

# Sri lakshmi hayavadana ratnamALA stotram

(Composed by 33rd paTTam jlyar

Sri lakshmi hayagrIva divya pAduka sevaka

SrImad abhinava ranganAtha brahmatantra sarvatantra parakAla yatIndra mahA deSikan)



*Annotated Commentary in English By*

*'Sri nrsimha sevA rasikar'*

*'Sri vedAnta deSika padAmbuja sevA rasikar'*

*Oppiliappan Koil Sri VaradAchAri SaThakopan*

Sincere Thanks To:

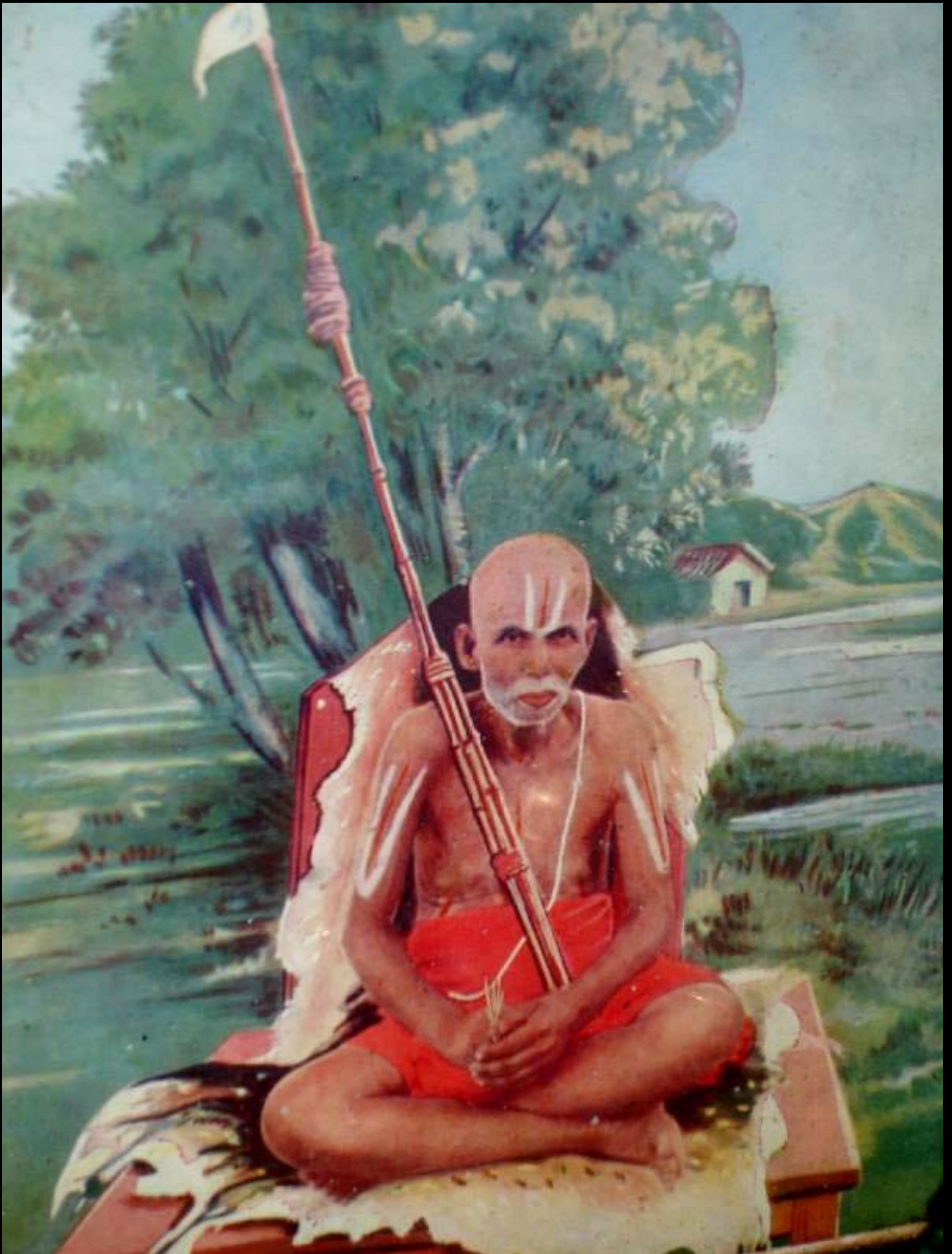
1. SrI Sunder Kidambi for Itrans Text for the Sanskrit Slokam-s
2. SrI Srinivasan Narayanan for Sanskrit text and proof reading
3. SrI Mukund Srinivasan, SrI C G Sampathkumar, [www.parakalamatham.org](http://www.parakalamatham.org) and SrI Lakshminarasimhan Sridhar for pictures
4. Smt Jayashree Muralidharan for eBook assembly

# CONTENT

SrI Lakshmihayavadana RatnamAlA stotram

Introduction	1
Slokams and Comments	3
Slokams 1 - 10	5 - 17
Slokams 11 - 20	19 - 33
Slokams 21 - 30	34 - 47
Slokams 31 - 32	49 - 51
nigamanam	51





HH SrI Lakshmi HayagrIva divya pAduka sevaka SrImad Abhinava RanganAtha BrahmaTantra Sarvatantra ParakAla YatIndra MahA DeSikan of SrI ParakAla maTham

॥ श्रीः ॥

श्री लक्ष्मीहयग्रीव दिव्यपादुकासेवक श्रीमदभिनवरङ्गनाथ ब्रह्मतन्त्र सर्वतन्त्र

परकाल महादेशिक कृतिषु

॥ श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रम् ॥

**Sri lakshmihayavadana ratnamAla stotram**

## INTRODUCTION

Dear Sri HayagrIva BhaktAs:

SrI Lakshmi HayagrIva divya pAduka sevaka SrImad Abhinava RanganAtha Brahmatantra Sarvatantra ParakAla YatIndra MahA DeSikan is the 33<sup>rd</sup> PaTTam jIyar in the ParakAla MaTham AcArya Paramparai. He had a long and auspicious tenure and his 120<sup>th</sup> tirunakshatram was celebrated in 2004. His tirunakshatram is ADi Punarvasu. He was a great VedAntin and blessed us with many SrI sUkti-s such as **gUDhArtha sangrahaH** (a scholarly commentary on SrI BhAshya), three volumes of commentary on svAmi DeSikan's **tattva mukta kalApam**. The prakrtam ParakAla MaTham jIyar, the 36<sup>th</sup> in the line of succession is a SishyA of the 33<sup>rd</sup> PaTTam jIyar along with the 34<sup>th</sup> and the 35<sup>th</sup> PaTTam jIyar-s. Abhinava RanganAtha MahA DeSikan has also blessed us with stotra granthams like SrI Hayavadana ratnamAlA. aDiyEn will cover the meanings of the 32 Slokams of this stotram following the path laid out by MahAmahopAdhyAya PayyampADi U.Ve. SrI SrIvatsAngAcAr svAmi, the tiruvaDi of Abhinava DeSika SrI U.Ve. uttamUr VeerarAghavAcAr svAmi.







"The Most auspicious Lord"

SrI lakshmihayagrIvar tirumanjanam - SrI Parakala MaTham, Bangalore

Thanks - [www.parakalamatham.org](http://www.parakalamatham.org)



# Slokams and Comments







SrI lakshmihayagrIvar Dolai - SrImad ParakAla maTham, Mysore



॥ श्रीः ॥

॥ श्रीलक्ष्मीहयवदनरत्नमालास्तोत्रम् ॥

## Sri lakshmihayavadana ratnamAla stotram

\*\*\*\*

SLOKAM 1

वागीशाख्या श्रुतिस्मृत्युदितशुभतनोर्वासुदेवस्य मूर्तिः

ज्ञाता यद्वागुपज्ञं भुवि मनुजवरैर्वाजिवक्त्रप्रसादात् ।

प्रख्याताश्चर्यशक्तिः कविकथकहरिः सर्वतन्त्रस्वतन्त्रः

त्रय्यन्ताचार्यनामा मम हृदि सततं देशिकेन्द्रः स इन्धाम् ॥

vAgISAkhyA Sruti-smrti uditā-SubhatanoH vAsudevasya mUrtiH

j~nAtA yadvAgupaj~nam bhuvī manujavarair-vAjivaktra-prasAdAt |

prakhyAtAScarya-SaktiH kavikathakahariH sarvatantra svatantraH

trayyanta AcAryanAmA mama hr̥di satatam deSikendraH sa indhAm ||

*Meaning:*

May incarnation of Para Vaasudevan, the Lord of Speech, SrI HayagrIvan celebrated in Vedams, Smrtis and itiAsams for His vaibhavam shine always in my hr̥dayAKASam! It is through this Lakshmi HayagrIvar's anugraham that famous people have the superior faculty of speech in this world. Further, the great AcAryan, SrI nigamAnta mahA DeSikan honored with the birudu of kavitarKika simham and sarvatantra svatantrar strode in this world with great fame due to the paripUrNa anugraham of SrI Lakshmi HayagrIvan.

*Comments:*

Lord HayagrIvan is the Lord of divine speech (vAgISan). This Lord with auspicious body eulogized by the Vedams (Srutis), smrtis arose out of the body of Para Vaasudevan as the aniruddha vyUha mUrti. The avatAram of SrI HayagrIvan as vyUha mUrti of Para Vaasudevan is important for us to reflect upon. Lord HayagrIvan is linked to the Sakti and tejas aspects of the six principal guNams of BhagavAn, Para Vaasudevan. Please refer to the links below on HayagrIva avatAram. SrI sankarshaNan is associated with j~nAnam and balam among shATguNyams. Pradyumnan is linked to aiSvaryam and vIryam. Lord HayagrIvan creates tattva j~nAnam and restores Vedam. Lord HayagrIvan is saluted here as "Subha tanu" because of His mantramaya SarIram (praNavodgItha vapusheH) in His mantram. He is "omkAra udgItha rUpan" and is "Rg yajus-sAmamUrti". He is the conferrer of all MangaLams (SreyaH pradan and Srutimayan). svAmi DeSikan's SrI HayagrIva stotra vAkyam "vAgISAkhyA vAsudevasya mUrtiH" is echoed in the very first

pAdam of this Ratna mAIA stotram of the jIyar. Salutations are extended to the blessed humans (manuja varaH) by the "vAjivaktran" is well celebrated vAk Sakti ("prakhyAta AScarya Sakti"). With Lord HayagrIvan's paramAnugraham, great AcAryAs like trayyanta DeSikan (svAmi DeSikan) have blessed the world with Veda vAk and chased away the aj~nAnam that enshrouds the world. May this mangaLa mUrTI, SrI Lakshmi HayagrIvan shine in my mind always!

Please refer to the links below on SrI HayagrIva bhagavAn's avatAram:

<http://www.ramanuja.org/sv/bhakti/archives/mar99/0068.html>

<http://www.ramanuja.org/sv/bhakti/archives/mar99/0069.html>

Picture of HH SrImad 33<sup>rd</sup> paTTam jIyar of SrI parakAla maTham

<http://www.pbase.com/svami/image/54436954>

The 33<sup>rd</sup> PaTTam ParakAla MaTham jIyar was a great scholar in ubhaya VedAntams in general and in Veda mantrams in particular. One can see from the subsequent Slokams the wide resources he draws from to construct these magnificent tributes to SrI Lakshmi HayagrIvan, his upAsana mUrTI.





## SLOKAM 2

सत्वस्थं नाभिपद्मे विधिमथ दितिजं राजसं तामसं चा-

बिन्द्वोरुत्पाद्य ताभ्यामपहतमखिलं वेदमादाय धात्रे ।

दत्त्वा द्राक्तौ च हत्वा वरगणमदिशद्वेधसे सत्र आदौ

तन्त्रं चोपादिशद्यस्स मम ह्यशिरा मानसे सन्निधत्ताम् ॥

satvastham nAbhipadme vidhimatha ditijam rAjasam tAmasam ca

abbindvorutpAdya tAbhyAm apahrtam akhilam vedamAdAya dhAtre |

dattvA drAktau ca hatvA varagaNa madiSat vedhaSe satra Adau

tantram copAdiSat yassa mama hayaSirA mAnase sannidhattAm ||

### Meaning:

When vyUha mUrti, aniruddhar incarnated as Lord HayagrIvan, he created in His navel Brahma devan with an abundance of sattva guNam. Along with Brahma devan, Lord HayagrIvan created two asurA-s by name Madhu and KaiTabha from two of His sweat drops. Madhu was filled with rajo guNam and KaiTabha was dominated by tamo guNam. Madhu and KaiTabha stole the Vedams from BrahmA and made BrahmA incapable of performing his assigned duties of creation. Lord HayagrIvan chased Madhu and KaiTabhan and destroyed them by squeezing them between His thighs and retrieved the stolen VedAs from them and gave it back to BrahmA to continue with his duties of creation. Further, Lord HayagrIvan presented pAncarAtra SrI sUktis to Brahma devan for performing ArAdhanam for Him. The jIyar prays for Lord Lakshmi HayagrIvan of this vaibhavam to shine in his mind always!

### Comments:

Please refer to the meanings and commentaries of svAmi DeSikan's SrI HayagrIva stotram for celebrating the vaibhavam of the j~nAna -Anandamaya devan (eBook # SS004 in Sundarasimham series, <http://www.sadagopan.org>). Two of the SrI HayagrIva sahasra nAmams refer to the creation of Madhu KaiTabha and their destruction later by the Lord, when they stole the VedAs from Brahma devan: "om madhukaiTabhA nirmAtAya namaH" and "om madhukaiTabha mardanAya namaH". In other sahasra nAmams on the Lord of Speech, He is eulogized as the One who incarnated to destroy those who engage in evil deeds that interfere with the pursuit of His sanAtana dharmam (om dushkrti vinASa vihitodayA namaH, om sAdhu paritrANa vihitodayA namaH, om kali kAlushya nASanAya namaH).





"SrI Lakshmi sitting on the lap of bhagavan bless aDiyEn's vAk!"  
SrI lakshmiHayagrIvar- SrI parakAla maTham, tUppul



### SLOKAM 3

अध्यास्तेऽङ्गं परावाक् वरहयशिरसो भर्तुराचार्यके या

वाञ्छवानैतरेयोपनिषदि चरमात्प्राक्तने खण्ड आदौ ।

यस्या वीणां च दैवीं मनसि विनिदधत्ख्यातिमेत्यन्त्यमन्त्रे

सेशाना सर्ववाचो मम हृदयगता चारु मां वादयेद्वाक् ॥

adhyAste angam parAvAk varahayaSiraso bharturAcAryake yA

vAnchAvAn aitareyopanishadi caramAtprAktane khaNDa Adau |

yasyA vINAm ca daivIm manasi vinidadhatkhyAtim eti atyantyamantre

seSAnA sarvavAco mama hrdayagata cAru mAm vAdayet vAk ||

#### Meaning:

On the lap of this Lord HayagrIvan rests always the superior goddess of speech, SrI LakshMI (vANI). The penultimate khaNDam of the Rg Veda Upanishad aittirIyam describes this vANI, the divine consort of the Lord. She has a VeeNA in Her hand. Those who reflect on Her VeeNA and Herself in their minds will achieve great powers of speech and experience great fame. May that SrI vAg devatA reside in my mind always and confer the blessings of auspicious speech!

#### Comments:

aitareya Upanishad is one of the daSopanishad-s used in SrI BhAshyam by AcArya RaamAnuja. Adi Sankara has also used passages from it in his Sankara BhAshyam on Brahma sUtrAs. The links to the translated version of aitareya Upanishad is attached below. The tributes for the auspicious speech and the prayer for the blessings of the conferral of such speech are found at the beginning and end of this Upanishad that largely deals with creation of the Universe by the Supreme Self. One of the MahA vAkhyams of the Upanishads "praj~nAnam brahmA" is housed here.

The Links to the translations of the Upanishad are:

[www.ishwar.com/hindusim/holy\\_upanishads/aitareya\\_upanishad](http://www.ishwar.com/hindusim/holy_upanishads/aitareya_upanishad)

[http://en.wikisource.org/wiki/Aitareya\\_Upanishad\\_\(Sri\\_Aurobindo\\_translation\)](http://en.wikisource.org/wiki/Aitareya_Upanishad_(Sri_Aurobindo_translation))



## SLOKAM 4

कृष्णं विप्रा यमेकं विदुरपि बहुधा वेदयोरादिमान्ते

स्रष्टा विस्त्रंसमानस्स्वमथ समदधाच्छन्दसां येन दानात् ।

कृष्णं विष्णुं च जिष्णुं कलयितुरपि यत्संहितामायुरुक्तं

वाक्श्लिष्टं प्राणमेनं हयमुखमनुसन्दध्महे किं वृथाऽन्यैः ॥

krshNam viprA yamekam vidurapi bahudhA vedayorAdimAnte

srashTA visramsamAnaH svamatha samadadhAt chandasAm yena dAnAt |

krshNam vishNum ca jishNum kalayiturapi yat samhitaMAyuruktam

vAKShlishTam prANamenam hayamukhamanusandadhmahe kim vrthA anyaiH ||

### Meaning:

VishNu saluted by the Rg Veda mantram starting with "krshNam niyAnam harayaH suparNA" (Rk I -164-47 and atharva Vedam IX.X.22) is the sole creator of this universe and its beings. He is also the One who presented Caturmukha Brahma with all the Vedams, aitareyam and pAncarAtra texts eulogize this VishNu as the Supreme Lord of all the gods. We hold always this VishNu HayagrIvar embraced by vAg devi in our minds; He serves as the prANa vAyu for the whole world. While such a Supreme Lord is here to bless us, why would we waste our efforts by approaching other gods?

### Comments:

The detailed meanings of the Rg Veda Mantram "krshNam niyAnam" are housed in <http://www.ramanuja.org/sv/bhakti/archives/mar2001/0231.html>.

The meanings reflect Lord HayagrIvan's niyamanam for sadAcAryAs enjoying paripUrNa brahmAnubhavam to return from the abode of satyam and Rtam (Paramapadam) to uplift the inhabitants of the earth with resplendent j~nAnam (once again).





## SLOKAM 5

प्रख्याता याऽऽश्वलायन्यधिकफलदशश्लोक्यभिरुया तदन्तः

श्रुत्युक्ता वाक् सरस्वत्यपि हयमुख ते शक्तिरन्या न युक्ता ।

पूर्णा त्वच्छक्तिरर्धं भवति विधिवधूर्या नदी सा कलास्या

इत्युक्तेर्ब्रह्मवैवर्त इह समुदिता स्यात्परा निम्नगाऽन्या ॥

prakhyAtA yA ASvalAyanyadhikaphala daSaSlokyabhikhyA tadantaH

SrutyuktA vAk sarasvatyapi hayamukha te SaktiranyA na yuktA |

pUrNA tvat Saktirardham bhavati vidhivadhUryA nadI sA kalAsyA

ityukterbrahmavaivarte iha samuditA syAtparA nimnagAnyA ||

### Meaning:

There is a famous stotram by Sage ASvalAyanar named 'daSasloki'. There it is revealed that the vAg devatA saluted by the VedAs is His wife Lakshmi and that She is the power (Sakti) of Her Lord, HayagrIvan. Lakshmi's name in this avatAram is vANI. As revealed by the Veda Mantram, "artham vai patnI", vAg devatA (vANI) is indeed the divine consort of Lord HayagrIvan. The other goddess in the form of a river (SarsvatI) and also with the name of "vANI" is the wife of Brahma devan. That vANI is one sixteenth in power as the amSam of MahA Lakshmi sitting on the left thigh of Lord HayagrIvan as vAg devi. Brahma vaivarta purANam elaborates on this relationship between the two "vANI-s".

### Comments:

Devi SarasvatI is recognized as the amSAvatAram of MahA Lakshmi. SarasvatI is considered as the divine speech in Rg Veda Srutis (aitareya brahmaNam II.24 and III.1.2). One of the Veda Mantram salutes Her this way: "SarasvatI, the inspirer of those who delight in truth, the instructress of the right minded has accepted our offering in this sacrifice (codayitrI sUnrtAnAm cetantI sumatInAm; yaj~nam dadhe sarasvatI".





2011/06/19 12:38

May vAg devI bless aDiyEn with auspicious speech!  
Hyderabad SrI ParakAla maTham (Thanks: [www.parakalamatham.org](http://www.parakalamatham.org))

## SLOKAM 6

श्रीहर्षो विष्णुपत्नीं वदति कविरिमां नैषधे मल्लिनाथः

ख्यातामेतां पुराणे ह्यमुख भुवि च स्थापितां विष्णुपार्श्वे ।

धीवाग्मित्वार्थजप्यं दिनमुखसमये शौनकस्सूक्तमस्याः

श्रीयुक्तं बह्वचस्स स्मृतिकृदपि तदा चिन्तनीयं तथैनाम् ॥

SrIharsho vishNupatnIm vadati kavirimAm naishadhe mallinAthaH

khyAtAmetAm purANe hayamukha bhuvi ca sthApitAm vishNu pArSve |

dhI vAgmitvArtha japyam dinamukhasamaye SaunakaH sUktamasyAH

SrIyuktam bahvrcasya smrti krdapi tadA cintanIyam tathainAm ||

### Meaning:

In his kAvyam of NaLa caritram (*naishadham*), SrI Harsha Kavi describes SarasvatI (vANI) as VishNu PatnI and being present in arca form near Her lord. He also points out this concept is celebrated in many purANams. Sage Saunaka, the foremost proponent of the greatness of Rg Vedam instructs us that for clear j~nAnam and power of auspicious speech, Rg Veda Mantra bhAgam of vAg sUktam should be recited in the mornings. Those who meditate on vANI devi will see their intellect grow further and further.

### Comments:

The story of King NaLa of NishAdha desam and Princess DamayantI of Vidharbha desam and the trials and tribulations that they underwent due to the ill effects of Kali Purushan is a story from MahA BhAratam. King Harsha an epic poet from 12<sup>th</sup> century C.E created a scholarly kAvyam on Nala and DamayantI, which is known for the exquisite handling of emotions and embellishment of words. The couple overcome many obstacles they faced and get happily reunited.





## SLOKAM 7

वागाम्भृण्यादिसूक्ते निरवधिमहिमा या श्रुता वाक् च देवी

पूर्वे सूक्तेऽपि हंसस्त्वमधिकमहिमा विश्रुतो बह्वचैर्यः ।

युक्तावारण्यके तौ कथितबहुगुणौ सामनी संहितेत्य-

प्याराध्यो व्यूहरूपी हयमुख विदितो ज्ञानिनां कर्मभिस्त्वम् ॥

vAgAmbhrNyAdi sUkte niravadhi mahimA yA SrutA vAk ca devI

pUrve sUkte api hamsastvam adhika mahimA viSruto bahvrcairyah |

yuktA vAraNyake tau kathitabahuguNau sAmanI samhitetya api

ArAdhyo vyUharUpi hayamukha vidito j~nAninAm karmabhistvam ||

### Meaning:

In the Rg Veda bhAgam of vAgambhrNI sUktam, vANI as vAg devi is celebrated as One with matchless vaibhavam. In the sUktam before the vAgAmbhrNI sUktam, Lord HayagrIvan was invoked as "hamsaH paramahamsaH". In the sAma Veda AraNyakam also both Lord HayagrIvan and vANI are jointly celebrated. Therefore, this couple (Mithunam) are to be worshipped through ArAdhanams during the yAga-yaj~nams by the j~nAnis.

### Comments:

vAk AmbhrNI is a Rshika (lady Vedic seer of previous yugam) and she is a mantra drashTA of the 125<sup>th</sup> sUktam of the 10<sup>th</sup> MaNDalam of Rg Vedam. It is such an inspirational mantram that one can recognize the role played by lady Brahma vAdins like Her. Through this mantram (vAgAmbhrNI sUktam), the Rshika says: "Through Me alone all eat the food that helps them see, breathe and hear the spoken word (य ई श्रृणोत्युक्तम् ya Im SrNotyuktam), One who is not aware of me yet dwells in me alone, listen You who know! The words I speak to You deserve Your trust". The text and meanings of the mantras of vak or vAk AmbhrNI sUktam can be accessed at:

[http://dir.groups.yahoo.com/group/IT\\_Madhva\\_Sangha/message/2575](http://dir.groups.yahoo.com/group/IT_Madhva_Sangha/message/2575)



## SLOKAM 8

इन्द्रो वृत्रं हनिष्यन् सखिवर वितरं विक्रमस्वेति विष्णुं

सम्प्रार्थ्यातो हतारिस्तत उपजनित ब्रह्महत्या पनुत्यै ।

सूक्ताभ्यामाहूतिं यं प्रति परमजुहोन्मूर्ध्नि गन्धर्व एको

देवानां नामधारी स मम दृढमतावद्य वाचस्पतिस्स्तात् ॥

indro vrtram hanishyan sakhivara vitaram vikramasveti vishNum  
samprArthyAto hatAristata upajanita brahmahatyA panutyai |  
sUktAbhyAmAhUtim yam prati paramajuhonmUrdhni gandharva eko  
devAnAm nAmadhAri sa mama drDhamatAvadya vAcaspatiH stAt ||

### Meaning:

Indran was intent on destroying the evil-causing VrtrAsuran. He prayed first to Lord VishNu with these words: "Oh My dear friend VishNu! Please bless me with the strength to destroy VrtrAsuran!". The Lord granted him his wish and Indran succeeded in destroying the evil asuran. To get rid of the Brahmahatti dosham to create the vajrAyudham needed for VrtrAsura vadam, Indran performed homam with the vAgAmbhrNI sUktam and the one before that from Rg vedam extolling Lord HayagrIvan. May that vAcaspati (the Lord of Speech), who gave the name of GandharvAs to a special set of devAs taking the form of the horse stay firmly in aDiyEn's mind!

### Comments:

PurANAs say that devAs and their chieftain Indran suffered from the attacks of evil VrtrAsuran. They asked Sage dadhIci to take care of their weapons during the lull in the fight. The Sage agreed and protected the weapons for some time. When the preoccupied devAs did not return, the Sage wanted not to be distracted from his penance. He converted the weapons into water through his tapo balam and drank it. When the devAs returned and asked for their weapons, the Rshi said that they are now part of his body and the only way the devAs can get the weapons back is by killing him and recovering the weapons. Indran killed the Rshi and from his backbone, the celestial architect, ViSvakarma created a weapon called VajrAyudham. Indran used that weapon to kill VrtrAsuran. Indran performed homam with the two sUktams from Rg Vedam (vAgAmbhrNI and vAcaspati sUktam) and got rid of his brahamhatti dosham.



## SLOKAM 9

वेदे चाथर्वणारख्ये प्रथमत उदितं यत्त्रिषप्तीयसूक्तं

तन्मेधाजन्मकर्माङ्गमिति निगदितं कौशिकेन स्वसूत्रे ।

मेधाकामः पुमान् यस्तुरगमुख ततस्सर्वलोकाधिनाथं

ध्यायेद्वाचस्पतिं त्वां प्रभवति सकलस्तच्छ्रुतार्थोऽप्रकम्प्यः ॥

vede ca atharvaNAkhye prathamata uditam yat trishaptIya sUktam

tanmedhA janmakarmAngamiti nigaditam kauSikena svasUtre |

medhAkAmaH pumAn yasturagamukha tataH sarvalokAdhinAtham

dhyAyet vAcaspatim tvAm prabhavati sakalaH tat SrutArtho'prakampyaH ||

### Meaning:

There is a unique sUktam in atharvaNa Vedam that arose at the outset (prathamata uditam) with the name of trishaptIya sUktam. Sage KauSika has revealed to us through his own commentary that the pArAyaNam of the trishaptIya sUktam will bless us with two phalans:

- not forgetting what we have learnt and
- gain a good janmam.

Therefore, Lord HayagrIva! Any one desirous of being blessed with superior intellect (medhA-kAmaH pumAn) and wishes to have maximum retentive power to recall what he has learnt should meditate on You, the Lord of Universe (sarva lokAdhinAtham) and Speech! That fortunate person meditating on You, the vAcaspati, could not be defeated in any vAdam.

### Comments:

There are three kinds of sUtrAs for each of the four VedAs. These are:

- Srauta or kalpa sUtrAs to assist us in the performance of Vedic rituals; atharva vedam has vaiTAna sUtrAs
- grhya sUtrAs or house books for guidance in daily life for individual and family. atharva Vedam has KauSika sUtrAs.
- dharma sUtrAs or proper codes of conduct serving as legal sUtrAs.

One of the KauSika grhya sUtram commends trishaptIya sUktam of the atharva Vedam as beneficial for high retention of learnt material and realizing a good janmam through the anugraham of Lord HayagrIvan.



## SLOKAM 10

नासन्नो सत्तदानीमपि तु कमलयाऽवातमेकं तदानीत्

तस्माद्धान्यत्परं किञ्चिदपि न तमसा गूढमग्रे प्रकेतम् ।

अद्वा को वेद हेतुं द्विविधमविगुणं वासुदेवाभिधानं

व्यूहं त्वां प्रातरर्च्यं हयमुख भगमाहुः क्रमात्तैत्तिरीयाः ॥

nAsanno sattadAnImapi tu kamalayAvAtamekam tadAnIt

tasmAddhAnyatparam kincidapi na tamasa gUDhamagre praketaam |

addhA ko veda hetum dvididhamaviguNam vAsudevAbhidhAnam

vyUham tvAm prAtararcyam hayamukha bhagamAhuH kramAt taittirIyAH ||

### Meaning:

During the time of universal deluge (Pralayam), there was nothing that existed with nAmam (name) and rUpam (form)/ nAma-rUpa prapancam. Only the Lord with His PirATTi, Kamala, was there then. There was nothing that existed, which were superior or equal to this Divine Couple (divya mithunam). The world was filled with darkness. The Lord (Bhagavan), the embodiment of j~nAnam (j~nAna svarUpam) existed in a state not comprehended by anyone. Who indeed can recognize Him at that time? None. Oh Lord HayagrIvA! Thou art indeed the One who is nimitta and upAdAna kAraNam for this world and who is Suddha sattvamayan with no admixture of rajas or tamas. Thou art indeed the One Bhagavan (**bhagan**) associated with the vyUha rUpams of Para vAsudevan and recognized by the reciters of taittirIya samhita as SrI HayagrIvan! Thou art the Lord who is worshipped by all!

### Comments:

The sole existence of the Lord accompanied by His PirATTi at the time of deluge to the exclusion of anyone else is pointed out by the second mahopanishad mantram:

"That into which all this enters at the time of dissolution and that from which all this becomes differentiated at the time of creation, and that in which all gods find refuge, is that which verily was in the past and will be in the future. All this nAma-rUpa prapancam, which is manifested becomes one with that supreme Being at the time of Pralayam (**tamaH pare deve ekI bhavati**)".

**bhagavan** - 'bhaga' in Sanskrit means one with auspicious attributes.

Bhagavan is one with six auspicious attributes:- j~nAnam, balam, aiSvaryam, vIryam, tejas and Sakti (knowledge, strength, lordship, valour, splendour and energy)

VyUha rUpams: ParavAsudevan transforms into four vyUha rUpams - vAsudeva, pradyumna, sankarshaNa and aniruddha rUpams

In aniruddha vyUha form, He has tejas and Sakti. He creates the Universe and teaches the truth. nimitta and upAdana kAraNams for creation of the world:- Taking the example of a potter and mud, mud is the cause and pot is the effect. Mud is recognized as the material cause of the pot (upAdAna kAraNam). Mud by itself is incapable of becoming a pot. The potter has to intervene and change the mud into a pot. The potter is the instrumental cause (nimitta kAraNam). BhagavAn is both the upAdana and nimitta kAraNam for the creation of the Universe. At the time of praLayam, the Lord and His PirATTi were all by themselves. Then the Lord as the material cause said "May I become Many. May I grow! I will create many names and forms".

At this time, the jIvans and the matter (Prakrti) were in a state of dissolution without name or form and Lord had saved them in a small portion of His stomach to protect them against the ravages of MahA PraLayam.



## SLOKAM 11

प्रातःपूज्यं भगारख्यं प्रथममकथयन् बहृचाः पञ्चमेऽथो

नासत्सूक्तेऽष्टमे प्राग्वदपि समवदन् तैत्तिरीयक्रमात्त्वाम् ।

पाराशर्योऽवतीर्णं वदति ह्यमुखाथर्वणः कौशिकस्त्वाम्

मेधार्थं प्रातरर्च्यं भगमनुमनुते संहिताऽप्याह साधु ॥

prAtaH pUjyam bhagAkhyam prathamamakathayan bhahvrcAH pancame atho

nAsat-sUkte-ashTame prAgvadapi samavadan taittirIyakramAt tvAm |

pArASaryaH avatIrNam vadati hayamukhAtharvarNaH kauSikastvAm

medhArtham prAtarcyam bhagamanumanute samhitApyAha sAdhu ||

### Meaning:

Oh Lord HayagrIvA! Rg Vedis invoke You through the fifth sUktam in the mornings as bhagan, the shATguNya mUruti. They also invoke You in the eighth sUktam (nAsadIya sUktam) like the taittirIyars (krshNa yajur vedins). In this tradition, Veda VyAsar, the son of Sage ParASarA celebrates devarIr as the HayagrIva incarnation. Sage KauSika, the sUtrakArar of atharvaNa vedam confirms that Lord HayagrIvan has to be worshipped in the morning as bhagan. SrI pAncarAtra samhita endorses this tradition.

### Comments:

The extensive celebration of Lord HayagrIvan from the four Vedams to Agamam is alluded to here. There is an entire Upanishad devoted to Lord HayagrIvan, where His mantram is enshrined.

The third Slokam of svAmi DeSikan's SrI HayagrIva stotram salutes the hala hala Sabdam arising out of SrI HayagrIvan's ghosham as the assembly of sAma veda sAmans (sAmnAm samAhAraH), the abode of Yajur vedam (yajushAm dhAmaH), storehouse of all the padams of Rg Vedam (RcAm pratipadam) and those of the pratyUham of the atharvaNa vedam. The fourth Slokam declares that His jyoti is the rarest collyrium for the eye of j~nAnam (praj~nA apUrva anjana SrIH). The prayer to the Caturveda mUruti is: "vaktrI vedAn bhAtu me vAjivaktrA, vAgISAkhyA vAsudevasya mUrutiH".







"The jyOtirmaya tirumEni of SrI lakshmihayagrIvan"  
SrI lakshmihayagrIva mUrthi - (Thanks: SrI C.G.SamPathkumar)

## SLOKAM 12

प्रद्युम्नान्तं त्रिपाद्भास्वरवपुरमृतं वासुदेवादिबृन्दे

पादस्तत्रानिरुद्धो भुवि तत उदभूदात्मभूऋग्विधिज्ञाः ।

हुत्वा त्वां यज्ञरूपं हयवदन जितन्ते स्तुतिं तन्वतेऽतः

निर्णीतं सर्वविदेश्वनुपममिति तत्पौरुषं सूक्तमाप्तैः ॥

pradyumnAntam tripAd bhAsvara vapuramrtam vAsudevAdi brnde  
pAdaH tatra aniruddho bhuvi tata udabhUdAtmabhU Rgvidhij~nAH |  
hutvA tvAm yaj~narUpam hayavadana jitante stutim tanvate ataH  
nirNIItam sarvavedeshvanupamamiti tatpaurusham sUktamAptaiH ||

### Meaning:

Oh Hayavadana Prabho! The Rg VidhAnam of Sage Saunaka states that You arose First among the three jyotirmaya rUpams (tirumEni-s) of Vaasudeva, sankarshaNa and Pradyumna vyUha mUrti-s. Sages perform homams for Your mUrtam, which is sarva yaj~na mayam (embodiment of all yaj~nams) and recite jitante stotram (e-books # AV058, AV059, AV060 and AV061 in ahobilavalli series at [www.sadagopan.org](http://www.sadagopan.org)) in Thou art indeed the tripAd and eka pAd saluted in Purusha sUktam. Your upAsakAs/AptAs identify You as the Supreme Being eulogized by all the VedAs.

### Comments:

**Rg VidhAnam:** A vidhanam is created by a learned Vedic scholar to simplify the ceremonies of srauta and grhya sUtrAs. Sages Saunaka and KaatyAyana are the authors of Rg and Yajur VidhAnAs. Veda Rshi Saunaka also composed the anukramaNi-s and PratisAkyA-s of Rg Vedam. anukramaNi lists the devatAs, Rshis, chandas, anuvAkAs and sUktAs of a branch of Vedam. The PratisAkyA-s represent the Vedic SikshA bhAgam and focuses on sandis, metrics etc. The commentary on the Rg veda vidhana of Sage Saunaka is provided by MatrSunu in his [padapancika](http://www.sadagopan.org). The versatile Sage Saunaka seems to have created the Brhad devata, which describes the legends of Vedic devata-s.

The Rg VidhAnam of sage Saunaka discusses the incarnation of SrI HayagrIvan and the ways to worship Him and eulogize Him through jitante stotram. The 33<sup>rd</sup> PaTTam jIyar of ParakAla MaTham hails SrI HayagrIvan as the tripAd and the eka pAd referred to in the Purusha sUkta mantrams (e-book # SS073 in the Sundarasimham series, <http://www.sadagopan.org>). The Purusha sUkta mantram says: "All there is, is but His (this cosmic Purushan's) glory. He is much more than all these. All of creation is just a quarter (eka pAd) of Him, while the three quarters (tripAd) of Him are eternally in heaven".



## SLOKAM 13

सर्वे वेदाः प्रजाश्च प्रचुरबहुभिदाः संश्रयन्ते यमेकं

शास्ता योऽन्तःप्रविष्टस्स्वयमपि दशधात्माचरत्यणवि यम् ।

ब्रह्मा चैकोन्वविन्दद्धरिमिह दशहोतारमन्तश्च चन्द्रे

देवास्सन्तं सहैनं न हि विदुरवतात्सोऽद्य वाचस्पतिर्मां ॥

sarve vedAH prajASca pracurabahubhidAH samSrayante yamekam

SAstA yo antaH pravishTas-svayamapi daSadhAtmAcaratyarNave yam |

brahmA caikonvavindat dharimiha daSahotAram antaSca candre

devAH santam sahainam na hi viduravatAt so adya vAcaspatiH mAm ||

*Meaning:*

May Lord vAcaspati - HayagrIvar protect aDiyEn always! The lofty ones belonging to the different Veda SAKhAs were blessed with moksham through SaraNAgati at the sacred feet of Lord HayagrIvan alone. That Lord has the power to pervade all cetanAcetanams inside and outside (antar-bahiSca tat sarvam vyApya nArAyaNaH sthitaH). As antaryAmi brahmam, He directs the activities of the cetanam as niyantA. He is the One who took the ten Vibhava avatArams from His bed of Adi SeshA in the Milky Ocean to protect His bhaktAs and destroy their enemies (e-book on SrI daSAvatAra stotram: e-book # SS015 in <http://www.sadagopan.org>). He is somewhat known by His son, BrahmA. This Lord of VidyA-s sits in the middle of the orbit of candra maNDalam and is not cognized by the devAs even if they are sitting next to Him. May that vAcaspati protect me!

*Comments:*

trayanta deSikan performed His own mokshArtha SaraNAgati this way to Lord HayagrIvan:

विशुद्धविज्ञानघनस्वरूपं

विज्ञान विश्राणन बद्धदीक्षम् ।

दयानिधिं देहभृतां शरण्यं

देवं ह्यग्रीवमहं प्रपद्ये ॥

viSuddha vij~nAna ghana svarUpam

vij~nAna viSrANana baddha dIksham |



dayAnidhim dehabhrtaM SaraNyam  
devam hayagrIvam aham prapadye ||

Others followed:

हस्तैर्दधानं दरचक्रकोश-

व्याख्यानमुद्राः सितपद्मपीठम् ।

विद्याख्यलक्ष्म्यञ्चितवामभागं

देवं हयग्रीवमहं प्रपद्ये ॥

hastairdadhAnam daracakrakoSaH  
vyAkhyAanamudrAH sitapadmapITham |  
vidyAkhya lakshmyancita vAmabhAgam  
devam hayagrIvam aham prapadye ||

His indweller ship (antaryAmi tattvam) in the heart lotus is celebrated well by brhadAraNya Upanishad. His niyantrtvam is celebrated by SvetaSvataropanisad (1-12):

"This Brahman should be known as the eternally indwelling inner-self (ParamAtman) in the jIvAtman. There is nothing else need to be known beyond this. This Brahman is to be known as the bhoktA (the enjoyer of the jIvan), muktabhogyan (the object of enjoyment of the liberated jIvans) and as the preritA (controller, who is in His own nature characterized by infinite perfections). All these three aspects are identified as the Supreme Brahman".



## SLOKAM 14

यस्माद्ब्रह्मा च रुद्रस्सकलजगदिदं जायतेऽन्तर्बहिर्यत्

व्यास्या सत्तां च यस्मिन् लयमपि लभते यश्चतुर्वेदमूर्तिः ।

विष्णुर्नारायणोऽष्टाक्षरपदविदितो देवकीपुत्र एको

योथवङ्गि मधोः सूदन उपनिषदि ज्ञायते मे स इन्धाम् ॥

yasmAt brahmA ca rudraH sakalajagadidam jAyate antarbarhiryat

vyAptyA sattAm ca yasmin layamapi labhate yaH caturvedamUrtiH |

vishNurnArAyaNaH ashTAKshara padavidito devakIputra eko

yotharvAnge madhoH sUdana upanishadi j~nAyate me sa indhAm ||

### Meaning:

May the Lord MadhusUdanan, who destroyed the asuran Madhu bless aDiyEn to shine with j~nAnam! BrahmA, RudrA and all others appeared from this Lord and He pervades both inside and outside every vastu and supports them. During PraLaya kAlam, the cetanAcetanams reach their layam inside Him. He is of the form of the four vedams and is comprehended as SrIman nArAyaNan of ashTAKshara mantram. In the atharva Veda Upanishad, He is saluted as the Supreme Being, who incarnated as the son of DevakI (devakI putra). He is invoked through OmkAram and confers hitam on the Vedams.

### Comments:

The Lord incarnated as SrI HayagrIvan and removed the dangers that the VedAs faced form Madhu-KaiTabha and He makes our ears filled with the nectar of the sound of Vedams and blesses us with the divya vAk. svAmi DeSikan observes in this context:

दिशन्तु मे देव सदा त्वदीयाः

दयातरङ्गानुचराः कटाक्षाः ।

श्रोत्रेषु पुंसाममृतं क्षरन्तीं

सरस्वतीं संश्रित कामधेनुम् ॥

diSantu me deva! sadA tvadIyAH

dayAtarangAnucarAH kaTAKshAH |

Srotreshu pumsAm amrtam ksharantIm

sarasvatIm samSrita kAmadhenum ||

The prayer of the parakAla MaTham jIyar echoes the prayer of svAmi DeSikan (28<sup>th</sup> Slokam of SrI HayagrIva stotram) praying for the Lord to occupy the throne on the tip of his tongue to defeat his opponents in the Vidvat sadas:

विशेषवित्पारिषदेषु नाथ

विदग्ध गोष्ठीसमराङ्गणेषु ।

जिगीषतो मे कवितार्किकेन्द्रान्

जिह्वाग्रसिंहासनमभ्युपेयाः ॥

viSeshavit pArishadeshu nAtha!

vidagdhagoshThI samarAngaNeshu |

jigIshato me kavitArki kendrAn

jihvAgra simhAsanamabhyupeyAH ||







'tasmai devam SaraNam aham prapadye'  
SrI lakshmiHayagrIvar (Thanks - [www.parakalamatham.org](http://www.parakalamatham.org))

## SLOKAM 15

शक्तिः स्वाभाविकी सात्र च विविधपरा श्रूयते ज्ञानमेवं

त्रेधा तत्र क्रियेत्थं बलमपि तदसौ वासुदेवः स हंसः ।

यो ब्रह्माणं विधाय प्रथममथ परान् प्राहिणोत्सर्ववेदान्

तस्मै देवं प्रपद्ये शरणमहमिमं चामृतस्यैष सेतुः ॥

SaktiH svabhAvikI sAtra ca vividhapaRA SrUyate j~nAnamevam

tredhA tatra kriyettham balamapi tadasau vAsudevaH sa hamsaH |

yo brahmaNAm vidhAya prathamamatha parAn prAhiNot sarvavedAn

tasmai devam prapadye SaraNam ahamimam cAmrtasyaisha setuH ||

### Meaning and Comments:

aDiyEn as a Mumukshu (one desiring Moksham) performs SaraNAgati at the sacred feet of Lord HayagrIvan, who is the bridge to Moksham. He created Brahma devan in the lotus blossoming out of His navel. He blessed His son, Brahma with the lofty Vedams and taught him their meanings to enable him to engage in the acts of creation. Lord HayagrIvan has svabhAvika j~nANam, power of staying as the AdhAram for the world and the power to conclude all what He starts. He creates this nAma-rUpa prapancam, protects it and controls it. These powers are unique to the Lord. The sacred VedAs salute this ParamAtmA Vaasudevan as Hamsan. SvetaSvatAra Upanishad attests to the multifaceted and splendorous attributes of the Lord (Brahman). This is the mantra used in the performance of Prapatti. Here the Lord is addressed as the cause behind the illumination of buddhi of one and all and who could that be except Lord HayagrIvan, the Lord of all VidyA-s. The Upanishad mantram whose meaning is captured beautifully in this SrI HayagrIva ratna mAIA Slokam is:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

yo brahmaNAm vidadhAti pUrvam

yo vai vedAmSca prahiNoti tasmai |

tam ha devam Atma-buddhi prakASam

mumukshurvai SaraNam aham prapadye ||

I am an aspirant after Moksham, seek refuge in (surrender unto) that effulgent God, who created Brahma first (at the time of creation) and who endows Him with the VedAs also and on account of whom the intellect of mine shines out. It is on account of His grace that Atma buddhi prakASam happens and the intellect of one is turned God-ward.



## SLOKAM 16

वम्रयो विष्णुर्धनुज्यां हयवदन वरान्नेच्छया चिच्छिदुस्तत्

कोट्या च्छिन्नं च विष्णोः शिर इति गदितं यत्प्रवर्ग्यार्थवादे ।

तच्छीर्षं याजमानं श्रुतिमुखत इदं स्थापितं युक्तितोऽपि

प्रादुर्भावः स गौणो बहुमुखहरिवंशादिनिर्धारितो वा ॥

vamryo vishNurdhanurjyAm hayavadAna varAn necchayA cicchidustat  
koTyA cchinnam ca vishNoH Sira iti gaditam yat pravargyArthavAde |  
tat SIrsham yAjmanam Srutimukhata idam sthApitam yuktitaH api  
prAdurbhAvaH sa gauNau bahumukha harivamSAdi nirdhArito vA ||

### *Meaning and Comments:*

There is a story in the Veda bhAgam of **PravargyArtha vAdam**. The story is that the termites (**vamraH**) cut the chord of the bow in the hands of VishNu. The chord was now broken and it flew upward and cut the head of VishNu, the YajamAna svarUpAn. In this story, VishNu is not the One whose head was cut off but the adhikAri of that yaj~nam, who is VishNu svarUpi. Vedam states that the YajamAnan performing the Yajn~am is VishNu like the statement that the arcakan is SAKshAt Hari (**arcakastu hariH SAKshAt**). This happened because the termites had asked the Lord for the boon of cutting the chord of the bow of the yajamAnan. It was not the intent of the termites to cause an accident. It so happened once the chord was cut and it flew widely as it relieved the tension of being strung high and cut the head of the performer of that Yaj~nam. YajamAnan is identified with VishNu through the doctrine of **gauNa prAturbhAvam** here as established by yukti vAdam and the itihAsam of Hari vamSam. YajamAnan is not VishNu in the sense of actual incarnation of VishNu. He is a **spardhamAna vishNu**, just as the one who follows a prescribed procedure of yAgam gains the phalan of sarva aiSvaryam like VishNu and rules the world (**spardhamAno vishNureva bhUtva imAn lokAn abhijayati**).





## SLOKAM 17

शुक्लं वेदं विवस्वानुपादिशसि परं याज्ञवल्क्याय वाजी

वेदैकार्थैर्वचोभिर्मितमिदमखिलाम्नायधीकारिणीं याम् ।

वाग्देवीं मोक्षधर्मे कथयति मुनिराट् तत्कृपालब्धभूमा

त्वच्छक्तिस्सेत्यकम्प्यं हयमुख गतितं ब्रह्मवैवर्तवाग्भिः ॥

Suklam vedam vivasvAnupAdiSasi param yAjn~avalkyAya vAji

vedaikArthairvacobhirmitamidamakhilAmnAyadhIkAriNIIm yAm |

vAgdevim mokshadharme kathayati munirAT tat krpA labdhabhUmA

tvat Saktisetyakampyam hayamukha gaditam brahma vaivarta vAgbhiH ||

### Meaning:

Oh HayagrIvA! You sat inside the orbit of sUryan and instructed Sage Yaaj~navalkya about the blemishless Sukla Yajur Vedam. Yaaj~navalkya is the grandson of Sage VisvAmitrA. The divine consort of Yours (vANI) grants the clear meanings (artham vai vANI) to Veda Mantrams according to Sage VyAsa. That vAk devi is the manifestation of Your power (Sakti) according to Brahma Vaivarta PurANam.

### Comments:

Sukla Yajur Vedam is a rare Veda samhita. It has Satapata brAhmaNam, brhadAraNya Upanishad's Yaj~navalkya kaaNDam and ISAvAsya Upanishad linked to it. The audio on Purusha sUktam rendered by the Sukla Yajurvedins are housed in eBook# 0073 of the Sundarasimham e-book series (<http://www.sadagpan.org>) and listening to that Veda bhAgam along with the recorded audios there on the rendering by other Veda samhitas on Purusha sUktam will provide a rare pleasure. It is said that Sage Yaj~navalkya received upadeSam on Sukla Yajur Vedam from sUryan. In reality, it is Lord HayagrIvan sitting inside the sUrya maNDalam that initiated the Maharshi Yaj~navalkyar on Sukla yajur Vedam (<http://www.shuklayajurveda.org/home.html>).



## SLOKAM 18

तस्माद्देऽपि तत्रोपनिषदि बृहदारण्यके काण्ड आत्मा

त्वं वाग्देव्या सहादौ जनयसि मिथुनीभूय सर्वांश्च वेदान् ।

धातारं तस्य पत्नीं तदनु तदुभयद्वारिकां व्यष्टिसृष्टिं

तद्यज्ञाराधितोऽस्मै ह्यवदन वरान्यच्छसीति प्रतीमः ॥

tasmat vede api tatropanishadi brhadAraNyake kANDa AtmA

tvam vagdevyA sahAdau janayasi mithunIbhUya sarvAmSca vedAn |

dhAtAram tasya patnIm tadanu tadubhayadvArikAm vyashTi srshTim

tat yaj~nArAdhitaH asmai hayavadana varAn yacchasIti pratImaH ||

### Meaning:

Therefore, Oh HayagrIva BhagavAn! We understand from Sukla Yajur Vedam and the Upanishad bhAgams of samhitA and the brhadAraNyakam that Yourself along with vAgdevi create the world at the beginning, present the gift of the four VedAs to Brahma devan to engage in vyashTi and samashTi srshTi-s. We also understand that You have given boons to Brahma devan in the form of upadeSams for Him as a result of being pleased with His ArAdhanam of You.

### Comments:

BrhadAraNyaka Upanishad also known as vAjasanekya upanishad is one of the two pillars of SrI ViSishTAdvaita darSanam. It belongs to Sukla Yajur Veda SaakhA. It contains important portions like Gargi brAhmaNam, antaryAmi brAhmaNam that effects the link between bheda and abheda srutis by establishing body-soul relationship between the jIvan and Brahman on one hand and the world and Brahman on the other hand. The antaryAmi Brahman tattvam is firmly established here. The brhadAraNyaka upanishad declares this body-soul relationship (carAcarANi bhUtAni sarvANi bhagavat vapuH) thirteen times loud and clear to emphasize that the world and the jIvans have an organic relationship with Brahman, having Him as their Self. This Upanishad has two recensions: kaNva and madhyandina.

vyashTi and samashTi srshTi-s - - There are two kinds of creation (srshTi) aggregate creation (samashTi srshTi) and individual creation (vyashTi srshTi). The five gross elements (panca bhUtA-s) undergo quintuplication (pancIkaraNam) or seven-fold division according to VishNu purANam (the permutation combination that includes the tattvAs of mahat, ahankAra besides the five gross elements) to create the world. The creation is viewed this way: At the beginning, mUla prakrti (Primordial Matter) is subtle and is in a dormant state. As it evolves into the next state, the tattvam named mahat emerges out of mUla prakrti. Next, mahat gives rise to the tattvam of ahankAra. The ahankAra is of three kinds: sAtvika (vaikarika), rAjasa (taijasa) and tAmasa (bhUtAdi). From sAttvika ahankara arise all the senses (indriyA-s) - five karmendriyAs for action

and five for j~nAnam/Knowledge (j~nAna indriyA-s). Mind is added to the above to make up a list of eleven indriyA-s in all.

From tAmasa ahankAra arise the tanmAtrA-s (subtle elements, the intermediate stage of creation between the two gross elements/bhUtAs). For creation, we have mUla prakrti (from the body of Brahman) from which the following elements arise sequentially for blending:

mUla prakrti -> mahat -> ahankAram -> the five subtle elements (tanmatrA-s); from tAmasa ahankAram, the five gross elements (panca bhUtA-s), mind, five Karma and five j~nAna indriyA-s (from sAtvika ahankAra). These all add up to twenty four tattvams and with the tattvam of jIvan, we have twenty five tattvAs. ISvaran is the 26<sup>th</sup> tattvam, who creates the world out of mUla prakrti, ahankAra and its derivatives.

The creation of the panca bhUtA-s (gross elements) and the creation of the subtle elements (tanmAtrA-s) is aggregate or samashTi srshTi. The process of pancIkaraNam (quintuplication or the saptikaraNa/fivefold division or seven fold division) leads to vyashTi srshTi or individual creation such as human beings, devAs, animals, trees and plants. This creation of this nAma rUpa prapancam (vyashTi) is done by Brahma devan with the help of Veda mantrams received from Lord HayagrIvan. The samashTi srshTi is done by Lord HayagrIvan with His devi, vANI. When Brahma devan lost the Vedams to Madhu and KaiTabha, he could not carry out his assignment of creation. Lord HayagrIvan as MadhusUdanan had to recover the stolen Vedams from the asurAs and help Brahma devan to perform his duties of creation.





## SLOKAM 19

तुर्येऽध्याये द्वितीयं तुरगमुख शिशुब्राह्मणं व्यूहरूपम्

प्राणं स्थूणां शिशुं त्वां चमसमपि शिरोऽर्वाग्बिलं चोर्ध्वबुध्मम् ।

सप्तानां देवतानामधिकरणममित्रेन्द्रियाणां जयार्थं

वाचाष्टम्या युतं त्वां परिकलयति तद्ब्रह्म भक्तार्तिहारि ॥

turyo adhyAye dvitIyam turagamukha SiSu-brAhmaNam vyUharUpam

prANam sthUNAm SiSum tvAm camasamapi Siro'rvAgbilam ca Urdhva budhnam |

saptAnAm devatAnAm adhikaraNam amitrendriyANAm jayArtham

vAcAshTamyA yutam tvAm parikalayati tadbrahma bhaktArtihAri ||

### *Meaning and Comments:*

Oh Hayavadana PerumALE! In the second adhyAyam of brhadAraNyaka Upanishad, there is a section called SiSu brAhmaNam. In this brAhmaNam, the inseparable relationship between jIvAtman and prANa (vital airs) is taught. The four vyUham of SrI HayagrIvan are explained using the analogy of PrANan/vital airs as a small calf (SiSu) tied to post (sthUNa), the jIvan with the tether of food (annam). The head serves as an upper part (lid) of a vessel and the one below (the cup) as the vessel (camasam) with a hole (avArgbilam) used for drinking soma rasam. Those mantrams also reveal that Yourself accompanied by vAg devi banish all amangaLams of the people caused by the seven indriyams (the two nostrils, the two eyes, the two ears and the mouth). The organ of speech is the eighth, which communicates with the VedAs. The seven indriyAs are metaphorically described as seven Rshis.

In the SiSu brAhmaNa Mantram (2.2.3), there is a verse regarding the PrANa (vital breath). The mantram invokes a picture of a bowl that has its opening below and it bulges at the top. Various kinds of glory (yaSas) have been put in it. Seven sages sit side by side along with the organ of speech, which communicates with the VedAs. The bowl with the opening below that bulges at the top is the head. The seven sages seated by the bowl are metaphorically compared to the seven organs in the head such as the two nostrils, two eyes, two ears and the mouth.



## SLOKAM 20

दध्यङ्ङाथर्वणोश्वित्रिदशकृतशिरोधारणादश्वमूर्धा

ताभ्यां प्रावर्ग्यतत्त्वं ह्यमुख समुपादिक्षदेतद्यथार्थम् ।

एतावत्येव तत्त्वे कलिबलवशतस्तामसाश्शक्त्यधीनं

तावत्कं शीर्षमाहुर्भुवि जनिसमये त्वत्कटाक्षातिदूराः ॥

dadhyang AtharvaNoSvi tridaSakrta SirodhAraNA+ aSvamUrdhna

+AbhyAm prAvargya tattvam hayamukha samupAdikshedaT yathArtham |

etAvatyeva tattve kalibalavaSataH +AmasAH SaktyadhInam

+Avatkam SIrshamAhurbhuvi janisamayE tvat kaTAKshAtidUrAH ||

### Meaning:

Oh HayagrIva! Sage dadhIci belonging to atharvaNa samhita sported a horse face since aSvinI devAs created a horse face for him. Both Sage dadhIci and aSvinI devAs instructed us clearly on the true significance of pravargyam. While the truth is this way, some tAmasic people repeat that the head of HayagrIvan was felled by the dur-devatA named Sakti. They are a miserable lot. The fact is that those having HayagrIva kaTAKsham at the time of birth grow up to be true sAtvIkAs. The tAmasA-s contest this statement of Veda VyASa that those on whom the Lord's kaTAKsham fell would grow to be sAtvIkAs and mumukshus (those desirous of seeking the path to moksham).

### Comments:

Sage dadhIci is a Rshi associated with atharvaNa vedam. aSvinI devAs are saluted in the third hymn of book I of the Rg Veda with 3 mantrAs. Traditionally, aSvin-s (twins) are regarded as two sons of sUrya and are considered as the physicians of the devAs (aSvinau devAnAm bhishajau). They bring back youth to the old and the health to the sick. They are swift in movement as the wind and the mind. They are nAsatyAs or the Lords of movement, who perfect the vital being in man (prANamaya koSa) and are powers of truth and intelligent action. They are Lords of Bliss (Subhaspati). aSva (horse) is a symbol of life energy and nervous force or PrANa.

pravargyam in the first part consists of the offering of hot milk boiled on a freshly prepared earthen vessel (gaharma) to aSvinI devAs, the twin gods associated with dawn and sunrise with Rg Veda mantrams. The second part consists of the solemn disposal of the special vessel used in Pravargyam with appropriate Veda Mantrams (upasad). It is a preparatory ritual to the soma yAgams. brhadAraNyaka has eight chapters (adhyAyam-s). The first and second chapters deal with the rites of Pravargya and upasad and hence they are not part of the Upanishad. The rest of the six adhyAyam-s deal with madhu brAhmaNam, antaryAmi brAhmaNam and SARiraka brAhmaNam.

## SLOKAM 21

दध्यङ्ङाथर्वणो यो हयमुख बृहदारण्यके काण्ड आदौ

आह प्रावर्ग्यतत्त्वं यदपि शतपथे दीक्षणीयार्थवादे ।

विष्ण्वाख्यं तत्त्वमुक्तं पुनरुपनिषदि ब्रह्म वागीशरूपं

यच्च प्रोक्तं तृतीये तदपि च स मधुब्राह्मणे वक्ति तुर्ये ॥

dadhyang AtharvaNo yo hayamukha brhadAraNyake kANDa Adau

Aha prAvargya tattvam yadapi Satapathe dIkshaNIyArthavAde |

vishNvAkhyam tattvam uktam punarupanishadi brahma vAgISarUpam

yacca proktam trtIye tadapi ca sa madhubrAhmaNe vakti turye ||

### Meaning:

The son of atharvA, Sage dadhIci, described the true state of pravargyam in the first kANDam of brhadAraNyakam. He said further in the dIkshaNIyArthavAdam section of Satapada brAhmaNam that VishNu is the Supreme tattvam. In the third kANDam of this Upanishad, it is stated that the Supreme Being is SrI HayagrIvan, the vAg devatA. Again, Sage dadhIci has alerted us in Madhu brAhmaNam that SrI HayagrIvan is the Parama Purushan. The object of meditation in the Madhu brAhmaNam is again this PurushA alone, who is the inner-self of all and who pervades everything and who covers everything (srshTANI sarvANi purANi jIvaSarIraH paramAtma pravishTaH). He pervades everything and He covers everything. He is this One ParamAtmA Who resides as the antaryAmi brahman in infinite bodies. He is Purushan, purISayanam, sarva SarIra antarvarti. He is Hari, He is HayagrIvan!

### Comments:

Madhu brAhmaNam of brhadAraNyakam instructs us that Brahman the incomparable honey is the inner self of all sentient and insentient beings and distinct from them. He is recognized as the bhUtAnAm adhipati and sarva Seshi (Master of All). dadhyangAtharvaNa Rshi taught this Madhu VidyA to aSvinI devAs. The Rshi taught this VidyA to the twin gods through the head of a horse instead of his own head to overcome Indra's punishment. Indra had originally taught Madhu VidyA to the Rshi and forbade the Rshi to pass it on to any others. The punishment for trespass was the loss of the Sage's head. aSvinI devAs pressed the Rshi to initiate them on the meditation through Madhu Vidya. To bypass Indra Saapam, the aSvin-s as celestial surgeons cut off the Rshi's head and replaced it with a horse's head and received the upadeSam. The angry Indra cut off that horse's head and the aSvin devAs reunited the Rshi with his own head as their AcArya vandanam.



## SLOKAM 22 AND 23

वाचा देव्यानिरुद्धेन च सृजति जगत्सर्वमित्यग्र उक्तो

वाहास्यो वासुदेवः स पर इति मधुब्राह्मणं स्थापयित्वा ।

दध्यङ्ङाथर्वणोश्चित्रिदशहितमधुत्वाष्ट्रकक्ष्योपदेश

तत्त्वं जानाति चेत्यप्यखिलशुभतनुं वक्ति वागीश्वरं त्वाम् ॥ २२ ॥

vAcA devyAniruddhena ca srjati jagatsarvamityagra ukto

vAhAsyo vAsudevaH sa para iti madhubrAhmaNam sthApayitvA |

dadhyang AtharvaNoSvi tridaSa hita madhutvAshTra kakshyopadeshTA

tattvam jAnAti cetyapyakhila Subhatanum vakti vAgISvaram tvAm || 22 ||

दध्यङ्ङाथर्वणोऽसावुपदिशति मधुब्राह्मणं त्वाष्ट्रकक्ष्यं

यत्तन्नारायणाख्यं कवचमिति समाघुष्यते सात्विकाग्र्यैः ।

वृत्रस्येदं वधायालमिति ह्यमुख ब्रह्मविद्येति तत्त्वं

वागीशैते न जानन्त्यनघ तव कृपाबाह्यतां ये प्रयाताः ॥ २३ ॥

dadhyang AtharvaNo asAvupadiSati madhubrAhmaNam tvAshTrakakshyam

yat tat nArAyaNAkhyam kavacamiti samAghushyate sAtvikAgryaiH ||

vrtrasyedam vadhAyAlamiti hayamukha brahmavidyeti tattvam

vAgISaite na jAnantyanagha tava krpA bAhyatAm ye prayAtAH || 23 ||

### *Combined Meaning of 22 and 23:*

The Madhu brAhmaNam established that the horse faced Vaasudevan in His VyUhA form of aniruddhan accompanied by His vAg devi is the cause for the creation of this world and He is the Supreme tattvam. Madhu brAhmaNam stated further that Sage dadhIci, the friend of aSvinI devAs and as one who can describe the state of Madhu knows that Lord HayagrIvan is the Supreme tattvam. Oh HayagrIvA! Madhu brAhmaNam celebrated that Your tirumEni is the most auspicious. These truths revealed by AtharvaNa dadhIci with the pramANam of Madhu brAhmaNam are used by the foremost among the sAtvikA-s as SrI nArAyana kavacam. Indran used this kavacam to invoke the power to kill VrtrAsuran. That was sufficient to accomplish Indran's goal. This is Brahma vidyA. Oh Lord HayagrIvA! Those, who are outside the pale of Vedams (Veda bAhyars) will not understand this Supreme tattvam as non-recipients of Your Compassion.



'na daivam SrI hayagrIvAt param!  
SrI lakshmihayagrIvar, SrI parakAla maTham (Thanks: SrI C G Sampathkumar)

## SLOKAM 24

तत्त्वं नारायणाख्योपनिषदि कथितं पञ्चरात्रोक्तरीत्या

तन्नामाख्यान आहाश्वमुख विशदमाद्यं च धर्म मुनीद्रः ।

गीतायां सङ्गृहीतं विशदयितुमनाः कृष्णवाहाननैक्यं

ब्रूते वेदोदितत्वं स्थिरयति च तदत्रोक्त एकान्तिधर्मे ॥

tattvam nArAyaNAkhyopanishadi kathitam pancarAtroktarItya

tannAmAkhyAna AhASvamukha viSadamAdyam ca dharmam munIdraH |

gItAyAm sangrhitam viSadayitumanAH krshNavAhAnanaikyam

brUte vedodita-tattvam sthirayati ca tadatrokta ekAntidharme ||

### *Meaning and Comments:*

SrI PaancarAtra Agamam elaborates on the para tattvam of SrIman nArAyaNan revealed in the MahA nArAyaNopanishad of taittirIya SaakhA. The foremost among the Sages, SrI Veda VyAsar described this para tattvam in the moksha dharmam section of MahA bhAratam under the title of SrI nArAyaNIyam; Veda VyAsar also elaborated on the Para tattvam of SrIman nArAyaNan in the dharma Saastra section of the aSvamedhika parvA for the benefit of ParamaikAntis and revealed the rahasyam that Lord KrshNa and Lord HayagrIvar are one and the same. His intention there was to condense the upadeSams of GitAcAryan in BhAratam.

The audios on Moksha dharmam is archived in

<http://vaikundavasal.blogspot.com/2010/11/moksha-dharmam.html>

### *Comments:*

The 25<sup>th</sup> and the 26<sup>th</sup> e-books of Srihayagrivan series house the PaancarAtra (VishNu) Agamams revealed by BhagavAn Himself over five nights to His dear BhaktAs. SrI nArAyana Kavacam carries thirty plus Slokams that are used for pArAyaNam. Another pArAyaNa grantham is SrI Lakshmi nArAyaNa hrdayam (ebook #AV044 - Ahobilavalli series, <http://www.sadagopan.org>)





## SLOKAM 25

आदौ नारायणं तं वदति मधुजितं देवकीपुत्रमन्ते

वेदान्तो मोक्षधर्मे वरहयशिरसं प्राह कृष्णस्स्वमेव ।

इत्यालोच्यैव योगी कलिजिदभिज्जगौ तत्क्रमात् स्तैति मध्ये

वाहास्य त्वां शठारिर्मुनिरपि मनुतेऽश्वं पुरः कृष्णमन्ते ॥

Adau nArAyaNam tam vadati madhujitam devakIputramante

vedAnto mokshadharme varahayaSirasam prAha krshNassvameva |

iti AlocyaiVa yogI kalijidabhiJagau tatkramAt staiti madhye

vAhAsya tvAm SaThAriH muniH api manute aSvam puraH krshNamante ||

### Meaning and Comments:

Oh HayagrIvA! The Upanishad referred to SrIman nArAyaNan first and at the end pointed out that the very same SrIman nArAyaNan is the Supreme Brahman, MadhusUdanan, who retrieved the stolen VedAs and who is meditated upon by PraNavam. He is the most recent avatAram as Devaki's son (brahmaNyoham madhusUdanoham devakI putraH); He is the One who incarnated earlier as SrI HayagrIvan and killed the two asurAs, Madhu and KaiTabha. In Moksha dharma of MahA BhAratam, SrI KrshNa ParamAtma revealed this truth.

The AzhvArs, Tirumangai and NammAzhvAr pointed out this avatAra rahasyam in their pAsurams:

- Tirumangai's tiruveLLaRai pAsuram (5.3.2),
- TiruvezhuntUr pAsuram (7.8.2) and
- svAmi NammAzhvAr, TiruvAimozhi (2.8.5).

Tirumangai seeks the anugraham of SrI HayagrIvan, who blessed Brahma devan with the catur Vedams in his TiruveLLari pAsuram. In TiruvezhuntUr pAsuram, Tirumangai thinks of the time of deluge, when the asurAs stole the VedAs and the Lord incarnated as SrI HayagrIvan, retrieved the VedAs and performed upadeSam on the Veda Mantrams to Brahma devan to perform His duties of srshTi -

முன் இவ்வுலகேழும் இருள்மண்டி உண்ண

முனிவரோடு தானவர்கள் திகைப்ப ,வந்து

பன்னுகலை நால்வேதப் பொருளையெல்லாம்

பரிமுகமாய் அருளியவெம் பரமன் காண்மின்,



mun ivvulakEzhum iruLmaNDi uNNa

munivarODu dAnavarkaL tikaippa, vantu

pannukalai nAlvEdap poruLai ellAm

parimukamAi aruLiya en paraman kANmin.

svAmi NammAzhvAr's celebration of this avatAram of the Lord takes the form of TiruvAimozhi pAsuram 2.8.5. The meaning of this pAsuram is:

The world is full of sufferings of every kind. SrIman nArAyaNan takes on many avatArams to protect His creations suffering in samsAram due to their trespasses against Bhagavat Saastrams. Like a farmer toiling in the failed fields, our Lord mends things like a hard working farmer to raise good crops. He takes birth (incarnates) as HayagrIvan, fish, tortoise, VarAham, Vaamanan, Narasimhan and human beings (RaamA and KrshNa) and shows through His own conduct as how one should behave. Noble are His efforts and supreme are His sacrifices on behalf of the jIvans to rescue them from the samsAric tApams. It is He who sanctified me (SaThakopan), gave me the knowledge of Self and Brahman. He is my sacred, purifying water (devAti deva perumAn en tIrthanE). It is interesting to note that svAmi NammAzhvAr recognizes HayagrIvAvatAram first (mAvAKi AmaiyAi mInAKi mAniDamAm, devAti deva perumAn). 'mA' means horse in Tamizh.



## SLOKAM 26

जन्मादीनां निदानं कतिचिदकथयन् देवमेकं तथाऽन्ये

देवीमेकां विदुस्तन्मिथुनमविकलं ब्रह्म वेदान्तवेद्यम् ।

इत्येवं स्थापयित्वा चिदचिदवियुतं श्रीमदेकं तदित्य-

प्याचख्यौ मोक्षधर्मे हयमुख जनिवृत्तापदेशान्मुनीन्द्रः ॥

janmAdInAm nidAnam katicidakathayan devamekam tathA anye

devImekAm vidustanmithunamavikalam brahma vedAntavedyam |

iti evam sthApayitvA cidacidviyutam SrImadekam taditya-

pyAcakhyau mokshadharme hayamukha janivrttApadeSANmunIndraH ||

### *Meaning and Comments:*

Oh Lord HayagrIvA! You are the Adi pirAn; on the day of MahA PraLayam, when there was nothing else except You (eko vai nArAyaNa AsIt), as Jagat kArANan, You performed many srshTi kAryam-s. You created Brahma devan and completed samashTi srshTi. You instructed Your son, Brahma devan on the ways to engage in vyashTi srshTi and taught him the use of Veda Mantrams for that purpose. You stayed thereafter as the Creator-Rakshakan and samhAri of this world and its beings. Some Veda vAkyams hailed You in this context as the One and Only God from time immemorial (Adi pirAn/devamekam). Some other Veda vAkyams gave credit to some Devi (anye devImekAm viduH) for all these mahopakArAm-s. Yet, some other Veda Mantrams held the view that it was a divine couple, who performed all these miraculous deeds (mithunam avikalam vedAnta vedyam brahma). We recognize that divine couple as Yourself united with Your divine consort, MahA Lakshmi (eka Seshitvam, divya mithunam). Both of You are inseparable from the sentient and insentient as per SaarIraka Saastram. You have both of them (the cetanams and acetanams) as Your SarIram. Oh HayagrIvA! Sage Veda VyAsar attests to this view in His Moksha dharmam section of his BhAratam describing Your avatAram and Vaibhavam.



## SLOKAM 27

श्रावण्यां तेऽवतारे ह्यमुख निगमोद्धारणार्थत्वबुद्धेः

ऋग्वेदोपक्रमस्तच्छ्रवणभ इति निश्चिन्वते बह्वचाग्र्याः ।

प्रारम्भः पौर्णमास्यां यजुष इति परे याजुषाः सङ्गिरन्ते

तद्वेदोपक्रमान्ते भुवि विधिवशगास्त्वां समाराधयन्ति ॥

SrAvaNyAm te avatAre hayamukha nigamoddhArANArthatvabuddheH

RgvedopakramaH tat SravaNabha iti niScinvate bahvrcAgryAH |

prArambhaH paurNamAsyAm yajusha iti pare yAjushAH sangirante

tat vedopakramAnte bhuvi vidhivaSagAstvAm samArAdhayanti ||

### Meaning:

Oh Lord HayagrIva! You incarnated on AvaNi (simha) SravaNa dinam to protect the VedAs; hence, Rg Vedis start reciting Rg Vedam (Rg Veda adhyayanam, VedArambham) on AvaNi SravaNam. On AvaNi pUrNimA, You initiated Yajur Veda pArAyNam and therefore, the Yajur Vedins commence their Veda recitation on this special day. Thus all Astika-s perform their VedArambhams based on their sambandham to You.

### Comments:

The study of VedAs in general and one's own Veda SaakhA in particular under a sadAcAryan is an essential requisite for VaidikAs. Two e-books in the SrI HayagrIvan e-book series (<http://www.sadagopan.org>) viz. Veda Vaibhavam (e-book # SH057, 338 Pages) and VedopAsana (e-book #SH017, 180 Pages), cover at length the greatness of Veda Saastrams. Please refer to them to enjoy the glories of our sanAtana dharmam rooted in the VedAs and handed down to us through ancient Rshi Paramparai. The upAkarmAs are dedications of ourselves to the study of one's Veda SaakhAs along with salutations to the Rshis, who perceived and revealed the Veda Mantrams to the world. The upAkarmAs for the Rg, Yajur and sAma VedAs including the tarpaNams and the anuvAka recitation with audios, videos and bilingual texts of Veda Mantrams have been released in 2006 during the occasion of the SatAbhishekam of aDiyEn's AcAryan, Maalola divya pAduka sevaka SrI vaN SaThakopa SrI nArAyaNa yatIndra MahA deSikan, the 45<sup>th</sup> PaTTam SrImad Azhagiya Singar, as e-books #SS046, SS047 and SS048 in the Sundarasimham series (<http://www.sadagopan.org>). The content is assembled in such a way that these upAkarmAs can be observed by AstikAs with the slight customization of the details for the particular year of observance.

A Veda Mantram of high significance recited as Saanti pATham in this context is:





श्री भगवत्काममुनिः

श्री भगवद्दामानुजमुनिः

श्री भगवत्काममुनिः

श्री मन्निगनालमहादेशिकाः

श्री ब्रह्मदेवसतलस्वामिनः

श्री कुमारवरदेशिकाः

श्री महापरकालस्वामिनः

"may aDiyOngaL always perform AcArya kaimkaryam"  
 AcArya parampara - SrI ParakAla maTham (Thanks: SrI C G Sampathkumar)

भद्रं कर्णेभिः श्रुणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः ।

bhadram karNebhiH SruNuyAma devAH |

bhadram paSyema akshabhiryajatrAH |

sthirairangaistushTuvAgum sa tanubhi |

vyaSema devahitam yadAyuH |

Oh Gods! Oh AcAryAs! May we pray for our ears to listen to what is auspicious and good! Oh AcAryAs and learned persons worthy of sacred deeds! Bless us to see with our eyes all that is auspicious and Subhakaram! Oh AcAryAs! May we be blessed to engage in Your eulogy, enjoy with firm limbs and healthy bodies a full term of life (100 years/Veda prAyam) dedicated to serving You (AcArya kaimkaryam like Madhura Kavi) and Your Lord (Bhagavat kaimkaryam like NammAzhvAr)!



## SLOKAM 28

विष्णोः पत्नी परा वागिति बहुमनुते भारती यां यदीशः

पत्युः प्राक्पञ्चरात्रं श्रुतिमपि समुपादिक्षदित्यादरेण ।

तद्वागाश्लिष्टमूर्तिं ह्यशिरस उपाराधयन्ती निशम्य

श्रीभाष्यं लक्ष्मणाय स्वपतिविदित यत्याकृतिं बिभ्रतेऽदात् ॥

vishNoH patnI parA vAgiti bahumanute bhAratI yAm yadISaH

patyuH prAk-pancarAtram Srutimapi samupAdikshadityAdareNa |

tat vAgASlishTamUrtim hayaSirasa upArAdhayantI niSamya

SribhAshyam lakshmaNaya svapatividita yatyAkrtim bibhrate adAt ||

### Meaning:

This is a prayer addressed by Devi SarasvatI to vANI (MahA LakshmI embracing Her Lord, while seated on His left thigh). Oh HayagrIva BhagavAn! Devi SarasvatI, Your daughter in Law praises with great respect Your Devi as parA vAk. Your Devi embraces You with adoration for blessing the world with the Catur Vedams and pAncarAtra Agamam. She worships Your HayagrIva mUrtam every day with affection. Your Lord incarnated once as Hamsa, Paramhamsa, dattAtreya with Sikha, Yaj~nopavItam and tridaNDam for loka jIvanam. Devi SarasvatI saw the sanyAsI with the lakshaNms of dattAtreya standing before Her with the commentary that He had completed on Brahma sUtrams. This happened at Her sAradA pITham in Kashmir. SarasvatI devi recognized immediately that Bhagavat RaamAnuja is the avatAram of dattAreya-nArAyaNan and willed that AcArya RaamAnujA's BhAshyam should be recognized in the world as the most auspicious BhAshyam (SrI BhAshyam).

### Comments:

The sacred text of SrI BhAshyam has been covered in two sets of volumes (4 books in all) in our e-book series: e-books #SS060 and #SS061 in the Sundarasimham series <http://www.sadagopan.org>) and e-books #SH020 and #SH021 in Sri HayagrIvan series <http://www.sadagopan.org>). svAmi DeSikan's adhikAra sangraham is covered in e-book #SS051 of the Sundarasimham e-book series referred to earlier. svAmi DeSikan's adhikAra sangraham and his contributions to Bhagavad RaamAnuja darSanam are summarized in e-books again in the Sundarasimham series (# SS051 and # SS074).





## SLOKAM 29

वागीशानस्य मन्त्रं श्रुतिशिखरगुरुस्ताक्षर्यलक्षं जपित्वा

तत्काल प्राप्त लालामृतमपिबद्धीन्द्राख्यपुर्या यतीन्द्रोः ।

मातुर्भ्रातुस्तनूजोत्तमगुणकुरुकाधीशवंश्यार्चितां त-

न्मूर्तिं सम्प्राप्य काञ्च्यां स्वयमपि चिरमाराधयद्भक्तिभूम्ना ॥

vAgISAnasya mantram Sruti Sikhara guruH tArkshya laksham japitvA

tatkaLa prApta lAlAmrtam apibadahIndrAkhya-puryAm yatIndroH |

mAthuh bhrAtuh tanujottama guNa kurukAdhISa vamSyArcitam tan

mUrtim samprApya kAncyAm svayamapi ciramArAdhayat bhaktibhUmNA ||

### Meaning:

The great AcAryan of the post-Raamanuja period hailing from TUppul received GaruDa Mantra upadeSam from his maternal uncle, AppuLLAr and mediated upon GaruDa BhagavAn on the oushada Giri of TiruvahIndrapuram. He was blessed with HayagrIva mantram directly from Vainateyan; svAmi DeSikan performed immediately the japam on the mantram of Lord HayagrIvan and had the sAkshAtkAram (direct visualization) of the Lord. At that time, a small drop of the Lord's saliva fell on svAmi DeSikan and blessed him to become the great AcAryan. svAmi DeSikan received the arca mUrthi of Lord HayagrIvan worshipped by Tirukkurukai PirAn PiLLAn, the nephew of AcArya RaamAnuja and performed ArAdhanam for Him for many years at TUppul and travelled with his Lord everywhere.

### Comments:

svAmi DeSikan prayed to Lord HayagrIvan to adorn the simhAsanam resting on the tip of his tongue and to bless him to be successful in sva-mata RakshaNam and Para mata KhaNDanam and reinforce the Bhagavad RaamAnuja siddhAntam. Lord HayagrIvan listened to the stuti on Him composed spontaneously by svAmi DeSikan (SrI HayagrIva stotram, eBook#SS004 in the Sundarasimham series, <http://www.sadagopan.org>) and blessed svAmi DeSikan to be the stalwart AcAryan, who has given us as Kula dhanam more than 120 SrI sUktis of unparalleled distinction. Most of the SrI sUktis have been covered respectively in the three e-book series of sundarasimham, ahobilavalli and srihayagrivan series at [www.sadagopan.org](http://www.sadagopan.org).





swAmi DeSikan - satyagalam  
Thanks: SrI lakshminarasimhan Sridhar

## SLOKAM 30

काले वेदान्तसूरिः स्वपदमुपगतं ब्रह्मतन्त्रस्वतन्त्रं

शिष्याग्र्यं मूर्तिमैनां समनयदथ तच्छात्रपारम्परीतः ।

सेयं वागीशमूर्तिर्गुरुवरपरकालादिभिः सेव्यमाना

रम्यास्थान्यां त्रिकालं विलसति विहितार्चाद्य कर्णाटदेशे ॥

kAle vedAntasUriH svapadam upagatam brahmatantra svatantram

SishyAgryam mUrtimenAm samanayadatha tat SATrpAramparItaH |

seyam vAgISamUrtiH guruvara parakAlAdibhiH sevyamAnA

ramyAsthAnyAm trikAlam vilasati vihitaArcAdya karNATadeSe ||

### Meaning:

svAmi DeSikan presented that arcA vigraham of Lord HayagrIvan, His ArAdhana mUrti, to the first brahmatantra svatantra jIyar, who sought the refuge of svAmi DeSikan's sacred feet. That extra-ordinarily sacred SrI Lakshmi HayagrIvan is worshipped even today by the sanyAsI-s of the AcArya paramparai of the first brahma tantra svatantra jIyar in Karnataka deSam at the ParakAla MaTham.

### Comments:

Please refer to the beautiful images of this Lord HayagrIvan of SrI ParakAla MaTham and the avicchinna AcArya Paramparai of SrI brahma tantra svatantrar at

<http://www.parakalamatham.org>







HH 33rd paTTam jIyar of SrI ParakAla maTham  
SrI Lakshmi HayagrIva divya pADuka sevaka SrImad Abhinava RanganAtha BrahmaTantra  
Sarvatantra ParakAla YatIndra MahA DeSikan  
Thanks: [www.parakalamatham.org](http://www.parakalamatham.org)

## SLOKAM 31

धर्मं पूर्वाश्रमोक्तं सुकरमपि न कृत्वाऽन्तिमोक्तस्य तस्या-

नुष्ठानेऽशक्तिभीतं हयमुख कृपणं लम्भयित्वाऽऽश्रमं तम् ।

शोभोद्रेकादिनाऽर्चाविशय उपगते कोटिपूज्यां तुलस्या

स्वोपाख्याव्याकृतिं चाकलयसि कियती मय्यनर्घा दया ते ॥

dharmam pUrvASramoktam sukaramapi na krtvA antimoktasya tasya

anushThAne aSaktibhItam hayamukha krpaNam lambhayitvA ASramam tam |

SobhodrekAdinaA arcAviSaya upagate koTipUjyAm tuLasyA

svopAkhyA vyAkrtim cAkalayasi kiyatI mayyanarghA dayA te ||

### Meaning:

The author of this Ratna mAIA on Lord HayagrIvan (HH the 33<sup>rd</sup> paTTam ParakAla MaTham jIyar, SrI ParamahamsetyAdi SrImad abhinava RanganAtha brahmatantra ParakAla MahA deSikan) makes here a personal and reverential submission to his ArAdhana mUrti, Lord HayagrIvan presiding over the SrI ParakAla MaTham and blessing all the SishyAs around the world from there. He says: Oh HayagrIvA! You blessed aDiyEn with the loftiest of ASramams, sanyASramam, recognizing that aDiyEn could not observe perfectly the rigors of other three ASramams (brahmacharya, grhasta and vAnaprasta ASramams). In between, You created a white coloration (VeN kushTam/Melanin deficiency) on my skin, which reminded me of Your Suddha spaTika tirumEni. When I completed the prArthanA of performing a one crore tuLasI daLa arcanai for You with one lakh arcanai per day, You totally cured me of that disease and also commanded me to write the commentary on SrI HayaSira upAkhyAnam housed in the Saanti parvam of SrI MahA BhAratam. Matchless indeed is Your dayA towards aDiyEn!

### Comments:

The sanyASramam is the fourth ASramam and there are no rebirths afterwards. The author of this outstanding stuti on Lord HayagrIvan refers to SrI HayagrIva KarAvalampanam that lifted him out of the morass of samsArAm, where he was sinking in and blessed him with the boon of Moksham (nitya kaimkaryam at SrI VaikuNTham and the enjoyment of ParipUrNa brahmAnandam there).







HH prakrtam SrI ParakAla maTham jIyar SrI lakshmiHayagrIva divyapAduKA sevaka SrImad  
Abhinava vAgISa BrahmaTantra svatantra ParakAla yatIndra mahAdeSikan  
performing AarAdhanam for the arca mUrthi of SrI LakshmiHayagrIvan in Dolai  
Thanks: [www.parakalamatham.org](http://www.parakalamatham.org)

## SLOKAM 32

इत्थं वागीशपादूयुगलसततसंसेवनार्चादिदीक्षः

तत्रैतां नव्यरङ्गेश्वरयतिरनघामार्पयद्रत्नमालाम् ।

एनां नित्यं पठन्तो भुवि मनुजवरा भक्तिभूम्नेप्सितार्थान्

सर्वान् विन्दन्ति वाहाननवरकरुणापाङ्गधाराभिषेकात् ॥

ittham vAgISa pAdUyugaLa satata samsevanArcAdi dIkshaH  
tatraitAm navya rangeSvara yatiH anaghAm arpayat ratnamAlAm |  
enAm nityam paThanto bhuvi manujavarA bhaktibhUmnepsitArthAn  
sarvAn vindanti vAhAnanavara karuNAPAngadhArAbhishekaT ||

### Meaning:

aDiyEn (the author of this stuti), abhinava RanganAtha ParakAla YatIndra MahA deSikan, spends the day in performing SrI HayagrIva divya pAduka ArAdhanam, His arcanam with tuLasI and prostrating before Him. aDiyEn is presenting this Ratna mAIA stotram on Him and place it at His sacred feet. Those who recite daily this Ratna mAIA stotram with Bhakti for Lord HayagrIvan will be drenched with nectar of the Lord's kaTAKsham and will be blessed with all the boons that they desire.

### Comments:

This last Slokam (this 32<sup>nd</sup> one) serves both as phalaSruti and sAtvIka tyAgam. aDiyEn (Oppiliappan Koil VaradAchAri Sadagopan) has been blessed to offer my PraNAmams to HH the 33<sup>rd</sup> PaTTam SrI ParakAla MaTham jIyar through this write-up about these sacred Slokams with the help of brief notes provided by the great scholar, U. Ve. Srotriyam PaiyammpADi ChetlUr Vaasudeva SrivatsAngAcchAr svAmi.

||iti SrI lakshmi hayavadana ratnamAlA stotram sampUrNam||

namo SrI lakshmi hayagrIvAya

RaamAnuja dAsosmi, V. Sadagopan