

SrImad VedAntadeSika dinacaryA  
(Composed by SrI KumAra VaradAcAryar)



Annotated Commentaries in English

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## CONTENTS

Introduction

Slokams and Meanings

Annexure - Transliteration Scheme for Sanskrit

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॥ श्री ॥

श्रीमद्वेदान्तदेशिक दिनचर्या

SrImad VedAntadeSika dinacaryaA

(Composed by SrI KumAra VaradAcAryar)

**Introduction :**

It is the directive of the Bhagavad Saastrams for the SrI VaishNavan to divide the day in to five divisions and perform designated kaimkaryams for those five section of the day marked as abhigamanam, upAdAnam, ijyai, svAdhyAyam and yogam. SvAmi DeSikan has blessed us with a Tamil Prabandham named SrI VaiNava dinasari about these Panca kAla prakriyA-s (aintu kAla kAryangaL) and placed it at the sacred feet of Lord VaradarAjan. SvAmi DeSikan's TirukkumArar and pradhAna Sishyar, SrI KumAra VaradAcAryar has presented us a Sanskrit SrI sUkti entitled deSika dinacaryaA that takes us through step by step the dinasari followed by his revered AcAryan during the five time divisions of the day and has reminded us that the recitation and study of this SrI sUkti daily will banish all of our sins.

## Slokams and Meanings

॥ श्री ॥

श्रीमद्वेदान्तदेशिक दिनचर्या

SrImad VedAntadeSika dinacaryaA

taniyan:

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि॥

SrImAn venkaTanAthAryaH kavitArkika kesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrdi ||

SlokaM 1

काञ्चीपुरी यस्य हि जन्मभूमिः

विहारभूर्वेङ्कटभूधरेन्द्रः।

वासस्थली रङ्गपुरी तमीड्यं

श्रीवेङ्कटेशं गुरुमाश्रयामः ॥

kAncIpurI yasya hi janmabhUmiH

vihAra bhUH venkaTa bhUdharendraH |

vAsasthalI rangapurI tamIDyam

SrIvenNkaTeSam gurum ASrayAmaH ||

Meaning:

aDiyEn prostrates before the AcAryan with the name of SrI VenkateSan, who was born at Kaanci (tUppul), sported at the Venkata Giri and had His permanent residence at Srirangam. aDiyEn seeks this VedAnta Guru as my refuge and protection.

## Comments:

SvAmi DeSikan was born at the srotria grAmam of tUppul, which therefore is his janma BhUmi. He is an incarnation of Lord of the Venkata Giri and hence the Sapta Giri can be considered as his sporting place (vihAra bhUmi). After spending his first 20 years at tUppul/Kaanci and learned adhyAtma Saastrams at the sacred feet of his uncle, Atreya RaamAnujar, SvAmi DeSikan left thereafter for Thiruvaheendrapuram serving SrI HemAbjavalli sameta SrI Devanathan. He spent the next 40 years at Thiruvaheendrapuram and from there moved on to Srirangam and spent the rest of his life there and on a Kaartikai PaurNami day, he ascended to Paramapadam from there. Hence, Srirangam is hence described as his nitya vAsa sthalam. Except for twelve years spent in Melkote (ThirunArAyaNapuram) and Satyagalam during the KalApam time, SvAmi DeSikan spent the longest time of his life at Srirangam and served as the staunch defender of ViSishTAdvaita darSanam against all Para mata vAdins.

## SlokaM 2

संभावना यस्य हि कालकूटः

सभा भुजङ्गी कुणपं तरुण्यः।

स्याद्रौरवं राजगृहं स जीयात्

चिरं गुरुर्वेङ्कटनाथनामा ॥

sambhAvanA yasya hi kAlakUTaH  
sabhA bhujangI kuNapam taruNyaH |  
syAt rauravam rAjagrham sa jIyAt  
ciram guruH venkaTanAtha nAmA ||

### Meaning:

May the Parama VairAgyasAli, the AcAryan with the sacred name of VenkateSan live for many, many years! To him, praise was the equivalent of the poison named KaalkUTam; the places, where purposeless debates take place were like the places of residence of venomous snakes. Beautiful young women, the abodes of pleasures, were like corpses. The rich palaces of the kings were like the ferocious hell named Rauravam (naraka samAnam).

### Comments:

SvAmi DesSikan's vairAgyam (dispassion towards material wealth, status in life) is legendary. When offered a position by his class mate VidyAraNyar, a post at the court of Vijaya Nagaram Kings, he refused it. He continued to conduct his livelihood through uncha vrtti (alms) and rejected the well meant invitation of VidyAraNyar through an epistle of five SlokaMs plus one known as "VairAgya pancakam". SvAmi DeSikan's expression of his total disinterest in material wealth and his clear delineation of what is true wealth is housed in the final SlokaM of VairAgya pancakam.

अस्ति मे हस्तिशैलाग्रे वस्तु पैतामहं धनम्

asti me hastiSailAgre vastu paitAmaham dhanam



The meanings of the powerful Slokams of VairAgya pancakam and SvAmi DeSikan's adoration of the wealth on top of Hasti Giri as the permanent wealth is assembled in the 14<sup>th</sup> e-book of Sundarasimham series in <http://www.sadagopan.org> portal, which has 67 pages of meaning and commentaries on VairAgya pancakam as well as the MangaLASAsana kramam of SvAmi DeSikan at the various Hastigiri sannidhis.

### SlokaM 3

यः प्रातरभ्येत्य हरि शुचीनि

द्रव्याण्युपादाय शुचिः कृतेज्यः ।

स्वाध्याययुक्तो निशि योगरूपां

निद्रां समारोहति तं नतास्मः ॥

yaH prAtarabhyetya harim SucIni  
dravyANyupAdAya SuciH krtejyaH |  
svAdhyAya yukto niSi yogarUpAm  
nidrAm samArohati tam natAssmaH ||

#### Meaning:

aDiyEn prostates before the AcAryan, who performed abhigamanam in the morning and followed it up with the assembly of pariSuddha dravyams (upAdAnam) for ijyA ArAdhanam at mid day, engaged in study (svAdhyAyam) and teaching of Rahasya granthams as well as sAtvika PurANams and later engaged in yoga nidrai at night.

#### Comments:

In this SlokaM, the observances of SvAmi DeSikan as a prapannan during the five divisions of the day as Panca kAla pArAyaNar is described. These five observances are:

- (1) abhigamanam (abhigamana Prapatti), which is the performance of SaraNAGati at the sacred feet of the Lord with humility for the growth of atma guNams daily
- (2) upAdAnam, where the dravyam and upakaraNams are assembled for the ArAdhanam of the Lord
- (3) ijyA, where the Lord is invoked in six Asanams and worshipped

- (4) svAdhyAyam, where VedAs/Upanishads, sAtvika PurANams and adhyAtma Saastram related SrI sUktis are studied and taught for growth of Bhagavad bhakti and
- (5) Yogam, where meditation of the Lord is practiced until sleep overtakes one until Brahma muhUrtam.

In his Tamil Prabandham of VaiNava dinasari, SvAmi DeSikan himself describes the practices linked to the five divisions of time in the daily life of a VaishNavan with ten pAsurams. SvAmi DeSikan uses two pAsurams for each of the five divisions of time during a day. This Prabandham is covered as the 36<sup>th</sup> e-book of the Sundarasimham series of <http://www.sadagopan.org> portal.

#### Slokam 4

यामे तुरीये यतवाग्रजन्याः

विहाय शय्यां विहिताङ्घ्रिशुद्धिः।

योऽत्यादरेणाऽऽस्थितयोगशेषः

तं वेङ्कटेशं गुरुमाश्रयामः ॥

yAme turIye yataVAk rajanyaAH  
vihAya SavyAm vihitaAnghri SuddhiH |  
yo'tyAdareNA Asthita yogaSeshaH  
tam venkaTeSam gurum ASrayAmaH ||

#### Meaning:

We take refuge at the sacred feet of VenkateSa Guru, who gets up from bed (vihAya SavyAm) during the fourth/turIya yAmam of the night (brahma muhUrtam), washes his feet and concludes the yogam portion of the pancha kAla pArAyaNam with expression of deep love for his ArAdhya devan, Lord VaradarAjan.

#### Comments:

In the first two Slokams of SrI VaiNava dinasari, SvAmi DeSikan reminds us that BhagavtAs awaken in the early morning hours and reflect on the sacred feet of the Lord of Attigiri and recite loud His name as "Hari" seven times following a practice that stretches to anAdi kAlam (நல் அடியவர் பழ உரை அரி அரி அரி அரி அரி அரி அரியே nal aDiyavar pazha urai ari ari ari ari ari ari ariyE).

## SlokaM 5

ततोऽनुसन्धाय ततिं गुरूणां

तं चापि देवं रमणं रमायाः।

तत्कालयोग्यानि तथाविधानि

हृद्यानि पद्यानि पठन्तमीडे ॥

tataH anusandhAya tatim gurUNAm

tam cApi devam ramaNam ramAyAH |

tatKAlayogyAni tathAvidhAni

hrdyAni padyAni paThantamIDe ||

### Meaning:

aDiyEn salutes SvAmi DeSikan, who reflects next on his AcArya paramparai (lineage) and recites delectable pAsurams of AzhvArs on RamA RamaNan that are appropriate for the ushat kAlam (time of dawn)

### Comments:

naiccAnusandhAna pAsurams and Slokams about wasted time are appropriate for recitation at this early morning time for abhigamana Prapatti according to SvAmi DeSikan.

## SlokaM 6

उत्थाय गेहादुपगम्य रम्यां

कवेरकन्यां कलिताङ्घ्रिशुद्धिः ।

ततो विशुद्ध्याऽप्सु निमज्ज्य शुभ्रं

वस्त्रं वसानं तमहं स्मरामि ॥

utthAya gehAt upagamyA ramyAm

kaverakanyAM kalitAnghri SuddhiH |

tato viSuddhyA apsu nimajjya Subhram

vastram vasAnam tamaham smarAmi ||

### Meaning:

aDiyEn thinks about SvAmi DeSikan, who leaves his tirumALikai (residence), goes to the banks of river Cauveri, bathes there well in the cool waters, gets up and adorns white vastrams.

## SlokaM 7

धृत्वोर्ध्वपुण्ड्राणि सरोजबीज-

मालामवन्द्यां समुपास्य सन्ध्याम्।

सावित्रमीशं सवितुस्तुः पुरस्तात्

स्तुवन्तमेकान्तधिया स्तुवे तम्॥

dhrtvordhva puNDrANi sarojabIja-

mAlAmavandyAm samupAsya sandhyAm |

sAvitramISam savituH purastat

stuvantam ekAntadhiya stuve tam ||

### Meaning:

aDiyEn meditates upon SvAmi DeSikan, who adorns now Urdhva PuNDram, tuLasI stem and lotus aksha mAlAs and performs sandhya Vandanam with a mind united with sUrya MaNDala madhyaVarti SrIman NaarAyaNan through GaayatrI mahA Mantram.

## SlokaM 8

ततश्च पौर्वाह्निकनित्यकर्म  
निर्वर्त्य नित्येष्टनिवृत्तिमार्गः।  
श्रीरङ्गधामोपसमेत्य सेवा-  
क्रमेण रङ्गेश्वरपादमूलम्॥

tataSca paurvAhNika nityakarma  
nirvartya nityeshTa nivrtti mArgaH |  
SrIrangadhAmopasametya sevA-  
krameNa rangeSvara pAdamUlam ||

### Meaning:

Our noble AcAryan will complete the daily duties (nitya karmAs) that should be performed during the forenoon (upAdAnam) and propelled by the desire to travel on the path leading to Moesha, would go to SrI RanganAtha sannidhi in the Saastram prescribed manner.

### Comments:

In the third and fourth pAsuram of VaiNava dinasari, SvAmi DeSikan celebrates upAdAna time and points out that the Bhagavatan assembles Pushpam, tIrtham and PrasAdam and all delightful vastus for the pleasure of PeraruLAlan (இறைவன் இனிது உற எணும் அவர் iRaivan initu uRa eNum avar) and not for their use/ubhayogam (எமது அல என அறிபவர் ematu ala ena aRibavar). Assembly of sAmagriyAs for Bhagavad ArAdhanam in the manner in which Saastrams directs us is known as upAdAnam.



## Sloka 9

प्राबोधिकीभिः प्रतिबोध्य गीर्भिः

प्रसाद्य तद्गद्यमुखैः प्रबन्धैः ।

आशास्य तन्मङ्गलमाप्तवाक्यैः

आपादचूडं कलयन्तमीडे ॥

prAbodhikIbhiH pratibodhya gIrbhiH

prasAdya tadgadyamukhaiH prabandhaiH |

ASAsya tanmangaLam AptavAkyaiH

ApAdacUDam kalayantamIDe ||

### Meaning and comments:

aDiyEn bows before SvAmi DeSikan, who awakens the Lord from His Yoga nidrai with the recital of ThirupaLLiyezucci pAsurams and next eulogizes the Lord with EmperumAnAr's Sriranga gadyam and other SrI sUktis and wishes PallANDu to the Lord, while enjoying His divya saundaryam from the sacred feet to His radiant crown like ThiruppANAZhvAr in his AmalanAdhipirAn Prabandham.

Please access e-book #91 in the Srihayagrivan link of <http://www.sadagopana.org> portal for MunivAhana bhogam/ AmalanAdhipirAn SrI sUkti. The above gadyam can also be accessed at the above portal through the search engine.

## SlokaM 10

तीर्थप्रसादादिकमत्र लब्ध्वा

विज्ञाप्य देवाय ततो विसृष्टः।

शनैरुपेत्याऽऽश्रमकल्पमात्म-

गृहं सुखासीनमहं स्मरामि ॥

tIrtha prasAdAdikam atra labdhvA

vij~nApya devAya tato visrshTaH |

Sanai: upetyA ASramakalpam Atma-

grham sukhAsInam aham smarAmi ||

### Meaning:

aDiyEn reflects now on SvAmi DeSikan, who receives tirtha prasAdhams, takes leave of the Lord and returns to his abode, which resembles an ASramam in sanctity and is seated there.

## Slokam 11

व्याख्यानशालामुपगम्य चाऽथो

शिष्याननन्यान् श्रवणाभिमुख्यान्।

सङ्ग्राहयन्तं सकलानि तन्त्राणि

अतन्द्रितं तं गुरुमाश्रयेऽहम्॥

vyAkhyAna SAIAm upagamya cAtho

SiShyAn anayAn SravaNAbhimukhyAn |

sangrAhayantam sakalAni tantrANi

atandritam tam gurum ASraye aham ||

### Meaning:

After returning home, SvAmi DeSikan would travel next to the place of kAlakshepam at his ThirumALikai, where the devoted SishyAs , who did not seek the links with any other AcAryan have assembled to teach them sakala Saastrams with full intensity.

## SlokaM 12

तास्संस्कृत-द्राविड-दिव्यसूक्तीः

प्रसन्न-गम्भीरतया प्रसिद्धाः।

तत्तद्गुचिभ्यस्तनयाविशेषं

प्रणौमि दान्तं प्रतिपादयन्तम्॥

tAH samskrta-drAviDa-divyasUktIH  
prasanna-gambhIratayA prasiddhAH |  
tattat rucibhyaH tanayAviSesham  
praNaumi dAntam pratipAdayantam ||

### Meaning:

aDiyEn prostrates before SvAmi DeSikan, who teaches the esoteric meanings of the clear and deep divya sUktis of AzhvArs, AcAryAs in Tamil and texts like SrI BhAshyam in Sanskrit to SishyAs in a manner appropriate to their learning power like an affectionate father's conversations with his dear sons.

## Sloka 13

शिष्यैरुपादानपरैरनन्यैः

समर्पितं भक्तिपुरस्सरं यत्।

तेनैव शुद्धेन यथोदितेन

तुष्यन्तमीडे तुषतुल्यरुक्मम् ॥

SishyaiH upAdAnaparaiH ananyaiH  
samarpitam bhaktipurassaram yat |  
tenaiva Suddhena yathoditena  
tushyantamIDe tushatulyarukmam ||

### Meaning and comments:

SishyAs with asancala (unshakable) bhakti to SvAmi DeSikan, who had assembled earlier in the day, Suddha dravyams with devotion as upAdAna samarpaNams present them to their AcAryan now. The contented AcAryan accepts with joy these dravyams for use in the ijya ArAdhanam later. The abode of vairAgyam, SvAmi DeSikan, accepts happily the samarpaNams of the SishyAs in an equanimous manner from his poor and wealthy SishyAs since it was his nature to consider the insignificant husk from the paddy (**tusham**) as being equal to the valuable gold (**rukmam**). There was no distinction between "tusham" and "rukmam" in his assessment of their material worth. The fifth pAsuram of SvAmi DeSikan's SrI VaiNava dinasari covers the upAdAna samarpaNam by SishyAs.

## SlokaM 14

इत्थं ह्युपादाय च शास्त्रशिक्षां

तां चाप्युपादानपदे निवेश्य।

माध्याह्निकं कर्म समाप्य पश्चात्

वन्दे यजन्तं वरदं सदारम्॥

ittham hyupAdAya ca SAstra SikshAm

tAm cApyupAdAnapade niveSya |

mAdhyAhnikaM karma samApya paScAt

vande yajantam varadam sadAram ||

### Meaning:

After his Saastra expositions (pravacanams) and considering them as upAdAnams, SvAmi DeSikan completed his mAdhyAhnika sandhyaA vandanam and then performed the ijyA ArAdhanam for his ArAdhya deivam, Lord VaradarAjan at his home.

## Slokam 15

अतस्करग्राह्य-पवित्रपात्रैः

अनिन्द्रियोन्मादकरैर्हविर्भिः।

आराध्य देवं कमलासहायं

आराधये तं विहितानुयागम्॥

ataskaragrAhya pavitrapAtraiH  
anindriyonmAdakaraiH havirbhiH |  
ArAdhya devam kamalAsahAyam  
ArAdhaye tam vihitanuYagam ||

### Meaning:

aDiyEn worships SvAmi DeSikan, who performed his nitya ArAdhanam for the Lord with simple and inexpensive vessels that have no material value for the thieves and prepared offerings of sAtvIka annam (havis) with them for the Lord, which do not induce rajo or tamo guNams. He partook those prasAdams presented earlier to the Lord as anuyAgam.

### Comments:

In the sixth pAsuram of SrI VaiNava dinasari, SvAmi DeSikan's description of the Bhagavad ArAdhanam is described as a flood of anubhava janita Anandam experienced by the BhagavatAs.

## SlokaM 16

यामे चतुर्थे निहतारिवर्गं

प्रबन्ध-निर्माण-विलोकनाद्यैः।

तथा पुराणाद्यवलोकनैश्च

कालं क्षिपन्तं कलये गुरुं तम्॥

yAme caturthe nihatarivargam  
prabandha nirmANa vilokanAdyaiH |  
tathA purANAdyavalokanaiSca  
kAlam kshipantam kalaye gurum tam ||

### Meaning:

aDiyEn offers my salutations to SvAmi DeSikan, who spent the fourth portion of the day in studying pUrvAcArya SrI sUktis, constructing new Prabandhams and stutis of his own and reading PurANams and itihAsams.

### Comments:

The svAdhyAyam stage is described here, the way to spend time pleasantly. It is a time for the reflection on the deep meanings of Rahasya trayam (மறை எணும் உரை நிரை பரவுவர் maRai eNum urai nirai paravubar). The recital of VishNu sahasra nAmams and pravacanams are done at this time.



## SlokaM 17

सायन्तनं कर्म समाप्य पश्चात्

समेत्य च श्रीवरदाह्वयस्य।

सहाऽन्तरङ्गैः कुलदैवतस्य

समीपमारात् प्रणतं स्मरामि ॥

sAyantanam karma samApya paScAt

sametya ca SrIvaradAhvayasya |

sahAntarangaiH kuladaivatasya

samIpam ArAt praNatam smarAmi ||

### Meaning:

aDiyEn remembers affectionately SvAmi DeSikan, who after completion of his sAyam sandhyA vandanam and joined thereafter together with his intimate SishyAs to worship his kula deivam of Lord VaradarAjan.

## SlokaM 18

आशास्य तन्मङ्गलमच्युतस्य

तत्तत् प्रबन्दैश्च प्रबन्धैश्च तदीयपङ्क्तिम्।

स्तुत्वैकतानं प्रतिगृह्य तीर्थ-

प्रसादमेनं कृतकृत्यमीडे ॥

ASAsya tanmangaLam acyutasya

tattat prabandhaiSca tadIyapanktim |

stutvaikatAnam pratigrhya tIrtha-

prasAdam enam krtakrtyamIDE ||

### Meaning:

aDiyEn prostrates before SvAmi DeSikan, who recited PallANDus for various EmperumAns and offered his tributes to AzhvArs and AcAryAs. He received tIrtha prasAdams thereafter and became a krta krtyar (one who fulfilled the nitya karmAs).

## SlokaM 19

अथाऽन्तरङ्गैरुपदेवगेहं

अध्यास्य पीठं सरसैर्वचोभिः।

तेषां सुसूक्ष्मार्थविशेषशिक्षां

कुर्वाणमीडीमहि वेङ्कटेशम् ॥

athAntarangaH upadeva geham

adhyAsya pITham sarasaiH vacobhiH |

teshAm susUkshmaArtha viSesha SikshAm

kurvANam IDImahi venkaTeSam ||

### Meaning and comments:

After the sAyam sandhya and worship of the Lord, SvAmi DeSikan sat next to the sannidhi of the EmperumAn on AcArya pITham and performed upadeSams to his SishyAs on special (viSesha) and esoteric/subtle meanings (sUkshma arthams) of Rahasyams and SrI BhAshyam in his rich and resonant style (pANi). aDiyEn salutes this parama karuNika AcAryan, who blessed his SishyAs with SrI BhAshya kAlakshepam thirty times in his life!

## SlokaM 20

शिष्याननुज्ञाप्य सुसूक्ष्मबुद्धीन्

कृतप्रणामान् कृपया गृहेभ्यः।

अध्यास्य शुद्धं शयनीयमत्र

योगाय सन्नद्धमहं स्मरामि ॥

SishyAn anuj~nApya susUkshMabuddhIn

krta praNAman krpayA grhebhyaH |

adhyAsya Suddham SayanIyam atra

yogAya sannaddham aham smarAmi ||

### Meaning:

After the kAlakshepam, SvAmi DeSikan gave permission to his SishyAs characterized by their subtle intellect and impressive learning capabilities to return to their home and sat on his pure bed to enter in to the yogA phase of the day. aDiyEn reflects on SvAmi DeSikan in the yogArambham stage.

### Comments:

“மலர் மகள் பதி நலம் உறும் நினைவே malar makaL pati nalam uRum ninaivE” yogam. SvAmi DeSikan defines yogam as the deep and sweet immersion in the sukhAnubhavam of the divya MangaLa Vighram of the Lord of Periya PiraTTi and reflection on the ananta kalyANa guNams of the Lord.

## SlokaM 21

हृत्पुण्डरीके वरदं सदरं

निवेश्य तत्पादसरोजयुग्मे।

आबद्धचित्तं सुसुखं शयानं

आराधये देशिकमस्मदीयम्॥

hrtpuNDarIke varadam sadAram

niveSya tatpAdasarojayugme |

Abaddhacittam susukham SayAnam

ArAdhaye deSikam asmadiyam ||

### Meaning and comments:

aDiyEn bows before SvAmi DeSikan, who has seated Perumdevi tAyAr and Her divine consort, Lord VaradarAjan joyously in his heart lotus and rests until Brahma muhUrtam.

This blissful anubhavam is described as “perukiya nalam nilai” by SvAmi DeSikan. The state of deep immersion in the tirumEni dhyAnam of Lord and the immense joy arising from it is described as “Yogam”.

## Slokam 22

योगस्वरूपामनुभूय निद्रां

यामे तुरीये प्रतिबुध्य भूयः।

स्वस्वामिभावाकलनात्मयोगं

भजे भजन्तं गुरुवेङ्कटेशम्॥

yogasvarUpAm anubhUya nidrAm  
yAme turIye pratibudhya bhUyaH |  
svasvAmi bhAvAkalanAtma yogam  
bhaje bhajantam guruvenkaTeSam ||

### Meaning:

After enjoying yoga nidrA, SvAmi DeSikan awakens during the fourth yAmam of the night with the thought that "SrIman NaarAyaNan is the para brahmam and we are His eternal, unconditional servants". aDiyEn salutes this VedAnta Guru.

## SlokaM 23

इत्येवमेतामिह सर्वतन्त्र-

स्वतन्त्र-वेदान्तगुरुत्तमस्य।

नित्याभिजप्यां शुभनित्यचर्यां

जपन्ति ये ते दुरितं तरन्ति ॥

ityevam etAm iha sarvatantra-  
svatantra vedAnta gurUttamasya |  
nityAbhijapyAm Subhanitya caryAm  
japanti ye te duritam taranti ||

### Meaning and comments:

Those who recite and reflect on the auspicious and sacred dinacarya of the sarva tantra svatantra VedantAcAryan daily like mantra japam will jump over all sins.

This is the phala Sruti SlokaM of this SrI sUkti.

कवितार्किकसिंहाय कल्याणगुणशालिने।

श्रीमते वेङ्कटेशाय वेदन्तगुरवे नमः ॥

kavitArkika simhAya kalyANa guNaSAline |  
SrImate venkaTeSAYA vedantagurave namaH ||

SvAmi deSikan tiruvaDigaLE Saranam  
dAsan, Oppliappan Koil V. 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



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 j~na