

Akshaya ArAdanam



"Sri nrusimha seva rasikan"

Oppiliappan Koil Sri VaradAccAri SaThakopan

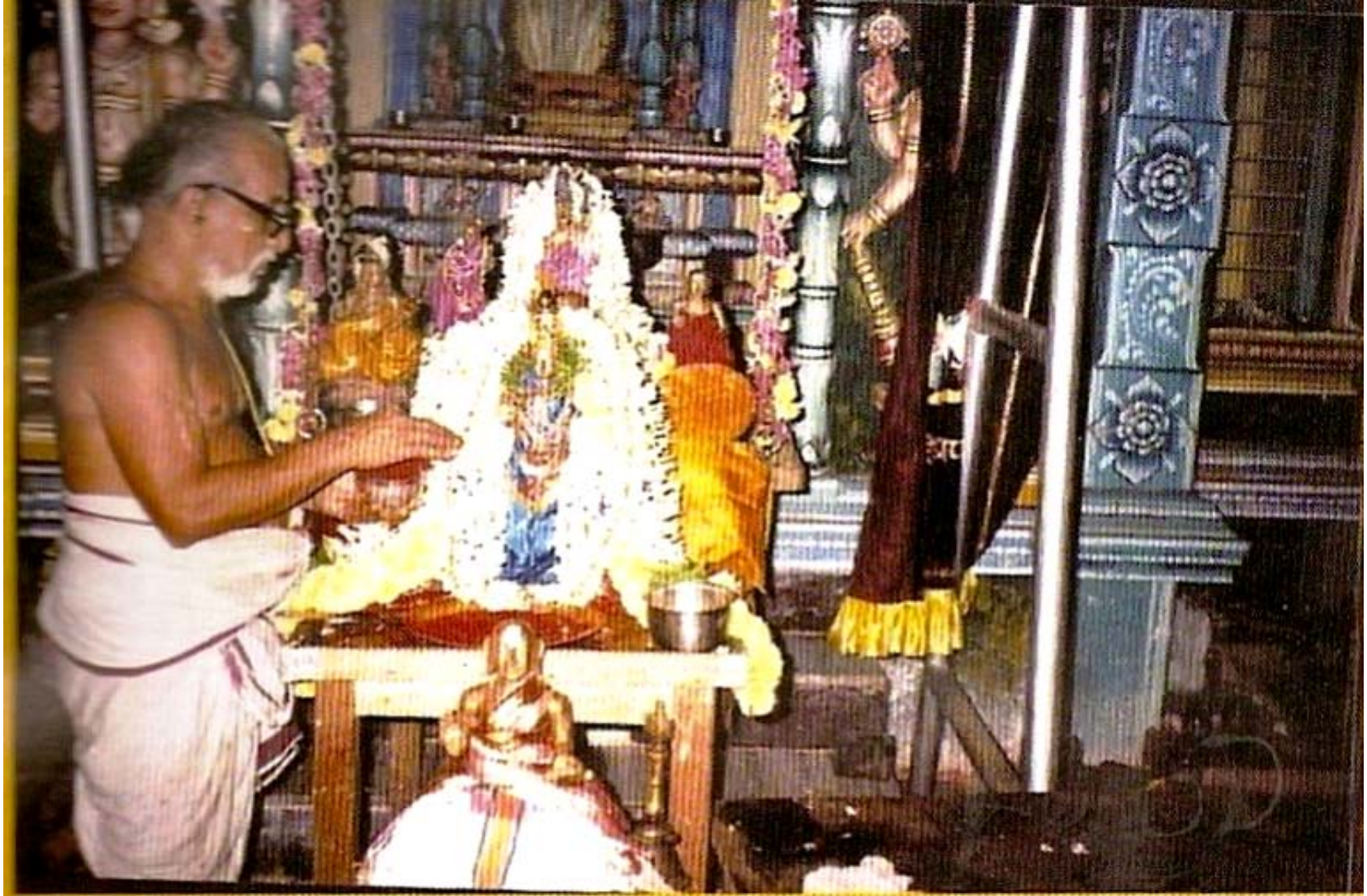


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Sevaa Swami performing ArAdanam at maNi maNTapam



SrI:

Akshaya ArAdanam



Dear devotees of SrI HayagrIva Para Brahman

This book is about Akashya AarAdhanam for Swamy Sri VedAnthA Desikan performed by VaikunThavAsi, Desika Bhakta Ratnam, SrI Sevaa Swamy. adiyEn had the rare privilege of travelling with him to ThirumAlirumchOlai and Sri Villiputthur in the context of special Aabharana samarpaNams for Soodikkoduttha NaacchiAr. He was a remarkable AchArya, poet whose life centered around kaimkaryams for Swamy Desikan. This monograph is in memory of this great SrI VaishNava AchAryan.

There are 60 slokams in this AarAdhanam, one for each year of the cycle of Sixty years and two phala stuthi slokams in this stuthi of "Akshaya AarAdhanam" seeking Swami Desikan's anugraham. It is very appropriate during this time of celebration of the 82nd Thirunakshatram of Srimad Azhagiya Singar (December 7, 2008) to offer this salutation to Swamy Desikan and His Upaasana Moorthy, Sri HayagrIva Para Brahman.

The Names of the Sixty samvatsarams invoked in the context of salutation to Swamy VedAnthA Desikan are:

- (1) Prabhava, (2) Vibhava, (3) Sukla, (4) PramOdhaUta, (5) PrajOtpatti/PrajApati,
- (6) AangIrasa, (7) Srimukha, (8) Bhava, (9) Yuvaa, (10) DhAtu, (11) Iswara,
- (12) BahudhAnyA, (13) PramAthee, (14) Vikrama, (15) Vishu, (16) ChitrabhAnu,
- (17) SvabhAnu, (18) DhAraNa, (19) PaarThiva, (20) Vyaya, (21) Sarvajith,
- (22) SarvadhAri, (23) VirOdhi, (24) Vikruthi, (25) Kara, (26) Nandhana,
- (27) Vijaya, (28) Jaya, (29) Manmatha, (30) Dhurmukha/Dhunmukha,
- (31) hEviLamBi, (32) ViLamBhee, (33) VikAri, (34) Saarvaree, (35) Plava,

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(36) Subhakruth, (37) Sobhakruth, (38) KrOdhee, (39) VisvAsu:, (40) ParAbhava, (41) Plavanga, (42)Keelaka, (43) Soumya, (44) SaadharaNa, (45) VirOdhikruth, (46) PareetApi, (47) PramAdheesa, (48) Aanandha, (49) Raakshasa, (50) NaLa, (51) PingaLa, (52) KaaLayukti, (53) SiddhArthi, (54) Roudhree, (55) Dhurmathy, (56) Dundhubhi, (57) RudrOAthkAri, (58) RakthAkshee, (59) KrOdhana and (60)Akashaya

The sixty year cycle is linked to Jupiter's cycle of 361 days. It is shorter than the 365 days of Solar year. This cycle of sixty years is counted differently in the North and South of India. In the South the Jupiter's year is considered as the same as Solar Year.

The Kali era came into being in PramAathi year (13th in the cycle of 60 years). We are today (2008 C.E) in the 5110th year since beginning of Kali Yugam.

Jupiter is linked to Thursday, Guru Vaasaram. Guru here is Bruhaspathy, the Deva Guru or AchAryan of the DevAs. This is the link to AchAryaas, where Sriman NaarAyaNa is the Prathama AchAryan in our Guru Paramparai.

Slokams and Commentaries



"Coronation in the kingdom of viraktas"



We will now study the significance of each of years in the cycle of 60. The first five are: Prabhava, Vibhava, Sukla, PramOdhaUta and PrajOtpatti.

Prabhava stands for the **amita** (limitless) PrabhAvams of the Supreme Brahman sung by VedAs and Upanishads.

Vibhava stands for the vibhava avatArams of Raaama and KrishNa, when the Lord mingled with us at AyOddhi and Gokulam/BrindhAvanam.

Sukla stands for Sukla Yajur Veda.

PramOdhaUta stands for the dhUtya Kaimkaryam of the Lord, who blessed us with Bhagavad GeethA. It also stands for Sundara KaaNDam, which deals with the Raama DhUtan, AnjanEyar.

PrajOtpatti/PrajApati stands for Chathurmukha Brahma, the direct son of the Lord.

SLOKAM 1/ YEAR 1/PRABHAVA

prabhavohi venkatesa:

yasya prabhavo vijAnate tattvam

prabhavam tameva seve

virakta saamrAja dhUrvaham nAtham

Meaning:

Lord SrinivAsan of the Seven Hills is the Jagath KaaraNa Brahma. Only the Prabhus (**sarvajn~aas**) can comprehend this truth. adiyEn prostrates before Swamy Desikan, the incarnation of the Lord's temple bell. Swamy Desikan is indeed my Lord, who received PattAbhishEkam (coronation) in the kingdom of dispassionate ones (**viraktAs**).

Comments:

Jagat-KaaraNatvam is the LakshaNam (distinguishing characteristic) of



Brahman. Sage BaadarAyaNa refers to this Jagath KaaraNatvam (being the sole cause of the creation, sustenance and dissolution of the Universe) clearly in Brahma Sutra I.1.2 (*JanmAdy-asya yata:*). SrI VenkatEsa of Thirumala is that Jagath KaaraNa Prabhu (*PrabhavO hi VenkatEsa:*).

This tattvam of Brahman being defined as "the origin of the three fold cosmic process to distinguish it from all other sentient and insentient entities" is comprehended by Jn~Anis (*prabhavO vijAnatE tattvam*). "*Prabhavam TamEva sEvE:*" adiyEn worships the only One, who incarnated as Swami Desikan.

"*Virakta sAmrAjyam dhUrvaham nAtham TamEva prabhavam sEvE:*" My Lord, Swami Desikan the coronated king in the land populated by ViraktAs for whom a piece of gold and a pot shred have the same value.

Swamy Desikan's VairAgya Panchakam reveals the superiority of His vairAgyam with respect to worldly wealth. He considered them as *tuccham* (insignificant) and rejected them as worthless compared to the wealth on top of Hasti Giri, left as family treasure for us by Brahma Devan.

In each of the three lines of the slokam saluting the Year named Prabhava, SevA Swami uses the word *Prabhava* and connects it to Swamy Desikan.

SLOKAM 2/YEAR 2/VIBHAVA

vibhavAn vidhAya sooreen

vibhavo vedAntadeSika: praaJn~a:

vibhavam dadhAti loka

yasmin avateerya vatsare swAmee

Meaning:

The Omniscient Swamy Desikan incarnated in the samvatsaram of Vibhava with special Vaibhavam and made nithya sooris shine with special glories (*Vaibhavam*)



and He Himself shines with a special Vaibhavam.

Comments:

Swamy Desikan was born in the Vibhava year as the amsam of the temple bell of Lord VenkatEsan of Thirumalai. He was a nitya Soori at SrI VaikunTham. He was commanded by the Lord to incarnate in the bhU lOkam to strengthen the foundations of Bhagavad RaamAnuja Darsanam and the path of SaraNAgathy as the sure means for gaining Moksha SaamrAjjam. Thus among all the nitya sooris, Swamy Desikan had a special Vaibhavam. That was the VisEsha Vaibhavam of this PrAjn~ar, who glorified the world with His subha charitam and avatAra Vaibhavam.

The word "**Vibhava**" is used in three of the four Paadhams of this slokam by SevA Swami.

SLOKAM 3/YEAR 3/SUKLA YEAR

SuklatAm atigatas-sumedhasA

maanaswna vapushA sukarmaNA

Suklapaksha vidhuvat virAjate

Sukla paksha kakha sannibha: prabhu

Meaning:

Swamy Desikan shines uniquely with spotless (blemishless) brilliance thru the glory of His matchless intellect. He displays the whiteness (spotlessness) in His **dEha kaanti** (lustre of His ThirumEni), thru His blemish-free kaimkaryams; He is like Moon during the Sukla Paksham and resembles the white Swan (**Raaja Hamsam**).

Comments:

The name of Sukla for the third year among the sixty is incorporated in the



three Padhams of this slokam that pays tribute to Swamy Desikan. Through His superior intellect (**sumEdhasA**), he has surpassed (**atigata:**) the hue of Suklam (whiteness standing for auspiciousness). Not only by his superior intellect has he surpassed Sukla attribute but he has excelled thru his manas, sareeram and noble acts (**MaanasEna vapushA sukarmaNaa sukladAm atigata:**). He shines (**virAjatE**) as the Sukla Paksha chandran (**Suklapaksaha vidhuvat**) and as the white winged swan in that Sukla Paksha (bright) night.

SLOKAM 4/YEAR 4/PRAMODHUTA

pramodapratas-supramOdutA krutyam
 yadhUnAm adheeSa: kapee raajahahamsa:
 vyAtAneet param vedacUDAgurur na:
 paro dhUta Aaste parAptyai prajAnAm

Meaning:

Swamy Desikan made all immensely joyous with His ViSEsha Jn~Anam; He engaged in serving as a messenger like Yadhukula Tilakan at the court of KouravAs (**PaaNDava dhUtan**), like AnjanEya at Lanka to bring the message of SrI Raamachandran to Sita PirAtti in AsOka Vanam and like the Raaja Hamsam to bring the message of Parankusa Naayaki and AndaaL to their Lord, Sriman NaarAyaNan. What kind of DhUta SahAyam did Swamy Desikan provide exactly? He took on the role of DhUtar (messenger, interceder) for the people to attain the sacred feet of the Lord. As an AchAryan, Swamy Desikan placed the souls of Mumukshus at the protecting feet of the Lord. That was His dhUta krutyam (**vyApAram**).

Comments:

Swamy Desikan's dhUta krutyam was similar to the Lord of Yadhus (**YadhUnAm adheeSa:**), AnjanEya (**Kapee:**) and Raaja Hamsam (the One sent by Lord Raamachandra to SitA Piraatti in Hamsa SandEsam). Swamy was engaged as an



AchAryan to go as a messenger (dhUtan) on behalf of Mumukshu prajais performing Prapatti and seeking the Lord's rakshaNam thru the act of Bhara nyAsam. The "dhUta" sabdham is used in 2 of the 4 paadhams of this sLOkam.

SLOKAM 5/YEAR 5/PRAJOTPATTI

PrajOtpatti karma prathishtO vidhAtA

prapancham yadhEccham vidhAya- prahrushta:

prajAtO hi noonam gurur VenkatEsa:

prabhandhAn prakrushtAn- srujatyadhbhutam na:

Meaning:

Brahma dEvan engaged in the performance of the karma of ParajOtpatti. He delighted Himself by creating the multifold chith and achith with attributes of wondrous (adhbhutam) kinds. In a similar context, the creation of lofty prabhandhams by our Swamy Desikan from a great kulam is indeed filling us with a sense of awe and reverence.

Comments:

Sri Seva Swamy's skill as a poet is well known. He composed a sahasram on Lord VenkatEsa and another sahasram on Lord of Hastigiri.

In this 5th sLOkam, Swamy's handling of "Prahrushta:" and "Prakrushta" is an example of his great poetic skills and usage of close sounding words with entirely different meanings with telling effect. Brahma became joyous (Prahrushta:) over His fascinating creations as He engaged in the PrajOtpatti Karma assigned to Him by His Lord. Guru VenkatEsa (Swamy Desikan born in a lofty kulam (PrajAtO) created (srujath) wondrous Prabhandhams (PrakrushtAn PrabhandhAn adhbhutam srujath).

SLOKAM 6/YEAR 6/ANGEERASA

Aangheeraso yasya kalaa prapance





aangheerasoasou nigamAnta soori:

aanggerasAdhyA: sadhrusA: katam vaa

SrI venkatesasya guror vihAre

Meaning:

In the Sri Sookti creation of Swami Desikan, Rasam will be dominant. Therefore one can identify Him as apara Aangheerasar. In the garden of the creations of the Sri Sookthis of Swamy Desikan, even Angheerasar can not match him in arta gouravam (depth of Meaning) and poetic skills.

Commentary:

Aangiras is a Vedic sage, the creator of the fourth Veda (Atharvam) with sage Atharvan. He is one of the Gotra Rishis and is also one of the 7 Rishis of the First Manvantara. He is a Maanasa putra of Brahma and his son is the Deva Guru, Bruhaspati. Sage Anghirasa figures prominently in MuNdaka Upanishad. He is also an author of Aangheerasa Smrithi, spelling out the code of conduct for us. He is also considered as the Second Agni - PrajApatya Agni. The name of the sixth year linking to PrajApatya Agni follows that of the name of the fifth year, PrajOtpatthi.

SLOKAM 7/YEAR 7/SRIMUKHA

srImukhas-satatam aagama cUDA-

soorirityadhisayo na jagatyAm

srImukhAth adhigatam birudham tat

yena vaajivadano vaSaseente

Meaning:

VedAnta Desikan is always a Sumukhar, one of pleasing countenance (SrI Mukhar). There is no surprise here, when we understand His dayaa guNam. He is





a Srimukhar also because of the ownership of the Birudhu of Sarva Tantra Svatantrar and because of having Lord HayagrIvan seated on the throne of His tongue.

Comments:

NigamAntha Desikan is saluted here as "Aagama ChUDA Soori". There is no one to match this Sumukha SrImaan in this world in the areas of AchAryakatvam, Tarka and poetic skills (Soori ithyadhisayO na jagatyAm). He has been conferred the title of Sarva Tantra Svatantrar by Sri RanganAyaki ThAyAr Herself and that makes Him a SrI Mukhan. The Lord of VidhyA is sitting on the tip of His tongue on a throne at Swamy's request (JihvAgra SimhAsanam). That also makes Swamy a SrI Mukhar.

SLOKAM 8/YEAR 8/BHAVA

bhave bhave bhAvuka saarvabhoulme

hrudi sthite venkatanAtha soorou

bhavo hi noonam vibhavana poorNa:

parAbhavo naiva bhavet kathApi:

Meaning:

When the BhAvuka (auspicious) SaarvaBhouma Swamy Desikan is sitting in our heart lotus, even this difficult to bear samsAram becomes filled with glories (Vaibhavam). We will not suffer any adversities (Paribhavam) in any one of our births.

Comments:

Bhava means mundane worldly existence. Swamy is Bhava Naasakar. Therefore, when the auspicious Swamy (bhAvuka- Saarvabhoulmar) is presiding over our heart lotus in any one of our births in this samsAram (bhavE bhavE), we would not experience any paribhavam (sorrows and amangaLams).





SLOKAM 9/YEAR 9/YUVAA

yoona heyanenAth sookti jaalai:
nityam samarAdhi yuvaa rameSa:
vihAra SeelO(a)pi virakti bhumA
srI Venkateso gururasmadheeya:

Meaning:

Our AchAryan is VenkatEsan (VenkatanAthan). He is the supreme among the ViraktAs (dispassionate ones), who treats wealth and loka sukham with utter indifference. Our youthful AchAryan performed AarAdhanam for the nitya Yuva, the Lord of Lakshmi, with many SrI Sooktis that took the form of young ladies during that AarAdhanam.

Comments:

Swamy VenkatEsa Kavi is our Guru (SrI VenkatESO Gurur-asmadheeya:). He performed AarAdhanam for the Lord of Ramaa, the nitya yuvaa (adhbhuta sookti jaalai: RamESa: nityam Yuva samArAdhi). Our Swamy's vihAram (rakti) is wondrous in nature and yet He was an agrESarar in Virakti (VihAra SeelOapi Virakti BhUmaa). BhUmaa is a LakshaNam for Brahman (Brahma SaBdha LakshaNam). In this context, it is linked to BhUma Vidhya of ChaandhOgya Upanishad.

SLOKAM 10/ YEAR 10/DHAATU

dhAtu: prakrushto hi vaca: prapance
dhAtA prakrushto hi visarga krutye
dhAtupamo VenkatanAtha vaidya:
tanotu sam SankaTa mocanAt me





Meaning:

In the world of Vaakyams, DhAtu is supreme. In visargam (**srushti**), Brahma known as DhAtaa is most important. The doctor (Vaidhyar) named VenkatanAthan (Swamy Desikan) is matchable to **DhAtu** (Brahma). In the creation of his many wondrous SrI Sooktis. May Sri VenaktanAthan remove our miseries and confer auspiciousness!

Comments:

The play is on the words DhAtu, DhAta and DhatOpamar. The prayer here is to Swamy Desikan, who cures the samsArīc sufferings of the created beings thru His upadEsams and thus serves as a superior VaidhyānAthan.

SLOKAM 11/YEAR 11/ISWARA

Iswaro nikhilatantra dhUrvaha:

ko nu deSikasamo maheetale

samhrudAviva vipaksha samhrudou

Iswaro nahi samajn~atA para:

Meaning:

Is it not so that Swamy Desikan, who does unique **nirvAham** (steering and interpretation) of Bhagavth Saastrams, our Iswaran? Is there any one equal to Him in this matter? Iswaran (Rudran) does samhAram. Our Swamy destroys the Vaadams of PrathivAdhis (**VipakshAs**). Our Swamy is a Sarvajn~an like of whom we have not come across in this world. Rudran, the author of Ahirbudhnya Samhita containing MantrarAja Padha stOtram is also addressed as a Sarvajn~an.

Comments:

SevA Swamy's bhakti for Swamy Desikan is boundless. He salutes him





therefore as "Nikhila tantra dhUrvahar". BhagavAn blesses us with His sAstrams to follow but human beings either disregard them and thereby invite peril to them or do not understand them and end up doing vipareetams. Swamy Desikan came to their rescue and directed them to the right way to observe Bhagavath Saastrams to please the Lord.

SLOKAM 12/YEAR 12/BAHUDAANYA

bahudAnyA samruddhoyam

bahudAnyA vimartanAt

bahudAnyA ramAkAnto

gurur nyAsa krusheevala:

Meaning:

Swamy Desikan, who did not allow any Paramata Vaadhins to flourish is indeed a BahudhAnyar. He attained the BahudhAnyA Samruddhi (wealth) by incarnating as Ubhaya VibhUthi Naatha Guru.

Comments:

Srimad Azhagiya Singar has interpreted the name of this year as "BahudhA anyA:" It is indeed different from other years. The year was BahudhAnyA (1398 C.E), when Lord Narasimhan initiated a twenty year old scholar from ThirunArAyaNa Puram into SanyAsAsramam and commanded him to be the Founding Jeeyar of SrI Ahobila Matam. In the same year, this Jeeyar visited AzhwAr Thirunagari and recovered the archa vigraham of Swamy NammAzhwAr from a deep well and brought Him back to AdhinAthana's temple. It was this year, which saw Swamy NammAzhwAr blessing the Jeeyar with Hamsa Mudhrai and the EmperumAn, Adhi Naathan conferring the title of "Adhi VaNN" on this Jeeyar. During another BahudhAnyA Year (1099 C.E Thai month, Punarvasu Nakshatram) AchArya RaamAnuja arrived at ThirunArAyaNa puram for a 12 year long historic stay. It was during another BahudhA+anya





year, Brahma Tantra Jeeyar I presented the Taniyan of "Sri RaamAnuja Dayaa Paatram" to His AchAryan, Swamy Desikan at Thiru NaarAyaNa Puram. This year was 1338 C.E.

In other BahudhAnya Years, the 2nd, 17th and 23rd Jeeyars ascended the Ahobila Mata Peetam; the years were 1458, 1698 and 1758 C.E respectively. The 42nd Jeeyar of Ahobila Matam and mahA VidwAn GhOshtipuram Swamy were born in another BahudhAnya year (1878 C.E).

We have 50 more years to go before we greet another BahudhAnya year that is always different and is rich in history.

SLOKAM 13/YEAR 13/PRAMAATHEE

pramAthee ripUNAmnijAnAm pareshAm

pramoteeva vishNu: SudhA sArarakta:

pramAtA pramAthee SrutAvAgame ca

prasiddho hi loka gurur VenkateSa:

Meaning:

Swamy Desikan, our AchAryan controls and defeats the fallacies of Paramata Vaadhins (Kudhrushtis and Kumatis). He is also known for defeating the internal foes (temptations of Sensory organs). He is like VishNu, who controlled the asuraas during the time of distribution of the nectar on the shores of the Milky Ocean. He is the destroyer of the PramAtams that appear in the interpretation of the Vedams and Aagamams. Our Swamy lives forever with joy born out of the fulfillment of His avatAra reasons.

Commentary:

PramAthee is the first year of Kali Yugam. The strength of dharmam slowly wanes in this yugam. Swamy Desikan incarnated at the command of the Lord of Seven hills to strengthen Bhagavad RaamAnuja SiddhAntam and to reinforce





the easy to observe SaraNagati route for defeating the horrors of Kali Purushan so that the prapannAs can enjoy Moksha Sukham. PramAthin is one who tears down, destroys. In this case, it is the destruction of Veda Baahya Matams and Veda Viruddha interpretations by Swamy Desikan following the way shown by AchArya RaamAnuja in His SrI BhAshyam.

SLOKAM 14/YEAR 14/VIKRAMA

pareshAm matAnAm prabhEdha praNAdha

prasiddhohi loke gurur venkateSa:

yateeyakramo vikramo vaadhi-loke

vayam simha vikrAnta sUrim bhajAma:

Meaning:

May we worship Swamy Desikan, the powerful lion (KavitArkika Simham), whose prowess in the world causes awe! He is the One, who showed the hollowness of Para Matams and defeated their proponents decisively and adorned the garland of Victory in such confrontations.

Commentary:

Swamy Desikan is saluted here as "Para Mata PrabhEdha (splitting apart) PraNAdha (destroying) prasiddhar". He is acknowledged as "ParEshAm matAnAm vikrAnta sUri", the One who overpowered the paramata Vaadhins and was victorious in such contests.

SLOKAM 15/YEAR 15/VISHU

vishUchi pradagtA vishAdhipraNashtA:

vishAdhena dagdha mrushAvAdhatruptA:

vrushAdhreeSa ghaNThAvatAram gurum-me





yatA nASrayante tatA sampranashtA:

Meaning:

Those who have been stricken by small pox, affected by poison and haughtiness born out of false beliefs as well as those who weep over their lots would see a cessation for all their sorrows by seeking refuge under the sacred feet of Swamy Desikan. Otherwise, they will be destroyed by their own excesses and afflictions.

Commentary:

A recipe is given for those suffering from different delusions and illnesses. "VishUchi pradagtA" is the one affected by the virus of small pox (mind made sick by believing in Veda Viruddha Matams); "VishAdhi praNashtA" is the one, whose life is in danger thru consumption of poison; "VishAdhEna dagdhA" is the one, who is overpowered by his sorrows thru travel along vipareeta mArgams suggested by aprAmANika Kudhrushti Matams. "MrushA Vaadha truptA:" are the ones, who are conceited and are content with their unsupportable, false Vaadhams. SevA SwamigaL points out that there is hope for all these unfortunate ones, if they seek Swamy Desikan's sacred feet as rakshaNam and if not they will perish for sure. The Mahaa ViwAsam shown by SevA Swamy towards Swami Desikan is astounding!

SLOKAM 16/YEAR 16/CHITRABHAANU

bhAmukhair jagati jeevana haaree

chitrabhAnuriti sooramavocan

sookti paapiriha jeevandhAtaa

dhivya sooririha VenkateSwara:

Meaning:

Sooryan, the ChitrabhAnu (Wondrous multi-rayed Sun), dries up the jeevanam



(water/jalam) with his powerful rays. Our AchAryan in contrast gives life to all thru the lustre of His SrI Sooktis.



"AchAryan gives Life by the lustre of His SrI sooktis"

Thiruayindhai Swamy Desikan in KaNNan thirukolam

Comments:

Chitra BhAnu is the splendorous Sun. In the 21st slokam of SrI HayagrIva StOtram, Swamy Desikan refers to the unique radiance of the gems adorning the anklet AabharaNam (Noopuram) of Lord HayagrIvan's sacred feet as ChitrabhAnu that serves as the morning Sun chasing away the darkness of ajn~Anam (Parisipuran noopura chitra- bhAnu prakAsa nirdhUta tamOnushankAm).



SLOKAM 17/YEAR 17/SVABHAANU

svabhAnubhi: svabhAvato vibhAti- tejasaam pati:
svabhAvasAra sooktibhir-vipascchitAm-patir mahAn
svata: prakASamasnuvan sa yeve- deSikottamo
madhiyamAnase tamastitam vyapohya-rAjatAm

Meaning:

Sooryan thru His auspicious and powerful rays becomes the Lord of lustre (tEjas). Swami Desikan also thru His pratibhA prabhAvam (medhA vilAsam) becomes the king of poets. May Swamy Desikan of inherent tEjas reside in my heart and chase away the darkness of nescience!

Comments:

Sooryan: "svabhAnubhi: svabhAvatO tEjasAm pathi: (ithi) vibhAti". Sooryan shines thru his rays and stays as the Lord of intrinsic tEjas. Swamy Desikan (DesikOttamar) thru His "svabhAva saara sookthibhi: svata: prakASamasnuvan VipascchitAm pathi: virAjatE" (He shines with the lustre of His intrinsically quintessential Sooktis and becomes the king of poets/VidhvAns. The last line is a prayer for Swamy Desikan to reside in one's heart lotus to drive away the darkness of ajn~Anam.

SLOKAM 18/YEAR 18/DHAARANA

pradhAraka pradhAraNa: samasta-dhAraNO guru:
sookAraNa pradarSanena nirNayam vadhan
nivArayan nijoktibhi: parokta dhUshaNAnyasvayam
niroopayan visishtatAm veebhAti deSikam





Meaning:

Swamy Desikan will deceive those who try to deceive Him with false arguments and will become invisible to them. He will however help everyone cross the fierce and troubling ocean of SamsAram. He will give the reasons for His positions on Bhagavad RaamAnuja SiddhAntam and His advocacy of SaraNAgaty maargam. He will establish the facts thru superb reasons based on tarkam. He will remove all the false accusations about the deficiencies of Bhagavath sAstrams. adiyEn bows before such a Visishta Desikan.

SLOKAM 19/YEAR 19/PAARTIVA

paartiva-stuti vidhAyinA tatA

paartivanca vaSAnugruhNhatA

paartivAsraya sukham nigruNhatA

VedamouLi guruNA dhrutA vayam

Meaning:

He eulogized the Emperor Raaman (Thru Sri Raghuveera Gadhyam). He blessed a king thru His upadEsam (SubhAshita Neevee and Tattva sandEsam). He rejected the position offered by a King and the comforts arising from Such a life (rejection of the offer to be the court VidhvAn of the Vijaya Nagara Kings thru VidhyAraNyar and His rejection thru His VairAghya Panchakam). We have indeed been saved from SamsAric bheeti by seeking the protection of the sacred feet of this great AchAryan (NigamAntha MahA Desikan).

SLOKAM 20/YEAR 20/VYAYA (AVYAYA)

avyayo hi bhagavAn ramAdhava:

savyasAcihitagrun nirantaram

divya vaakbhirabhirakshateeha na:





†Adhruso nigamamouLi desika:

Meaning:

Sriya: Pathi, our Lord is sampoorNan and is avAptha samasta Kaaman (without want of any thing). He is the well wisher for Arjuna, who was skilled in using both his hands for archery (*savyasAchi*) in battles. Our Lord saved Arjuna from his confusions about his kshatriya dharmam thru the UpadEsam of GitA. Swamy Desikan is of the same status to adiyEn just like Lord KrishNaa was to Arjuna.

SLOKAM 21/YEAR 21/SARVAJIT

sarvajit jagati ko(a)pi na drushta:

vedamouLi gurumantarA prabhum

sarvajit bhavati ko(a)pi manushya:

tasya paadayugasevanotsukha:

Meaning:

Sarvajith is the One who has won over all. Sevaa Swami states that there is no one besides Swamy Desikan, who can be recognized as *Sarvajith* (winner of all). Even if it is so, those who have sought the sacred feet of Swamy Desikan for protection can readily become a Sarvajith. The Desika Bhakti of Sevaa Swamigal and his Mahaa Viswasam in Swamy Desikan is indeed exceptional and paramount.

SLOKAM 22/YEAR 22/SARVADHARI

kudhAree varAha: gujArir vidhAree

sukUrmo hanUmAn sakopotridhAree

param Sankha-cakradAree hatAri:

sadAm vedacUDAgurus-sarvadhAree



Meaning:

Lord VarAha PerumAL supported BhUmi DEvi on His tusk. In KrishNAvatAram, He destroyed the son of BhUmi (NarakAsuran). He is borne by Garudan, His Vaahanam. In a similar manner, the tortoise (Koormam) bearing Mandara mountain, HanumAn bearing sanjeevi parvatam and the cowherd (GopAlan holding Govardhana giri) - all of them supported the mountains. In spite of it, the Lord who bears the disc and the conch uses the weapons that He bears to destroy the enemies of His bhaktAs. Swamy Desikan is the only One, who bears every thing (SarvadhAri) for the protection of the SaatvikAs. The play with the words **kutAri**, **VitAri**, **Sankha-ChakradhAri**, **HaTARI** and connecting them thematically to SarvadhAri displays the poetic skills and AchArya Bhakti of Sevaa Swami.

SLOKAM 23/YEAR 23/VIRODHI

virodhi parihArakrut vijayate hi bhUmanDale

virodaparihArata: sakaladivya sooktishvasou

vibhAti vibhutottamo vishamatAdi-dhUras-sthito

viSaalaguNa sevati: manasi vedacUDA guru:

Meaning:

Our Swamy Desikan destroyed the enemies (Para matha Vaadhin's doctrines). He composed a Sri Sookti revered as "VirOdha ParihAram" to clear our confusions about the three rahasyams. He was radiant as PaNDita SrEshtar in the entire world. He did not have even an iota of ill will towards anyone. He had all the celebrated Aatma guNams. This is our Swamy!

SLOKAM 24/YEAR 24/VIKRUTI

vivida **vikrutibhA**jAm paNDitAnAm samAje

vividha **vikruti** jushte prAKrutecaiva loka



prakruti purushabhedhA jn~Anamohe samitte
prakrutimupagato me sAttvikeem deSikendra:

Meaning:

In this slokam about Vikruti, SevA Swamigal contrasts Swamy Desikan as the opposite of the people marked by the blemishes of Vikruti.

Comments:

Among the assembly of scholars, who undergo all kinds of transformations (Vikruti) and among the common folk, who do not even have the rudiments of Jn~Anam about the differences between Prakruti (ChEtanAchEtanams) and Purushan (Iswaran), Swamy stands in total contrast as the clear comprehender of the doctrines behind the Tattva Trayams (Prakruti, Jeevan and Iswaran).

SLOKAM 25/ YEAR 25/KARA

karAs-sAdhu vAsAmsi dhrutvAhi danyaA:

karA ye vahanteeha vAdAn nirarthAn

hatA dhurvidagtA: parihAsa-dhagtA:

vayam SekarAn prApya dhanyaA: SruteenAm

Meaning:

The donkeys become dhanyaAs (blessed ones) by carrying the load of the vastrams (VaasAmsi) of the SaatvikAs. On the other hand, those who engage in meaningless (VaadhAn nirarthAn) debates get destroyed. They become the objects of laughter (parihAsam). In contrast, we who have surrendered at the sacred feet of Swamy Desikan are forever blessed.

SLOKAM 26/YEAR 26/NANDANA

ananta nandano bhavAn anantasUkti nandana:





sanantanAdi-sammato hyananta nanda nandana:

amantamanda nandana: sujAta nanda nandana:

vibhAti VenkatabhidhAna nandano gurussatAm

Meaning:

Swamy Desikan incarnated as the son of Ananta Suri. With His many (ananta) SrI Sooktis, He gladdened the hearts of multitudes of human beings and AdhisEshan (anantan) as well. Thus shines the great AchAryan with the blessed name of Lord VenkatEshan. Here the word Nandhana is used five times reminding one of the VairAghya Panchaka sLOkam, where he used the word Dhanam many times.

SLOKAM 27/YEAR 27/VIJAYA

viजारAghava samstutimadhbhutam

viracayan paramArthaparAm SubhA

vijanena vibhudheshu diwAkaro

vipula vedaSikhAmaNi deSika:

Meaning:

SrI VenkatanAthan, the "vipula Veda SikhAmaNi Desikar", who blessed us with a stOtram on Thirupputkkuzhi VijayarAghavan (ParamArtha Stuti) with deep meanings about the Vaibhavam of the Victorious Raamachandran shines radiantly in the world of poets as the veritable Sun.

SLOKAM 28 /YEAR 28 /JAYA

jaya jayeti vadan raghu-nandanam

hanumatA samatAm pratibhedi-vaadin

dinakaram vihagam ca sudarSanam





bhajati vedaSikha gurumASrayE

Meaning:

Swamy Desikan, who hailed Jaya, Jaya for the Raghu Veeran in His Raghuveera Gadhyam is like the Raama Bahktan, AnjanEyan, who raised the Jaya ghOsham for His Lord. adiyen seeks the protection of Swamy Desikan, who beat the victory drums for Sooryan (Sankalpa SooryOdhayam), the Bird (Garuda PanchAsath and Garuda DaNDakam) and Sudarsanar (Ashtakam on Sudarsanar and ShOdasAyudha stOtram).



"veda mouLi manmathan"

SLOKAM 29/YEAR 29/MANMATA

tiraskaroti manmatam puraskaroti manmatam





purAnirAkaroti vaa ripumca tasya sAmpratam
vibhAti manmatassadhAm nijairguNair vimarthanAt
namAmi manmatam trayeeSiro-gurum tamanvaham

Meaning:

Swamy Desikan rejects the chEshtais of Manmatan, the God of Love but pays attention avidly to the Lord, who defeats Manmatan in beauty (SaakshAth Manmata Manmatan). Swamy will also reject the enemy of Manmatan (Lord Siva, who burnt Manmatan to ashes). Swamy Desikan is a veritable Manmatan because He churns the hearts of the SaatvikAs thru His superior Aatma guNams. adiyEn prostrates before my Manmatan, the Veda MouLi (VedAnta) Desikan.

SLOKAM 30/YEAR 30 /DUNMUKHA

dur mukho bhavati dur mukhAngaNe
sam mukho bhavati sam mukAngaNe
man mukham katamupaiti SankaTam
su mukhe bhavati deSikottame

Meaning:

Swamy Desikan is dhurmukhar (hard faced) in the case of the Dhurmukhars. Why should I grieve over anything, when my Swamy stays as sanmukhar in the houses and hearts of Sanmukhars (Saatvikars)?

SLOKAM 31/YEAR 31/HEVILAMBHI

vilambheeti mandam vijAnAmyaham he!
vilambin tyajeyamam vilambhena mukta:
vilamba krutas cet vinA vedacUDA
gurum lambhamAnam visheNa kovyAt





Meaning:

Oh Procrastinator! please let go off me without procrastination! If you delay freeing me from your grip, who else but the great Desikan can protect me under your clutches?

SLOKAM 32/YEAR 32/VILAMBHI

vilambita phalaprade vipala karmaNAm sancaye
vihAya matimuttamAm vivida-dosha vaideSikam
bhajAmi budhamaNDalee paribruDam param satkalam
dayaasataka kAriNAm parama nisspruham deSikam

Meaning:

adiyEn seeks the protection of the sacred feet of Swamy Desikan, who rejected the SaadhanAs, which yield the delayed phalans (fruits). Swamy Desikan was untouched by any dhOsham and was totally detached from the worldly desires. adiyEn surrenders to Swamy Desikan, who blessed us with the SrI Sookti of DayA satakam.

SLOKAM 33/YEAR 33/VIKAARI

vikArijana sannidhou katamakAri tAnAdhikam
prakAram abhimanvate kamapi kaala kolAhalAt
vikAra rahite mudhaa paramapUrushe nirvrutA:
bhajantu mama deSikam sulabha mArga-samvedam

Meaning:

VikAra: means deviation from natural state. VikAra: also means that which is evolved from a previous source of Prakriti. VikAri Janam means the group of people who have undergone this adverse transformation due to the Kali





Purushan's kOlAham. Our Supreme Lord is nirvikAran (without any of these changes). May those who wish to experience a blissful state without the adverse effect of Kali seek Swamy Desikan, who will instruct them on an easy route to attain such a blissful state.

SLOKAM 34/YEAR 34/SAARVAREE

saarvareetim-apahAya mahAnta:

sarvareeva dinAni nayanta:

sarvatAbhudhaya sooktilipsyA

deSikam hi SaraNam prayAnti te

Meaning:

The great ones (Jn~Anis), who experience the samsAric day as equal to the night (darkness & kLEsams caused by ajn~Anam) seek the protection of Swamy Desikan's sacred feet with a desire to enjoy the sunrise of Moksha sukham.

SLOKAM 35/YEAR 35/PLAVA

plavo nAsti loka vinA deSikendram

param pAram Aaptum dhruDam sajjanAnAm

plavasva plavasveti vAcam vadhanta:

pare rAJamAnA: kudhrushti-pradhushtA:

Meaning:

Those who interpret Veda Vaakyams in a vipareeta manner (kudhrushtis) seem to say to their followers "be floating, be floating" in samsAric ocean. Swamy Desikan is the only one, who interprets Veda Vaakyams correctly befitting His title as NigamAnta Desikan and instructs us on the unfailing route of SaraNagathy. He serves thus as a firm boat to travel from this (samsAric) shore to the other (Parama Padham).





SLOKAM 36/YEAR 36/SUBHAKRUTH

SubhASubha-vivekakrut Subhanindana-grantakrut
vibhAti Subhakrut prabhu: nigamamouLi sUris-sadA
yateeya caraNASrayA jagati SobhanA: sajjanaa:
jayanti guNamedhurA nigama soudha sancAriNa:

Meaning:

Our Swamy Desikan is the creator of auspicious SrI Sooktis and therefore He is "Subhakruth". Through these SrI Sooktis, he helps us differentiate between the auspicious (Subham) and inauspicious (aSubham). Those who sought the refuge of His sacred feet travel with ease on the upper reaches of the mansion of VedAs (Veda Upparikais/Upanishads).

SLOKAM 37/YEAR 37/SOBHAKRUT

SObhAkara: SObhakruteva jAta:
SObhAkare vaidhika satpadasya
ASAntaSobham mama SAnti Sobham
vinA gurum vedaSikhA-pradeepam

Meaning:

Swamy Desikan is the One, who made Vaidhika mArgam shine. His Vaibhavam is radiant in all the eight directions. He has tranquility (Saanti) as His radiance. Who else except Swamy Desikan can shine like an Ujjwala dheepam so well?

SLOKAM 38/YEAR 38/KRODHEE

krodho yati syAt manujo jagatyAm
na SAnti medheeti suniscchitam na:





na krodho Aaseet parapakshapanke

hetur madheeye nigamAnta sUrou

Meaning:

In this world or the other, there is no Saanti (peace) for one gripped by anger. When Swamy Desikan created the Sri Sookti of the KhaNDana grantam of Para Mata Bhangam, his motive was not anger. As an AchAryan, He had the duty to criticize incorrect darsanams. This is the glory of our AchArya Saarvabhouman, who is an embodiment of Saanti.

SLOKAM 39/YEAR 39/VISVAASU

viSvAsur viSvaguNAvalokee

visvasyatAm vindati vaidikAnAm

viSvAvanAyaavataranhi veda-

cUDA gurur viSvanidhis-samindhe

Meaning:

In this universe, the people of the world celebrate and obey those who identify with the auspicious Aatma guNams and instruct them on how to develop those guNams. Swamy Desikan, the protector of the people of the world shines in this context as the wealth of the world.

SLOKAM 40/YEAR 40/PARAABHAVA

purAdhanAnAm krutaketarANAm

paschAttaneenAm ca muneeritAnAm

parAbhavo naiva bhabhUva vAcAm

jAte trayeeseekhara sUrivarye





Meaning:

After the avatAram of Swamy NigamAntha MahA Desikan, there have been no inauspiciousness for the ancient Veda mantrams, which are not created by humans but captured by Mantra-dhrushtA rishis. VedAs are timeless and were not created by human beings. They originate from the Lord and are thus are eternal. After the incarnation of Swamy Desikan as the VenkatEswara Ghanta-avatAran, all the parAbhavams (amangaLams) for VedAs disappeared.

SLOKAM 41/YEAR 41/PLAVANGA

nidarSanam bhaktimatAm plavango

gurUttamenAbhidhate gurutve

viyuktayogam vyatanot svakrutyA

tatAvidho vedaSiro gururme

Meaning:

The Most eminent among BhaktimAns is HanumAn. He is equivalent to an AchAryan. He unites those who have been separated. Swamy Desikan does the same thru His SrI sookthis. Those who were separated from adhyAtma sAstrams and our glorious sampradhAyams are reunited with them thru the power of Swamy's Sri Sookthis.

SLOKAM 42/YEAR 42/KEELAKA:

veda kaNDakanipAnipAnaho

veda keelaka gaNena marditum

vedamouLi guru bhavya kesaree

vedadhUrajanabanjano babhou





Meaning:

Keelaka is a wedge or a pin or **MuLaikkucchi** in Tamil. **KaNDaka**: means a thorn or pain causing opponent. **KaNDka UddharaNam** is the extraction of the thorn that annoys. Here, Sevaa Swamy visualizes NigamAnthas Desikan as the remover of the thorn for Vedams who are the Paramata Vaadhins like the elephants in rut. Swamy is compared to a Lion (Kavitaarkika Simham), who attacks and subdues the haughty elephants that are like the annoying thorn in one's flesh; thus he provides comfort for the VedAs.

SLOKAM 43/YEAR 43/SOUMYA:

soumya: ko vaa srIsakhAt deeSakhatvA

vishNor dAsAt sukriyAt akriyAt vaa

jn~Atokjn~Ato deSikAt-anyaa jeeva:

soumyA bhUyam bhrUta vedAnta sUre:

Meaning:

Sriya: Pathi is soumyar. Swamy Desikan, our AchAryan is Soumyan. The VishNu Daasan (bhAgavatan) is soumyan. Oh Good People of this earth! Have you seen anyone greater than Swamy Desikan in displaying soumya GuNam? If so, please point out! Soumya means auspicious, brilliant and pleasing.

SLOKAM 44/YEAR 44/SAADHAARANA:

sAdhArana: paNdita maNDanoyam

vedAnta sUri: kritibhir viSishta:

ityUcivAn paNdita pAmaroyam

vettum rahasyam katamarhadheeha





Meaning:

SaadharaNa means common or ordinary or garden variety. SevA Swamy states here that those (Scholars and untutored ones) who view Swamy Desikan as a human being are simpletons (SaadhaaraNa entities). Through His uniquely lofty SrI Sooktis, Swamy Desikan holds the highest status among VedAnta VidhvAns and AchAryAs. How can an ordinary scholar or simple folk understand this fact? It is indeed difficult for them.

SLOKAM 45/YEAR 45/VIRODHIKRUT

virodhivarga-kruntanAt virOdhiKrut vibhAvyate
virodhinamca chandamair vacobhireva bhAtyaho
virodhina: padhAgrahA: mudhAgraham vihAyate
padhagraheNa dhanyatAm prabhedhire prahrushta:

Meaning:

Swamy Desikan is VirOdhi-kruth since He destroys VirOdhi Vargams (categories of kudhrushtis and Kumatis). Through SrI Sooktis like VirOdha ParihAram, He protects even the deluded "virOdhis" with auspicious words housed in His own SrI Sooktis. Those who were haughty to Him and stayed away from His sacred feet leave their aggression behind and become dhanyAs by seeking the protection of His redeeming feet.

SLOKAM 46/YEAR 46/PAREETAAPI

pareetApinAm karma jAlaprabhandhai:
pareetApahatyai yatetAdhya ko vaa
param veda cUDA gurus sarva Saantyai
laghum muktimArgam pradhAya prahrsha:





Meaning:

Those who are suffering from the twists and turns of kAmam (Vishaya sukham) do not seek the way to rid themselves of their afflictions (pareetApam). Swamy Desikan blessed them with a way to overcome these sufferings and to gain Saanti (peace) as a result.

SLOKAM 47/YEAR 47/PRAMAATI

pramAteeSa loke hitamnaiva prucchet
svakeeyAm hi sattAm vihAyaavasAdhee
pramAtho na datte padham vaishNavAnAm
prajakarti vedAntasUrir maheeyAn

Meaning:

PramAtham means churning from excessive torment. One who has PramAtham does not seek hitam. He will however regret over his pitiable state. The dayaa that Swamy Desikan has expressed thru His upadEsams wards off the PramAthams for VaishNavAs.

SLOKAM 48/YEAR 48/AANANDA

AnandanilayAnanda santoho VenkateSwara:
darSanAnanda sampullanayano gururAgata:

Meaning:

Lord VenkatESa, the embodiment of Anandham (Bliss- principle) standing under the Anandha nilaya vimAnam incarnated with joy in His face as Swamy Desikan.

Taittireeya Upanishad's Aanandha MeemAmsA has to be reflected upon here. Additional passages from Anandavalli section are to be recalled for reflection: "Yadhvai tathasukrutam,rasO vai sa:, rasam heyvAyam laBdhvaa





"Aanandhee bhavati" (That which is the Creator itself is verily Bliss. One becomes possessed with bliss gaining this "Rasa").



swami desikan tirupathi
(thanks SrI V C Govindarajan)

SLOKAM 49/YEAR 49/RAAKSHASA

raakshaso bhavati mAnavo(a)pi sann

rakshaNAya jagatAm nigamAnAm

jaagradeeha nigamAnta gurou me

bhaktimeva kalayen natu mohAt

Meaning:

Any human being who does not show devotion to Swamy Desikan is a veritable





Raakshasan (demon). NigamAnta MahA Desikan incarnated to protect the VedAs in this world with rigor. Bhagavd Gita Chapter 16 (The Divine and the Demonic types) have to be reflected upon here. Swamy Desikan incarnated to restore Bhagavath Saastrams. He had a divine destiny (Dhaiveem sampadham). He incarnated to help men of lost souls and feeble understanding (nashtAtmanO alpa buddhya:). They are "AasApAsa satair BhaddhA:" (bound by hundreds of fetters of hopes) and given over to desire and anger (Kaama krOdha ParAyaNA:). These demonic types abandon the injunctions of the SaastrAs laid down by the Lord. Swamy Desikan incarnated to remind one of the Lord's command to have SaastrAs as one's compass for determining what should be done and what should be avoided and He practiced this Saastraic way of life for our benefit and uplifted us from our tendency to be RaakshasAs.

SLOKAM 50/YEAR 50/NALA

naLa: paaka sAstrenala: pAka krutye

balee vaatayutteapalassAdhu krutye

kaLa: pushkala vaa kalou labdha sattA:

girAvati simhe gurou vAti simhe

Meaning:

Nalan is known for his expertise in cooking. anilan (Agni) is needed for the perfection (pakkuvam) of the cooked food. Strength of speech is for victory in debating contests (Vaadhams). For Saadhu rakshaNa kAryams, all vidhyAs take their abode in Swamy Desikan. These are uncontested truths. Our AchAryan is Tarka simham and the primordial (Aadhi) Simham.

SLOKAM 51/YEAR 51/PINGALA

pingaLAdinaya mangaLASayA:

sAdavo jagati jAgrati svayam





mangaLaprata kruti: kruto guru:

jrumpate sruti Siro vibhUshaNam

Meaning:

In this universe, there are many noble ones, who know about PingaLa siddhAntam and its auspicious doctrines. Swamy Desikan blessed us with many such auspicious Sri Sooktis. PingaLa was a reputed sage and is the author of "PingaLa cchandha: sAstram" recognized as the leading reference on Sanskrit prosody.

SLOKAM 52/YEAR 52/KAALAYUKTI

kaaLayukti kalanena janAnAm

mohanAya bahudhA niratAnAm

vaata jAtamapaneeya satarthAn

rakshati sruti SikhAgurureka:

Meaning:

There are gangs that frighten Saadhu janams with their charmingly deceptive and yet distorted logic. Swamy Desikan put an end to all their illogic with His well honed skills in Tarkam and rescued the Saadhu janams from the delusions caused by those engaged in Kutarkam.

Swamy Desikan's Paramata bhangam is the magnum opus among the KhanDana grantams to drive away the illogic and distorted views of Paramata Vaadhins.

SLOKAM 53/YEAR 53/SIDDHAARTHI

siddhArthA bhaavo lasanti bhuvane bhogAdhibhir bhUribhi:

siddhArtham SaraNam prapatya vimukhA vedeshu ca prayAsa:

te asiddhA iti tattva nirNaya dhura-sAmrAjya nirvAhaka:





siddhArthee paramo vibhAti nigamAntAryo gurus sarvadhA

Meaning:

Those smitten with bhOgams or those who have sought Buddhan for their emancipation will not gain real Moksham. Swamy Desikan who has established what are the correct tattvams to comprehend Parama Purushan is the exemplary AchAryan.

SiddhArta is another name for Buddha and Swamy Desikan has taken enormous steps to criticize the deficiencies the four kinds of Buddhism (Veda Bahya matam) in SarvArtha Siddhi and Paramata Bhangam.

SLOKAM 54/YEAR 54/ROUDHRI

roudhree reetir naiva dhrushtA jagatyAm

bhAve soumye vaishNave sarvatApi

vaatE bheeme vaavadhUke gurou me

vedAntArye sAtvikAnAm adheeSe

Meaning:

In the VaishNava darsanam, there are no fearsome or frightening steps. Swamy Desikan has not even an iota of these fearsome entities in His darsanam based strictly on Bhagavad RaamaanujA's teachings. VaishNavam has been established by Swamy Desikan as a parama soumya matam.

SLOKAM 55/YEAR 55/DURMATI/DUNMATI

durmatir jayati paNDitamAnee

durgatascha vinayAt sumati: syAt

yatyasou nigama sekharasUre:

kancidapyatikaroti nibandham





Meaning:

Even by studying one SrI Sookti of Swamy Desikan, a dhurmati will transform into a sumati. Dhurmati is one, whose mind is filled with inauspicious thoughts and Sumati is one whose mind is rich with auspicious and divine thoughts.

SLOKAM 56/YEAR 56/DUNDHUBHI

vAdhyate vijaya-**dundhibhis**-sadhA

bhAsurair mahitabhUsurair mudhA

yattvanerapagatam tamassatAm

vedamouLigururAD vijrumpate

Meaning:

The mangala Vadhyam heard around Swamy Desikan always is Vijaya Dundhubhi. His victory over all Para Matam Vaadhins is saluted thru these Dundhubhi ghOshams raised by the DevAs and humans.

Dundhubhi is a large kettle drum beaten at the time of great victory. Dundhubhi is also an epithet of VishNu. Dundhubhi playing and the ghOsham arising from it can also be considered as the victorious VishNu Naama Sankeertana ghOsham.

SLOKAM 57/YEAR 57/RUDHIROTKAARI

rudir**OtkAritA** dhrushtA

sarvadhA vijayaukshiNAm

vedAntrya gurou dhrushte

vaati ghoshtee vibhUshaNe

Meaning:

When Swamy Desikan sits in the GhOshti of Vaadhins, Paramata Vaadhins become





RudhirOtakAris. Rudira means blood. The Paramata Vadhin's defeat in their battle is indicated here.

SLOKAM 58/YEAR 58/RAKTHAAKSHI

yaadhavopi suraktAksha:

tatA raamAnjo guru:

tattvayAsaktaraktAkshi

deSiko mAmm nireekshatAm

Meaning:

Yaadhava Kula Tilakam (Lord KrishNa) and AchArya RaamAnuja have lotus red eyes. Swamy Desikan, who is rooted in the adoration of BhagavAn and AchArya RaamAnujA has also lotus red eyes. May those PuNDareekAksha Swamy's (NigamAnta MahA DEsikan's) dayaa katAksham fall on adiyEn.

If RaktAkshan can be equated to Pundareeka akshan (Lotus eyed Lord), then it becomes a Bhagavath lakshaNam.

SLOKAM 59/YEAR 59/KRODHANA

krodhanai: kimapi naiva bhAdhyate

Sodhanena vacasAm vinirNaye

saadhu vedasikharAyalekane

darSaneeyapadhaveemupASrite

Meaning:

If KrOdham (anger) has seen Swamy Desikan, it would loose its power to affect any one. It will become a "toothless" tiger as it were. Anger will be tamed forever.





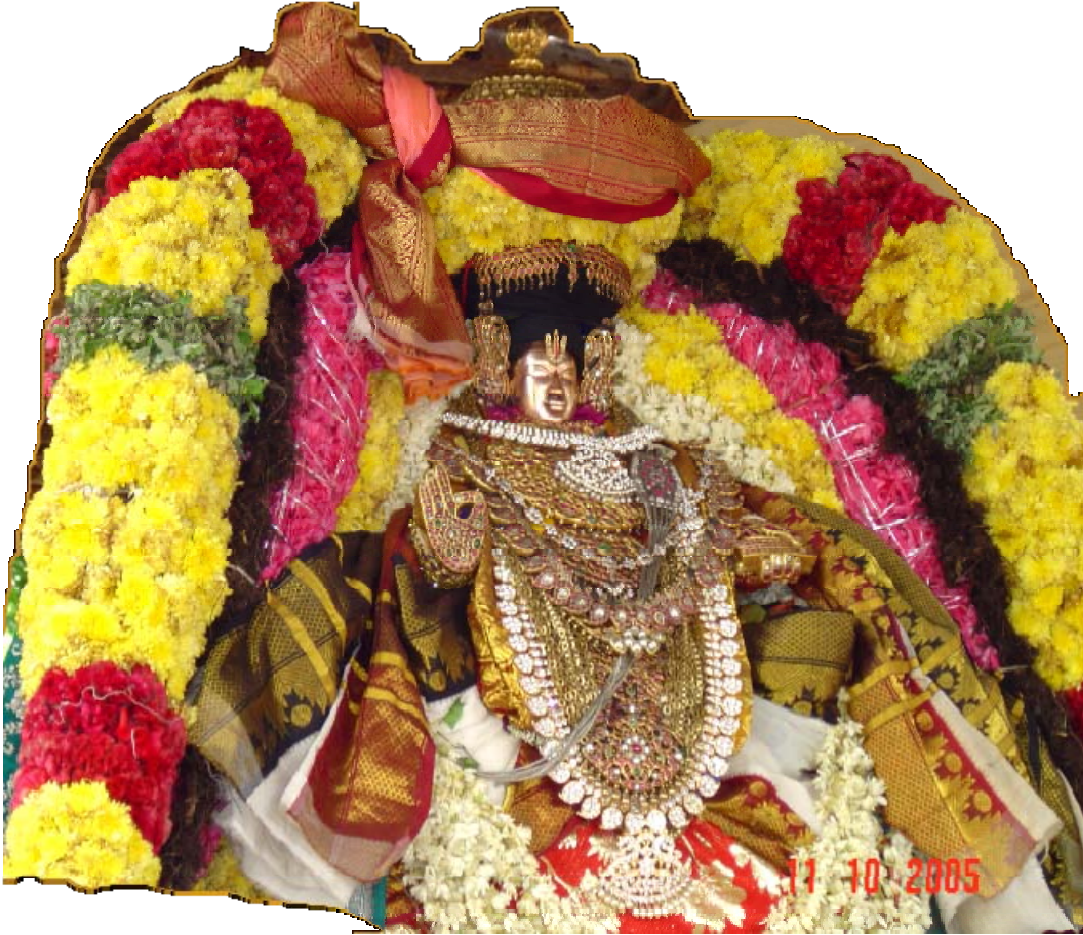
SLOKAM 60/YEAR 60/AKSHAYA

akshayohi bhagavAnupASritoh-

yakshayam phalamavApya nirvrutA:

vaishNavA jagati yena sUriNA

tamm namo nigamamouLi deSikam



"tamm namo nigamamouLi deSikam!"

Meaning:

BhagavAn is Akshayan. Gaining the Akshaya Phalan of immense tranquility thru the anugraham of Swamy Desikan, let us eulogize him and be in a state of Akshayam.



Kshayam means "loss, decline, waste, wane and decay". Akshayam is just the opposite of Kshayam. The entity which is eternal and shows no vikAram and forever full. This is the LakshaNam of the Supreme Brahman according to Upanishadic teachings (NigamAnta sAram).

AUTHOR'S SAMARPA NAM & VANDHANAM

akshaya-prabhava vatsarAdhimai:

SabdarASibhir-ananta bhogatai:

samstuvan mudham upaiti deSikam

srInidhee raghuvarodhrivamsaja:



SrI Sevaa SwAmy

Meaning:

Here Sevaa Swamy, the poet identifies himself with his poorvALs (Famous AraSANippAlai VamsattArs) and states that the Akashya AarAdhanam for



Swamy Desikan is an eulogy of the 60 years from Akshaya to Prabhava with the delectable sound assembly (vividha SaBdha alankArams). He points out that the phalan of reciting this stuti on Swamy Desikan with joy will help us attain Him.

AkshayaAkshara samarpaNAtaham

bhAvabhUtipadhabhAjanam krutee

bhOpaveemi nigamAnta Soorisath

paadhadhULi padhabhAjanam sukhee

Here Seva Swami states that akshaya (Undecaying) akshara (letters) samarpaNam (offering) to Swamy Desikan thru this stuti with bhAvam will let him become blessed with the soukhyam and sukham associated with the sacred dust particle from Swamy Desikan's Thiruvadi.

Naanilamum thAnn vAzha

nAnnmaRaikaL tAmm Vaazha

MaaRan maRai Vaazha,Jn~AniarkaL

senniyaNisEr ThUppul VedAnta DesikaNE

innum ohr nURRANDirum

Sarva MangaLaani santu! Subhamastu ! Shobhanamastu !

Daasan,

Oppiliappan Koil V.Sadagopan

