SvAmi NammAzhvAr (திருக்குருகூர் நம்பிக்கு அன்பனாய் அடியேன் சதிர்த்தேன்) tirukkurukUr nambikku anpanAy aDiyEn catirttEn). Supreme AcArya Bhakti of Madhura Kavi AzhvAr has been celebrated by SvAmi Desikan through the rahasya grantham of Madhura Kavi hrdayam.

This ashTottara Sata nAmAvali on NigamAnta MahA Desikan has been created by SrI AyyA Venkata pAtrAchAr SvAmi, the seventh and the last son of NaavalpAkkam SrI AyyA KumAra tAta Desikan. He was a resident of the pAtrAccAr Street at Kumbakonam. He was the AcAryan and the Raja Guru for the TanjAvUr Nayak King, who used to take respectfully his AcAryan's pAdukais daily around the Raja Veedhis of TanjAvUr.

SrI Venkata PaatrAryar has blessed us with 9 granthams:

1. சரணாகதி தோரணி (SaraNAgati tOrANI) dealing with his MangaLASAsanam visits to the divya desams
2. கோகில சந்தேசம் (kokila santeSam)
3. மித்யத்வானுமாந கண்டனம் (mityatvAnumAna khanDanam)
4. ப்ராமாண்ய வாத கண்டனம் (prAmANya vAda khaNDanam)
5. ரகு நந்தன விலாசம் (raghunandana vilasam)

6. அய்யா குமார தாத தேசிக வைபவ ப்ரகாசிகா (ayyA kumAra tAta deSika vaibhava prakASikA): Celebration of his father and AcAryan
7. அய்யா குமார தாத தேசிக மங்களம் (ayyA kumAra tAta deSika mangaLam)
8. ஸ்ரீ வேதாந்த தேசிக நாம அஷ்டோத்தர சதம் SrI Vedanta deSika nAma ashTottara Satam)
9. ஆசார்ய குணதர்ச வ்யாக்யானம் (AcArya guNadarSa vyAkhyAnam) for the above ashTottara Satam.

This commentary is an elaborate one citing the ways in which the 108 nAmAs follow the sequence of Brahma sUtrams and SrI VishNu sahasra nAmams. It is rather rare that an author writes a commentary on his own work. SvAmi Desikan has blessed us with his commentary on his SrI KoSams like nyAsa tilakam and tattvamukta kalApam to develop further the fine points in the original grantham. Similarly, AyyA Venkata PaatrAcArya SvAmi has blessed us with a scholarly commentary for the ashTottaram in his "AcArya guNadarSa VyAkyAnam". It is a great treasure that aDiyEn could not go in to details in the main text for fear of expansion of the size of this book.

In this ashTottara Sata nAmA book, aDiyEn has covered the 8th and the 9th SrI KoSams of the great scholar, AyyA SrI Venkata PaatrAccAryar. This ashTottaram for SvAmi Desikan is used for arcanai at the sannidhis of tUppul SrI VedAnta Desikan. The recitation of this ashTottaram will bless one with sarva MangaLams.

aDiyEn is grateful to SrImad Poundarikapuram ANDavan ASramam for releasing this book on "SrI NigamAnta deSika nAmAshTottara Satam" with Tamil commentaries by SrI Kurucchi u. vE. GopAla tAtAccAr SvAmi. TiruveLLUr Tirumalai EcchampADi u. vE. Sri RanganAthAccAryar SvAmi has overseen the content in his role as the Parisodakar of this grantham. aDiyEn thanks KaNDRAkottai SrI RaghunAthar SvAmi for sending a copy of this SrI Kosam.

My thanks are also due to SrImAn Srirangam Narayanan Srinivasan for an excellent editing and formatting kaimkaryam and Kumari Swetha

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

Sundaram for incorporating the images of the divya MangaLa Vighram of SvAmi Desikan as a treat for our eyes.

This book is being released on Manmata samvatsara Purattasi SravaNa avatAra dinam of SvAmi Desikan at KalyANapuram, where asmad AcAryan SrI RanganAtha YatIndra MahA Desikan of SrI Ahobila maTham is observing his cAturmAsya vratam.

May SvAmi Desikan's ParipUrNa anugraham be with all the readers of this uttama ashTottara Satam!

SvAmi Desikan TiruvaDigaLE SaraNam
dAsan, Oppiliappan Koil VaradAcAri SaThakopan

॥ श्रीः ॥

Introduction:

From the time of svAmi Desikan, his kalyANa guNams and vaibhavam have been celebrated by his son SrI KumAra VaradAcAryar svAmi and other SishyAs through many nAmams. Most important among the nAmAvalis that have reached us via upadeSa paramparai is the one having the name of SrI nigamAntadeSika nAma ashTottara Satam. The author of this nAmAvali is SrI VenkaTAcArya pATTarAyAr, who is the son of SrI Saila pUrNa tilaka-caturveda-Satakratu-SrI KumAra tAta DeSikan. In all VaishNava temples, the arcanai for svAmi DeSikan is performed today with this special nAmAvali, which has been set following the construction of Brahma sUtrams. It is not an exaggeration to state that this ashTottara Satam is a forerunner for the tirukkuDantai ANDavan's SrI DeSika divya sahasra nAmams. This sacred ashTottara Satam celebrates the ananta kalyANa guNams of svAmi DeSikan and touch upon many vishayams related to the sacred SrI BhAshyakAra sampradAyam.

This prAcIna ashTottara Sata nAmAvali has many unusual auspicious attributes :

- 1) It has come to us following the upadeSa paramparai of svAmi DeSikan; from svAmi DeSikan's time onwards, these 108 nAmAs have been in anusandhAnam to perform arcanai/ArAdhanam for NigamAnta mahA DeSikan.
- 2) Only very few SrI sUktis have received the creator's bhAshyam. This ashTottara nAmAvali is one such with the detailed commentaries by the author on the individual nAmAs with 390 pramANams. aDiyEn will attempt to cover these detailed commentaries on the individual nAmAs.
- 3) This nAmAvali is set in the format of SrI BhAshyam as demonstrated by the composer in his own commentary.
- 4) As per the author/commentator these nAmAvalis have a lot of similarities with individual SrI VishNu sahasra nAmams.
- 5) Again, as per the author svAmi, number of the nAmAs not only bring out the kalyANa guNams of svAmi DeSikan but also explain the DeSika darSana sampradAyic matters.

- 6) The phala Sruti Slokam points out that the reciter of these 108 nAmAs daily would be freed of their sins and will enjoy the pleasures in this and the other world. They will gain the anugraham of both EmperumAn (tirumAl) and His PirATTi (tirumakaL) because of the links of svAmi DeSikan to Them, the divya dampatis; svAmi was abundantly blessed with the grace of the divya dampatis. AcArya nAma sankIrtana mahimA is elaborated in the phala Sruti Slokams. The creator of this sacred nAmAvali states that the recital of even one of the 108 nAmAs through upadeSa mukham from his own AcAryan would grant all iha-para sukham. He asks rhetorically, why then recite even 108 nAmAs?

एकैकमपि तन्नामकीर्तयन् सकृदुत्तमम्।

सर्वान् कामानवाप्नोति किमुताष्टोत्तरं शतम्॥

ekaikamapi tannAmakIrtayan sakrduttamam |

sarvAn kAmAnavApnoti kimutAshTottaram Satam ||

Meaning:

tannAma ekaikamapi sakrt kIrtayan uttamam - It is supremely valuable to recite even one of these 108 nAmAs once after receiving these 108 nAmAvalis as upadeSam from his own AcAryan.

sarvAn kAmAn avApnoti - Such a bhAgyasAli will gain whatever he desires.

ashTottara Satam kimuta? - If this were to be so for one who recites one nAmam once, what is there to be said further for those who recite all the 108 nAmAvalis? The author states that it is "sarvArthasiddhitam".

We will now cover the meanings of the 108 nAmAvalis and will cover with pramANams, the detailed commentaries on each of the 108 nAmAs based on sruti-Smrti-itihAsa-purANams-samhitais-nitya grantham-mangaLASAsanam by successors to svAmi DeSikan in the AcArya paramaparai.

The 108 nAmAvalis have been divided in to two parts:
pUrva pancAsat (1-50) and uttara pancAsat (51-101).

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

The rest (102-108) celebrate the divya mangaLa vigraham of svAmi DeSikan and its mahimai. The author of this sacred ashTottara Sata nAmAvali has given the name of "AcAryaguNadarSam" for his commentary in grantha lipi. SrI Kurucchi GopAla tatAcAryar svAmi translated the commentary in grantham (AcArya guNadarSam) to Tamizh. aDiyEn will translate now the commentaries in to English so that many can access these sacred nAmAvalis, receive them by the anugraham of their own AcAryAs and be redeemed.

The original taniyan for SrI VenkatAcAryar, the author of these 108 nAmAvalis is:

नास्तस्मै समस्तानां कलानामेकभूमये।

चोळेश मकुटिरत्न रश्मि नीराजिताङ्गये ॥

nAstasmai samastAnAm kalAnAmekabhUmaye |
coLeSa makuTiratna raSmi nIraJitAngraye ||

Meaning:

aDiyEn salutes the AcAryan with sacred feet sought by all arts and sciences as their abode and which receive as Aratti generated by the rays from the gems adorning the crowns of the prostrating kings of cOzha deSam!

निगमान्त गुरोर्नाम्नां प्रभावो एन वर्णितः।

तं वेङ्कटेशार्यमनिशं तातार्य-तनयं भजे ॥

nigamAnta gurornAmnAm prabhAvo ena varNitaH |
tam venkaTeSAryamaniSam tAtArya-tanayam bhaje ||

Meaning:

aDiyEn prostrates before the KumArar of tAta DeSikan, SrI VenkatAcAryar, who described the mahimai of the tirunAmams of SrI nigamAnta mahA DeSikan.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

Guru vandana Slokams of SrI Kurucchi GopAla tAtAcAryar:

The taniyan for the author of this 108 nAmAvalis is in the form of an invocation to SrI KumAra tAtAcAryar, the father of the author; it goes up in the ascending order of AcArya paramparai.

This Guru paramparA bhajanam section by SrI GopAlA tAtAcAryar, the Tamizh translator/commentator has two Slokams:

श्रीमुनित्रय-सिद्धान्त-स्थापनाचार्य-तल्लजम्।

श्रीनिवासमुनीशानाम् अस्मत् देशिकमाश्रये ॥

SrI munitraya-siddhAnta-sthApanAcArya-tallajam |

SrInivAsamunISAnAm asmat deSikam ASraye || 1 ||

दासोऽहं देशिकेन्द्रस्य श्रीनिवास महामुनेः।

गोपालतातयायाख्यं श्रीकुरुच्याग्रहारिकः ॥ २ ॥

dAso'ham deSikendrasya SrInivAsa-mahAmuneH |

gopAlatAta2yArkhyā SrIkurucyAgrahArikāH || 2 ||

Meaning:

aDiyEn bows before the AcArya SreshThar who established the Munitraya sampradAyam and who is my own AcAryan, SrI SrInivAsa yati. aDiyEn with the name of GopAla tAtAryan living at the Vaidika grAmam of Kurucchi salutes my AcArya sArvabhauman, SrI SrInivAsa yati.

The GuruparamparA vandanam by SrI VenkatAcAryAr:

Through four Slokams, the author offers his praNAMams to his AcAryan (father), svAmi DeSikan, Sri BhAshyakArar, Periya Nambi and upwards all the way to EmperumAn.

सुदर्शन-कृपालब्ध-वेदतत्त्वार्थ-सागरम्।

अनुष्ठित-क्रतुशतं वन्देऽस्मत् पितरं गुरुम् ॥

sudarSana-krpAlabdha-vedatatvArtha-sAgaram |
anushThita-kratuSatam vande asmat pitaram gurum ||

कुमारतातयाचार्यं सदाचारपरं सदा ।

वेदान्ताचार्य-सिद्धान्त-विजयध्वजमाश्रये ॥

kumAratAtayAcAryam sadAcAraparam sadA |
vedAntAcArya-siddhAnta-vijayadhvajam ASraye || 1 ||

Meaning:

aDiyEn prostrates before my Father cum AcAryan, who received the anugraham of sudarSanar through his upAsana and thereby gained insights in to the true meaning of the four vedams. He conducted one hundred yAgams and received the title of "Sata kratu" as a result of that magnificent performance.

श्रीमद्यतीश्वर-वचस्सुधास्वादन-तत्परम् ।

स्वतन्त्रं सर्वतन्त्रेषु भौमं सुमनसं भजे ॥

SrImadyatISvara-vacassudhAsvAdana-tatparam |
svatantram-sarvatantreshu bhaumam sumanasam bhaje || 2 ||

Meaning:

aDiyEn falls at the sacred feet of svAmi DeSikan, who is a veritable bhUdevar, who delighted in the drinking of the nectar of SrI BhAshyam of AcArya RaamAnuja and was honored by SrI RanganAyaki as "sarvatantra svatantrar".

नाथ-यामुन-पूर्णार्य-दयापात्रं दयानिधिम् ।

रामानुजमुनिं वन्दे श्रीभाष्यमृत-वर्षिणम् ॥

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

nAtha-yAmuna-pUrNArya-dayApAtram dayAnidhim |
rAmAnujamunim vande SrIbhAshyamrta-varshiNam || 3 ||

Meaning:

aDiyEn falls at the sacred feet of the most compassionate, AcArya RaamAnuja, the rich cloud that sent down the showers of nectar in the form of SrI BhAshyam; AcArya RaamAnuja himself was the object of the pUrNa dayA of Naatha Muni, ALavantAr, Periya Nambi, Tirumalai Nambi.

पूर्णायं यामुनं रामं पद्माक्षं यमीनां पतिम्।

शठकोपं च सेनेशं श्रियं नारायणं भजे ॥

pUrNAyam yAmunam rAmam padmAksham yamInAm patim |
SaThakopam ca seneSam Sriyam nArAyaNam bhaje || 4 ||

Meaning:

aDiyEn eulogizes Periya Nambi, ALavantAr, MaNakkAI Nambi, UyyakkoNDAR, Naatha Muni, SaThakopan, Senai nAthana and SrIman NaarAyaNan.

SrI Kurucchi GopAla tAtAryA's vandanam to SrI VenkatArya, the creator of the 108 nAmAvalis:

शतक्रतु चतुर्वेदि वेङ्कटार्य बुधोत्तमः।

निगमान्तगुरोर्नाम-महिम-प्रतिपादकम् ॥

Satakratu caturvedi venkTArYA budhottamaH |
nigamAntagurornAma-mahima-pratipAdakam ||

ग्रन्थं विरच्य तस्यापि व्याख्यानमतनोत् स्वयम्।

तमाचार्यगुणादर्शं द्राविड्या विवृणोमिऽहम् ॥

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

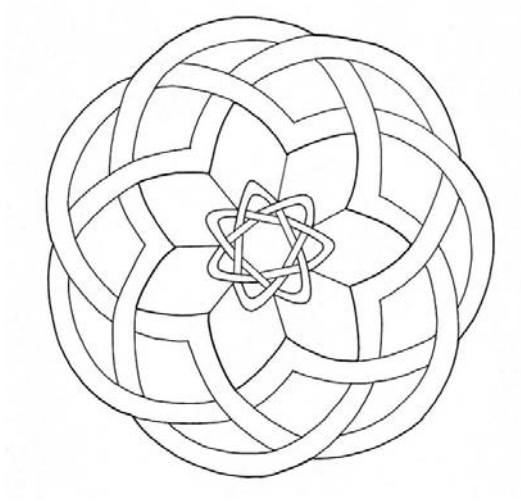
grantham viracya tasyApi vyAkhyAnamatanot svayam |
tamAcAryaguNAdarSam drAviDyA vivrNormi aham ||

Meaning:

The great scholar, Sri VenkatAryar performed 100 yAgams and was a scholar in the four vedAs. He not only created the Sri sUkti named "AcArya guNAdarSam" but also wrote a commentary for it. aDiyEn salutes that VenkatArya, who displayed such AcArya guNam.

Sri VenkatArya himself has indicated his great desire to create the ashTottara Satam for svAmi Desikan and write his own commentary for it elsewhere. He identifies the nAmAs for svAmi DeSikan and the mahimai of his KalyANa guNams as being beyond the ken of great scholars and the devAs.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः
SrI nigamAntadeSika nAma ashTottara Sata nAmAvaLiH



श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः
SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

ashTottara Sata nAmAvaliH -
Meanings and Comments



SvAmi DeSikan with svarNa daSAvatAra hAram – Sri TUppul

॥ श्रीः ॥

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

Srl nigamAntadeSika nAma ashTottara Sata nAmAvaliH

Please add PraNavam before each salutations.

1. घण्टावताराय नमः

ghaNTAvatArAya namaH

Salutations to svAmi DeSikan, who is the avatAram of the sannidhi bell of the Lord of the Seven Hills, tiruvenkaTamuDaiyan.



Comments:

This is the first nAmA of the pUrva pancAsat. Lord SrinivAsan of tiruvenkaTam hills is the dIkshitar of the yaj~nam, which protects the entire Universe and its beings (nikhila~jagatrakshA dIkshitaH). His sannidhi bell (ghanTA) serves as the principal accessory for His ArAdhanam (pUjopakaraNa bhutai). With its dhvani, the Lord's ghanTA chases away all inauspiciousness (sarvAnishTha nivartanaH). It confers all mangaLams (sakala kalyANa pradam). The ghanTA is of the form of all devatAs (sakala devata svarUpam). The ghanTA also manifests as the tongue of the devi of speech (vAk-devata sthAna bhUta jihvA kAyAH). The ghanTA is very dear to the Lord for the many kaimkaryams it does (bhagavat atyanta abhimatAyAH ghanTAyAH). svAmi DeSikan is the incarnation of that ghanTA of the Lord of Seven Hills. Therefore, the first nAmA salutes svAmi DeSikan as "ghanTAvatArAya namaH".

The dhvani of the ghanTA creates shivers in the spine of the asura prakrtis. It gladdens the hearts of deva prakrtis. It chases away the arguments of the para mata vAdins and serves as a source of joy to Sri VaishNavAs. Additional commentary on the vaibhavam of svAmi DeSikan and the ghanTAvatAram could be enjoyed at "vedanta deSika vaibhava prakASika" by CoLasimhapuram doDDAcAyar svAmi (first ebook of Srihayagrivan e-book series accessed through the hyperlink of www.srihayagrivan.org of <http://www.sadagopan.org> portal).

In his own Sri sUkti of "sankalpa sUryodayam" (e-book 79 in Ahobilavalli series and e-book 104 in the Srihayagrivan series), svAmi DeSikan Himself alludes to his ghanTAvatAram in the introduction section of His nATaka grantham (prastAvanA):

vitrasini vibudhavairi-varUtinInAm padmAsanena paricAraviddhau
prayukta utprekshyate budhajanairupapatti-bhUmnAghanta hareH
samajanishTha yadAtmaneti

Meaning:

The ghanTA of the Lord creates fear among the assembly of the enemies of the celestials (devAs); it is used by Brahma devan during His Bhagavad ArAdhanam. That ghanTA has been linked to its avatAram on earth as Kavi tArkika simham, NigamAnta mahA DeSikan by the learned ones based on the enormous clues available to them.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

DiNDima Kavi, a junior contemporary of svAmi DeSikan who lost his challenge to latter recorded the vaibhavam of svAmi DeSikan as the ghanTAvatAran this way:

vede sanjAtakhede munijana vacane prAptanityAvamAne
sankIrNe sarva varNe sati tadanuguNe nishpramANe purANe |
mAyA-vAde samode kalikalushavasAH SUNyavAde'vivAde
dharmatrANAYa yo'bhUt sa jayati bhagavAn-
vishNu-ghaNtAvatAraH ||

Meaning:

When the vedAs experienced sorrow, when the Smrtis of the sages were insulted, when all the varNAs got tangled up, PurANams failed to be PramANams. advaitam and SUNya vAdam of BauddhAs raised their heads. Due to the Kali dosham causing such calamities, the sannidhi bell of the Lord of Seven Hills incarnated at this time on this earth as svAmi DeSikan to protect successfully the sanAtana dharmams.

citra deSiklyam is a charming book (56th e-book in the Sundarasimham e-book series) and shows in pictures and text the svapnam that announced to the parents of svAmi DeSikan (SrI AnanthasUri and totArambA) that the sannidhi bell of the Lord of Seven Hills will incarnate as their son. It is for this reason the sannidhi bell is not used inside the sanctum sanctorum of the sannidhi of Lord Venkatesa at tirumala. Only the big bell outside is used during the time of ArAdhanam. The author Sri Lakshminarasimhan Sridhar has created an image oriented e-book for illustrating the vaibhavam of svAmi DeSikan. Please refer to this special e-book.

These then are the commentaries for the first of the 108 nAmams of the pUrva pancAsat - ghanTAvatArAya namaH

2. अनन्तार्य-तनयाय नमः

anantArya-tanayAya namaH

Salutations to the son of SrI AnantasUri.



Lord Srinivasa on Sesa Vahanam - Tirumala

Comments:

Literal meaning of this nAmA is that svAmi DeSikan is the son of Sri AnantasUri! 'anantArya' also means venerable Adi Seshan, who carries on his head Lord VenkateSa in the form of the sacred "giri" (tirumalai AzhvAr). Knowing that his Lord was going to incarnate as a descendant of one of the 74 simhAsanAdipatis (AcArya PurushAs appointed by Sri BhAshyakArar), the mountain of VenkaTam (anantan) took the rUpam of AnantasUri and got ready to receive his Lord, the embodiment of dayA at tUppul. Later, svAmi DeSikan will salute this Giri in the first Slokam of dayA Satakam:

प्रपद्ये तं गिरि प्रायः श्रीनिवासानुकम्पया।

इक्षुसारस्रवन्त्येव यन्मूर्त्या शर्करायितम् ॥

prapadye tam girim prAyaH SrInivAsAnukampayA |
ikshusArasravantyeva yanmUrtyA SarkarAyitam ||

svAmi DeSikan sought refuge in this mountain (Giri), which is the solidified essence of the sugar cane juice river, the embodiment of the dayA guNam of the Lord.

Equating the Lord with His abode like Tirumala reminds us of the sacredness of another Malai (hill) - TirumAlirumcOlai Malai (TiruvAimozhi pAsuram 10.8.1):

திருமாலிருஞ்சோலைமலை என்றேன், என்ன

திருமால் வந்து என் நெஞ்சு நிறையப் புகுந்தான்,

tirumAlirumcOlaimalai enREn enna,
tirumAl vantu en nencu niRaiyap pukuntAn

svAmi NammAzhvAr is amazed at the matchless grace of the Lord standing on top of the TirumAlirumcOlai Malai. He declares with rapture: "I only said TirumAlirumcOlai. At Once, as if I called Him with particular devotion or real fervor, the Lord came running, entered my heart and sat tightly occupying there all space". When every one should travel to the place, where He resides (paramapadam), He rushed instead to where I reside (tirukkurukUr) and entered in to me and made my heart His desired abode.

One of the 74 AcArya PurushAs (74 simhAsanAdipatis) was SrI Ananta SomayAji. His son was SrI PuNDarIkAksha YajvA. The son of latter was SrI AnantasUri, the father of svAmi DeSikan. The Giri made up of seven hills (anantAcalam) rushed to tUppul in anticipation of the Lord's avatAram as VenkaTanathan on a PuraTTasi SravaNam day and incarnated as SrI AnantasUri linked to the illustrious AcArya vamSam ("bhagavatavatAram j~nAtvA, anantArya rUpeNa avatIrNaH iti hi prasiddhi").

3. वेङ्कटाधिपाय नमः

venkaTAdhipAya namaH

Salutations to the incarnation of the Lord of VenkaTAcalam (Tiru VenkaTam)!

Comments:

svAmi DeSikan is the avatAram of SrInivAsan of Tirumala. SrI VenkaTAcAlAdhipati destroys/burns away the sins of the baddha jIvans by merely looking at them (darSanamAtreNa sarva pApa nivartakan).

"vem" (வேம் वेम्) stands for pApams and "kaTa (कट)" refers to burning them in to ash. That is the meaning behind the name "venkaTan" according to Bhavishyottara PurANam (2-226). The Lord of this attribute is saluted as "venkaTanAthan". This was the name given to their infant by SrI AnantasUri and his dharma Patni, totAramBA nangaiyAr.

Additional references to the Lord of TiruvenkaDam incarnating as tUppul Kula MaNi are from the PramANams:

"venkaTeSAvatAro'yam" in the fourth Slokam of DeSika MangaLam and "SrImAn venkaTanAthaH asau sAkshAt vedAnta deSika"

4. श्रीमल्लक्ष्मण-योग्यंशाय नमः

SrimallakshmaNa-yogyAmSaya namaH

Our PraNAmams to the amSa bhUtar (part of) of SrI BhAshyakArar (SrI LakshmaNa Yogi)!

Comments:

svAmi DeSikan is considered also as an amSam of AcAryA RaamAnuja (his j~nAna mudrai).

The name "lakshmaNa" arises from the two words: "lakshma" and "anayati" - "lakshma anayati iti lakshmaNaH"

According to PaaNini sUtram (8.4.3), if the letter "ष sha" appears before the alphabet "न na", then the "na" should be transformed to "ण

Na". Such is the reason for the lakshmaNa Sabdam arising from the combination of the two words: "lakshma" and "anaya". "lakshma" means "cinnam" or mark. "anayati/prANAyati" refers to one having the existence (jIvanam). The cinnam of Sankhu and cakram is the "lakshma". AcArya blesses the SishyAs with Sanku-cakra mudra and protects them. cinnam also means j~nAna mudrai of AcArya RaamAnuja (SrI LakshmaNa Yogi). svAmi DeSikan connects to that j~nAna mudrai of AcArya RaamAnuja and thereby justifies SrI VedAnta DeSikan as AcArya RaamAnujA's amSam. The 25th Slokam of SrI YatirAja saptati salutes that j~nAna mudrai of AcArya RaamAnuja that helps us of limited intellect to comprehend the esoteric and sArArthams of the Upanishads. The Slokam describes that the j~nAna mudrai fetches those deep meanings and brings them up for our benefit:



Swami RamanujA and Swami Desikan

उद्गृह्णीतीमुपनिषत्सु निगूढमर्थं

चित्ते निवेशयितुमल्पधियां स्वयं नः।

पश्येम लक्ष्मणमुनेः प्रतिपन्नहस्तां

उन्निद्रपद्मसुभगामुपदेशमुद्राम् ॥

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

Sri nigamAntadeSika nAma ashTottara Sata nAmAvaliH

udgrhNatImupanishatsu nigUDhamartham
citte niveSayitum alpadhiyAm svayam naH |
paSyema lakshmaNamuneH pratipanna hastAm
unnidra padma subhagAm upadeSa mudrAm ||

The fourth Slokam of svAmi DeSika MangaLASAsanam by KumAra VaradAcAryar also refers to svAmi DeSikan as an avatAram of AcArya RaamAnuja:

वेङ्कटशावतारोऽयं तद्वण्टांशोऽथवा भवेत्।

यतीन्द्रांशोऽथवेत्येवं वितर्क्यायास्तु मङ्गलम् ॥

venkaTeSAvatrAvatAro'yam tadghaNTAmSo'thava bhavet |
yatIndrAmso'thavyetyevam vitarkyAyAstu mangaLam ||



Swami Ramanujar - Sri Perumbhuthur

Meaning:

MangaLam to svAmi DeSikan, who is celebrated by the learned ones as either the direct avatAram of Lord VenkaTeSa or His tirumaNi (sannidhi bell) or the incarnation of AcArya RaamAnuja to reestablish (punaruttAraNam) of the ViSishTAdvaita darSaNam through the spreading of the teaching of SrI BhAshyam and the observance of SaraNAgati (total Self-surrender/upAya anushThAnam) mArgam as the unflinching upAyam for gaining moksham.

5. वरदाचार्य-वीक्षिताय नमः

varadAcArya-vIkshitaAya namaH

PraNAmams to the One, who was seen and blessed by Vaatsya VaradAcAryar (NaDAUr AmmaI)!



Swami Nadadoor Ammal Blessing Child Desikan - Rajagopalaswamy Temple, Kumbakkonam

Comments:

NaDAtUr AmmAL (Varada Guru/Vaatsya VaradAcAryar) is Periya ammAL. His tender kaimkaryams to Lord Varadarajan earned him a title from the Lord of Hastigiri as His caring Mother (ammAL) serving milk at the right temperature. He lived from 1165-1275 CE. He was a SrI BhAshya simhAsanAdipati and had a kAlakshepa ghoshThI of great SrI VaishNavAs. One of the SishyAs of AmmAL was svAmi AppuLLAr, the maternal uncle of svAmi DeSikan. The other Sishya of AmmAL was SrI sudarSanasUri, the author of Sruta PrakASikA, the recordings of the SrI BhAshya kAlakshepams of his AcAryan. The SrI BhAshyam kAlakshepams took place in the Kacchi vAyttAn MaNTapam not too far from the sannidhi of Lord VaradarAjan. svAmi AppuLLAr took the five year old nephew to the temple and when AmmAL saw the divya tejas of the child, he was amazed. He stopped the kAlakshepam and greeted the child. When the venerable AcAryan tried to restart his kAlakshepam from where he had left it, he could not remember where he stopped. The SishyAs were not too helpful either to recall. The five year old child SrI VenkateSan started quoting where the AcAryan had stopped. The AcAryan was overwhelmed with the mnemonic skills of the precocious child and showered on him his profuse benedictions and predicted that the child will become a great SrI VaishNava AcAryan (siddhAnta pravartakar) and commanded svAmi AppuLLAr to teach the child from then on. svAmi NaDAtUr AmmAL would have loved to be the child's direct AcAryan except that he was 108 years old at that time. The karuNA kaTAKsham of AmmAL along with his blessings (ayam darSana-pravartakassyAt) resulted in the child mastering all vidyAs by the age of twenty from his AcAryan, svAmi AppuLLAr and receiving the honor from Lord RanganAtha later as ubhaya VedAntAcAryar. svAmi DeSikan refers to the anugraham of NaDAtUr AmmAL in the second Slokam of his tattvamukta kalApam:

yatAnIdvenkaTeSo varadaguru-krpAlambitoddhAma-bhUmA

In a passage from an adhikaraNasArAvali grantham, one finds a fond referral by svAmi DeSikan about the karuNA kaTAKsham of SrI Varada Guru that fell on Him at Hastigiri (SrImadbhyam varadAcArya-rAmAnujAbhyAm samyak drshTena sarvam saha niSita dhiyA venkaTeSena kluptaH).

6. रामानुजार्य-सन्दृष्टाय नमः

rAmAnujArya-sandrshTAya namaH

(He was blessed very well by the karuNA kaTAKsham of his AcAryan, Atreya RaamAnujar)

Salutations to the one, who was the object of the benevolent kaTAKsham of his AcAryan, KiDAmbi AppuLLAr!

Comments:

The power of those kaTAKshams made SrI VenkateSan become a leading scholar in Veda-VedAnta-tarka-mImAmsa-Sabda rahasyams. svAmi AppuLLAr also initiated SrI VenkateSan in to GaruDa mantram, the family treasure.



Namperumal - Garuda Vahanam

7. सौपर्णमनु-चिन्तकाय नमः

sauparNamanu-cintakAya namaH

Salutations to the one, who recited GaruDa mantram many times at aushada Giri of TiruvahIndrapuram and had the sAkshAtkAram of GaruDa BhagavAn!

Comments:

The sacred body of GaruDan with beautiful wings is constituted by various Veda bhAgams (taittiriya yajussamhitai: 4.1.42):

सुपर्णोऽसि गरुत्मान्निवृत्ते शिरो गायत्रं चक्षुः स्तोम आत्मा साम ते तनूर्वामदेव्यम्बृहद्रथन्तरे पक्षौ
यज्ञायज्ञियम्पुच्छं छन्दांस्यङ्गानि धिष्णिष्याः शफा यजूंषि नाम

suparNo'si garutmAn, trivrtte Siro, gAyatram cakshuH, stoma AtmA, sAma te tanUH, vAmadevyam brhadrathantare pakshau, yaj~nAyaj~nyam puccham, chandAgumsi angAni, dhishNiyAH SaphA, yajUgumshi nAma

Meaning:

Oh GaruDa BhagvAan! You have beautiful wings. trivrt sAmam forms your head; gAyatra sAmam your eyes; stoma sAmam your Atma svarUpam; vAmadevam your Body; brhat and rathantram your wings, yaj~nAyaj~nyam your tail; chandas your hand and other limbs; dhishNyam your platform to sit opposite the rtviks and yajur vedam is your name.

8. ताक्ष्य-दत्त-वराय नमः

tArkshya-datta-varAya namaH

Salutations to the one, who received as a boon from SrI GaruDan, the sakala j~nAnaprada, SrI HayagrIva mantram as upadeSam!

Comments:

GaruDan was very pleased with the multiple count japam of his own mantram and appeared before SrI Venkatesan to initiate him in to the sarva vidyA Adhara SrI HayagrIva mantram.

9. शुद्धाय नमः

SuddhAya namaH

He did not seek any boons or the fulfillment of any worldly desires. He sought only kaimkarya prApti at the sacred feet of SrIman Narayanan; that is why svAmi DeSikan is saluted here as a Suddhan; He can be also viewed as a Suddhar, since he had the highest level of piety to worship Lord HayagrIvan).



Swami Desikan Seated Below Sacred Feet of Lord Lakshmi Hayagreevar - Sathyagalam

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

Salutations to the pariSuddhar (totally pure one) free from the blemish of worshipping any devAtAs other than SrIman NaarAyaNan or PraNAmams to the one, who has the sanctity to worship Lord HayagrIvan!



Lord Hayagreevar with Swami Desikan - Thiruvaheendrapuram

Comments:

svAmi DeSikan was a ParamaikAnti and as such he led an exemplary life free from "prayojanAntaraparativAdi dosha abhAva vrtti". The way to conduct oneself in this manner is described by svAmi Desikan himself in the 19th Slokam of his nyAsa vimSati

भक्तिज्ञानादि वृद्धिं परिचरणगुणान् सत्समृद्धिं च युक्तां

नित्यं याचेदनन्यस्तदपि भगवतस्तस्य यद्वाऽऽप्तवर्गात्

bhakti j~nAnAdi vrddhim paricaraNaguNAn

satsamrddhim ca yuktAm

nityam yAcedananyastadapi bhagavatastasya

yadvA AptA vargAt ||

Meaning:

Those who have performed Prapatti should pray always for growth in Bhakti for the Lord and divya j~nAnam, sat sangam and ask the Lord to bless him with the upakaraNams for performing kaimkaryam to the Lord, His BhagavatAs and their AcAryans. These prayers could be made to the Lord Himself or to the nitya sURis like Vishvaksenar, Adi Seshan/anantan, GaruDan, the AzhvArs, Naathamuni, svAmi ALavantAr and SrI BhAshyakArar.

10. प्रसादित-हयाननाय नमः

prasAdita-hayAnanAya namaH

Salutations to SrI VenkaTanAthana, who pleased Lord HayagrIvan through the japam of the Lord's mahA mantram.

Comments:

Lord HayagrIvan is revered as विशुद्ध विज्ञान स्वरूपन् viSuddha vij~nAna svarupan (having the form of the purest j~nAnam), विज्ञानदान-बद्धदीक्षन् vij~nAn baddha dhIkshan (vowed to bless His devotees with the boon of the highest j~nAnam), दया निधि dayA nidhi (Ocean of Compassion) and सर्वलोक शरण्यन् sarvaloka SaraNyan (the refuge for the entire world). After receiving the SrI HayagrIva mantropadeSam from GaruDan, svAmi DeSikan recited it with fervor and pleased Lord HayagrIvan with the intensity of his tapas. The Lord appeared before him and blessed the twenty year old SrI Venkatesan with His IAIAmrtam. SrI Venkatesan's prayer that the Lord be seated on the simhAsanam on his tongue and reveal the unassailable siddhAntams to defend ViSishTAdavaitam and defeat para matams were granted. That prasAdam received as a result of the intense prayer to Lord HayagrIvan is revealed in the 31st Slokam of SrI HayagrIva stotram that flowed from the lips of SrI Venkatesan on realizing SrI HayagrIva sAkshAtkAram:

अकम्पनीयान्यपनीतिभेदैः अलंकृषिरन् हृदयं मदीयम् ।

शङ्काकळङ्कापगमोज्ज्वलानि तत्त्वानि सम्यञ्चि तव प्रसादात् ॥

akampanlyAnyapanIti bhedaiH

alamkrshIran hrdayam madlyam |

SankA kaLankApakama ujjvalAni

tattvAni samyanci tava prasAdAt ||

Meaning:

Oh Lord HayagrIvA! When aDiyEn receives Your grace, all the blemishes in my mind will be destroyed and the lamp of true knowledge about our siddhAntam will be lit and that lamp will shine brightly. All deceitful statements of para mata vAdins will not assail the true doctrines related to the ViSishTAdvaita darSanam. Therefore, Oh Lord HayagrIvA! Thou should bless aDiyEn with the prasAdam of Your dayA-laden kaTAKshams!

11. अधीत-साङ्ग-सकल-श्रुतये नमः

adhIta-sAnga-sakala-Srutaye namaH

PraNAMams to svAmi DeSikan, who mastered all the VedAs with all of their angams (auxiliaries) from his AcAryan, Atreya RaamAnujar.

Comments:

There are three aspects to the learning and recitation of the Vedams:

- (1) use of Veda mantrams for japa-pArAyaNam: For this to be successful, one has to know the meanings of the Veda mantram used for japam
- (2) for adhyayanam however, it is not essential to know the meanings of the Veda mantrams. svarams (svarAksharams) should however be strictly adhered to. That is the only way to retain VedAs (Srutis) and pass it on to the others without writing (கேள்வி, எழுதாத மறை).

Reciting Veda mantrams with the proper svarams and also knowing their meanings is an exceptional accomplishment. That was where svAmi DeSikan as an eka candAgrAhi excelled!

One's own Saakhai (branch) of Vedam should be learnt. Vaidika karmAs are the domain of those who has done VedAdhyayanam even

to a minimum (panca sUktam for instance). All VedAs are to be learnt during KrshNa Paksham. adhyayanam should be done of the six angams (auxiliaries): SikshA, VyAkaraNam, chandas, niruktam, jyotisham and kalpam, if one wishes to be known as a pUrNAdhikAri.

12. स्मृति विदे नम

smrti-vide namaH

Salutations to SrI VedAnta DeSikan, who comprehended the true meanings of the 18 smrtis including Manu smrti.

Comments:

svAmi DeSikan was thoroughly familiar with the upadeSams of the smrtis. Their messages are:

- (1) SrIman NaarAyaNan is the cause of the Universe (jagat kAraNan),
- (2) He is the One to be meditated upon,
- (3) He is the upAyam (means) and upeyam (phalan),
- (4) Bhakti et al are vyAjams,
- (5) VarNASrama dharmams are helpers (sahakAris) to one who travels on the path of Bhakti.

The smrtis have been blessed to us by Sages Manu, dakshar, SaaNDilyar, Saunakar et al. They have authored the 18 smrtis. They concur with the upadeSams of pAncarAtra Agamam. This convergence of views between the Agamam and smrtis in Bhagavad upAsanam has to be understood instead of holding the view that they have divergent views.

In His SrI sUkti of pAncarAtrarakhai, svAmi DeSikan stresses us to learn smrtis without conflict to pAncarAtra Agmam:

मनु-व्यास-दक्ष-शाण्डिल्य-शौनकादि स्मृतिः पञ्चरात्र अविरोधेन वेत्ति

manu-vyAsa-daksha-SANDilya-SaunakAdi smrtiH pancarAtra
avirodhena vetti

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

Sri nigamAntadeSika nAma ashTottara Sata nAmAvaliH

On this matter, svAmi DeSikan is an accomplished practitioner of the upadeSam of pUrvAcAryAs like svAmi ALavantAr, who blessed us with the Sri sUkti of Agama prAmANyam that establishes the validity of VaishNava Agamams with Vedic doctrines.

13. अग्रण्ये नमः

agraNye namaH

PraNAMams to the AcAryan, who led his SishyAs on the path defined by smrtis or PraNAMams to the AcAryan, who transformed the meanings of smrtis in to practice (anushThAnam)!

'agreNyar' means SreshThar or agresarar (अग्रं नयति इति अग्रणी agram nayati iti agrANI).



Thooppul utsavam - Swami Desikan as Lord Rama

14. इतिहास- पुराणज्ञाय नमः

itihAsa-purANaj~nAya namaH

(He was fully conversant with the itihAsams like SrImad RaamAyaNam and the sAtvika PurANam of SrI VishNu PurANam)

Salutations to svAmi DeSikan, who understood very well the teachings of the itihAsams and PurANams!

Comments:

itihAsams are SrImad RaamAyaNam and MahA BhAratam. PurANams are VishNu PurANam and others.

VishNu PurANam is considered as a sAtvika PurANam and the gem among PurANams (पुराण रत्नम्).

The PurANams are either sAtvika or rAjasa or tAmasa PurANams depending on what predominates in an individual kalpam. The vaibhavam of the devatais related to that kalpam is celebrated. The tAmasa PurANams praise Agni and Sivan.

The rAjasa PurANams celebrate Brahma and SarasvatI.

The kalpams where sattva guNam dominates, then VishNu's glories are celebrated as in VishNu PurANam.

In mixed PurANams, the vaibhavam of Pitrus (GaruDa PurANam) is celebrated. Sage BharadvAja instructs us that the teachings of the rAjasa and tAmasa PurANams should not be adhered to, since they celebrate devatAs other than SrIman NaarAyaNan, who is the Lord of all of them like Sivan, Brahma and others.

15. सुकवये नमः

sukavaye namaH

Salutations to the lofty Kavi, svAmi DeSikan!

Comments:

svAmi DeSikan was not only knowledgeable about itihAsam and PurANams but he had extraordinary skills in creating auspicious poetry about divya deSa EmperumAns (dehaLISa stuti, dayA Satakam, VaradarAja pancAsat, Bhagavad dhyAna sopAanam etc.) and also about sampradAyic topics (SaraNAgati dIpikai, nyAsa trayI, yatirAja

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

saptati). He has created a sahasram on the vaibhavam of Sri RanganAtha pAdukais in two hours and sixteen minutes in one night; another is "hamsa sandeSam", a sandeSa kAvyam dealing with the comforting message sent to SitA devi by her sorrow-stricken Lord through a rAja hamsam. His Sri sUktis of Sri GaruDa pancAsat, Various Tamizh Prabandhams show exceptional skills as a lofty and auspicious poet (sukavi). His acyuta Satakam is a master piece in PrAkrtam eulogizing Lord DevanAtha of Tiru ayindhai. He was like Madhura Kavi, who was another sukavi because of the auspicious subject he chose for his Prabandham with the theme: AcArya Bhakti is superior even over deiva bhakti.



Swami Desikan On Koormasanam - Sathyagalam

svAmi DeSikan himself has defined the marks of great poetic works with the appropriate alankArAs to last until the end of the kalpam (kAVyam kalpAntarastAyi jAYate sadalankrti).

Another mark of sukavi is to create poems, which are devoid of praise for mere human beings, even if they were powerful kings or rich ones. With total detachment/vairAgyam from worldly wealth, svAmi DeSikan asks his mind not to descend down to the level of praising them for a living. In the VairAgya pancakam Slokams and the 26th Slokam of nyAsa tilakam, svAmi DeSikan expresses these thoughts and states that Lord VaradarAjan is the Kula dhanam left for him by his pUrVALs and he is not in need of any other wealth to sustain him in this world. In nyAsa tilaka Slokam (Slokam 26), svAmi DeSikan addresses his tongue (speech) and instructs it: Please abandon praising the human beings (mataH bhArati! munca mAnusha caTUn).

Our Lord is the end point of all words and is the glorious abode of limitless bliss. aDiyEn's rakshaNam has been placed at the sacred feet of sarveSvaran.

In the sankapa sUryodaya Slokam (10.50), svAmi DeSikan as a sukavi states that he has the speech, which carries the fragrance of the Lotus adorning the navel of the Lord. He says that he will not therefore beg for perishable sukhamS (tannAbhinAlikinI-nAlIka spruhaNIya saurabhamucA vAcA na yAcAmahe) from any one. As a ParamaikAnti sukavi, he declares that he will act as a Pativratai, who serves only her husband at all times and will only seek the anugraham of BhAgavatAs, who are dear to the Lord. That anugraham is described by svAmi DeSikan as the dawn for the aiSvaryam of moksham.

16. तर्क-तत्त्वविदे नमः

tarka-tatvavide namaH

PraNAmams to svAmi DeSikan, who understood the sophisticated inner meanings of tarka Saastram!

Comments:

Manu smrti (12.106) states that one who understands the meanings of smrtis without differing from tarkam is classifiable as one who knows what is dharmam; the other one is an ignorant one. One has to understand the true meanings of Veda Saastrams with good tarkam. One can win many things with tarka pANDityam (mastery). svAmi

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

DeSikan has been honored by the Lord with the title of "Kavi tArkika simham".

The five components of tarkam are:

- (1) nishpratika vrtti (not having any opposable logic),
- (2) niyama bhUmishThatvam (statements possessing pervasiveness without any opposition/no holes),
- (3) parAnukUlya tyAgam (statements that are not supportive of PrativAdi),
- (4) tadanishTha-prasanjakatam (making statements that are not desirable/comfortable to the PrativAdi) and
- (5) tadviparyayaH (determination of what is achievable/sAdhyam



Thoopul MangaLASAasanam - Swami Desikan

17. भाष्यकाराय नमः

bhAshyakArAya namaH

Salutations to svAmi DeSikan, who wrote the bhAshyam named seSvara mImAmsA for the pUrva mImAmsA sUtrams of Sage Jaimini, the SishyA of Veda VyAsa!

Comments:

VedAs are afraid of the pUrva pakshi-s, who advance wrong meanings (apArthams) to Veda mantrams. In verse 171 of mImAmsa pAduka, svAmi identifies himself as one who pulverizes the arguments of those, who dwell on advancing apArthams to the Veda mantrams and as one who establishes the siddhAntams in a grand manner without resorting to insignificant tarka vAdams. svAmi DeSikan states that Lord HayagrIvan, the sarvAntaryAmi, united pUrva mImAmsa sUtrams with utara mImAmsa sUtrams (Brahma sUtrams) through his speech to establish them as eka Saastram complimenting each other. He wrote the BhAshyam of seSvara mImAmsA for tarka mImAmsa sUtrams and put an end to Jaimini sUtrams as a separate Saastram in conflict with the utara mImAmsA. Hence svAmi DeSikan gained the name of BhAshyakArar.

18. भयहराय नमः

bhayaharAya namaH

PraNAmams to svAmi DeSikan, who removed the fear of scholars by creating a SrI sUKti named mImAmsa pAduka!

This SrI sUKti chased away the worries of PaNDitAs that the meanings of Veda bhAgams might be incorrectly interpreted.

Comments:

Those who accept Vedams but not ISvaran are like the trunk without a head. They are known as nirISvara mImAmsakAs or kabandha mImAmsakAs. svAmi DeSikan made a grantham known as mImAmsa pAduka and removed the fear of those, who were afraid to walk in the thorn-filled path carved by kabandha mImAmsA followers. svAmi removed their fears through the grantham of mImAmsa pAduka and offered them protection (mImAmsA pAdukeyam mitipathagatikrnmrdratI kaNDkaugham).



Swami Desikan

19. सुधाशिने नमः

sudhASine namaH

PraNAmams to svAmi DeSikan, who drank the nectar of AcArya RaamAnujA's SrI BhAshyam all the time!

Comments:

With utmost relish, svAmi DeSikan enjoyed the anubhavam of study and interpretation of SrI BhAshyam of AcArya RaamAnuja (atyanta bhogyatayA vigaLita vedyAntaram nirantatram anubhatIti sudhA aSI). In the 28th Slokam of abhIti stavam, svAmi DeSikan states aloud that his youth has gone by tasting the essence of SrI BhAshyam and

that his hair on the head has now become gray (yatipravara bhAratI rasabhareNa nItam vayaH, praphullapalitam Sirah). He prays to Lord RanganAtha that he be blessed to spend the rest of his days at Srirangam or other places, where every one wishes for the well being of the others (paraspara-hitashiNaH)

20. दुग्धराशिकृते नमः

dugdharASikrte namaH

Salutations to svAmi DeSikan, who created the SrI sUKti of adhikaraNa sArAvali, which is like the delectable Milky Ocean!

Comments:

adhikaraNa sArAvali is grantham that was blessed to us by svAmi DeSikan through his intense enjoyment of the nectar of SrI BhAshyam, that could not be contained inside svAmi DeSikan and it came out of him as adhikaraNa sArAvali. svAmi DeSikan himself has described this grantham as "sragdharA dugdharASiH" in that grantham itself (siddhaH SARIrakArthe sahaja bahuguNa sragdharA dugdharASiH). Upanishads are the milky ocean (upanishat dugdhAbdhiH). In the middle of it arose the nectar/amrtam (madhyoddhrta sudhA) of SrI BhAshyam. adhikaraNa sArAvali arose from the ceaseless drinking of that nectar of SrI BhAshyam by svAmi DeSikan (AkaNTha pItAyAH parivAhatayA adhikaraNa sArAvali vyAkhyA).

21. प्रधानप्रतितन्त्रज्ञाय नमः

pradhAna-pratitantraj~nAya namaH

PraNAmams to svAmi Desikan, who understood very clearly the PradhAna pratitantram doctrine of our siddhAntam!

Comments:

PradhAna pratitantram is unique to a darSanam that is not accepted by the other darSana-sthApakAs/siddhAntis. For us as ViSishTAdvaita VedAntis, the PradhAna (chief) and asAdhAraNa (exclusive) aspect is the relationship between ISvaran and the cetanAcetanam (the SarIraAtma bhAva sambandham). The cetanam (sentient) and acetanam (insentient) at all times and forms remain as the SarIram of the ISvaran. He in turn is the AtmA/indweller for them. ISvaran is their Master. ISvaran becomes the SarIri for the dravyams of the

sentient and the insentient. The essence of this pratitantram of SarIraAtma sambandham is threefold:

- (1) jIvan/cetanam/Seshan can not be supported by anyone except its Master, ISvaran. He is their AdhAram
- (2) The cetanam has no one as refuge except ISvaran
- (3) The cetanam has no prayojanam except ISvaran.

These are the cardinal doctrines of our siddhAntam. The relationship between svAmi (ISvaran) and the jIvan (cetanam) is one of Master-liege type. cetanam (Seshan) is obedient to the sankalpam of its Master (Seshi) at all times.



Swami Desikan

In the Srimad rahasya trayasAram, svAmi DeSikan pays tribute to AcArya RaamAnuja for shedding light on this pratitantram and equates it to the dawn chasing away the darkness of avidyA (यतिसार्वभौम कथितं अविद्या तमःप्रत्यूषं yati sArvabhauma kathitam avidyA tamaH-pratyUsham)

svAmi DeSikan points out further that this pratitantram destroys quickly the noisy proclamations and shoutings of the Paramata vAdins,

who question our siddhAntam (हैतुककथा कल्लोलकोलाहलः विलयं झटिति उपैति
hetuka kathA kallolakolahalaH vilayam jhaTiti upaiti).

svAmi DeSikan sums up beautifully the pradhAna pratitantram of
SarIraTma bhAvam in a Tamizh pAyiram in Srimad rahasya traya
sAram:

நிலைதந்த தாரகனாய் நியமிக்கும் இறைவனுமாய்

இலதொன்றெனாவகையெல்லாம் தனதெனும் எந்தையுமாய்த்

துலையொன்றிலையென நின்ற துழாய்முடியானுடம்பாய்

விலையின்றி நாமடியோம் என்று வேதியர் மெய்ப்பொருளே.

nilai tanta tArakanAy niyamikkum iRaivanumAy

ilatonRu enAvakai ellAm tanatu enum entaiyumAy

tulai onRilai ena ninRa tuzhAi muDiyAn uDambAy

vilai inRi nAm aDiyOm enRu vetiyar meyporuLE.

nilai tanta tArakanAy - As the One who give svarUpams and life to all
cetanam and acetanam and bears/supports them as AdhAram,

niyamikkum iRaivanumAy - As the ISvaran, who controls/commands
them,

ilatu onRu enAvakai - being in a state, where nothing is not a servant
(Liege/Sesham) to Him,

ellAm tanatu enum entaiyumAy - by being aDiyEn's Father/Master
(Seshi) for whom every thing in the universe is Sesham (sarva Seshi).

tulai onRu ilai ena ninRa tuzhAi muDiyAn - to that One with tuLasI
mAlai adorning His crown and who has no equal or Superior
(matchless)

uDambAy vilai inRi nAm aDiyOm - We identify ourselves (cetanam and
acetanam) as His body/SarIram without citing any reason.

The essence of PradhAna pratitantram is:

The sentient and the insentient are the unconditional servants (निरुपाधिक शेषः nirupAdhika SेशaH). ISvaran is the unquestioned, unconditional Lord (निरुपाधिक शेषि nirupAdhika Sेशi). He is also the unconditional commander (निरुपाधिक नियन्ता nirupAdhika niyantA) of the cetanams and acetanms. As the Owner, He protects naturally His property. This is the outcome of His own volition (स्व सङ्कल्प नियतम् sva sankalpa niyatam). ISvaran has the cetanam and the acetanam as His body (SarIram) and stays as their antarAtma (SarIri). This is the defining relationship (sambandham) associated with the PradhAna pratitantram. svAmi DeSikan has clear knowledge about this and covered it lucidly in the third chapter of Srimad rahasya trayasAram (PradhAna-pratitantrAdhikAram).



Swami Desikan with the divya dampatis

This 21st deSika ashTottara sata nAmA salutes svAmi DeSikan as the knower of the PradhAna pratitantram doctrine, the central plank of our siddhAntam.

22. देवता-पारमार्थ्यविदे नमः

devatA-pAramArthyavide namaH

PraNAMams to svAmi DeSikan, who clearly understood the truth that SrIman NaarAyaNan is the Supreme God (paradevatai)!

Comments:

This nAmA has to be understood well by us. It is important to determine and correctly comprehend as to who is the Supreme among Gods (Paradevatai). Whatever superior knowledge one may possess, that person can not be ranked as a ParamaikAnti unless He knows who is indeed the Supreme One. SrIman NaarAyaNan is that ParamAtmA / Paradevatai. One who is confused about the determinations on who is the Paradevatai can not ever become a ParamaikAnti. Such a non-paramaikAnthi can not gain moksham without delay.



Swami Desikan with the divya dampatis

While SrIman NaarAyaNan is the Paradevatai, Brahma, Sivan and all the other devatAs are His creation. They have finite life, even if that may be long by human standards. They are subject to karmAs (karma vasyars). They gained their exalted sthAnams (positions) by special penance. They are under the control of His mAyA and are enveloped by it (Prakrti). They are also controlled by the three guNams (sattvam, rajas and tamas and are not triguNAdItars). Their j~nAnam has both shrinkage (sankocam) and expansion (vikasitam) and is not fully blossomed. They serve their Lord, SrIman NaarAyaNan only after being blessed with j~nAnam by Him. By themselves, they are incapable of destroying our sins and grant moksham for us. As such, they are not to be worshipped by those, who desire moksham, which their Master alone can grant. Therefore, they are not fit for dhyAnam for gaining the supreme goal of life (parama purushArtham - moksham). They have taken refuge in the Lord. They are His body and are the Seshans of the sarva Seshi, the Lord SriyaHpati. They are ruled by Him, their indweller and empowerer. He is the means (upAyam) and gati for all. The desire for moksham will arise only after His glances fall on us.

There are many matams that give different status to the trimUrtis - Brahma, VishNu and Siva. These are:

- (1) Brahma, VishNu and Sivan have different SarIrams but their Atma is one and the same
- (2) Sivan is the Paradevatai
- (3) Brahma is the Paradevatai
- (4) Brahma-VishNu-Siva are equal in all respects
- (5) NaarAyaNan without PirATTi is the Paradevatai.

ParamaikAntis reject all the above views and believe without doubt that the divya dampatis (PerumAL and PirATTi together) are the only means and goal for us and therefore SrIman NaarAyaNan is the Paradevatai. The other devatais can not grant moksham; they can give only the j~nAnam leading to moksham. The other devatAs have limited freedom, whereas there is no limit to SrIman NaarAyaNan's svatantram/independence. He grants moksham directly. He can also grant all other phalans, if one wants them only. If there is uncertainty about the nature of the Paradevatai, it will lead to bhakti for other devatais. This will result in Bhagavad nigraham and consequent sins. Other devatAs will not save those people, who have become objects of

Bhagavad nigrahams as in the case of KaakAsuran or DurvAsar. One offended PirATTi and the other offended BhAgavatan dear to the Lord. One who seeks other deivams not knowing that Srlman NaarAyaNan is their antaryAmi would receive reduced phalans. The one who worships other devatais knowing that the Lord is their antaryAmi and seek alpa phalans, they will get these desired, perishable phalans. If one worships the Lord and seek phalans other than moksham such as wealth, health etc., they can surely gain those phalans. When one seeks refuge at the Lord's feet without asking for anything specific except continued bhakti to Him, all phalans will arrive at the door step of the SaraNAgatan on their own.

Some mUla PramANams:

1. VishNu PurAnam: Brahma, Indran, other devAs are born due to their karmAs. Therefore they are impure and inauspicious (amangaLAH): "अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः (aSuddhAste samastAstu devAddayaH karmayonayaH)". They have no subhASrayam.

2. BhAratam: There is no one seen, who is Superior to EmperumAn (न परं फुण्डरीकाक्षात् दृश्यते पुरुषर्षभ na param puNDarIkAkshAt drSyate purushasharbha)

3. There is no mangaLam superior to Vaasudevan. There is no one who can banish our sins and make us pure like Vaasudevan. There is no God, who is Superior to Vaasudevan. There is no one, who experiences sorrow after SaraNAgati at His sacred feet.

न वासुदेवात् परमस्ति मङ्गलं , न वासुदेवात् परमस्ति पावनं

न वासुदेवात् परमस्ति दैवतम् , न वासुदेवं प्रणिपत्य सीदति

na vAsudevAt paramasti mangaLam,

na vAsudevAt paramasti pAvanam

na vAsudevAt paramasti daivatam,

na vAsudevAt praNipatyati

4. In all the three worlds, there is no one equal to EmperumAn and there is not going to be any in future either (त्रैलोक्ये तादृशः कश्चित् न जातो न जनिष्यते trailokye tAdrSaH kaScit na jAto na janishyate)

5. Narasimha purANam: There is no deivam that is Superior to KeSavan (न दैवं केशवात् परम् na daivam keSavAt param).

6. Gitopanishad - 9.23: Those who worship other devatAs with faith are indeed performing ArAdhanam for Me. They however are not performing ArAdhanam according to the SaastrAs (अविधि पूर्वकम् आराधनम् avidhi pUrvakam ArAdhanam).

7. triuvAimozhi 10.10.3: Oh the root tuber of the lotus in Your navel from which Brahma, Sivan, Indran were created by You! "நாவிக்கமல முதற்கிழங்கே! (nAvikamala mudaRkizhange!)"

8. tiruvAimozhi 2.2.1: There is no protector in all the universes except our KaNNan.

நம் கண்ணன் கண்ணல்லது இல்லையோர் கண்ணே
nam kaNNan kANNallatu illaiyOr kaNNE

9. Periya tirumozhi - 8.10.3: "Oh, Lord of KaNNapuram! I will not join the group of people, who think that there are deivams fit for meditation other than You. What I have sought and accepted is the boon of being the servant of Your BhAgavatAs.

மற்றும் ஓர் தெய்வம் உளதென்று இருப்பாரோடு
உற்றிலேன், உற்றதும் உன்னடியார்க்கடிமை

maRRum Or deivam uLatenRu iruppArODu
uRRiEn, uRRatum unnaDiyArkkaDimai



Swami Desikan Nachiyar Kolam in front of Mirror

23. श्रुतविद्याय नमः

SrutavidyAya namaH

Salutations to the precocious student, who absorbed sakala vidyAs from his AcAryan and uncle, svAmi Atreya RaamAnujar (AppuLLAr)!

Comments:

In his preface section of sankalpa sUryodayam, svAmi DeSikan refers to his completion of studies at the age of twenty at the sacred feet of his AcAryan, svAmi AppullAr:

विंशत्यब्दे-विश्रुत-नानाविध-विद्या:

त्रिंशत्वारं श्रावित-शारीरक-भाष्य:

श्रेयः श्रीमान् नाथः वेङ्कटनाथः श्रुतिपथ्यं

नाथप्रीत्यै नाटकमर्थ्यम् व्यधितैतत्

vimSatyabde-viSruta-nAnAvidha-vidyAH

trimSatvAram SrAvita-SArIraka bhAshyaH

SreyaH SrimAn nAthaH venkaTanAthaH Srutipathyam

nAthaprItyaiH nATakamarthyam vyadhitaItat

Here svAmi DeSikan says through the voice of the sUtrakArar: "Under the age of twenty, SrImAn VenkTanAthar learnt all VidyAs in their variety and with all their literal and esoteric meanings from his AcAryan, svAmi AppuLLAr".

24. श्रावयित्रे नमः

SrAvayitre namaH

Salutations to the one, who taught his SishyAs sacred sampradAytic granthams like SrI BhAshyam in the time honored manner of kAlakshepams!

Comments:

He taught BhAshyAdi granthams to his SishyAs at Kaanci, Srirangam, TiruvahIndrapuram and Satyagalam. He taught SrI BhAshyam alone thirty times in his life time. The second line of the sankalpa sUryodayam alludes to that kaimkaryam to protect and preserve SrI BhAshyam for posterity.

25. श्रुतपालाय नमः

SrutapAlAya namaH

Salutations to svAmi DeSikan, who hid the original manuscript of "Sruta prakASikA" of SrI sudarSana sUri during the dangerous times of the muslim invAsion of Srirangam.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH



Swami Desikan

Comments:

svAmi DeSikan hid Sruta prakASiKA as suggested in the sands of Cauvery and then transported it to the safe site of Satyagalam in KarnAtakA. svAmi KumAra VaradAcAryar referred to this in his stuti of SvAmi Desikan mangaLASAsanam:

श्रुतप्रकाशिका भूमौ येनादौ परिरक्षिता

SrutaprakASiKA bhUmau yenAdau parirakshita

Through this act of hiding (gopanam), svAmi DeSikan protected it (pAlanam) from destruction.

26. श्रुतप्रदाय नमः

SrutapradAya namaH

Salutations to svAmi DeSikan who taught Sruta prakASiKA and SrutapradIpikA tirelessly to good SishyAs, who sought his anugraham to learn them.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH



Sw

Swami Desikan's Thiruvadi - Sathyagalam

27. श्रिताय नमः

SritAya namaH

PraNAMams to svAmi Desikan, whose sacred feet the SishyAs sought for learning rahasya granthams!

Comments:

SishyAs beame ASritALs and through the act of pAda ASrayaNam, they were blessed to learn and advance the goals of propagation of SrI ViSishTAdvaita darSanam (Bhagavad RaamAnuja siddhAnta nirdhAraNam) in the most authentic manner.

28. पाण्डित्य-दात्रे नमः

pANDitya-dAtre namaH

PraNAMams to the one, who is celebrated for his extraordinary skills to create j~nAnam about Parabrahmam in the minds of those, who sought His sacred feet as protection!

Comments:

Genuine scholarship (pANDityam) is realized through the karuNA kaTAKsham of AcAryAs and BhagavAn. It is a Parabrahma j~nAna viSesham. It is piccai (alms) from BhagavAn through the sadAcAryAs. It is not acquired easily. It is only through the grace of a sadAcAryan that such a pANDityam is acquired. As the most competent sadAcAryan, svAmi DeSikan blessed the chosen SishyAs with that rare distinction of becoming PaNDitAs in expounding Bhagavad RaamAnuja siddhAntam.

Intense bhakti towards one's AcAryan and EmperumAn is needed to gain this vAk vilAsa sakti worthy of being honored by all as indicated by the Slokam below:

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ

तस्यैते कथिता ह्यार्थाः प्रकाशन्ते महात्मनः

yasya deve parA bhaktiH yathA deve tathA gurau
tasyaite kathitA hyArthAH prakASante mahAtmanaH

29. कृतकृत्याय नमः

krtakrtyAya namaH

Meaning and Comments:

Salutations to svAmi DeSikan who came to be celebrated as a krtakrtyan by completing all the tasks linked to his avatAram!

He instructed and trained not only future AcAryAs like svAmi NaiyinArAcAryar, Brahma tantra svantra jlyar and others during his vibhavam (life time) but also helped future AcAryAs through the nirmANam of granthams and Prabandhams like SrImad rahasya traya sAram, tattvamuktakalApam and paramata bhangam.

30. कृतिने नमः

krtine namaH

Meanings and comments:

Salutations to the krtI, svAmi DeSikan, who had the natural disposition to bless ASritALs with VidyA dAnam!

Alternatively, He is revered as a krtI since He had exhausted all that he needed to do (kartavyAntara abhAvAt krtI). After completing hundred plus granthams in many languages and defeating Paramata vAdins and training sat-SihyAs to enrich the SrI BhAgavad RaamAnuja siddhAntam, svAmi DeSikan became a krtI.



Swami Desikan - Satygalam, Karnataka

31. सुधिये नमः

sudhiye namaH

Salutations to the AcAryan, who had an auspicious intellect that had the command of all Saastrams and their sUkshmAthams (esoteric meanings)!

Comments:

svAmi DeSikan could not be defeated even by the deva Guru, Brhaspati in vAdams. His viSesha buddhi defeated soundly the paramata vAdins on every occasion that they challenged him in debates.



Swami Desikan Thiruvaheendrapuram

The ensuing 13 nAmAs (32 to 44) focus on svAmi DeSikan's sadAcArya kaimkaryams in the area of paramata niraSanam (defeat of KudrshTi, Kumati and avalidka matams) through many debates. One has to be a sarva vidyA parAngatar as well as an expert in tarkam to accomplish this huge task. svAmi DeSikan is a kavi-tArkika simham and Lord HayagrIvan sat on the throne at the tip of svAmi DeSikan's tongue. Paramata bhangam became therefore easy for him.

svAmi DeSikan recorded the debates he had with the various paramata vAdis in front of Lord DevanAthAn of TiruvahIndrapuram on the banks of the river PeNNai. This debate came out as a SrIkoSam with more than one thousand (1000) pages and it is a scholarly defense of Bhagavad RaamAnuja siddhantam to establish it as a flawless vaidika darSanam. sva-paksha sthApanam and paramata

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

niraSanam are duties of a sadAcAryan and they do not shy away from these responsibilities.



Swami Desikan

In his MaNipravALa SrI sUkti of paramata bhangam, svAmi DeSikan outlines the reasons for criticizing the deficiencies of paramatams and sums up their dosham. He summarizes the doctrines of 15 paramatams (cArvAkam, four kinds of Bauddha matam, advaitam, Jainam, BhAskara-Yaadava matam, VaiyAkaraNa matam, KANAda matam, Gauthama matam, mImAmsaka matam, sAnkya matam, Yoga matam, pASupatam and reveals the weakness of these Veda bAhya and/or KudrshTi matams. In this SrI sUkti, svAmi DeSikan defends the pAncarAtra Agmamam and glorifies SaraNAgati, its svarUpam,

vaibhavam and phalan. svAmi DeSikan concludes this SrI sUkti with the statement that the sampradAyam chosen by our pUrvAcAryAs is the most lofty one and is free of any blemishes.

In addition to the MaNipravALa magnum opus on paramata bhangam, svAmi DeSikan also blessed us with a Tamizh prabandham (Desika Prabandham with 54 pAsurams named paramata bhangam) summarizing the conclusions of this big SrI sUkti. aDiyEn has translated this Tamizh Prabandham of svAmi DeSikan and housed it in the sadagopan.org portal. It is the 33rd e-book in the Sundarasimham e-book series (<http://www.sadagopan.org>). It has 97 pages of the distilled essence of the 1168 page long maNipravALa SrI sUkti. Please refer to it for details on the 15 para matams (their doctrines and blemishes). In view of the extensive coverage of the doctrines of paramatam in the e-book, we will not go in to great details about them in our coverage here of the 13 ashTottara Sata nAmAs (32 to 44).

Another source book for reference on paramata bhangam in English is the sahasra nAmams of svAmi DeSikan composed by TirukkuDantai ANDavan. The 89th e-book in the Sundarasimham series accessed through sadagopan.org portal covers the prakaraNa granthams dealing with paramatams like SatadUshaNI (deSika sahasra nAmams 101 to 168), tattvamukta kalApam (deSika sahasra nAmams 206 to 440), nyAya pariSuddhi, nyAya siddhAnjanam, sarvArthasiddhi (svAmi DeSikan's own commentary on tattvamukta kalApam), sankalpa sUryodayam and pAncarAtra rakshai. The e-books (Volumes 1 and 2) on sankalpa sUryodayam is available as the 79th e-book in Ahobilavalli series and 104th e-book in the SrI HayagrIvan series. They cover svAmi DeSikan's description of tattva-hita-purushArthams as per ViSishTAdvaita darSanam and rejects paramatam positions on this subject. Please refer for details housed in the e-books on paramatams and their deficiencies as outlined by svAmi DeSikan for our benefit.

Now, we will study briefly the meanings and commentaries on the 13 nAmAs dealing with paramata niraSanam.

32. निरस्त-सांख्याय नमः

nirasta-sAnkhyAya namaH

Salutations to svAmi DeSikan, who rejected the sAnkhya matam, which is also known as Kapila matam!

Comments:

This matam has two tattvams: Prakrti and Purushan.



It accepts the authority of the VedAs but denies the importance of ISvara, who is the central tattvam of the VedAs. This is nirISvara sAnkyA and it is rejected for denying ISvara. svAmi DeSikan uses Upanishad and Bhagavad GitA pramANams to establish the invalidity of sAnkyA matam. The sAnkyA theory is proven as unsound since their teachings conflict with each other. While accepting Vedam, it uses kutarka vAdams to reject ISvaran, which lands it in mutually contradictory positions.

33. प्रत्युक्त-योगाय नमः

pratyukta-yogAya namaH

PraNAmams to the AcAryan who identified the fallacies in YogAcara matam and rejected it!

Comments:

This is one of the four varieties of Bauddha matam. It denies the reality of external objects. It is close to sAnkyA school except that it admits the third ontological entity, ISvara, where as sAnkyA admits only Prakrti and Purusha. Therefore, this matam is called SeSvara - sAnkyA to contrast it with the niriSvara sAnkyA. HiraNyagarbha, the devata entrusted with the creation is the author of this matam. He was brought in to existence by ISvaran and assigned the task of creation. He was taught the VedAs by ISvaran. In this matam, ISvaran is nimitta kAraNam (instrumental cause of the Universe) and Prakrti is upAdAna kAraNam (material cause of the Universe). VedAnta sUtrAs accept ISvaran, who is organically related to the cit (jIvans/sentient) and acit (cosmic matter/insentient) as the upAdAna kAraNam and differs from YogAcAra matam. There are considerable differences in the order of evolution from Prakrti between YogAcAra matam and VedAntA. This conflict with VedAntA at many levels is the cause of rejection of YogAcAra matam. Sruti Virodham causes bhrAnti (confusion and conflicts).

34. काणाद -भञ्जनाय नमः

kANAda-bhanjanAya namaH

PraNAmams to the AcAryan, who broke the kANAda matam!

Comments:

It is authored by one by the name KaaNAda. This matam recognizes the smallest of atoms (ParamANus) as upAdAna kAraNam (material cause of the Universe) and ISvaran as nimitta kAraNam (instrumental cause). It does not accept Vedam (Sabdam) as separate PramANam and includes it under anumANam. It considers Vedam as Paurusheyam created by man. It takes number of positions opposite to the Veda PramANams as in the case of the description of moksham as a state in which the mukta jIvan is devoid of Bliss and ISvaran as One, who is free of body and brahmAnandam. Therefore this matam is soundly rejected.

35. अचिच्चैतन्य-वादघ्नाय नमः

aciccaitanya-vAdaghnAya namaH

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaLIH

Salutations to the AcAryan, who defeated the argument that the union of the various insentient (acit/jaDam) would result in the creation of consciousness (caitanyam)!



Swami Desikan

Comments:

They consider that the loss of body (deha viyoham) itself is moksham. This goes against Sruti PramANams that the state of moksham is the enjoyment of matchless paripUrNa brahmAnandam. Another flaw of a major kind in this matam is the Caitanyam (the jIvan with distinct consciousness arises from the union of insentient like prtvi et al. According to this matam, the ruci in tAmbUlam arises from the combination of three insentient entities like betel leaves, areca nut and lime (கண்ணாம்பு). By themselves, none of the three can create madakarativam (mada Sakti). From acit to the creation of cit with consciousness by proper mixing of different insentient is an absurd position. Modern day research of eco biologists that tries to create life by mixing of different chemicals is similar to this matam.

36. क्षणिकाणु-मतार्दनाय नमः

kshaNikaNu-matArdanAya namaH

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvalIH

Salutations to the AcAryan, who rejected the VaibhAshika-sauntrAntika matams, which hold the view that the world is created from atoms that unite and last for a second (kshaNam)!

Comments:

It is hard to accept how such atoms with short life of a kshaNam can get to unite to form the Jagat. VaibhAshika matam and sauntrAntika matam accepting the union of extremely short life aNus to form the objects of the world does not stand up to scrutiny and is therefore rejected.



Swami Desikan - Rathnangi Sevai

37. साकारधी-निराकर्त्रे नमः

sAkAradhI-nirAkartre namaH

PraNAmams to the AcAryan, who rejected the YogAcAra matam that holds the view that the j~nAnam (intellect - dhI) takes on the form of the recognized objects!

Comments:

When we say, I recognize this pot, 'I' is the kartA and the pot as well as the kartA is the vishayam. Direct recognition of one vastu by other vastu without the intervention of buddhi is absurd.

38. शून्यवाद-तमोनुदाय नमः

SUNyavAda-tamonudAya namaH

PraNAmams to the AcAryan, who discarded the doctrines of the mAdhyAtmikan, who believes in the SUNya vAdam that generates only darkness/nescience!

Comments:

This view is of one of the four kinds of Bauddam. If all entities in the world are SUNyam (unreal/void), it denies the real existence of every thing seen within and around us including the doctrines of mAdhyAtmikan. The advaita doctrines have close relationship to the views of mAdhyAtmikan (brahma Satyam, jagan mityA of advaitam). Unlike advaitin, mAdhyAtmikan does not accept the authority of the Sruti and the existence of Brahman. mAdhyAtmikan is therefore an atheist. advaitins as Pracanna Buddhist accept the illusoriness of the world, while rejecting the Prakata Buddhist's atheistic denial of Brahman.

39. कुट्टयुरग-पक्षीशाय नमः

kudrshTyuraga-pakshISaya namaH

Salutations to the AcAryan, who was like PakshirAjan (GaruDan) for the snakes of Pracanna BauddhAs (advaitins)!

Comments:

ISvaran is saluted by the Upanishad as "satyasya satyam". jIvans are satyam and have no svarUpa vikAram. ISvaran has neither svarUpa or svabhAva vikAram. Hence, ISvaran is the truth inside the truth. Those who equate these eternally present, j~nAnamaya entities as satyam first and end up describing them as illusory are subscribing to falsehood. SatadUshaNI elaborately advances vAdams to defeat convincingly the advaitin's views on "brahma satyam, jagan mityA".



Swami Desikan

40. सप्तभङ्गी-विलोपनाय नमः

saptabhangI-vilopanAya namaH

PraNAmams to the AcAryan, who caused the disappearance of the darkness of saptabhangI associated with the jaina matam!

Comments:

Jainism is another non-vedic school like Bauddham. Their central theory is the seven fold description of all entities (saptabhangI). It has been proven by svAmi DeSikan to be logically untenable. Jains reject the momentriness theory of Buddhists and replace it with their saptabhangI doctrine. They deny the authority of the VedAs and create a person named Arhan, who is a sarvaj~nan and his word is authoritative. Jains consider the jIvan as having the size of the body it occupies. This is an absurd view compared to Veda pramANams stating that the jIvan is monadic in size (अणु). More arguments advanced by svAmi DeSikan on Jainism and Bauddham can be found in

Dr. S.M.S. Chari's excellent book named "Indian Philosophical Systems".

41. भेदाभेद-मतच्छेत्रे नमः

bhedAbheda-matacchetre namaH

Salutations to the AcAryan, who destroyed the bhedAbheda matam (of BhAskara), which is a different form of advaita vedAntA!

Comments:

They uphold the doctrine that "the relationship between Brahman and jIvan as well as Brahman and the Jagat is one of difference (bheda) and non-difference (abheda). Exponents of this view are BhAskara, YaadavaprakASa, NimbArka, SuddhAdvaita of Vallabha and the followers of Caitanya. Some of these founders of bhedAbhedam doctrines existed in pre-RaamAnuja times. Instead of the unitary character of ISvaran according to the VedAntic view, the bhedAbheda matam of YaadavaprakASa admits that ISvara is of three fold nature. Incorrect arguments are also made regarding ISvara as an amSam of Brahman. What then is the situation of jIvAs and Prakrti, which are also the amSams of Brahman? These views turn out to be untenable under the rigorous arguments advanced by svAmi DeSikan.

42. धूत-यादव-कल्पनाय नमः

dhUta-yAdava-kalpanAya namaH

PraNAms to the AcAryan that pulled out and threw away the imaginations of Yaadava matam that went against the nirvikAra nature of Brahman as per Veda PramAnam!

It also advocates sanmAtra Brahman pervading as bhoktA (enjoyer), bhogyam (enjoyed) and niyantA (ordainer). These are described as figments of fancy (kalpana) by svAmi DeSikan.

43. अनीशवादि-दम्भोळये नमः

anISavAdi-dambhoLaye namaH

PraNAms to the AcAryan, who was like thunder to the Kabandha mImamsakam, which advocates that there is no ISvaran!



Swami Desikan

Comments:

mImAmsam is an eka Saastram with two linked parts:

- (1) pUrva mImamsA dealing with yAgam and other karmAs (karma kANDam) and
- (2) uttara mImamsA dealing with brahmopASana (j~nAna kANDam).

The ones who accept brahma kANDam and reject karma kANDam are rAhu mImamsakAs (head without the trunk). The ones who accept the karma kANDam and reject j~nAna kANDam are Kabandha mImamsakAs (trunk without the head). Latter reject the ISvara doctrine and believe that the karmAs are the most important. This is in contradiction to all the teachings of the Srutis. svAmi DeSikan rejects this anISa vAdam in the nirISvara mImamsaka nirAkaraNa adikAram of Paramata bhangam and in SatadUshaNI.

44. पाषण्डमत-खण्डनाय नमः

pAshaNDamata-khaNDanAya namaH

PraNAmams to the AcAryan, who destroyed the Paramatams like kApAlikam, kALAmukham, Saivam and pASupatam!

Comments:

PaashaNDAs are kApAlikars adorning skulls for upAsanA, fearsome looking kALAmukhar, Saivar and pASupatams. Their matam believes that Sivan is the Supreme Deity and He is the One to approach to gain the desired phalans of every kind including moksham. The fallacy about the prime status of celebrating Sivan as the ParmAtmA among gods has been discussed in detail at the section under the 22nd nAmA.

After rejecting the paramatams as defective in many respects (nAmAs 32 to 44), the ashTottara Sata nAmAs (45 to 49) engage in sva-mata sthApanam (rigorous establishment of the ViSishTAdvaita darSanam as one free from contradictions and fallacies of paramatams).

45. संरक्षितागमाय नमः

samrakshitAgamAya namaH

PraNAmams to the AcAryan, who protected the VaishNava Agamams of pAncarAtram etc.!

Comments:

svAmi DeSikan protected the VaishNava Agamams of pAncarAtram and vaikhAnasam from the accusation that a vaidikan should not observe what are instructed by the tantrAs. Yes, one should not accept the teachings of the tantrAs which give the meanings that are contradictory to the VedAs. svAmi DeSikan established that the pAncarAtra Agamam does not fall in this category in his pAncarAtra rakshai and saccaritra rakshai. svAmi ALavantAr makes a spirited defense of pAncarAtra Agamam and points out that it is not anti-vedic but it arose from ekAyana SaakhA portion of the VedAs, which is considered as "the VedA of VedAs". Further, the pAncarAtra Agamam arose from the lips of SrIman NaarAyaNan Himself and hence there is no room for criticizing it as anti-vedic as mImamsakars and advaitins advocate. It is concluded that pAncarAtra system and the

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

ViSishTAdvaitA philosophy are one and the same thing in the sense that one is derived from the other and they both have the same philosophical underpinnings.

The 25th and the 26th e-books of Sri Hayagrivan series of sadagopan.org portal cover the arguments of svAmi ALavanthAr in "Agama prAmANYam" and svAmi DeSikan in pAncarAtra rakshai as well as saccaritra rakshai.

46. शङ्ख-चक्र-धारण-रक्षित्रे नमः

Sankha-cakra-dhAraNa-rakshitre namaH

PraNAmams to svAmi DeSikan, who protected the rites of samASrayaNam!



Samasrayanam Of AcArya Ramanuja From His AcArya Peria Nambi

Comments:

svAmi DeSikan protected the observance of Sankha-cakra dhAraNam by a VaishNavan. The opponents objected to creating a wound on one's shoulders with the symbols of VishNu using metal, heated in Agni. They argued against the rites of tapta mudrai. svAmi DeSikan cited many PramANams from atharvaNa mahopanishat (Brahma sUKtam), sANDilya smrti, mahA bhAratam, VishNu PurAnam and Hari

VamSam to establish the appropriateness of having tapta mudrai; svAmi DeSikan invited the attention of the opponents to the instructions of the above extensive pramANams that it is a dosham not to have the tapta mudrai and a vaidikan has to have the Sankha-cakrankanam for his anushThAnam.

Here are some pramANams for Sankha-cakrAnkanam:

(a) Mahopanishat (brahma sUktam):

दक्षिणे तु भुजे सुदर्शनं, सव्ये तु शङ्खं विभृयादिति ब्रह्मविदो विदुः

dakshiNe tu bhuje sudarSanam, savye tu Sankham bibhryAt

iti brahmavido viduH

The one who are experts in the VedAs point out that a Brahmin should wear the mark of the disc of the Lord on his right shoulder and the mark of conch on the left.

(b) atharvaNa Vedam:

अङ्गिता लोके सुभगा भवेम

angitA loke subhakA bhavema

May we adorn the marks of the Lord's disc and conch and become the personal servants of the Lord at Sri VaikuNTham!

(c) Rg Vedam:

चक्रं विभर्ति वपुषा अभितप्तम्

cakram bibharti vapushA abhitaptam

The one who adorns the Lord's heated disc on his body destroys all his sins and reaches the eternal Paramapadam of VishNu like the sanyAsi free of desires (स एति नाकं दुरिता विधूय प्रयान्ति यत्यतयो वीतरागः sa eti nAkam durita vidhUya prayAnti yatyatayo vItarAgaH).

(d) Yajur Vedam (कठक शाकै kaThaka SAkai)

One who adorns Urdhva PuNDram and the marks of disc and conch of the Lord on his shoulders and meditates on the Supreme Lord in his heart with the PraNavam, he becomes the loftiest one (MahAtmA) and reaches his Lord (ध्रुतोर्ध्वं पुण्ड्रः कृतचक्रधारि विष्णुं परं ध्यायति यो महात्मा, स्वरेण मन्त्रेण सदा हृदि स्थितं परात्परं यन्महतो महान्तम् dhrutordhva puNDraH krtacakradhAri vishNum param dhyAyati yo mahAtmA, svareNa mantreNa sadA hrDi sthitam parAtparam yanmahato mahAntam).

(e) Oh VishNu! The learned ones adorn the pure disc and conch of yours on their shoulders to cross over the samsAric ocean:

प्र ते विष्णो अब्रजचक्रे पवित्रे जन्माम्भोधिं तर्तवे चर्षणीन्द्राः

pra te vishNo abjacakre pavitre janmAmbhodhim tartave
carshaNIIndrAH

(f) Yajur Vedam (brhadAraNyakam) and atharvaNa vedam (sudarSanopanishat):

निचिक्षेप सुषणं भिध्यमानं मध्ये बाहुमदधत् सुदर्शनम्

विष्णोरिदं भूरितं भूरितेजः प्रदर्शति दिवानक्तं विभृयुस्तज्जनासः

nicikshepa sushaNam bhidhyamAnam
madhye bAhumadadhat sudarSanam
vishNoridam bhUritam bhUritejaH
pradarSati divAnakam bibhrstjjanAsaH

Meaning:

For the one, who adorns the Bhagavad cihnam (Sankham and cakram) on his shoulders destroys the sins of different kinds and one recognizes them as possessing viSesha tejas. Since these cihnams chase away the servants of Yaman, all those near to the one adorning them should also wear them.

(g) Rg vedam, sAma vedam:

चमूषच्छयेनः शकुनो विभृत्वा गोविन्दुद्रप्स आयुधानि विभ्रत्
अपामूर्मि सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति

camUshacchyenaH Sakuno vibhrtvA
govindudrapsa AyudhAni bibhrat
apAmUrmim sacamAnaH samudram
turIyam dhAma mahisho vivakti



Swami Desikan Venugopla Thirukolam - Thiruvaheendrapuram

Meaning:

By adorning the mudrais of the cakram of the Lord, the special bird, the servant of the Lord (GaruDa) attained the assembly of the eternally liberated souls (nityasUri ghoshThI). If a samsAri subject to hunger, thirst et al adorns such VishNu cihnams, he will be celebrated by all and would reach the Lord's Supreme abode.

(h) Khila rk

एभिवयमुरुक्रमस्य चिह्नैरङ्गीता लोके सुभगा भवेम

तद्विष्णोः परमं पदं ये गच्छन्तीह लाञ्छिताः

ebhivayamurukramasya cihnairankitA loke subhagA bhavema
tadvishNoH paramam padam ye gacchantIha lAncjitAH

Meaning:

May we reach parama bhAgyam in this world through the adornment of the mudrais of the Lord's weapons/Ayudams! Those who are adorning these marks reach Paramapadam.

(i) sAma Vedam:

पवित्रमित्यग्निरग्निर्व सहस्रारः, सहस्रारे नेमिः, नेमिना तप्ततनुः ब्रह्मणस्सायुज्यं

सलोकतामाप्नोति इत्युपनिषत्

pavitramityagniragnirvam sahasrAraH, sahasrAre nemiH,
neminA taptatanuH brahmaNassAyujyam salokatAmApnoti
ityupanishat

Meaning:

Agni is described as sacred. Agni has one thousand spokes. The cakram is like that. The one who has been imprinted with that hot cakram attains the sAyujyam and sAlokyam of the Lord.

(j) Rg ashTakam 7.3.8

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः

अतप्तनूर्न तदामोश्नुते श्रुतास इद्वहन्तस्तत्समासते

pavitram te vitatam brahmaNaspate prabhurgAtrANi paryeshi -
viSvataH

ataptanUrna tadAmoSnute SrutAsa idvahantastatsamAsate



Swami Desikan - Thhoppul

Meaning:

Oh Lord revealed by the VedAs! The radiance of Your disc as sudarSanar is spread all over the world. You as the Lord of this Universe have surrounded every thing through the jyoti of Your disc. Therefore, it is said that the one who has not had the bhAgyam of cakra sambandham is considered imperfect and would not attain You, the BhagavAn.

(k) kAThakam:

चरणं पवित्रं विततं पुराणं, येन पूतस्तरति दुष्कृतानि,
तेन पवित्रेण शुद्धेन पूताः, अति पाप्मानमरातिन्तरेम ।

caraNam pavitram vitatam purANam,

yena pUtastarati dushkrtAni,
tena pavitreNa Suddhena pUtAH,
ati pApmAnamarAtintanrema |

Meaning:

The one who is marked by the ancient mark of the Lord described as caraNam and pavitram jumps over all the sins. He gets sanctified by that cakram and crosses over all the sins.

(l) BhAratam (bhIshma Parvam 66.39 & 40):

The four classes who have been blessed with panca samskArAmS and observe their varNASrama dharmams are eligible to worship the Lord with the pAncarAtra Agamam at the end of dvApara yugam and the beginning of Kali Yugam. This Agamam was created by SankarshaNan.

(m) Hari vamSam (Chapter 147):

Until I complete my KailAsa yAtrai and return from there, You, my dvAra pAlakAs at dvArakA should not let anyone, who is not marked by my disc. Only those displaying that cakram mark should be let in
(चक्राङ्किताः प्रवेष्टव्याः, नामुद्रिताः cakrAnkitAH praveshTavyAH, nAmudrtAH)

(n) VishNu PurANam (3.7.14):

स्वपुरुषं अभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले

तव गतिरथ वा ममास्ति चक्रप्रतिहतवीर्यबलस्य सोन्यलोक्यः

svapurusham abhivIkshya pASahastam vadati

yamaH kila tasya karNamule

tava gatiratha mamAsti cakrapratihata-

vIryabalasya sonyalokyaH

Meaning:

Yaman's secret command to his dUtAs holding the noose on their hands to capture the sinning jeevans:

I am the Lord only for the simple folks/sAdAraNa janam-s. My Lordship does not extend to VishNu bhaktAs. Therefore, stay away from those, who has performed Prapatti!

(0) bhAgavatam

चक्राङ्कितस्य सान्निध्ये तपः कुर्यात् प्रयत्नतः ।

स्नानं दानं जपं होमं तत्सर्वं चाक्षयं भवेत् ॥

cakrAnkitasya sAnnidhye tapaH kuryAt praytnataH |

snAnam dAnam japam homam tatsarvam cAkshayam bhavet ||

Meaning:

Penance/tapas, bathing/snAnam, dAnam, japam and homam should be done near one who has cakrAnkanam/imprint of the mark of disc on his shoulder. When done this way, the fruits are permanent.

47. ऊर्ध्वपुण्ड्राङ्कन-त्रात्रे नमः

UrdhvapuNDrAnkana trAtre namaH

Salutation to the AcAryan, who established firmly the adornment of the UrdhvapPuNDrams on the forehead and the upper torso!

Comments:

When objections were raised about wearing sacred clay (tirumaN) as a SrI VaishNavan, svAmi DeSikan rejected it and pointed out that the objectors were referring to wearing ashes on the forehead and limbs (basmordhva puNDra dhAranam). svAmi DeSikan pointed out many pramANams from Srutis and other sources. He established that puNDrams should be created upwards (Urdhvam) and not across the forehead (tiryak). He pointed out further that the shape of the puNDram should be in the shape of the Lord's sacred feet (Hari pAdAkAram) and it should be placed with sufficient space to add haridrA cUrNam (yellow color) in between to invoke mahA Lakshmi. UrdhvapuNDram material should be made up of only white clay.

PramANams:

(1) NaaradIya samhItai:

सर्पं दृष्ट्वा यथालोके दर्दुरा भयसम्युता:

ऊर्ध्वपुण्ड्राङ्कितं तद्वत्कम्पन्ते यमकिङ्करा:

sarpam drshTvA yathAloke dardurA bhayasamyutAH

UrdhvapuNDrAnkitam tatvatkampante yamakinkarAH



AnushThana KuLa Utsavam-Kanchipuram

Meaning:

Just as the frogs are afraid of the snakes, similarly the Yama kinkarALs are frightened by the ones adorning UrdhvapuNDrams.

(2) Satapatam शतपतम्

त्रिपुण्ड्रं ब्राह्मणो विद्वान् लीलयापि न धारयेत्

त्रिपुण्ड्रधारणात् विप्रः पतत्येव न संशयः

tripuNdram brAhmaNo vidvAn lIlayApi na dhArayet

tripuNDradhAraNAAt vipraH patayetyeva na samSayaH

Meaning:

The intelligent Brahmin should not wear the puNDrams crosswise on his forehead even as sport. By doing so, he becomes fallen (patitan). There is no doubt about that.

(3) brahmANDa purANam

सर्वे वर्णेषु मद्भक्ताः कुर्वीत्रूर्ध्वं पुण्ड्रकम्

..... जप-होम-परायणाः

sarve varNeshu madbhaktAH kurvItrUdhva puNDrakam

..... japa homa parAyaNAH

Meaning:

In all the varNams, My bhaktAs should adorn UrdhvapuNDram. BrAhmins in particular, who perform japam and homam should adorn it without fail.

(4) brahmarAtrasam

ब्राह्मणस्योर्ध्वपुण्ड्रं स्यात् क्षत्रियस्यर्धचन्द्रकं

वैश्यस्य वर्तुलाकारं शूद्रस्यैव त्रिपुण्ड्रकम्

brAhmaNasyordhvapuNDram syAt kshatriyasyardhacandrakam

vaiSyasya vartulAkAram Sudrasyaiva tripuNDrakam



SvAmi DeSikan ratnAngi sevai - TiruvahI ndrapuram

Meaning:

BrahmaNan should adorn the UrdhvapuNDram upwards, kshatriyan as a crescent moon (ardha candran), vaiSyAn in a circular form and SUdran in the form of three lines upwards.

(5) mArkaNDeya purANam:

UrdhvapuNDram should be made up of sacred clay paste by the Brahmins, who perform brahmopAsanam. The mantram starting with the word "उद्धृतासि (uddhrtAsi)" should be used for adorning the UrdhvapuNDram.

(6) nAradIya kalpam:

White clay is the special one to use for UrdhvapuNDram. If it is from sacred places like divya desams, it has more power.

(7) pAdmottaram:

The one who wears on his forehead the powder (cUrNam) with the sambandham to the Lord's sacred body will get rid of all his sins and would enjoy Anandam in svarga lokam with the devAs.

(8) brahmANDa PurANam / Sage BhArgavA's statemet:

The karmAs like yaj~nam, dAnam, tapas, homam, bhojanam and Pitru tarpaNam done without UrdhvapuNDRam will not give the desired phalans. They will be fruitless.

(9) KrshNa mantra kalpam described by Sage KuNDinar:

One should first have snAnam as per Saastram and then adorn UrdhvapuNDram with white, sacred clay. A VaishNavan should use that sacred clay; if it were not to be available, he can use sandal paste as an alternative. He should never ever use ashes (basmam) to create UrdhvapuNDram. The number of UrdhvapuNDram should not be less than twelve.



Swami Desikan - Sathyagalam

48. शुद्धसत्वमयाकृतये नमः

SuddhasatvamayaAkrtaYe namaH

PraNAmams to the AcAryan, who has the tirumEni constituted entirely by the Suddha sattvam!

Comments:

svAmi DeSikan had a tirumEni (resplendent body) being full of Suddha sattvam. There was no admixture of rajo or tamo guNams in it. This type of SarIram (body) can arise only from eating food offered to BhagavAn. That type of food is the most sacred (pAvanatamam). The ones offered to other gods known as nirmAlyam are to be rejected. Consumption of that type of food can only generate sins. svAmi DeSikan comments about this in his saccaritrarakshai.

PramANams:

(1) JayAkhya samhитай/pAncarAtram text (paThalam 16):

One should not partake any food that has not been offered to an AcAryan or the Lord.

(2) brahmANDa PurANam:

The food offered to BhagavAn is pariSuddham. That can be eaten by the Rishis. The food offered to other devatais is nirmAlyam and one who eats it has to observe SaantrAyaNa vratam (prAyaScitta vratam).

(3) The naivedyam offered to a SaaLagrAma mUrtam with devotion should confer the fruits arising from the performance of one thousand yaj~nams and one hundred paragon krccrams (purificatory rites).

(4) One who partakes the food offered to BhagavAn will gain the phalans arising from the performance of one thousand agnishToma yaj~nams and one hundred vAjabheya yaj~nams.

(49) यत्याचार-प्रतिष्ठात्रे नमः

yatyAcAra-pratishThAtre namaH

PraNAmams to svAmi DeSikan, who established the codes of conduct for a VaishNava sanyAsi in the chosen turlyASramam!

Comments:

The yatis are of four kinds:

KutISakar, bahUtakar, Hamsar, Paramahamsar.
tridaNDam, yaj~nopavItam, vastram, Sikhai/tuft, kaupInam/loin cloth, kavacam are to be with the VaishNava sanyAsi all his life. Along with yaj~nopavItam, Hamsa/Paramahamsa sanyAsis should have KamaNDalu filled with water. tridaNDam is the marking feature of a VaishNava sanyAsi where as others (advaita sanyAsam) hold an eka daNDam.

Saunaka Rishi states that kAshAyam is to be received with the "yuvA suvAsA" mantram; tridaNDam with "SakhA me gopAya" prayer and the sacred thread with "taccham yorAvrNImahe" mantram. SukrAcAr says that one who sheds the sacred thread is a fallen one, be he BrahmaAri, grahastan, vAnaprastan or sanyAsi. Therefore the sacred thread has to be adorned always. The karmAs such as japam become fruitless, when done without the sacred thread. Atonement (six prAjApatya krtsnams) are recommended as samskAram to become eligible for wearing yaj~nopavItam. There are many more observances on the length of stay at one place, acceptance of bikshai from brAhmaNa kulam and donnai made of dry leaves. Only eight measures (kavaLams) are recommended for the day. Yatidharma samuccayam written at the request of AcArya RaamAnuja by YaadavaprakASar has a lot more information about conducting one self as a Paramahamsa ParivrAjaka sanyAsi.

This 50th nAmA below in this ashTottara Satam is the last of the pUrva pancAsat nAmAs. The namaskaraNam is:

सर्वतन्त्रस्वतन्त्रधिये नमः

sarvatantrasvatanttradhiye namaH

In the first 50 nAmAs, AcArya vandanam was performed to remind us about svAmi DeSikan's extraordinary kaimkaryams in defense of ViSishTAdvaita darSanam and the rejection of the avidika, kudrshTi matams. svAmi DeSikan brought out the correct and clear meanings of the three rahasyams derived from Upanishads and blessed us with many SrI sUktis including his magnum opus of SrImad rahasya traya sAram.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

The author of the ashTottara Sata nAmAvali sums up the thrust of the fifty salutations that have been organized as "pUrva pancAsat" this way:



Swami Desikan - Melkote

पूर्व-प्रकट-प्रच्छन बाह्यवर्ग निराकरणगत नामानि उक्तानि
pUrva-prakaTa-pracchana bAhyavarga nirAkaraNagata
nAmAni uktAni

Meaning:

svAmi DeSikan won over the pAshaNDi matams that were externally and internally untenable and absurd from the tarka Saastram point of view. All the assumptions and presumptions behind these para matams were exposed to have no foundation. Therefore the nirAkaraNam (rejection) and niraSanam (criticisms) were completed by the brilliant intellect of svAmi DeSikan as upakAram for us all.

परपक्ष निराकरणम् (parapaksha nirAkaraNam) and त्रैय्यन्त सिद्धान्त स्थापनम् (traiyanta siddhAnta sthApanam) were done by svAmi DeSikan. Srirangam dampatis were very pleased with this matchless kaimkaryam of nigamAnta mahA DeSikan and honored him with Their own Birudus.

The 50th nAmAvali:

सर्वतन्त्रस्वतन्त्रधिये नमः

sarvatantrasvatantradhiye namaH

Salutations to the One, who was honored with the title of sarvatantra svatantrar by SrI RanganAyaki tAyAr at Srirangam!

Comments:

In all the areas of knowledge, be it VedAntam, VyAkaraNam, jyotisham, Ayurvedam et al, he acquired unstoppable knowledge either through His AcAryan or directly. He had nirankuSa dhI (குடைபடாத புத்தி).

The vidyA gained from an AcAryan is uktam and the one acquired directly is anuktam. He acquired the j~nAnam on nyAya-vaiSeshika-pUrvottara mlmAmsA sAnkya-yoga-Saiva-vaishNava philosophies and had the svatantram to establish supportive meanings for his darSanam or to advance criticisms against the arguments of the para mata vAdins. SrI Appaiyya Deekshitar described svAmi DeSikan's svAtantryam this way:

स्वेच्छया कञ्चित् स्थापयितुं दूषयितुं वा शक्तः

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

svecchayA kancitartham sthApayitum dUshayitum vA SaktaH

SrI RanganAyaki was very pleased with the para-paksha nirAkaraNa-svapaksha-sthApana sAmarthyam (परपक्ष निराकरण, स्वपक्ष स्थापन सामर्थ्यम्) of svAmi DeSikan and conferred on him with affection, the honorific title of "sarvatantra svatantrar".

In his own sankalpa sUryodayam SrI sUkti, svAmi DeSikan himself acknowledges this title through the introduction of the sUtrakAran of the nATakam as:

सर्वतन्त्र संकट प्रशमन विशङ्कट मति:

sarvatantra sankATa praSamana viSankaTa matiH

Meaning:

He is the One to remove all the confusions arising during the Saastra vicArams of all kinds.

ArsANippAlai SrI VenkatAdvari paid his own tribute to this nAmam in vedAnta deSika gadyam:

तद्वल्लभा कृपा संप्राप्तसर्वतन्त्रस्वतन्त्रता विरुद !

tadvallabhA krpA samprApta sarvatantra svatantrata biruda!

Meaning:

Salutations to the One, who received the title of sarvatantra svatantrar in all kalais (fields of Knowledge) and matams through the grace of SrI RanganAyaki!

PrativAdi Bhayankaram Annan svAmi refers to this birudu conferred by Periya PirATTi in one of the saptati ratnamAlika Slokam:

इह रङ्गपति प्रसाद लब्धोभय वेदान्त धुरन्धरत्व कीर्तिः ।

अपि तत्सहधर्मिणी कृपात्ताऽखिल तन्त्र प्रभुताक एष सूरिः ॥

iha rangapati prasAda labdhobhaya

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

vedAnta dhurandharatva kIrtiH |
api tat sahadharmini krpAttA akhila
tantra prabhutAka esha sUriH ||



Divya dampatis - sErti sEvai, Srirangam

Meaning:

The titles of "ubhaya VedAntAcAr" and "sarvatantra savtantrar" were received through the grace of Lord RanganAtha and SrI RanganAyaki respectively.

The author of this 108 nAmAvali (SrI VenkatAcAryar) concludes the pUrva panchAsat section (the first fifty nAmAs) as a personal salutation to svAmi DeSikan and also refers to his own illustrious vamSam arising from Tirumalai Nambi (SrI Saila pUrNar), the uncle of AcArya RaamAnuja:

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

इति श्रीशैलपूर्णकुलतिलक चतुर्वेद-शतक्रतु श्रीकुमारताताचार्य-नन्दनस्य

श्रीभगवद्रामानुज-सिद्धान्त-निर्द्धारण सर्वतन्त्रस्वतन्त्र-वेदान्ताचार्य

दासानुदासापरनामधेयस्य श्रीवेङ्कटाचार्यस्य कृतिषु आचार्यगुणादर्शं पूर्वपञ्चाशत् संपूर्णम् ॥

iti SriSailapUrNa kulatilaka caturveda Satakratu SrIkumAratAtArya-
nandanasya SrI bhagavat rAmAnuja siddhAnta nirddhArana
sarvatantra svatantra vedAntAcArya dAsAnudAsA paranAmadheyasya
SrI venkaTAcAryasya krtishu AcAryaguNadarSe pUrvapancAsat
sampurNam ||

Meaning:

In aDiyEn's works, this section that refers to the first fifty nAmAs, dealing with the vaibhavam of sarvatantra svatantra, svAmi DeSikan is completed now. aDiyEn is the son, who delighted his father, SrI KumAratAtA DeSikan of tirumalai Nambi vamSam known for his mastery of all the four vedAs and for the performance of hundred yaj~nams in his life. aDiyEn is the dAsan of the dAsan of svAmi DeSikan with the AcAryan's name of VenkatAcAryan (दासानुदास-अपर नामधेयन् dAsAnu dAsa apara nAmadheyam); aDiyEn is the author of the stotram named "AcArya guNa darSam", a mirror to reflect the atma guNams and SarIra kAnti of svAmi DeSikan.

This type of inclusion of the mudrai of the author is done to ward off the pilferers, who appropriate other's works as their own and to indicate that this work was authored by him.

51. अवतार-रहस्यज्ञाय नमः

avatAra-rahasyaj~nAya namaH

Salutations to svAmi DeSikan, who understood the rahasyam (the true and the secret meanings) of the incarnations of BhagavAn as described in Bhagavad Gita!

Comments:

svAmi DeSikan clearly understood the secret meanings of the incarnation of EmperumAn as described in Bhagavad Gita are summed up in SrImad rahasya traya sAram:

अवतारस्य सत्यत्वं अजहत्स्वस्वभावता ।

शुद्धसत्त्वमयत्वं च स्वेच्छामात्र निदानता ॥

धर्मग्लानौ समुदयः साधुसंरक्षणार्थता ।

इति जन्मरहस्यं यो वेत्ति नास्य पुनर्भवः ॥

avatArasya satyatvam ajahatsvasvabhAvata |

Suddhasattva-mayatvam ca svecchAmAtra nidAnata ||

dharmaglanau samudayaH sAdhusamrakshaNArthatA |

iti janma rahasyam yo vetti nAsya punarbhavaH ||

Meaning:

The one who understands the secret meanings behind the incarnation of the Lord here on earth will not be born again in this samsAric maNDalam.

The secrets behind the avataram as understood by this fortunate one are:

- (1) The avataram is true and is not some kind of mAyA,
- (2) The Lord's maintenance of comprehension of everything/ sarvaj~natvam even during His avatAram,
- (3) His maintenance of Suddha satvattvam (being totally free from rajo or tamo guNams,
- (4) Incarnation, when there is a decline in dharmam,
- (5) Incarnation with the aim to protect sAdhu janams,
- (6) Incarnation out of His own volition/sankalpam and not because of any residual karmAs.

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

अवतार रहस्यज्ञ स्वरूपं avatAra rahasyaj~na svarUpam (The inner attributes of one who understands the secrets of the avatAram of SriIman NaarAyaNan):



Swami Desikan

अखिलहेयप्रत्यनीक कल्याणैकतानस्य रहस्यत्रय प्रतिपाध्यस्य साधुजन-संरक्षण-
धीक्षतस्य भगवतः श्रीमन्नारायणस्य अवतार रहस्यं जानातीति अवतार रहस्यज्ञः

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

akhilaheyapratyanIka kalyANaikatAnasya rahasyatraya
pratipAdhyasya sAdhujana samrakshaNa dhIkshatasya
bhagavataH SrIman nArAyaNayasya avatAra rahasyam
jAnAtIti avatAra rahayaj~naH

One who knows that the Lord is totally free of any heya (inauspicious) guNams and the auspicious attributes echoed in the three rahasyams and who understands the Lord's avatArams as arising from His desire to protect His BhAgavatAs out of His own volition is an avatAra rahasyajn~an.

52. अर्चासौन्दर्य-सक्तधिये नमः

arcAsaundarya-saktadhiye namaH

Salutations to svAmi DeSikan, whose mind was deeply attached to beauty of the divya mangaLa arca vighrams of EmperumAn!



Comments:

svAmi DeSikan was very attached to the beauty of the divya desa EmperumAns' vighrams like SrI RanganAtha, SrI VaradarAjan, SrI DevanAthan of TiruvahIndrapuram etc. In the display of such an

intensity of the devotion, his intellect showed the full blossoming of the dharma bhUta j~nAnam (attributive consciousness).

In the 49th Slokam of SrI VaradarAja pancAsat, svAmi DeSikan swears that for him, who enjoys the divya saundaryam of Lord VaradarAjan without interruption, there is no desire to reside even in SrI VaikuNTham:

निरन्तरं निर्विशतस्त्वदीयम्

अस्पृष्टचिन्तापदमाभिरूप्यम् ।

सत्यं शपे वारणशैलनाथ

वैकुण्ठवासेऽपि न मेऽभिलाषः ॥

nirantaram nirviSatastvadIyam

asprshTa cintApadam AbhirUpyam |

satyam Sape vAraNa SailanAtha

vaikuNTha vAse api na me abhilAshaH ||

In his sancAra paddhati Slokam (262) of SrI pAduKA sahasram, svAmi DeSikan addresses the Lord's pAdukAs as his Mother (amba) and seeks a boon from Her to enjoy the sancArams of the Lord stopping at many gem studded maNTapams at Srirangam Periya Koil, while He listens to the stotrams of His son, Brahma Devan. svAmi's desired boon is to enjoy this bliss of the Lord's sevai for one hundred years at Srirangam:

शरदः शतमम्ब पादुके स्यां

समयाहृतपितामहस्तुतानि ।

मणिमण्टपिकासु रङ्गभर्तुः

त्वदधीनानि गतागतानि पश्यन् ॥

SaradaH Satamamba pAduke

syAm samayaHuta pitAmaha stutAni |

maNimaNTapikAsu rangabhartuH

tvadadhInAni gatAgatAni paSyau ||

There are those who are deeply engaged in following the road of Prapatti with utter detachment from worldly pleasures and yet have deep bhakti for Bhagavan and bear with the existence in this world until their allotted time here in the leela vibhuti of the Lord. They spend their time happily engaged in arcavatara sevai of the Lord, creating Sri suktis on adhyatma Saastrams and teaching them to others:

केचित्तु न्यासनिष्णाता भगवद्भाव वेदिनः

सहन्ते अवस्थिति लोके वैराग्येषु महत्स्वपि

अध्यात्म शास्त्र निर्माणम् अनेकेषाञ्च बोधनं

अर्चावतार सेवा च तेषाम् एतन्महत्फलम्

kecittu nyAsanishNAtA bhagavat bhAva vedinaH

sahante avasthiti loke vairAgyeshu mahatsvapi

adhyAtma SAstra nirmANam anekeshAnca bodhanam

arcAvatara sevA ca tesham etanmahatphalam

ஒரு சிலர் சரணாகதி செய்து, பிறகு பரம வைராக்யத்துடன் இந்த பூ மண்டல வாழ்க்கையை ஸஹித்துக்கொள்ளுகிறார்கள். இங்குள்ள வரை வேதாந்த க்ரந்தங்கள் எழுதியும், அவைகளை மற்றவர்களுக்கு கற்றுக்கொடுத்தும், அர்ச்சா மூர்த்திகளை சேவித்துக்கொண்டும், பரம ஆனந்தத்துடன் தங்கள் எஞ்சிய நாட்களை இங்கு கழிக்கிறார்கள்.

A few do SaraNagati, then with great vairAagyam (determination) spend their life in this earth and bear the perils of samsaram. As long as they live in this bhulokam, they compose vedAnta granthams, teach them to others, worshipping the arcA murtis and spend their remaining time with parama Anandam.



Swami Desikan in rare anjali Mudra

samhitA Slokam below points out the extraordinary power of arcA sevai even by accident. It says that the deluded humans destroy their nAstika bhAvam, ill disposition towards others, the residual impressions from pUrva karmAs, their distorted views and all inauspicious traits, when they are blessed with the sevai of the arcA mUrtis even by accident. This then are the fruits of arcAvatAra darSanam:

सन्दर्शनादकस्माच्च पुंसां समूह चेतसां।

कुवासना कुबुद्धिश्च कुतर्क निचयश्च यः ॥

कुहेतुश्च कुभावश्च नास्तिकत्वं लयं व्रजेत्॥

sandarSanAdakasmAnca pumsAm sammUDha cetasAm |
kuvAsanA kubuddhiSca kutarka nicayaSca yaH ||
kuhetuSca kubhAvASca nAstikatvam layam vrajet ||

53. अर्थपञ्चक-तत्त्वज्ञाय नमः

arthapancaka-tattvaj~nAya namaH

Salutations to svAmi DeSikan, who was thoroughly familiar with the meanings of arthapancakam!

This pentad that a mumukshu, the one wishes to attain moksham, should know is:

- (1) the inherent nature (svarUpam) of BhagavAn, who is to be enjoyed by us as the ultimate goal (PurushArtham) in life
- (2) the svarUpam of us, the jIvans, who enjoy the Lord
- (3) the factors that interfere with the attainment of the Lord/moksha virodhis
- (4) the means used for gaining moksham
- (5) the central phalan (fruit) of Bhagavat anubhavam through nitya kaimkaryam to the Lord at Sri VaikuNTham

svAmi DeSikan has blessed us with a Desika prabandham entitled "arutta pancakam". There are eleven pAsurams in this Tamil prabandham. The deeper meanings of these pAsurams have been presented in the 12th e-book of the Sundarasimham series in <http://www.sadagopan.org> portal.

svAmi DeSikan's senior contemporary Sri PiLLai LokAcAryar has also blessed us with his own Sri sUkti, aruttapancakam. Please Google search or any other search engine for this Sri sUkti by Sri PiLLai LokAcAryar.

Let us summarize the five entities of the arthapancakam:

- (1) Brahman's (PrApyan's) svarUpam: He is always with Lakshmi (SriyaHpati), has limitless j~nAnam and Anandam (अपरिमित ज्ञानानन्द स्वरूपन् aparimita j~nAnanda svarUpam), is free from any inauspicious guNams (निखिल-हेयप्रत्यनीक-कल्याणैकतानः nikhila heya pratyaniKa kalyANaikatAnaH), is the possessor of the two kinds of aiSvaryaM (leelA and nitya vibhUtis) and is engaged in the sport of creation, protection and destruction of the world and its beings. He is recognized as Purushottaman and saluted as VishNu and NaarAyaNan.
- (2) PrAptA's (jIvan's) svarUpam: It has j~nAnam and bliss as its inherent nature; it has atomic size (aNu parimANam); it is self-luminous (स्वयम्प्रकाश रूपः svayam prakASa rUpaH); it has attributive consciousness (dharmabhUta j~nAnam); it is distinctly different than the physical body (देहाति विलक्षणः dehAti vilakshANam); it is desirous of being the servant of the Lord always and totally fit to enjoy the limitless auspicious attributes (guNams) of the Lord (परिपूर्ण भगवदनुभव योग्यः paripUrNa bhagavat anubhva yogyaH). These are the characteristics of the jIvan.
- (3) प्राप्त्युपायम् prAptyupAyam: It is of two kinds - siddham and sAdhyam. siddha upAyam is that which already exists (i.e.), the ParamAtmA/the Supreme Soul. sAdhya upAyam is of two kinds - Bhakti yogam and Prapatti yogam. The successful performance of Bhakti or Prapatti yogam removes the obstacles to moksham and yields the ultimate fruit of residence in Sri VaikuNTham and performing blemishless kaimkaryams and enjoying ParipUrNa BrahmAnandam there. Prapatti yogam is the easier upAyam to perform compared to the rigorous Bhakti yogam with many tough steps. Prapatti yogam yields its fruits quickly, where as Bhakti yogam is known for its delayed delivery of the phalan desired by the mumukshu.
- (4) Phalan: Bhakti or Prapatti yogam yields the matchless fruit of exiting through the Brahma nADi in a state of freedom from puNyam and pApam, guided by the arcirAdi devatais to reach

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

the banks of VirajA river, crossing it and then leaving the sUkshma (subtle) SarIram, getting decorated and arriving at the throne of Paramapada nAthana and being welcomed by Him and blessed by Him to serve Him eternally and enjoy ParipUrNa brahmAnandam.

- (5) Moksha virodhis: The cycles of karmAs and karma phalans chase each other and it is hard to tell which originated first as in the case of the seed and the sprout yielding the seed (बीजाङ्कुर न्यायम् bIjAnkura nyAyam). The fruits of sancita and prArabdha karmAs need to be experienced; they in turn cause entry in to many kinds of births and sufferings and being involved in endless cycles of births and deaths, suffering in narakams as punishment linked to karma viSeshams. These are the virodhis (enemies) that stand in the way of moksham and these have to be destroyed through the observance of Bhakti or Prapatti upAyams to reach Sri VaikuNTham.

PraNAmams are extended to svAmi DeSikan for possessing the clear knowledge of the five principles known as arthapancakam.



Swami Desikan - Kollegal, Karnataka

54. तत्त्वत्रय-विशेष विदे नमः

tattvatraya-viSesha vide namaH

PraNAmams to the AcAryan, who understood the true meanings of the tattva trayam on living entities (cit, acit and ISvaran)!

Comments:

tattvam is the name of those entities whose true nature needs to be understood. It is important to understand the three fundamental tattvams even if one is blessed with the knowledge of artha pancakam. These three tattvams in ViSishTAdvaita vedAntam are:

bhoktA/cit, bhogyam/acit and preritA/ISvaran

SrIman nArAyaNan as ISvaran is the Lord of the two tattvams (bhoktA and bhogyam) and as the third tattvam (preritA) in our darSanam. Ignorance about the tattva trayams will lead to distorted and incorrect views that the perishable body itself is the AtmA (sentient soul) and the consequent delusion that he himself is ISvaran. Knowing the importance of acquiring correct knowledge about tattva trayam, our AcAryAs in general and svAmi DeSikan in particular has helped us through focus on this triads in SrImad rahasya traya sAram (tattvatraya cintanAdhikAram) and tattvamukta kalApam and a whole series of Chillarai rahasyams like tattvapadavI, tattvacuLakam, tattva navanItam, tattvamAtrukai, tattva sandeSam, which have been covered in the form of e-books in <http://www.sadagoapn.org> and its hyperlinks like [sundarasimham.org](http://www.sundarasimham.org), [ahobilavalli.org](http://www.ahobilavalli.org) and [srihayagrivan.org](http://www.srihayagrivan.org).

The essence of the tattva trayam is that bhokta is jIva tattvam. This jivAtma is made up of three kinds:

baddhars/samsAri - cetanAs bound to their pApams and puNyams,

muktAs or mukta jIvans, who are erstwhile samsAris (baddha jIvans), who got liberated from the cycles of births and deaths through pursuit of Bhakti or Prapatti yogam and attained Paramapadam to serve the Lord.

nityAs are the eternally liberated jIvans like Adi Seshan, GaruDan, Vishvaksenar et al.

bhogyam is the acit or insentient tattvam that is classified in to its categories: Prakrti, kAlam, Suddha sattva dravyam and dharma bhUta j~nAnam.

preritA or the Lord of the two other afore-mentioned tattvams is ISvaran. He is saluted with the short notation of "svAdhIna" by svAmi ALavantAr and AcArya RaamAnuja in their Sri sUktis.

55. भक्तियोग - विरोधिघ्नय नमः

bhaktiyoga - virodhighnAya namaH

PraNAmams to svAmi DeSikan, who removed the oppositions to the practice of Bhakti yogam as a means to moksham!

Comments:

svAmi DeSikan criticized these Bhakti yoga virodhis in his Sri sUkti of 'nikshepa rakshai' and in the kArikai of 'carama SlokAdhikAram' in SriImad rahasya traya sAram. svAmi DeSikan chased away the fallacies of these Bhakti yoga virodhis and established Bhakti yogam as one of the two sound upAyams permitted by the Saastrams to pursue the parama purushArtham of moksham.

Bhakti yogam has the strict anushThAnam of ashTanga yogam starting with yama-niyamam. One gets first pure mind (Suddha manas) by performing the difficult tasks of karma and j~nAna yogam and meditating uninterruptedly (like continuous flow of oil/tila taila tArAvat), removing portions of his sancita and prArabdha karmAs and having ultimately the antima smrti (remembrance of the Lord during his last moments) and follow this difficult path to the last day of his life.

Bhakti yogam is arduous and demanding compared to the Prapatti yogam. The virodhis of Bhakti yogam refer to all these difficulties and argue that the difficult yogam is discussed to steer mumukshus (those who desire moksham) to choose Prapatti yogam as the better upAyam. The enemies of Bhakti yogam argue that this upAyam is svarUpa viruddham (against the jIvan's inherent nature) and causes Atma nASam. svAmi DeSikan pointed out the errors in the arguments of this type Bhakti yoga virodhis and established that Bhakti yogam is svarUpa anuguNam (not viruddham) and it does not destroy the soul (Atma nASam).



Swami Desikan worshipping the divya dampatis

56. भक्तिमते नमः

bhaktimate namaH

PramANams to svAmi DeSikan, who had phalarUpa bhakti!

Comments:

Bhakti is of two kinds:

(1) upAya bhakti and (2) sAdhya bhakti

The upAya bhakti is bhakti yogam pursued for gaining moksham. The sAdhya bhakti is Prapatti. When bhakti yogam is not intended as direct upAyam for moksham (sAdhana bhakti) and when it is used for the development of ParamaikAntitvam and growth of bhakti for its own sake (not seeking devatAntarams and total focus on the Lord instead of vishayAntarams), then it becomes phala bhakti of the kind that svAmi ALavantAr and AcArya RaamAnuja sought from the Lord. svAmi ALavanthAr's prayer is housed in the 54th Slokam of stotraratnam:

अवबोधितवानिमां यथा

मयि नित्यां भवदीयतां स्वयम्।

कृपयैवमनन्यभोग्यतां

भगवन् ! भक्तिमपि प्रयच्छ मे ॥

avabodhitavAnimAm yathA
mayi nityAm bhavadIyatAm svayam |
krpayaivamananya bhokyatAm
bhagavan! bhaktimapi prayaccha me ||

Meaning:

Oh Lord! Earlier You reminded aDiyEn about my eternal status as Your servant). Similarly, please bless aDiyEn out of Your compassion not to develop any attachment to bhogAntarams and enhance aDiyEn's bhakti at Your sacred feet!

AcArya RaamAnujA's prayer for such a phala bhakti is found in his SaraNAGati gadya vAkyams:

परभक्ति-परज्ञान- परमभक्त्येकस्वभावं मां कुरुष्व

parabhakti paraj~nAna paramabhaktyeka svabhAvam mAm kurushva

svAmi DeSikan reveals the possession of phala bhakti similar to his pUrvAcAryas in the 19th Slokam of nyAsa vimSati. Here he begs for the conferral of such a bhAgyam daily at the Lord's sacred feet at his BhagavatA's tiruvaDis:

भक्तिज्ञानादिवृद्धिं परिचरणगुणान् सत्समृद्धिं च युक्तां

नित्यं याचेदनन्यस्तदपि भगवतस्तस्य यद्वाऽऽप्तवर्गात् ॥

bhakti j~nAnAdi vrddhim paricaraNa guNAN
sat samrddhim ca yuktAm
nityam yAcet anananyaH tadapi bhagavataH
tasya yadvA Apta vargAt ||

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH



Swami Desikan

57. भगवत्प्रियाय नमः

bhagavatpriyAya namaH

Salutations to svAmi DeSikan, who is dear to BhagavAn because of his phala bhakti!

Comments:

BhagavAn's priyam for bhaktAs like svAmi DeSikan is revealed in GitA (7. 17):

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

teshAm j~nAni nityayuktaH ekabhaktirviSishyate |

priyo hi j~nAnino'tyarthamaham sa ca mama priyaH ||

In SrI BhAshyam, AcArya RaamAnuja refers to the Lord's high preference for His BhAgavatAs:

प्रियतम एव हि वरणीयो भवति priyatama eva hi varaNIyo bhavati

BhagavAn Himself has stated clearly that those who revere His BhAgavatAs are most preferred by Him and they should be worshipped well by His devotees:

मम मद्भक्तभक्तेषु प्रीतिरभ्याधिका भवेत्।

तस्मात् मद्भक्तभक्ताश्च पूजनीया विशेषतः ॥

mama madbhakta bhakteshu prItitarabhyAdhika bhavet |

tasmAt madbhakta bhaktASca pUjanIyA viSeshataH ||

--- mahA bhAratam - ASvamedika parvam: 116.23

In his SrI sUkti of saccaritra rakshai, svAmi DeSikan declares his devotion to BhAgavatAs dear to the Lord and gives their lakshaNams:

They have the imprints of cakram and Sankham on their shoulders. They have beautiful tirumaN kAppu (UrdhvapuNDrams). They have performed SaraNAgati at the Lord's feet and sought Him as their protection. They have total belief in Bhagavat Saastrams and pramANams therein. They have desire only for naivedyams enjoyed first by the Lord. They are worshipped by the devAs. svAmi DeSikan declares that his head is always at those BhAgavatA's sacred feet. The first Slokam of saccaritra rakshai sums up these BhAgavata lakshaNams in great detail:

चक्रादि लाञ्छनभृतः सुधृतोर्ध्वपुण्ड्रान्

न्यस्तात्मनो भगवदश्रणारविन्दे ।

तद्भुक्त भोगरसिकान् त्रिदशेन्द्र वन्ध्यान्

पुंसः प्रमाणशरणान् शिरसोद्धहामः ॥

cakrAdi lAnchanabhrtah sudhrordhvapuNDrAn
nyasta Atmano bhagavadaH caraNAravinde |
tadbhuktaH bhogarasikaN tridaSendra vandhyAn
pumsaH pramANaSaRaNaN Sirasot vahAmaH ||

The next 18 ashTottara Sata nAmAs (58 to 75) focus on the Prapatti and its svarUpam (inherent nature).

58. ज्ञातैकसाराय नमः

j~nAtaikasArAya namaH

PraNAmams to svAmi DeSikan, who knew the most important meaning among the various Bhagavat Saastrams!

Comments:

In the 'sAranishkarshAdhikAram' of SrImad rahasya traya sAram, svAmi DeSikan defines what is 'asAram' (irrelevant and insubstantial), 'alpa sAram' (limited significance), 'sAram' (significant) and 'sAratamam' (supremely significant) for the one, who desires to gain moksham and enjoy paripUrNa brahmAnandam. svAmi DeSikan concludes that for the adhikAri (qualified one) seeking the bliss of moksham, the j~nAnam about the tattvams dealing with the means to attain ParamAtmA and the three rahasyams (mUla mantram, dvayam and carama Slokam) are the most significant (sAratamam). The knowledge of mUla mantram reveals his svarUpam as Seshan (servant) to the ParamAtmA (sarva Seshi); dvayam provides the reason behind performing the kaimkaryams befitting his svarUpam and the upAya anushThAnam (Prapatti) following the path laid out by gItAcAryan in His carama Slokam. This DeSika nAmAvali reminds us that svAmi DeSikan is One such "j~nAta eka sArar".

He understood, practiced and instructed us on what is 'sAratamam' for a mumukshu - the three rahasyams.

59. द्वय विदे नमः

dvaya vide namaH

Salutations to svAmi DeSikan who understood the myriad mysteries of the sAratama rahasyam of dvayam!



Swami Desikan

Comments:

Since this rahasyam shines to reveal what is upAyam (means) and upeyam (the goal), it is called 'dvayam'. It is spoken about between mUla mantram and carama Slokam among the three rahasyams. It removes all inauspiciousness. It grants what one desires. For the observance of SaraNAgati, it is enough to recite it once. Afterwards, it can be enjoyed immensely by recitation at all times and places. This nAmAvali points out that svAmi DeSikan was an authority in comprehending the many meanings of the most sacred rahasyam linked to SaraNAgati.

60. विभक्ताधिकृति-त्रयाय नमः

vibhaktAdhikrti-trayAya namaH

Salutations to svAmi DeSikan, who classified the codes of conduct of prapatti in to three categories: svanishThai, ukti nishThai and AcArya nishThai!

Comments:

vibhakta+adhikrti+trayam refers to Prapatti adhikAram seperated as three independent entities:

svanishThai, ukti nishThai and AcArya nishThai.

The classification of adhikAris in to three categories is referred to by svAmi DeSikan in the 16th Slokam of SaraNAGati dIpikai (उक्तं च शरणागति दीपिकायाम् uktam ca SaraNAGati dIpikAyAm):

भक्तिः प्रपत्तिरथ वा भगवंस्तदुक्तिः

तन्निष्ठसंश्रय इतीव विकल्प्यमानम्।

यं कंचिदेकमुपपादयता त्वयैव

त्रातास्तरन्त्यवसरे भाविनो भवाब्धिम्॥

bhaktiH prapattiratha vA bhagavan taduktiH
tannishTha samSraya itIva vikalpyamAnam |
yam kancidekamupapAdayatA tvayaiva
trAtAstarantyaivasare bhAvino bhavAbdhim ||

Meaning:

Oh Lord dIpaparakASa! samsAris pursue bhakti yogam or one of the three means of Prapatti devised by You to cross the Ocean of samsAram at the appropriate time to get protected by You. svanishThai is the case, where those blessed with viSesha j~nAnam perform Prapatti to the Lord directly. ukti nishThai is the instance, when prapannan recites the Prapatti vAkyams after the AcAryan utters them. AcArya nishThai is to stay with in the prapatti performed by the AcAryan.



Swamy Desikan with the divya damapthis

61. चतुश्श्लोक्यर्थ सारज्ञाय नमः

catuSSlokyartha sAraj~nyAya namaH

PraNAmams to svAmi DeSikan, who understood very well the essential meaning of svAmi ALavantAr's Sri sUKti of catuSSloki!

Comments:

catuSSloki is a Sri sUKti of svAmi ALavantAr with four Slokams celebrating the vaibhavam of Sri Devi (Peria PirATTi). There are those, who consider that the Lord's consort is atomic in size like the jIvan; they think that She has no svatantram and is a paratantrai; they advocate Her powers are limited only to intercession with Her Lord (PurushakAram) on behalf of jIvans and She is not an upAyam (means) for moksham. They assert that She can grant all goals of Life (PurushArthams) except moksham. They further believe that she is just a rUpam like BhagavAn's Mohini rUpam taken at the time of churning the Milky Ocean for nectar and She is not different from Her Lord. In so many ways, this group diminishes the svarUpa (true nature) of Sri Devi, the Lord's revered Consort.

In his magnificent SrI sUkti of catuSSloki, svAmi ALavantAr has rejected the above views and has established that

- (1) Sri Devi is a distinct tattvam as in the case of Her Lord
- (2) She is an all pervasive vibhu and not atomic in size
- (3) The differences in form (rUpam) and the attributes (guNams) are determined by Their (the divya dampati's) own sankalpam (volition)

For instance, Periya PirATTi has the attributes of a woman (StrItvam) and being obedient to Her Lord (bhagavat pAratantryam) and interceding on behalf of the jIvans with Her Lord to forgive their trespasses. EmperumAn as Her Lord has chosen to have masculine traits such as being angry with those who disobey His Saastrams and allotting punishments for those trespasses. The Lord and His consort divide these duties deliberately between themselves and this distribution (vibhAgam) does not ever change (nityecchAsiddham). Creation for BhagavAn and PurushakAram for His PirATTi are uniquely divided responsibilities for the divine couple. Therefore, vedams, smrti, bhagavat Saastrams, itihAsam, PurANam and ancient traditions recommend the observance of upAyams for moksham to the inseparable divine couple together.

svAmi DeSikan has blessed us with a detailed commentary (BhAshyam) for svAmi ALvantAr's catuSSloki. We will quote briefly from the catuSSloki bhAshyam of svAmi DeSikan and summarize his views on the five kinds of position (pakshams) taken by AstikAs towards the status of SrI Devi.

The first of the four Slokams of catuSSloki is:

कान्तस्ते पुरुषोत्तमः ऋणिपतिः शय्याऽऽसनं वाहनं

वेदात्मा विहगेश्वरो यवनिका माया जगन्मोहिनी ।

ब्रह्मेशादिसुरव्रजः सदयितस्त्वद्दासदासीगणः

श्रीरित्येव च नाम ते भगवति ! ब्रूमः कथं त्वां वयम् ॥

kAntaste purushottamaH phaNipatiH SayyAsanam vAhanam

vedAtmA vihageSvaro yavanika mAyA jaganmohini |

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलिः

SrI nigamAntadeSika nAma ashTottara Sata nAmAvalIH

brahmeSAdi suravrajaH sadayitaH tvaddAsadAsIgaNaH

SrIrityeva ca nAma te bhagavati! brUmaH katham tvAm vayam ||



Perundevi Thayar - Kanchipuram

Meaning:

Oh MahA Lakshmi filled with sakala kalyANa guNams (all auspicious attributes)! Lord SrIman NaarAyaNan is your dear consort. The king of serpents, Adi Seshan is Your bed and the throne. The king of birds and veda svarUpan, GaruDan is Your vAhanam (transport). The world deluding Prakrti is Your curtain. The assembly of the devAs (Brahma, Siva et al) with their consorts are your servants. Your sacred name is "SrI". How can we address You with such a magnificent vaibhavam?

svAmi DeSikan's commentary on the first Slokam is:

भगवतः सर्वप्रकार-अभिमत-अनुरूप-सहधर्मचारिणी विशिष्टतयापि सर्वादिकत्वं

वक्तुं श्रियो विभूतिद्वय - शेषित्वादिकम् आह "कान्तस्ते"

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

bhagavataH sarvaprakAra-abhimata-anurUpa-sahadharmacAriNI
viSishTatayApi sarvAdikatvam vaktum Sriyo vibhUtivaya
SeshitvAdikam Aha "kAntase"

"SrIrityeva ca nAma te bhagavati" is the declaration in the final pAdam. You are Bhagavati with the six equal guNams of BhagavAn. Your role as a Seshi is thus established.

शेषित्वानां स्थापकं समख्यारूप प्रमाणम्

SeshitvAnAm sthApakam samakhyArUpa pramANam

The logic (nyAyam) that one who is the servant of the husband is ipso facto, the servant of his wife is invoked here. This is the "पति-दासानां पत्नी-दास न्यायम् pati-dAsAnAm patni-dAsa nyAyam".

All the jIvans being their servants is indicated by the saying:

"मकारस्तु तयोर्दासः makArastu tayordAsaH".

In PraNavam, the relationship of all jIvans being the dAsAs of Lakshmi and Her Lord is indicated by the latter "म ma" (मकारम्).

The yajur samhita mantram (4-4-12-5) attests to the ISvaritvam of Lakshmi:

"She is the Empress of this world and the wife of VishNu" (अस्येसना जगत विष्णुपत्नी asyesanA jagata vishNupatni). Being the Empress of all including Brahma and the other devAs (samasta Seshitvam) is indicated by "tvaddAsadAsigaNaH"

In the second Slokam, the unlimited glories of Her dayA, saulabhyam (ease of access), PrushakArtvam (intercession/pleading on behalf of the trespassing jIvans) is alluded to:

यस्यास्ते महिमानमात्मन इव त्वद्वल्लभोऽपि प्रभुः

नालं मातुमियत्तया निरवधिं नित्यानुकूलं स्वतः ।

तां त्वां दास इति प्रपन्न इति च स्तोष्याम्यहं निर्भयः

लोकैकेश्वरि लोकनाथदयिते दान्ते दयां ते विदन्॥

yasyAste mahimAnamAtmana iva tvat vallabho'pi prabhuH
nAlam mAtumiyattayA niravadhim nityAnukUlam svataH |
tAm tvAm dAsa iti prapanna iti ca stoshyAmyaham nirbhayaH
lokaikeSvari lokanAthadayite dAnte dayam te vidan ||

Meaning:

Oh Empress of the whole Universe! Oh the dear consort of the Lord, who is the uncontested Master of the Universe! Your vaibhavam is limitless and spontaneous as well as favorable (anukUlam) to Your Lord. Even Your Lord, the sarvaj~nan (with all comprehensive power) does not fully fathom Your glories just as He could not get a grip on His own guNAdiSayams. aDiyEn, who is aware of Your compassion for the suffering jIvans is going to eulogize You fearlessly, emboldened by my position as Your servant and as one, who has surrendered to You and sought Your protection as a prapannan.

Two of the most exalted guNams of SrI Devi are:

- (1) Stopping Her Lord from punishing the sinners (nigraham) in response to their karma phalans and
- (2) enthusing Her Lord further to bless the jIvans at the time of His anugraham to them:

अस्ति कर्माहं फलदे पत्यौ कृत्य-द्वयं श्रियः

निग्रहाद्वारणं काले सन्धुक्षणमनुग्रहे इति

asti karmArharha phalade patyau krtya-dvayam SriyaH
nigrAhadvAraNam kAle sandhukshaNam anugrahe iti

Third Slokam of catuSSloki

ईषत् त्वत्करुणानिरीक्षणसुधासन्धुक्षणाद्रक्ष्यते

नष्टं प्राक् तदलाभस्त्रिभुवनं संप्रत्यनन्दोदयम्।

श्रेयो न ह्यरविन्दलोचनमनः कान्ताप्रसादादृते

संसृत्यक्षरवैष्णवाध्वसु नृणां संभाव्यते कर्हिचित् ॥

Ishat tvat kAruNAnirikshaNa sudhAsandhukshaNAt rakshyate
nashTam prAk tadalAbhastriBhuvanam sampratyanandodayam |
Sreyo na hi aravindlocanamanaH kAntAprasAdAdrte
samsrtyaksharavaishNavAdhvasu nrNAm sambhAvyate karhicit ||

Meaning:

The three worlds, which were not fortunate to receive the rejuvenating glances of Yours withered away have now benefited from those karuNA kaTAKshams and are protected. They are flourishing now and growing. Without the anugraham of Yours, the dearest consort of the lotus-eyed Lord, human kind will never ever gain material wealth or kaivalyam (AtmAvalokanam) or set foot on the way to moksham and cross the fierce ocean of samsAram.

The pramANams for the references to the tattvams referred to in Slokam 3 are:

1. sAtva samhitai: Oh Lakshmi! Those who have chosen the path of meditation on Your clear rUpam seek Your protection (ASrayaNam) and cross comfortably the Ocean made of triguNams (sattva-rajo-tamo guNams).

2. Brahma PurANam:

सर्वकामप्रदां रम्यां संसारार्णव तारिणीम् ।

क्षिप्र-प्रसादिनीं लक्ष्मीं शरण्याम् अनुचिन्त्येत् ॥

sarvakAmapradAm ramyAm samsArArNava tAriNIIm |
kshipra prasAdinIm lakshmiIm SaraNyam anucintyeyet ||



Sri Ranganayaki Thayar - Srirangam

Meaning:

We should think of Lakshmi as the grantor of all of our wishes, as the most beautiful one, as the One who helps us cross the fierce ocean of samsAram and as One who quickly comes to our rescue.

3. Six selected lakshmi sahasra nAmams in support of tattvams in the third Slokam:

3.1: सकृद्विभात sakrt vibhAta (652nd nAmA): She is like the dawn for the day of blossomed j~nAmam, when one attains moksham by cutting asunder future births in the sorrowful samsAram.

3.2: सर्वार्थि समुद्र परिशोषिणी sarvArthi samudra pariSoshiNI (653rd nAmA):
She is the fire that dries up the ocean of profound sorrows.

3.3: भवभङ्गापहारिणी bhavabhangApahAriNI (994th nAmA): She is the One,
who removes all obstacles to auspiciousness.

3.4: परनिर्वाणदायिनी paranirvANadAyini (153rd nAmA: She is the grantor
of Supreme joy (bliss).

3.5: ज्योतिष्मती jyotishmatI (997th nAmA): She is the One displaying
jyoti due to the joy attained from seeing the mukta (liberated) jivans.

3.6: अमृतावहा amrtAvahA (998th nAmA): She is the One, who grants the
state free from births and deaths for the mukta jIvans by serving as
the means and goal.

4. VishNu PurANam (1-9-120) on vimukti phaladAyanI aspect of
Lakshmi:

यज्ञविद्या महाविद्या गुह्यविद्या च शोभने

आत्मविद्या च देवि ! त्वं विमुक्तिफलदायिनी

yaj~navidyA mahAvidyA guhyavidyA ca Sobhane

AtmavidyA ca devi! tvam vimuktiphaldAyini

Meaning:

Oh MahA Lakshmi! Thou art the yaj~na vidyai (Karma mImAmsai)!
Thou art the MahA vidyai (indra jAla vidyai)! Thou art the guhya
(VedAnta) vidyai! Thou art also the vidyai dealing with AtmA that
yields the phalan of moksham!

The fourth catuSSloki Slokam:

शान्तानन्दमहाविभूति परमं यद्ब्रह्म रूपं हरेः

मूर्तं ब्रह्म ततोऽपि तत्त्रियतरं रूपं यदत्यद्भुतम् ।

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvalIH

यान्यन्यानि यथा सुखं विहरतो रूपाणि सर्वाणि

तान्याहुः स्वैरनुरूपरूपविभवैर्गाढोपगूढानि ते ॥



Swami Desikan

SAntAnanda mahAvibhUti paramam yadbrahma rUpam hareH
mUrtam brahma tato'pi tat priyataram rUpam yadtyadbhutam |

yAnyanyAni yathA sukham viharato rUpANI sarvANI

tAnyAhuH svairanurUpaUpa vibhava gADhopagUDhAni te ||

Meaning:

VishNu svarUpam saluted as Brahmam is recognized as avikAram (without changes), limitless with great aiSvaryams (maha vibhUtis) and grander than anything else; even more than the latter, the Para Vaasudeva vigraham with avayavams (limbs) is very dear to the Lord and is most surprising; finally, there are many other avatAra vighrams of the Lord chosen by Him for His sport. PramANams state that all of the above kinds of Lord's forms are tightly and appropriately linked to Your (Lakshmi's) extraordinary (asAdAraNa svarUpam and other aiSvaryams. They are together in all states and forms of Your Lord.

One of the PramANams in this context is VishNu PurANam: 1.8.17:

नित्यैवेषा जगन्माता विष्णोः श्रीरनपायिनी ।

यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम ॥

nityaiveshA jaganmAtA vishNoH SrIranapAyinI |

yathA sarvagato vishNustathaiveyam dvijottamaH ||

Meaning:

The Mother of the Universe is never ever separated from Her Lord. She is as eternal as He is. Oh Best among Brahmins! Just as EmperumAn pervades in all His creations, just as He is sought as resort and means, so does His PirATTi by being present as Vibhu (sarva vyApi). She is सर्वभूतस्थिता sarvabhutasthitA.

There are five positions (pakshams) taken by different groups on Lakshmi. Among these five positions, the fifth one quoted by svAmi DeSikan in catuSSloki vyAkyAnam is the most acceptable. The five positions are:

- (1) Lakshmi is atomic in size (aNu); She belongs to the jIva koTis group. She has the glories of being the Empress of the Universe (sarva Seshi) because of Lord's volition

(sankalpam). One has to interpret Her Vibhutvam (being present everywhere) as being similar to muktAs (liberated jIvans) and nityAs (eternally liberated jIvans) through attributive consciousness (dharma bhUta j~nAnam).

- (2) Lakshmi has pervasive presence although She belongs to the assembly of jIva koTis. When jIvAtmAs are described as atomic in size (aNu), it covers all except Lakshmi. Rest is as in position 1.
- (3) Lakshmi is unique in that she does not belong to ISvara koTi or jIva koTi but is distinct from both of them.
- (4) Lakshmi belongs to ISvara koTi. She is the Seshi (Empress) of all except Bhagavan. Jagat kAraNatvam (being the cause of the Universe) does not extend to Her. Only Her Lord has that vaibhavam. All Her glories arise from Bhagavat sankalpam.
- (5) Lakshmi belongs to ISvara koTi. She is all pervasive in svarUpam. With mutual consent, the Lord and His divine consort have chosen specific actions as their domain. Therefore, all the auspicious guNams and glories that She possesses is due to both of Their sankalpams.



SvAmi DeSikan is in favor of the fifth paksham and elaborates on it in his BhAshyam on catuSSloki of svAmi ALavantAr. upAyatvam (means) for moksham, upeyatvam (ultimate goal, gati) for moksham and PurushakAratvam (intercession for jIvan with Her Lord) are uniquely united in Her. She is anugrahamayI.

More details on SrI tattvam are elaborated in many e-books housed in the hyperlinks of sadagopan.org portal such as Godha e-book series (GD), Ahobilavalli series (AV) and Sundarasimham series (SS):

SrI nishkarsha sudhA -- GD 18

SrI stuti -- GD 18 (Introduction)

SrI sUktam -- AV73

Sri stavam -- SH 7

catuuSSloki -- SS 53

GuNaratna kosam -- SS 38.

62. सम्यक् ज्ञाताङ्गपञ्चकाय नमः

samyak j~nAtAngapancakAya namaH

Salutations to svAmi DeSikan, who was deeply knowledgeable about the five angams (anga pancakam) of Prapatti!

Comments:

These five angam are:

1. AnukUlya sankalpam
2. PrAtikUlya varjanam
3. kArpaNyam
4. mahA viSvAsam
5. goptrtva varaNam

In the second Slokam of nyAsadaSakam, svAmi DeSikan sums up the five angams (ancillaries) and the Prapatti (angi) this way:

न्यस्याम्यकिञ्चनः श्रीमान् अनुकूलोऽन्यवर्जितः ।

विश्वासप्रार्थनापूर्वम् आत्मरक्षाभरं त्वयि ॥

nyasyAmyakincanaH SrImAn anukUlon'yavarjitaH |
viSvAsaprArthanApUrvam Atma rakshAbharam tvayi ||

Meaning:

Oh Lord united with MahA Lakshmi!

- (1) aDiyEn has vowed to engage in activities that would only please your tiruvuLLam through AnukUlya sankalpam
- (2) aDiyEn has taken the vow of prAtikUlya varjanam so that adiyEn does not do anything that would displease Your tiruvuLLam
- (3) aDiyEn is incapable of pursuing any other means for moksham. Hence aDiyEn stands before You free of garvam in a mood of kArpANyam
- (4) aDiyEn has total faith (mahA viSvAsam) in You as my unflinching rakshakan
- (5) aDiyEn has chosen You as my protector and prays expressly to You to protect me. aDiyEn has chosen You (goptrva varaNam) and am entrusting the full burden of my protection unto You

The pramANams for the five angams of Prapatti from Lakshmi tantram (LT) are:

आनुकूल्यमिति प्रोक्तं सर्वभूतानुकूलता ।

अन्तः स्थिताहं सर्वेषां भावनामिति निश्चयात् ॥

Anukulyamiti proktam sarvabhutAnukUlatA |
antaH sthitAham sarvesham bhAvanAmiti niScayaAt ||

--- LT 17.66

Meaning:

PiraTTi's words to Indran: Recognizing firmly that I am inside all jIvans, the prapannan behaves as an anukUlan to all so that he pleases Me.

मयीव सर्वभूतेषु ह्यानुकूल्यं समाचरेत्।

तथैव प्रातिकूल्यं च भूतेषु परिवर्जयेत् ॥

mayIva sarvabhUteshu hi AnukUlyam samAcaret |

tathaiva prAtikUlyam ca bhUteshu parivarjayet ||

--- LT 17.67

Meaning:

The prapannan should display AnukUyam to all jIvans just as he displays AnukUyam to Me. He should completely abandon anything that would displace me.

त्यागो गर्वस्य कार्पण्यं श्रुतशीलादिजन्मनः।

अङ्गसामग्र्यसंपत्तेरशक्तेरपि कर्मणाम् ॥

tyAge garvasya kArpaNyam SrutaSIIAdi janamanaH |

angasAmagryasampatteraSakterapi karmaNAm ||

--- LT 17.68

Meaning:

The abandonment of garvam (ego, vanity) arises from knowledge of the SaastrAs and sadAcAram (நன்னடத்தை). Humility results from such traits. On some occasions, inability to observe the means properly results from the weakness to activate the different angams properly.

शक्तेः सूपसदत्वाच्च कृपायोगाच्च शाश्वतात्

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

ईशेशितव्यसंबन्धादनिदंप्रथमादपि

रक्षिष्यत्यनूकुलान्न इति या सदृडा मतिः

स विश्वासो भवेच्छक्र सर्वदुष्कृतनाशनः

SakteH sUpasadatvAcca krpAyogAcca SASvatAt
ISeSitavyasambandhadanidamprathamAdapi

rakshiyati anukUlan na iti yA sadrDa matiH

sa viSvAso bhavetccakra sarvadushkrta nASanaH

--- LT 17: 71,72, 73



Swami Desikan

Meaning:

Oh IndrA! the firm belief (mahA viSvAsam) that the Lord will protect us, the anukUlers, without fail destroys all of the sins. The prapannan believes that the Omnipotent Lord's sakti will easily reach him and that

his relationship with his Lord as his unquestioned Master (svAmi/Seshi) and him as His (Lord's) indisputable servant (Seshan) is ancient. These beliefs will assure the phalan for his upAya anushThAnam.

अप्रार्थितो न गोपायेदिति तत्प्रार्थनामतिः ।

गोपायिता भवेत्येवं गोमृत्ववरणं स्मृतम् ॥

aprArthito na gopAyediti tatprArthanAmatiH |
gopAyitA bhavetyevam goprtvavaraNan smrtam ||

--- LT 17.73

Meaning:

Since the Lord will not come to the protection of those who do not seek His rakshaNam, the wise prapannan specifically seeks out the Lord and requests Him to protect Him in a prayerful manner. This then is goprtva-varaNam.

आनुकूल्येतराभ्यां च विनिवृत्तिरपायतः

कार्पण्येनाप्युपायानां विनिवृत्तिहोदिता

रक्षिष्यतीति विश्वासात् अभीष्टोपायकल्पनम्

गोमृत्ववरणं नाम स्वाभिप्रायनिवेदनम्

AnukUlyetarAbhyAm tu vinivrttirapAyataH
kArpaNyenApyupAyAnAm vinivrttihoditA
rakshishyatIti viSvAsAt abhisTopAyakalpanam
goprtva varaNam nAma svAbhiprAya nivedanam

--- LT: 17.77 & 78

Meaning:

Both AnukUlya sankalpam and prAtikUlya varjanam help not to trespass Bhagavat Saastrams. Through the angam of kArpaNyam,

determination/resolve not to seek other means is indicated. With the utter faith that the Lord will protect him, the phalan for the realization of the desired goal through the means of SaraNAGati is assured. Goptrtva varaNam is the clear expression of His choice (svAbhiprAya nivedanam) of the Lord and Lord alone as his protector. It is a prayerful request to the Lord.

आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनं

रक्षयिष्यति विश्वासो गोमृत्ववरणं तथा

आत्मनिक्षेप-कार्पण्ये षड्विधा शरणागतिः

AnUkUlyasya sankalpaH prAtikUlyasya varjanam

rakshayishyati viSvAso goptrtvavaraNam tathA

Atmanikshepa kArpaNye shaDvidha SaraNAGatiH

--- ahirbudhnya samhita 37.28 & 29

Meaning:

The vow to be an anukUlan, the abandonment of status as a pratikUlan, the great faith that the Lord will protect him, extending the prayer for protection in a state of utter helplessness and the samarpaNam of his Atma svarUpam is the six faceted SaraNAGati.

Lakshmi tantram (17.74) describes this six step SaraNAGati in another way: "न्यासः पञ्चाङ्गसंयुतः nyAsa pancAngasamyutaH"

The prayerful samarpaNam of the Atma svarUpam preceded by the five steps is known as nyAsam or tyAgam or SaraNAGati.

Lakshmi tantram (28.10 and 11) indicates the way to perform this SaraNAGati combined with the five angams:

आचम्य प्रयतो भूत्वा स्मृत्वास्त्रं ज्वलनाकृति

तत् प्रविश्य विनिष्क्रान्तः पूतो भूत्वास्त्रतेजसा

प्रपत्तिं तां प्रयुञ्जीत स्वाङ्गैः पञ्चभिरन्विताम्

AcamyA prayato bhUtva smrtvAstram jvalanAkrti
tat praviSyA vinishkrAntaH pUto bhUtvAstratejasA
prapattim tAm prayunjIta svAngaiH pancabhiranvitAm

Meaning:

After performing Acamanam and possessing Suddha manas, the prapannan should meditate on astra mantram and enter in to it for cleansing through its tejas, exit from it in a pure state and then perform Prapatti with its five angams (anga pancakam).

Additional questions about the need for all the five angams for performing Prapatti, the dangers of rejecting these five angams, skepticism about the utter need for these angams, the need to follow a kramam among the five angams have arisen and they are called the panca sankAs or five doubts. This 62nd nAmA saluting svAmi DeSikan as "samyak j~nAta anga pancakan" refers to his skills in resolving these doubts based on pramANams drawn from Srutis, smrtis and AcArams. svAmi DeSikan has housed his responses to these doubts in Srimad rahasya traya sAram, nikshepa rakshai, Virodha parihAram and other SrI sUktis.

The nAmAs 62 and 63 deal with Prapatti and its svarUpams housed in the pUrva kANDam of dvaya mantram.

63. षडङ्गयोग निर्णेत्रे नमः

shaDangayoga-nirNetre namaH

Salutations to svAmi DeSikan for establishing the svarUpam of the six membered prapatti yogam as a self-standing upAyam (svatantra upAyam) for moksham like bhakti yogam!

Comments:

Here the svarUpams of the angams of prapatti are covered. shaDanga yogam is prapatti (the yogam) with five angams starting with AnUkUlya sankalpam and concluding with goptrtva varaNam. Together with the angi of Atma nivedanam/SaraNAgati, this yogam gets counted as shaDanga Yogam.

svAmi DeSikan removed the doubts of those who wondered about the self-standing nature of prapatti and its differences from bhakti yogam

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

as a means (upAyam) for moksham and placed prapatti yogam on a firm footing as a sAddhyopAyam without impact on the siddhopAyam. svAmi DeSikan has defeated the nine kinds of objections of pUrva pakshi on the validity of the prapatti yogam and as the siddhAnti provided the clear explanations to firmly establish prapatti yogam as one of the two valid yogams (bhakti and prapatti yogams) for gaining moksha sukham.



Swami Desikan

The SrI sUkti of nikshepa rakshai houses svAmi DeSikan's upadeSams on the soundness of prapatti yogam.

The nine objections of the pUrva pakshis about prapatti as a sound and equal alternative to bhakti yogam are summarized in the following nikshepa rakshai Slokam:

स्वरूप लक्ष्मनुष्ठान विध्यदृष्टनिषेधतः

विधेयान्तर हानेश्च नाधिकारी विशेषणम्

svarUpa lakshmanushThAna vidhya dreshTa nishedhataH

vidheyAntara hAneSca nAdhikArI viSeshaNam

Meaning:

Prapatti is not a svatantra mokshopAyam according to prima facie's (opponent's) views for these nine reasons advanced by them:

- (1) The true nature (svarUpam) of Prapatti can not be described precisely
- (2) The features of the Prapatti has not been described anywhere
- (3) The pUrvALs (ancient ones) have not used it
- (4) Prapatti has not been recommended as a means to practice
- (5) Prapatti has been discarded as an independent upAyam
- (6) In spirit, bhakti and Prapatti are one and the same
- (7) It is hard to observe Prapatti, which has no steps to follow other than by mind
- (8) There is no celebration of the svarUpam of Prapatti compared to Bhakti yogam
- (9) There is a conflict with traditon (sampradAyam) since our pUrvALs have not observed Prapatti. They have cited Prapatti as an ancillary (angam) for Bhakti as in gadya bhAshyams.

With many pramANams, svAmi Desikan as a siddhAnti has established in SrImad rahasya traya sAram and nikshepa rakshai the soundness of prapatti yogam as a perfectly valid and self-standing means for gaining moksham. As SanatkumAra samhita vAkyam says:

It is invocable by all at all times and by all adhikAris (सा हि सर्वत्र सर्वेषां सर्वकाम-फलप्रदा सा हि sarvatra sarveshAm sarvakAma phapapradA).

64. सप्ततन्तु कृदुत्तमाय नमः

saptatantu-krduttamAya namaH

Salutations to the greatest one among those, who have performed the yAgam of prapatti!

Comments:

'saptatantu' refers to yAgam. "advara/yaj~na krtAm uttamaH".

Prapatti is an yaj~nam. Instead of using the samids (prescribed twigs), the offering is made by mind with "namaH" Sabdam. Therefore, this type of yaj~nam (saptatantu) is even loftier than a physical yAgam using ghee and samid. svAmi DeSikan is an uttama adhikAri, a krta krtyar (செய்த வேள்வியன்) of prapatti yaj~nam.

65. अष्टाक्षरैक निरताय नमः

ashTAKsharaika-niratAya namaH

Salutations to svAmi DeSikan, who had special attachment and affection for ashTAKshara (mUla) mantram!

Comments:

Among the three vyApaka mantrams of the eight lettered ashTAKshara mantram, the twelve lettered vAsudeva mantram and the six lettered VishNu mantram, the ashTAKshari is the most important. It has the special status among the three mantrams because it reveals the true nature of tattva-hita-purushArthams clearly and it has been chosen by many great ones before as the mantram for japam to reach paramapadam.

ashTAKshara mantram can be recited while seated standing or reclining and yields every kind of desired phalan (sarvArtha sAdhakam). Sage Naaradar identifies himself as One has sought this mantram as the means for moksham (नमो नारायणायेति मन्त्रैकशरणा वयम् namo nArAyaNAyeti mantraikaSaraNA vayam)

Sage Naaradar says elsewhere:

किं तत्र बहुभिर्मन्त्रैः किं तत्र बहुभिर्व्रतैः।

नमो नारायणायेति मन्त्रः सर्वार्थसाधकः ॥

kim tatra bahubhirmantraiH kim tatra bagubhirvrataiH |
namo nArAyNAyeti mantraH sarvArtha sAdhakaH ||



Swami Desikan

Meaning:

For gaining what one desires, why practice so many vratams? Why recite so many mantrams? The japam of the sacred mantram of "namo nArAyaNAya" alone can yield all the desired phalans.

66. नवमैक-रसाश्रयाय नमः

navamaika-rasASrayAya namaH

Salutations to svAmi DeSikan, the abode of Saanti rasam, which is the best among the nine rasams!

Comments:

Saanti rasam is recognized as the loftiest rasam among the nine rasams. It is generally agreed that Saanthi rasam should be dominant in a kAvyam.

svAmi DeSikan points this out in his sankalpa sUryodaya nATakam (1-19):

The SrngAra rasam is not appropriate for a sabhA (public site); vIra rasam is a confrontation, where there is haughtiness. adbhuta rasam is somewhat unreal. The remaining rasams except Saanti rasam have one or more defects for being relevant for a wider appeal. Saanti rasam alone can banish our sorrows. Saanti rasam is therefore a superior rasam (utkrshTa rasam).

67. दश-तात्पर्य-विज्ञात्रे नमः

daSa-tAtparya-vij~nAtre namaH

Salutations to svAmi DeSikan, who knew very well the ten types of traditional, pramANam-based meanings (pramANa-sampradAya-mUlaKatva tAtparyams) for the mUla mantram!

Comments:

He has discussed it at length in SrImad rahasya traya sAram's chapter on mUla mantra adhikAram.

The ten interpretations (yojanais) based on using tirumantiram as one or two or three vAkyams. The ten interpretations for tirumantiram, the clarifications of doubt about tirumantiram and its glories have been extensively covered in separate e-books in sadagopan.org portals and its hyperlinks.

Some examples are:

Sundarasimham e-book series #24 on tirumantira curukku, #27 on PradhAna Satakam, # 107 on virodha parihAram.

In Hayagrivan e-book series, the 40th and the 41st e-books (citra sAram), the elaborate commentaries on sAra sAram (e-books #84, 85 and 86) cover the ten yojanAs on tirumantiram.



Swami Desikan with Sri Lakshmi Hayagreevar

68. शतकृते नमः

Satakrte namaH

Salutations to svAmi DeSikan, who blessed us with a Satakam to help paramaikAntis to learn what is essential for them.

This SrI sUktam of svAmi DeSikan is PradhAna Satakam with one hundred questions and answers.

Comments:

PradhAna Satakam deals with one hundred essential items that one who desires moksham should know precisely. There are eight broad categories that are to be found in PradhAna Satakam:

- (1) BhagavAn
- (2) The special meanings of the three rahasyams
- (3) The svarUpam of SaraNAgati and the code of conducts of prapannAs
- (4) The items to be followed by the prapannAs and those to be jettisoned by them
- (5) The ways for the prapannAs to avoid apacArams during the post-prapatti period
- (6) The counter measures if they happen
- (7) The methods to serve BhagavAn, the BhAgavatAs and AcAryans dear to Him and
- (8) Moksha Sukham

For details, please refer to the 27th e-book on PradhAna Satakam in the Sundarasimham e-book series.



Swami Desikan on Yanai Vahanam

69. सहस्र विदे नमः

sahasra vide namaH

Salutations to svAmi DeSikan, who knew the thousand!

Here, the thousand stands for tiruvAimozhi of svAmi NammAzhvAr.

Comments:

svAmi DeSikan revealed that every one of the thousand pAsurams reveal one Bhagavad guNam and blessed us with the two SrI sUktis of dramiDopanishat sAram and dramiDopanishat tAtparya ratnAvalI. svAmi DeSikan also knew that tiruvAimozhi is an upabrahmaNam for itihAsam and purANams and as such expanded on the meanings of veda VedAntams.

70. स्थूल लक्षाय नमः

sthUla-lakshAya namaH

Salutations to svAmi DeSikan, who gave away most generously (vidyA dAnam) to his SishyAs!

Comments:

sthUla lakshaH means bahu pradhan or munificent donor (வள்ளல், கொடையாளி). At one time, he helped a BrahmacAri gain plenty of material wealth to observe grahastASramam by composing SrI stuti in front of Perumdevi tAyAr of Kaanclpuram. At the end of the Sri stuti recitation, a shower of gold coins descended. The brahmacAri took the dravyam blessed by MahA Lakshmi Herself and got married.

71. अनेक-नानाकोटिज्ञान-निवर्तकाय नमः

aneka-nAnAkoTij~nAna-nivartakAya namaH

Salutations to svAmi DeSikan, who removed many, many doubts about the correct meanings of Rahasya trayam, sadAcAram and a host of other topics relating to our traditions!

72. धर्म-शङ्कवे नमः

dharma-Sankave namaH

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

PraNAmams to svAmi DeSikan, who was like a peg (Sanku) firmly positioned in to the ground as a mark to convey his firm and clear positions (on Saastrams)!



Swami Desikan Kuthirai Vahanam

Comments:

He helped the way to the continuation of benevolent karmAs in this world and for the other world. He protected dharma Saastrams. He established the limits to the Srutis and smrtis and removed the confusion of many on the codes of conduct. A case in point is the multiple views held by the transformation in the jAti of a prapannan after prapatti:

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

- (1) Is a prapannan of lower jAti gets elevated in to a higher jAti by virtue of the act of prapatti?
- (2) Is there a new jAti created for the prapannan, whether he is from a lower or nobler jAti?
- (3) Do they become equal in jAti as a result of prapatti?

The answer provided by svAmi DeSikan is that there is no transformation in the jAti of a prapannan until he casts the body here and becomes a muktan (liberated soul arriving at Sri VaikuNTham to perform nitya kaimkaryam to the Lord). All muktAs become equal there at Paramapadam. Thus svAmi DeSikan protected VarNASrama dharmams.

73. साधुबृन्द-वन्दितांग्रि-सरोरुहाय नमः

sAdhubrnda-vanditAnghri-saroruhAya namaH

PraNAMams to svAmi DeSikan, whose lotus feet are worshiped by the assembly of noble AstikAs for all the help that he gave to protect Saastrams, interpret the uniqueness of prapatti and the rakshaNam of the kula dharmams!

74. फद्माक्षानन्दजनकाय नमः

padmAkshAnandajanakAya namaH

Salutations to svAmi DeSikan, who generates joy to the Lord, the Lotus eyed One (PankajAkshar)!

Comments:

He is the generator of Anandam for the Lord through his kaimkaryam of protecting the crop of SaraNAGati cultivated by the Lord and pulling out the harmful weeds (noxious vAdams) in the field of the Lord, the hard working farmer, the Lord.

Another meaning for this nAmA is linked to his paternal grandfather of svAmi DeSikan, whose name was PadmAkshar (PuNDarIkAkshar). It is suggested that the grandfather was joyous over svAmi DeSikan's highly regarded status as a Parama VaishNavan and a great AcAryan. svAmi DeSikan thus generated Anandam to his grandfather through his noble kaimkaryams.



Swami Desikan on Yaali Vahanam

75. अनन्त-गुणाकराय नमः

ananta-guNAkarAya nama:

Salutations to the AcAryan, who was the abode (AkaraH) of limitless (ananta) auspicious guNams such as dayA, sAtvika ahankAram and others!

The next four nAmAs deal with carama Slokam and svAmi DeSikan's expertise over its meanings.

76. त्याग-शब्दार्थ-विदे नमः

tyAga-SabdArtha-vidē namaH

PraNamams to svAmi DeSikan, who had clear comprehension about the inner meanings of the carama Slokam relating to the word "tyAgam" (parityajya)!



Swami Desikan Nachiyar Kolam

Comments:

tyAga Sabdam is:

सर्वधर्मान् परित्यज्य sarva dharmAn parityajya

Its meaning is provided by svAmi DeSikan in the carama Sloka
adhikAra Slokam of rahasya traya sAram:

अतोऽशक्ताधिकारत्वम् आकिञ्चन्य-पुरस्क्रिया।

अनङ्गभावो धर्माणाम् अशक्यारम्भ-वारणम्॥

तत्प्रत्याशा-प्रशमनं ब्रह्मास्त्र-न्याय-सूचनम्।

सर्वधर्म-परित्याग- शब्दार्थाः साधुसंमताः॥

ataH aSaktAdhikAratvam Akincanya puraskriyA |
anangabhAvo dharmANAm aSakyArambha vAraNam ||

tat pratyASA praSamanam brahmAstra nyAya sUcanam |
sarva dharma parityAga SabdArthaH sAdhusammaTAH ||

Meaning:

Therefore, the right to engage in prapatti is reserved for an asaktan (powerless). Akincanyam (lack of resources) precedes adhikAratvam. VarNASrama dharmams are not ancillaries (angams) for performing prapatti unlike bhakti yogam. Every one is fit to observe prapatti. Every one is an adhikAri as long as he recognizes his Akincanyam (helplessness). tyAgam (prapatti) cannot coexist with other upAyam just as brahmAstram cannot coexist with other astrams. Prapatti puts a stop to the efforts to pursue the fruitless means and chases away any interest in following them.

77. धर्म-वेदिने नमः

dharma-vedine namaH

Salutations to svAmi DeSikan, who had the clear comprehension of dharmam!

Comments:

"dharmam", here stands for the Lord (कृष्णं धर्मं सनातनम् krshNam dharmam sanAtanam).

He is the embodiment of dharmam and has the noble attributes (kalyANa guNams) appropriate for the time of seeking His refuge. He has the twelve guNams such as vAtsalyam et al. He is together with His PirATTi always as (saha) dharma nishTan.

78. विधिविशेष-विदे नमः

vidhiviSesha-vide namaH

PraNAmams to svAmi DeSikan, who understood the essential meaning of the word "vidhi" (the command to do)!



**Swami Desikan - Devanayaka Perumal Alamkaram -
Thiruvaheendrapuram**

Comments:

BhagavAn commands Arjuna to perform SaraNAgati (SaraNam vraja). This is the prapatti vidhi. There are those that object to interpret "vraja" as a vidhi for prapatti. They use this argument to go further and say that prapatti need not be performed. They argue that our sambandham to the Lord is sufficient and we are His aiSvaryam. They conclude that knowledge of this relationship is sufficient and thereby destroy the svarUpam of prapatti. svAmi DeSikan has argued successfully in nikshepa rakshai and other Sri sUktis that sambandha

j~nAnam alone is not sufficient for successful prapatti and has established the special features of prapatti over other upAyams.

79. उत्तमश्लोक-भावज्ञाय नमः

uttamaSloka-bhAvaj~nAya namaH

Salutations to svAmi DeSikan, who comprehended the bhAvam (abhiprAyam) of the one with the glorious caritram (uttama Slokan)!

Comments:

Here the "uttama Slokan" stands for Lord KrshNa, who blessed us with the noble Slokam known as "carama Slokam".

KaNNapirAn's bhAvam is the feeling that He incarnated to protect those, who sought His refuge. He asked the suffering jIvans to perform SaraNAGati unto Him. He assured them that He will destroy their sins and protect them. Thus He incarnated for शरणागत संरक्षणार्थं (अवतीर्णः) SaraNagata samrakshArtham (avatIrNaH).

"uttama Slokam" also refers to carama Slokam. Its quintessential meaning is:

"He removes the sorrows for which the SaraNAGatan grieves over and blesses him with what he seeks" as per the Slokam below:

सुदुष्करेण शोचेत् यो येन येनेष्टहेतुना।

स स तस्याहमेवेति चरमश्लोकसंग्रहः ॥

sudhushkareNa Socet yo yena yeneshtahetuna |

sa sa tasyAhameveti caramaSloka sangrahaH ||

80. पञ्चकाल परायणाय नमः

pancakAla parAyaNAya nama:

PraNAmams to svAmi DeSikan, who observed the VaishNava dinasari of performing without fail the prescribed duties for the day defined by five time divisions elaborated in the pAncarAtra Agamam!

Comments:

The mUlam and the meanings of the Desika Prabandham named "VaishNava dinasari" are available at (<http://www.sadagopan.org>) archives, Sundarasimham hyperlink (e-book# 36). In the ten pAsurams of this Desika Prabandham, svAmi DeSikan gives crisp summaries of the five divisions of time for the five different anushThAnams (abhigamanam, upAdAnam, iJyA, svAdhyAyam and yogam) are covered here.

There are those, who say that these observances across the five divisions of time is intended only for those, who are followers of this Agamam and is therefore intended for the prapannAs. Prapatti has been described as prapatti yogam. When you perform yogam, it negates the Akincanyatvam or the thought behind it of not having any recourse. To perform prapatti as an appropriate adhikAri, you must have Akincanyam. Sage VyAsa has prescribed an eight fold kramam (ashTa kAla maryAdA). Should not we follow that since it does not require the display of Akincanyam? These doubters (pUrva pakshis) suggest therefore panca kAla kramam need not be observed by prapannAs.

The siddhAntis reject the position of the pUrva pakshis with pramANams and pUrvAcArya anushThAnams. They observe that the rejection of the panca kAla pArAyaNam is tantamount to rejecting BhAshyakAra's observance of nityArAdhanam (iJyA) following pAncarAtra Agama vidhis.

The siddhAnti points out that the ashTa kAla maryAdA of Sage VyAsa is not in conflict with the panca kAla pArAyaNam. Prapatti can be observed that way too except the pUrvAcAryas (their SishyAs as well as praSiHyAs) have observed the panca kAla kramam only. svAmi DeSikan has defended the appropriateness of panca kAla kramam in his SrI sUkti of pAncarAtra rakshai.

Details about panca kAla prakriyA (things to be done in the five divisions of the time in a day is elaborately covered in Ahnikam books. aDiyEn has translated the SrI sannidhi Ahnikam mUlam and commentary in English in 2013 following the niyamanam of HH the 45th PaTTam SrImad Villivalam Azhagiyasingar, the author of the TippaNi on the mUlam of HH, the 26th PaTTam SrImad Azhagiyasingar. You can acquire this two volume books at SrI Nruimha PriyaA Office at Sri Venkatesa agrahAram, Mylapore, Chennai - 600 004. Additional CD on the tiruvArAdhana kramam as practiced by AcArya RaamAnuja is also available at the same office. The title of that CD authored by

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

aDiyEn and SrImAn (Dr.) Alwar Swami of Sanskrit College, Mysore is "AcArya Ramanuja". In view of the availability these extensive source materials and the recent releases from Paundareekapuram SrImad ANDavan ASramam on Bhagavad ArAdhanam, aDiyEn will not elaborate further on the duties assigned for the five divisions of time.



Swami Desikan

The one who observes strictly the panca kAla anushThAnams does not experience any wasted time. All activities transform in to kaimkarya rUpam. Conductance of these activities without expecting any phalan will yield him the muktan's aiSvaryam right here on earth.

81. सुरसेव्याय नमः

sura-sevyAya namaH

Salutations to svAmi DeSikan, who was worshipped by the devAs such as Indran!

It can also be interpreted to mean that svAmi DeSikan was worshipped by arcirAdhi devatAs. Vedam says: "सर्वस्मै देवा बलिमावहन्ति (sarvesmai devA balimAhavanti)".

82. पूर्ण-मनसे नमः

pUrNa manase namaH

Salutations to svAmi DeSikan whose mind was filled with total brahmAnubhavam right here on this earth!

अपरिच्छिन्न-गुण-विभूति-विग्रहविशिष्ट-ब्रह्मानन्दानुभव-परिपूर्ण-मनस्करत्वात्-

पूर्णमना:

aparicchinna guNa vibhUti vighrahaviSishTa brahmAnandAnubhava
paripUrNa manaskaratvAt pUrNamanAH

83. सूरिन्द्र-प्रतिरूपकाय नमः

sUrIndra-pratirUpakAya namaH

Salutations to the AcAryan, who is equal to the nitya sUris like Adi Seshan and GaruDan!

svAmi DeSikan is considered equal to the nitya sUris like Adi Seshan and GaruDan et al because of his gaining paripUrNa brahmAnubhavam right here. He was nitya sUri-sadrSar/samAnar/sAmyar.

84. कवितार्किक-पञ्चास्याय नमः

kavitArkika-pancAsyAya namaH

Salutations to the Lion among poets and tarka Saastram experts!



Swami Desikan Vennai Thazhi Alamkaram

Comments:

svAmi DeSikan introduces himself in sankalpa sUryodayam as:

कवितार्किकसिंह इति प्रख्यात-गुणसमाख्य (kavitArkikasimha iti prakhyAta guNasamAkhya).

85. निगमाञ्चल देशिकाय नमः :

nigamAncala-deSikAya namaH

Salutations to svAmi DeSikan, who was honored with the title of AcAryan (deSika) for the end portion (antam) of the VedAs by Lord RanganAthan Himself!

In sankalpa sUryodayam, svAmi DeSikan is hence introduced as:

"श्रीरङ्गराज-दिव्याज्ञालब्ध वेदान्ताचार्य पदः (SrIrangarAja divyAj~nAlabda vedAntAcArya padaH)".

86. वैद्याय नमः

vaidyAya namaH

Salutations to the AcAryan, who is the Doctor curing the disease of samsAric ills!

Comments:

He is a Doctor who prevented the diseases of desire and anger not affect those who sought His sacred feet.

svAmi Desikan treated them with the medicine of VedAnta j~nAnam and cured them.

svAmi NammAZhvAr describes the Lord as a Vaidyan this way:

மருந்தே நங்கள் போக மகிழ்ச்சிக்கே (maruntE nangaL bhOga makizhccikkE).

PeriyAZhvAr salutes the Lord as Vaidyan also:

மருத்துவனாய் நின்ற மாமணிவண்ணன் (matuttuvanAi ninRa mAmaNivaNNan)

87. मुनीन्द्राय नमः

munIndrAya namaH

PraNAmams to SvAmi Desikan, who displayed ashTa vidha bhakti for which Munis are known. To that King of Munis, svAmi DeSikan, aDiyEn's salutations!

Comments:

The GaruDa PurANam enlists the eight kinds of bhakti:

- (1) He would not take note of any doshams in the devotees (bhaktAs) of the Lord
- (2) He will be thrilled to experience the ArAdhanam done for Me (the Lord) by any one

- (3) He would have a great interest in listening to My caritrans
- (4) When he hears My caritrans, he will shed tears of joy, his voice will get affected (குரல் தழுதழுத்து) and he will experience romAncanam (horripilation)
- (5) He will attempt to perform ArAdhanam for Me
- (6) Being free of vanity in maters related to Me
- (7) He will be immersed in thoughts about Me always and
- (8) He does not ask Me for any phalan.



Swami Desikan on Pallakku

The One who possesses such bhakti, be he a mileccan (மிலேச்சன்) should be considered as a brAhmaNa SreshThan marked by j~nAnam and bhakti or as a sanyAsi or as a paNDitan. One can perform j~nAnopadeSam for him or receive j~nAnopadeSam from him. He

should be revered like Myself. These are BhagavAn's utterances in GaruDa PurANam.

88. सर्वज्ञाय नमः

sarvaj~nAya namaH

Salutations to svAmi DeSikan, who was omniscient and understood clearly all the upakArams (upakAra Paramparais) cited by svAmi NammAzhvAr in his first Prabandham of Tiruviruttam.

उपकार वर्गान् जानाति इति सर्वज्ञः (upakAra vargAn iti saravaj~naH)

89. उपकर्त्रे नमः

upakartre namaH

PraNAmams to svAmi DeSikan in his role as one who helped others to gain divya j~nANam! Salutations to him for blessing us with the SrI sUkti of "upakAra sangraham" dealing with the upakArams done by BhagavAn to ParamaikAntis!

Comments:

"upakAra sangraham" is an important SrI sUkti to learn about the mahopakArams of SrIman NaarAyaNan to those who cannot think of any God except Him as Saviour. svAmi DeSikan's last Slokam in upakAra sangraham sums up the purport of the SrI sUkti of upakAra sangraham:

अयमप्यपरो महोपकारः कलिदोषाविल चेतसां नराणाम्।

करुणाजलधिर्यदेष देवः प्रथयामस मया निजोपकारान्॥

ayamapyaparo mahopakAraH kalidoshAvila cetasaM narANAm |

karuNAjaladhiryadesha devaH prathayAmasa mayA nijopakArAn ||

Meaning:

BhagavAn is an ocean of Mercy. He made public the many kinds of upakArams He is performing to the people scorched by the doshams of Kali yugam through aDiyEn. That is another great upakAram of the Lord.



Swami Desikan

upakAra sangraham has three major chapters:

- (1) pUrvopakAra-paramparAdhikAra-sangrahaH (30 upakArams)
- (2) sAdhanAhikAra-sangrahaH (17 upakArams)
- (3) niryANAdhikAra-sangrahaH (10 upakArams)

SrImAn Anbil SrinivAsan has released four comprehensive e-books spanning 698 pages to cover the content of the above three chapters of "upakAra sangraham" in the ahobilavalli.org hyperlink of <http://www.sadagopan.org> portal. The book numbers in the Ahobilavalli series are: 83, 84, 96 and 97. The original MaNipravALa mULam of the Chillarai rahasyam and its detailed, erudite commentary of the text are covered in these e-books.

The next eleven nAmAs of the ashTottara Satam (90 to 101) salute the AcArya lakshaNams of svAmi DeSikan following closely the attributes of a sadAcAryan as described in the first Slokam of nyAsa vimSati and the absolute need for a discerning Sishyan to seek such an uttama AcAryan to bless him in his sAdhana.

SrI nyAsa vimSati's first Slokam is:

सिद्धं सत्संप्रदाये स्थिरधियमनघं श्रोत्रियं ब्रह्मनिष्ठं
सत्त्वस्थं सत्यवाचं समयनियतया साधुवृत्त्या समेतम्।
डम्भासूयादिमुक्तं जितविषयिगणं दीर्घबन्धुं दयाळुं
स्खालित्ये शासितारं स्वपरहितपरं देशिकं भूष्णुरीप्सेत् ॥

siddham satsampradAye sthiradhiyamanagham
Srotriyam brahamanishTham
sattvastham satyavAcam samaya niyatayA
sadhu vrttyA sametam |
DambhAsUyAdi muktam jita vishayayi gaNam
dIrghabandhum dayALum
skhAlitye SASitAram sva para hita param
deSikam bhUshNurIpset ||

Meaning:

The one who wishes to attain a superior status in mastering Brahma vidyA should wish to seek and attain an AcAryan, who looks out for the well being of himself and the others. That sadAcAryan should be:



Swami Desikan

- (1) firmly established in the noble sampradAyam
- (2) have firm intellect
- (3) be blemishless
- (4) be adept in the learning of Veda VedAntams
- (5) possess deep bhakti for the Lord
- (6) be rooted in sattva guNam
- (7) be a speaker of the truth
- (8) possess sadAcAram defined by dharma Saastrams
- (9) be free from vanity and jealousy

- (10) have mastery over his indriyams
- (11) be born in a noble kulam
- (12) have extended relations by showing the dharmic path in this life and be helpful until attaining the state of liberation
- (13) be graceful and
- (14) be strict to correct the Sishyan, when latter goes astray by swerving from the path of pUrvAcAryas.

The e-book on SrI nyAsa vimSati is available in the portal (<http://www.sadagopan.org>), Ahobilavalli hyperlink, the 14th book with 84 pages. svAmi DeSikan Himself has written a commentary for this SrI sUkti.

90. सत्संप्रदायाय नमः

satsampradAyAya nama:

Salutations to svAmi Desikan, who is linked to a lofty and hoary tradition!

Comments:

"सत् (sat)" means "उत्कृष्टम् (utkrshTam)" or lofty. "sampradAyam" refers to the tradition that has come via upadeSa mukham. In the case of svAmi DeSikan, it is linked to AcArya RaamAnujA's tirumaDaippaLLi kaimkaryaparar, KiDAmbi AcccAn. Therefore it is sat-sampradAyam:

"इति यतिराज-महानस-परिमळ-परिवाह-वासितं (iti yatirAja mahAnasa parimaLa parivAha vAsitam)", the fragrant nectar originating from the sacred kitchen of AcArya RaamAnujA and linked to SrI KiDAmbi AccAn and enjoyed by the VedAnta VidvAns. This is the sat-sampradAyam.

91. स्थिर-धिye नमः

sthira-dhiye namaH

PraNAmams to svAmi DeSikan displaying unswerving intellect, when it comes to tattva-purushArtha j~nAnam!



Swami Desikan

Comments:

His intellect is deeply rooted in the correct tattva j~nAnam (acAlyA tattva-hita-purushArtha buddhi) and is a firm one unaffected by the kutarka vAdams of ekadesi-s.

92. अनघाय नमः

anaghAya namaH

Salutations to the blemishless AcAryan, who never went against the path laid by sadAcAryas or demeaned himself by praising the rich!

Comments:

The blemishes for a sadAcAryan are:

- (1) misinterpreting the upadeSams of his own AcAryan
- (2) abandoning the worship of his AcAryan and guru paramparai
- (3) praising worthless ones propelled by the desire to gain wealth or recognition.



Swami Desikan

Such an AcAryan with doshams is a lowly (aghan with the doshams) one even if he ascends to AcArya pITham. The three guNams of "Srotiyam, brahmanishTham, satvAstam" have been celebrated earlier in this ashTottara Sata nAmAvali as the 23rd (Srutavidya), 56th (bhaktimAn) and the 48th (SuddhasatvamayAkrti) nAmAs.

93. सत्यवाचे नमः

satyavAce namaH

Salutations to the AcAryan, who always spoke the truth as instructed by the Upanishads: "satyam vada"!

Even in times of light hearted speech (parihAsam), he never swerved from truthful utterances (speech). "लीलादि दशास्वपि सत्यवाक् यस्य सः सत्यवाक् (IIIAdi daSAsvapi satyavAk yasya saH satyavAk)".

94. साधुवृत्तये नमः

sAdhuvrttaye namaH

Salutations to svAmi DeSikan, who was eminent in following sadAcAram established by the pUrvAcAryas like Sri Naathamuni, svAmi ALavantAr and their SishyAs!

95. मुक्तडंभाय नमः

mukta DambhAya namaH

PraNAMams to svAmi DeSikan, who abandoned the undesirable guNam of haughtiness (Dambham) and asUyai (jealousy). asUyai is an upalakshaNam (corollary) of Dambham.

96. जिताक्षाय नमः

jitAkshAya namaH

PraNAMams to svAmi DeSikan, who had mastery over his indriyams through strict control over AhAra niyamams!

जितानि अक्षणि इति जिताक्षन् (jitAni akshaNi iti jitAkshan)

97. दीर्घ-बन्धुमते नमः

dIrga-bandhumate namaH

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

Salutations to svAmi DeSikan, who has a long line of relatives steeped in sadAcAram, AcArya bhakti ubhaya vedAnta Sri and bhagavad kaimkarya Sri!



Swami Desikan with the divya dampatis

98. दयालवे नमः

dayALave namaH

PraNAmams to the most compassionate AcAryan, svAmi DeSikan!

Without expecting anything in return, he blessed his SishyAs with the supreme gift of brahma vidyA.

99. शासित्रे नमः

SAsitre namaH

Salutations to svAmi DeSikan, who corrected SishyAs, who consciously swerved from the paths laid out by Saastrams!

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

Sri nigamAntadeSika nAma ashTottara Sata nAmAvaliH

He chided them or encouraged them to perform prAyaScittams (atonement rites) to get back to the path of sadAcAram.

शिष्याणां बुद्धिपूर्व-स्खालित्ये सति, तर्जन-प्रायश्चित्त -प्रवर्तनादिभिः शासनात् शासिता
SishyANAm buddhipurva-skhalitye sati, tarjana-prAyaScitta -
pravartanAdibhiH SAsanAt SAsita



Swamy Desikan Tirumanjanam

100. सर्व-हिताचरण-तत्पराय नमः

sarva-hitAcaraNa-tatparAya namaH

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

PraNAmams to svAmi DeSikan, who was intent on all who sought his rakshaNam to attain the same hitam of mukti (Moksham) that he became eligible for!

He showed them the appropriate auspicious paths for attaining the Parama purushArtham of Moksham (freedom from the cycles of births and deaths).

स्वस्येव सर्वेषामपि हिताचरण-तत्परत्वात्, सर्वहिताचरण-तत्परः

svasyeva sarveshAmapi hitAcaraNa-tatparatvAt, sarvahitAcaraNa-tatparaH

101. महागुरवे नमः

mahA gurave namaH

Salutations to svAmi DeSikan, the supreme guru, who had all the lakshaNams of an uttama AcAryan!

Comments:

If an AcAryan has some of the lakshaNams (attributes) of a Guru, he is addressed as Guru. When the AcAryan has all the prescribed lakshaNams then he is revered as a MahA Guru.

आचार्यलक्षण प्रतियोगात् महागुरुः, अन्येषां त्रिचतुरमात्र गुणयोगेन

गुरुत्वमात्रं, न महागुरुत्वम् इति। सर्वे भद्राः गुणाः स्युः।

AcAryalakshaNa pratiyogAt mahaguruH, anyeshAm tricaturamAtra

guNayogena gurutvamAtram, na mahAgurutvam ithi |

sarve bhadraH guNAH syuH |

The saptati ratnamAlika refers to this mahA gurutvam of svAmi DeSikan with the padam: "आचार्यत्वोपयुक्ताः (AcAryatvopayuktAH)".

इति श्रीशैलपूर्णकुलतिलक चतुर्वेद-शतक्रतु श्रीकुमारताताचार्य-नन्दनस्य

श्रीभगवद्रामानुज-सिद्धान्त-निर्द्धारण -विजयद्वजस्य सर्वतन्त्रस्वतन्त्र-

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

वेदान्तचार्य - दासानुदासापरनामधेयस्य श्रीवेङ्कटाचार्यस्य कृतिषु

आचार्यगुणादर्शे उत्तर पञ्चासत् समाप्तश्रायं ग्रन्थः

iti SriSailapUrNakulatilaka caturveda Satakratu SrIkumAratAcArya
nandanasya Sri bhagavat rAMAnuja siddhAnta nirddhAraNa
vijayadvajasya sarvatantra svatantra vedAntacArya
dAsAnudAsAparanAmadheyasya SrI venkATAcAryasya krtishu
AcAryaguNAdarSe uttara pancASat samAtaScAyam grantha:



Swami Desikan - Sriranga Pattinam, Karnataka

Meaning:

Thus, the grantham commenting on the uttara pUrva pancASat on the divya nAmAs of svAmi DeSikan named AcArya guNAdarSam has been

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

completed by the dAsAnu dAsan of svAmi DeSikan bearing his name (SrI VenkaTAcAryan); aDiyEn is engaged in the establishment of the victory flag of SrI Bhagavat RaamAnuja siddhAntam in all directions and is the son of SrI Saila pUrNa-kula tilaka, caturvedi Satakratu SrI KumAra tAtaAcAryar.

With the rest of the tirunAmams (102 to 108), the adhyAScarya (wonderous) tirumEni (SarIram) of svAmi DeSikan is saluted just as in deSika divya mangaLa vighraha dhyAna Slokams. The enjoyment of the different avayavams of svAmi DeSikan's vighraham helps in perfecting one's dhyAnam (विग्रहालोकनपरः तस्य चाज्ञाप्रतीक्षकः vighralokanaparaH tasya cAj~nApratikshakaH).

102. स्वर्ण-वर्णाय नमः

svarNa-varNAya namaH

PraNAmams to svAmi DeSikan, who has the most pleasing hue like gold! (உருக்கிவைத்த அபரஞ்சி தங்கம் போன்ற திருமேனி காந்தி உடையவர்).



Swami Desikan

103. सुबाहवे नमः

subAhave namaH

PraNAmams to svAmi DeSikan with the beautiful arms, which are well rounded and extending down to His knees (அழகுள்ள திருக்கைகளை உடையவர்).

104. पुण्डरीक दृशे नमः

puNDarIka drSe namaH

PraNAmams to svAmi DeSikan shining with the beautiful eyes resembling a red lotus in hue (செந்தாமரை கண்ணர்).

svarNa varNam, AjAnu bAhutvam and puNDarIka nayanam are the marks of a Maha Purushar.



Swami Desikan

105. पवित्र-पाणये नमः

pavitra pANaye namaH

Salutations to the AcAryan who had the sacred hands known for parisuddham, which were never stretched out to receive dAnam!

This nAmam can also refer to the hand adorning dharbha pavitram for svAmi's anushThAnams.

106. व्याख्यामुद्राङ्कित-कराम्बुजाय नमः

vyAkhyAmudrAnkita-karAmbujAya namaH

PraNAmams to SvAmi Desikan's lotus-like right hand adorning the j~nana mudrai!



Swami Desikan

107. सव्यपाणितल-न्यस्त-दिव्यपुस्तक-भूषणाय नमः

savyapANitala-nyasta-divyapustaka-bhUshaNAya namaH

PraNAMams to svAmi DeSikan with his left hand holding a vedAnta pratipATHaka SrI koSam (sacred book dealing with VedAntam) as a decoration (alankAram)!

Like Lord HayagrIvan, svAmi DeSikan displays j~nAna mudrai on his right hand and has a SrI koSam on his left hand.

108. परशीर्ष - न्यस्त-वामपादाब्ज-कटकोज्वालाय नमः

paraSIrsha-nyasta-vAmapAdAbja-kaTakoJvalAya namaH

PraNAMams to svAmi DeSikan adorning a golden anklet jewelery on his left foot to remind us that the left pAdam is placed over the heads of PrativAdis after the victory over them (kudrshTis, kumatis and Veda bAhyars) in paramata vAdam!

svAmi DeSikan refers to this symbolic left pAdam (foot) elsewhere this way:

शिरस्सु निहितं मया पदमदक्षिणं लक्ष्यताम्

Sirassu nihitam mayA padamadakshiNam lakshyatAm
Phalans for the recitation of this ashTottara Sata nAmAvali

The author, SrI VenkaTAcAryar states that he will recite these nAmAs daily like performing sandhyA vandanam to chase away all his sins:

इतीतं देशिकेन्द्रस्य नाम्नामष्टोत्तरं शतम्।

संकीर्तयेदनुदिनं सर्व-पापापनुत्तये ॥

ititam deSikendrasya nAmnAmashTottaram Satam |

sankIrtayedanutdinam sarva-pApApanuttaye ||

Further, the author cites two more ishTa prApti phalans that are obtained by reciting svAmi DeSikan's ashTottara Sata nAmAvali

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

When one recites even one of the nAmAs one time after receiving it as gurumukha upadeSam, he can obtain what he desires (सर्वार्थ सिद्धितम् sarvArtha siddhitam). If that were to be so for reciting one nAmA, what can one say about the phalans for reciting all the 108 divya nAmAs?



Swami Desikan

पठन्नामशतं भक्त्या श्रुत्वा गुरुमुखाम्बुजात्।

प्रसादात् देशिकेन्द्रस्य भुक्ति मुक्ति समश्नुते ॥

paThannAmaSatam bhaktyA SrutvA gurumukhAmbujAt |

prasAdAt deSikendrasya bhukti mukti samaSnute ||

एकैकमपि तन्नामकीर्तयन् सकृदुत्तमम्।

सर्वान् कामानवाप्नोति किमुताष्टोत्तरं शतम् ॥

ekaikamapi tannAmakIrtayan sakrduttamam |

sarvAn kAmAnavApnoti kimutAshTottram Satam ||

The authors' homage to svAmi DeSikan at the time of closing the creation of the 108 nAmAs:

अकलित-परमतभङ्गैरविदित-निगमान्तयुगम-संसर्गैः।

अघटित-योग-षट्ङ्गैरलम् अलमन्यैरवेङ्कटाचार्यैः ॥

akalita paramata bhangairavidita nigamAntayugma samsargaiH |

aghaTita yoga shaTangairalam alamanyairavenkATAcAryaiH ||

Meaning:

Enough with all those who have not won over PrativAdis in debates or those who are not conversant with ubhaya vedAntam as well as those who do not know about the inner meanings of shaTanga yogam (Prapatti) or ashTanga Yogam (bhakti yogam)! These are adeSikAs and are therefore different from svAmi DeSikan, who has mastered all these three! There is no need for these kudrshTis and kumati AcAryas for us, while svAmi DeSikan is there!

त्रात- त्रैय्यन्तयुग्माय वित्रासित विरोधिने।

त्रैविद्य बहुमान्याय त्रैय्यन्त गुरवे नमः ॥

trAta traiyyantayugmAya vitrAsita virodhine |

traividya bhahumAnyAya traiyyanta gurave namaH ||

Meaning:

aDiyEn bows before the VedAnta Guru, who has protected ubhaya vedAntam from the Veda bAhya kudrshTis, driven away his opponents

from paramatams with his masterly attacks through his vAdams (SatadUshaNI, paramata bhangam, sarvArtha siddhi) and he has been honored by the great VedAntic scholars of his times like SrI sudarSana sUri, PiLLai LokAcAryar et al.

स्वभूवाङ्मौलिगुरवे स्वातन्त्र्यादि तमोमुषे।

स्वामिने नंस्सर्वतन्त्र -स्वतन्त्रायास्तु मङ्गलम्॥

svabhuvAngmauLigurave svAntantryAdi tamomushe |

svAmine namssarvatantantra svatanatrayAstu mangaLam ||

Meaning:

May all mangaLams shower on svAmi DeSikan, who is the AcAryan regarding the anAdi and spontaneously arising VedAntams (svabhUH vAk mauLi guru), who chases away the darkness of ahankAra, mamakArams (svAtantryAdi tamomushe) and who is our undisputed AcArya sArvabhauman with mastery over all tantrams (sarva tantra svatantrar)!

Concluding notes by the author at the end of this nAmAvali

शत-यज्ञ-तातगुरु-सूसुना मया, निगमान्तसूरि-गुणदर्पणे कृते।

सुमुखास्समीक्ष्य सुधियो गुणानमून् सततं निघर्षकरणेन रक्षत॥

Sata yaj~na tAtaguru sUsunA mayA,

nigamAntasUri guNadarpeNa krte |

sumukhAssamIkshya sudhiyo guNAnamUn

satatam nigharsha karaNena rakshata ||

Meaning:

aDiyEn is the son of tAtAcArya svAmi, who had performed 100 yaj~nams and was entitled to carry the title of "Sata kratu". aDiyEn has created this grantham about the kalyANa guNams of svAmi DeSikan, which reflects these guNams as a mirror. Oh dear VidvAns of

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

good will! May you all read and write about these guNams (lekhana paThanam) and protect this grantham always!

प्लवङ्गमसिंह-राकायां वेङ्कटार्य विपश्चिता।

कवितार्किक पञ्चास्य गुणदर्शवरः कृतः ॥

plavangamasimha rAkAyAm venkaTAraya vipaScita |

kavitArkika pancAsya guNadarSavaraH krtaH ||

Meaning:

This grantham was created by VidvAn Sri VenkaTArayar during the PaurNami dinam of AvaNi month in the year of Plavangama. This grantham reflects the ananta kalyANA guNams of svAmi DeSikan like a mirror.



Swami Desikan in Kannadi Arai

भवपथ परिवृत्यामुह्यतां मानवानां

शमयितुमभितापं तातयार्यस्य सूनुः ।

व्यवृणुत निगमान्ताचार्य नमामृताभिधं

विदित निगमसीमा वेङ्कटाचर्यवर्यः ॥

bhavapatha parivrtyAmuhyatAm mAnavAnAm
SamayitumabhitApam tAtayAryasya sUnuH |
vyavrNuta nigamAntAcArya namAmrtAbhdhim
vidita nigamasImA venkaTAcaryavaryaH ||

Meaning:

VedAnta VidvAn Sri VenkatAcAryar, the son of tAtAryar created this grantham to chase away the tApams of the human beings whirling about in the whirlpools of the fierce ocean of samsAram. He described the tranquil ocean of nectar, which is constituted by the sacred names of svAmi DeSikan.

॥ श्री निगमान्तदेशिक-नामाष्टोत्तरशत-नामावलिः सम्पूर्णम् ॥

Sri nigamAntadeSika – nAmAshTottaraSata-nAmAvaliH sampUrNam



svAmi DeSikan tiruvaDigaLE SaraNam,
dAsan, Oppiliappan Koil VaradAchAri Sadagopan

ANNEXURE

Transliteration Scheme for the Sanskrit 2003 font

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

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

ए	ऐ	ओ	औ
e (not E)	ai	o (not O)	au

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

: visargam –'H"

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

It is not lu or IU

क	ख	ग	घ	ङ
ka	kha	ga	gha	~Na

च	छ	ज	झ	ञ
ca	cha	ja	jha	~na

ट	ठ	ड	ढ	ण
Ta	Tha	Da	Dha	Na

त	थ	द	ध	न
ta	tha	da	dha	na

श्री निगमान्तदेशिक-नामाष्टोत्तरशत नामावलि:

SrI nigamAntadeSika nAma ashTottara Sata nAmAvaliH

प फ ब भ म
pa pha ba bha ma

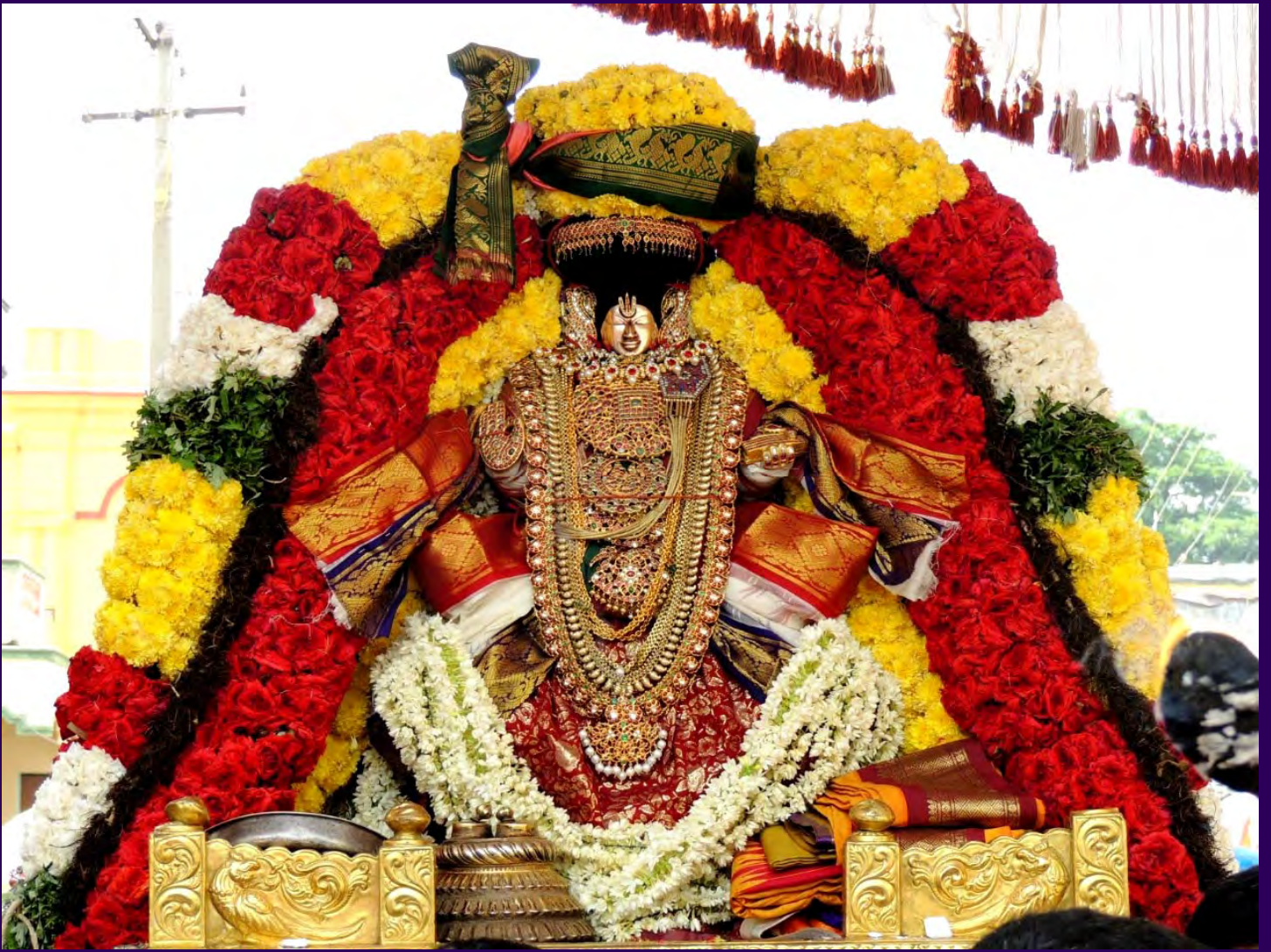
य र ल व
ya ra la va

श ष स ह
Sa sha sa ha

ळ क्ष
La ksha

In addition to the above

ज्ञ~na



SvAmi DeSikan (1268-1369 CE) is considered as the incarnation of Tirumala Sri SriNivAsar's sannidhi bell (ghaNtA). He is one of the most renowned Sri VaishNavite AcAryAs, who has blessed us with more than 100 Sri SUktis ranging from beautiful Stotrams to doctrinal texts in Sanskrit, Tamil and PrAkrtam. He has been honored as the Lion among poets and Logicians as well as Sarva Tantra Svatantrar by the divya dampatis of SriRangam. SvAmi DeSikan's auspicious attributes have been celebrated by an AshTottara Satam by Sri VenkatArya PattrAyar, the son of NAvAlpAkkam KumAra TAta DeSikan and inspired TirukkuDantai DeSikan to compose His DeSika SahasranAmams.

The AshTottara Satam is in extensive use to perform arcanai for SvAmi DeSikan at His many sannidhis. VedAnta DeSikan's eminence and mighty contributions to ViSishTAdvaita VedAnta is very well celebrated in these prAchIna ashTottara Satam.

In this book, "Sri NigamAnta MahAdeSika NAmAshTottara Satam", Oppiliappan Koil Sri VaradAcAri SaThakopan has provided Meanings and Commentaries on each of the 108 nAmAs in English and highlighted the esoteric significance of selected nAmAs.

Sri HayagrIva Likhita Kaimakrya goshThI extends its special thanks to Sri Ahobila Mutt Inc, NA for supporting the release of this ashTottara Satam; it is being released on PuraTTasi SravaNa EkAdaSi day (September 24, 2015) by HH Prakrtam SriImad Azhagiyasingar SriImate SriIVaN SaThakopa Sri RanganAtha YatIIndra MahAdeSikan at KalyANapuram, where He is observing the CAturnMAsya Vratam.