

**SWAMI DESIKAN'S
VAIRAAGYA PANCHAKAM**

**WITH ANNEXURE:
KANCHI PURATTASI SRAVANAM MANGALASASANAM**



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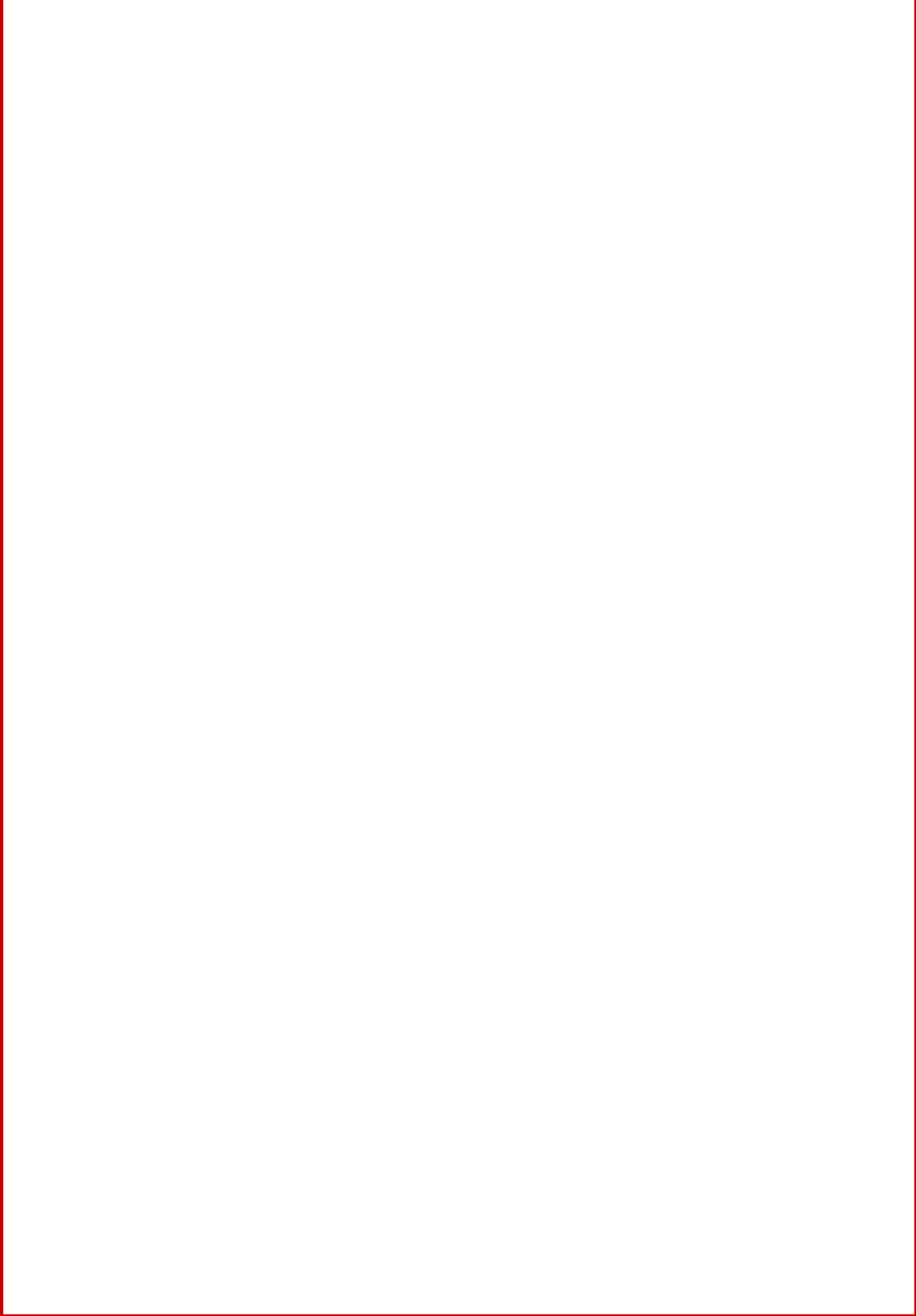
CONTENTS

Introduction to Vairagya Panchakam	3
Shlokam 1	5
Shlokam 2	7
Shlokam 3	8
Shlokam 4	9
Shlokam 5	11
Shlokam 6	13
Kanchi Mangalaashaasanam (Annexure)	15





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॥ श्री : ॥

श्रीमतेरामानुजाय नमः

श्रीमतेनिगमान्त महादेशिकाय नमः

SRI VAIRAGYA PANCHAKAM

श्री वैराग्य पञ्चकम्

INTRODUCTION TO SRI VAIRAGYA PANCHAKAM

Swamy Desikan had ascended the AchArya Peetam at a young age after His own AchAryan ascended to Parama Padham. Swamy was at Kaanchipuram and sustained himself and his family with Unchavrutthi. Most of his time was spent in interpreting scriptures and performing KaalakshEpam to his sishyAs. He spurned wealth and led a simple and contented life. He visited Lord VaradarAjan sannidhi every day and had theertham and SaThAri before performing Aaradhanam at his own house. Swamy



“Swamy Desikan – Kaanchipuram”

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Desikan's AnushtAnam, Jn~Anam and VairAgyam were exemplary.

While Swamy Desikan was at Kaanchipuram, he received a letter from his baalya snEhithar, VidhyAraNyar, who was the raaja guru at the court of Vijaya nagaram kings. VidhyAraNyar was a scholar in his own rite and would later adorn the DakshiNa Sankara Peetam at SrungEri. VidyAraNyar felt bad that his friend was wallowing in poverty in spite of his (Swamy Desikan's) scholarship and talents as a poet/philosopher. VidhyAraNyar wanted to help his boyhood friend through invitation to come to the court of Vijaya nagaram kings and hold a financially attractive position. He sent one of the emissaries from the court with the letter of appointment at the court. Swamy Desikan saw the invitation and responded through a single sLOkam that explained his disinterest in worldly wealth. VidhyAraNyar was disappointed and yet did not want to give up. He sent therefore a second letter pressing Swamy Desikan to accept his invitation. Swamy Desikan was not interested to consider such an opportunity and rejected it firmly. Swamy Desikan composed five sLOkams to expand on his earlier reply, which took the form of a single sLOkam. Thus was born the VairAgya Panchakam with six sLOkams altogether. VidhyAraNyar was full of praise for the VairAgyam of Swamy Desikan and wished him well.

In Sri VairAgya Panchakam, Swamy Desikan condemned the practice of praising human beings and stooping low to beg the wealthy for one's food and clothing. Swamy Desikan declared his disinterest in pursuing such activities and stated firmly that he will not be seen in the porches of the wealthy to praise them and to seek favors from them. He told VidhyAraNyar that Lord VaradarAjan is the only wealth that mattered and the rest of the wealth in this world is worthless.

The metres used by Swamy Desikan in the six sLOkams of Sri VairAgya Panchakam: First sLOkam (KshONi kONa SathAmsa---) is set in SaardhUla vikreetitham.

Second sLOkam, which is the first sLOkam of the pentad of the sLOkams that Swamy Desikan sent as his second response to VidhyAraNyar. The second sLOkam (silam kimanalam --) is set in PruTvee meter.

Third sLOkam (Jwalathu jaladhi--) has HariNee meter.

Fourth sLOkam (dhureswara dhwAra bhair---) has VamsasTam as the meter.

Fifth sLOkam (Sareera pathanAvadhi--) is set again in PruTvee meter.

Sixth sLOkam (Naasthy pithrArjitham--) has anushtup meter.





SLOKAM 1

क्षोणी कोण शतांश पालन कला दुर्वार गर्वानल -
क्षुभ्यत् क्षुद्र नरेन्द्र चाटु रचना धन्यान् न मन्यामहे ।
देवं सेवितुम् एव निश्चिनुमहे योऽसौ दयाळुः पुरा
धाना मुष्टि मुचे कुचेल मुनये दत्ते स्म वित्तेशताम् ॥ १ ॥

kshONee kONa SathAmsa paalana kaLA dhurvAra garvAnala-
kshubhyath kshudhra narEndhra chADu rachana dhanyAn na manyAmahE
dEvam sEvithumEva niscchinumahE yOasou dayALu : purA
dhAnA mushti muchE KuchEla munayE dhatthEsma vitthEsathAm



“kuchEla visited Srikrishna in Dwaraka – Picture of Dwarakanathan”





(EXTENDED MEANING):

There is no King who rules the entire world. The different kings rule little parcels of land on this earth. The haughtiness of these kings is huge and grows like wild fire. There are human beings, who praise these insignificant kings up to the sky. They get rewards from these kings and consider themselves as fortunate. We do not consider these deluded ones as significant ones. Our philosophy and values are different from these people. We believe that eulogizing Sriman Narayanan will grant us all the wealth we need even without our asking.

Once upon a time, there was a pious man with the name of KuchEla, who was dirt poor. His life was steeped in poverty. KuchEla was a boyhood friend and classmate of KrishNa. He had nothing to give for his friend except a fistful of pounded rice, when he went to visit Krishna. That was what he could afford. The most merciful Lord accepted that present as a great gift and blessed KuchEla with wealth comparable to that of KubhEra. Following this path, we are determined to prostrate before our Lord and seek the wealth from Him alone.





SLOKAM 2

सिलं किमनलं भवेदनलमौदरं बाधितुं
पयः प्रसृति पूरकं किमु न धारकं सारसम् ।
अयत्न मलमल्लकं पथि पटच्चरं कच्चरं
भजन्ति विबुधा मुधा ह्यहह कुक्षितः कुक्षितः ॥ २ ॥

silam kimanalam bhavEthanalam oudharam BhAdhithum
paya: prasruthi poorakam kimu na dhArakam sArasam
ayathna malamallakam paTi paDaccharam kaccharam
bhajanthy viBHudhA mudhA hyahaha kukshithaL kukshitha:

(EXTENDED MEANING):

Alas! Even those having a discriminating intellect and true Jn~Anam approach the kings and praise them for the sake of their livelihood and destroy through that process their Svaroopam. Is it not enough to collect few scattered grains from the field to quell one's appetite? Is it not enough to take a handful of water from the pond to quench one's thirst? You can use even that water for sustaining one's life. The little piece of torn cloth can be used as a loincloth to keep one's modesty. While the situation is like that, even learned scholars approach the wealthy and beg for food, water and Clothing! Alas! What a misery?





SLOKAM 3

ज्वलतु जलधि क्रोड क्रीडत् कृपीड भव प्रभा
प्रतिभट पटुज्वाला मालाकुलो जठरानलः ।
तृणमपि वयं सायं संपुल्ल मल्लि मतल्लिका
परिमळमुचा वाचा याचामहे न महीश्वरान् ॥ ३ ॥

jwalathu jaladhi krODa kreeDath krupeeDa bhava Prabha
prathibaDa paDujwaLa mAIAkuLO jaDarAnala
thruNamapi vayam sAyam sampulla malli mahtallika
parimaLamuchA vAchA yAchAmahE na maheesvarAn

(EXTENDED MEANING):

In the middle of the Ocean is a fire with the face of a mare. That agni drinks the excess water that flows into the ocean from rain and storm. As a result, the ocean does not flow over its shores. Similarly, we have a fire in our bellies known as JaaDarAgni. It absorbs all the food input and helps with our digestion. As this JaaDarAgni grows in intensity, one's hunger grows further and further. Let this JaaDarAgni shine with growing flames! Let more and more hunger be experienced as a result! We will not however go to the court of a king and beg for anything. Our speech is not an ordinary one. It has the fragrance of the Jasmine flower that blossomed during the evening. That mallikai flower and its fragrance belongs only to our Lord. Similarly, this Speech of mine is intended for the eulogy of the Lord alone. Therefore, adiyEn will not use this tongue of mine in service to praise men and seek anything from them.





SLOKAM 4:

दुरीश्वर द्वार बहिर् वितदिर्का
दुरासिकायै रचितोऽयम् अञ्जलिः ।
यदञ्जनाभं निरपायम् अस्ति मे
धनञ्जय स्यन्दन भूषणं धनम् ॥ ४ ॥

dhureeswara dhvAra bahir vitardhikaa-
dhurAsikAyai rachithOayam-anjali
yadhaj~nanAbham nirapAyamasthy mE
Dhananjaya syandhana bhUshaNam dhanam



“aDiyEn has Parthasarathy as my treasure”





(MEANING):

adiyEn has the dark blue hued, never perishing, eternal treasure - seated as decoration to the Chariot of Arjuna in the battle field. While adiyEn has this treasure, why would adiyEn need anything else? Therefore adiyEn says goodbye with folded hands to the act of sitting before the outer pial of the houses of insignificant (Wealthy) ones in a state of forced dejection.

(COMMENTS)

One has to go to the houses of haughty rich to beg for perishable wealth. We have to sit in the front porch waiting for the right time to approach them to make our requests. It is a detestable state. May adiyEn be saved from this obnoxious state! adiyen folds my hand in prayer to be saved from this sorrowful state! KaNNan is sitting as an enchanting, eternal treasure in Arjuna's chariot as PaarthasArathy. Through His GithOpadEsam, He saves the people of the world from traveling on inauspicious routes and get destroyed. While adiyEn has this permanent treasure in my hand, why would adiyEn seek any perishable wealth ?





SLOKAM 5

शरीरपतनावधि प्रभु निषेवणापादनात्
अबिन्धन धनञ्जय प्रशमदं धनं दन्धनं ।
धनञ्जय विवर्धिनं धनमुदूढ गोवर्धनं
सुसाधनम् अबाधनं सुमनसां समाराधनम् ॥ ५ ॥

SareerapathanAvadhi prabhu nishEvaNaapAdhanAth
abhindhana Dhananjaya praSamadham dhanam dhandhanam
dhananjaya vivardhanam dhanam UdhUDa gOvardhanam
susAdhanam aBAdhanam sumansAm samArAdhanam

(MEANING):

The wealth acquired to quench the JaadarAgni, which has water as its food, makes one salute and serve the rich people until one has this body such a pursuit is therefore fruitless to one in the long run. The imperishable wealth, which elevated Arjunan, lifted Govardhanam, delights the minds of the righteous and the correct sAdhanam for all fruits is the true wealth that one can possess.

(COMMENTS):

What is the use of acquiring immense wealth? All of these are for filling our stomach with food and water to quench the fire in the stomach (JaadarAgni). It takes immense effort to acquire the necessary wealth to quench this JaadarAgni. Until they die, men try to please the haughty rich by praising them to accumulate wealth little by little. It is a pity that they spend their lives in these useless activities. There is an imperishable wealth available to us. If we approach that eternal and undiminishing wealth, we can be blessed with all kinds of mangaLams. That wealth guided Arjunan in the battlefield and showed him the auspicious way. That wealth lifted and held the hill of Govardhanam to protect the GopAs and Gopis and their cattle, when they faced danger from the wrath of Indhran.

That same wealth showers mangaLams on all who think of it with affection and





delights their heart. That wealth is the means for gaining all types of PurushArTams. While we have this true wealth with the name of KaNNan being available to us, why would anyone go for different kinds of perishable wealth? Swamy Desikan uses the word “Dhanam” eleven times in this sIOkam.





SLOKAM 6

नास्ति पित्राऽर्जितं किञ्चित् न मया किञ्चिदार्जितम् ।
अस्ति मे हस्तिशैलाग्रे वस्तु पैतामहम् धनम् ॥ ६ ॥

nAsthy pithrAarjitham kimchith na mayA kimchithArjitham
asthy mE Hasthi-sailAgre vasthu paithAmaham dhanam

(MEANING):

adiyEn has no claims to any wealth accumulated by my Father. I have no wealth that I can claim as having been earned by me. I have ownership over one wealth; that is the wealth bequeathed to me by Brahma Devan, which stands on the top of the Atthi Giri. Its name is VaradarAjan.



“Paithaamaham dhanam”





(COMMENTS):

Brahma Devan performed an AsvamEdha Yaagam on top of the hill named Hasthi Giri at Kaanchipuram. He was blessed thereafter with the great wealth named Lord VaradarAjan and Brahma dEvan has bequeathed that wealth to us for eternity. While adiyEn possesses this imperishable family wealth, why would adiyEn seek any other kind of wealth, which is perishable?

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

kavitaarkika simhaaya kalyaaNa guNa Saaline.

SrImate ve~nkaTashaaya vedaanta gurave namaH.

Daasan,

Oppilappan Koil VaradAchAri Sadagopan

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ANNEXURE MANGALASASANAM OF THE KANCHI LORD OF ATTHIGIRI



Lord VaradarAjan of Atthigiri, Kanchi

There are special kramam (order) to perform mangalAsasanam of the Lord of Atthigiri practiced by AchAryAs of Kaanchi from ancient times. The special kramam and vaikari (style) of Swamy Desikan's mangalAsasanam of Lord VaradarAjan on His avathAra dinam is an unique bliss to experience in one's life on this earth. The great AchAryan, Thirupputkkuzhi SrI KrishNa TaatArya MahA Desikan has protected this kramam and this has been embellished further by another great AchAryan of Kaanchi known as SrI AyyAtthu Swamy. Varadaha GuNAMrutha Varshi, SrI R. SrinivAsa Varadha TatachAr, the disciple of MahA VidvAn, Thirupputkkuzhi SrI Nrusimha TaathArya Swamy's disciple and ThUppul NarasimhAcchAr Swamy have described the events of the MangaLAsAasanam day at different places. AdiyEn will attempt to synthesize these accounts and present an integrated picture in remembrance of this special day at Kaanchipuram and hope that some of the BhakthAs, who read these postings will be fortunate to experience this bliss personally during the next PurattAsi SravaNam day at Kaanchi adiyEn is grateful to





SrIman SaTakOpa TatAchAr Swamy, who presented me a special souvenir on this event and asked me to write about this auspicious event.

This MangalAsAsana kramam uses mostly the sLOkams from Swamy Desikan's various Sri Sookthis and Tamil Prabandhams and relates specifically to the individual sannidhis located on the way from the temple entrance to all the way to Hasthigiri, where the Lord waits for Swamy Desikan to arrive on this special day.

Let us start from the Sannidhi of Swamy Desikan at ThUppul around 9 A.M and follow the journey to the sannidhi of VaradarAja, the various stops in between, the descent from Hasthigiri, the Piriya Vidai given by the doting Father, Lord VaradarAjan, and Swamy Desikan's reluctant return to his aasthAnam around 9 P.M on this day.

1. THE DAY BEFORE PURATTASI SRAVANAM AT THUPPUL

For nine days before this SravaNam day, Swamy Desikan has Purattasi Uthsavam, when He blesses us with the sEvai on YaaLi, Elephant Vaahanams et al. On this day before SravaNam, around 4 P.M, Swamy Desikan will leave His aasthAnam and will arrive at the Thiru MaaLikai, where He used to live during His stay at ThUppul. This year, a new MaNTapam has been consecrated. The areas including the Nadai KiNaRu (Nada Vaapi) are near by. This is where, Swamy Desikan had His nithyAnushtAnams.





THIRUMANJANAM AT THE THIRUMAALIKAI MANTAPAM

Once Swamy Desikan gets seated in the center of that special MaNtapam, He is ready to have His Thirumanjana uthsavam with a simple vasthram and ThirumEni displaying Brahma tEjas. His bewitching smile and VyAkhyA mudhrai makes one think of His being alive right in front of us across the span of seven centuries.

ANJALI MUDHRAI ADORNMENT

At the end of the traditional Thirumanjanam, He adorns dhivyAbharaNams like ThoppAram and PeethAmbharam and travels on a small kaitthaLam to Lord HayagrIvan's sannidhi nearby. His Hastha Mudhrai has changed now (after Thirumanjanam) from VyAkhyA to Anjali Mudrai to indicate that He is going to perform MangaLAsasanam of the Lord of His birth place, SrI DhIpa PrakAsan and SrI Maragatha Valli ThAyAr of ThirutthaNkA that evening and the dhivya dampathis of Hasthigiri the next day. The power of anjali mudrai has been celebrated by Swamy desikan in His SrI Sookthi, “Anjali Vaibhavam” and in the 30th sLOkam of SrI VaradarAja PanchAsath (prathyasthram anjalirasou Tava nigrasathrE). It is the counter arrow for the arrow of anger of the Lord over our trespasses. Lord's anger is quenched on seeing His devotee's anjali bhaddha hastham. Anjali is recognized as “am + jalayathi”, melting the Lord as water on seeing the anjali mudhrai shown by the devotee. The power of this mudhrai/Folded hand gesture is described by Swamy Desikan to confer all the following soubhAgyams in Anjali Vaibhavam:

- 1 . Giving the desired phalans quickly (aasu- kaarithvam),
- 2 . Power to destroy all sins (asEsha-dhOsha- nivarthakathvam)
- 3 . Power to confer all auspiciousness (asesha kalyANa Kaaranathvam)
- 4 . Protecting those, who have links to Him (PrapannAs) (anubhandhi-rakshakathvam)
- 5 . Power to confer eternal soubhAgyams (akshaya phala pradhathvam)
- 6 . Offering Himself as the final fruit for the Prapannan(Phala roopa sajAthIya pariNathimathvam)

MANGALASASANAM AT THIRUTTHANKA

At 6 P.M, one hears the sound of the mangaLa vaadhyam of Thirucchinnam to signify that the VedAntha Guru is on His way to ViLakkoLi PerumAl Koil. He performs PradhakshiNam and engages in the MangaLAsasanam of GodhA PirAtti and Maragathavalli ThAyAr prior to entering the sannidhi of Lord DhIpa PrakAsan. The SrI Sookthi that He composed for Lord DhIpa PrakAsan (SrI SaraNAGathi





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DhIpikai) will be recited majestically by the assembled GhOshti. Swamy Desikan will now receive SaThAri, garland, Theerttham and other maryAdhais (PrasAdham) from the Lord. After the mangalAsanam of the Lord, Swamy Desikan would continue with His salutations to the AzhwArs and return to His aasthAnam at ThUppul by P.M.

By this time, the golden pallakku (palanquin) of Lord VaradarAjan for use next day by Swamy Desikan would have arrived. The Lord of Kaanchi sends one of His two golden palanquins for Swamy Desikan's use during the PurattAsi SravaNam day. One of the two Pallakkus is for His own use during the 5th day of BrahmOthsavam, when He gives us His sEvai in Mohini alankAram. The other pallakku is used for transporting the Lord with His Ubhaya NaacchiyArs on the 3rd day of BrahmOthsavam, ThOtta Uthsavam and VidaiyARRi. This pallaakku with the special sambhandham of NaacchiyArkaL is sent for the use of Swamy Desikan next day. Dhivya Dampathi Tatthvam is perhaps revealed here (YuvAm Dampathi dhaivatham na:).

THE DAY OF PURATTASI SRAVANAM

The Kaanchi temple Elephant, Horse, ParivArams of Lord VaradarAja would have arrived early at ThUppul in the morning. Swamy Desikan will ascend the Golden Pallakku and start His journey around 9.30 A.M to Hasthigiri followed by Veda PaarAyana ghOshti and preceded by Dhivya Prabandha GhOshti.





At the entrance of Swamy Desikan Sannidhi at ThUppul, as He starts out, the first of the sLOkams describing the celebrations in the sky is recited: There are yaksha-KinnarAs playing on dhundubhi Vaadhyam frequently and that auspicious dhvani is heard all directions (dhivya samprathi dhundhubhir-dhisi dhvAnair-muhu: srUyathE); DEvAs are performing Saama ghAnam (dEvAnAmapi hAvU hAvU laharI vikshObhyathyamBaram) and the assembly of Lord's kaimkaryaparALs, the aadhivAhikAs group are showing the archirAdhi maargam to prapannAs and leading them thru the dEvayAna path:

dhivya samprathi dhundhibhirdisi disi dhavaanairmuhu: srUyathe
dEvaanAmapi haavUhaavU-laharO vikshObhayathyambaram
aarabdha-prathisamskruthi: kruthamukairarchimukhai:SrIpathE:
aj~nAdhAribhirAthivAhika ganai: aadhisayathE paddhathi

दिव्या सम्प्रति दुन्धिभिर्दिसि दिशि धवनैर्मुहुः श्रूयते
देवानामपि हावूहावू-लहरो विक्षोभयत्यम्बरम्
आरब्ध-प्रतिसम्स्कृतिः कृतमुखैरर्चिमुखैः श्रीपतेः
अज्ञाधारिभिरातिवाहिक गणैः आदिश्यते पद्धति

The Paadham ThAngis lift Swamy Desikan's Pallakku on their shoulders once the following Yethsarikai is heard:

SrImath VenkatanATarya ! PhaNidharaNidharAdhIsa
dhivya GaNDAvathara!
yethsarikai Swamy yethsarikai
vijayee Bhava Vijayee Bhava
Vijayee Bhava Vijayee Bhava
yethsarikai Swamy Yethsarikai

Taniyan for Swamy Desikan is recited here:

SrImAn VenkatanATarya: kavi-tArkika kEsarI
vEdAnthAchArya-varyO mE SannidhatthAm sadha hrudhi

MangaLa Vaadhyams will be playing on ground now as well as Swamy Desikan progresses towards the Western gOpuram entrance of VaradarAja temple after going around YathOkthakAri Temple on the way. It would be around 10.30 A.M now and people in the Sannidhi Street will be waiting for Swamy Desikan's arrival with





PoorNa Kumbhams.

After entering the Western gOpuram, the veda PaarAyaNa and the adhyApAka GhOshti bid farewell to Swamy Desikan, who proceeds now towards Lakshmi KumAra Thaatha Desikan sannidhi, where latter's archai is with his dharmapathni, AmmangAr. Darsana ThaambhUlam is presented by Lakshmi-KumAra ThAtha Desikan and Swamy Desikan honors the ThAtha Desikan dampathis with His garland and SaThAri (NayinAchAryan). Swamy desikan descends now from the Tanga pallAkku and is seated on a Golden Kaittalam for mangaLAsAsanam inside the Temple of Lord VaradarAjan. The Kattiyams for Swamy Desikan are recited by the special GhOshti. The bhavani inside the temple starts from here now. GhOshti follows reciting Swamy Desikan's SrI sookthis until he returns back to this same mantapam in the evening.

After being seated on the golden Kaittalam, Swamy Desikan goes around the Dhvaja sthambham and arrives at the UdhayabhAnu manTapam prior to entering the ThoNDaradippodi Vaasal. From the Vaahana Mantapam, the sthOthra Paata GhOshti follows Swamy Desikan and recites Kattiyams in between the selected passages form a wide-ranging sthOthrams of Swamy Desikan. These recitations continue from the time of starting from UdhayabhAnu Mantapam to return to Vaahana Mantapam during the late evening.

WE WILL FOLLOW NOW THIS SPECIAL JOURNEY OF SWAMY DESIKAN STEP BY STEP.





1.UDHAYA BHAANU MANTAPAM HALT & PRAYER

Here, AbhIthI sthavam sIOkam (25th) is recited by the ghOshti:

Bhujanga Vihangama pravarasainyanATa : PrabhO
TaTaiva KumadhAdhayO nagara-gOpura-dhvArapA:
achinthya Bala vikramA: Thvamiha desasamrakshakA:
Jithantha ithi vaadhinO jagadanugrahE jaagrathu

भुजन्ग विहन्गम प्रवरसैन्यनाथः प्रभो
तथैव कुमदाधयो नगर-गोपुर-द्वारपाः
अचिन्त्य बल विक्रमाः त्वमिह देससम्रक्षकाः
जितन्त इति वादिनो जगदनुग्रहे जाग्रतु

What a beautiful choice of a sIOkam for benediction prior to start of the MahOthsavam of MangaLAsAsanam!

(MEANING OF THE SLOKAM):

Oh Lord of SrIrangam (standing on Hasthigiri as Sri Varada NaarAyaNan)! AdhisEshan, Garudan, VishvaksEnar, Kumudhan and other leaders of the sEnai, the defenders of Your city, gOpuram and the gates have valor, heroism and strength that are difficult to comprehend and grasp (achinthya Bala vikramA:). They are determined to defend Your dhivya dEsam (APARAAJITHA) like you and share Your zeal in this matter. They are thinking constantly about Your victory over all evil forces and are performing MangaLAsAsanams for You (JithanthE ithi vaadhina:/ May Thou be victorious)). We pray that these divine servants of yours will protect not only Your dhivya desam but will extend the intensity of their protection to the entire world (JagadhanugrahE jaagrathu)!

ARRIVAL AT THONDARDIPPODI VAASAL

After the prayer for Jagath RakshaNam, Swamy arrives at ThoNDardippodi gate and the sthOthra ghOshti recites the following sIOkam:

visvaprINana visvakarma-rachana-chAthurya-kaatharyathai:
silpai: kalpayathIva maNDanamasou chEthasTithEr MaNTapa:
ratna-sthambha bhuvOpi rasmaya imE sOpAna gOpAnasI-
madhyam yathra kavakshayanthi vihitha-prathyagra chithrakramA:





மேற்கு கிழக்கு நான்குகால்
மண்டபங்களினூடே
தொண்டராடிப்பொடி வாயில்
கோபுரத் தோற்றம்

"Thondaradippodi vaasal"

विस्वप्रीणन विस्वकर्म-रचना-चातुर्य-कातर्यैः
सिल्यैः कल्पयतीव मण्डनमसो चेतस्थितेर् मण्डपः
रत्न-स्तम्भ भुवोपि रस्मय इमे सोपान गोपानसी-
मध्यम् यत्र कवक्षयन्ति विहित-प्रत्यग्र चित्रक्रमाः

One is reminded of the ananda Maya maNTapam referred to by the Upanishad Vaakyam: "Sahasras-stune". It is filled with the ghOshti of the Lord's nithya kinkarALs. Swamy ParAsara Bhattar refers to this Aanandha Maya MaNTapam in one sLOkam of His Sri RangarAja Sthavam.

The Kattiyam for Swamy Desikan rings forth thereafter:

VisvathisAyeey VisvAmithra gOthra-bhUshaNa:
ananthaguna sEvathE: AnanthasoorE: aathmasambhava!





**विश्वतिसायी विश्वामित्र गोत्र-भूषणः
अनन्तगुण सेवतेः आनन्तसूरिः आत्मसम्भव**

Oh Swamy who is the aabharaNam of VisvAmithra gOthram, the object of salutation of the entire world! Oh Swamy who is worshipped by all limitless aathma guNams! Oh the celebrated son of Ananthasoori!

After this Kattiyam, Yethsarikai to start the PuRappAdu is recited:

Yethsarikai Swamy Yethsarikai
Vijayee bhava! Vijayee Bhava! Vijayee Bhava!
yethsarikai Swamy yethsarikai!

As Swamy Desikan crosses the ThoNDaradippodi gate, Lord VaradarAjan's PuNyakOti VimAnam comes into sight.

SALUTATION TO PUNYAKOTI VIMAANAM

The sthOthra ghOshti salutes now the PuNyakOti VimAnam which arose out of the Agni Kuntam in the Yaaga Vedhi of Chathurmukha BrahmA with the Lord inside it:

YacchAyamAsrithya vinirmitham yath-
puNyam bhavEth kODiguNam vivruddham
Tath PuNyakODithi bhuvi prasiddham
vimAnarAjam bhuvi bhAvayAma:

**यच्छमाश्रित्य विनिर्मितम् यत्-
पुण्यम् भवेत् कोटिगुणम् विवृद्धम्
तत् पुण्यकोटीति भुवि प्रसिद्धम्
विमानराजम् भुवि भावयामः**

The world-celebrated king of VimAnams named PuNyakODi VimAnam is worshipped here. The origin of the name, PuNyakODi is addressed here.

MANGALAASAASANAM FOR RAGHUVVEERAN

After PuNyakODi VimAna Darsanam in the yonder horizon, Swamy Desikan arrives now at the first Sannidhi (Ramar Sannidhi) for His MangaLashAsanam. Here SrI Raghu Veera Gadhyam is recited with great majesty (The text and commentary on SrI Raghu Veera Gadhyam has been released as an e-book in the sundarasimham





web pages. Next, the recitation of eight sLOkams celebrating RaamAvatharam follows. Two of the eight sLOkams are from DasAvathaara SthOthram (8th sLOkam) and from SrI VaradarAja PanchAsath (25th sLOkam):

The 8th sLOkam of SrI DasAvathAra sthothram:

pArAvAra payO visOshaNa kalA pAreeNa kAlAnala-
jwAlA jAla vihAra hAri visikha vyApAra ghOra krama:
sarvAvasTa sakruth prapanna janathA samrakshaNaika Vrathee
dharmO vighrahavAn adharmA virathim dhanvee sa Tanveetha na:

पारावार पयो विशोषण कला पारीण कालानल
ज्वाला जाल विहार हारि विशिख व्यापार घोरक्रमः ।
सर्वावस्थ सकृत्प्रपन्न जनता संरक्षणैक व्रती
धर्मो विग्रहवान् अधर्म विरतिं धन्वी स तन्वीत नः ॥ ८ ॥

(MEANING):

Lord Ramachandran is a matchless villALan/dhanvI (brilliant handler of the bow and arrows). He is the embodiment of all dharmams (Dharma svaroopi). The activities of the arrows sent by Him are terror striking. His arrows have the power to dry up even the waters of the ocean. When Samudhra Raajan ignored His request for help to build a sEthu (dam) over his (samudhrarAjan's) waters, He got angry. Lord Ramachandran's arrows have the power greater than the agni at the time of PraLayam. Our Lord of such valor and glory has the mukhya vratham of protecting every one who sought His refuge even once (sakruth prapanna janathA samrakshaNaika vrathI). This Lord of ours known for His soulabhyam and anantha kalyANa guNams should bless us with freedom from practicing adharmams of every kind.

The 25th sLOkam of SrI VaradarAja Sthavam saluting Lord VaradarAjan as SrI Ramachandran takes this form:

yEnAchala prakruthinA ripu samkshayArTI
vArAm nidhim Varadha poorvam alangyasthvam
tamm veekshya sEthu manunApi sarIraVantha:
sarvE shaDUrmi bhauLam jaladhim taranthi





येनाचल प्रकृतिना रिपु सम्क्षयार्थी
 वाराम् निधिम् वरद पूर्वम् अलन्यस्त्वम्
 तम् वीक्ष्य सेतु मनुनापि शरीरवन्तः
 सर्वे शङ्कर्मि भौळम् जलधिम् तरन्ति

(MEANING):

Oh the Matchless Boon giver! Today's samsAris cross the ocean of worldly afflictions known for its six terror causing waves--Hunger, thirst, suffering, ajn~Anam, old age and death--by having the darsanam of the bridge (dam) that you built with the help of monkeys and bears to cross over to LankA to destroy the raakshasAs there and their king, RaavaNan. The samsAris also overcome their inauspicious six guNAs -- desire, anger, greed, ignorance, pride and jealousy--and gain auspicious aathma guNams by the darsanam of Your Sethu (Raama Sethu).

The other sLOkams in praise of Lord Raamachndra are:

- 1) Nama: Tasmai kasmaichana bhavathu nishkinchanajana-
 svayamrakshA dhIkshA samadhika samindhAna yasaE
 SurAdhIsa svaira KshaNa kupitha sApAyudhavadhU--
 dhrushatthA dhurjAtha prasamana padhAmbhOja rajasE

नमः तस्मै कस्मैचन भवतु निश्किन्चनजन-
 स्वयम्प्रक्षा धीक्षा समधिक समिन्धान यससे
 सुराधीश स्वैर क्षण कुपित सापायुधवधू
 ध्रुशत्ता धुर्जात प्रसमन पधाम्भोज रजस

(Here, Lord Raamachandran's matchless glory of protecting without fail those, who sought His refuge and AhalyA Saapa VimOchanam through the power of the dust from His Thiruvadi is celebrated).

- 2) rAkAnthE ruddhalanka: chyuthaphaNikadanO DhUmradrugvajradhamshtrou
 bangthvAkampam Prahastham Dasamukhamakutam KumbakarNathikAyou
 BrahmAsthracchinna KumbhAdhikamaTa MakarAksham cha hathvEndhra
 chathrum jithvaa gasrais thribhstham sahabalamavadhIth RaavaNam Raamabhadra:





राकान्ते रुद्धलन्कः च्युतफणिकदनो धूम्रध्रुवज्रधम्शत्रो
 बन्त्वाकम्पम् प्रहस्तम् दसमुखमकुतम् कुम्बकर्णातिकायो
 ब्रह्मास्त्रचिन्न कुम्भाधिकमथ मकराक्षम् च हत्वेन्द्र
 चत्रुम् जित्वा गस्त्रैस् त्रिभस्तम् सहबलमवधीत् रावणम् रामभद्रः

(Here, the Yuddha KhANDam activities of Raghuveeran are remembered and saluted. All the events leading up to RaavaNA's death from the arrows of the Lord are recalled).

3) vishayibhirasou vakthrair-ghOram manOrajanIcharam
 prasamayathi yO yunjAnAnAm prabhOdhasarOthkaram
 Janaka suthayA DevyA jushtO disAthabhayam sathAm
 DasaraTa suthO Deva: SrImAN DayAmrutha Vaarithi:

विशयिभिरसो वक्रैर्-घोरम् मनोरजनीचरम्
 प्रसमयति यो युञ्जानानाम् प्रभोधसरोत्करम्
 जनक सुतया देव्या जुष्टो दिसातभयम् सताम्
 दशरथ सुतो देवः श्रीमान् दयाश्रुत वारितिः

(The nectarine waves of DayA of the Lord Raamabhadran, who grants Abhaya pradhAnam in the company of His Devi, Janaka SuthA is remembered here. The entire Abhaya PradhAna Saaram dealing with Paratatthva NirNayam of the Lord, His SaraNAGatha Rakshakathvam, SaraNyaseela Prakasa Tatthvam (Varadha! SakalamEthath-samsrithArTam chakarTa, the salutation of KurEsar in SrI VaradarAja Sthavam reminding us that the Lord has put at the disposal of His adiyArs His ubhaya VibhUthi, ThirumEni and Aathma Svaroopam), SaraNya Vratha visEsha PrakAsam are implied here).

4) AyOdhyA dhivyEyam vahathi SarayUrathra Viraja
 vibHOOrEthE yoopA vidhi niyama nirmuktha pasava:
 akuNDa svAtanthrya svapadham adhirOhannvasarE
 SahAnaishIdhEsha sTira Charamasesham Raghupathi:





अयोध्या दिव्येयम् वहति षरयूरत्र विरजा
विभोरेते यूपा विधि नियम निर्मुक्त पसवः
अकुण्ड स्वातन्त्र्य स्वपधम् अधिरोहन्वसरे
षहनैशीधेश स्थिर चरमसेशम् रघुपतिः

Here, the vaibhavam of Sri Raghupathi granting the superior lokams to all chethanams and achEthanams at the time of His return to Sri Vaikuntam at the end of His avathAram as described in the Utthara KaaNdam section of SrImad RaamAyaNam and the ThiruvAimozhi Paasuram of Swamy NammAzhwar ThiruvAimozhi: 7.5.1

kaRpAr RaamapirAnaiallAl maRRum kaRparO,
puRppA muthalA pulleRumpAthiyonRinRiyE,
NaRppAl AyOthtiyil vaazhum charAcharam muRRavum
naRppAlukkuyutthanan NaanmuhanAr peRRa nAttuLE.



"senRAI kuDaiyAm..."





“Will anyone regard worth studying anything except Raama, the great and His life? Who led to well deserved salvation in the Brahma-created world, all life, stationary or movable, from grass and any onwards upwards, with no credit (achieved to attain such a reward) which lived in AyOdhyA, for the mere reason of their living in AyOdhyA, a holy place where mere living makes one elevated”.

5) Bhagavathi BharadhvAjE Bukthi: TaTA SabarIgruhE
PrabhuranusruthO VisvAmithra: plavangapathis-taTA
BhrugupathitapO loonam dhrushti: KhagasTa cha DakshiNA
Jayathi lalaithOtthungaa vrutthi: dasaasyaripOrithi

भगवति भरद्वाजे भुक्तिः तथा शबरीगृहे
प्रभुरनुश्रुतो विस्वामित्रः प्लवङ्गपतिस्-तथा
भृगुपतितपो लूनम् दृष्टिः खगस्थ च दक्षिणा
जयति ललैथोत्तुङ्गा व्रुत्तिः दसास्यरिपोरिति

(Some other incidents from SrImad RaamayaNam --Enjoyable Feast for Rama and



Sri Rama Desikan





his retinue at BhardhvAja Aasramam, Sabari's offering of fruits, journey with VisvAmithrA, travel with the chiefs of monkeys, loss of penance by ParasurAma, loss of one eye by Kaakam --are the elegant activities of the enemy of RaavaNa, Our Lord Raamachandran.

6) SilAdhE: sthIthvAdhi vipariNathirasthvadhbbhutham idham
tathOapyEtacchithram yadhutha dahanasyaiva himathA
thruNasyaivAsthathvam ripushu nihatharEva hithathA
padhathrENaivEha thribhuvana parithrANamithi cha

शिलादेः स्त्रीत्वाधि विपरिणतिरस्त्वध्भुतम् इदम्
तथोप्येतच्चित्रम् यधुत दहनस्यैव हिमता
त्रुणस्यैवास्त्रत्वम् रिपुषु निहतरेव हितता
पदत्रेणैवेह त्रिभुवन परित्राणमिति च

The glories of Raamachandran in protecting beings of the three worlds are saluted here.

7) dharpOdhagradasEndhriyAnana manO nakthanjarAdhishtathE
dEhEasmin bhaavasindhunaA parigathO dhInAm dasAm aasthitha:
adhyathvE Hanumath-samEtha guruNA prakhyApithArTa: pumAn
LankAruddha VidEharAja tanayA nyAyEna laalapyathE

धर्पोधग्रदसेन्द्रियानन मनो नक्तन्जराधिष्टते
देहेस्मिन् भावसिन्धुना परिगतो धीनाम् दसाम् आस्थितः
अध्यत्वे हनुमत्-समेत गुरुणा प्रख्यापितार्थः पुमान्
लन्कारुद्ध विदेहराज तनया न्यायेन लालप्यते

Additional vaibhavam of Lord Raamachandran, who besieged LankA in helping the suffering samsAris are saluted here. HanumAn is mentioned here in anticipation a special Haaratthi for him, whose Vaibhavam is the subject matter of Sundara KaaNDam.

After the recitation of these sthOthrams on Raghu Veeran, aaratthi for HanumAn in





His sannidhi takes place. A sLOkam praising the valor and vaibhavam of AnjanEyar is recited:

pariNatha phalagrAsa sraddhAjigrkshitha BhAskara:
PavanagarudaspardhAna praveeNa javOlpana:
dasamukhapurIdhAhOthsiktha svavAladhi Vaibhava:
Raghupathi RaNArambha kreeDAraTOayamupasthitha:

परिणत फलग्रास स्रद्धाजिग्रक्षित भास्करः
पवनगरुदस्पर्धानं प्रवीण जवोल्पनः
दशमुखपुरीधाहोत्सिक्त स्ववालधि वैभवः
रघुपति रणारम्भ क्रीडारथोयमुपस्थितः

The early exploits of Baala HanumAn in jumping at Sooryan thinking that latter was a fruit to eat, the quenching of His lit tail in the ocean after burning LankA city and the sportful but deadly activities of HanumAn in the war of Raghupathi at LankA are saluted here.

Swamy Desikan recieves now MaryAdhais from Lord Raamachandra (Theertham, Garland, SaThAri) and this kattiyam rings forth:

KavithArkika kalabhavraja kaBalIkruithi Simha!
Sakala VidhyA vaahinI Janmasaila!

कवितार्किक कलभव्रज कबलीकृति सिम्ह
सकल विद्या वाहिनी जन्मशैल

Yethsarikai is announced and Swamy Desikan proceeds to the next sannidhi of Thiru AnanthAzhwAn, who is a Nithyasoori and serves the Lord in Sri Vaikuntam and VibhavAvathArams.

SALUTATION TO AADHISESHAN AT AALAVANTHAAR MURRAM

Anantha-khyAthisampanna: suddha sathva sudhIbala:
dhatthE bahavidham bhOgai: sruthidhrushti sTiraasraya:

अनन्त-ख्यातिसम्पन्नः शुद्ध सत्व सुधीबलः
धत्ते बहुविधम् भोगैः श्रुतिदृशित स्थिराश्रयः





Many glories associated with AdhisEshan as prathama nithyasoori (Umbrella when the Lord is standing, Throne when He is sitting, Bed when He is reclining and sandals, when He walks as well as accompaniment in Raama-KrishNa avathArams and later as AchArya RaamAnuja in Kali yugam) are hinted here.

JagathyasEshANi yadhEkasEshE paryankathAm yasccha gatha: praTimA:
alankaneeyam mahimAnamanyai: bhajathyasou bhAvitha sEshabhAva:

जगत्यशेषाणि यदेकशेषे पर्यन्कताम् यश्च गतः प्रथिमाः
अलन्कनीयम् महिमानमन्यैः भजत्यसौ भावित शेषभावः

AdhisEshan's unparalleled sEsha Vrutthi is saluted here once more.

After AdhisEsha mangaLashAsanam with the above two sIOkams, Swamy Desikan recieves MaryAdhais from AadhisEshan at the MadaipaLLI prAkAram or AaLavanthAr MuRRam, where AaLavanthAr first saw from distance RaamAnujA. This is followed by the recitation of the 43rd sIOkam of Garuda PanchAsath that begins with: "Slislyath RudrAsukeerthi---" where Garuda Bhagavan's mighty arms are eulogized. The other top nithyasoori is saluted with the above 43rd sIOkam.

KARUMAANIKKA VARADHAR SANNIDHI MANGALAASAASANAM

In the same MadaipaLLi prAkAram is the sannidhi of KarumANikka Varadhar. This is exactly where AaLavanthAr saw RaamAnujA as a student and prayed to Lord Varadhan to enable RaamAnujA to become the illustrious SampradhAya Pravarthakar. That famous SaraNaagathi prayer by AaLavanthAr salutes the limitless power of Lord VaradarAjan that makes deaf hear, blind see, lame run, the dumb speak and even the maladi gets a child :

yasya prasAdhakalayA Bdhira: sruNothi
pankhu: pradhAvathi javEna cha vakthi Mooka:
andha: prapasyathi sutham labahdhE cha VandhyaA
Tamm DevamEva Varadham SaraNam gathOsmi

यस्य प्रसाधकलयाब्धिरः श्रुणोति
पन्खुः प्रधावति जवेन च वक्ति मूकः
अन्धः प्रपश्यति सुतम् लब्धे च वन्ध्या
तम् देवमेव वरदम् शरणम् गतोस्मि





Another sIOkam starting with, “Lakshmi nEthrOthpala-SrIsatataparichayAdEsha samvardhamAna:” is recited next at KarumANikka Varadar Sannidhi.

Kattiyam for Swamy Desikan follows:

sraddhAtavya SaraNya dhivya dampathi dayA dhivyApagAvyApaka!
thrayyanthaprathinandahaneeya vividhOthanata!

श्रद्धातव्य शरण्य दिव्य दम्पति दया दिव्यापगाव्यापक
त्रय्यन्तप्रतिनन्दहनीय विविधोतनथ

After Yeccharikai, Swamy moves on to the MangaLAsanam of Madaipalli NaacchiyArkal with the first sIOkam of Sri SaraNagathi DhIpikai:

PadhmApathE: sthuthipadhEna vipachyamAnam
pasyanthviha prapadanapravaNA mahAntha:
madhvAkyasamvalithamapyajahath svabhAgam
maanyam YathIsvara MahAnasa sampradhAyam

पद्मा पतेः स्तुति पदेन विपच्यमानं
पश्यन्त्वह प्रपदन प्रवणा महान्तः ।
मद्वाक्य संवलितम् अपि अजहत् स्वभावम्
मान्यम् यतीश्वर महानस संप्रदायम् ॥ १ ॥

Here the salutation is to Madaipalli Vazhi vantha SampradhAyam. The reference is to Madaipalli AacchAn, who performed Madaipalli Kaimkaryam and served as a prime disciple of AchArya RaamAnuja. Another sIOkam saluting this tradition that came to us via Kidambi (Madaipalli) AacchAn (1057-1157 A.D) is the subject of another Kattiyam:

After MaryAdhai at Madaipalli NaacchiyArkal, two more verses are recited to salute KidAmbi (Athreya) AcchAn:

ithi YathirAjamahAnasa parimaLa parivAha vaasithAm piBhatha
vibhudha parishannishEvyAm VedAnthOdayana sampradhAya sudhAm

इति यतिराजमहानस परिमळ परिवाह वासिताम् पिभत
विबुध परिषन्निशेव्याम् वेदान्तोदयन सम्प्रदाय सुधाम





VedAnthOdayana was a title given to KidAmbi AacchAn by AchArya RaamAnujA in recognition of his erudition in VedAnthA. The salutation to KidAmbi AacchAn is followed by a Kattiyam for Swamy Desikan:

YathirAjamahAnasa parimaLa parivAha vaasitha
VedanthOdayana sampradhAya paripOshaka!
yathipathi sampradhAya nirapAyadhanOpachitha!

यतिराजमहानस परिमळ परिवाह वासित
वेदन्तोदयन सम्प्रदाय परिपोषक
यतिपति सम्प्रदाय निरपायधनोपचित

Yethsarikai is announced and Swamy Desikan now travels further and has the darsanam of SrI PerumDEvi ThAyAr's KalyANa Koti VimAnam.

On the Darsanam of Her KalyANa Koti VimAnam, the following sIOkam celebrating the glories of KalyANa Koti vimAnam will be recited:

YacchAyam samupEthyA ThAthayaguru: LakshmiKumArAbhidha:
KanyANAm sathalaksha lakshitha mahAdhAnEna sadhvarNitha:
gArhasTAsramamAkalya Varadham prINathi tamm bhAsvaram
sEvE SrI nilayam vimAnamaparam KalyANa kOtyAhvayam

यच्चायम् समुपेत्य ताथयगुरुः लक्ष्मीकुमाराभिधः
कन्यानाम् शतलक्ष लक्षित महादानेन सद्दर्शितः
गार्हस्थाश्रममाकल्य वरदम् प्रीणाति तम् भास्वरम्
सेवे श्री निलयम् विमानमपरम् कल्याण कोट्याह्वयम्

Here, the salutations to the KalyANa Koti VimAnam is linked with reminiscences about Pancha Matha Banjana ThAtha Desikan (1509-1591 C.E), a disciple of the 6th Azhagiya Singar of AhObila Matam and his famous son, Koti KanyA dhAnam SrI Lakshmi KumAra ThAtha Desikan (1572-1632 C.E). Both are very closely linked with many kaimkaryams at Kaanchipuram temple and their Sri Saila VamsatthAr are continuing those traditions. The golden plates over KalyANa Koti VimAnam, many aaabharana samarpaNams are associated with Sri Lakshmi KumAra ThAtha Desikan.





He was saved by SrI Komalavalli ThAyAr of Thirukkudanathai, when he had a serious illness. Later PerumdEvi ThAyaAr told him in his dream that he will receive a golden pot full of gold coins and that he (Lakshmi Kumara ThAtha Desikan) should use that wealth for many temple kaimkaryams. He obeyed PerumdEvi ThAyAr's command and excelled in all types of Kaimkaryams. Many Vaahanams, Many special pieces of jewelery worn by ThAyAr and PerumAL at Kaanchi are samarpanams of Lakshmi KumAra Desikan. One such aabharaNam is the diamond and gem studded ThoppAram worn by Lord VaradarAjan during His special Vaikaasi GarudOthsava sEvai. Two years ago, one of the vamsatthAr with the same name as Lakshmi KumAran presented RathnAngi and Paandyan KoNdai for Lord VaradarAjan. This vamasatthAr have recognized rights of Mudhal Theertham, Mudhal Maalai, Thriumanjana Kattiyam recital, Manthra Pushpam recital rites, PurANa Patana recital on Kaisika EkAdasi day and other special recognitions at the temple.

ARRIVAL AT THE MUKHA MANTAPAM OF THAYAAR SANNIDHI

Swamy now moves on to KaNNan sannidhi located at the muhappu of ThAyAr Sannidhi. Haaratthi for KaNNan takes place and four sLOkams are recited by the



"The Lord's Chief Wealth"





GhOshti starting with the DasAvathAra SthOthram saluting Lord KrishNa in the Sardhoola VikrIditham metre:

NaaTayaiva nama: padham bhavathu na: chithrai: charithrakramai:
bhUyOpi bhuvanAnyamUni kuhanaa gOpAya gOpAyathE
KaaLinthIrasikAya KaaLiyaphaNisphArasohaDAvADikA
rangOthsanga Visanga chankramadhurAparyAya charyAyathE

नाथायैव नमःपदं भवतु नश्चित्रैश्चरित्र क्रमैः
भूयोभिर्भुवनान्यमूनि कुहना गोपाय गोपायते ।
कालिन्दी रसिकाय कालिय फणि स्फार स्फटा वाटिका -
रङ्गोत्सङ्ग विशङ्क चक्रमधुरा पर्यायचर्या यते ॥ १० ॥

The very many wonderous deeds that KaNNan performed on the banks of Yamunaa river as a shepherd boy --His play with Gopis, Dance on the serpent KaaLiyan's hood --are recalled and He is saluted also for His Jagath RakshaNa vyApAram here.

The other three slokams start with these words:

1. KamsadhwamsaikaveerO --
2. yEkIbhavEthbhirayuthairapi manmaTAnAm
3. PraNipathAmi Bhavantham ananya dhee:

akhila kaaraNam aasritha charaNam
anugamAdganidhampraTamA gira:
kimapi yathpadham yEkamdhIyathi

अखिल कारणम् आस्रित चरणम्
अनुगमाद्गनिधम्प्रथमा गिरः
किमपि यत्पदम् येकम्धीयति

After these sIOkams are recited, Swamy Desikan receives MaryAdhai from KaNNan and in the ardha Mantapam of ThAyaar Sannidhi; the recital of Sri GopAla Vimsathi commences.

The next major stop for Swamy Desikan is at His Mother's sannidhi, where She has





been waiting patiently for Her son to arrive. At the conclusion of the recitation of Sri Gopala Vimsathi at the mukha mantaPam of ThAyAr Sannidhi in front of KaNNan, Haaratthi for ThAyAr will be performed. Following sIOkams praising Jagan Maatha and Her divine consort will ring out:

1. anAdhE nissImnO dhurithajaladhEryannirUpamam
vidhu: prAyascchittham yadhuraghudhurINasayavidha:
tadhArambhE tayA giramavadhadhAnEna manasA
PrapadhyE ThAmEkAm SriyamakhilanATasya MahishIm

अनादे निस्सीम्नो दुरितजलधेर्यन्निरूपमम्
विधुः प्रायस्चित्तम् यदुरघुदुरीणसयविधः
तदारम्भे तया गिरमवदधानेन मनसा
प्रपद्ये तामेकाम् श्रियमखिलनाथस्य महिषीम्

2. mahEndRAgnA VishNu prabhruthishu mahathva-prabhruthivath
prapatthavyE tathvE parinamitha-vaisishtya vibhavAm
adhrushyathvam dhUthvA kamithurabhigamyathva JananIm
Sriyam sIthApAngAm aham asaraNO yaami saraNam

महेन्द्राग्ना विश्णु प्रभृतिषु महत्व-प्रभृतिवत्
प्रपत्तव्ये तत्त्वे परिणमित-वैशिष्ट्य विभवाम्
अदृश्यत्वम् दूत्वा कमितुरभिगम्यत्व जननीम्
श्रियम् सीतापान्गाम् अहम् अशरणो यामि शरणम्

Both of the above sIOkams are PurushakAra Prapatthi sIOkams addressed to the Universal Mother.

Three more sIOkams from Sri Sthuthi will be recited now:

3. sEvE dEvi thridasa mahilA mouLimAlArchitham thE
SiddhikshEthram samithavipadhAm sampadhAm paadhapadhmmam
yasminnIshan namitha sirasO yApayithvA sarIram
varhtishyanthE vithamasi padhE VaasudEvasya dhanyA:

---Sri Sthuthi SIOkam 20





सेवे देवि त्रिदश महिला मौलि मालार्चितं ते
सिद्धि क्षेत्रं शमित विपदां संपदां पाद पद्मम् ।
यस्मिन् नीषन् नमित शिरसो यापयित्वा शरीरं
वर्तिष्यन्ते वितमसि पदे वासुदेवस्य धन्याः ॥ २० ॥

The detailed commentary on the meanings of this sLOkam is recorded in the e-book of Sri Sthuthi in the Sundara Simham web pages.

4. MaathA dEvi ThvamasI BhagavAn VasudEva: PithA mE
JAthassOham Janani YuvayOrEkalakshyam dayAyA:
dhatthO Yushmath pariJanatayA dEsikairapyathasthvam
kim thE bhUya: priyamithi kila smEravakthRA vibhAsi

---SrI Sthuthi: 23rd SLOkam

माता देवि त्वमसि भगवान् वासुदेवः पिता मे
जातः सोऽहं जननि युवयोर् एक लक्ष्यं दयायाः ।
दत्तो युष्मत् परिजनतया देशिकैर् अप्यतस्त्वं
किं ते भूयः प्रियमिति किल स्मेर वक्रा विभासि ॥ २३ ॥

(MEANING):

Oh MahA Devi! When the dEva sthrIs prostrate before You, the flower garlands on their tresses fall at Your Thiruvadi and that scene looks like their archana of Your Thiruvadi with those flowers. Your Thiruvadi removes all dangers for Your bhakthAs and blesses them with great auspiciousness. Those who have performed the easy-to-perform SaraNagathi at Your Thiruvadi are truly blessed (MahA BhAgyasaalis). They reach Your Suddha-satthvamaya Parama padham (SrI Vaikuntam) at the end of their earthly life and perform nithya kaimkaryam for You and Your divine consort. Thus a small prostration/namaskaraNam at Your auspicious Thiruvadi yields the greatest of boons. adiyEn salutes those powerful ThiruvadIs.

5. KalyANAnAm avikalanidhi: kaapi kaaruNyaseemA
nithyAmOdha nigamavachasAm mouLimandhAramAlA
sampathdhivya Madhuvijayina: sannidhatthAm sadha mE
saishA dEvi sakala bhuvana prarthana kamadhenu:

---SrI Sthuthi: 24th SLOkam





कल्याणानाम् अविकल निधिः काऽपि कारुण्य सीमा
नित्यामोदा निगम वचसां मौलि मन्दार माला ।
संपद्दिव्या मधु विजयिनः सन्निधत्तां सदा मे
सैषा देवी सकल भुवन प्रार्थना कामधेनुः ॥ २४ ॥

(MEANING):

Periya PirAtti shines as the abode of all mangaLams. She is the One, who confers MangaLam on any mangaLa vasthu in this world. She forgives all the trespasses of Her wayward children and pleads with Her Lord to overlook their trespasses against His sAsthrams. At the time of Prapatthi, She stands as UpAyam as well as UpEyam with Her Lord and shines as the boundary of DayA. She is praised in the VedAs and vedAntham as “ the ever-fragrant garland of MandhAra Pushpams resting on their heads”. She is recognized by Her Lord as His chief wealth. She stays as the divine KaamadhEnu for the whole world and grants Her devotees all what they seek form Her. May this SrI Devi of wonderous attributes stay inside my heart always!

This will be followed by the second sIOkam of YathirAja saphthathi:

SahadharmacharIm SourE: sammanthritha Jagath hithAm
ANUGRAHAMAYEEM VANDHE nithyaamajna~tha nigrahAm

सह धर्मचरीं शौरेः संमन्त्रित जगत् हिताम् ।
अनुग्रहमयीं वन्दे नित्यमज्ञात निग्रहाम् ॥२॥

(MEANING):

The AchAryai next to the Lord is SrI Devi, His sahadharmachAriNi. She joins her Lord in thinking about the auspiciousness that She can confer on Her Bhaktha janams (Sammanthritha Jagath hithAm). She is the embodiment of dayA (anugrahamayi). She does not know about punishing chEthanams (Her children) ever. When her Lord engages in RakshaNa vyApArams, She stands next to Him and helps Him perform those duties effectively. adiyEn salutes this periya PirAtti of limitless glories.

The next sIOkam salutes the MahA Devi seated in the middle of the Lord's chest (Muramardhanasya bhujamadhya peetikAm):

6) iyamathra VisvajananI samutthiTA KamalAvikAsikamalOdharasTithA
Muramardhanasya Bhukamadhya peetikAm adhiruhya visvamavathi sva-vIkshaNai:





इयमत्र विश्वजननी समुत्थिता कमलाविकासिकमलोदरस्थिता
मुरमर्दनस्य भुक्रमध्य पेटिकाम् अधिरुह्य विस्वमवथि स्व-वीक्षणैः

Following kattiyam for Swamy Desikan is recited aloud now so that His Purappadu with Yethsarikai can be announced by the kattiyam Swamy :

SrIrangarAja dhivyAj~nA labdha VedAnthAchaarya Padha!
TathsahadharmachAriNee krupAtthAkhilatanthra SvAtantrya!

श्रीरन्गराज दिव्याज्ञा लब्ध वेदान्ताचार्य पद
तत्सहधर्मचारिणी कृपात् आखिलतन्त्र स्वातन्त्र्य

The two titles given by Lord RanganathAn and Sri RanganAyaki (VedAnthAchAryan and Sarva Tantra Svathanthrar) are hailed here.





Swamy Desikan now moves around the prAkAram of ThAyAr sannidhi and the powerful sIOkam that helped the BrahmachAri to be blessed with the shower of gold coins is remembered:

7) yOgArambhathvarithamanasO YushmadhaikAnthayayuktham
dharmam prApthum praTamamiha yE dharayanthE dhanAyAm
tEshAm bhUmEr-dhanapathi gruhAth amBarAthambhudhErvaa
dhArA niryAnthyadhikamadhikam vAnchithAnAm vasUnAm

---SrI Sthuthi: 16th sIOkam

योगारम्भ त्वरित मनसो युष्मदैकान्त्य युक्तं
धर्मं प्राप्तुं प्रथममिह ये धारयन्ते धनायाम् ।
तेषां भूमेर् धनपति गृहाद् अम्बरादम्बुधेर्वा
धारा निर्यान्त्यधिक मधिकं वाञ्छितानां वसूनाम् ॥ १६ ॥

(MEANING):

Oh SrI Devi! Some paramaikAnthi of this world engage in the practice of Bhakthi yOgam for gaining Moksha siddhi. For that they have to practice Jn~Ana yOgam first and for the realization of success with Jn~Ana yOgam, they have to perform karma yOgam before that. As angams for the practice of Bhakthi yOgam as Yaagam, they have to abide by VarNAsrama dharmams. For being successful practioners of this Yaj~nam, they need special anugraham. Because they are ParamaikAnthi, they cannot ask anyone except both of You for such an anugraham. When they pray to You both for this anugraham, both of You confer on them much more than what they sought (from every where). Those anugrahams are realized right here like treasures unearthed from the BhUmi. Those showers of wealth can pour out from the treasury of KubhEran. It can be like the wealth that was showered by KubhEran on behalf of Raghu MahArAjan to help Kouthsar. That wealth can come from the sky as in the case of KusElar. That auspiciousness can arise from the ocean as it happens in the case of commerce linked to sea journeys. One thing is for sure. That limitless wealth blessed by You will come even from places that are hard to imagine and will multiply. Such is Your glory!

Swamy Desikan would have arrived now at the MahA Navami MaNTapam. There, He receives SaThAri, sandal paste, ManjaL kAppu and other maryAdhais. All the Sri Sthuthi sIOkams are recited now as He ascends the Kola Padi of ThAyAr sannadhi to





Kanchi Garudan

get near His waiting Mother and thereafter the GhOshti would receive Theertham and SaThAri.

ThAyAr PerumdEvi would be thinking all along about the right kind of present for Her son on this special day. She knows that any Isvaryam will be rejected by Her son with the statement “asthi mE hasthisailAgrE vasthu pathAmaham dhanam”. She knows that Her son will reject the boon of kaivalyam or AathmAnubhavam as nasvaram. She now concludes that blessing Her son with sErthi sEvai with Her Lord would be the only boon that will please him (ThvadhanjchEth praseedhasi TavAsmi samIpadhaschEth: prayer of Swamy Desikan). She says: “asthu thE” and gives that boon as Her present (PaaridhOshikam). Lord listens to this and every time He has PuRappAdu with His dEvi(s), He stops at Desikan sannidhi first at His temple and





blesseS Swamy Desikan with SaThAri and sEvai with His Devi(s).

The next stops are Garudan Sannidhi and SrI Azhagiya Singar Sannidhi (Guhai Narasimhan Sannidhi) and the respective MangaLAsanamS there.

After the honors for Swamy Desikan at the ThAyAr sannidhi MahA Navami MaNTapam and recitation of SrI Sthuthi, hAratthi takes place at Garudan Sannidhi and Four sIOkams in praise of PakshirAjan are recited by the GhOshti:

- 1) aryamNA dhuryayOkthra grasana bhayabhruthA saanthvithOnuroopaBandhAth
kODaNDajyAm jigrushEdhithi chakithadhiyA sanktha: SamkarENa
talpE kalpEtha maa thE mathirithi HariNA api aadharENa anuneetha:
PakshIndhras-thrAyathAm na: Phanadhara mahishI pathrabhangApahAri
— Sri Garuda panchAsath: SIOkam 27

अर्यम्णा धुर्य योक्र ग्रहण भय भृता सान्त्वितो अनूरुबन्धात्
कोदण्डज्यां जिघृक्षेदिति चकित धिया शङ्कितः शङ्करेण ।
तल्पे कल्पेत मा ते मतिरिति हरिणा अपि आदरेणानुनीतः
पक्षीन्द्रस् त्रायतां नः फणधर महिषी पत्र भङ्गा पहारी ॥ २७ ॥

(MEANING):

Here, the fear of Sooryan, Sivan and EmperumAn about the destruction of all the serpents due to His anger over them en masse. Sooryan was worried that the serpents serving as the nostril chain (PoottAnkayiru) for His seven-horsed chariot will be devoured. Therefore, Sooryan asked for the intercession of AruNan, His charioteer and the brother of Garudan to intervene and save those serpents, which are integral entities of His raTam. Sivan had a major serpent as the chord for His bow. Sivan was worried about any harm to His bow. EmperumAn was concerned about His bed, AdhisEshan. He requested Garudan not to think about AdhisEshan as His food. In response to these requests from Sooryan, Sivan and EmperumAn, Garudan destroyed all other serpents and made their wives amangalis. May that powerful PakshirAjan protect us!

- 2) VaamE Vaikunta sayyA phaNipathi kaDakO Vaasuki brahmasoothra:
rakshEnnastakshakENa graTitha kaDitaDs- cchAru KaarkODa haara:
Padhmam karNEapasavyE praTimavathi mahA padhmamanyathra Bhibrath
chooDAyAm SankhapAlam GuLikamapi bhujE dakshiNE Pakshimalla:
— SrI Garuda PanchAsath: SIOkam 36





वामे वैकुण्ठ शय्या फणि पति कटको वासुकि ब्रह्म सूत्रो
 रक्षेन्नस्तक्षकेण ग्रथित कटितटश्चारु कार्कोट हारः ।
 पद्मं कर्णेऽपसव्ये प्रथिमवति महा पद्ममन्यत्र बिभ्रत्
 चूडायां शङ्खपालं गुलिकमपि भुजे दक्षिणे पक्षिमल्लः ॥

(MEANING):

Here, the adornment of famous 8 serpents by Garudan as ornaments in the different parts of His body are described: He wears AdhisEshan and GuLikan as two bangles on His left and right hands respectively. Vaasuki is worn as His sacred thread; Takshakan is the waist band; KaarkODan is worn as necklace; on his right ear is seen Padhman and on the left ear is seen MahA Padhman as ear rings/KuNDalams; On His Crown is seen the sarpam, SankachUDan. May this Garudan with the adornment of the 8 MahA sarpams protect us!

3) This sIOkam salutes the kaimkaryam of Garudan to His Lord during RaamAvathAram from Naaka Paasam on top of SuvEla hills of the city of Lanka:

vEgOdhvEla: suvEIE kimidhamithi miTO manthrithO VaanarEndhrai:
 maayA maanushya leelAmabhinayathi Harou labdha sEvA visEsha:
 VaidhEhi karnapoorA sthapaka surabhiNA Ya: samAsIEshI dhOshNA
 thrushNA pAriplavAnAm Sa bhavathu GarudO dhukkhavaariplavO na:

-- SrI Garuda PanchAsath: SIOkam 48

वेगोद्वेलः सुवेलः किमिदमिति मिथो मन्त्रितो वानरेन्द्रैः
 माया मानुष्य लीलाम् अभि नयति हरौ लब्ध सेवा विशेषः ।
 वैदेही कर्ण पूर स्तबक सुरभिणा यः समा श्लेषि दोष्णा
 तृष्णा पारिप्लवानां स भवतु गरुडो दुःख वारिप्लवो नः ॥

(MEANING):

SrIman NaarAyanan took the avathAram of a Human Being (Son of DasaraTan) and performed the abhinayam of one undergoing the experiences of joy and suffering with His own sankalpam. During that avathAram, He fought RaavaNA, who abducted His wife (SithA PirAtti) and engaged Indhrajith, the son of RaavaNan in combat. Indhrajith used the serpent arrows (NaagAsthrAm) to tie down both Raaman and LakshmaNan in the battlefield. Recognizing this problem caused by the





NaagAsthrans, Garudan swept down in a big hurry. The monkey chieftains on SuvEla malai could not figure out the object moving down with the speed of a missile and discussed among them as to what that object would be. Once the serpents binding the Lord and His brother saw the approaching Garudan, they took flight and removed their bonds. Raamachandran got up and embraced tightly Garudan for the timely service rendered. Raamachandran's shoulders carried still The fragrance of the flowers worn by SithA PirAtti in Her ears. May that Garudan embraced by the Lord help us engaged in pursuit of petty things by taking the form of a Boat across the ocean of SamsAric misery!

4) The fourth and final sIokam used for the mangaLAsanam of Garudan also comes from SrI Garuda PanchAsath and refers to the kaimkaryam done by Garudan to the Lord during His KrishNAvathAram:

dugdhOdhanvath prabhUtha: svakamahimA praTur- VishNunA KrishNanAmnA
pincchA kalpAnukalpa: samagaDi sudhruDhO yathpradhishDa: kirIDa:
virO VairOchanAsthra-vranakiNa guNithO- dhagranirgAthaghAtha:
sanghAtham sarpagAthI Sa harathu mahathAm asmath adhyAhithAnAm

---SrI Garuda PanchAsath: SIOkam 49

दुग्धो दन्वत् प्रभूतः स्वक महिम पृथु विष्णुना कृष्णनाम्ना
पिञ्छा कल्पानुकल्पः समघटि सुदृढो यत्प्रदिष्टः किरीटः ।
वीरो वैरोचनास्त्र ब्रण किण गुणितोदग्र निर्घात वातः
सङ्घातं सर्पघाती स हरतु महतां अस्मद् अत्याहि तानाम् ॥ ४९ ॥

(MEANING):

VirOchanan was the son of Bhaktha PrahlAdhan. He was performing Kaimkaryam for the Lord at the Milky ocean. Our Lord was deeply engaged in His Yoga Nidhrai. VirOchanan had an evil thought at that time. He stole the Lord's crown and ran off to the nether world. When the Lord woke up and blessed the sages that visited Him, they found that the Lord's ThiruvabhishEkam (Crown) was missing and they figured out that VairOchanan must have absconded with that divine crown. They prayed to Garudan to retrieve the crown from VairOchanan's secret hide out in PaathALam. Garudan arrived quickly at the nether world and engaged VairOchanan in combat. Vairochanan hurt Garudan with his arrows and the marks of those arrows added to the welts formed from the earlier combats of Garudan with Indhran, when Garudan was hit by the VajrAyudham. Garudan chased away VairOchanan and ascended from





PaathALam and traveled across the skies. At that time, Garudan had the darsanam of Lord KrishNan playing with His friends as GOpAlan at BrundhAvanam. Garudan recognized His Lord and descended from the skies and placed that gigantic crown of KshIrAbhdhi NaaTan on the head of the child KrishNan (Baala GOpAlan). Once the big crown was placed on His head, the Lord made the Crown fit His smaller head as a child. That crown fitted exactly and became second to the peacock feather, which was His favorite aabharanam. May this servant of the Lord, who presented the divine crown and had the darsana soubhAgyam of His Lord wearing this crown, destroy the bonds of SamsAram!

At the end of the recitation of the above four Garuda PanchAsath, MaryAdhais for Swamy Desikan are offered. Next the air is resonant with the auspicious sounds of Sri Garuda DaNDakam. At the conclusion of that recitation, Swamy arrives at Lord Narasimhan's (Guhai Narasimhan's) sannidhi. Haaratthi for Lord Narasimhan takes place. Eight grand sLOkams saluting Lord Narasimhan ring forth. Eight sLOkams are

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recited now that deal with the different aspects of the Vaibhavam of NrusimhAvathAram:

1. kimathra Haririthyata prakaDithaOpahAsakramam

HiraNya kara gaDDithAth sapatthi jrumbitha: sthambhatha:
pura: sphurathi ssambrama sphuDsADAcchachaDAchODana
thrudadh gana ganAravadhviguNa brumhitha: SimharAD

किमत्र हरिरित्यथ प्रकटितौपहासक्रमम्
हिरण्य कर गड्ढितात् सपधि ज्रुम्भितः स्तम्भतः
पुरः स्फुरति सम्भ्रम स्फुडसडाच्चडाचोडन
त्रुदध् गन गनारवध्विगुण भृम्हित सिम्हराद्

(MEANING):

Here in the NarasimhAvathAram in response to the hitting of the pillar by HiraNyakasipu with the question to his son: Is Your Master Hari in this pillar (Kimathra Hari?). Our Lord jumped that instant out of the pillar that was hit by HiraNyan and came to the rescue of PrahlAdhan. The King of Simhams (SimharaaD) jumped out of the struck pillar.

2. Bhakthasya dhAnavasisO: paripAlanAya

bhadraM Nrusimha kuhanAm adhijagmushas thE
sthambhaikavarjam adhunApi karIsa noonam
ThrailOkyam yEtadhakhilam Narasimhagarbham

---23rd SIOkam, Sri VaradarAja PanchAsath

भक्तस्य दानव शिशोः परिपालनाय
भद्रां नृसिंह कुहना मधि जग्मुषस् ते ।
स्तम्भैक वर्जम् अधुनाऽपि करीश नूनम्
त्रैलोक्यम् एतद् अखिलं नरसिंह गर्भम् ॥ २३ ॥

(MEANING):

Oh PeraruLALa PerumALE! Once an asuran by the name of HirNayan displayed enmity towards his son, PrahlAdhan, a great BhAgavathan with limitless love towards you. Hiranyan exposed his son to cruel punishments for displaying bhakthi to You. You jumped out of a pillar of HiraNyan's court with the most beautiful





Narasimha Roopam to protect Your dear Bhakthan. You destroyed HiraNyan and You took the Sanklapam to be present in every object of the Universe to be there, if HiraNyan pointed his fingers at any object and questioned his son about Your being there. HiraNyan chose to hit the pillar in his court and You came out of it immediately to prove that You are there to protect Your dear Bhakthan on that day. Oh Varada Narasimha! From that time on until now and forever, You are present in all vasthus in the form of Narasinghan. Therefore, all the objects in the three worlds have You in their wombs (inside them). This is for Sure!

3. SaDApaDalabhIkshaNE sarabhasADDahAsOdhbhaDE
sphurathkrudhi parisphuDadhbhrukuDikEapi vakthrE kruthE
krupA kapaDakEsarin! dhanujaDimbha dhatthasthanaA
SarOjasadhrusA dhrusA vyativishajya thE vyajyathE

---- KaamAsikAshtakam : SIOkam 7

सटा पटल भीषणे सरभसाट्टहासोद्धटे
स्फुरतक्कुधि परिस्फुटद् अभृकुटिकेऽपि वक्त्रे कृते ।
कृपा कपट केसरिन् दनुज डिम्भ दत्त स्तना
सरोज सदृशा दृशा व्यतिभिषज्य ते व्यज्यते ॥ ७ ॥

(MEANING):

Oh Lord of ThiruvELukkai! Oh Narasimha! Your kaaruNyam is matchless. You devised a unique scheme to come to the rescue of PrahlAdhan and to destroy his offending father HiraNyan; that scheme did not violate any boons given to HiraNyan by other devathAs. You took the Nrusimha roopam, which is neither man nor lion and uses the weapon of Your nails to tear HiraNyan apart at saayam sandhyA, while sitting on the doorsteps of his palace. At that time, Your rapidly moving manes loud, angry looks created terror in the heart of HiraNyan. At the same time, You cast Your cool glances at PrahlAdhan. Your compassion reached out to HiraNyan as terror-generating glances and as cool, nectarine and comforting glances for PrahlAdhan. This was indeed a miracle that the same glance created terror in the hear tof HirNyan and comforted Bhaktha PrahlAdhan. That DayA of Yours served as the breast milk of the Mother feeding Her darling little child, PrahlAdhan. Oh VELukkai EmperumAn! We understand now the nature and quality of Your KaaruNyam!

4. prathyAdhishta purAdhana praharaNa grAma: kshanam pANijjai:
avyAth thrINi jagathyakuNDamahimaa VaikunDakaNDIrava:





yathprAdhurbavanAdh avandhya jaDarA yaadhruccchikAdh vEdasAm
Yaa kAchith sahasA mahAsura-suragruhasTUNA pithAmahyabhUth
----DasAvathara SthOthram: sIOkam 5

प्रत्यादिष्ट पुराधन प्रहरण ग्रामः क्षणं पाणिजैः
अव्यात् त्रीणि जगन्त्यकुण्ठ महिमा वैकुण्ठ कण्ठीरवः ।
यत्प्रादुर्भवनात् अवन्ध्य जठरा यादृच्छिकात् वेधसां
या काचित् सहसा महासुर गृहस्थूणा पितामह्यभूत् ॥ ५ ॥

Please refer to Sundara Simham ebook pages, e-book on DasAvathAra SthOthram for the meaning of this sIOkam.

5. vikasvara nakhasvarukshatha HiraNya Vaksha: sTall
nirargaLa vinirgaLadh rudhira sindhu sandhyAyithA
avanthu madhanAsika manujapanchavakthrasya maam
aham praTamika miTa: prakaDithahava bAhava:

--- SrI KaamAsikAshtakam: SIOkam 6

विकस्वर नख स्वरुक्षत हिरण्य वक्षः स्थली
निरर्गल विनिर्गलत् ऋधिर सिन्धु सन्ध्यायिताः ।
अवन्तु मद नासिका मनुज पञ्च वक्रस्य माम्
अहमप्रथमिका मिथः प्रकटिताहवा बाहवः ॥ ६ ॥

This sIOkam is in praise of the nails of Narasimha Bhagavan.

(MEANING):

The powerful nails in the hands of Nrusimha Bhagavan have expanded to reach a huge form to tear the heart of the offending HiraNyan. They had the strength and power of Vajrayudham. When Lord Narasimhan tore the chest of HiraNyan, the blood that gushed forth reddened both of His hands. That extended red glow looked like a red garland. Those hands compete with each other to perform the duties of Bhaktha RakshaNam and Dushta nigraham. May those hands of KaamAsika Narasimhan protect adiyEn!





6. dhambhOLisrENidhIpyath khara nakhara-mukhaksuNNa dhaitEyavakshO
 nishDyUthaa-sruksravanthI-bharitha dasa disA darsithApUrvasandhya:
 Swami dhvamsaprakupyath suraripu pruthanAsthOmarUpam sa yEsha
 BrahmasthambhaikachandrO bahubhiriha karairandhakAram nirundhE

दम्भोळिश्रेणिधीप्यत् खर नखर-मुखक्सुण्ण दैतेयवक्षो
 निष्यूता-स्रुश्रवन्ती-भरित दश दिशा दर्शितापूर्वसन्ध्यः
 स्वमि ध्वम्सप्रकुप्यत् सुररिपु प्रुथनास्थोमरूपम् स येश
 ब्रह्मास्तम्भैकचन्द्रो बहुभिरिह करैरन्धकारम् निरुन्धे

SrI NrusimhAvathAram is once again celebrated here.

7. VidhArayathi dhAruNair-Balabhidhasthrabhangg OthbhaDAm
 saDA vidhuthisambrama bramitha saphthalOka sTithi:
 kulAchala silAtala dhraDimaDambarassthambineeam
 Prabhu: dhvishadhura stalIm nakhara srungadambhOlibhi:

विधारयति धारुणैर्-बलभिधस्त्रभन्गोत्भठाम्
 सठा विधुतिसम्ब्रम भ्रमित सप्तल्क स्थिति
 कुलाचल शिलातल द्रढिमडम्बरस्स्थम्बिनीयम्
 प्रभुः द्विशधुर स्तलीम् नखर श्रुन्गादम्भोलिभि

The celebration of NrusimhAvathAram is once again the topic of this sIOkam.

8. PrahlAdhAhlAdhanAni praNatha-surajana-prANanaprINanAni
 PrathyUDasTEma bhIma praLaya ghanaghaDA ghOshanAmbharANi
 Kshubhath-sapdhAmbhudhIni kshuraparusha nakhakrIDitha kshuNNa sasthrO:
 asmath bhIthivyapOham vivadhathu NruharE: attahAsAdhbhuthAni

प्रह्लादाह्लाधनानि प्रणथ-सुरजन-प्राणनप्रीणनानि
 प्रथ्यूढस्थेम भीम प्रळय घनघटा घोषनाम्भराणि
 क्षुभत्-सप्टदम्भुधीनि क्षुरपरुश नखक्रीडित क्षुण्ण शस्त्रोः
 अस्मत् भीतिव्यपोहम् विवधतु नृहरेः अट्टहासान्द्रुतानि





The events after the destruction by Lord Narasimhan are saluted here. Lord Narasimhan's adbhutha attahAsams during this avathAram and the Lord's beckoning of prahlAdhan to come near Him are covered here.

Swamy Desikan receives MaryAdhai from Lord Narasimhan. GhOshti receives theertham and SaThAri. The MangaLAsAsana yathrai arrives now at GodhA PirAtti sannidhi.

The dhyAna sIOkam of GodhA Sthuthi rings forth now:

SathamakhamaNineeLA chAru-kalhAra-hasthA
sthanabhara namithAngI sAndhra-vAthSalya sindhu:
alakavinihithAsragbhirAkrushDDa NaaTA
vilasathu hrudhi GodA VishNuchitthAmajA na:

शतमख मणिनीलाचारु कल्हार हस्ता
स्तनभर नमिताङ्गी सान्द्रवात्सल्य सिन्धुः ।
अळक विनिहिताभिः स्रग्भिर् आकृष्ट नाथा
विलसतु हृदि गोदा विष्णुचित्तात्मजा नः ॥ २८ ॥

(MEANING):

The dear daughter of PeriyAzhwAr, GODhA, has the bluish hue like a IndhraneeLA gem (sapphire). She adorns a red lotus (senkazhuneer flower) in her hand. Her heavy breasts make Her bend forward somewhat. She is the One, who forgives our trespasses and showers infinite affection on us. She is the One, who used the garlands worn on Her tresses to bring the Lord under Her control to help us. May that daya Moorthy, GODhA be seated in our heart lotus always!

After sannidhi honors are presented to Swamy Desikan on behalf of GodhA PirAtti. Now GodhA Sthuthi is recited majestically. Dear BhakthAs: After MangaLAsAsanam at ANDAL sannidhi and the recitation of GODhA Sthuthi, Swamy Desikan arrives at VishvaksEnar sannidhi for offering His worship and thereafter, He arrives at the bottom of Hasthigiri (Malai adivAram). Haaratthi takes place at VishvaksEnar sannidhi. Three sIOkams saluting VishvaksEnar (SEnai Mudali), the third in our AchArya paramparai, rings forth:

- 1) VandhE VaikuNta-sEnAnyam dEvam Soothravathisakham
yadhvEthra sikharasphandhE visvamEtadhath vyavasthitham

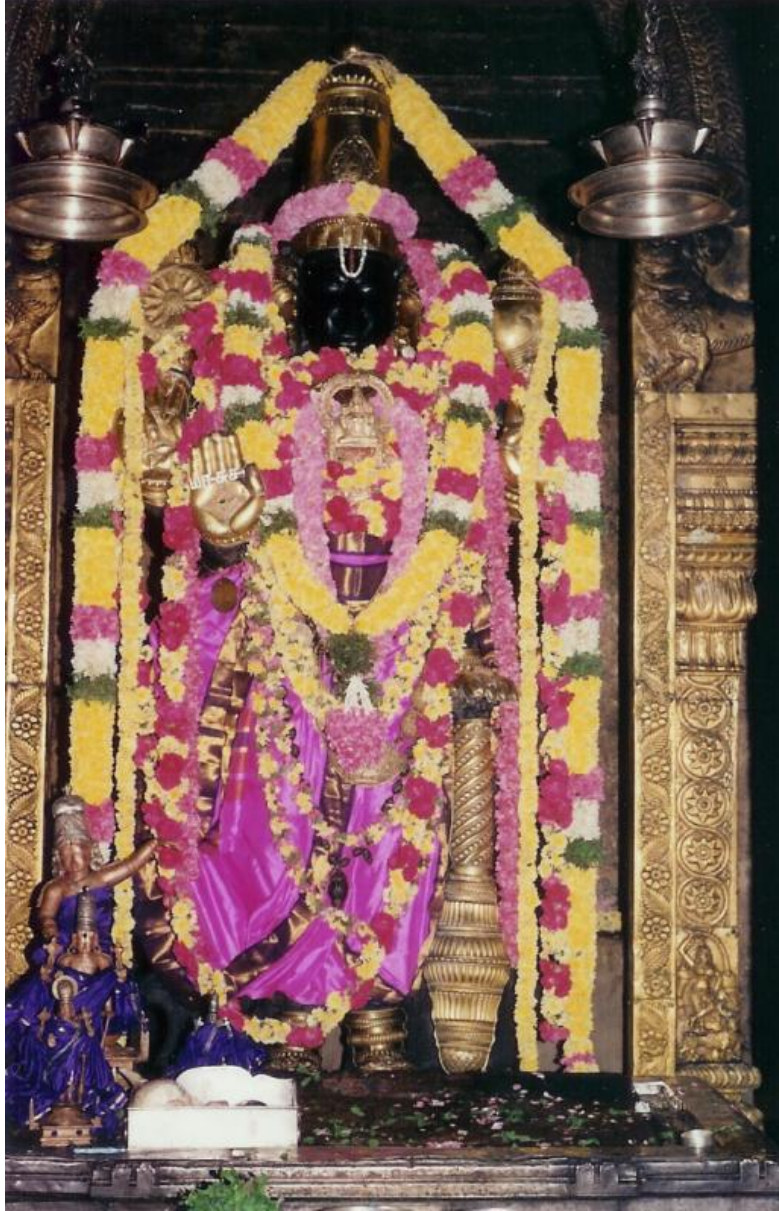


– YathirAja Sapthathi: SIOkam 3

वन्दे वैकुण्ठ सेनान्यम् देवम् सूत्रवतिसखम्
यद्वेत्र शिखरस्फन्धे विश्वमेतदत् व्यवस्थितम्

(MEANING):

VishvaksEnar resides in SrIvaikuntam and commands all to perform their assigned



“Hasthigiri emperumAn”



kaimkaryams to the dhivya dampathis. He is the commander in chief of the Lord's army. He has always a cane in His hand as an insignia of His authority. When he cracks that cane, the fearful world will not swerve from their assigned status and behaves accordingly. The consort of VishvaksEnar has the name of Soothravathi. adiyEn salutes that VishvaksEnar, who has the power to rule the world at the command of His Lord, Sriya: pathi.

2) asesha-vigna-samanam AnIkEswaram aasrayE

SrImatha: KaruNAmbhOdhOU sikshAsrOtha ivOTitham

— Daya sathakam : sIOkam 5

अशेष विघ्न शमनम् अनीकेश्वरम् आश्रये ।
श्रीमतः करुणाम्भोधौ शिक्षा स्रोत इवोत्थितम् ॥ ५ ॥

(MEANING):

adiyEn offers my salutation to VishvaksEnar, who rose out of the ocean of Lord SrInivAsan's dayA as the instrument (flowing canal) for correcting the offenders transgressing His Lord's sAsthAs. He removes all obstacles to subha Kaaryams. (We perform VishvaksEna aarAdhanam for that reason first in Vaidhika kaaryams).

After honors for Swamy Desikan, the following sIOkam of Prapatthi to VishvaksEnar is recited since He is the third in the line of our AchArya Paramparai. He follows after our PerumAL and ThAyAr:

SurAsurAdhIsvara mouLighAthAth
visIrNa jAmbhUnadha vEthrasrungam
aalakshya santhOsham alakshyam-
anyai: AnIkanEthAram prapadhyE

सुरासुराधीश्वर मौळिघातात्
विसीर्णं जाम्भूनध वेत्रशृङ्गम्
आलक्ष्य सन्तोषम् अलक्ष्यम्
अन्यैः अनीकनेतारम् प्रपद्ये

After this last MangaLAsAnam at the foot of the Hasthigiri, Swamy Desikan rushes towards the waiting Lord VaradarAjan on top of the Hasthigiri. From here on the mangaLAsAnams are elaborate and will take many postings to cover.





ARRIVAL AT THE FOOT OF THE SACRED HASTHIGIRI

After the mangaLAsAnam at SrI VishvaksEnar Sannidhi, Swamy Desikan arrives at the foot of Hasthigiri hill and three sLOkams from his SrI sookthis are recited:

tasyAsthIrE sarsijabhuva: soumya vaithAna vEdhi:
dhivyam kurvan dhramida vishayam dhruyathE Hasthisaila:
yasyOpAnthE kruthavasathayO yApayithvA sarIram
varthishyanthi vithamasi padhE VaasudEvasya dhanyaA:

तस्यास्तीरे सरसिजभुवः सौम्य वैथान वेधिः
दिव्यम् कुर्वन् ध्रमिद विशयम् दृश्यते हस्तिशैलः
यस्योपान्ते क्रुतवसतयो यापयित्वा शरीरम्
वर्तिष्यन्ति वितमसि पदे वासुदेवस्य धन्याः

Here Chathurmukha BrahmA's conductance of a great Yaj~nam using Hasthigiri as the Utthara Vedhi and the appearance of Lord VaradarAjan from that altar with PuNyakOti VimAnam is referred to. The bhAgyam of those, who reside in the proximity of Hasthigiri and their worshipping the Lord of Hasthigiri and reaching the Supreme abode is also referred to here.

The nostalgic visualization of the Lord on top of Hasthi Giri

sanchinvAnA TaruNa tuLasI dhAmabhi:svAmabhikhyam
asyAm vEdhyAm anuvidhadhathI syAmaLam havyavAham
bhOgaisvarya priyasahacharai: kApi Lakshmi KaDAkshai:
bhUya: syAmA BhuvanajananI dEvathA sannidhatthAm

सन्चिन्वाना तरुण तुळसी धामभिः स्वामभिरव्यम्
अस्याम् वेध्याम् अनुविदधती श्यामळम् हव्यवाहम
भोगैश्वर्यं प्रिय सहचरैः कापि लक्ष्मी कटाक्षैः
भूयः श्यामा भुवन जननी देवता संनिधत्ताम

The dhivya mangaLa vigraham of the Lord of Hasthigiri with garlands made of freshly blooming Tulasi flowers and leaves is invoked here in anticipation of His darsanam on top of the hillock. The ShyAmaLa Moorthy arising out of the Agni Kuntam is visualized here.

This sLOkam is a slight variation of the 50th sLOkam of SrI VaradarAja PanchAsath:





vyAtanvAnA TaruNa TuLasI dhAmabhi: svAmabhkhyAm
 MaathangAdhrou Maragatharuchim pushNathI manasE na:
 BhOgaisvarya priya sahacharai: kAapi LakshMI KaDAkshai:
 bhUya: ShyAmA Bhuvana JananI dEvathA samnidhatthAm

व्यातन्वाना तरुण तुलसी दामभिः स्वामभव्याम्
 मातन्गाध्रौ मरगतरुचिम् पुष्पती मनसे नः
 भोगैश्वर्य प्रिय सहचरैः कापि लक्ष्मी कटाक्षैः
 भूयः श्यामा भुवन जननी देवता संनिधत्ताम

(MEANING):

May the Lord VaradarAjan reside forever in our hearts. He is adorned with fresh green



"naDAdUr ammAL gOshTi"

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TuLasI garlands and His ThirumEni is even more darkened (shyamALa ThirumEni) with the glances of MahA Lakshmi, the sweet companion of the Lord associated with Moksham in the other world and Isvaram in this world. There on top of the Hasthigiri presides the wonderous Lord, who spreads His emerald like hue every where and is responsible for the origin of the Universe (Jagath KaaraNan).

TRIBUTE TO SRI NADATHUR AMMAL MANTAPAM

A sLOkam from Sankalpa SooryOdhayam is now recited to salute Sri Ammal Mantapam on top of Atthigiri in the form of AchArya Salutation:

Baladarsana mantapam sruthInAm
Bahubhir-bhAvitha vaibhavam pramANai:
avadhUtha rajastamaskamEthath
sumathEs-sathvamayam vibhAthi soudham

बलदर्शन मण्डपम् श्रुतीनाम्
बहुभिर्-भावित वैभवम् प्रमाणैः
अवधूत रजस्तमस्कमेतत्
सुमतेस् सत्वमयम् विभाति सौधम्

This strength giving Mantapam shines as the embodiment of Sathtva gunam of the sacred AchAryAs and is free from any admixture with rajO and TamO GuNams. This strength giving Mantapam is resplendent with the glories of many pramANams enshrined in the different sruthIs.

SALUTATION TO THE 24 STEPS LEADING TO THE TOP OF HASTHI GIRI

Swamy Desikan is now before the 24 steps leading up to the top of Hasthi Giri. A respectful salutation to the steps of the Hasthi Giri itself is offered now:

iyam akhila pumarTa prArTanA Kalpavalli
sthitamathibhirananyai: sEvithA siddhabrundhai:
dhyuthibhiraviralAbhir-dhyOtayanthI dhiganthAn
visathi sumathisoudham VishNubhakthirvisuddham

इयम् अखिल पुमर्थ प्रार्थना कल्पवल्ली
स्थितमथिभिरनन्यैः सेविता सिद्धबृन्दैः
द्युतिभिरविरलाभिर् द्योतयन्ती दिगन्तान्
विशति सुमतिसौधम् विष्णुभक्तिर्विशुद्धम्





Here, the Hasthi Giri is saluted as “Sumathi soudham” and “Visuddha Soudham of VishNu Bhakthi”. The Upparikai on top of the 24 steps constituting Gaayathri Manthram is recognized as the abode of purest VishNu Bhakthi and the abode where AchAryAs of noble mind and anushtAnam have worshipped. This Hasthi Giri is also recognized as the boon-granting KalpakA creeper for all PumarTams (all the four PurushArtams) because of the residence of Lord VaradarAjan, who grants all the desired boons in every one of the four yugams.

HASTHI GIRI STEPS ARE SUDHDA SATTHVA MAYAM

The next sLOkam celebrating the sacred most steps (Suddha sathva maya steps) shown to us by the great AchAryAs leading up to the proximity of Sriya: pathi is saluted this way:

nirapAya DEsika nidarsithAm imAm
KamalAsahAya karuNAdhirOhaNIm
kramasOsadhiruhya kruthina: samindhathE
parisuddha sathva parikarmithE padhE

निरपाय देशिक निदर्शिताम् इमाम्
कमलासहाय करुणाधिरोहणीम्
क्रमसोसधिरुह्य कृतिनः समिन्धते
परिशुद्ध सत्व परिकर्मिते पदे

SALUTATION TO THE BLEMISHLESS ACHARYA PARAMPARAI

Once again, Swamy Desikan is overwhelmed by the NirapAya Desika paramparai and the SrI NadAthUr AmMAL's KaalakshEpa ghOshti and the sacred pravachanams there leading up to the creation of Srutha PrakAsikai.

A sLOkam from SrI Sankalpa SooryOdhayam is recited now in anticipation of the imminent visit to the sacred site, where the KaalakshEpa GhOshti including Swamy Desikan's own AchArya thrived:

dhivi bhuvI cha nivishtAn DEsikaN dhivya bhUmna:
praNathi niyatha vrutthi: prArTayE kanchidharTam
adhijigamishurAdhyam dhAma yushmath prabhAvAth
priyagathiranugruhya prEkshyathAm bhruthya yEsha:

As the one belonging to the illustrious AchAryans of resplendent glories staying in SrI





Vaikuntam or here, Swamy Desikan prays for their anugraham as the servant indebted to them.

Ten of Swamy Desikan's sLOkams from his various works and one benedictory sLOkam of NadAthUr AmMAL are recited here to salute the AchArya Paramparai.

FIRST SLOKAM SALUTING SRI AMMAL KAALAKSHEPA GHOSHTI

A sLOkam from SrI Sankalpa SooryOdhayam is recited now in anticipation of the imminent visit to the sacred site, where the KaalakshEpa GhOshti including Swamy Desikan's own AchArya thrived:

dhivi bhuvi cha nivishtAn DEsikaN dhivya bhUmna:
praNathi niyatha vrutthi: prArTayE kanchidharTam
adhijigamishurAdhyam dhAma yushmath prabhAvAth
priyagathiranugruhya prEkshyathAm bhruthya yEsha:

दिवि भुवि च निविष्टान् देशिकान् दिव्य भूम्नः
प्रणति नियत वृत्तिः प्रार्थये कन्चिदर्थम्
अधिजिगमिशुराध्यम् धाम युष्मत् प्रभावात्
प्रियगतिरनुगृह्य प्रेक्ष्यताम् भृत्य येषः

As the one belonging to the illustrious line of AchAryans of resplendent glories staying in SrI Vaikuntam or here, Swamy Desikan prays for their anugraham as the servant indebted to them.

SECOND SLOKAM SALUTING NADATHUR AMMAL KAALKSHEPA GHOSHTI

asmath guru paramagurUn Yathivara Poornou cha Yaamunam Raamam
PadhmAksha Naatha SaThajith sEnEsa RamA RamApathIn vandhe

अस्मत् गुरु परमगुरून् यतिवर पूर्णौ च यामुनम् रामम्
पद्माक्ष नाथ शतजित् सेनेस रमा रमापतीन् वन्दे

The entire series of AchAryAs (AchArya paramaparai) starting from AthrEya RaamAnujA (Guru of Swamy Desikan) to the Lord Himself is saluted here. AchArya RaamAnujA, His AchAryan Periya Nampi (MahA PoorNar), Yaamuna Muni, Raama Misrar (MaNakkAl Nampi), UyyakkoNDAR (PundareekAkshar), Naatha Muni, SathakOpar (Swamy NammAzhwAr), VishvaksEnar, Periya PirAtti and Her Divine Consort are saluted Here in the ascending order.





THIRD SLOKAM SALUTING NADATHUR AMMAL KAALKSHEPA GHOSHTI

SamsAradhva gathAgatha sramaharas sarvAvagaahya: svayam
 SrIsamIEsha samullasathganarasa: SrIsastaDAkO mahAn
 nEdhishtEana mahApaTEna sugamO yEshAm prasAdhadh abhUth
 thIrTam tathra subham prakAsayathu nastEbhyO GurubhyO nama:

सम्सारध्व गतागत श्रमहरस् सर्वावगाह्यः स्वयम्
 श्रीसमेश समुल्लसत्गणरसः श्रीसस्तडाको महान्
 नेधिष्ठेन महापतेन सुगमो येषाम् प्रसादद् अभूत्
 तीर्थम् तत्र शुभम् प्रकासयतु नस्तेभ्यो गुरुभ्यो नमः

The analogy of relief (Srama haram) from the horrid summer heat (the experiences of SamsAric afflictions) by dipping deep in to the cool pond of AchArya anugraham is recognized here and salutation is made to those AchAryaas and their paramparai.

FOURTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA GHOSHTI

A sLOkam from SrImath Rahasya Thraya Saaram from the Guru ParamparA chapter is recited now:

Gurubhyas Tadhgrubhyasccha namOvAkam adhImahE
 vruNImahE cha tathrAdhyou DampathI JagathAm pathI

गुरुभ्यस् तद्गुरुभ्यश्च नमोवाकम् अधीमहे
 वृणीमहे च तत्राद्यौ दम्पती जगताम् पती

We invoke the namas sabdham for our immediate Guru and His Gurus. Among them, we elect the SaravalOka SEshis, the Lord and His PirAtti both as UpAyam and Phalan.

FIFTH SLOKAM SALUTING NADATHUR AMMAL KAALKSHEPA MANDAPAM

yEthE mahyam apODa manmaTasarOnmATAya NaaTAdaya:
 trayyantha: prathinandanIya vividhOdhanthA: svadandhAmiha
 sraddhAtavya SaraNyadampathi dayAdhivyApagA vyApakA:
 sparthA viplava vipralambha padhavI vaidEsika Desika:

येते मह्यम् अपोड मन्मतशरोन्माथाय नाथादयः
 त्रैय्यन्तः प्रतिनन्दनीय विविधोदन्ता स्वदन्धामिह





श्रद्धातव्य शरण्यदम्पति दयाधिव्यापगा व्यापकाः
स्पर्था विप्लव विप्रलम्भ पदवी वैदेशिका देशिकाः

This sLOkam is an echo of the thoughts housed in the 65th sLOkam of SrI YathirAja Sapthathi. The VyApaka AchAryAs belonging to the sath sampradhAyam are celebrated here and contrasted with the aadEsa VaidEsikAs (outside the divine directions of SadAcAryAs belonging to the veda Maargam), who bring misery. EmperumAn and His Divine Consort are the trust worthy SaraNya Dampathis celebrated through many charithrams in Veda-VedAntham. Those who spread the GangA of their DayA to us are AchAryAs like NaaTa Muni. These AchAryAs are far away from inauspicious codes of behavior such as (1) insulting others because they are learned (2) destroying ancient sadAchArams (3) being deceitful. In this SamsArIc world full of temptations like lust for the other sex induced by the arrows of ManmaTA and other disturbances arising from inappropriate desires, May the Vaibhavams and UpadEsams of these AchAryAs become enjoyable to adiyEn!

SIXTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA GHOSHTI

HrudhyA Hrudhpadhma simhAsana rasika HayagrIva hEshOrmighOsha
kshiptha prathyarTi dhruptir jayathi bahuguNA pankthir-asmath gurUNAm
dhik-soudhAbaddha jaithra dhvajapaDa bhavana sphAthi nirdhUtha Tatthatth-
siddhAnthas thOma thUla staBaka vigamana vyaktha-sadhvarthaneekA

हृद्या हृद्पद्म सिम्हासन रसिक हयग्रीव हेषोर्मि घोष
क्षिप्त प्रत्यर्थि द्रुप्तिर् जयति बहुगुणा पन्क्तिर्-अस्मत् गुरूणाम्
दिक् सोदाबद्ध जैत्र ध्वजपट भवन स्फाटि निर्दूत तत्तत्
सिद्धान्त स्तोम तूल स्तबक विगमन व्यक्त सद्वर्तनीका

The glory of the illustrious AchArya paramaparai and its victories in establishing our siddhAntham with the blessings of the Lord HayagrIvan sitting in the heart lotus of the AchAryAs is celebrated in this sLOkam. The auspicious sounds of the neighing (kanaippu) of Lord HayagrIva BhagavAn as Sarva VidhyAdhikAri is saluted. The fluttering of the victory flag of our AchAryAs over Para mathams is remembered.

SEVENTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA GHOSHTI

Aabhagavattha: praTithAm anagAm AchArya Santhathim vandhE
manasi mama yath prasAdhAth vasathi Rahasyathrayasya sArOyam





आभगवत्तः प्रथिताम् अनघाम् आचार्य सन्ततिम् वन्दे
मनसि मम यत् प्रसादात् वशति रहस्यत्रयस्य सारोयम्

adiyEn salutes the AchArya Paramparai starting from BhagavAn Himself. The essence of Rahasya Thraya Saaram resides in my mind due to their anugraha Balam.

EIGHTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHIPA MANTAPAM

Karma-BrahmAthmakE SaasthrE kouthaskutha nivarthakAn
vandhE HasthigirIsasya VeeTi sOdhaka kimkarAn

कर्म ब्रह्मात्मके शास्त्रे कौतस्कृत निवर्तकान्
वन्दे हस्तिगिरीशस्य वीथि शोधक किम्करान्

The salutations here are to the SadAchAryAs, who kept the highways (Veedhis) of the Lord (i-e), Veda Maargam, free from any defects and blemishes (spic and span) through their tireless AchArya Kaimkaryams.

NINTH SLOKAM SALUTING NADATHUR AMMAL'S KAALAKSHIPA MANTAPAM

adhyAseena turangavakthra vilasaj-jihvAgra simhAsanAth
AchAryAdhiha dEvathAm samadhikA manyAm na manyAmahE
yasyAsou bhajathE kadhAchidahadbhUmA svayam bhUmikAm
magnAnAm bhavinAm bhavArNava samuttharAya NaarAYaNNa:

अद्यासीन तुरन्गवक्र विलसजू जिह्वाग्र सिम्हासनात्
आचार्याधिह देवताम् समधिका मन्याम् न मन्यामहे
यस्यासौ भजते कदाचिदहद्भूमा स्वयम् भूमिकाम्
मग्नानाम् भविनाम् भवार्णव समुत्तराय नारायणः

The great AchArya Bhakthi of Swamy Desikan is evident here. He asserts that he will not consider any dEvathA equal to or greater than AchAryAs. Tribute to Lord HayagrIvan sitting on the throne at the tip of the AchAryA's tongue and the merciful act of PrathamAchAryan, SrIman NaarAyaNan in uplifting those who are drowning in the bottomless Ocean of SamsAram.

TENTH SLOKAM SALUTING THE ACHARYA PARAMPARAI

prapadanamayE vidhyAbhEdhE prathishititha chEthasa:
prathipadamihA praj~nAdhAyam disanthu dayAghanA:
SaTharipu Suka VyAsa PrAchEthasAdhi niBhandhana
srama pariNatha sraddhA suddhAsayA mama Desika:





प्रपदनमये विद्याभेदे प्रतिष्ठित चेतसः
 प्रतिपदमिह प्रज्ञाधायम् दिशन्तु दयाघनाः
 स तरिपु सुख व्यास प्राचेतसाधि निबन्धन
 श्रम परिणत श्रद्धा शुद्धाशया मम देशिकाः

The UpakArams done by His AchAryAs and the times at which the AchAryAs come to rescue (steep flight down from the auspicious path, time of delusion about the vEda maargam established by the praTamAchAryan) are listed here. With sraddha (conviction/faith), they (AchAryAs) perform their duties and bless us through their AchAryakathvam bound by the doctrines established by Swamy NammazhwAr, Suka Brahmam, VyAsa BhagavAn and Aadhi Kavi VaalmIki.

ELEVENTH SLOKAM SALUTING THE NADATHUR AMMAL KAALAKSHEPA MANTAPAM

prathishtAipitha VedAntha: prathikshiptha Bahirmatha:
 bhUyAs thrai vidhyamAnyasthvam bhUrikalyANa bhAjanam

प्रतिष्ठापित वेदान्त प्रतिक्षिप्त बहिर्मत
 भूयास् त्रै विद्यमान्यस्त्वम् भूरिकल्याण भाजनम्

This is the benedictory sLOkam from NadAthUr AmmAL, when He met the five-year-old VedAntha Desikan at His KaalakshEpa Mantapam. NadAthUr AmmAL was so taken up by the dhivya tEjas of the child and its precocious talent that His blessings poured forth spontaneously: "Oh Blessed Child! You will establish the deep meanings of VedAs with pramANams! You will destroy the arguments of the enemies of sath sampradhAyam. The great scholars well versed in VedAs and VedAnthams will recognize and praise your erudition with reverence. May all MangaLams come Your way in great quantities!

After that aaseervAdhams, Swamy Desikan went on to become VedAnthAchAryar and Sarva Tantra Svatanthrar.

SALUTATION TO SWAMY DESIKAN (KATTIYAM) & YETHSARIKKAI

SrImadh-Varadha-GurukrupA-lambhithOddhAma Vaibhava!
 SrI VaadhihamsAmbhuvAhAdhAchAryAth aaptha Saasthra!

श्रीमत् वरद गुरुकृपा लम्भितोद्धाम वैभव
 श्री वाधिहंसाम्भुवाहादाचार्यात् आप्त शास्त्र





“The Lord awaiting patiently for swamy desikan”

Oh Swamy Desika, who was the object of the KrupA of Varadha Guru (NadAthur AmMAL) and became celebrated for Your Vaibhavam as a paramAchAryan! Oh Swamy Desika, who acquired all Saasthra instruction from AthrEya RaamAnuja (SrI VaadhihamsAmbhuvAahar), the disciple of NadAthUr AmMAL! Yethsarikai Swaami Yethsarikai! Vijayee Bhava Vijayee Bhava Vijayee Bhava, Yethsarikai Swami Yethsarikai!

Now Swamy Desikan travels to the Sannidhi of his dear Lord VaradarAjan for MangaLAsanam on his birthday of PurattAsi Sraavanam. The Lord has been waiting patiently for His dearest one to arrive all morning!

The archakAs hold gently the kaitthalam on which Swamy Desikan is sitting and bring him close to the space below the sacred feet of the Lord. The AchAryan and the





Lord are now united together.

adiyEn will describe the special alankAram for Lord VaradarAjan as KaNNan (KaNNan Karigiri mEl ninRu anaitthum KaakkinRAn --Swamy Desikan) for this occasion.

There will be a huge throng of devotees and famous AchAryAs assembled at the Sannidhi to have the unique darsanam of the Lord and His famous AchAryan together on this auspicious day.

The deeply moving MangaLAsAsanam with recitation of many slOkams from Swamy Desikan's SrI Sookthis take place now. The Garbha Gruham resonates with the MangaLa sabdham of vedAnthAchAryan's SrI Sookthis after haratthi is performed for Lord VaradarAjan.

From ThUppul Sanidhi vaasal, the MangaLAsAsanam journey has proceeded now all the way to the 24 Padis (steps) of Hasthigiri with stops and appropriate MangaLAsAsanams at the following stops with the accompanying GhOshti reciting the carefully selected slOkAs by Thirupputtkuzhi Swamy some one hundred plus years ago. Stops were made at each sannidhi on the way. The slOkam recitations inside Lord VaradarAjan sannidhi are:

1. Lord VaradarAjan's Garbha Graham & Haratthi there (31 slOkams including those from SrI VaradarAja PanchAsath, Sankalpa SooryOdhayam, SrI HayagrIva sthOthram, NyAsa Dasakam, NyAsa Vimsathi and VegA sEthu sthOthram).
2. MangaLa Haaratthi to MahA Lakshmi on the chest of the Lord (2 slOkams).
3. AruLappAdu from Tamil Prabhandhams for Lord VaradharAjan (6 Paasurams)
4. MaryAdhai for Swamy Desikan from the Lord at kOlappaDi of Hasthi Giri: Theertham, Pavithram, Sandal paste, Garland, SaThAri for Swamy Desikan are presented. Theertham, SaThAri are presented next to GhOshti at AbhishEka MaNTapam.
5. Recital of SrI VardarAja PanchAsath and thre slOkams from Sankalpa SooryOdhayam concluding with MaryAdhai for Swamy Desikan.
6. Sounding of BhEri Vaadhyam and recital of 15 SlOkams from Sankalpa SooryOdhayam and other SrI Sookthis of Swamy Desikan.
7. Pushpa Vrushti and recital of two more slOkams.
8. ThiruvEnthi Kaapu for the Lord and Swamy Desikan's reluctant farewell until the next Thirunakshathram.
9. Travel to the ThoNdaridippoDi Gopuram Vaasal from the top of the hill by





Swamy Desikan.

10. Travel to VeNugOpaalan Sannidhi at the bank of PushkaraNi and the recital of YathirAja Sapthathi. Haaratthi & Gopala Vimsathi recital.
11. Travel to and MaryAdhai at SrI VarAhan Sannidhi (4 sIOkams on VarAhar).
12. Arrival at RanganAthar Sannidhi, Haratthi and Bhagavath DhyAna sOpAnam recital.
13. Arrival at Sudarsanar Sannidhi (3 sIOkams on Sudarsanar followed by SudarsanAshtakam; Theertham, garland, SaThAri, MaryAdhai.
14. Arrival at Swamy NammAzhwAr Sannidhi (10 sIOkams including those from PaadhukA Sahasram); Theertham, Garland, SaThAri.
15. At Swamy Naathamuni Sannidhi. Haaratthi & 3 sIOkams.
16. Haaratthi at Mudal AzhwArkaL Sannidhi (1 sIOkam)
17. Swamy AaLavanthAr Sannidhi (4 sIOkams including the one from SthOthra Rathnam).
18. SrI BhAshyakArar Sannidhi, Haaratthi (6 sIOkams from YathirAja Sapthathi). MaryAdhai at SrI BhAshyakArar Sannidhi. Theertham, SaThAri at the front of sannidhi for GhOshti.
19. Arrival at Swamy Desikan Sannidhi, Haaratthi for Swamy Desikan. DEsika Dinacharya and PrArTanAshtakam and recitation of 2 sIOkams.
20. MaryAdhai for ThAtha Desikan from ThUppul Desikan and Desika MangaLa recitation.

Now Swamy Desikan returns to His Sannidhi in ThUppul with sweet remembrances of the MangaLAsanam of His Lord that would last Him until His next birthday.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

KavitArkkika SimhAya KalyANa guNa saalinE
SrImathE VenkatEsAya VedAnthaguravE Nama:

Daasan

Oppiliappan Koil Varadachari Sadagopan

