

Sri kodaNDarAma pancASat

(Composed by VaikuNTha vAsi Sri u.ve sevA Swamy)



Commentaries in English by

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SrI KothaNDarAmar

॥ श्रीकोदण्डराम पञ्चाशत् ॥ ।

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(Composed by vaikuNTha vAsi SrI u.Ve. sevA svAmi)

Introduction:

Dear SrI rAma BhaktAs:

MadhurAntakam is an abhimAna sthalam that is 77 km. south of Chennai situated on the National Highway 45. It has sacred links to our AcAryAs (Periya Nambi, SrI rAmAnuja and Azhagiya Singars). Madhurantakam is celebrated as VaguLARAnya Kshetram and invokes the fragrance of the divya sUktis of svAmi NammAzhvAr, the VaguLa bhUshaNar from AzhvAr Tirunakari.

There are two utsava mUrTi-s at Madhurantakam: (1) KaruNAkaran and (2) rAma. Lord rAmacandran enjoys annual (vArshika) rAma Navami utsavam in Panguni and Lord KaruNAkaran's brahmotsavam is celebrated in the Tamil month of Ani.

It is here AcArya rAmAnuja was blessed with Panca samskAra dIkshA from one of the pradhAna SishyAs of svAmi ALavantAr, SrI Periya Nambi, under the shade of a vaguLa tree, which is today referred to as SrI VaikuNTha Vardhanam. The Sankha-cakrams used by Periya Nambi to perform the dIkshA for svAmi rAmAnuja are still at Periya Nambi's sannidhi at this kshetram. The navanIta KrshNa arca mUrTi, the ArAdhana mUrTi of Periya Nambi can also be seen in this sannidhi along with AcArya rAmAnuja blessing us as a grhastan. Madhurantakam is also revered by our AcAryAs as dvayam viLainta Tiruppati. For delightful pictures of Madhurantakam temple, please see <http://www.pbases.com/svami/madurAntakam>

It is the seat of Veda pATHasAlA of SrI Ahobila maTham for more than sixty years and has trained many scholars, some of whom have ascended the AcArya pITHam of SrI sannidhi as Azhagiya Singars. Most recently, a college of Arts and Sciences has been established by HH SrI nArAyaNa yatIndra mahA deSikan, the 45th Pontiff of SrI MaTham to train students in modern and sampradAyic education.

Madhurantakam of today was the daNDakARAnyam of yester years (SrImad rAmAvatARA time). Sthala PurANam states that Lord rAmacandra along with JANaki mA TA performed ArAdhanam for Lord KaruNAkaran during His travel through daNDakARAnyam. In the year 1795 AD, this rAmacandra mUrTi along with His brother lakshmaNa gave their darSanam to the local British collector as two archers, who stood in defense of the VeerANam lake that was dangerously close to breaking up due to the torrential monsoon rain. The British collector

of the day for this district had the bhAgyam of visualizing two tall warriors with bow and arrow defending the lake from breaking its sluices. Awed by this darSanam, the collector built later a sannidhi for JAnaki tAyAr.

The great AcAryan and distinguished poet, vaikuNTha vAsi SrI Atreya SrInivasarAghava svAmi (SrI sevA svAmi) hailing from the kulam of svAmi AppuLLAr and ArasANippAlai VenkaTAdhvani kavi has blessed us all with a stavam containing 52 Slokams on KodaNDarAman of Madhurantakam. The occasion that inspired the creation of this stavam was the tirumanjana sevA of the Lord at Madhurantakam on a MAsi Magam day during the siddhArTi samvatsaram (1978 C.E). It was thus 34 years ago, when this stavam was presented by SrI sevA svAmi to Madhurantakam cintanaikkiniyan, SrI JAnaki sameta KodaNDarAman as nIrAjana hArati.

SrI sevA svAmi is a Sishya of NAlpAkkam SrI Narasimha tAtAcArya svAmi. SrI sevA svAmi founded the monthly magazine of "deSika sevA" in the year 1948 C.E. On June 11, 1969 SrI sevA svAmi consecrated the MaNi MaNDapam at VillivAkkam and recognized it as J~nAna pancAyatanam (house embodying the five kinds of J~nAnam) because of the Panca mUrTi-s, who are being worshipped there: Lord HayagrIvan, ANDAL, svAmi NammAzhvAr, AcArya rAmAnuja and svAmi deSikan.

In the year 1992, svAmi received the President's medal for his contributions to Sanskrit literature. svAmi was a formidable poet with mastery over alankAra SAstram and other poetic features.

After completing the creation and release of an e-book on SrI sevA svAmi's SrI lakshmiHayavadana pancASat, (Please see e-book No, GD005 in the GodhA e-book series in <http://www.sadagopan.org>) and SrI Narasimha pancASat which is soon to be released also in GodhA series, aDiyEn is presenting the translation and commentary on the fifty two Slokams of SrI KodaNDarAma PancASat.

aDiyEn will draw comparisons from VALmIki, svAmi deSikan and Saint ThyAgarAja Swamigal about their celebration of the valor of the KodaNDam-wielding Raghuveeran. May SrI VeerarAghavan as KaruNA KAKutsan bless this endeavor to pay aDiyEn's humble tribute to the great AcAryan, Nallur SrI sevA svAmi (1923-2001 C.E), who is the loftiest model for Desika sevA! May His tireless kaimkaryams to bring svAmi deSikan's SrI sUktis in multiple languages for the benefit of all AstikAs inspire us all to follow his sacred path!



Slokams and Commentary



aDiyEn bows to the Lord with the kodaNDam in His hand - MadhurAntakam SrI rAma pariva-

॥ श्रीः ॥

॥ श्रीकोदण्डराम पञ्चाशत् ॥

SrI kodaNDarAma pancASat

(Composed by vaikuNTha vAsi SrI u.Ve. sevA svAmi)

Salutations to AcArya sArvabhaumAs and Madhura RAghavan

आदौ प्रपद्य निखिलान् करुणाभरणान् गुरून् ।

कोदण्डकरुणाश्लिष्टं सेवे मधुरराघवम् ॥

Adau prapadya nikhilAn karuNAbharaNAn gurUn |

kodaNDa karuNASlishTam seve madhurarAghavam ||

Meaning:

All the AcArya sArvabhaumAs are dayA mUrTi-s and have KaruNai as their AbharaNams. aDiyEn prostrates before them first and as a result of the saubhAgyam arising from those AcArya anugrahams, aDiyEn bows next before the Lord with His KodaNDam in hand, heart full of dayA and who is delectable as a madhura vastu (madhura rAghavan) to reflect on.

Comments:

The first line of this Slokam is a Guru ParamparA vandanam. The second line is the extension of namaskArams to the delectable Lord

RAghavacandran, who is the Ultimate Guru for all.

It is traditional for divya kavis like svAmi ALavantAr, KUReSar, Tiruvarangattu AmudanAr and svAmi deSikan to offer their obeisance to their AcAryAs. One can come across such AcArya Vandanams in stotraratnam of svAmi ALavantAr, panca stavams of KUReSa, SrI rAmAnuja nURRandAti of AmudanAr and svAmi deSikan's YatirAja saptati (Slokams 3-9). The classical example of such an AcArya Vandanam before salutations to the divya dampatis is found again in the guruparamparA sAram section of SrImad Rahasya traya sAram of svAmi deSikan:

गुरुभ्यस्तद्गुरुभ्यश्च नमोवाकमधीमहे ।

वृणीमहे च तत्राद्यौ दम्पती जगतां पती ॥

gurubhyaH tadgurubhyaSca namovAkamadhImahe |

vrNImahe ca tatrAdyau dampatI jagatAm patI ||

Meaning:

We offer our prayers and namaskaraNamS to our AcAryan and their AcAryans through the invocation of the **namaH Sabdam**. In this AcArya Parampara, the First and the Supreme AcAryan are the sarva Seshis (Masters of All), PirATTi and Her Lord displaying eka Seshitvam; therefore, we offer our salutations the divine mithunam (couple) and seek them as the ultimate PurushArtham (phalan) and the means to attain that phalan. The importance of the anusandhanam (reflection and invocation) of the AcArya Parampara for Moksha karanam and the gaining of a sadAcAryan in this context has been emphasized at many pramanams: **AcAryavattayA muktau tasmAdAcAryavAn bhavet**

Without the possession and the anugraham of a sadAcAryan, moksham will not be in one's reach. Therefore, Vedam declares: **AcAryavAn purusho veda**

It says that only those blessed with a sadAcAryan can comprehend the brahma tattvam. At the head of the AcArya Parampara starting from one's own AcAryan (**naDamADum deivam**) is loka guru, SrIman nArAyaNan (**mamApyakhila-lokAnAm gurur-nArAyaNo guruH**). This is the upadesam of Sage ParASarar from his SrI VishNu purANam. AcArya Bhakti is hence a sine-quo-non for Moksha Prapatti.



Slokam 1

Salutations to Vijaya Sri sItA sameta sUrya vamSa tilaka KodaNDapANI

कोदण्डश्रियमातनोति पदवीं अध्यास्थितो दक्षिणां

सञ्चारेण सनाथयन् सुकृतिनो नस्सीतया संयुतः ।

श्रीमत्यायतने तडाग सुभगे सेवां दिशन् स स्वयं

भास्वद्वेशदिवाकरः करुणया जेजीयते राघवः ॥

kodaNDaSriyam Atanoti padavIm adhyAsthito dakshiNAm
sancAreNa sanAthayan sukrfino nassItayA samyutaH |
SrImatyAyatane taDAga subhage sevAm diSan sa svayam
bhAsvadveSa divAkaraH karuNayA jejIyate rAghavaH ||

Extended Meaning and Comments:

KodaNDam is Lord rAmacandran's divine bow. He holds this auspicious bow in His hand (kodaNDa Sriyam Atanoti). He stretches the chord and places an arrow in that auspicious bow. He looked in the southern direction towards Lanka, where His devi was struck with sorrow due to Her imprisonment by the evil rAvaNa there. KodaNDarAman began to walk now in that southern direction. With the association of the Lord's steps, the southern direction got elevated in status compared to the other directions. It is like the occasion, when the southern direction got elevated in status compared to other directions because ANDAL was born in the dakshiNa deSam (SrIvilliputtUr), which is south of SrIrangam (11th Slokam of GodA stuti: "dik dakshiNAapi paripaktrima puNya labhyAt, sarvottarA bhavati devi tavAvatArAt"). The southern direction blossomed like a young girl, who has acquired a beautiful bridegroom/nAtham (sanAthayan). The holy scriptures and the puNyasAlis (sukrtinaH), who witnessed this southern sancAram of the Lord with His PirATTi felt empowered; they were filled with a sense of pride (sancAreNa sanAthayan sukrfino nas-sItayA samyutaH). KodaNDarAman destroyed rAvaNa at Lanka and returned victorious with His divine consort and on the return journey to Ayodhya. He stopped at MadhurAntakam to please the Maharshis of daNDakAranyam like VibhANDar and to bless us with His darSana saubhAgyam along with JAnaki Devi. The northern direction separated the Lord from His PrANa nAyaki and caused Him Viraha tApam. The southern direction however united the divine couple at MadhurAntakam and made Him very happy to stay there. Thus the southern direction has triumphed over the northern direction.

KodaNDarAman has a beautiful sannidhi here. Unlike the small expanse of a river at PampAthIram, here at MadhurAntakam, He is surrounded by a huge and auspicious lake and He blesses us with His sevA here (SrimatyAyatane taDAga subhage sevAm diSan sa svayam). He is the sUryan/divAkaran of the sUrya vamSam. The lustre of sUryan never leaves the Sun. In the case of KodaNDarAman, His dayA/KaruNA guNam does not leave Him ever. He is

therefore identified as KaruNA KAKuthsan by svAmi deSikan. The KaruNA guNam of the Lord shines victorious forever (rAghava: jejIyate).

sItayA samyutaH bhAsvadveSa divAkaraH - Lord rAmacandran is always seen with His PirATTi. He is thus known as sItA rAman and JANaki rAmaNan. "bhAsvat" means shining. He is the shining sUryan (bhAsvat bhAskaran) that has arisen to chase away the fears of His aDiyArs and shines in the supreme celestial space of SrI VaikuNTham as MahA sUryan; sItA PirATTi is seen there with Him in an inseparable mode just as the prabhA (lustre) of the sUryan is inseparable from it (the BhAskaran) as svAmi deSikan described in the first verse of SrI MahA vIra vaibhavam (raghuvIra gadyam):

जयत्याश्रित संत्रास ध्वान्त विध्वंसनोदयः ।

प्रभावान् सीतया देव्या परमव्योम भास्करः ॥

jayatyASrita santrAsa dhvAnta vidhvamsanodayaH |
prabhAvAn sItayA devyA paramavyoma bhAskaraH ||

The sevA of Lord rAmacandra with sItA PirATTi reminds us of the endearing eulogies and prayers to sItA Devi for protection by Saint ThyagarAja in number of krtis addressed exclusively to Her:

1. sari evvare? SrI jAnakI! nI (Ragam SrI Ranjani): Here the great rAma Bhaktan asks the question: Oh JANakI mAa! Is there any one equal to You? No. You are matchless. "You have qualified Yourself perfectly in associating with ParamAtma SrI rAma to serve Him by constantly keeping Him in prosperity. You have chosen to follow Him to the dreadful forest and provide Him in every place with royal comforts and pleasures".

2. mA jAnakI ceTTa baTTuga-maharAja vaitivi (Ragam Kambhoji): Oh rAma! You have become great and famous by taking the hand of our sItA in marriage and have acquired thereby the fame of being the destroyer of rAvaNa. She followed You in the fearsome forest like daNDakArANyam; while She languished in the prison at aSoka vanam, She desisted from killing the offending rAvaNan with Her indignant look since She wanted to leave the credit of killing that enemy only to You.

3. dehi tava pada-bhaktim vaidehi! patita pAvani me sada! (Ragam sahAna): In this beautiful krti, Saint ThyagarAja addresses the Universal Mother with great affection with choice words:

"aihikAmushmika phalade! kanakabhUshaNa lasite! kalaSavArASijanite! kalasaja-gIta-mudite!
akhilANda rUpiNi! kAkustha-rAja-sahite! aLi kula-nibha-veNi! makha-samrakshaNa rANi! mama
bhAgyakAriNi! SaraNagata-pAlane! taruNaruNAbjanayane! dehi tava pada bhaktim vaidehi!"

Here the great rAma Bhakta sings eloquent about the rUpa guNa viSeshams of sItA PirATTi, the Consort of Lord rAmacandra:

"Oh Vaidehi! Redeemer of the Fallen! Pray, vouchsafe to me constant devotion to Your blessed feet! Oh the grantor of temporal and other worldly saubhAgyams! Oh Devi born of the Ocean, adorned with golden jewels and delighting in the sAma veda music chanting by Sage Agastya! Oh, the consort united always with Lord rAmacandra, the king of KAKuthsa vamSam! The whole universe is of Your form. Your keSa bhArams are beautifully black as those of the bumble bees! You are the queen of the protector of the yAgam of Sage ViSvAmitrA! You are the cause of my good fortunes. Oh Protector of those, who seek refuge in You! You are adorned with beautiful eyes reminding one of the fully blossomed red lotus. Pray assure me constant devotion to You!"

As One stands before JAnkai MATa's sannidhi at MadhurAntakam, these thoughts about Her glory pass through one's mind. We will study more about the natural beauty of this Kshetram and its vaibhavam later. aDiyEn's nephew at Bangalore, SrI SrIdhar Lakshminarasimhan is a great rasikan of divya desa emperumAns in Tamil NADu and KarnAtaka. He has created a beautiful and informative web site for temples associated with the life and vaibhavam of AcArya rAmAnuja. The web site relating to MadhurAntakam as a Kshetram, which played such a key role in Acarya rAmAnuja can be enjoyed at this link: <http://www.madhuranthakam.ramanujartemples.net>

Slokam 2

Salutations to the kshetranAthan of the delightful MadhurAntakam

क्षेत्राणि द्रविडेषुसन्ति बहुदा दिव्यानि सत्वोत्तरा-

प्यारामादि युतानि तानि भगवत्प्रेष्ठानि पुष्टानि च ।

तत्र श्रीमधुरान्तक बहुगुणं पूर्णं महद्भिः पुरं

कोदण्डे श्रियमुद्धहन् विजयते तम् दण्डवत् सन्नतः ॥

kshetrANi draviDeshusanti bahudA divyAni satvottarANi
ArAmAdi yutAni tAni bhagavatpreshThAni pushTAni ca |
tatra SrImadhurAntaka bahuguNam pUrNam mahadbhiH puram
kodaNDe Sriyamudvahan vijayate tam daNDavat sannataH ||

Meaning:

Tamizh NADu is part of drAviDa deSam. There are many kshetrams here (draviDeshu bahudhA divyAni kshetrANi santi). They are divine in many ways. Each of these kshetrams has their own uniqueness. These kshetrams are fertile with the flow of lovely rivers and is populated by sAtvikAs. They have well travelled roads and known for their cool groves (sOlaiKaL/ArAmam), where the birds engage in Hari nAma sankIrtanam. These kshetrams delight the heart of the Lord, who has taken residence in them. Among these kshetrams in drAviDa deSam,

MadhurAntakam, where the Lord shines victorious, is one with great vaibhavam (SrI madhurAntaka bahu guNam pUrNam kodaNDe Sriyamudvahan vijayate). This kshetram is populated by scholars in ubhaya VedAntam. aDiyEn falls at the sacred feet of the Lord resplendent here with His powerful bow, KodaNDam and offer my daNda samarpaNam to Him.



The Victorious Lord! (Madurantakam SrI rAmar with SrI sItA pirATTi and SrI lakshmaNa)

Comments:

svAmi deSikan's namaskAram in the SrI sUKti of SrI RaghuvIra gadyam (SrI MahA vIra vaibhavam) comes to aDiyEn's mind here:

सर्व कर्म समाराध्य ! भव तपन तापित भक्तजन भद्रराम !

श्री रामभद्र ! नमस्ते पुनस्ते नमः ॥

sarva karma samArAdhya! bhava tapana tApita bhaktajana bhadrarAma!

SrI rAmabhadr! namaste punaste namaH ||

Please refer to e-book # SS005 in the Sundarasimham series for more details on svAmi deSikan's tribute to the KodaNDarAman at: <http://www.sadagopan.org>

Sloka 3

Salutations to KodaNDapANI residing at MadhurAntakam with His Devi, PrIti

कोदण्डं धरमाण एव धरणित्राणाय बद्धादरो

लीलां दण्डधरत्व रूपमहितां व्यक्तीचिकीर्षुः स्वयम् ।

आशां धर्मपतेरुपेत्य कृपया विद्धः परं मादृशान्

त्रातुं संप्रति दिव्यदेशनिलयः प्रीत्या श्रिया भ्राजते ॥

kodaNDam dharamANa eva dharaNi-trANaya baddhAdaro
IIIAm daNDadharatva rUpamahitAm vyaktIcIkIrshuH svayam |
ASAm dharmapaterupetya krpayA viddhaH param mAdrSAn
trAtum samprati divyadeSanilayaH prItya SriyA bhrAjate ||

Meaning:

This earth has to be protected. You are intent on protecting this/Your leelA vibhUti (earth) and its residents. Your divine bow KodaNDam is the proof for that vow to protect (kodaNDam dharamANa dharaNi-trANaya eva baddhAdaro bhrAjate) the jIvans, who have sought refuge in You. You do not lift Your mighty bow as the occasion demands. You are ever alert and always are holding it. You have to punish those, who need to be punished. This is a major part of Your vaibhavam and vratam. KodaNDam indicates Your sankalpam to punish those, who deserve to be punished. The southern direction is the direction of dharma RAjan. You rushed towards that direction to punish the offending rAVaNan. The other distinguishing aspect of Your KalyANA GuNams is KaruNA. You live at the divya deSam of MadhurAntakam with the reassuring name of KaruNAkaran and Your devi, Preeti (SrI Devi). You have lot of Preeti (vAtsalyam to us) while living here. (kodaNDam dharamANa, madhurAntaka divya deSa nilayaH, prItya SriyA saha bhrAjate). Your tirumEni shines with matchless splendor here.

Comments:

Saint ThyagarAJa's krti in devagAndhAri RAGam, "karuNA samudra! nanu kAVave, SrI rAmabhAdra" comes into focus here. The poet addresses here KauNAkaran, the Ocean of Mercy and the destroyer of the troubles of those who sought His refuge and begs for His own protection. The great rAma BhaktA from TiruvayyARu asks further:

If my sins are to remain with me, what is the purpose of Your title as "KaruNAkaran and SaraNAGata hrcchidra samanana?"

The sambandham between Lord rAmacandran and His KodaNDam is referred to by Saint ThyagarAJa in his MadhyamAvati Krti: "evaricciri rA saracapamu nI? dinakulAbdhi candra!". Here he asks the Lord: "Oh Glorious KodaNDapANI! Who gave You, Your bow and arrows? Were they with You when You were born? Or, did You acquire them after coming down to earth?" He

implies that Bhakta RakshaNam never stops, whether the Lord is in SrI VaikuNTham or in bhUloka VaikuNTham.

Sloka 4

Salutations to RAghavan with His KodaNDam

The worship by many sages and by people at all stages of ripeness (paripakkuvam) of their sAdhanA/upAsanA

सेवार्थं तपसि स्थिता बहुगुणारामा मुनीन्द्राः प्रभो

सञ्चारेण पुनन्ति देशमखिलं व्यक्तिं तवाशामते ।

व्यक्तिस्ते गगने वने च गहने नीरे च तीरेऽम्बुधेः

तस्मात् सञ्चरतां पचेलिमफलं त्वं भ्राजसे राघव ॥

sevArtham tapasi sthita bahuguNArAmA munIndrAH prabho
sancAreNa punanti deSamakhilam vyaktim tavASAmate |
vyaktiste gagane vane ca gahane nIre ca tIre ambudheH
tasmAt sancaratAm pacelimaphalam tvam bhrAjase rAghava ||

Meaning:

Countless indeed are those waiting to have Your darSana saubhAgyam (sevA). Those engaged in penance do not miss the opportunity to have Your sevA even if they have to give up their tapas for that reason. They do not wish anything including their tapas to interfere with Your sevA. There are so many of them, who wait with heart filled with joy awaiting for these extraordinary occasions, where they can immerse in the ocean of bliss enjoying Your divya sevA at MadhurAntakam. These tapasvis are abodes of many kalyANa guNams. They move from place to place knowing that You are always engaged in sancAram to give Your priya darSanam to Your waiting devotees. The dust from the sacred feet of these Suddha sattvamaya tapasvis sanctifies this world as they follow the Lord during His sancArams. They follow the Lord since they do not want to miss the opportunities for His sevais. Your sancArams take You to the sky, the ocean shore and temples inland. You seek them out there and bless them with Your sevai. You appear to us, the samsAris like a delicious ripe fruit to be enjoyed. As You perform Your sancArams to bless the Munis, aDiyEn is blessed in between those sancArams with the fruit of Your sevai. dhanyosmi!

Comments:

MadhurAntakam is known as the Kshetram, where dvaya Mantram grew. Hence, it is a kshetram linked to the means dealing with hitam and instructing us on the SaraNAgati Mantram as upAyam to perform one's SaraNAgati to the Lord. Many Sages and AcAryAs have performed SaraNAgati here to KaruNAkaran. The Sankham and cakram used by Periya Nambi to initiate

SrI rAmAnuja into VaishNavam are here at KaruNAkaran's Temple even today.

Saint ThyagarAja's SaraNagati is housed in his moving BrndAvana sAranga Krti:
"kamalAptakula-kalaSAbdhi candra! kAvavavayya nannu, karuNASamudrA!"

Here SrI ThyAgarAja svAmi appeals:

"Oh Ocean of Mercy! Save me! I have heard so much of Your having protected Your devotees in the past and I have now sought refuge at Your holy feet. Pray lift me up endearingly and give me Your protection!"

MadhurAntakam is the kshetram, where He used His bow KodaNDam to protect it from the lake (ErI) from breaking its bunds and acquired the name of "ERi kAtta rAman".

Slokam 5

abhirAma guNAkara KodaNDarAman blessing the residents of MadhurAntakam with four kinds of PurushArthams

वैशिष्ट्यं परिचिन्वतां इह सतां तुष्टौ न पर्याप्तता

शिष्टा यत्र विशिष्टभक्ति भरिता यत्सेवया निर्वृताः ।

आरामे वकुलाटवा परिगते रामाभिरामो भवन्

तत्त्वं साधु हितं च भूरि पुरुषार्थं पुष्कलं यच्छसि ॥

vaiSishTyam paricinvatAm iha satAm tushTau na paryAptatA

SishTA yatra viSishTabhakti bharitA yatsevayA nirvrtAH |

ArAme vakuLATavA parigate rAmAbhirAma bhavan

tattvam sAdhu hitam ca bhUri purushArtham pushkalam yacchasi ||

Meaning:

Oh Lord KodaNDarAma! At this kshetram, You shine forth with so many supremacies. For those, who are aware of this tattvam, their joy has no bounds as visitors or residents of this sthalam. All those who reside here are SishTA-s (AcAra SeelAs). Their bhakti is lofty and is of a special kind. They have Your sevai and feel that they are specially blessed (dhanyAs). You indeed are the One , who gladdens the heart of Your devotees. Your sthalam is a full grove of VakuLa Pushpam (Makizhampoo). It is because of these abundant groves, Your sthalam is called an ArAmam. Here, You offer Your darSanam to the devotees as abhirAma guNAkara dASarati. You are a delight to the BhaktAs' eyes and Your Vaibahavam is nectar to listen to. One who is happy will gladly give what one desires from a benefactor. You being the supreme Brahman brimming with Anandam bless us with the rare and auspicious gifts of j~nAnam about tattva trayams, the means to receive Your grace (hitam) and the ultimate goals of life (the PurushArthams including Moksham).

Comments:

As Saint ThyAgarAja observes in his KaikavaSi rAga Krti: "vAcAmagocaramē; manasA! varNimpa taramē! rAmā mahima". He says: "rAmā's glories are beyond description. They are beyond anyone's description".

He chastises his mind in the Yadukula KAmbhoji krti for not meditating on SrI rAmā, the beautiful: "SrI rAmā raghurAmā SrngArā rAmāyani cintinca rAdē O manasA?"

Such is the mood of the SishTAs in this VaguLArāNya Kshetram controlling their minds from going astray and declaring like ThyAgā Brahman in his dhanyAsi Krti: "SrI rAmā dAsa-dAsoham; nIraja netra! nIkēla sandēhamu?".

Sloka 6

KaruNAkaran of MadhurAntakam is the Periya PerumAL (mahAntam prabhu)

केचिद्रंगशयं वदन्ति परया भक्त्या महान्तं प्रभुं

केचित्तान् अनुरुन्धते परमया भक्त्या तथैवादरात् ।

शेते साधु समर्चितस्यभवतेत्येवं जगुः कारणं

त्वामेवात्र विदाङ्करोमि करुणापूर्णं महान्तं ध्रुवम् ॥

kecidrangaSayam vadanti parayA bhaktyA mahAntam prabhum

kecittAn anurundhate paramayA bhaktyA tathaivAdarAt |

Sete sAdhu samarcitasyabhavatetyevam jaguH kArāNam

tvAmevAtra vidAnkaromi karuNāpUrNam mahAntam dhruvam ||

Meaning:

The word "rangam" means both a stage and the divya deSam of SrIrangam. Our Lord is resting in SrIrangam on the bed of AdiSeshan. Is it possible for anyone, who has His darSana saubhAgyam not to express Bhakti towards Him? Out of that flow of Para Bhakti, many address Him as the grand Old PerumAL (Periya PerumAL), the most ancient PerumAL and Adi Rangan. Some others moved by the divya saundaryam of Lord RanganathA join in this celebration of the Lord of SrIrangam and recognize Him with Parama Bhakti as the Periya PerumAL. Others advance the reasoning that You (Lord rAmacandran) performed ArAdhanam for Him as Your kula deivam at AyodhyA and therefore He has to be the Periya PerumAL. All these sound reasoning aside, as far as aDiyEn is concerned, You are my Periya PerumAL. You are the One with overflowing KaruNai (KaruNa KAKuthsan in svAmi deSikan's words) and therefore aDiyEn accepts that You are the Periya PerumAL. This is aDiyEn is sure off and it is the truth.

Comments:

Out of abhimAnam for one's ishTa deivam, bhakthAs address their upAsanA mUrtis as the loftiest of all deivams. SrI RanganAthan is indeed ancient and has been worshipped by Lord rAmacandran during the Lord's VibhavAvatAram. Hence the name, "Periya PerumAL" is appropriate for Him.

Saint ThyAgaraja addressed Lord rAmachandran as: "dASarathe! dayA nidhe!" and was the beneficiary of the Lord's KARuNyam. It has been pointed out by our AcAryAs, dayA or KaruNA is the most important kalyANa guNam of PerumAL. All of His other guNams are secondary compared to His dayA guNam and those guNams get elevated because of His dayA guNam that is behind His abahya pradAnam for one and all that seek His rakshaNam. The daNDakArANya Rshis sought His help against the rAkshasAs, who harmed them and the Lord drove their enemies away out of His KARuNaym. Those Maharshis are known as "kARuNya ekAntinaH". They had the Lord KaruNAkaran's dayA alone as their supporting rod. VibhIshaNan recognized the Lord as KaruNA VaruNALayam and abandoned his wealth and family to seek the rakshA of the Parama dayALu, KaruNAkaran at Sethukkarai. For the samsAris struggling with their leaky boats in the fierce ocean of samsAram with its rollicking waves, You are the strongest boat to ferry them across to MokshAnandam at SrI VaikuNTham.

Slokam 7

The mahatvam of KaruNAkaran of MadhurAntakam (vedAhametam purusham mahAntam)

शास्त्रेणावगतं महत्वं अतुलं संकेततः कल्पितं

बुद्ध्या वा कुशलैः कुशाग्रधिक्षणैः सुस्थापितं पुष्कलम् ।

आस्तां तन्मधुरान्तके तु विदितं चाबालवृद्धोदितं

प्रत्यक्षं प्रवदामि पूर्णपुरुषं महान्तं मुना ॥

SAstreNAvagatam mahatvam atulam sanketataH kalpitam

buddhya vA kuSalaiH kuSAgradhikshaNaiH susthApitam pushkalam |

AstAm tanmadhurAntake tu viditam cAbAlavrdhdoditam

pratyaksham pravadaMi pUrNapurusham mahAntam munA ||

Meaning:

Oh KaruNAkara! Mahatvam or greatness has to be understood through SAstrams. Your Mahatvam is matchless. Your greatness is abundant, firm and eternal. Who indeed can deny it? Be that as it may! Let aDiyEn cite one observance during the utsavams for You at MadhurAntakam. There is an utsavam named Periya PerumAL utsavam. For fulfilling the role of Periya PerumAL, You need an iLaiya PerumAL. In all other divya deSams, iLaiya PerumAL is celebrated as lakshmaNa svAmi. Not so at MadhurAntakam! The only PerumAL with Mahatvam (Periya PerumAL) is just only yourself and iLaiya PerumAL has no special role to play to provide

support for Your name as Periya PerumAL.

Comments:

The mahatvam (mahAtmyam) of Lord rAmacandra is multifaceted. It can be understood in celebration of His Mohana rUpam (rUpa mahAtmyam) or the powerful nAmam through japam (nAma mahAtmyam) or the mahAtmyam of His BhaktAs, who adorn the birudu of rAma dAsAs (lakshmaNan, HanumAn and others). In his Kharahara PriyA Krti, "caKKani rAjamArgamu luNDaga sandula dUranela? O manasA?" Saint ThyagarAja asks: Oh My Mind! While a good, royal road of bhakti mArgam is available, why do you take the bylanes (santu-s)? In his toDi rAga krti, svAmi asks: "emi jesiti nemi? SrI rAma svAmi karuNa leni vArilalo". He asks: "Of what avail is anything done by people, who have not been blessed with the grace of SrI rAma?" The state of mind of rAma BhaktAs is well captured by Saint ThyagarAja in his suposhiNi rAga Krti: "ramincuvArevarurA? raghUttamA! ninu vinA?" Oh RaghUttama! svAmi says: "Is there among the beings in the whole world, who can transport one to transcendental joy like You? Even the shining devAs could not know the secret significance of Your holy name, nor secure the wealth of bliss, which it brings".

Sloka 8

Salutations to KodaNDam on the Divine Hand of the Lord

कोदण्डः करुणामयस्तव करे विभ्राजते शोभनः

कोदण्डयो भविता यदास्ति सुभगा पार्श्वे क्षमानन्दिनी ।

उच्छ्रायं परमं प्रपद्य सकलान् आकर्षयत्यन्वहं

तं सेवे करुणाकरं मुहुरहं शार्ङ्गवितारं परम् ॥

kodaNDaH karuNAmayastava kare vibhrAjate SobhanaH
kodaNDyo bhavitA yadAsti subhagA pArSve kshamA nandinI |
ucchrAyam paramam prapadya sakalAn Akarshayatyanvaham
tam seve karuNAkaram muhuraham SARngAvatAram param ||

Meaning:

The KodaNDam in Your hand looks beautiful. It is the embodiment of Your KaruNA. Embraced by Your sacred hand, it is auspiciously radiant (SobhanaH vibhrAjate). aDiyEn has a doubt in this context. Is not it so that the purpose of the KodaNDam is for the destruction of Your enemies? Your brother, lakshmaNan commented that the bow in his hand is not a sign of alankAram and beautification. His opinion was that the bow has to be there as a weapon only if there is some one to punish. sItA Devi (kshamA nandinI) is right next to You. She is the embodiment of patience as the daughter of BhUmi devi. When She is next to You, the lives of Your enemies get spared. When She is not next to You, the enemies do not escape death. KodaNDam is not a mere rod (daNDam) with a chord and it attracts every one with its majesty

every day and aDiyEn will bow before this lofty KodaNDam often (*ucchrAyam paramam prapadya sakalAn AkarshayatyAnvaham*). It showers its KaruNai on every one by protecting them (*tam seve karuNAkaram muhuraHam SARngAvatAram param*); KodaNDam is the altered form of SrI VaikuNThanAthAn's SARngam at SrI VaikuNTham and aDiyEn will bow before the embodiment of the KaruNai of the Lord often (*tam seve karuNAkaram muhuraHam SARngAvatAram param*).



'Parama kAruNya mUrtil!' - SrI rAma parivAram - MadhurAntakam

SlokaM 9

Offer of ArAdhanam to the divya dhanus of the Lord

कोदण्डो वृजिनं विनाशयतु मे यत् वित्तवत् सञ्चितं

यज्ज्यादर्शनतः प्रयाति विलयं सज्यस्य सज्जस्य वा ।

ज्यानादो नहि शुश्रुवे कथमपि त्वत्तोऽन्तगैः ध्रुवम्

दृश्यं कोमलगात्रशोभिन इमं कोदण्डं आराधये ।

kodaNDo vrjinam vinASayatu me yat vittavat sancitam
yajjyA darSanataH prayAti vilayam sajjasya sajjasya vA |
jyA nAdo nahi SuSruve kathamapi tvatto-antagaiH dhruvam
drSyam komalagAtra-Sobhina imam kodaNDam ArAdhaye ||

Meaning:

May the Lord's mighty KodaNDam destroy aDiyEn's sins (kodaNDo vrjinam vinASayatu)! My sins are not insignificant. With passion and persistence, aDiyEn has assembled all these accumulated sins with intense effort (yat vittavat sancitam) and have stored them away without spending them. It is a mighty bundle. These sins however get destroyed, when they see the chord of kodaNDam and hear its DankAra dhvani (yajjyA darSanataH vilayam prayAti). You always appear with a chorded bow so that You can always be ready to rush to the defense of Your SaraNagatAs. aDiyEn has a question for You. Have Your kaimkaryaparALs ever heard the DankAram dhvani of Your KodaNDam? I doubt it (jyA nAdo nahi SuSruve kathamapi tvatto-antagaiH, dhruvam). It is only Your enemies, who hear its thundering ghosham. Further, Your KodaNDam is so beautiful to look at. It becomes an adorning AbharaNam for Your tirumEni. aDiyEn will perform ArAdhanam for this KodaNDam that shines effulgent (drSyam komala gAtra Sobhinam imam kodaNDam ArAdhaye).

Sloka 10

Lord rAmacandran never forgets those who help Him. Tribute to His Krtaj~natai

ऐकेनपि कृतेन तुष्यति भवान् साधुपकारेण च

प्राञ्चस्तत्प्रतियन्ति तत्त्व अधुना जानामि निश्चप्रचम् ।

ईजे यत्सुत साह्यतो दशरथो येनात्मजं लब्धवान्

तत् कृर्तज्ञधिया विभण्डकमुनेः सेवां ददास्यन्वहम् ॥

ekenapi krtena tushyati bhavAn sAdhupakAreNa ca
prAncastatpratiyanti tattva adhuna jAnAmi niScapracam |
Ije yatsuta sAhyato daSaratho yenAtmajam labdhavAn
tat krtaj~nadiyahA vibhaNDakamuneH sevAm dadAsyanvaham ||

Meaning:

Your dhArmic conduct is of the highest order. Sage VAImIki states that You consider even a small help (upakAram) as a mighty one. Even a single piece of help gladdens Your heart (ekenApi krtena bhavAn tushyati). You delight to take it this way out of Your sense of gratefulness (krtaj~natai). Similarly, You do not get angry at the misconduct (apakAram) of anyone and forgive them for their trespasses. The learned ones from ancient times described such dispositions of Yours relating to upakAram and apakAram clearly. aDiyEn is beginning to

understand this guNam of Yours only now. King DaSaratha performed Putra KAmeshTi yAgam with the assistance of Sage VibhANDakars' son, Rshyasrnga muni. You knew of course the mahopakAram of Rshyasrnga muni to Your father although latter (Rshyasrnga) did not know of anyone except his father, Sage VibhANDakar, who raised him in total isolation from the world. You never forget any help given by anyone. You wanted therefore to honor Sage VibhANDakar for the upakAras rendered by his son and out of a sense of Krtaj~natai, You are offering Your sevai at MadhurAntakam to VibhANDakar eternally (tat krtaj~na dhiyA vibhANDaka mune: sevAm dadAsi anvaham). aDiyEn believes in this happening firmly.

Slokam 11

The inestimable Lord KodaNDarAman's sevai with His PirATTi is our saubhAgyam

योयस्सेवितुं ईहते प्रभुममुं कोदण्डपाणिं श्रिया-

जुष्टं सत्तपसां पचेलिमफलं प्रादुर्बभूव स्वयम् ।

एतच्छ्रीमधुरान्तकं परिगृहीतं वासयोग्यं पदं

संसेव्याशु वयमे लभेमहि फलं हित्वापि पुष्टं तपः ॥

yoyassevitum Ihate prabhumamum kodaNDapANim SriyA-
jushTam sat tapasAm pacelimaphalam prAdurbabhUva svayam |
etat SrImadhurAntakam parigrhItam vAsayogyam padam
samsevyASu vayame labhemahi phalam hitvApi pushTam tapaH ||

Meaning:

There are multitudes of tapasvis (sages, who perform penance). The accumulated power of all of their tapas is immeasurable. Lord KaruNAkaran of MadhurAntakam took His arCA form and is delectable to His rasikAs as a ripe fruit that is ready to be enjoyed. Many wanted to have His darSana saubhAgyam as KodaNDapANi accompanied by His wife, sItA PirATTi. Our Lord assuming such a role of divya Mithunam (divine couple) is equal in significance to Him choosing MadhurAntakam as the kshetram fit for His eternal residence. It is indeed due to such an anugraham that we are able to have His darSana saubhAgyam at MadhurAntakam. We do not need to perform severe penance (pushTam tapa:) to gain this saubhAgyam like ancient rshis. His sevai is our reward (phalam) and the bliss generated from His sevai as JANaki sameta KodaNDarAman is the Supreme reward (Parama Phalam).

Slokam 12

The sevA anugraham of KodaNDarAman for sages ViSvAmitrar and VibhaNDakar

विश्वामित्र पुरस्सरेषु विभवे पुष्टेषु ते सेवया

विख्यातेषु तपोधनेषु भगवत्सेवा परेष्वन्वहम् ।

अङ्गेभ्यस्समितो विभण्डकमुनिस्त्वां सेवितुं दक्षिणाम्

अर्चयामपि तस्य दर्शनम् इह क्षेत्रे ददासि ध्रुवम् ॥

viSvAmitra purassareshu vibhave pushTeshu te sevayA
vikhyAteshu tapodhaneshu bhagavatsevA pareshvanvaham |
angebhyassamito vibhaNDakamunistvAm sevitum dakshiNAM
arcayAmapi tasya darSanam iha kshetre dadAsi dhruvam ||

Meaning:

During Your vibhava avatAram as the son of Emperor DaSaratha of Ayodhya, many sages like ViSvAmitra and other sages became blessed through Your darSanam (viSvAmitra purassareshu vibhave pushTeshu te sevayA). Sage ViSvAmitra, who did not get fulfillment (siddhi) through so many penances got siddhi finally at SiddhASramam during Your visit there. Sage ViSvAmitra declared to King DaSaratha that he knew the avatAra rahasyam of Yours with the statement: "aham vedmi mahAtmAnam". I recognize Your son not like you think that He is a young and inexperienced boy who could not handle the rigors of the battle with the rAkshasAs of TADaKA Vanam but He is the omnipotent Parama Purushan. Besides VasishTha, VAmadevar, JAbAli and others endorsed Sage VisvAmitrar's statement. While the celebrated sages of universal fame such as VasishTha and others were intent on Your sevai at Ayodhya, Sage VibhaNDaka of Anga deSam was also eager to have Your darSana saubhAgyam. He understood that You were traveling through the dakshiNa deSam to fulfill Your avatAra kAryam and rushed there. He had his delightful sevai during Your sancAram in dakshiNa deSam. He was not satisfied with that sevai alone. He returned to MadhurAntakam to have the bhAgyam of Your eternal sevai with Your Devi in arcA form there. He continues to have Your nitya sevA bhAgyam. This is for sure (arcAyamapi tasya darSanam iha kshetre dadAsi dhruvam).

Sloka 13

Soshana, dAhana and plAvana kAryams of KodaNDarAman of MadhurAntakam

अब्धिं संपरिशोषयामि गदितं जानामि तीरेम्बुधेः

लङ्कां दाहयितुं निजं प्रहितवान् दूतं कपीनां वरम् ।

शिष्टं प्लावनं आतनोषि कृपया हस्तेन दृष्ट्याच नः

लोकानां मधुरान्तके स्थिरतरा शुद्धिश्च भूतिर्ध्रुवा ॥

abdhim sampariSoshayAmi gaditam jAnAmi tIrembudheH
lankAm dAhayitum nijam prahitavAn dUtam kapInAm varam |
SishTam plAvanam Atanoshi krpayA hastena drshTyAca naH
lokAnAm madhurAntake sthiratarA SuddhiSca bhUtirdhruva ||



The Lord Who sanctifies the World with His kaTAKsham!

Meaning:

Oh KodaNDarAma! How can aDiyEn describe Your vaibhavam! On that ancient day at PullAraNya Kshetram, You got up angrily from Your darbha Sayanam and ordered lakshmaNan to bring Your bow (cApam AnAya) so that You can dry up the ocean (SoshayAmi) in response to the insolence shown by the Samudra rAjan. You had Lanka burnt through Anjaneyan (dAhayAmi). The only thing left after burning is the drenching of the fire with downpour (plAvanam). That sacred act of plAvanam at MadhurAntakam is done with Your hands and kaTAKsham. Your sacred act is sanctifying the world and it acquires lasting wealth.

Sloka 14

The three anugrahams of Lord KodaNDarAman

सुग्रीवमत्तव सन्निधौ प्रियतमो मैत्रीं परं प्राप्तवान्

आत्मानं सह बन्धुसेवक गणेः धन्यं व्यधात् सेवनात् ।

त्वद्दीर्यं परिशंकते स्म पुरतः प्रत्यायितः सांप्रतं

नूनं हूणमुखान् जलाशयमिषात् प्रत्याययस्यद्भुतम् ॥

sugrIvamtava sannidhau priyatamo maitrIm param prAptavAn
AtmAnam saha bandhusevaka gaNaiH dhanyam vyadhAt sevanAt |
tvat vIryam pariSankate sma purataH pratyAyitaH sAmpratam
nUnam hUNamukhAn jalASayamishAt pratyAyayasyadbhutam ||

Meaning:

SugrIvan is very dear to You. He had the bhAgyam of gaining deep friendship with You. Such a friendship cannot to be found any where else. Oh KodaNDarAma! Not only did You extend the hand of friendship but You involved all the others associated with You in serving him (SugrIvan) as well. The kaimkaryams performed by SugrIvan are also without match. He considered himself dhanyan through the performance of such kaimkaryams. SugrIvan was not free of any defects. His doubts about the valor of Yours persisted. You performed two super human acts to get rid of his doubts: Sending an arrow through seven teak trees and kicking the bones of a dead asuran over seven yojanais with a mere kick from Your left toe. These acts happened in the ancient past, when You were in vibhava avatAram. Those acts will always stay true. Most recently, at MadhurAntakam, You came out of Your arcA samAdhi and protected the lake from bursting its bunds. The local collector, an Englishman, did not believe it first. You blessed him however with Your sevai as You defended that lake along with Your brother, lakshmaNa. That was indeed a miracle. You acquired the title of the defender of the Lake (Eri kAtta rAman).

The first act of Yours to demonstrate Your power was the kicking of the pile of bones of dundhubi. The second act was that of piercing the seven SAAla vrkshams with one arrow. The third act is restoration of the cracked walls of the lake. The grandest act of restoring the crumbling wall of the dam and holding its structural integrity is the grandest of all these three acts and that happened here at MadhurAntakam.

Slokam 15

The many acts of KARuNyam of KodaNDarAman of MadhurAntakam

लोकान् पासि चतुर्दशाय विदितस्सर्वेश्वरः सांप्रतं

अस्मान् रक्षितुं आगतः करुणया मातुर्वचो मानयन् ।

किं किं वा न कृतं त्वया वनभुवि प्रीतेन मद्रक्षणे

नामाप्येत्य तडागरक्षक इति ब्रूमः कथं ते कृपाम् ॥

lokAn pAsi caturdaSAtha viditas-sarveSvaraH sAmpratam
asmAn rakshitum AgataH karuNayA mAturvaco mAnayan |
kim kim vA na krtam tvayA vanabhuvI prItena madrakshaNe
nAmApyetya taDAgarakshaka iti brUmaH katham te krpAm? ||

Meaning:

Oh KodaNDarAmA! You are the protector of all the fourteen lokams. Therefore You have acquired the name of sarveSvaran. VibhIshaNan saluted You as sarvaloka SaraNyan. You have arrived at MadhurAntakam to protect us. You are indeed KaruNA KAKutsan. There is a subtlety (rahasyam) behind Your name as KaruNAkaran You made Your mother (Kaikeyi) the reason for Your fourteen years stay in the forest. You said that it was Your mother's command. For the world, You announced that You were going to the forest to honor Your father's word. You obeyed the command of Your Mother and arrived here at MadhurAntakam. All of this set up was intended for You to be here at MadhurAntakam to protect us. It is incredible the things You did during the sancAram in the forest. All of this You did with prIti. You also acquired now the title as "Eri KAttavan" (taDAka rakshan). How can we describe Your acts of compassion to protect us? Your very name "rAmA" means Para Brahmam as rAmA pUrva tApanI upanishat salutes:

ramante yogino anante satyAnande cidAtmani
iti rAmapadenAsau param brahmAbhidhIyate

Sloka 16

सन्त्येवात्र बहूनि दक्षिणदिशाभोग्यानि धामानि ते
भक्तास्सन्तु तपस्विनो बहुविधां भूतिं प्रपद्याखिलाम् ।

नैतच्छ्रीमधुरान्तकेन समतामाप्नोति दिव्यं स्थलं

वैशिष्ट्यं क्वनु लक्ष्मणस्य विदितं पूर्वापरे जन्मनि ॥

santyevAtra bahUni dakshiNa-diSA bhogyAni dhAmAni te
bhaktAH santu tapasvino bahuvidhAm bhUtIm prapadyAkhiAm |
naitat SrImadhurAntakena samatAm Apnoti divyam sthalam
vaiSishTyam kvanu lakshmaNasya veditam pUrvApare janmani ||

Meaning:

In the dakshiNa deSam, there are many renowned and delightful kshetrams (atra dakshiNa diSA te bahUni bhogyAni dhAmAni santi). They have great Sreyas and have been eulogized by AzhvArs and AcAryAs. Oh KodaNDarAmA! They are also dear to You. So many BhaktAs, BhAgavatAs and tapasvIs reside at these sacred kshetrams (bahuvidhAm bhaktAH tapasvinaH atra santi). Their ways of adoration of You and their glories are unique and revered. At some

of these kshetrams, the ramparts may be tall. There might be an abundance of gopurams, MaNDapams, alankArams and other forms of wealth. Be that as it may! There is no place however that matches the vaibhavam of the MadhurAntaka kshetram of Yours among them all (naitat SrI madhurAntakena samatAm Apnoti divya sthalam). There are no rAmar sannidhis without the presence of lakshmaNa svAmi. In Your vibhavam, You were separated at times from Your divine consort, sItA Devi, but You have never been without the company of Your Younger brother (iLaya PerumAL/rAmAnujan). In Kali Yugam, iLaya PerumAL was born as rAmAnujan at SrI PerumbhUtur and He was initiated into SrI VaishNavam through samAsrayaNam at Your Kshetram of MadhurAntakam by SrI Periya Nambi. During Your vibhava avatAram, He joined You on Your vana vAsam and declared "sarvam karishyAmi". Wherever there is lakshmaNa svAmi, each of these places proudly reveals their link to AcArya rAmAnuja! That is the special glory of MadhurAntakam.

SlokaM 17

श्रीसत्यव्रत शेवधिर्वरदराड्राजत्करीन्द्राचले

काञ्चीपूर्णमुनिं षडाहवचनान्यर्चासमाधावपि ।

तत्पूर्णाश्रयणं यतश्च घटितं रामानुजस्याञ्जसा

सर्वेषामिह पूर्णता बहुमुखी संपद्यते राघव ॥

SrIsatyavrata SevadhiH varadarAD rAjat karIndrAcale

kAncIpUrNamunim shaDAha vacanAnyarcA-samAdhAvapi |

tat pUrNASrayaNam yataSca ghaTitam rAmAnujasyAnjasA

sarveshAmiha pUrNatA bahumukhI sampadyate rAghava ||

Meaning:

The Satyavrata Kshetram of Hastigiri is a noble one. There, the Lord gives His sevai on the top of the hillock (karIndrAcalam). His name is VaradarAjan. He shines there as ParipUrNan with shoDaSa Kalais. One who was dear to Him had the name of SrI KAncI PoorNar (Tirukkacchi Nambi). Lord Varadan broke His arcA samAdhi and gave His six words to Tirukkacchi Nambi as His message to SrI rAmAnuja, when latter was assailed with doubt about the fine points of the darSanam (kAncIpUrNa munim shaDAha-vacanAn arcAsamAdhAvapi). How can we describe that saubhAgyam enjoyed by rAmAnuja? Oh KodaNDapANI! rAghava! That rAmAnuja sought the sacred feet of KAncI PoorNar at Satyavrata Kshetram (rAmAnujaH tat pUrNASrayaNam yataSca ghaTitam) and the holy feet of MahA PoorNar (Periya Nambi), the key disciple of svAmi AlavantAr at Your Kshetram of MadhurAntakam! At Hastigiri, only a few were PoorNars, whereas at Your kshetram of MadhurAntakam, pUrNatvam (fulfillment) is attained by all (rAghava! iha sarveshAm pUrNatA bahumukhi sampadyate)!

Slokam 18

काञ्चीपूर्णनिदर्शितेन सुपथायातोऽऽहि रामानुजः

प्राप्य श्रीमधुरान्तकं गुरुवरात् पूर्णाश्च पूर्णोऽभवत् ।

संस्कारान् परमान् वसिष्ठमुखतोप्यत्रैव शिष्टोत्तमान्

नूनं प्राप्तवता विभु विजयते रामानुजेनाद्भुतम् ॥

kAncIpUrNa nidarSitena supathA yAtohi rAmAnujaH
prApya SrImadhurAntakam guruvarAt pUrNASca pUrNobhavat |
samskArAn paramAn vasishThamukhatopyatraiva SishTottamAn
nUnam prAptavatA vibhuH vijayate rAmAnujenAdbhutam ||

Meaning:

rAmAnuja hurried on the way shown by Tirukkacchi Nambi with nambikkai (trust). He arrived at MadhurAntakam from KAncI to meet His AcAryan, MahA PoorNar and became poorNar (prApya SrI madhurAntakam guruvarAt pUrNaSca pUrNobhavat). This is where rAmAnuja attained pUrNatvam as a VaishNavar. In His vibhava avatAram as lakshmaNan, it was not clear whether VasishTha as Kula Guru performed Panca samskAram for rAmAnujan, the younger brother of RAgavan and initiated him into SrI VaishNavam. Among the forty one samskArams defined by dharma SAstrams, Panca samskAram is recognized as the most important. To remove any doubts whether lakshmaNan received Panca samskArams from Sage VasishTha, in Kali Yugam, SrI PerumbhUtUr rAmAnuja received for sure the VaishNava dIkshai (Panca samskAram) from MahA PoorNar (Periya Nambi). Through the mahat sambandham (AcArya-Sishya sambandham), KodaNDarAman's manoratham got fulfilled. The Lord became pUrNar as a result. Here, the Lord blesses us along with brother rAmAnuja in a victorious manner/vijaya SrI (vibhuH vijayate rAmAnujenAdbhutam).

Slokam 19

क्षेत्रं श्रीमधुरान्तकं बहुगुणं ग्रीष्मेऽपि शीतोर्जितं

यत्र श्रीहरितत्त्वं आकलयतां हारितवर्चो बलम् ।

पूर्णं शालिभिः उज्झितं खलगणैर्जुष्टं महद्भिः पुरं

सत्यं सत्यसमे विभाति मुदितः कोदण्डरामः श्रिया ॥

kshetram SrI madhurAntakam bahuguNam grIshme api SItorjitam
yatra SrIharitattvam AkalayatAm hAritavarco balam |

pUrNam SALibhiH ujJhitam khalagaNaiH jushTam mahadbhiH puram

satyam satyasame vibhAti muditaH kodaNDarAmaH SriyA ||

Meaning:

MadhurAntakam is a renowned kshetram. There are many glories that are linked to it (kshetram madhurAntakam bahuguNam). Even in the height of the torrid summer, it is cool (grIshme api SItorjitam). Here, we see fertile and cool solais. Similarly, anyone who wants to experience Hari tattvam has to come here (MadhurAntakam). Why is it so? It is the fame of rAmAnuja born in the HARita gotram that is behind the clear understanding of the Hari tattvam (yatra SrIharitattvam AkalyatAm hAritavarco balam). Here in the cool lake, AcArya rAmAnuja observed anushThAnams by dipping in the waters of the lake with the recitation of aghamarshaNa sUtram and made the fields and groves of MadhurAntakam fertile. Similar to SrIvilliputtUr described by UyyakkondAr as "anna vayal puduvai", MadhurAntakam is surrounded by green rice fields and fruit groves (pUrNam SALibhiH ujJhitam). There are no miscreants/dushTAs (khalagaNaiH jushTam) here. There are no inauspiciousness. The kshetram is well populated by Veda vits and MahAns well versed in Bhagavat SAstrams (mahadbhiH puram). As in Ayodhya, KodaNDarAman resides with joy, majesty and abundance (satyam satyasame vibhAti muditaH kodaNDarAmaH SriyA).

SlokaM 20

गंभीरे मधुरे तथैव सुभगे पूर्णे महत्सेविते

दिव्ये पुष्करसन्निभे सुमहति स्नात्वा मुदाऽकदर्मे ।

निर्धूताखिलकल्मषास्सुमनसत्वामुद्यतास्सेवितुं

पूर्णा धन्यतमा नयन्ति दिवसान् अत्रै रामाद्भुतम् ॥

gambhIre madhure tathaiva subhage pUrNe mahatsevite
divye pushkarasannibhe sumahati snAtvA mudAkadarme |
nirdhUtAkhila kalmashAH sumanasa-tvAmudyatAs-sevitum
pUrNA dhanyatama nayanti divasAn atrai rAmAdbhutam ||

Meaning:

This kshetram has some unique distinctions. There is a grand and sweet lake that is always full and is ideal for the anushThAnam of the mahAns (gambhIre, madhure tathaiva subhage pUrNe mahat-sevite). It is like the majestic and auspicious Pushkaram lake in the north (divye pushkara sannibhe). The lake floor is free of mud (akardama tIrtham). Bathing in this puNyA tIrtham, the mahAns (sumanasaH) wash away their sins and tApams and make this kshetram the abode of dhanyAs (bhAgyaSAli-s), who are all set to offer their salutations to You (nirdhUta akhila kalmashAH sumanasaH tvAmudyatAs-sevitum). They spend their days in

Bhagavat-BhAgavata kaimkaryams (pUrNA dhanyatamA nayanti divasAn atra). No wonder, SrImat InjimETTu Azhagiya Singar established a Veda pAThaSala here in 1942 and the Prakrtam Azhagiya Singar (45th jIyAr) has created a college of arts and sciences recently. It is rare indeed to see such an all round perfect sthalam.

Slokam 21

विश्वमित्रमुखात् इदं सुविदितं त्वां सेवितुं कानने

सिद्धाः स्वीयतपोबलेन भवतस्तत्त्वं विदित्वा स्थिताः ।

तेष्वारादभिवर्षसीव करुणां नेदं विचित्रं प्रभो

मामज्ञं वृणुषे तथा विवृणुषे मह्यं तनूं स्वामहो ॥

viSvamitramukhAt idam suviditam tvAm sevitum kAnane
siddhAH svIya tapobalena bhavatastattvam viditvA sthitAH |
teshvArAdabhivarshasIva karuNAm nedam vicitram prabho
mAmaj~nam vrNushe tathA vivrNueshe mahyam tanUm svAmaho ||

Meaning:

Sage ViSvAmitra revealed many truisms about Your avatAram. He pointed out that Sage VasishTha, himself and all the others in front of Him at the RAja sabhA and the tapasvis of daNDakArANyam were waiting for Lord rAmabhadran's sevai. He explained that the tapasvis of the daNDakArANyam were capable of comprehending the Lord as the true tattvam through the power of their tapas. Oh KodaNDarAmA! You decided to save the tapasvis of the forest from the harms from the marauding rAkshasAs, who interfered with their penances. Since these tapasvis wanted to have Your sevai with Your consort, Sage ViSvAmitra arranged for Your marriage using the occasion of svayamvaram at the King JanakA's court. It is impossible to describe the magnitude of Your compassion towards them. It is not so strange, when I consider that You have chosen me, the ignorant one, as the object of Your dayA. You bless me with the sevai of Your svayam tirumEni without external alankArams. This is indeed a great good fortune. You made aDiyEn a dhanyan by making me a target for the logic, "yamaisha vrNute".

Slokam 22

पुण्यां ते महतीं कथां लिखितवान् वाल्मीकिरत्यद्भुतां

यां च प्रीतिपुरस्सरं परिषदि श्रुत्वा मुदं प्राप्तवान् ।

तद्विव्यं चरितं चकास्ति भुवने रामायणं शोभनं

मद्वाक्ये कथमादरो भवति ते चिन्तामिमां छिन्धि मे ॥

puNyAm te mahatIm kathAm likhitavAn vAlmIkiratyadbhutAm
yAm ca prItipurassaram parishadi SrutvA mudam prAptavAn |
tat divyam caritam cakAsti bhuvane rAmAyaNam Sobhanam
madvAkye kathamAdaro bhavati te, cintAmimAm chindhi me ||

Meaning:

Oh KodaNDarAmA! Your story is most sacred. It is very long. It is wondrous. Sage VAlmIki composed an itihAsam about Your caritram. He had the stimulus from Brahma devan with the command: "kuru rAmA kathAm". He had Brahma devan's benedictions for that effort. You listened to that command and obeyed it. Oh Lord! You relished listening to that composition by VAlmIki, who arranged for Your sons to sing it at Your court. This caritram about You named SrImat rAmAyaNam is a story that continues to be sung and recited even today and will continue to be recited as long as there is the Sun and the Moon. For One like You, who has heard the immortal Slokams of the divine bard, Sage VAlmIki, how can my little words forming this pancASat engage Your attention? Please remove this worry of mine about the inadequacy of my own tribute to You!

SlokaM 23

भक्तास्ते हि तपस्विनो बहुमुखप्रज्ञा बुधैस्सम्मताः

शिष्टास्ते प्रभवन्ति वैभवकथास्ता विस्तरात् वर्णितुम् ।

अज्ञानं सुदृढं विदन्नपि निजं त्वद्वीक्षणाच्चोदितः

यद्यद्वचि कृपाभरेण मनसा हे राघव स्वीकुरु ॥

bhaktAste hi tapasvino bahumukhapraj~nA budhaiH sammatAH
SishTaste prabhavanti vaibhavakathAstA vistarAt varNitum |
aj~nAnam sudrDham vidannapi nijam tvadvIkshaNAccoditaH
yat yat vacmi krpAbhareNa manasA he rAghava svIkuru ||

Meaning:

Oh Lord of MadhurAntakam! Those who took the initiative to write about Your pAvana caritram are great devotees of Yours like Bhakta rAmadAs, ThyAgaraja SwamigAL, TulasI Das, BodhendrAL and others. They possessed multifaceted intellects. They had the power within themselves to comprehend and describe anything related to Your vaibhavam. It is not an exaggeration to say that they are equal in power to the devAs. They are highly disciplined ones

(SishTA-s). Only they can describe precisely and at length Your vaibhavam. As for myself, aDiyEn has immovable aj~nAnam. When aDiyEn myself knows about this, it is futile to assume that others do not know about my ignorance. In spite of this handicap, Your glances push me forward to engage in creating these tributes. I am rambling along. Please do not look too deep into my salutations with a critical eye. Please treat them as a simpleton's offerings and accept them with a mind full of karuNai!



"The Lord of MadhurAntakam!"

Slokam 24

रूपं मानुषं आदधासि कृपया तत्त्वं ततः किं गतं

धूर्तो नाशमियाय राक्षसपती रूपं च ते दृष्टवान् ।

पुंसां चित्तहरे स्थिते त्वयि तदा सर्वेऽपि अतुष्यन् परम्

अर्चायां तव सेवया वयमिहामोदामहे सांप्रतम् ॥

rUpam mAnusham AdadhAsi krpayA tattvam tataH kim gatam
dhUrto nASamiyAya rAkshasapatI rUpam ca te drshTavAn |
pumsAm cittahare sthite tvayi tadA sarve api atushyan param
arcAyAm tava sevayA vayamihA-modAmahe sAmpratam ||

Meaning:

Oh KodaNDarAmA! You incarnate to protect the world and its beings. They call Your avatAram as a pUrNAvatAram/perfect incarnation. You took the form of a human being. Why? KaruNA is the reason. There is no diminution in Your stature by incarnating as a mere human being. Your majesty and dignity has not been lessened even by an iota. The evil rAvaNan lost his head. Let his death and destruction be on one side. He was fortunate to see You with his own eyes on this earth. Is there anything more fruitful as puNyam than that bhAgyam? Your body and its beauty steals our minds (cittApahAri). VAImIki described that Your beauty lit up daNDakArANyam as You moved through this forest (Sobhayan daNDakArANyam). How can we describe the blissful state of those bhAgyaSAlis, who had Your darSana saubhAgyam? They could have been scholars or ignorant ones. They could have been sinners or most virtuous ones. The impact on all of them irrespective of their status was one extraordinary sense of joy! Instead of talking about the ancient past relating to Your vibhava avatAram, we are fortunate to have your sevai in arcA form right now, right here at MadhurAntakam. We are truly blessed.

SlokaM 25

किं ब्रूयां इह वैभवं गुणगणैर्जेजीयमानस्य ते

किं कुर्यां चरणारविन्दयुगले सेवां विना सांप्रतम् ।

किं तत्त्वं श्रुतिघोषितं भगवतः कोदण्डरामादृते

किं वा जल्पतु पामरोऽपि भुवने किं वा गतं वैभवे ॥

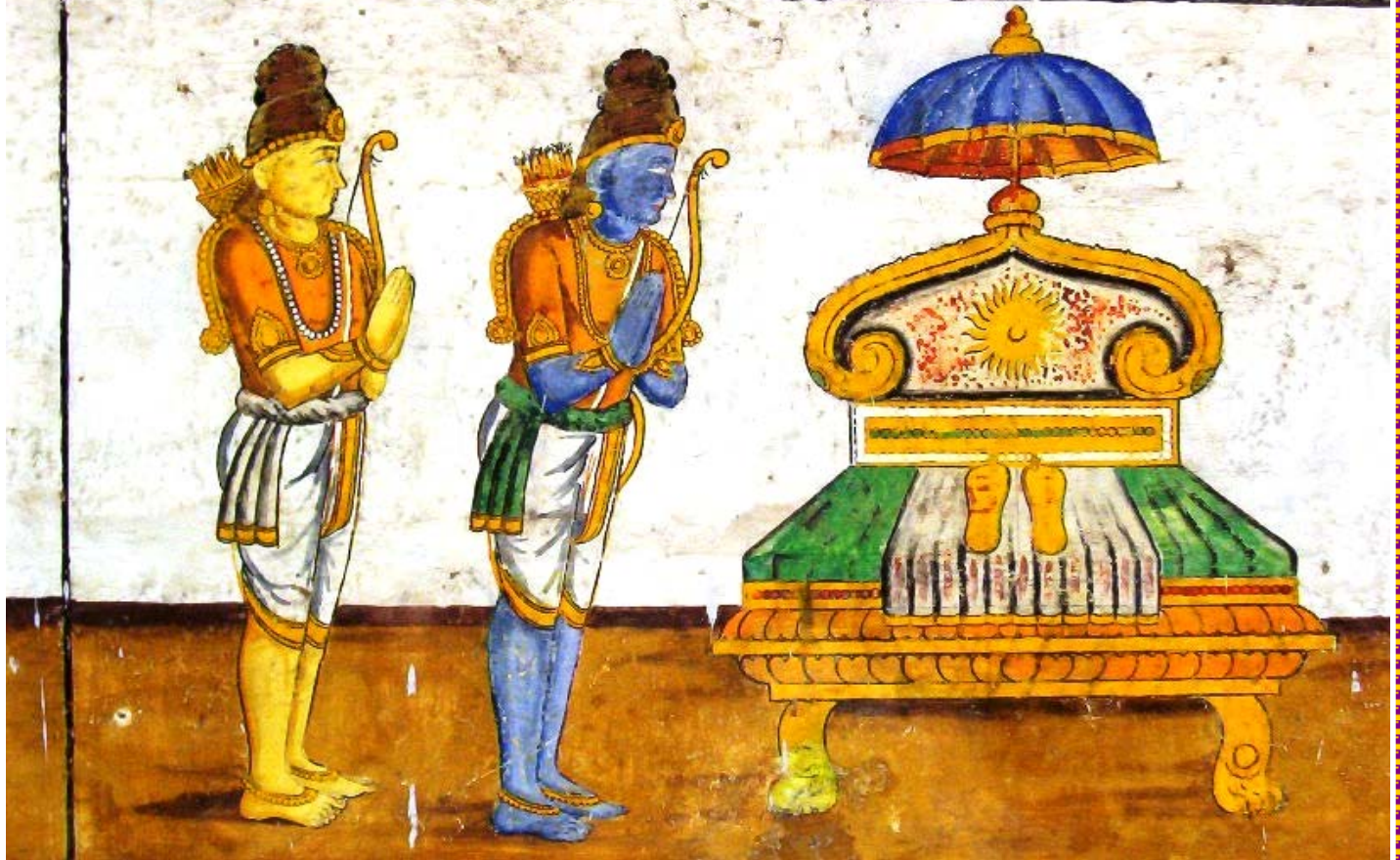
kim brUyAm iha vaibhavam guNagaNair jeJIyamAnasya te
kim kuryAm caraNAravindayugaLe sevAm vinA sAmpratam |
kim tattvam Sruti ghoshitam bhagavataH kodaNdarAmAdrte
kim vA jalpatu pAmaroSIpi bhuvane kim vA gatam vaibhave? ||

Meaning:

How can I successfully describe Your matchless glories (kim brUyAm iha vaibhavam)? You are adorned by Your adbhuta guNams (guNa gaNair-jeJIyamAnasya te kim brUyAm iha). There is no one who has not succumbed to Your kalyANa guNams. The brother of Yours overcome by Your auspicious guNams became Your servant and engaged in sevakam for You. What can I do? The only thing I can do is to worship Your sacred feet (kim kuryAm caraNAravindayugaLe sevAm vinA sAmpratam?). This is the eternal truth. You are the Parama Purushan eulogized by

the Veda-s. As KodaNDarAman You are the Supreme doctrine (tattvam). AzhvArs praised You as the devAdi devan (silayinAl ilankai seRRa dEvanE dEvanAvAn). There is no diminution of Your glory if an ignoramus who cannot distinguish the east from the west blabbers some thing out of his ignorance (kim vA jalpatu pAmaropi bhuvane kim vA gatam vaibhave?).

72. சத்குருக்கணன். பரதன் பாதுகா பட்டாபிஷேகம்



The Power of SrI rAma pAdukAs - SrI rAma pAduKA paTTAbhishekam
Kumbakonam SrI rAmar temple murals (Thanks: SrI SrIdhar Lakshminarasimhan)

SlokaM 26

Lord rAmacandran's pAda Mahimai

दिव्यं ते चरणांबुजं भुवि सतां कल्याणकारि ध्रुवं

यत्संबन्धि रजः प्रपद्य महिलाहल्या सुपूताऽभवत् ।

भ्रातोपानहमादरेण धरणित्राणाय संसेवते

तेनास्माद्भुवि सञ्चरन् वितनुषे सर्वान् सुपूतान् प्रभो ॥

divyam te caraNAmbujam bhuvI satAm kalyANakAri dhruvam
yatsambandhi rajaH prapadya mahilA ahalyA supUtA abhavat |
bhrAtopAnaham AdareNa dharaNitrANaya samsevate
tena asmAt bhuvI sancaran vitanushe sarvAn supUtAn prabho ||

Meaning:

How can aDiyEn describe the greatness and glory of Your sacred feet? The series of auspiciousness (Sobhana Paramparai) which blesses the righteous ones with, are neither insignificant nor small. Your sacred feet is soft like the red lotus. The reNu (dust) associated with that pAdam purified the tarnished AhalyA. Your pAduKAs got elevated through the sambandham with those sacred feet. Those pAduKAs were carried on the head of Your brother Bharathan and he declared eternal servitude to them (please refer to eBook # SS 025 Sundarasimham series (<http://www.sadagopan.org>)). Oh KodaNDarAma! You travelled to MadhurAntakam with the marks of Sankham and cakram on the BhUmi. Yes! You arrived here to purify us from kali kalmashams, the blemishes of Kali yugam.

Comments:

Saint ThyagarAja praises the blessed feet of Lord rAmacandra in his amrtavAhinI rAga Krti: "SrI rAma pAdamA! nI krpa cAlune! cittAniki rAvE". He says: "Oh rAmA's blessed feet! It is enough if I secure Your grace. Come and make my mind Your abode. All the great ones, Brahma, Sankara, Sanandana, Indra and others worship You. Taking compassion on the long repenting AhalyA, who had been cursed into a stone, lying in Your way, as a hero, You redeemed Her. Bless me also similarly".

SlokaM 27

nAma, guNa vaibhavam of KodaNDarAman

माधुर्यं तव नाम्नि साधुविदितं भक्तोपभोग्यं सदा

विश्वामित्रमुनिर्जगाद् मधुरां रामेति वाणिं तदा ।

मुग्धो रामगुणेषु सत्यवचनस्तातोऽपि रूपे तथा

कोवान्यो भयमश्नुते मयसुतात् ते नाम भोग्यं हि नः ॥

mAdhuryam tava nAmni sAdhuviditam bhaktopabhogyam sadA
viSvAmitra munir jagAda madhurAm rAmeti vANim tadA |
mugdho rAmaguNeshu satyavacanas-tAto api rUpe tathA
kovAnyo bhayamaSnute mayasutAt te nAma bhogyam hi naH ||

Meaning:

My dear One! KodaNDarAma! How delectable is the ruci of Your name! Every one including

myself are aware of its MAdhuryam. Those who display bhakti towards You relish it always as a bhogyAnubhavam. At one time, ViSvAmitra addressed You endearingly as "kausalyA suprajArAmA" and extended suprabhAtam to You. That endearing awakening call of ViSvAmitra pleased Sage VAlmIki as well. He (VAlmIki) described his experience as "rAmeti madhurAmvANIm". It is not only His name is Madhuram but His guNams are also Madhuram. King DaSaratha was enchanted by both his son's name and guNams. At the same time, there were a few like MArIcan, who got frightened by the sound of Your name. Out of his fear, he cried out: "rakArAdhIni namAni". Other than MArIcan, there is none, who has failed to enjoy the delectable nature of Your name. For us, Your sacred name is parama bhogyam.

Comments:

In his KApi rAga Krti, "inta saukhyamai ne jeppajAla", SrI ThyAga Brahamam says: "It is not possible for me to describe the joy one derives from the chanting of the rAma nAma. Only great and true devotees know it. In the PantuvarALi krti, "sAramE gAni anyamArga vicArameTikE? O manasA", ThyagarAja Swami instructs his mind: "rAma nAmam alone is the precious thing worthy to be covered. Why bother with the thought of other paths, listening to the words of all and sundry?" In his long saurAshTra rAga Krti with seven caraNams, "mElu mElu rAma nAma sukhami dharalO manasA", svAmi tells His mind: Oh Mind! The happiness that rAma nAmam gives to one is positively higher than the pleasure which an utterly ignorant man derives, when he suddenly acquires proficiency in all branches of knowledge". In a KAnaDA rAga krti (sukhi yevaro rAma nAma), svAmi asks a question: "Who is the blessed and happy one that enjoys the bliss of rAma nAma, which is the best of all mantrAs calculated to save men from bondage".

Slokam 28

The company that the Lord keeps

संमध्य स्थितिमिच्छसीति विदितं सर्वैरिदं घोषितं

साधूनां वसति विभासि गगने चन्द्रोपमस्सर्वदा ।

कामं सन्तु तपोधना गुरुवराशशाखावतमुत्तमाः

किं ते पूर्णसमागमो वद मुदा जातो यथात्र प्रभो ॥

sanmadhya sthitim icchasIti viditam sarvaiH idam ghoshitam

sAdhUnAm vasatir-vibhAsi gagane candropamas-sarvadA |

kAmam santu tapodhanA guruvarAH SAKhAvatam uttamAH

kim te pUrNa-samAgamo vada mudA jAto yathAtra prabho! ||

Meaning:

Oh KodaNDa rAma Prabho! You desire to be in the middle of righteous ones. I know that this is

Your preferred wish. All the good people have broadcast this disposition of Yours (*sarvaiH idam ghoshitam*). You will be amidst rshis and sages like VasishThA and VAmadeva. You will be amidst the good vAnarams like SugrIvan and HanUmAn. You will be in the middle of devAs. You will shine like the full Moon amidst the stars. VALi observed in this context: "*sadAm madhye kim vakshyasi?*" His wife TArA described You as the shady tree, where the sAdhus reside. You are always surrounded by Your dear devotees and BhagavatAs. aDiyEn wishes to ask You surrounded by tapasvIs, AcAryans and monkeys a question: Is there anything nobler than Your union with Periya Nambi at Your kshetram of MadhurAntakam? Please explain this with joy.

Comments:

Saint ThyagarAja sings about the MahAns, whose company the Lord desires in his SrI RAga krti: "*entarO mahAnubhAvulu*". "Great souls are indeed many. My salutations to all!" Saint ThyagarAja identifies with Lord rAmacandra as His AcAryan in the danyAsi RAga krti, "*nI cittamu niScalamu*" and says: "I have taken Yourself as the Guru in this world, who protects the devotee. Your mind is steady and taintless so I have fixed my faith entirely in You. My mind is deceitful and unsteady. You are the Sun, who dispels the fog of ignorance".



'You are the Sun, Who dispels the fog of ignorance!'

Slokam 29

The poet's naicchiyam about offering his stuti to Lord KodaNDarAma

दुःखे दुःख्यसि तोषमेषि जनतातोषे परं मामकं

चेतो मुह्यति निवृतिं च भजते श्रुत्वा त्वदीयस्थितिम् ।

दुष्टोहं तव तोषणाय विदधाम्यनादृशीं वैखरीं

माभूत्ते मम चेष्टितेन हृदये दुःखं कदापि प्रभो ॥

duHkhe duHkhyasi toshameshi janatAtoshe param mAmakam
ceto muhyati nivrtim ca bhajate SrutvA tvadIyasthitim |
dushToham tava toshaNAya vidadhAmyanAdrSIm vaikharIm
mAbhUtte mama ceshTitena hrdaye duHkham kadApi prabho ||

Meaning:

Oh KodaNDarAma Prabho! You are One, who cannot bear to see some one suffer. You delight when some one is happy. My mind is thrilled to think about this svabhAvam of Yours. My mind attains peace and strength over this. I have however a little crookedness in me, i.e., I wish to accomplish the impossible task of making You happy. This is something new for me. I do not have anything that I possess to make You happy. Still I dare in my endeavors. I only hope that You do not worry over how I am going to accomplish the self-driven task of eulogizing You. VedAs says that they fear the stuti by the half-baked ones (bibheti alpassrutAt vedaH). Similarly I fear whether I will cause You sorrow through my poor and imperfect eulogy.

Comments:

In his VarALi RAga Krti, "ee (ई) mEnu galiginanduku (kaliginanduku) sItA rAma-nAmamE balkavalenu", Saint ThyagarAja says: "Having taken this human body, which is prone to a life of indiscipline and rank material outlook, through the operation of lust, greed and other evil propensities, one should make proper use of it by taking to the chanting of the holy name of SrI rAma (to save oneself)".

Slokam 30

shATguNya pUrNan, Lord rAmacandran

विश्वामित्रमुनिस्तथा प्रकृतयस्ते चक्षते सद्गुणान्

क्षात्रान् भागवतान् तथेश्वरगतान् स्वस्वानुभूतिक्रमात् ।

षाड्गुण्यं बहुभिर्न्यूरूपि विशदप्रज्ञैः परं सांप्रतं

भिन्नानेव गुणान् वदन्ति भवतोऽनुक्रोशमुख्यान् प्रभो ॥

viSvAmitra munistathA prakrtayaste cakshate sadguNAn
kshAtrAn bhAgavatAn tatheSvaragatAn svasvAnubhuti-kramAt |
shADguNyam bahubhirnyarUpi viSadapraj~naiH param sAmpratam
bhinnAneva guNAn vadanti bhavata anukroSamukhyAn prabho ||

Meaning:

Who are the ones that are going to praise Your guNams? Sage ViSvAmitra, who performed mantropadeSam for You conceded that You are an abode of all auspicious guNams. The ministers of Your court and the citizens of the land were enamored of Your SreshTha guNams. They said to Your father that You had loftier guNams than him (DaSaratha). Your salutations start with the vandanam, "guNavAn". The people and the sages describe Your guNams under the categories of Kshatriya guNams, BhAgavata guNams and ISvara guNams as they experienced. Great sages saw the residence of the six guNams of BhagavAn in You (rAghavam Sopayanti ete shADguNAH).

Comments:

Regarding the matchless guNams of Lord rAmabhadran, Saint ThyAgarAja sums up in the Pallavi of his gAngeya bhUshaNi rAgam: "evvarE? rAmayya! nI sari" (Oh rAma! Who is there equal to You?). In his HarikAmbhoji krti, he continues: "oka mATa oka bANamu oka patnI vratuDE, manasA - Oh mind! Never forget SrI rAma. He is a man of One word, of One arrow (unfailing in its effect), of One wife alone and of One mind. He will vouchsafe to you Moksham".

Sloka 31

sarvam madhuram, KodaNDarAmA!

रूपं तन्मधुरं तथैव चरितं वाणी सुधास्यन्दिनी

दृष्टिः पुष्टिकरी विशिष्ट जनताभीष्टस्य सन्देशिनी ।

मुद्राहस्तधृता तथाभयहरा चापो गभीरो महान्

स्थानं श्रीमधुरान्तकं विजयते कोदण्डरामस्य ते ॥

rUpam tanmadhuram tathaiva caritam vANI sudhAsyandinI
drshTiH pushTikarI viSishTa janatAbhIshTasya sandeSinI |
mudrA-hastadhrtA tathAbhayaharA cAparo gabhIro mahAn
sthAnam SrImadhurAntakam vijayate kodaNDarAmasya te ||

Meaning:

Oh KodaNDarAma Prabho! It is not only Your guNams that are madhuram but every thing about You is all madhuram: Your rUpam, caritram, spoken words, glances, the abhayam-granting hand gesture (hasta mudrai), the KodaNDam in Your hand and Your place of abode, SrI

MadhurAntakam, all of these mAdUryam flowing abundantly from You strengthens us. It fulfills the desires of the righteous ones performing SaraNAgati at Your sacred feet.

Comments:

In his MadhyamAvati krti, "nagumomu galavAni nA manoharunI jagamelu SUruni jAnakI varunI", SrI ThyagarAja pays tribute to the enchanting aspects of the Lord, JAnakIrAman: "You are the ever smiling captivator of my mind, the hero of the universe, the Lord of sItA, the God of wisdom, the destroyer of all sins, the great One that blesses one with all the PurushArthams from dharmA to MokshA". In his Suddha sAveri krti, lakshaNamulu gala SrIrAmuniki pradakshiNa monarintumu rArE", Saint ThyagarAja invites us to perform PradakshiNam of SrI rAma endowed with all thirty two sAmudriKA lakshaNams. In his sUryakAnta rAgA krti, "muddhumomu Elagu celangeno, munuleTala gani mohinciro", svAmi says: To the Munis of the forest, Your face shone forth with tejas like the Sun and it was always captivating like the Moon, a rare combination indeed! Your all-comprehensive beauty captured the hearts of all the sages of daNDaka forest and made them mesmerized".

Slokam 32

Expression of the poet's Akincanyam

आशा मे महती महत्वकथने कोदण्डराम प्रभो

शक्तिर्नास्ति मितंपचोऽस्मि महतां सेवापि दूरंगता ।

एकैकंच पदं प्रभावभरितं विन्दन्ति मुह्यन्ति ये

प्राज्ञास्तत्पदं सेवनेन हि विना का वा गतिर्विद्यते ॥

ASA me mahatI mahatvakathane kodaNDarAma prabho
SaktirnAsti mitampacosmi mahatAm sevApi dUrangatA |
ekaikam ca padam prabhAva-bharitam vindanti muhyanti ye
prAj~nAs-tatpada sevanena hi vinA kA vA gatir-vidyate? ||

Meaning:

My desire is huge. That is to read about Your infinite glories and describe it to others. Unfortunately, I do not have the power to enact my wish. I am of inadequate intellect. To approach AcAryAs and to learn from them has receded into the background. You counseled us in Bhagavad GitA: "sevayA tadviddhi". That type of mahat sevA has escaped me. When I go over the stotrams of the great ones about You, I recognize how powerful each of their chosen words is. Sage VAlmIki's choice of words and phrases makes us all completely enchanted. Extremely talented people agree that the worship of the words of VAlmIki is the best choice. This is the considered opinion of these MedhAvis. As one without any resources (akincanan), I recognize that I have no recourse except to follow the path of these sophisticated connoisseurs/rasikAs of Your kalyANa guNams.

Comments:

In his devagAndhAri rAga krti, "koluvaiyunnAde kodaNDapANI", the great rAmA bhaktA from TiruvayyARu announces that KodaNDapANI is in court and invites all pure minded souls to have His darSanam. The poet pleads with the Lord in a mood of Akincanyam in his simhavAhini rAga krti, "nenaruncarA nApaini cAla, nI dAsuDanu kAdA? SrI rAmA". Here, he says: "Oh rAmA! Show Your Mercy in full measure to me. Am I not Your servant? You are the protector of the devotees. When I have reposed my full faith in You as my Mother, Father, Guru, God and am in great distress, why don't You show me the way out? You are the repository of all virtues".

Sloka 33

VAImIki's secret: KodaNDarAmAn's dakshiNAyanam is rAmAyaNam

हे रामायनमद्भुतं पितृपथे ते दक्षिणस्यां दिशि

प्राप्तं साधुतपः फलं च बहुधा येनावनी रक्षिता ।

दुष्टानां निधनं सतां च भवतस्सेवाधनं शाश्वतं

संपन्नं मुनिराह रामचरितं रामायणं नामतः ॥

he rAmAyanam adbhutam pitrpathe te dakshiNasyAm diSi
prAptam sAdhutapaH phalam ca bahudhA yenAvanI rakshitA |
dushTAnAm nidhanam satAm ca bhavataH sevAdhanam SASvatam
sampannam munirAha rAmacaritam rAmAyaNam nAmataH ||

Meaning:

he rAmA! You started Your journey towards the southern direction (dakshiNasyAm ayanam). This is wonderful. The word "ayanam" means either gati or sancAram. You did this sancAram in that direction (gati) to obey Your Father's command (pitrvacana paripAlanam). The path of the pitr devatAs is south. By following pitA's command, You made not only Your pitA and pitr-s happy but the whole dakshiNa deSam happy too! Our penances bore fruit; the rAkshasAs were killed. The righteous ones were blessed with Your sevA, the never diminishing wealth that they were longing to acquire. This is rAmA caritam. While this is so, the itihAsam got the name of rAmAyaNam. Brahma's command to Sage VAImIki was: "kuru rAmA kathAm". That happened because of Your travel to the dakshiNa deSam. What VAImIki wrote was rAmA's dakshiNa ayanam (rAmAyanam). Only Sage VAImIki knew of this secret behind the naming of this itihAsam as "rAmAyaNam".

Comments:

In his asAveri RAga Krti, "e (ए) paniko janamincitinani nannemcavaladu SrI rAmA", Saint ThyAgrajA reminds the Lord that "he was not born without a purpose. True, Sage VAImIki has sung Your praise in SrImad rAmAyaNam and his songs may also be good and worthy of

appreciation by pious souls, but how can my yearnings (to sing of You) will be satisfied?"

Slokam 34

The abundant availability of water from the lake for anushThAnam by the sAdhus

नीरोपान्तनिवासतोषनिलयः कर्माश्रितो वैदिकं

सन्ध्यास्नानजपादि वैधसुविधा लाभप्रफुल्लाशयः ।

शिक्षामप्यतुलां अवाप्य निभृतं लोकेऽनुगृह्णासिनो

नूनं भूरि जडाशयाननुपदं नीराशय व्याजतः ॥

nIropAnta nivAsa toshanilayaH karmASrito vaidikam

sandhyAsnAna japAdi vaidhasuvidhA lAbhaphullASayaH |

SikshAmapyatulAm avApya nibhrtam lokenugrNhAsino

nUnam bhUri jaDASayAn anupadam nIrASaya vyAjataH ||

Meaning:

All prosperity is existent, where there is abundance of water supply. This is very important for a Vaidikan. Wherever there is a true Vaidikan, there won't be extreme droughts and floods. He cannot stay at such extreme places. Wherever there are places with abundant water resources, it suits him well for performing his anushThAnams like sandhyA vandanam, japam and the karmAs ordained by the VedAs. Oh KodaNDarAmA! You enjoy places with plenty of waters (jala samrddhi). You love those who perform their ordained karmAs. You detest those who abandon the assigned karmAs fitting their varNams and ASramams. Your AcAryan, VasishThar, instructed You on all these codes of conduct. You arrived at the southern deSam and chose MadhurAntakam as Your abode. We are ignorant ones. You decided to come to our rescue. You created the many lakes around MadhurAntakam and made it a fit place for us. We have been truly blessed by Your compassion for us through such acts full of kAruNyam.

Slokam 35

The bhAgyavAns, who had the MangaLASAsana bhAgyam of KodaNDarAman

रूपं मानुषमेत्य कर्म कृतवान् यद्यत् प्रकृष्टं क्षितौ

संख्यातुं किमु पार्यते बुधवरैर्वा मादृशैः पामरैः ।

देवा दिव्यवपुर्धरा मुनिवराश्शुद्धाशया मानवाः

राक्षस्य कपयः मथैव विहगास्सन्त्येव ते साक्षिणः ॥

rUpam mAnushametya karma krtavAn yadyat prakrshTam kshिताu
sankhyAtum kimu pAryate budhavaraiH vA mAdrSaiH pAmaraiH |
devA divyavapurdharA munivarAH SuddhASayA mAnavAH
rAkshasya kapayaH mathaiva vihagAs-santyeva te sAKshiNaH ||

Meaning:

How can we put a limit on Your glories? While You incarnated as a human being, Your fame grew many fold. You performed many atimAnusha deeds and protected so many. aDiyEn understands these asahAya sURatvam of Yours. The poets described them as "Sata koTi pravistaram". Many gave up describing them. If this was the experience of futility in the case of the great poets, how can a simpleton like me succeed to describe Your "impossible" deeds? You have many witnesses (sAKshiNaH) for those deeds among different kinds of men, rAkshasis (tADakA), birds (JaDAyu), monkeys (SugrIvan, VALi and HanUmAn) et al. That was during the days of Your vibhava avatAram. Today, so many mahAns have been blessed with Your seva in Your arca avatAram at MadhurAntakam.



"Oh KodaNDapANi! You are my only refuge"

Comments:

Out of his joy over the sevA of KodaNDapANi, Saint ThyagarAja bursts forth in rapture in His Bhairavi Krti, "rAma kodaNDarAma rAma kalyANarAma, rAma sItApati-rAma nIvE gati rAma virAjarAma-rAma mukhajita rAja, rAma bhaktasamAja-rakshita tyAgarAja". Here, the great rAma BhaktA says: "Oh KodaNDapANi! You are my only refuge. I worshipped You. I am in Your hands. Who is there equal to You? Cast a side glance at me. I am Yours. Pray talk to me. Your holy name alone is great. Your contemplation is enough for me. A word from You is a treasure to me. Songs about You are the only songs. The path that leads to You only is the right path. Whatever may happen, I will not leave You. Under no circumstances can I think of anything else but You".

Slokam 36

KodaNDarAman is a satya sankalpan

संकल्पस्तव शोभनः प्रतिहतिं कुत्रापि नैवाश्रुते

ज्ञातं त्वन्मुखतः त्वदीय चरितात् त्वत्सेवकान् मारुतेः ।

सीतां च प्रतिबोधयन् विजयसे रक्षाभरं सेवसे

संकल्पं न करोषि मामिह कुतस्त्रातुं स्वकीयं जनम् ॥

sankalapaH tava SobhanaH pratihatim kutrAapi naivASnute

j~nAtam tvanmukhataH tvadIya caritAt tvat-sevakAn mAruteH |

sItAm ca pratibodhayan vijayase rakshAbharam sevase

sankalpam na karoshi mAmiha kutaH trAtum svakIyam janam? ||

Meaning:

Your sankalpam in action is wondrous to experience. There is no obstruction to it as it unfolds. Hence, You are revered as satya sankalpan. Beyond that, there is no obstruction to Your arrows (rAma bANam) and messenger (rAma dhUtan). aDiyEn has learnt about these through the study of Your caritram and through Your servant, Anjaneyan. aDiyEn knows also about Your vow to sItA devi that You will be at the forefront to protect Her. aDiyEn also knows about Your vratam to offer rakshaNam to any one, who sought Your protection even once as sarva loka SaraNagata rakshakan. You are celebrated as "svajanasya rakshitA". Am I not one of your dear ones (svajanam)? aDiyEn is wailing for protection by You and You have not decided to come to my rescue. aDiyEn does not understand this perplexing situation.

Comments:

Praising the power of the rAma bANams, Saint ThyagarAja says in his sAveri RAga Krti: "rAma bANa trANa Saurya mEmani telupudurA? O manasa". Here, he observes: "Oh my mind! How can I describe the saving valor of rAmA's arrow, the one that killed the army of rAvaNA, who

desired sItA?"

Sloka 37

Appeal to the Lord to accept his (poet's) prayerful Vij~nApanam

जानाम्येव मदीयपापनिचयं संवर्धमानं सदा

जानन्नप्यवशात् पुनः पुनरपि प्राज्यं तनोम्येव तत् ।

प्रज्ञां नाशयति प्रवर्तयति मां नैवोचिते कर्मणि

प्रायो नष्टमतिः स्मरामि भगवन् मामञ्जसा स्वीकुरु ॥

jAnAmyeva madIya pApa nicayam samvardhamAnam sadA

jAnannapyavaSA t punaH punarapi prAJyam tanomyeva tat |

praj~nAm nASayati pravartayati mAm naivocite karmaNi

prAyo nashTamatiH, smarAmi bhagavan mAmanjasa svIkuru ||

Meaning:

It is not a big thing for You to comprehend the magnitude of my sins. aDiyEn already knows about those huge bundles. It never diminishes with time. It grows exponentially day by day. aDiyEn cannot cope with its rate of growth. aDiyEn knows about this pitiable situation but do not take any action to reduce its size. aDiyEn keeps growing it and enjoy the performance of all these pApa karmAs. These pApams destroy my discriminating intellect. These sins prevent me from maintaining sadAcAram and make me a recidivist. In spite of all these odds, Your dayA guNam makes me think about you for a small measure of time. I know that You will not rush to rescue unless one seeks Your protection. You must enlarge multifold my short prayer and come to my rescue and destroy my sins. You are the great one, who said in Your carama Sloka: "aham smarAmi madbhaktam, nayAmi paramAm gatim". Please help.

Comments:

Many indeed are the dhainyokti krtis of Saint ThyagarAja. He will be in a mood of naicchyAnusandhanam (self-condemnation about his failings) and appeal to the dayA of the Lord with the most moving manner. Some samplings of this dhainyokti, the appeal as a dInan, are: "parAku jEsina nIKu Emi phalamu kaligerA? parAtparA!" in jujAhuLi rAgam, where he cries out: "Oh the Highest! What do You gain by being indifferent to me? I am helpless and I have chosen Your feet as my sole refuge". In his rItigauLa krti, "cEra rAvadEmirA", this great rAma BhaktA pleads for the Lord's grace with a compelling argument: "It is not proper that You do not come to me. I am like an orphaned girl clinging to her husband as sole refuge. I entirely rely on You". In his KharaharapriyA krti, "rAma KodaNDarAma pAhi, paTTAbhirAma pAhi", the

poet pleads: "Oh KodaNDarAma! Please bless me. Why this indifference to me? I never knew that You, though seeing my condition, would not come to me promptly. I have trained myself not to be enamored of the world and have fixed my faith in You. Pray appear before me and bless me!"

SlokaM 38

The tvarai (rush) of the Lord with KodaNDam to protect His BhaktAs

साधूनां अभिरक्षणाय गतवान् अग्रे स्वयं वेगतः

त्वां सीतानुगता तथा प्रियतरो रामानुजोप्यञ्जसा ।

किं सत्यापयितुं समागत इह स्मेराननो मावितुं

सीतालक्ष्मणसयुतो रघुपते विभ्राजसे मण्डपे ॥

sAdhUnAm abhirakshaNAya gatavAn agre svayam vegataH

tvAm sItAnugatA tathA priyataro rAmAnujopyanjasA |

kim satyApayitum samAgata iha smerAnano mAvitum

sItAlakshmaNa-sayuto raghupate vibhrAjase maNDape ||

Meaning:

You are not the One sitting on the front porch (pial/tiNNai) waiting with intention to rescue the innocent ones. Protection (ParitrANam/abhirakshaNam) is Your chosen occupation (AhnikaM). You slowed the pace to have Your coronation while enhancing Your pace for protecting the innocent ones (sADhu-s). While sItA tried to stop You in efforts to proceed to the forest, You ignored Her and stepped forward. Comprehending Your intensity to fulfill Your avatAra kAryam, She followed You right away. Your younger brother did the same as rAmAnujan. You are immortalizing this truth at MadhurAntakam. You came here first on the way to Lanka. Your PirATTi came next with You and even in his next birth, rAmAnujan joined You both. To prove this, You give us Your seva with Your lotus soft, joyous eyes in the front maNDapam of Your temple at MadhurAntakam. The poet is referring to the divya dampatis offering their tirumanjana sevai at the front maNDapam of His temple.

Comments:

In his celebration of the RaghuvIran with KodaNDam, Saint ThyagarAja identified rAma as the matchless deivam (rAma eva daivatam) in his balahamsa krti. He went on to declare: "rAma nI samAnamevaru? raghuvamSoddhAraka!" in his KharaharapriyA krti. In a darbAr rAga krti, "enduNDi veDalitivO", He reveals: "You are of the divine form, possessed of immeasurable prowess, following dharma, devoted to unfailing truth, clothed with gentle words".

SlokaM 39

The name KodaNDarAman is SrI VaishNava parighIta nAmam

सीता सेतुजयादि नामघटनात् रामोऽभिरामो भवन्

नूनं भ्राजस इत्वैमि तु परं पट्टाभिकल्याणभाक् ।

ये च त्वां प्रतियन्ति दैवतमैति प्राञ्चो विपश्चित्तमाः

त्वन्नामैव धरन्ति चारुधिषणः कोदण्डराम प्रभो ॥

sItA setujayAdi nAmaghaTanAt rAmobhirAmo bhavan
nUnam bhrAjasa itvaimi tu param paTTAbhikalyANabhAk |
ye ca tvAm pratiyanti daivatamaiti prAnco vipaScittamAH
tvannAmaiva dharanti cArudhishaNaH kodaNDarAma prabho ||

Meaning:

Oh Lord KodaNDarAma! Your sacred name is beautiful to reflect upon. aDiyEn's Anandam increases more and more I recite it and reflect on it. You also delight in my nAma japam. There is also one tattvam. It is that Your name is always linked with Your Devi's and therefore we meditate on You as sItArAman, SeturAman, JAnakIrAman, KalyANarAman. With out sItA PirATTi, there is no ascendance (ERRam) for You. With Your divine consort's name in front of Your name like sItArAman, Your glories grow multifold (rAmobhirAmo bhavan nUnam bhrAjase). The devAs saw the adbhuta setu and coronated You and Your devi there and enjoyed Your sevai as PaTTAbhirAman (paTTAbhikalyANabhAk). Sage VALmIki said that even rAvaNa could not believe that You constructed the setu. There is no jayam without rAman. Your name as KodaNDarAman is SrI VaishNava parighIta name. The ParamaikAntis will not accept names like rAmanAthan and will reject stories like Your performing ArAdhanam for the nava graham, Your servants, on the banks of Setu prior to Your travel to Lanka for blessings to vanquish rAvaNan.

Comments:

About the saukhyam derived from the japam of the powerful name of rAma, Saint ThyagarAja says in his Janaranjani krti: "smaraNe sukhamu rAmanAma naruDai puTTinaduku, nAma smaraNe sukhamu". For one born as a man, the chanting of the holy rAma nAmam is itself happiness. Such japam transforms the nAma itself into a glorious form and fills the heart with love divine. About the loftiness conferred on the Lord through sambandham with JAnaki mAtA, Saint ThyagarAja reminds rAma how He derived His Birudu as the slayer of rAvaNan in his kAmbhoji rAga krti "mA jAnaki ceTTa paTTaga mahArAja vaitivi, rAja rAjavara rAjIvAksha vinu rAvaNari yani rAjillu kIrtiyu". Here, the parama rAma Bhaktan says: "Oh rAma! You have become great and famous by taking the hand of our sItA (in marriage) and have acquired, thereby, the fame of being called the vanquisher of rAvaNan. svAmi ParASara BhaTar in his

GuNaratna koSam celebrates extensively the auspicious GuNams of sItA PirATTi and identifies himself as belonging to the ghoshThi of sItA Devi (e-book # SS038 in the Sundarasimham series, <http://www.sadagopan.org>).

Slokam 40

लोके दण्डधरा भवन्ति बहवः कोदण्डधारी भवेत्

को वा साम्यमुपैतु दण्डधरणात् हस्तेन मस्तेन वा ।

कोन्वास्मिन्निति गायता परिचयं संप्रापितस्त्वं परं

कोदण्ड धरमाण एव वहसे नामापि दिव्यं प्रभो ॥

loke daNDadharA bhavanti bahavaH kodaNDadhArI bhavet
ko vA sAmyamupaitu daNDadharaNA+ hastena mastena vA |
konvAsminniti gAyatA paricayam samprApitastvam param
kodaNDa dharamANa eva vahase nAmApi divyam prabho! ||

Meaning:

In this world, there are many who hold the daNDam (rod) in their hand. Not all have the power of meeting out just punishment through the exercise of their daNDam. All who hold the daNDam (kOI piDittavar) cannot be the ideal righteous ruler (tambirAn) extending the necessary punishment to the offender. Every one who holds the sceptor and the rod cannot be the king of the realm. One that holds the bamboo stick in his hand cannot also presume to be a Sanyasi. One who sticking a horn in his head cannot hope to become sage RshyaSrngar known for his mighty powers arising from his tapas. Oh KodaNDarAmA! Sage VALmIki introduced you with the group of Slokams starting with "konvasmin". Oh Lord at MadhurAntakam! You hold the bow KodaNDam in Your hand and prove that the One introduced by Sage VALmIki is none other than Yourself. Not all men holding the bow can consider themselves to be Valvil rAman. All who hold the KodaNDam cannot therefore be called KodaNDarAman. It is like calling a dwarf a towering giant.

Comments:

SrI sevA svAmi points out that one has to distinguish between the form and the substance. Any amount of dressing up as a king or a soldier won't confer the genuine qualities of a true monarch engaged in dharma samrakshaNam, which will require the punishment of those who swerve from the path of the prescribed dharmams. Inherent qualities of bravery and valor cannot be imported by dressing some one up as a king or warrior. Rshya Srngar was the son of Sage VibhANDakar and Urvasi. He was born with a protuberance (deer's horn) on his head. He conducted the PutrakAmeshTi yAgam at the behest of King DaSaratha leading to the blessings of Lord VishNu incarnating as rAman and His other three brothers. Rshya Srngar's powers are

not transferable to some one, who sticks a deer horn in his hair to imitate the sage. Similarly wearing the ochre robe and holding a tridanDam will not make one a SanyAsi with yogic powers.

Additional Comments:

Saint ThyagarAja's praise of Lord rAmacandran as the Supremely powerful ruler of AyodhyaA in his MukhAri rAga krti, "kArubAru sEyuvAru galarE" comes to mind here. He says: "SrI rAmA! Has there been anyone who has reigned over AyodhyaA like You, protecting the subjects, exercising supreme authority and securing the happiness and prosperity of the citizens and the rshis alike? During Your reign, did not Your subjects have the benefit of the three monthly rains, training and education in all arts and crafts, longevity and freedom from intrigue and haughtiness?" It was indeed a rAma rAjyam.

Sloka 41

All daNDadharAs would not have the power to punish with their daNDams

विश्वासो मम वर्तते तवपदे भारोऽर्पितस्संप्रति

त्वं मां नैव परित्यजेरिति मुहुः प्रत्येभि नक्तन्दिवम् ।

अंबा यन्निजागाद नास्ति भुवने योनापराध्येदिति

श्रुत्वोक्तिं कपिशेरस्य पुरतः को वा न विन्देत् धृतिम् ॥

viSvAso mama vartate tavapade bhArorpitassamprati

tvam mAma naiva parityajeriti muhuH pratyebhi naktam divam |

ambA yannijAgAda nAsti bhuvane yonAparAdhyediti

Srutvoktim kapiSerasya purataH ko vA na vindet dhrtim ||

Meaning:

Oh KodaNDarAmA! aDiyEn has immense trust (mahA viSvAsam) in You about coming to my rakshaNam. I have therefore laid at Your sacred feet the burden of my protection. aDiyEn has no doubt about Your coming to my rescue as aDiyEn struggles through the samsAric afflictions. aDiyEn knows that You will rush to my side be it day or night as aDiyEn is exposed to the risk of being sucked in by the whirlpool of samsAram. A special aspect of Your SaraNAgata rakshaNam makes aDiyEn very happy. That is the presence of sItA PirATTi standing next to You. aDiyEn recalls with joy Her reassuring upadeSam to Anjaneyan at aSoka vanam, when She reminded him that there is no one in this world, who has not committed trespasses (apacArams) and it is hence appropriate to accept them and offer protection to them even if it is known that they have consciously committed these apacArams. She is standing right next to You. How can anyone lose heart about their own rakshaNam after recollecting Her compassionate upadeSam to HanUmAn?

Comments:

The reference here is to a conversation between sItA PirATTi and HanUmAn at aSoka Vanam in Lanka. HanUmAn was so angry at the rAkshasi guards, who threatened sItA PirATTi and wanted to destroy them. The most merciful sItA PirATTi dissuaded Anjaneyan from the intended rash act by counseling the rAkshasis as servants of rAvaNa doing their king's command should be spared and that there is no one in this world, who has not committed any apacArams.

Sloka 42

KodaNDarAmA! Please chase away my sorrows from pUrva karmAs

भोक्तव्यं सकलं शुभाशुभफलं कर्मादृतं निश्चितं

वक्तव्यं नहि विद्यतेऽत्र विषये लोकः प्रमाणं प्रभो ।

त्वत्सेवाविहतिप्रदायिनि मुधा दुःखाकरे कर्मणि

कस्मात् पातयसीति खेद मधुना जातं तु दूरीकुरु ॥

bhoktavyam sakalam SubhASubhaphalam karmAdrtam niScitam
vaktavyam nahi vidyate atra vishaye lokaH pramANam prabho |
tvatsevA vihati pradAyini mudhA duHkhAkare karmaNi
kasmAt pAtayasIti kheda madhuna jAtam tu dUrIkuru ||

Meaning:

Every one has to experience his own karma phalans. PaNDitan or pAmaran has no freedom from this. This is the way of the world and it is the stark fact. Escape from this inevitability is not possible. In spite of it, aDiyEn would like to undertake some good deeds consciously. Oh Lord! You fulfill those wishes for some and not for others; You introduce obstructions, difficulties, kAmam, kopam and jigupsai (disgust) as they engage in the execution of these desired tasks. Be that as it May! Why do You stuff these karmAs that interfere with the performance of Kaimkaryam to You? There is no joy for us in it. It only introduces sorrow. This aDiyEn finds it difficult to bear. This is my sorrow. Oh KodaNDarAmA! You must intervene and chase away these obstructions to perform kaimkaryams to You.

Comments:

Saint ThyagrAja's lamentations out of the sense of abandonment by Lord rAmacandran are very moving. In the HindaLa krti, "manasulOni marmamunu telusukO", he asks: "Oh rAmA! Get to know the desire in my heart! I have no other refuge except You. It is not to Your credit that You, as the loving Lord, blessed many devotees in the past while forgetting about me. Now, take me in Your hand with compassion". In his Bhairavi krti, "SrI raghuvara! suguNAlaya! tarAnalEni parAku lETiki birAna, nanu brovaga rAdA? vAdA?", he asks: "Oh RAghavA! Why this

indifference, which is quite foreign to Your race? Why should You not bless me soon? Why this disputation?"



'MadhurAntakam is most delectable due to Your presence!'

Sloka 43

KodaNDarAmA! You are the cool pond that quenches the summer's torrid heat

सान्निध्यात् सरसं तथैव वकुलामोदप्रकृष्टं पुरं

आशां आशु शुभेन पूरयसि वा भावेन मे दक्षिणाम् ।

शीतोपप्लुत एव तिग्मकिरणं ससेवते प्रायशः

तापं सांसृतिकं प्रपद्य समये त्वां सेवते शीतलम् ॥

sAnnidhyAt sarasam tathaiva vakuLAmoDaprakrshTam puram

ASAm ASu Subhena pUrayasi vA bhAvena me dakshiNAm |

SItopapluta eva tigmakiraNam sasevate prAyaSaH

tApam sAmsrtikam prapadya samaye tvAm sevate SItaLam ||

Meaning:

MadhurAntakam is most delectable through Your presence (nitya sAnnidhyam). Everywhere, there is the sweet fragrance of Mahizham poo (VaguLa Pushpam). This most enjoyable fragrance fills Your heart with joy as You travelled to this kshetram to take residence from Your original home in the North, sAketa nagaram on the banks of River Sarayu. You have chosen to reside with Your Subha sankalpam and joy here. Anyone who suffers from the cold of the winter would seek the warmth of sUryan to overcome his discomfort. As the scion of the sUrya vamSam, You are the sUryan for the Sun. At the same time, You remove the heat of samsAric sufferings by serving as a cool pond in summer (**grIshme taDAkamiva**) for those who immerse in Your bhagavat anubhavam. Those who surrender at Your sacred feet remove their tApams once and for all. You are the parama vyoma bhAskaran, the Supreme jyoti in the AkASam. You are the cool rAmacandran as well!



'parama vyoma bhAskaran!' - SrI KodaNDarAmar mUlavar and utsavar with SrI karuNAkaran
MadhurAntakam (Thanks: www.anudinam.com)

Slokam 44

KodaNDarAmA! May Your cool glances banish my samsAra tApams!

चित्ते शीतलता न चैव भवतात् शीतावृतस्सर्वतः

शीता शीतगुणा लतेव विटपं त्वामाश्रिता सन्ततम् ।

छायां यच्छसि शीतलां श्रितजनेभ्यस्सर्वदा राघव

शैत्यां दुर्गतिदूरकारि भवतश्चापाङ्गयो स्तात् प्रभो ॥

citte SIItalata na caiva bhavataSIItAvrtas-sarvataH
SIItA SIItaguNA lateva viTapam tvAmASritA santatam |
chAyAm yacchasi SIItalAm Sritajanebhyas-sarvadA rAghava
SaityAm durgatidUraKari bhavataScApAngayo syAt prabho ||

Meaning:

Oh KodaNDarAmA! The AcAryAs say that You are free of anger and have SIItaLa svabhAvam (cool disposition). For those fried in the heat of samsAra tApam, coolness providing relief is what is most needed. aDiyEn has a prayer for You. Please do not be angry with me over my trespasses. You are known for Your Saitya guNam (kuLirnta manas) to those who seek Your protection. You are surrounded by the cool waters of the expansive lake. Further, Your devi known for Her cool vAtsalyam for Her children is embracing You like a tender creeper around the Haricandana tree. Therefore, You provide the cool and comforting shade for all those who seek Your tiruvaDi. That svAbhAvika Saityam chases away our durgati (misfortunes). aDiyEn prays that You host that reassuring Saityam in Your glances!

Slokam 45

KodaNDarAmA! May Your nectarine glances rejuvenate me from the tApams!

तप्तोऽहं भृशदारुणैरतिघनैः दुर्दान्तकर्माग्निभिः

दग्धोऽहं खलभाषणेन वचसा वित्ताशयाच्चादितः ।

तुष्णा कर्षति तैलसेचनमिवाङ्गारत्वमासः कलौ

दिव्यापाङ्गनिरीक्षणामृत जलैस्तापं ममापाकुरु ॥

taptoham bhrSadAruNairatighanaiH durdAntakarmAgnibhiH
dagdhoham khalabhAshaNena vacasA vittASayAcArditaH |
tushNA karshati tailasecanamivAngAratvamAptaH kalau
divyApAnga nirIkshaNAMrta jalaiH tApam mamApAkuru ||

Meaning:

My bad karmAs are like the forest fire. It is not easy to describe how they broil aDiyEn. They

are fierce in their intensity and are unbearable. aDiyEn is being burnt by these dense fires. By associating with the evil men, speaking with them, my tongue and my ears are burnt. Further, I chase relentlessly after money. That chase pushes me to do things that are despicable. That keeps on moving in the background like a power saw. The thirst of desire for more material wealth tortures me. It grows more and more like a fire into which one pours ghee. I have now reached a stage of a burnt cinder. This pitiable situation came about through the cruelty of Kali dosham. Oh KodaNDarAmA! Please drench aDiyEn with Your nectar filled side glances and remove my sufferings!

Comments:

Speaking about the ills of Kali Yugam, Saint ThyAgarAja svAmi wails in the kIravANi rAga krti, "kaligi yunTe kadA kalgunu! kAmita-phala dAyaka!": "Oh Fulfiller of desired wishes! Your grace will come only if I had earned it by past merit; in this Kali age, without the knowing of Your mind, I reproached You. If You had ordained a fair fate for me, Your grace will come; if I had practiced devotion to Your feet like Your foremost devotees, I would have earned Your grace". In a KuntalavarALi krti, "kalinarulaku", the Saint performs upadeSam to his mind about the ills of Kali yugam and its trappings: "There is no purpose gained by speaking to the worldly-minded of the Kali Yugam about the glories of the Lord. It is like expecting the bulls to appreciate the taste of aval (parched and flattened rice). Such people put on the garb of a devotee only for the sake of gaining wealth and to gain fame and status".

Sloka 46

KodaNDarAmA! Please explain why my mind does not travel towards You

निद्रायामपि दुर्निवारसुमहत्स्वप्नानुभूत्या भृशं

वाचा वा मनमापिवा किमपि वा कुर्वन् नयामि क्षणान् ।

किं किं न क्रियते गतानुगतिकं रात्रिन्दिवं नश्वर

त्वत्कार्ये तु न लभ्यते क्षणलवो ब्रूहि प्रभो कारणम् ॥

nidrAyAmapi durnivArasumahat svapnAnubhUtyA bhrSam
vAcA vA manamApivA kimapi vA kurvan nayAmi kshaNAN |
kim kim na kriyate gatAnugatikam rAtrindivam naSvara
tvat kArye tu na labhyate kshaNalavo brUhi prabho kAraNam ||

Meaning:

Oh Lord KodaNDarAmA! Even in the state of bodily inaction during my sleep, my mind does not stay still. The dreams and nightmares continue. They wake me up and I continue next day with the same chores and experience the sukham and dukham routinely. During the day, I do some

thing; I say some thing; I make my plans. My time is spent this way. I perform my duties as gatAnugati (kAmA somA, mechanistically) instead of pAmArArtikam (soulfully and aimed at the Lord). I have now a doubt. How come You, who is engaged in action and intervention (Pravrtti mArgam) in case of Your devotees do not take the initiative of Pravrtti towards me? Don't You have even a second for me? Please explain to me Your reasons for this abandonment!

Comments:

In his Arabhi rAga krti, "nA moralanu vini emara valenA?", Saint ThyagarAja complains about the Lord's indifference: "Oh rAmA! Having heard my plaintive appeals, should You forget me among these worldly people? Did my appeals appear to Your mind as nArAcam (arrows)?" In his sAveri rAga krti, "daridApu leka veDite daya rAdemo? SrI rAmA!", he will press rAmacandran: "I do not know why I could not get Your grace, when I pray to You helplessly. When I have clung to Your feet with true devotion did it ever occur to You to bless me with a boon?"

Sloka 47

KodaNDarAmA! Your mahimai is inherent and firm

माहात्म्यं तव शाश्वतं श्रुतिशिरोभूषायितं शोभनं

सिद्धं तत् स्वत एव साधुधिषणा प्राञ्चो मुनीन्द्रा जगुः ।

स्थूणाखातनयेन राक्षसमुखैर्यद्वा प्लवंगाधिपैः

भूयो देवमनुष्यपक्षिनिवहैः सुष्टु प्रतिष्ठाप्यते ॥

mAhAtmyam tava SASvatam SrutiSirobhUshAyitam Sobhanam
siddham tat svata eva sAdhudhishaNA prAnco munIndrA jaguH |
sthUNAKhAtanayena rAkshasamukhair-yadvA plavangAdhipaiH
bhUyo deva-manushya-pakshi nivahaiH sushTu pratishThApyate ||

Meaning:

Your glories are eternal and well established. They stand on top of the Veda Mantrams and are most auspicious. They are not imagined or invented but self-manifested (svatasiddham). The great enlightened AzhvArs revealed these truths to us. Your great vaibhavam are revealed by the happenings that occur from time to time. When one plants a post in the ground for building a pandal, the constructors move it to test its firmness. It is called sthUNa ganana nyAyam. This is to test whether the construction built on it would stand the vagaries of wind. In a similar way, the monkeys, devAs, humans, pakshis and rAkshasAs assert about Your vaibhavam.

Comments:

In his Huseni rAga krti, "sarvaloka dayAnidhe", Saint ThyagarAja offers his salutations to the KaruNAkaran, who showers His mercy on the beings of the whole universe. He says: "Oh

KodaNDarAmA! You are the Lord of the five elements. I have realized that You are infinite, beyond name and form. You are the giver of j~nAna, vairAgya and Bhakti (j~nAna vairAgya bhakti dAna mosagu vADa nIvu). You are beyond the Agamams and the VedAs (Agama nigamAtItan).

Slokam 48

KodaNDarAmA! You are a ParipUrNan with Your svarNamaya tirumEni

वाल्मीकि विवृणोति षोडशविधप्रश्नेन ते वैभवं

पूर्णं नारदभाषितं विधिवशात् लब्ध्वोत्तराण्यञ्जसा ।

तद्रामायणमद्भुतं विजयते सौवर्णम् अत्युज्वलं

यस्मात् षोडशवर्णवसन् विलसति त्वं सर्वदा राघव ॥

vAlmIkir-vivrNoti shoDaSavidhApraSnena te vaibhavam
pUrNam nAradabhAshitam vidhivaSAAt labdhottarANyanjasA |
tat rAmAayaNam adbhutam vijayate sauvarNam atyujvalam
yasmAt shoDaSavarNavasan vilasati tvam sarvadA rAghava ||



"The paripUrNan with svarNamaya tirumeni!"

Meaning:

Sage VALmIKi asked sixteen questions. Having clearly understood the answers given by Sage NARadA, SrI VALmIKi elaborated on Your vaibhavam in SrImad rAmAyaNam. It is revered as an Adi kAvyam. It is golden in character because of its nobility and excellence. This is the noblest itihAsam adorning the garland of victory. This is the sixteenth (highest) quality gold in character (purity). Therefore, You appear here as svarNamaya Vighrahan with shoDasa kalais. It was at sixteen You came to be known as MahAtmA through Yaj~na samrakshaNam at siddhASramam and it was at Your sixteenth prAyam, You visited MithilA and married our golden sItA PirATTi and became pUrNan in every way!



"He is filled with kalyANa guNam-s and rUpa lAvaNyam!"

Comments:

In the first chapter of bAla KANdam of SrImad rAmAyaNam, Sage VALmIKi asks Sage NARAdA a series of questions starting with the Slokam:

कोन्वस्मिन्सांप्रतं लोके गुणवान् कश्च वीर्यवान् ।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥

konvasmin sAmpratam loke guNavAn kaSca vIryavAn |
dharmaj~naSca krtaj~naSca satyavAk yo drDha vrataH ||

The request for information was: "In this world of now, who is that great person endowed with excellent qualities, prowess, knowledge, righteousness, gratitude, truth, firmness in the protection of vows?" Sage answers these sixteen questions and identifies that the Raghu Kula tilakan, Lord rAmacandran is that Sage VAlmIki was seeking.

Sloka 49

KodaNDarAmA! Please do not abandon aDiyEn, who is incompetent to serve You

सेवां ते कथ आप्रवानि लघुतामाश्रित्य सर्वेष्वहं

वर्ते वाचि समः कथं नु भविता वाल्मीकिना भूतले ।

चेतो जर्जरितं स्थिरं मुनिरहं नैवास्मि भक्तोत्तमः

कायेनापि कपीश्वरेण तुलना किं स्यात् प्रभो मामव ॥

sevAm te katha ApnavAni laghutAmASritya sarveshvaham
varte vAci samaH katham nu bhavitA vAlmIkinA bhUtale |
ceto jarjaritam sthiram muniraham naivAsmi bhaktottamaH
kAyenApi kapISvareNa tulana kim syAt prabho mAmava ||

Meaning:

One should perform kaimkaryams to You. How is it possible for aDiyEn? I am an insignificant little person. My mind, speech and act are at dissonance with each other. aDiyEn does not therefore have trikaraNa suddhi. If aDiyEn proceeds to eulogize You through my inadequate speech, I am intimidated by Sage VAlmIki, who has succeeded in this area in a matchless manner. Oh KodaNDarAmA! aDiyEn has a soft, sancala buddhi. It does not have the strength to bear anything. It keeps shifting constantly from one thing to the other. aDiyEn does not have the power of mananam (meditation) like the Munis. aDiyEn is not gifted with the discipline for expressing Bhakti to You. Some times, aDiyEn thinks that I should perform a kAyika (bodily) kaimkaryam. How can aDiyEn come anywhere near Your parama bhaktan, Anjaneyan in kAyika kaimkaryams? aDiyEn is disqualified thus in every way and yet aDiyEn prays that You will not discard me and would extend Your protection to me.

Comments:

In a kApi rAga krti, "mIvalla guNadoshamEmi SrI rAmA", Saint ThyagrAja asks for the pardon of the Lord and accepts his deficiencies: "Oh rAmA! Merits and blemishes are not Yours but are of my own making! My troubles are due to my own mind and to my own inclinations". In a kAnaDa rAga krti, "ninnADa nEla nIrajAksha", svAmi observes in a resigned manner: "Oh rAmA!

Why should aDiyEn, who knows the right method of adoring You, blame You and be angry with every body? Events happen according to one's own karma. You dispense Your grace according to one's dharmA. One's spiritual attainments will be in proportion to his mental developments".

SlokaM 50

KodaNDarAmA! Please accept aDiyEn's imperfect stotram with KaruNai

पूर्वैराचरितं तवस्तवन मित्यस्माद्धि हेतोरहं

वर्णानां निचयं समार्पयमिमं स्तोत्रात्मना स्वीकुरु ।

सर्वे प्राज्ञतमा नचैव भुवने ज्ञातं त्वयेदं प्रभो

कोदण्डं धरमाण एव कृपया वीक्षस्व मां सांप्रतम् ॥

pUrvairAcaritam tavastavana mityasmAddhi hetoraham

varNANAm nicayam samArpayamimam stotrAtmanA svIkuru |

sarve prAj~natamA nacaiva bhuvane j~nAtam tvayedam prabho

kodaNDam dharamANa eva krpayA vIkshasva mAm sAmpratam ||

Meaning:

Following the path of those who have gone before me, aDiyEn composed this eulogy. You are fond of stutis (stava priyan). aDiyEn just showered heaps of words on You in a random fashion. Please accept my outpourings as a stuti on Your kalyANa guNams and rUpa lAvaNyam. You know very well that all people in the world are not gifted and knowledgeable to create noble stutis about You. Oh KodaNDarAmA! Please shower Your compassionate glances on aDiyEn as You hold Your mighty bow, KodaNDam in Your hand. What else can aDiyEn ask of You?

Comments:

In the Bhairavi krti, "upacAramulanu cekonavayya", Saint ThyagarAja presents his upacAram: "Oh Lord! Pray, graciously accept my samarpaNam in the form of worship! You who run the show of the universe and fulfill the desires of devotees, You alone deserve the emblems of royalty". SrImAn sevA svAmi was nearing the completion of this PancASat and is grateful for the opportunity to offer his vAcika samarpaNam to Lord KodaNDarAman and he is in a happy state of mind after his sAtvika samarpaNam. His mind set is like that of sadguru svAmi captured in his navarasa KANaDa krti, "ninu vinA nAmadi yendu" - "Oh Lord wielding KodaNDam! My mind does not dwell nor rest upon anything than You. My eyes are fully captivated by Your beauty; my ears are full of Your stories; my mouth feels blessed only in uttering Your holy names; wherever I see, I see You and You alone; verily You are the fruit of all my penance and meditation!".

Slokam 51

siddhArthi MAsi mAsa tirumanjanam at MadhurAntakam - Origin of the PancASat

सिद्धार्थे मखासु शोभनदिने दिव्याभिषेकोत्सवे

प्रीतस्सन् करुणाकरोऽर्चकमुखात् श्रीमत्तुलस्या सह ।

भूयोऽनुग्रहकाम्यया दिशति मे स्निग्धां दशां स्म प्रभुः

तद्भूत्या परिकल्पितं विलसतु स्तोत्र सुनिराजनम् ॥

siddhArthe makhAsu Sobhanadine divyAbhishekotsave

prItassan karuNAkarorcakamukhAt SrImat tuLasyA saha |

bhUyonugrahakAmyayA diSati me snigdham daSAm sma prabhuH

tadbhUtyA parikalpitam vilasatu stotra sunirAjanam ||



'nIrAjanam to SrI KodaNDarAman!'

Meaning:

It was a siddhArthi samvatsara MAsi Makha dinam (February, 1979). You were enjoying Your tirumanjanam. You as the ocean of compassion (KaruNA samudram) were blessing the bhakta ghoshTi assembled in front of You. On that day, aDiyEn was blessed to receive from You through arcaka mukham a heap of sacred tuLasI leaves used in Your ArAdhanam. Among the sacred leaves, aDiyEn was astonished to find two wicks soaked in ghee. Earlier in the morning at MaNi MaNDapam at VillivAkkam, aDiyEn presented at the Sannidhi of SrI HayagrIvan my commentary on the dayA Sataka Slokam, "anuguNa daSarpitena" and explained what is anuguNa daSA. After that aDiyEn travelled to Your kshetram and there aDiyEn received the PrasAdam of tuLasI and the two wicks soaked in ghee. aDiyEn recognized immediately the vastness of Your dayA directed at me. My heart jumped with joy over this anugraham. aDiyEn became inspired with Your anugraham and presented this stotram on You. This stotram is the nIrAjanam (dIpa Aratti) to You with the wicks that You blessed me with.

Slokam 52

The prayerful samarpaNam of the stuti to KodaNDarAman

आत्रेयः कविवासिंहगुरुराट् सेवारतस्सन्ततं

प्राज्ञैरद्भुत शेषुषी विलसितैराचार्यवर्यैस्सदा ।

प्रीत्या साधु निरीक्षितो व्यरचयत् कोदण्डरामस्तवं

दासः श्रीनिधि राघवो मधुमयः प्रीणातु मे राघवः ॥

AtreyaH kavivAdisimhagururAT sevArataH santAm

prAj~nairadbhuta SemushI vilasitaiH AcAryavaryaiH sadA |

prItya sAdhu nirIkshito vyaracayat kodaNDarAmastavam

dAsaH SrInidhi rAghavo madhumayaH prINAtu me rAghavaH ||

Meaning:

aDiyEn belonging to Atreya gotram is engaged always in the enjoyment of the sevai of svAmi VedAnta deSikan. aDiyEn has the bhAgyam of being blessed by great scholars and AcAryAs. aDiyEn has been the object of the prIti of many BhAgavatAs. aDiyEn presents the KodaNDarAma PancASat rooted in this background. May the ever blissful KodaNDarAman presiding over the MadhurAntakam temple receive it with great affection and become well pleased (suprItan).

Sri KodaNDarAma pancASat sampUrNam

svAmi deSikan tiruvaDigaLE SaraNam,

dAsan, Oppiliappan Koil Varadachari Sadagopan

Transliteration scheme for ITRANS notations used in this e-book

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	r*	R	lr	lR
ए	ऐ	ओ	औ						
e	ai	o	au						

अं anusvaram - 'm' (like मां , त्वं etc)

अः visargam -'H'

Note: * as in rshi (ऋषि)

Consonants

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	~Na
Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	~na
Cerebrals	ट	ठ	ड	ढ	ण
	T	Tha	Da	Dha	Na
Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na
Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
Semi vowels	य	र	ल	व	
	ya	ra	la	va	
Sibilants	श	ष	स		
	Sa	sha	sa		

(S soft palatal sibilant pronounced between 'sa' as in सूर्य sUrya and 'sha (ष)' - eg., शान्ति SAnti)

Aspirate

ह ha

ळ La This one is in modern Sanskrit only. In many Slokams etc, this is ल la only

In addition to the above --- ज्ञ j~na क्ष ksha

For ka vargam, ca vargam etc - Translit: ka, kA, ki, kI, ku, kU, ke, kai, ko, kau etc.

कृ kr (eg. krshNa) वृ vr (eg. vrksham) and so on; दृ or दृ dr as in drshTi (not drushTi)