

SrImadvedAntaguru- daNDakam



Annotated Commentaries in English
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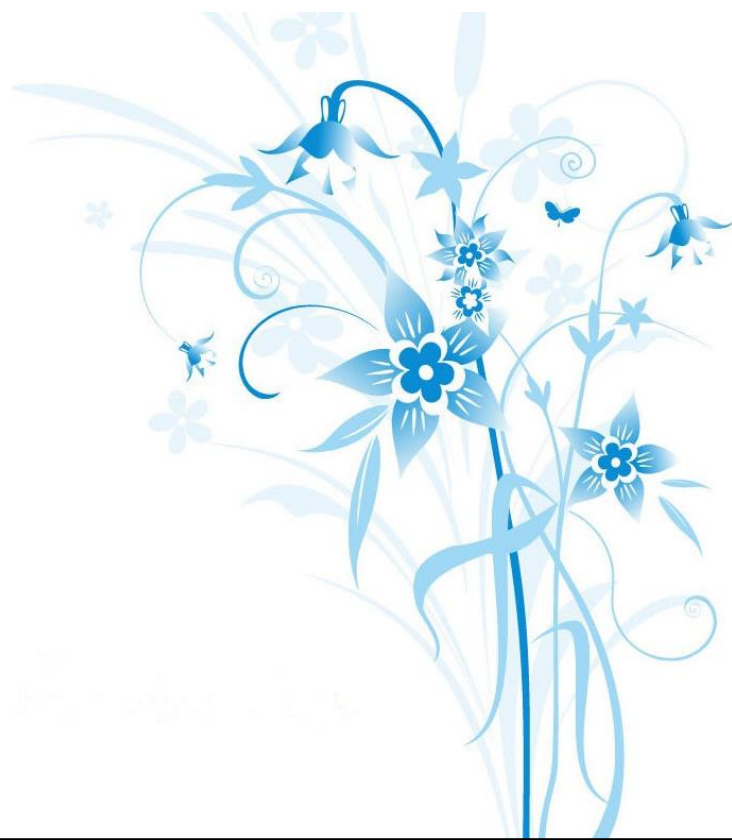
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Swamy Desikan at Oppilaippan Koil

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SrImad ANDAvan Poundarikapuram svAmi ASramam.



॥श्रीः॥

श्रीमद्वेदान्तगुरु दण्डकः

SrImadvedAntaguru daNDakam

Introduction

In Sanskrit poetry, each of the four pAdams of a Slokam can have twenty six (26) letters. If the letters of each pAdam increase to 27, 30, 33, 36 and other multiples of three (3) beyond 27 in each pAdam, then the meter for this Slokam is recognized as a daNDakam. The three lettered units are known as gaNam. Thus a 27 lettered pAdam will have 9 gaNAs. There is no restriction on the length of the pAdam in a daNDakam. svAmi DeSikan chose pAdams with 36 gaNAs or 108 (36x3) letters for the four pAdAs of SrI Garuda daNDakam. The author of SrI VedAnta guru daNDakam incorporated 76 gaNams or 228 letters in each of the four sections of the daNDakam. Adhering strictly to the rules of the daNDakam construction including the nuances of the meter and gaNAs constituting them, the author of this moving daNDakam has paid a rich tribute to svAmi DeSikan. The author of this daNDakam has chosen to remain anonymous. The author's heart is filled with joy, when he thinks of svAmi DeSikan as he states in the first Slokam of the daNDakam. He states that the remembrance of the smiling, dayA-filled face of svAmi DeSikan fills his heart with joy (gurum smrtvA vayam Ananda pUritAH). The four pAdams of the daNDakam are 2.1, 2.2 , 2.3 and 2.4. The methodology of construction of this daNDakam with 228 aksharams (76x3) and the phala Sruti (fruits of reciting this SrI sUktam) are covered in the phala Sruti Slokam.

The four pAdams of this daNDakam cover these four messages for us:

- (1) svAmi DeSikan, the incarnation of the Lord of tiruvenkaDam is an ocean of compassion (dayA) by nature



The Divine Lord SrI Venkateswara

- (2) Whomever seeks refuge at the sacred feet of svAmi DeSikan are corrected and protected by Him. It does not matter if they have pUrNAnushThAnam or do not have awareness of the greatness of our sampradhAyam
- (3) Therefore, it is important for us all to seek his sacred feet for rakshaNam and be saved
- (4) It is our bounden duty to worship this AcAryan, who has the unparalleled wealth of dispassion (vairAgyam) and jn~Anam. We should place in our heart lotus the divya mangaLa vigraham (divine auspicious tirumEni) of svAmi DeSikan for our upliftment and guidance on the right path to moksham.



SrI Balaji with His Consorts

sArArtham of the full daNDakams (four pAdams):

SvAmi DeSikan's vedanta j~nAnam illumines the world and reminds us that He is the avatAram of the Lord Himself. Through the power of his SrI sUktis, he chases away the pApams of the bhaddha jIvans and shows them the way to moksham. All happenings in his divya caritram starting from his avatAram and during the rest of his life on earth point out that he is a mahA purushar of illustrious vaibhavam. He made sure that no para mata vAdi can attack with impunity the bhagavad RaamAnuja siddhAntham; he built a fort around it and from there spread it to all corners of the world to express his gratitude to AcArya RaamAnuja. He blesses every one who seeks his sacred feet as rakshaNam with sakala saubhAgyams. The Lord of TiruvenkaDam willed that His sacred bell from His sannidhi incarnate as svAmi DeSikan to alleviate the sufferings of samsAris in this world.

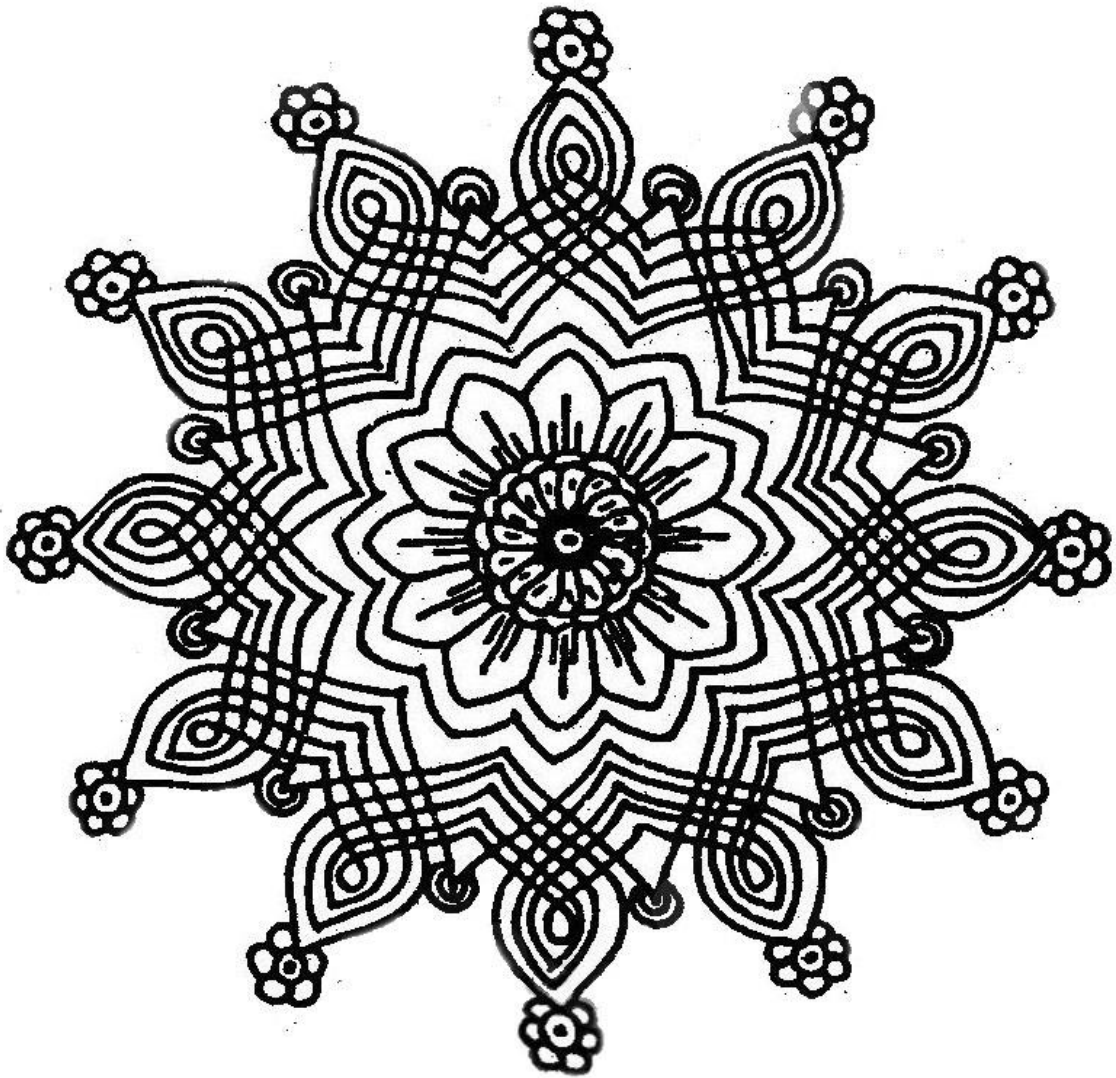


By nature, svAmi DeSikan is an ocean of compassion. He is the sole bandhu for the prapannAs. Even if one is woefully deficient in AcArams and anushThAnams, svAmi DeSikan's karuNA kaTAKshams uplift that unfortunate person through the power of His SrI sUktis and corrects and protects them. Therefore, the noblest of our goals would be to seek svAmi DeSikan's sacred feet as protection and follow the royal path to moksham shown by him and reflect on his sacred SrI sUktis dealing with the three tattvams, three rahasyams and artha pancakam.



dANDakams

Meaning and Comments



॥श्रीः॥

श्रीमद्वेदान्तगुरु दण्डकः

SrImadvedAntaguru daNDakam

taniyan

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेशरी।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि॥

**SrImAn venkaTanAthAryaH kavitArkikakeSarI |
vedAntAcAryavaryo me sannidhattAm sadAH hrDi ||**

Slokams and daNDakam(s):

dhyAna Slokam:

स्मयमानाननाम्भोजं दयमानदृशं, गुणान्।
अयमानं गुरुं स्मृत्वा वयमानन्दपूरिताः॥१॥

**smayamAnAnanAmbhojam dayamAna drSam, guNAn |
ayamAnam gurum smrtvA vayamAnanda pUritAH || 1 ||**

Meaning:

smayamAnAnanAmbhojam gurum smrtvA vayam Ananda pUritAH -
Our hearts are filled with joy as we remember the fully blossomed
smile of our AcAryan that invokes the image of the fully bloomed
lotus flower (vikasita padmam).

dayamAna drSam smrtvA vayam Ananda pUritAH - When we reflect on
the dayA-filled glances of our AcAryan, our hearts are filled with
Anandam.

guNAn ayamAnam gurum smrtvA vayam Ananda pUritAH - Our hearts
are overflowing with happiness, when we reflect on his ananta kalyANA
guNams (limitless auspicious attributes).

daNDakam 2.1 (First pAdam):

परिमितमति दुष्प्रवेशाखिलाम्नायकोटी गुहान्तर-निराबाध सञ्चार दीव्यत् परब्रह्म
पञ्चास्य ! निशङ्क हस्तग्रहापूर्व दिव्यौषधीभुत सूक्तिच्छलोदीत दिव्यापगापूर
निर्धूत विश्वम्भरा पाप पालिक ! नाळीक जन्माद्यमेय प्रभाव ! प्रतिष्ठापिताशेष
रामानुजाचार्य सिद्धान्त सेतो ! भजद्भव्य हेतो ! चिरावृत्त संसार पाथोधि निर्मग्न
लोकावनोद्यद्वयासार शेषाचलाधीश सङ्कल्प सम्भूत घण्टावतारागमान्तार्य !
निस्सीम निर्हेतु कारुण्य सिन्धो ! प्रपन्नैक बन्धो ! धियाऽन्धं मदान्धं भवाब्धौ
निमग्नं गताचारगन्धं भवत्पाद पङ्केरुह प्रेमबन्धं कुरुष्व, प्रभो ! मां
कृताज्ञानभङ्गैः पयोजान्तरङ्गैरपाङ्गैरुदीक्षस्व, रक्ष स्वयम्॥

parimitamati dushpraveSAkhilAmnAyakoTI guhAntar-nirAbAdha
sancAra dIvyat parabrahma pancAsya! niSSanka hasta grahApUrva
divyaushadhIbhuta sUkticchalodIta divyApagApUra nirdhUta
viSvambharA pApa pAlik! nALika janmAdyameya prabhAva!
pratishThApitASesha rAmAnujAcArya siddhAnta seto! bhajadbhavya
heto! cirAvrta samsAra pAthodhi nirmagna lokAvanodyat dayAsAra
SeshAcalAdhISa sankalpa sambhUta ghaNTAvatArAgamAntArya!
nissIma nirhetu kAruNya sindho ! prapannaika bandho! dhiyA andham
madAndham bhavAbdhau nimagnam gatAcAragandham bhavatpAda
pankeruha premabandham kurushva, prabho! mA
krtAj~nAnabhangaiH payojAntarankairudhIkshasva, raksha svayam ||

Meaning and Comments:

parimitamati dushpraveSa akhilAmnAyakoTI guhAnta: nirbAdha
sancAra dIvyat parabrahma pancAsya! -

Oh Supreme (parabrahma) Lion (pancAsya), who shines as You roam without obstruction in the interior of the deep caves of all the vedams to their limits/boundaries as a supremely gifted AcAryan! We of limited intellect can not ever attempt such daring acts. "parimita mati" refers to us as the ones with limited intellect; as such we fear to enter in to

the deep caves of veda-vedAntams and therefore prefer to stay outside. The interior of the caves (**guhAntam-s**) of the innumerable veda-vedAntams (**akhilAmnAya koTI guhAntaH**) are forbidden territory for us because of our profound intellectual shortcomings. While we are limited in movement (**sancArams**), svAmi DeSikan as VedAntAcAryan roams inside these deep caves without any obstructions (**nirAbAdha sancAram**) and these efforts mark his radiant path during His sancArams (**sancAra dIvyat**) and He shines like a victorious divine Lion (**parabrahma pancAsya**).

pancAsya means both the lion and a five pointed entity. Here, artha pancakam can be viewed as the five pointed entity that svAmi DeSikan instructs us with his divine tongue to gain mokshAnugraham.

niSSanka hasta graha apUrva divyaushadhIbhuta sUkticchalodIta divyApagApUra nirdhUta viSvambharA pApa pAlika! -

Here tribute is paid to the inherent nature (**pAlIkatvam**) of svAmi DeSikan to destroy the sins of the people of the world (**viSvamabharA pApa nirdhUta pAlikan**). Tribute is paid to the svarUpam and svabhAvam of svAmi DeSikan as VedAntAcAryan. svAmi DeSikan's SrI sUktis are like the tumultuous flow of the divine river GangA



Gangotri



River Ganga and Her tributaries

(**divyApagApUra**) descending from the mountains and that torrential currents wash away/remove (**nirdhUta**) the sins of the people of the universe (**viSvambharA pApa samUham**), who take in without doubt (**niSSanka hasta graha**) the nectarine (**divyaushadhI bhUta sUkti**) and rare (**apUrva**) SrI sUktis of our AcArya parabrahmam.

"divyaushadhI bhuta sUkticchala udIta divyApagApUra" refers to the nectarine (life giving /amaratvam - conferring SrI sUktis, which stand as pretext for the divine flow of GangA river that washes away the sins of the people (viSvambharA pApa nirdhUta pravAham), who immerse in it. "sUkticchala udIta divyApakApUram" refers to the powerful pravAham of deva GangA standing for the sin-cleansing SrI sUktis of svAmi DeSikan.



SrI Ganga Devi

nALika janmAdyameya prabhAva! -

Oh svAmi DeSikan whose limitless glories (vaibhavam/prabhAvam) can not be adequately described/measured (ameya prabhAvan) by the lotus-born BrahmA and other devAs (nALika janmAdibhiH)! Such are his multitudinous glories that are beyond any one's measure!

pratishThApita rAmAnujAcArya aSesha siddhAnta seto! -

Oh AcAryan, who is the dam (setu) for all the vedAntic conclusions (aSesha siddhAntams) established by bhagavad RaamAnujA (rAmAnujAcArya pratishThitam)!

bhajat-bhavya heto! -

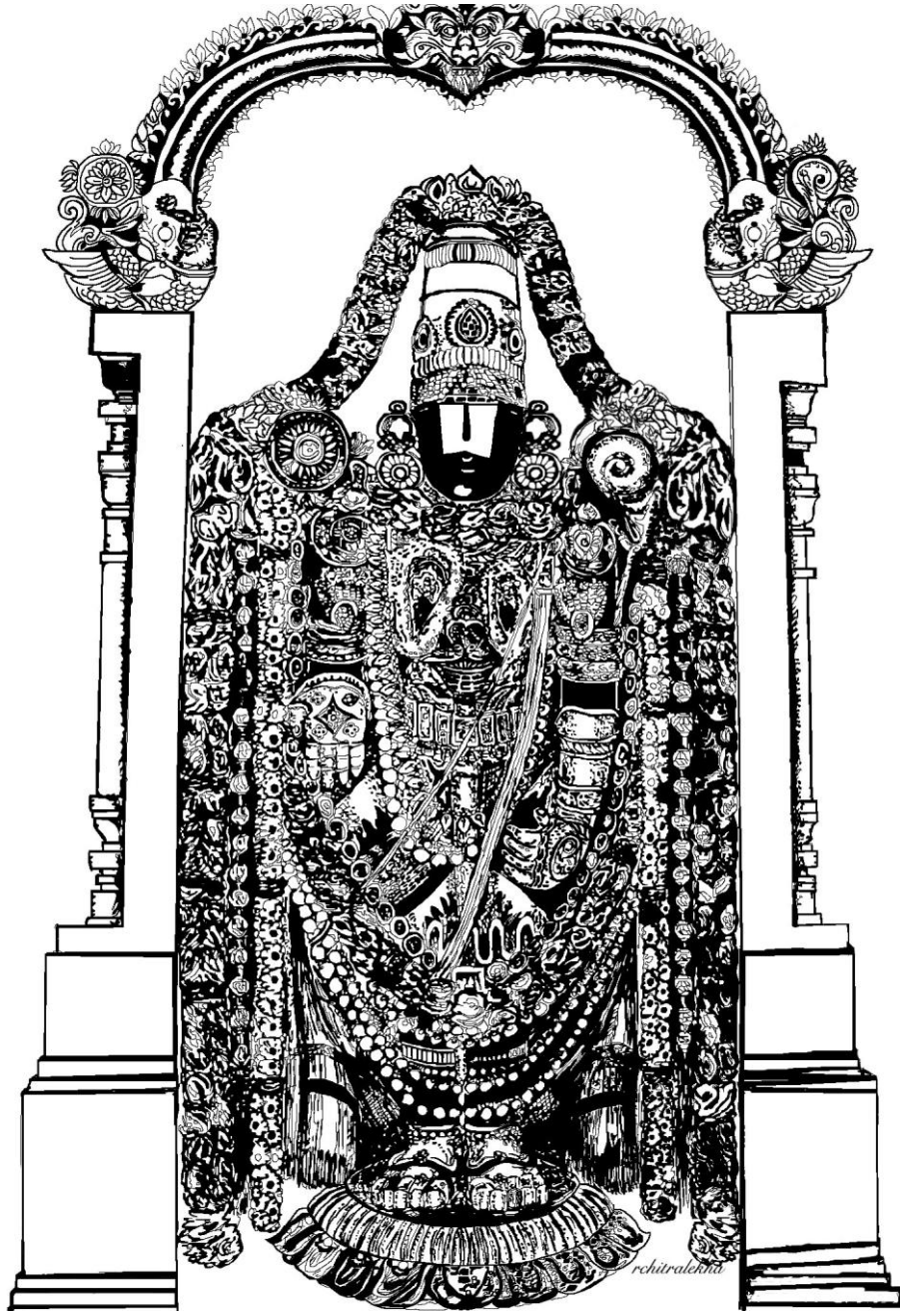
Oh AcAryan, who is the cause for all the auspiciousness (bhavya hetu) that descend on those, who seek you as rakshaNam (bhajat bhavya hetu)!

cirAvrtta samsAra pAthodhi nirmagna lokAvanodyayat dayAsAra
SeshAcalAdhISa sankalpa sambhUta ghaNTAvatArAgamAntArya! -

samsAris of this world are immersed (nirmagna janams) in the ocean of repeated births and deaths (samsAra pAthodhi janams) over time immemorial (cirAvrtta nirmagna janams) and are caught up in the whirlpools and drown.

cirAvrutta samsAra pAthodhi nirmagna loka avane udyat dayAsAra
SeshAcalAdhISa sankalpa sambhUta ghaNTAvatAra AgamAntArya! -

Oh AcArya sArvabhauman! Thou has arisen as the incarnation of the sannidhi bell (ghaNTAvatAran) at the Adi VarAha kshetram out of the volition (sankalpa sambhUtan) of the most compassionate Lord of the Seven Hills (SeshAcalAdhISan), who drenches the suffering samsAris with the rejuvenating rain of dayA.



Lord Srinivasa

His compassionate efforts are to engage in the protection of the baddha jIvans (**loka avane udyat dayAsAran**) from their struggles during their immersion in the "endless" cycles of birth and death.

nissIma nirhetu kARuNya sindho! -

Oh AcAryan of limitless (**nissIma**) and causeless mercy (**nirhetu kARuNya**)!

prapannaika bandho! -

Oh AcAryan, who is the sole relative of the PrapannAs!

dhiyA andham madAndham bhavAbdhau nimagnam gata
AcAragandham bhavat pAda pankeruha premabandham kurushva! -

Oh Great AcAryan! aDiyEn is blind with nescience (aj~nAnam) and pride (ahankAram) and is deeply immersed in the ocean of samsAram with no foothold. I am being churned around by the whirlpools therein. I am totally devoid of any AcAram or anushThAna balam. Please bind me with the chain of love to your sacred feet and redeem me!

prabho! mAma krtAj~nAna bhangaiH payojAntarangaiH apAngaiH
udIkshasva! (prabho) raksha svayam! -

Oh AcArya sArvabhauman! Please bless aDiyEn and cast your compassionate glances from your most merciful, lotus like eyes (payojAntarangaiH) that banish all obstacles (krtAj~nAna bhangaiH) for gaining moksha sukham. With Your causeless compassion, you yourself should protect and save me (raksha svayam) from the horrors of samsAric life!

daNDakam 2.2 (Second pAdam):

जयतु निगमचूळिका देशिको निर्ममस्तोम दुस्साध निध्यान मन्थान
निर्मथ्यमानात्मचेतः पयोरशि निर्यत् सुधाभानुरेखायितामन्द विज्ञान सन्मल्लिका
मञ्जरी वासिताशेष दिङ्मण्डलो, विद्विषन्मण्डली भूमिभृत्खण्डनाखण्डलः,
कुण्डलीश प्रधाहारि पाण्डित्यभाक्, चण्डभानु प्रभास्पर्धि कायद्युतिर्निस्तुल
ग्रन्थनिर्माण वैचित्र्य घण्डापथीभूत, दुष्प्राप निश्रेयसास्था निषिद्धागमाळी विरुद्ध
प्रचारः प्रपन्न प्रसिद्धापदान प्रणाडी-विनिश्चेय सञ्चारि लक्ष्मी सहायावतारो महान्॥

jayatu nigamacULikA deSiko nirmamastoma dussAdha nidhyAna
manthAna nirmathyamAnAtmacetaH payorASi niryat sudha
bhAnurekhAyitAmanda vij~nAna sanmallikA manjarI vAsitASesha
dingmaNDalo, vidvishanmaNDaI bhUmibhrt khaNDanAkhaNDalaH,
kuNDaIISa pradhAhAri pANDityabhAk, caNDabhAnu prabhAspardhi
kAyadyutirnistula granthanirmANa vaicitrya ghaNDapathIbhUta,

dushprApa niSreyasAstHA nishiddhAgamALI viruddha pracAraH
prapanna prasiddhApadAna praNADI-viniSceya sancAri lakshmi
sahAyAvatAro mahAn ||

General meaning

svAmi DeSikan meditated on SrIman NaarayaNan with a mind free of mamakAram. His divya j~nAnam found an outlet through his SrI sUktis and has spread to all corners of this earth. These SrI sUktis have provided a sense of fulfillment for the AstikAs regarding the conductance of their daily lives. He has the scholarship like AdiSeshan. He had a radiant tirumEni with divine tejas. He was an expert in creating SrI sUktis on many subjects and at many levels. He defeated Agamams that went against bhagavad Saastrams. He is a true mArga darSI for the PrapannAs. He is one of the best incarnations of SrIman NaarAyaNan. May we hail this ghaNTAvatAran with PallANDu!



SrI Vedanta Desikan

Meanings and Comments:

The central prayer is for long life and divya sampat for svAmi DeSikan (jayatu mahAn nigama cULikA deSikaH). He is identified as an avatAram of SrIman NaarAyaNan (lakshmi sahAya avatAraH). His auspicious attributes are saluted and his upakArams as an AcAryan to all in restoring satsampradhAyam, defending bhagavad RaamAnuja siddhAnthams and defeating para mata vAdins are praised.

nirmama stoma dussAdha nidhyAna manthAna Atma cetaH payoraSi
niryat sudhA bhAnurekхайita amanda vij~na sanmallikA manjarI
vAsita aSesha dingmaNDalaH mahAn nigamacULikA deSikaH jayatu -

May the SreshTha sadAchAryan, svAmi DeSikan be victorious (**jayatu**)!
He is the one who engaged in the difficult sAdhana (persistent effort)
of using his meditative powers (**nidhyAnam/dhyAnam**) as the rod to
churn His mind (**manthAnam**) that served as the milky ocean to bring
out of it, the nectar of his SrI sUktis (**payorASi niryat sudhA**) filled with
blemishless j~nAnam (**amanda vij~nAnam**). These SrI sUktis spread
rapidly in all directions like the rays of the Sun (**bhAnurekхайita
amanda vij~nAnam**) and their fragrance empowered by their j~nAnam
reminded one of the fully blossomed bunch of Jasmine flowers
(**sanmallikA manjarI vAsitam**) as they spread in all directions (**aSesha
dingmaNDala vAsitam**).



Swamy Desikan at Ayindhai

This sadAcAryan known for His auspicious SrI sUktis is like Indran, who cut off the wings of mountains, when they caused a lot of harm to the world and its beings; This Indran (svAmi DeSikan) had the same power and determination to bring down the assembly of "scholars", who contested the infallible doctrines of bhagavad RaamAnuja siddhAntams (vidvishan maNDaI bhUmibhrt khaNDana AkhaNDalaH).



AchArya Ramanuja

kuNDaISa pradhAhAri pANDityabhAk -

Just like AdiSeshan (kuNDaISaH), svAmi DeSikan had the mastery over sakala vidyAs. May that DeSikan be victorious!

caNDabhAnu prabhAspardhi kAya dyutiH sa mahAn jayatu -

This mahAn, svAmi DeSikan had a bodily lustre (dyuti kAyaH/tejas), which exceeded that of the sUryan known for its hot rays (caNDabhAnu prabhA spardhi). May that mahAn, svAmi DeSikan, be victorious!

nistula grantha nirmANa vaicitrya ghaNTApathI bhUta sa mahAn jayatu -

svAmi DeSikan was like the royal trunk road, when it came to the creation of His matchless SrI sUktis. May that mahAn be victorious!

dushprApa niSreyasAstha nishiddha AgamALI viruddha pracAraH sa mahAn jayatu -

svAmi DeSikan had the determination and skills to stop the propagation of strange codes of conduct that were practiced by many

out of their intense desire for moksham (niSreyasAstha), although these paths were prohibited by the SaastrAs as fruitless ones (dushprApaH) to pursue.

prapanna prasiddhApadAna prANADI viniSceya sanjAri jayatu -

svAmi DeSikan is the mahAn, who showed the method of performing the rare to realize sukrtam of Prapatti and how to conduct oneself in the post-prapatti period. May he be victorious !

lakshmi sahAyAvatAro mahAn jayatu -

May this SreshTha avatAram of SrIman NaarAyaNan, svAmi DeSikan, thrive, prosper and be victorious in every way!



svAmi DeSikan as in Kanchipuram with Simhams on two sides

daNDakam 2.3 (Third pAdam):

प्रपदन सरणि स्वरूप प्रमाण प्रचारेषु पुङ्खानुपुङ्खायितानेक दुर्वार सन्देह सन्दोह
गाढान्धकार प्रतान प्रतिक्लेष बालारुणाकार, निक्षेपरक्षादि संक्षिप्त युक्त्या
विपक्षोक्ति शिक्षाति दक्षं, जगत्पङ्क भङ्गाब्धसङ्गा समुत्पादि तुङ्गानुभावान्त
रङ्गेश भू वादसङ्गोदयद्वाप्य वादावळी युग्म सम्बन्धमानन्द धामा, सुधापूर
दोराहवोद्युक्त साराधिक स्तोत्र विस्मापिताशेष विद्वज्जन स्तोम सम्भाव्यमानं,

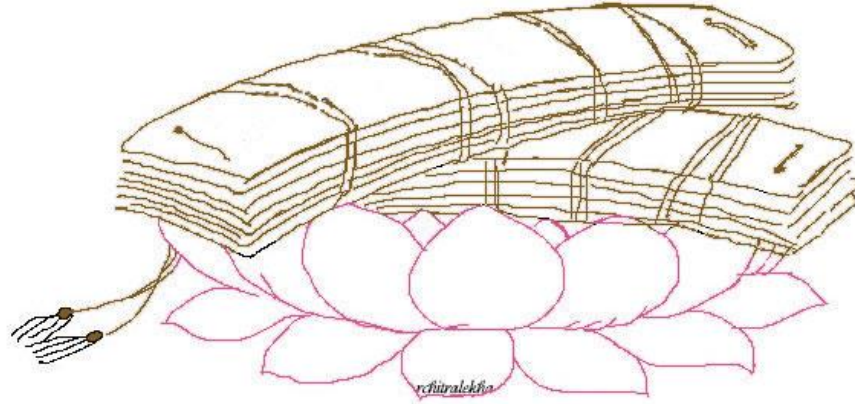
भवानीधवाम्भोज-सम्भूत जम्भारि मुख्यामर व्रात निशङ्क जृम्भत् स्व
वीरायितानङ्ग दासीकृति प्रौढ गम्भीर चित्त प्रवृत्तं पदाम्भोज सक्तापदम्भोनिधि
ग्रास कुम्भीकुमारं भजेऽहं दुराचार दुर्बोध दुर्वादसन्देश वैदेशिकं देशिकम्॥

prapadana saraNi svarUpa pramANa pracAreshu
punkhAnupunkhAyitAneka durvAra sandeha sandoha gADhAndhakAra
pratAna pratikshepa bAIArUNAKAra, niksheparakshAdi samkshipta
yuktyA vipakshokti SikshAti daksham, jagatpanka bhangAbbhrasangA
samutpAdi tungAnubhAvAnta rangeSa bhU vAdasangodayadbhAshya
vAdAvaLI yugma sambandhamAnanda dhAmA, sudhApUra
dorAhavodyukta sArAdhika stotra vismApitASesha vidvajjana stoma
sambhAvyamAnam, bhavAnIdhavAmbhoja-sambhUta jambhAri
mukhyAmara vrAta niSSanka jrmbhat sva vIrAyitAnanga dAsIkrti
prauDha gambhIra citta pravrttam padAmbhoja saktApadamhoni
dhi grAsa kumbhIkumAram bhaje aham durAcAra durbodha
durvAdasandeSa vaideSikam deSikam ||

Condensed Meaning

svAmi DeSikan is the AcAryan, who has established clearly that Prapatti (Self-surrender at the sacred feet of SrIman NaarayaNan) is the unfailing upAyam (means) for gaining moksha phalan.

He had the bhagavat anugraham to defeat para mata vAdins. He is the one who created matchless granthams like Paramata bhangam, Sata dUshaNI and other vAda granthams to remove completely the darkness of aj~nAnam that clouded their vision.



He has been honored by many scholars, who had the bhAgyam of enjoying the many delectable granthams that he (svAmi DeSikan) composed on the divya dampatis. He completely won over the temptations of worldly pleasures. He was powerful to dry up the ocean of samsAram for those who sought His protection. He was free from any blemishes such as despicable conduct, debating in the inappropriate way with contestants and performing incorrect upadeSams. It is our bhAgyam and duty to worship svAmi DeSikan as our sadAcAryan.

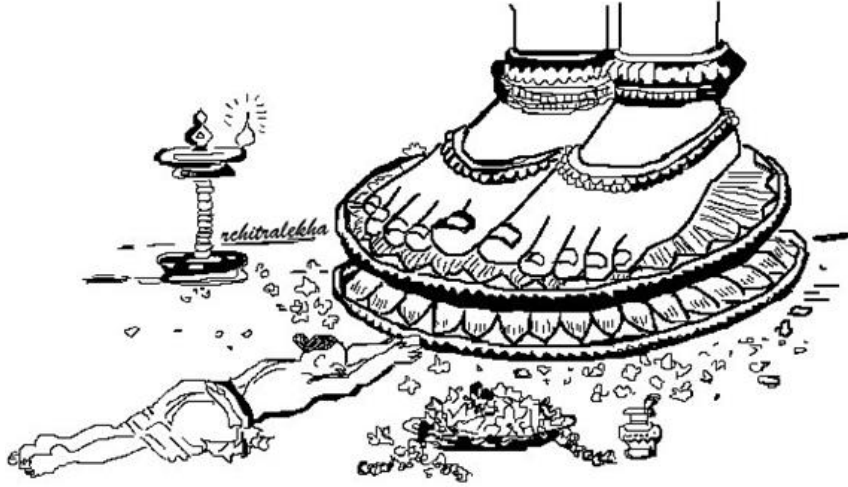
prapadana saraNi svarUpa pramANa pracAreshu
punkhAnupunkhAyitAneka durvAra sandeha sandoha gADhAndhakAra
pratAna pratikshepa bAIaruNAkAra! -

svAmi DeSikan is like the bright bAla sUryan (bAIaruNa AkAran), who chases away unflinching the difficult and dark doubts (punkhAnupunkhAyita aneka durvAra sandeha sandoha gADhAndhakAra) about the inherent nature (svarUpam) of Prapatti and revealed to us the sound veda pramANams behind the noblest doctrine of Prapatti/SaraNagati through sadupadeSams (pramANa pracArams) to permit us to climb easily to SrI VaikuNTham by the nine steps of the ladder of Prapatti (prapadana saraNi). He is like a mighty archer, who sends an array of arrows to drive away the cloud of darkness caused by the incorrect understanding of the principles of Prapatti. He is adept at creating many granthams which served as praSnottara mAlikA-s (garland of questions and answers) on the most important topic of SaraNagati as the easy to practice and the sure means for gaining release from the cycles of repeated births and

deaths in this world and avoid forever the sufferings from the afflictions of samsAram. He prevented the spreading of the darkness of debilitating doubts on SaraNAgati tattvam through his many SrI sUktis and upadeSams housed in virodha parihAram, pradhAna Satakam and other rahasyams.

niksheparakshAdi samkshipta yuktyA vipakshokti SikshAti daksham deSikam bhaje! -

aDiyEn salutes svAmi DeSikan, who succinctly recorded the nyAyams (samkshipta yuktyA) in defense of SaraNAgati through SrI sUktis like nikshepa rakshA and skillfully defeated the arguments advanced by the opponents (vipakshokti SikshAti daksham). aDiyEn's salutations to that benevolent svAmi DeSikan!



jagat pankha bangAbbhrasangA samutpAdi tunga anubhAvAnta rangeSa bhU vAdasanga udayadbhAshya vAdAvalI yugma sambandha Ananda dhAmA deSikam bhaje! -

The people of the world were covered with the mud of aj~nAnam. To cleanse away the mud and to generate freedom from nescience, svAmi DeSikan blessed the cetanams through the agency of the powerful showers in the form of dark rain-laden clouds as it were at the debates at Srirangam through the creation of two khaNDana granthams named 'paramata bhagam' and 'SatadUshaNI'. He was happy over his two samarpaNams. aDiyEn's salutations to svAmi DeSikan for His upakAram!

sudhApUra dorAhavodyukta sArAdhika stotra vismApitASesha
vidvajjana stoma sambhAvyamAnam desikam bhaje! -

With His divine stotrams on the divya dampatis, which are delectable like nectar (sudhApUra) and with their power to defeat skilled debaters (dorAhavodyukta), these sweet stotrams (sArAdhika stotra) converted former opponents in to followers. svAmi DeSikan was profoundly honored by the assembly of vidvAns (vidvajjana stoma sambhAvyamAnam), who were amazed by the scholarship and AcAryakatvam of svAmi DeSikan (sArAdhika stotra vismApita aSesha vidvajjana stoma sambhAvyamAna deSikam bhaje).

bhavAnIdhavAmbhoja-sambhUta, jambhAri mukhyAmara vrAta
niSSanka jrmbat sva vIrAyita ananga dAsIkrti prauDha deSikam
bhaje! -

Manmathan is the One who undoubtedly (niSSanka) won over (jrmbhat) Paaravati's husband, Siva as well as Brahma devan born out of the lotus from the Lord's navel (ambhoja sambhutan) and Indran, the enemy of the asuran by the name JambhAn (jambhAri) and all other chiefs among the devAs (mukhyAmara vrAta). They all were overcome by the manmatha leelais and were defeated by the pushpa bANams (arrows) of Manmathan. They succumbed thus to lust and desire. svAmi DeSikan distinguished himself by defeating Manmathan and in the process made Manmathan his servant.

gambhIra citta pravrttam deSikam bhaje aham -

aDiyEn salutes svAmi DeSikan, with deep and majestic mental faculty,

padAmbhoja saktApatambhonidhi grAsa kumbhIkumAram bhaje aham

aDiyEn offers my salutations to svAmi DeSikan, who was like sage Agastyar (kumbhI kumAraH), who drank the entire ocean through one Acamanam. Similarly, svAmi DeSikan drank the ocean of samsAric fear of those, who sought the refuge of his sacred feet (padAmbhoja sakta Apat ambhonidhi grAsa karmA).

durAcAra dhurbodha durvAda sandeSa vaideSikam deSikam bhaje
aham -

aDiyEn prostrates before svAmi DeSikan, who is totally outside exhibition of bad personal conduct (durAcAra sandesa vaideSikar), the performance of bad upadeSams to others (durbodha sandeSa

vaideSikar) and pursuing unethical ways of engaging in debates (durvAda sandeSa vaideSikar).

daNDakam 2.4 (Fourth pAdam)

भव हृदय चिरत्न गीरञ्चलाचार्यवर्येऽद्भुतानन्तचर्ये विचार्येह गत्यन्तरा भावमुत्पुल्ल
पद्मप्रवाल प्रतिस्पर्धिपादे कथायोधनोद्युक्त सच्छात्र जैत्रोदयत् काहळीशोभि
जङ्घायुगी भाजि, रम्भावन स्तम्भ कुम्भीन्द्र शुण्डोपमानोरु काण्डे, वलर्क्षाशुक
द्वन्द्व राजत्कटीके, समुद्यद्विवस्वत् प्रभापुञ्ज धिक्कारि तेजः प्रभावान्त
विभ्राम्यदावर्त शङ्कास्पदीभूत गम्भीरनाभौ, कवाट भ्रमाधायि
वक्षोविलोलत्तुलस्यब्ज-बीजाक्षमाले, कराम्भोज नाळायिताजानु संलम्बि बाहौ,
गळज्ज्योतिषाधो भवत्कम्बु कण्ठे, शरत्पर्व सोमाभिरामाननाम्भोरुहान्तर्भ्रमद्भृङ्ग
युग्मी भवल्लोचने, मोचने दुष्कृतालेः बहिर्निर्यदन्तःस्थसत्त्वांश सन्देहपात्री
भवद्गात्र सक्तोर्ध्वपुण्ड्र-श्रियाऽलङ्कृते वेङ्कटेशे गुरौ ॥

bhava hrdaya ciratna gIrancaAcAryavarye adbhutAnantacarye
vicAryeha gatyantarA bhAvamutpulla padmapravAla pratispardhipAde,
kathAyodhanodyukta sacchAtra jaitrodayat kAhaLISobhi janghAyugI
bhAji, rambhAvana stambha kumbhIndra SuNDopamAnoru kANDe,
valarkshAmSuka dvandva rAjatkaTIke, samudyadvivasvat
prabhApunja dhikkAri tejaH prabhAvAnta vibhrAmyadAvarta
SankAspadIbhUta gambhIranAbhau, kavATa bhramAdhAyi vaksho
vilolat tulasyabja bIjAkshamAle, karAmbhoja nALAyitAjAnu samlambi
bAhau, gaLajjyotishAdho bhavatkambu kaNThe, Saratparva
somAbhirAmAnanAm-bhoruhAntarbhramat bhrnga yugmI
bhavallocane, mocane dushkrtAleH bahirniryadantaH stha sattvAmSa
sandehapAtrI bhavadgAtra saktordhvapuNDra-SriyA alankrte
venkaTeSe gurau ||

Condensed Meaning:

The creator of this daNDakam now reflects on the divya mangaLa vigraham (divine tirumEni) of svAmi DeSikan and prays for our minds to be firmly attached to Him through dhyAnam about that tirumEni. The author celebrates the anga saundaryams of svAmi DeSikan to help in this effort. His soft and beautiful feet competing in their beauty with the petals of a freshly blossomed lotus (utpulla padma pravAla pratispardhi pAdam), properly portioned ankles and thighs, the bright white vastram that adorns his waist (valarkshAmSuka dvandva rAjat kaTIkam) deep navel like a whirlpool, the chest resplendent with tuLasI and lotus beads, the long hands reaching down to his knees, the neck resembling a beautiful conch, the two eyes reminding us of two roaming bees inside a lotus and the twelve urdhva puNDrams on his upper torso. May our minds be attached forever with the tirumEni of this AcArya sArvabhauman, who performed many wondrous deeds in his earthly life (adbhutA anantacarye venkaTeSa gurau bhava). There are many echoes of the SrI sUkti of "SrI vedAnta deSika vighraha dhyAnam" by KumAra VaradAcAr in this fourth pAdam of the daNDakam. This SrI sUkti concludes with an appeal to the composer's mind:

Oh my mind! May Thou reach layam with the tirumEni of the SreshThAcArayn, svAmi DeSikan (mama hrdaya! ciratna gIrancaAcAryavarye venkaTeSa gurau bhava!).



svAmi DeSikan

The enjoyment of the divya saundaryam of the tirumEni of svAmi DeSikan in the fourth pAdam:

The sAmudrika lakshaNams of tirumalai ghaNTAvatAran's tirumEni are brought out beautifully in this pAdam. svAmi DeSikan's own celebration of the anga saundaryams of SrI DevanAthan of tiru ayindhai and KumAra VaradAcAr's tribute to the divya mangaLa vigraham of his AcAryan find their echoes here:

tiruvaDis: utpulla padma pravAla pratispardhi pAdam - In softness and beauty, svAmi DeSikan's sacred feet compete and win over just blossomed lotus flower.

The twin ankles: kathA Ayodhana udyukta sacchAtra jaitra udayat kAhaLISobhi janghAyugI bhAji - His pair of ankles resemble in shape the tirucchinna vAdyam won as a trophy in the debate contests of his talented SishyAs.

The perfectly shaped thighs: rambhAvana stambha kumbhIndra SuNDopamAna Uru kANDe - They looked like the perfectly symmetrical trunk of a banana plant, which grows up ever so beautifully; they also resemble the trunk of an elephant, which trims down in perfect shape.

The two white vastrams adorning svAmi DeSikan's tirumEni: valarkshAmSuka dvandva rAjatkaTIke - His waist is dominant with the two bright white vastrams adorning it.

His tejas: samudyadvivasvat prabhApunja dhikkAri tejaH - He has the tejas which defeats the rays of the rising Sun.

The beauty of the navel: anta vibhrAmyadAvarta SankAspadIbhUta gambhIranAbhau - Having the rotational features to the end, his navel resembles a whirlpool.

The broad chest and the lotus and tuLasI bead mAIA: kavATa bhramAdhAyI vakshaH vilolat tuLasI abja-bIjAkshamAle - svAmi DeSikan has a broad chest, which makes one wonder whether it is a door and there one sees dangling there the lotus and tuLasI bead mAIA.

His knee length arms: karAmbhoja nALAyitAjAnu samlambi bAhau - svAmi DeSikan has arms that extend down to his knees like the lotus with the stem.

His beautiful neck: gaLat adhaH bhavat jyotisha kambu kaNThe - He has a conch-like neck with its lustre spreading downward .

His tirumukha maNDalam: Saratparva soma abhirAma Anana - He has a most enjoyable face similar to the full Moon at the autumn season.

His eyes: ambhoruha antarbhramat bhrnga yugmI bhavat locane - He has the dark pupils inside his eyes, which roam around like two busy bees.

The Urdhva puNDrams on his upper body: mocane dushkrtAleH bahir-niryadantaH sthasattvAmSa sandehapAtri bhavadgAtra saktordhvapuNDra-SriyAlankrte venkaTeSe gurau - He is adorned by

the beauty of the sacred twelve Suddha satvamaya Urdhva puNDrams shining from their twelve sthAnams.

A Prayer: adbhuta anantacarye ciratna gIrAncAlacAryavarye venkateSa gurau, hrdaya, bhava ! -

Oh My mind! May Thou be rooted at the sacred feet of VenkateSa gUru, who has performed many wonderous deeds!



Sri Vedantha Desikan

phala Sruti_Slokam

षट्-सप्तति -गणोपेतचरणो मृदु-बन्धनः।
पठतामशुभच्छेदी त्रय्यन्ताचार्यदण्डकः ॥ ३ ॥

shaTsaptati-gaNopetacaraNo mrdu-bandhanaH |
paThatAmaSubhcchedI trayyantAcArya daNDakaH || 3 ||

This vedAnta guru daNDakam will remove all inauspiciousness of those, who recite it with devotion.

Meaning:

shaTsaptati gaNopeda caraNaH - This daNDakam with 76 gaNams at each of its four pAdams,

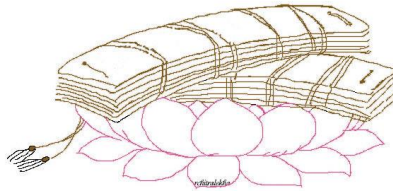
mrdu-bandhanaH - has soft structure of words.

trayyantaAcArya daNDakaH paThatAm aSubhcchedi - It chases away the inauspiciousness of all, who recite it with bhakti.

कवितार्किकसिंहाय कल्याणगुणशालिने।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyANaguNaSAline |
SrImate venkaTeSAYA vedAntagurave namaH ||

dAsan, Oppiliappan Koil VaradAcAri Sadagopan



Annexture

Transliteration Scheme for the Sanskrit 2003 font

For converting to Sanskrit (Font Sanksrit99 or Sanskrit2003) ITRANS99 or 2003 converter is used and slightly different in actual transliteration of the texts.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ
a	A	i	I	u	U	ru*	rU*	**	**

ए	ऐ	ओ	औ
e (not E)	ai	o (not O)	au

अं anusvaram – generally 'M', but 'm' is used
: visargam –'H''

* Per universal notation this is different and also not per the ITRANS notation (R^i, R^I). just 'r', or 'R' (eg. mrga, not mruga, pitR not pitrU etc)

It is not lu or IU

क	ख	ग	घ	ङ
ka	kha	ga	gha	~Na

च	छ	ज	झ	ञ
ca	cha	ja	jha	~na

ट	ठ	ड	ढ	ण
T	Tha	Da	Dha	Na

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य र ल व
ya ra la va

श ष स ह
S sha sa ha

ळ क्ष
L ksha

In addition to the above

ज्ञ j~na

