

**SWAMY ALAVANDHAR'S  
STHOTHRA RATHNAM  
(THE GEM OF HYMNS)**



ANNOTATED COMMENTARY IN ENGLISH BY:

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**&**

**MANNARGUDI SRI SRINIVASAN NARAYANAN**

॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीभगवद्यामुनमुनिभिः अनुगृहितम्

॥ श्रीस्तोत्ररत्नम् ॥

## SRI STHOTHRA RATHNAM

(The Gem of Hymns)

### Introduction:

#### THE GREATNESS OF ALAVANDHAR AND HIS WORKS:

ALavandhAr (916-1041 A.D) was the grandson of Nathamuni (C 824-924 A.D), who recovered for posterity the NaalaaIyra Dhivya Prabhandham as a result of NammaazhwArs anugraham. ALavandhAr is also known as Yaamunaa Muni or Yaamunaaccharya.

YAmunA is the grand -preceptor (PrAchAryA) of RaamAnujA. YAmunA established the principles of VisishtAdhvaitam as an expansion of the doctrines housed in his grandfather's treatises: [NyAya TattvA](#) and [Yoga RahasyA](#). He elaborated on those doctrines with authoritative scriptures such as Sruthis, Bhagavadh Gita, AzhwAr's paasurams and selected SaatvikaPurAnAs.

#### ALAVANDHAR'S PHILOSOPHICAL WORKS ARE:

Siddhitraya, Aagama PrAmANya, MahA purusha nirNya and Githaartha Sangraha are some of his PrakaraNa granthams. In November 1995, I had the good fortune of posting a few articles on YaamunA's GithArtha Sangraha, which inspired both RamAnujA and Swami Desikan to base their commentaries along the lines of YaamunA. These have been expanded and integrated as an e-book in the Sundara-Simham series: <http://www.sundarasimham.org/ebooks/ebook30.htm>

AalavandhAr is also the author of **two lyrical master pieces** (stotra GranthAs) revered as **Chathussloki and Sthothra Ratnam**. Latter is the forerunner of almost every stotram composed by Acharyas such as of RamaanujA, Kuresa, Parasara Bhattar, Swamy Desikan, MaNavALa Maamuni and others. Swami Desikan has written commentaries for both Chathussloki and Stotra Ratnam because of their importance to Sri VaishNava siddhAntham.

#### CHATHUSSLOKI

**In Chathussloki** (poem of four verses), YaamunA focused on the theme of Purushakaara Prapatthi and Eka Seshithvam principles. He based this work of his on the doctrines outlined by Lakshmi Tantram. Eka Seshitvam refers to the practice of considering both Sri Devi and BhagavAn together as the means and the goal (UpAyam and Upeyam). In this context, they are inseparable and hence She is known as VishNu Patnee and He is known as Sriman NArAyaNan.

Dr. S.M.S. Chari in his excellent book, “Vaishnavism” describes in detail the relationship between Sri Devi and her consort.

AaLavandhAr based the four sLOkaas of Chathussloki on the four chapters of Brahma Sutram. His purpose was to demonstrate that the attributes of BhagavAn saluted by the four chapters are shared equally by His consort, Sri Devi.

[The first chapter of Brahma Sutra establishes](#) unequivocally that Lord is the seshi of the Universe and he is the creator of all.

[The second chapter dwells](#) on His undiminishing glories and that those kalyANa guNAs cannot be negated or explained away as nonexistent.

[The third chapter states](#) that he blesses us with all fruits of our endeavors.

[The final chapter dealing](#) with mukthi states that he is our Praapyam or our ultimate goal.

AaLavandhAr in the first verse of Chatussloki establishes the equal status of Sri Devi with Her consort. As Isvari of Sarva BhutAs, she enjoys an equal status and rules the physical and the transcendental universe. She possesses like Her Lord, Svarupam, Rupam, GuNam and Vibhavam.

She shares in equal measure the six auspicious GuNAs of Her consort (BhagavAn): JnAnam, Bhalam, Sakthi, Iswaryam, Veeryam and Tejas. That is why she is known as Bhagavathi or ShAtgunya SampoorNai. She is inseparable from her Lord at all times and states (AnapAyini).

This Nitya Sri surpasses in some regards Her Lord as a result of Her motherly qualities such as DayA, Kshama (forgiveness), Vaatsalya (tender, endearing affection) just as a mother has for her children. Through Her innate UdhAra SvabhAva (magnanimity), she showers us with her blessings (anugrahams) and grants us Aiswaryam, Kaivalyam and Moksham, when we use our Anjali mudra to seek these anugrahams. She has in addition a unique role through Her PurushakAratvam. She intercedes with Her Lord on behalf of us, the sinners and recommends that we be forgiven by Her Lord to become the object of His grace.

In the second sLOkam of Chathussloki, YaamunA states that the Lord Himself is unable to describe completely His consort’s KalyANa guNAs. Periya VaacchAn PiLLai has commented with great insight on this and other sLOkaas of YaamunA’s Chathussloki.

In the third sLOkam, YaamunA dwells on Sri Devi’s power to bless one with the Purusharthams of Aiswaryam, Kaivalyam and Moksham. The glories of Lakshmi Kataksham are saluted here. YamunA hints that the Lord has no existence outside her.

In the majestic fourth sLOkam starting with the grand assembly of well-chosen words ripe with profound meanings -**“SaanthaanandaMahaa Vibhuthi Paramam Yadh Brahma roopam Hare: ...” and ends dramatically with the words “Aahu: svairanuroopa roopa vibhavai: GaaDopa gudaanitE”**.

YaamunA asserts here that Sri Devis Roopams and GuNAs are tightly bonded together with that of Her Lord in an inseparable manner. Whenever He assumes Vyuha –Vibhava-Haartha-Archaa roopaas, She takes the appropriate rupams and is tightly united with Him as AnapAyini. Thus they demonstrate Eka Seshitvam and become UpAyam and Upeyam to us all.

## YAAMUNA'S STHOTHRA RATNAM

After completing the Chathussloki on the mahAthmyam of Sri Devi, AaLavandhAr proceeded to compose his tribute to Sriman NarayaNan. There are 65 sLOkaas in this sthothram. The number 65 is the sum of the letters contained in the three rahasyams (AshtAkshari+Dwayam+Carama SLOkam) **Therefore, Sthothra Ratnam is considered the essence of rahasya trayam or it is the rahasya traya saaram.**

It has been said that there is no Kavyam that moves one's heart as Srimadh RaamayaNam; similarly, Sthothra Ratnam has been considered by PurvAchAryAs as the sthothram that is matchless in moving one's heart. It has profound philosophical principles and yet it is a moving appeal to the Lord and cries out for His grace. **This Sthothram is a great lesson in the stages that one has to go through to perform Saranagathi and to become free of fear about samsaara.**

The sthothram starts and ends in the traditional way of salutations to one's AchArya. Swami Desikan states that this gem of a sthothram is placed in the beautiful box of Acharya sthuthi. YaamunA starts with the salutation to his Acharya and then moves on to praise BhagavAn. He becomes diffident about his qualifications for the task and yet wants to eulogize Him in the manner of VedAs and Upanishads. His resolution gets diluted and he laments over his lack of qualifications and inadequacies and performs akinchana SaraNAgathi at the lotus feet of the Lord. He then comforts himself by reflecting that even a small upAyam such as SaraNAgathi can yield major auspicious results and that his goal in performing SaraNAgathi is to do Nithya Kaimkaryam in Sri Vaikuntam. He recognizes that the great sins that he has accumulated obstruct progress in the attainment of his desired goal. He states that he is however not discouraged as a result of his awareness of the Lord's DayA. He appeals movingly to the Lord to strengthen his SaraNAgathi efforts and to protect him from the obstacles that stand in his way towards the realization of his goal. He goes on to the next step of prayer, where he begs the Lord to grow his Bhakthi towards Him and to bless him to live with BhagavathAs and to live in a state of KaarpaNyam devoid of egotistic thoughts. He pleads with the Lord for Acharya Sambhandham to realize the fruits of the glorious Prapatthi and declares his MahA viswAsam in the Lord's Kshama and anukampA to bless him with the fruits of Prapatthi.

The meaning of Dhvayam is deftly interlaced in the body of this gem among sthothrams composed by AaLavandhAr. In the previous work, Chathussloki, our Acharya made Purushakaara Prapatthi to Sri Devi. Thereafter, as he starts to perform BharanyAsam at the holy feet of the Lord, he completes guru paramparAnusanthAnam as the first step as a prerequisite. He elaborates next on the meaning of NaarAyaNa sabdham and follows the arc of Dhvayam and completes the SaraNAgathi at the sacred feet of Sriman NaarAyaNA.

The second paadham of Dhvaya manthram comes into focus now. Our Acharya now explains the meaning of "SrimathE nArAyaNAya" section by stating that this portion stands for the obtainment of the fruit of nitya Kaimkaryam to Sri VaikunTa naathan in Parama Padham. He adds next the sLOkams that cover the "Nama:" section--the concluding word of Dhvayam - for seeking the Lord's anugraham to eliminate any left over obstacles in his efforts to get the full benefits of SaraNAgathi (i.e.) Nitya Kaimkarya PurNANubhavam. Thus, the sLOkams of Sthothra Ratnam can be considered to cover the full meaning of the sacred Dhvaya Manthram.

**Sri ALavandhAr Thirunakshathra Taniyan:**

**Suchou MaasyuttharAshADaa jaatham Yaamuna Desikam  
Sri RaamamiSra charaNa sarOjASritham AasrayE**

**Sri ALavandhAr's Vaazhi TirunAmam:**

**MacchaNiyum MathiL Arangam vaazhvitthAn VaazhiyE  
MaRai naankum Oruruvil mahizhnthu kaRRAn vaazhiyE  
Pacchayitta Raamar Padham paharumavan VaazhiyE  
PaadiyatthOn yeeDERap-paarvai seythOn vaazhiyE  
Kacchi nagar Maayan iru kazhal paNinthOn VaazhiyE  
KaDaka UthtarADathukkAl uthutthitthAn vaazhiyE  
acchamaRa mana mahizcchi aNainthittAn vaazhiyE  
ALavandhAr thALiNaikaL anavaratham VaazhiyE**

## The two invocatory verses (taniyans) for Sthothra Ratnam:

### Taniyan 1

स्वादयन्निह सर्वेषां त्रय्यन्तार्थं सुदुर्ग्रहम् ।

स्तोत्रयामास योगीन्द्रः तं वन्दे यामुनाह्वयम् ॥

svAdayan iha sarveshAm tryyanthaarTam sudurgraham |  
sthothrayAmAsa yogeendra: tamm vandE YaamunAhvayam ||

### Anvaya Kramam (Prose Order):

Ya: yOgeendra: sudurgraham trayyantha arTam iha sarvEshAm svAdayan  
sthOthrayAmAsa tamm Yaamuna Aahvayam vandE

I salute Yaamuna Muni (Yamunai Thuraivar), the preeminent among the Yogis for blessing us with the gem among sthothrams. He gave us this eulogy so that we can all enjoy the delectable taste of the meaning of the VedanthA, which is very difficult to Realize on our own.

### Commentary:

Every sLOkam of this sthOthram houses the deep meanings of VedAntham (Upanishads). It is very difficult to understand the meanings of Upanishads thru the Upanishad texts alone. This problem is overcome however by studying the SthOthra Rathnam sLOkams and understanding their meanings. Swamy ALavandhAr has housed so elegantly the Upanishad meanings/doctrines (VedAnthA Taathparyams) in this dhivya grantham. Swamy ALavandhAr's approach is to delight the minds of PaNDithaas and Paamaraas (common folks). The composer of this Taniyan says: "adiyEn offers my salutations to Swamy ALavandhAr, who rendered such a great assistance (MahOpakAram). The key passages in this Taniyan are: "trayyanthArTam – sudurgraham" and "iha sarvEshAm svAdhayan strhOthrayAmAsa".

## Taniyan 2

नमो नमो यामुनाय यामुनाय नमो नमः ।

नमो नमो यामुनाय यामुनाय नमो नमः ॥

**namo namo YaamunAya YaamunAya namo nama: |**

**namo namo YaamunAya YaamunAya namo nama: ||**

There are many nama: sabdhaas in this taniyan. Each of the nama: sabdhaas have their own meanings. The five meanings of the nama: sabdham are: My Maanasa, Vaachika and Kaayika (mind, Speech and Body) namaskArams to Yaamuna Muni; In addition to these three Upaaya namaskArams, I salute Yaamuna Muni in Parama Padham for making it possible to reap the benefits of my Prapatthi. May the fruits of these namaskaarams not belong to me, but only to him as the Seshi.

### Swami Desikan's analysis of the architectonics of this Sthothram:

Before focusing on the individual sIOkaas of this magnificent and pioneering sthothram by AaLavandhAr, it may be interesting to study Swami Desikan's analysis of the architectonics of this sthothram. Swami starts off by stating that YaamunA Muni composed Sthothra Ratnam to house the rich meanings of Dhvaya manthram. His analysis of the different sections that forms natural grouping of thoughts is as follows:

1. YaamunA salutes the Acharyas, who opened his spiritual eye (sIOkams 1-5) and particularly his grandfather, RanganaTha Muni.
2. The sthothram proper begins in sIOkam 6.
3. The awesome Parathvam of the Lord is hinted and the insufficiency and diffidence of the poet to tackle that profound subject of the Parathvam is indicated (sIOkam 7).
4. The sowlabhyam of the Lord is invoked to overcome the fear of tackling such a profound task (sIOkams 8-9).
5. Elaboration of the NaarAyana Sabdhaartham (sIOkams 10-21).
6. The Observance of Prapatthi (sIOkam 22).
7. Declaration of his appropriateness (Svayogyaa Kathanam /adhikaaram) by YaamunA for the performance of his Prapatthi (sIOkams 23-27).
8. Statement of the fact that the simple-to-perform Prapatthi has disproportionately large dividends (sIOkams 28-29).
9. Revelation of the meaning of the utara KanTam of Dhvayam as that which deals with the fruit of the Prapatthi (sIOkams 30-46).
10. Expression of his regret over hitherto wasted days due to his lack of intensity to pursue

the fruits of Prapatthi thru the observance of the appropriate Upaayam (sLOkam 47). Nirvedam over his missed opportunities.

11. The importance of Mahaa Viswasam on the fruits to be gained by Prapatthi (sLOkams 48-51).
12. Examination of the principles of Bara SamarpaNam (sLOkams 52-53).
13. Prayer to give strength to observe strictly the conduct of post-prapanna life and sathsangam, while being on this earth (sLOkams 54-57).
14. Statement on the Lord's kaaruNyam, sambhandham (Bhandhutvam) as the hope for in the context of his Prapatthi (sLOkam 58-63).
15. Reminding the Lord of his saraNAgatha RakshaNa vratham of the Lord and prayer to include him in that vratham (sLOkam 64).
16. Statement on the glories of the anugraham and sambhandham of the Acharya for successful Prapatthi and inclusion of his fearlessness (nirbhayam) as a result of performing Prapatthi, even if he does not have the qualifications of his own (naicchiyaanusandhaanam)--sLOkam 65 (final slokam).

## SIOkams and Commentaries

### SIOkam 1

नमोऽचिन्त्याद्भुताक्लिष्ट ज्ञानवैराग्य राशये ।

नाथाय मुनयेऽगाधभगवद् भक्तिसिन्धवे ॥१॥

**namoacintya adhbhuta aklishta jn~ana vairAgya raasayE |  
naaTaaya munayeagaadha bhagavad bhakti sindhave ||**

### Anvaya Kramam:

**achinthya-adhbhutha-aklishta- jna~na vairAgya raasayE!  
agaadha bhakthi sindhavE! naaTaaya munayE nama:**

### Swamy Adidevananda's Translation:

Obeisance to the contemplative saint NaTamuni, who is an unfathomable ocean of divine love and the embodiment of knowledge and renunciation – unthinkable, marvelous and spontaneous.

### Commentary:

Swamy NaaTa Muni is being saluted here by the poet-composer, ALavandhAr. NaaTa Muni's auspicious attributes are being explained: He is the embodiment of Jn~Anam and dispassion (VairAgyam). He is the abode of deep bhakthi for Sriman NaarAyaNan. **His Jn~Anam and Virakthi are of the caliber of "achinthyam, adhbutham and aklishtam"**. "Achinthyam" refers to the inability to describe in words or contemplate by the mind. It is not comparable to other saadhakaas' Jn~Anam or vairAgyam. It is beyond comprehension by our limited intellect and hence it is "adhbhutham". Swamy NaaTa Muni's Jn~Ana VairAgyam and Bhakthi was obtained by him effortlessly (without strain) because of the Lord's nirhEthuka krupA. All these qualities of Jn~Anam and VairAgyam are assembled together (Jn~Ana VairAgya Raasi) in NaaTa Muni. How is it so? Jn~Anam is constituted by many vishayams like the Lord's roopam, svaroopam, limitless guNams and VibhUthi (Iswaryam). The factors (vishayam) pertinent to Vairagyam again are a huge assembly such as Mother, Father, Children, land and innumerable earthly bhOgams. Therefore, it is appropriate to list these vishayams of Jn~Anam and VairAgyam as a raasi or a huge pile or samooham.

Regarding Bhakthi rasam, NaaTa Muni is like a deep ocean, which has the quality of depth that makes it difficult to reach the floor. The deep ocean is also not perturbable and one cannot shake it through agitation (kadal kalakka mudiyAthathu). Swamy NaTa Muni had inside him the deep Bhagavath Bhakthi saagaram. His name of NaaTa Muni suggests that he was a srEshta Muni (one who engages in unceasing meditation of the Lord).

Swamy NaaTa Muni's Jn~Anam was Bhagavath prasAdha labdham ([attained directly from Bhagavaan: MayaRvara mathi nalam aruLinAn](#)). This vilakshaNa Jn~Anam yielded dispassion (VairAgyam) to distaste for material things and samsAric relationships.

Bhakthi has been defined as “snEha-poorva-anudhyAnam” and “Swaamini dhaasasya snEhamayee sTithi:” It is a state of unalloyed love for the Lord as His bonded servant. That is deep (aghAtha Bhagavath bhakthi). It also arises from Jn~Ana visEsham. That bhakthi (Kaathal) has been described by Swamy NammAzhwAr as bigger (deeper) than the Ocean: “Kaathal kadalin mihap-perithu” (ThiruvAimozhi 7.3.6). Swamy NaaTa Muni was one of the rare “Bhagavath ParathvAnubhava janitha bhakthi paripoorNar” according to Swamy Desikan. In the next slokam, ALavandhAr salutes many times his AchAryan’s Acharyan (NaaTa Muni) in the manner referred to in VishNu PurANam (Namastasmāi namastasmāi--VishNu purANam: 1.19.79) and Geethai: 11.39 (NamO namstE asthu sahasrākṛthva:).

## SIOkam 2

तस्मै नमो मधुजिदङ्घ्रिसरोजतत्त्व-

ज्ञानानुरागमहिमातिशयान्तसीम्ने ।

नाथाय नाथमुनयेऽत्र परत्र चापि

नित्यं यदीयचरणौ शरणं मदीयम् ॥२॥

**tasmai namo madhujidanghrisaroja tattva-  
jn~aanaanu raaga mahimaatisayaanta seemne |  
naaTaaya naaTamunayeatra paratra chaapi  
nityam yadIya caraNau SaraNam madIyam ||**

### Anvaya Kramam:

**Madhujidh angri sarOja tatthva Jn~Ana anurAga mahimAdhisaya antha  
seemne NaaTaya tasmai NaaTa munayE nama: | athra parathra cha api  
nithyam yadheeya charaNou madheeyam SaraNam ||**

### Swamy Adidevananda's translation:

Obeisance to that master NaTamuni, whose feet are my eternal refuge in the world and in the next, and who represents the farthest landmark that surpassing greatness, which consists, in the true knowledge of the lotus feet of Madhujit (i.e. VishNu) and intense love for them.

### Commentary:

ALavandhAr offers his salutations to NaaTa Muni, the PraTamAcchAryan for our sampradhAyam after Swamy NammAzhwAr. He explains the reason as NaaTa Muni's sacred feet being the object of refuge for him in this and the other world. ALavandhAr points out the uniqueness of NaaTa Muni as a ParipoorNar with the tatthva Jn~Anam about the lotus feet of Sriman NaarAyaNan. He is perfect (paripoorNar) also on the Jn~Anam about the avathAra rahasyam of the Lord and His auspicious guNams like Vaathsalyam to PrapannAs. ALvandhAr recognizes NaaTa Muni as the one, who has unsurpassed prEmai towards the Lord. All of this included in the choice words: "**Madhujith angri SarOja tatthva Jn~Ana anuraaga mahimAdhisayam**". NaaTa Muni is saluted as the "antha seemnan" or the boundary (yellai nilam).

NaaTa Muni's sacred feet are recognized as the rakshaNam before Moksham and after Moksham (athra parathra cha api). One may ask: "In Parama Padham, Lord is the Sarva Seshi and how can we relate to NaaTa Muni's sacred feet being the object of rakshaNam there?" How can ALavandhAr say: "Yadheeya CharaNou madheeya SaraNam" in Srivaikuntam. It has been explained that the Lord gives prominence to His BhaagavathAs in Sri Vaikuntam (adiyAr kuzhAngaLai udan kooduvathu yenRu kolO --Thiruvaimozhi: 2.3.10). In our tradition, when one ascends to Parama Padham, we always say: "Achaaryan ThiruvadihaLai adainthAr". Therefore, even in parama Padham, NaaTamuni's charaNams are SaraNam (UpAyam and UpEyam) for ALavandhAr.

### SIOkam 3

भूयो नमोऽपरिमिताच्युतभक्तितत्त्व-

ज्ञानामृताब्धिपरिवाहशुभैर्वचोभिः ।

लोकेऽवतीर्णपरमार्थसमग्रभक्ति-

योगाय नाथमुनये यमिनां वराय ॥३॥

**bhUyo namoaparimitaachyuta bhakti tattva-  
jn~aanaamrutaabdhi parivaaha subhair vacobhi: |  
lokeavatIrNa paramaarTa samagra bhakti-  
yogaaya naaTamunaye yaminaam varaaya ||**

#### Anvaya Kramam:

**aparimitha achyutha bhakthi tatthva Jn~Ana amruthAbdhi  
subhai: vachObhi: IOkE avatheerNa ParamArTa samagra bhakthi  
yOgayA yaminAm varaaya NaaTa MunayE bhUya: nama:**

#### Swamy Adidevananda's translation:

Obeisance again to NaTamuni, the best among those who have subdued the senses, by whose holy percepts, which are the overflow of the boundless nectar-ocean of love and true knowledge of Achyuta, the true Bhakti Yoga in its entirety has descended on the earth.

#### Commentary:

AlavanthAr's state is like a thirsty person, whose desire to partake more water increases after drinking the first sip of water; similarly, AlavanthAr's desire to prostrate before the sacred feet of NaaTa Muni increased and hence he bows before those feet again (**YaminAm varaaya NaaTa MunayE bhUyO nama:**). Salutations to that leader among Yogis, NaaTa Muni! What is his greatness? He is revered for releasing Bhakthi yOgam fully and in its most true form. The uniqueness of his Sri Sookthis are referred to by the sIOkam passage: "aparimitha Achyutha Bhakthi tatthva Jn~Ana amruthaabdhi Subhai:" (They are known for their limitless Bhagavath Bhakthi, tatthva Jn~Anam and are the overflow from the ocean of nectar). They are Parama bhOgyam to reveal the rahasyams about Bhakthi yOgam. The Bhakthi yOga rahasyams transferred by NaaTa Muni to his sishyar Kuruhai Kaavalappan are longer available to us. AlavanthAr was chosen as a recipient by Kuruhai Kaavalappan. A date was set. AlavanthAr was away in Thiruvananthapuram and was lost in worship of Lord Anantha PadhmanAbhan and forgot about the day of initiation. Before AlavanthAr could return to the side of Kuruhai Kaavalappan, latter had ascended to Parama Padham and the upadEsa paramparai was cut short. The two words "ParamArTa and Samagra" are used as VisEshaNam for the Bhakthi Yogam of NaaTa Muni by AlavanthAr to indicate that NaaTa Muni's bhakthi is svayam PrayOjanam and the means for attaining the Lord.

The Achyutha Sabdham used by AlavanthAr here is to show the Lord's iron clad guarantee not to loose the Prapannan and to lift that Prapannan without fail from the mire of SamsAram. His

grip is such that he will not let go or abandon the Prapannan. Swamy NammAzhwAr salutes this Achyuthan as “Aarntha Puhazh Achyuthan” (ThiruvAimozhi: 3.4.11) and “aman tamarkkarunanjinai Achyuthan Tannai” (ThiruvAimozhi: 3.6.8). Swamy Desikan was so moved by the Achyutha Tattvam that he blessed us with a sathakam on Achyuthan (sTira JyOthi) of Thiruvaheendrapuram. **AlavanthAr concludes this sLOkam with the salutation to his PrAchArya and grandfather as: “YaminAm varAya NaaTAya MunayE Nama:”**

## SIOkam 4

तत्त्वेन यश्चिदचिदीश्वरतत्स्वभाव-

भोगापवर्गतदुपायगतीरुदारः ।

संदर्शयन् निर्मिमीत पुराणरत्नं

तस्मै नमो मुनिवराय पराशराय ॥४ ॥

**tattvena ya: cid achid Isvara tat svabhaava-  
bhogaapavarga tad upaaya gatIir udAra: |  
sandarsayan niramimIta puraaNa ratnam  
tasmai namo munivaraaya paraasaraaya ||**

### Anvaya Kramam:

**udhAra: ya: chith-achith-Iswara tathsvabhAva bhOga: apavarga tadhupAya gathee:  
tathtvEna sandarsayan PurANa rathnam niramimeetha, Tasmai ParAsarAya nama:**

### Swamy Adidevananda's Translation:

Obeisance to ParAsarA, chief among contemplative saints, who mercifully composed the gem of puraNaas in order to present correctly the sentient, the non-sentient and Iswara, together with their real nature, and also the jeeva's worldly enjoyment, final beatitude, means of attaining the two, and the path taken by the jeevas.

### Commentary:

Through the three previous sIOkams, ALavandhAr saluted NaaTa Muni. Now ALavandhAr offers his salutations to Sage ParAsarA, who used VishNu PurANam to instruct us on Tatthva Thraya Jn~Anam and other visEshArTams. ParAsarar picked the essential messages of Sri Sookthis by Sage VyAsar on Mahaa Bhaaratham and recast them through His VishNu PurANam hailed as PurANa Rathnam because of its Vishaya Gouravam - loftiness of the content). In this sIOkam, ALavandhAr hints at the topics covered by Sage ParAsarA in his PurANa rathnam: chith-achit-Iswara Tath svabhAva bhOgApavarga tadhupAya gathee:

(The Tatthva Thrayams, their svabhAvams, the bhOgams like VishayAnubhavam, SvargAnubhavam, the Moksha sukhams such as KaivalyaAnubhavam and Parama PadhAnubhavam). This PurANam also includes vishaya bhOgams with blemishes (hEyams) impermanent Svarga bhOgam and insignificant Kaivalya bhOgam. One can ask as to why VishNu purANam covers these hEya and asaara vishayams. The answer is: To understand the loftiness of Tatthva Thrayam, arTa panchakam and Moksham that are most desirable, it is important to topics with blemishes, which act as Moksha VirOdhis.

## SIOkam 5

माता पिता युवतयस्तनया विभूतिः

सर्वं यदेव नियमेन मदन्वयानाम् ।

आद्यस्य नः कुलपतेर्वकुळाभिरामं

श्रीमत् तदङ्घ्रियुगळं प्रणमामि मूर्ध्ना ॥५॥

**mAtA pitA yuvatayas tanayaa vibhUti:**  
**sarvam yadeva niyamena madanvayaAnAm |**  
**aadyasya na: kulapatervakuLlaabhiraamam**  
**srImath tadanghriyugaLam praNamAmi mUrdhnA ||**

### Anvaya Kramam:

**madh-anvayAnAm niyamEna MaathAaa Pithaa Yuvathaya: tanayaa:**  
**vibhUthi: sarvam yadhEva na: aadhyasya KulapathE: VakuLa abhirAmam Sreemath tath**  
**angri yugaLam Moordhnaa praNamaami**

### Swamy Adidevananda's Translation:

adiyEn reverently bow down my head to the blessed feet of the originator and the first Lord (Sri Nammazhwar) of our spiritual community, which are enchanting with the vakuLa flowers - makizhampoo (offered in worship) and which alone are eternally our all-in-all our mother, father, daughters, sons and wealth (and every thing) to every one of my community.

### Commentary:

Here, ALavandhAr offers His PraNAMams to Swamy NammAzhwAr, who blessed us with the Sri Sookthi of ThiruvAimozhi, which even loftier for our enjoyment (Parama bhOgyam), most effective redeemer form samsAram (Parama ujjeevanam) and most helpful (Parama upakAram) to cross the samsAric wasteland. Swamy NammAzhwAr and His central role after celestial AchAryAs (after VishvaksEnar), His role as Prapanna sanathAna Jana kootasthar, His upadEsam in Yoga dasai to NaaTa Muni are being celebrated here. His eminence as the leader of Prapanna Jana Kulam is saluted as: **“na: Aadhyasya kula pathE: VakuLa-abhirAmam Srimath Paraankusam (Bhagavath angri yugaLam) praNamAmi”**. That Swamy NammAzhwAr is recognized as every thing (Sarvasvam) from one's Mother, Father, Wife, children and Isvaryam (**Mathaa, Pithaa, Yuvathaya: Tanayaa: VibhUthi: Sarvam**) for all who went before him (ALavandhAr) and all VaishNava Paramparais going to arise after him (**Madh-anvayAnam niyamEna sarvam**). Here ALavandhAr chooses the word PraNamaami over Namaami and points out that he is placing his head at the sacred feet of AzhwAr (**tadangri yugaLam moordhnaa praNamAmi**).

**Sarvasvam: Maathaa** (Mother) is the one, who prayed for a sathprajaa (virtuous child), carried it for ten months, went through the labor pains, disregarded the asuddhis, protected it during the infant days thru breast milk and worried about its welfare all the time.

**Pithaa:** The Father who served as hitha paran and protector as a child and youth.

**Yuvathya:** The Wife, who makes him forget both the parents through being an object of his delight as a young man.

**Tanayaa:** The children, who is well meaning at youth, protector at a later age and as the one, who makes his parents cross the narakam known as Puth.

**VibhUthi:** The lack of the Iswaryam (VibhUthi) will cause much worldly suffering. Therefore, ALavandhAr says that Swamy NammAzhwAr is His Sarvasvam.

Through the first three sLOkams, ALavandhAr saluted the Jn~Anam and Bhakthi of NaaTa Muni. In the fourth slokam, he saluted Sage ParAsarar as the Vaidhika SrEshtar (Thraividhya vrutthaanumathar). In this fifth sLOkam, he salutes Swamy NammAzhwar as the source of his Jn~Anam.

## SIOkam 6

यन्मूर्ध्नि मे श्रुतिशिरस्सु च भाति यस्मिन्

अस्मन्मनोरथपथः सकलस्समेति ।

स्तोष्यामि नः कुलधनं कुलदैवतं तत्

पादारविन्दमरविन्दविलोचनस्य ॥६॥

yanmUrdhni me sruti sirassu ca bhaati yasmin  
asman manoraTa paTa: sakalas sameti |  
stoshyAmi na: kuladhanam kuladaivatam tat  
pAdAra vindam aravinda vilocanasya ||

### Anvaya Kramam:

Yath mE moordhni Sruthi-Sirsussu cha bhaathi, yasmin asman-manOraTa-paTa: sakala :  
samEthi na: tath na: kula dhanam, Kula dhaivatham aravindha-vilOchanasya tath  
Paadha-aravindham sthOshyAmi

### Swamy Adidevananda's Translation:

I shall offer my hymn of praise to the holy feet of the lotus eyed Lord - the feet, which are the sole object of my concluding philosophy of the Vedas (Upanishads). All the currents of our thoughts converge on Him who forms the treasure and tutelary deity of our lineage.

### Commentary:

Through the last five sIOkams, AlavanthAr prostrated before the three great helpers (NaaTa Muni, ParAsarar and NammAzhwAr) for the growth of our sampradhAyam and now begins the eulogy of SarvEswaran. He states that the Lord's lotus feet are his eternal and undiminishing wealth and vows to engage in eulogizing them. He elaborates further the glory of those feet as being on his head, on the head of the Upanishads and as a place where all his desires come to an end. He echoes the Thiruvaaimozhi Paasuram passage of AzhwAr (“[adicchiyOmtalai misai NeeaNiyAyi AazhiyankaNNaa Unn kOlappAdham: TVM 10.3.6](#)). ALavandhAr recognizes the Lord's sacred feet as his SirObhUshaNam as well as for the Upanishads.

The usage of Kula dhanam (ayathna siddham and savtha: prAptham) in this sIOkam refers to UpAyam for Moksham and Kula dhaivatham (PrApya PrApakam and AasrayaNeeyam) stands in for upEyam. Those Thiruvadis are his Father, Mother, Wife, Children and Wealth (Yasmin asmann-manOraTa PaTas-sakalas-samEthi). Those lotus feet of the Lord as his Sarvasvam. The “praapyathvam, sarvAdhikathvam, Sarva MangaLaakAram and athidhurlabhathvam” of those lotus feet of the Lord are referred to here. “AravindhalOchanasya” is echoed from “JithanthE PuNDareekAksha” of JithanthE sthOthram (Tann kaal paNintha yenn paal EmpirAn tadamkaNkaL: Thiruviruttham: 42). These eyes of the Lord are nithyasoori bhOgyam.

## SIOkam 7

तत्त्वेन यस्य महिमार्णवशीकराणुः

शक्यो न मातुमपि शर्वापितामहाद्यैः ।

कर्तुं तदीय महिमस्तुतिमुद्यताय मह्यां

नमोऽस्तु कवये निरपत्रपाय ॥७॥

**tattvena yasya mahimArNava sIkarAaNu:  
sakyo na maatumapi Sarvapitaa mahaadyai: |  
kartum tadIya mahimastutim udyataaya mahyam  
namoastu kavaye nirapatrapAya ||**

### Anvaya Kramam:

**yath mahima arNava Seekara aNu: Sarva pithAmaha aadhyai:  
api tatthvEna maathum na Sakya: Tadheeya mahima sthuthim  
karthum udhyathayaa nirapathrapaaya KavayE mahyam nama: asthu .**

### Swamy Adidevananda's Translation:

Fie upon me, the impudent poet! Intent as I am to sing the praise of His ocean-like glory, a single particle of whose spray it is not possible even for Siva, Brhama and the like to measure truly

### Commentary:

In the previous sIOkam, Alavanthar declared that he is going to eulogize the Lord's lotus feet. In this sIOkam, he takes a step backward from that effort through recognition of his unfitnes to engage in such a daring act that is not attempted even by Mahaans with greater Jn~Anam than him. He remembers that even great ones like Brahma dEvan, Sivan fail in their attempt to capture even an iota of the Vaibhavam of the Lord in their eulogies and chides himself for the foolish endeavor. He says: out of my desire to earn the name of kavi, I dared to compose this eulogy, when I know that the qualifications needed for such an effort is way beyond me. The Lord is anantha kalyANa guNa poorNan. I am a man of meagre intellect and solpa Jn~Anam. He states that his foolishness to be laughed at and every one should salute him (**mahyam nama: asthu**) in a form of nindhA sthuthi. Like Arjuna in the battlefield (Visrujya Sara: Saapam), ALavandhAr desists from his declared intent to praise the Lord. He is angry over his saahasam and shamelessness to venture into eulogizing the Lord, whose limitless auspicious attributes cannot become easy objects of praise.

## SIOkam 8

यद्वा श्रमावधि यथामति वाऽप्यशक्तः

स्तौम्येवमेव खलु तेऽपि सदा स्तुवन्तः ।

वेदाश्चतुर्मुखमुखाश्च महार्णवान्तः

को मज्जतोरणुकुलाचलयोर्विशेषः ॥८॥

**yadvA sramaavadhi yaTaamati vAapyasakta:  
staumyevameva khalu teapi sadaa stuvanta: |  
vedaas caturmukha mukhAsca mahArNavAnta:  
ko majjato: aNukulaacalayo: visesha: ||**

### Anvaya kramam:

**Yadhvaa asaktha: Sram a avadhi yaTAmathi vaa api sthouthi  
sadhaa api sthuvantha: tE Vedaa: chathurmuka mukhAsccha  
yevam yEva khalu mahaa arNava antha: majjathO: aNu kulAchalayO:  
ka: visEsha:**

### Swamy Adidevananda's Translation:

Yet in spite of my weakness, I am justified in praising him to the limit of my capacity and to the best of my knowledge. For, verily, even the Vedas and the four-faced Brahma, ever engaged in singing his glory, could praise him only in a similar strain. What difference by contrast is there between an atom and a huge mountain range when both are submerged in the great ocean?

### Commentary:

In this sIOkam, the disheartened ALvandhAr, who was about to quit in his efforts to eulogize the vaibhavam of the Lord consoles his mind and says that he will do what he can within his limits as the proper thing to do. He says to his mind: It is true that I cannot find the boundary of the Lord's kalyANa guNams and eulogize him properly. I am an asakthan (powerless one) and yet I am not going to desist from eulogizing Him. There is no rule that only those who fully comprehend the auspicious attributes of the Lord alone can eulogize Him. It is acceptable to eulogize the Lord within the limits of one's Jn~Anam and saamarTyam. Hence, I am going to eulogize Him instead of backing off. VedAs and the DevAs are always singing His praise (**Sadhaapi sthuvantha: tE Vedaa:**). Brahma dEvan might praise His Lord a little better than me (**Chaturmukha mukhaasccha yEvam yEva khalu**). Anticipating protests over his saahasam in dragging a Maha Jn~Ani, the Chathurmuka Brahmaa for comparison, ALavandhAr advances his reasons for such an analysis: **kO majjatho: aNu kulAchalayOr visEsha:?** An atomic sized thing and a mountain may be both immersed in the ocean. Both have huge differences in size. When they are immersed in the deep ocean, one cannot tell their differences from outside. Similarly, my ukthis (utterances) and Brahma's ukthis are like an atom and a mountain. Both of them however will disappear into nothingness, when compared to the vastness of the guNams of the Lord, the KalyAna guNa PoorNan (**anavathikaadhisaya asankhyEya KalyANa guNa gaNa arvaNan**). ALavandhAr comforts himself with the statements of Poygai

AzhwAr ([avar avar thaamm thaamm aRinthavARu yEtthi](#)) and Swamy NammAzhwAr ([tankAL anbar tamathu soll valatthAI talai talai siRanthu poosippa](#)). They went ahead and eulogized according to the limits of their Jn~Anam and sakthi. Therefore, I am going to eulogize my Lord to my limits. He comforts his mind and says that there is no apachAram from such an endeavor. In the previous sIOkam, [ALavandhAr used the words: "na sakhya:"](#) In this sIOkam, he chooses the word: "sthoumi" and begins the Sthuthi. Instead of using "sthOshyAmi" to indicate the future plans, ALavandhAr uses "sthoumi " to show that he has started his eulogy (present tense).

## SIOkam 9

किं चैष शक्त्यतिशेयन नतेऽनुकम्प्यः

स्तोताऽपि तु स्तुतिकृतेन परिश्रमेण ।

तत्र श्रमस्तु सुलभो मम मन्दबुध्देः

इत्युद्यमोऽयमुचितो मम चाब्जनेत्र ॥९॥

**kim caisha Sakty atiseyana nate anumampya:  
stotAapi tu stuti krutena parisrameNa |  
tatra sramastu sulabho mama mandabudhde:  
iti udyamoayam ucito mama ca abja-netra ||**

### Anvaya Kramam:

**yEsha: sthOthA sakthi adhisayEn atE na anumampya api  
thu sthuthikruthinE pariSramENa, hE abhja nEthra!  
tathra mandha BuddhE: mama thu Srama: sulabha: iti  
mama cha abhayam udhyama: uchitha:**

### Swamy Adidevananda's Translation:

Moreover, this psalmist deserves to be pitied by You, not for an excellence of poetical gifts, but for his great exertion in praising You. And exertion for the purpose is quite natural to me, who am dull-witted. Oh Lotus-eyed one! This toil of mine is nonetheless meaningful, for, I can rest on Your gracious compassion which will surely be excited by this task which is beyond my capacity.

### Commentary:

ALavandhAr introduces himself as “Yesha: sthOthaa” instead of saying aham sthOthaa. This is the Sanskrit protocol (MaryAdhai) to show respect for the humble poet attempting to eulogize the mighty Lord. Next, ALavandhAr moves away from the statement that he did not have the fitness to praise the Lord compared to great ones like Brahmaa et al.

While admitting that unfitness as a reality, he states that he is more qualified than those superior intellects for a different reason. You will see my exertions and will take pity on the strivings of mine as a dim-witted being. Your intrinsic (SvabhAveeka) Dayaa guNam will propel you to take note of my dhainyam (helplessness). You will know that I do not have the skills and cleverness (saamarTyam) to be a superior poet to tackle the mighty task at hand. I will flounder around in my efforts and will be exhausted easily (sulabha Sramam). It would be easy for you to take note of my dhainyam. I will immediately become the object of Your Dayaa. I am a mandha buddhi and do not have the tenacity and endurance like Brahma Devan to persist in my sthuthi. Therefore Your Dayaa should be the path for me to continue with my sthuthi. **“Mama cha ayam udhyama: uchitha:”** (This effort of mine is very appropriate for me also in the context of Paasura Vaakyam: “Irukku vaay munikkaNangaL yEttha yaanum (mama cha) yEtthinEn”. Your anugraham will be the cause for my effort (anugraha hEthu). You will make it possible for me to

complete my effort without obstacles (avignam). Like the prayer of VishNu PurANam (VP) asking for the Lord to cast His lotus soft glances on him, ALavandhAr feels emboldened to engage in the effort to eulogize the Lord: “avalOkana dhAnEnabhuyO maamm paalaya Achyutha” (VP: 1.20.16). Being Nithya sooris with superior Jn~Anam, they praise you “tath viprAsO vipanyavO jaagruvAmsas-samindhathE” /Rg Vedam1.2.7). At VishNu’s Parama Padham (Yath VishNO; Paramam Padham), these mEdhAvis (Nithya Sooris) eulogize effortlessly without tiring. As for myself, the Mandha Buddhi, I too eulogize You empowered by Your karuNaa KatAksham falling on me through your anugraham to this dheenan and mandha mathi.

## SIOkam 10

नावेक्षसे यदि ततो भुवनान्यमूनि

नालं प्रभो ! वितुमेव कुतः प्रवृत्तिः ।

एवं निसर्गसुहृति त्वयि सर्वजन्तोः

स्वामिन् न चित्रमिदमाश्रितवत्सलत्वम् ॥ १० ॥

**nAvekshase yadi tato bhuvanAnyamUni  
naalamm prabho! bhavitumeva kuta: pravrutti: |  
evamm nisarga suhruti tvayi sarva janto:  
svaamin ! na citram idam aasrita vatsalatvam ||**

### Anvaya Kramam:

**PrabhO! na avEkshasE yathi , tatha: amUni bhuvanAni  
bhavithumEva alam . Pravrutthi: kutha: ? SwAmin ! yEvam  
sarva janthO: nisarga suhrudhi Thvayi Aasritha vathsalathvam  
idham na chithram .**

### Swamy Adidevananda's Translation:

Oh Lord! If You do not cast your glance at these worlds, they cannot have even the power to exist; much less can they have any further development. It is not therefore strange that You, Oh Lord! Who is the natural friend of all creatures, cherish those who have sought shelter in You.

### Commentary:

Once ALavandhAr addressed the Lord as Abhja nEthra in the previous sIOkam, Lord's Dayaa GuNam overflowed and He cast His merciful glances on ALavandhaAr. ALavandhAr responded to the glances of the Lord with lotus eyes this way: "Oh PundareekAksha! Your anugraha does not surprise me. During the time of PraLayam, when the Aathma Vargams were powerless like the birds with broken wings, You brought them out of their misery and gave them names and form. You are my creator too and You looked at me today in that context. Hence, it does not surprise me.

Upanishad declares that the Lord cast His merciful glances at the Aathma vargams (**Tath Eikshatha --Bahu syAm PrajAyEyEthi**). Following the Upanishadic word, "Eikshatha", ALavandhAr chooses the word "avEkshsE" to record the Lord's lotus eyes falling on him. If You, my Lord as anugraha visisshtan did not cast Your merciful glances, there would have been no srushti (creation). If Your sankalpam was the cause for creation (uthpatthi), the created beings (uthpannaas) could not exist and move about. If You brought the Aathma Vargams from their dormant state and blessed them to go about their pravrutthi vyApArams through Your nirhEthuka krupaa, it does not surprise me that you propelled me to engage in eulogizing You. Such is the power of Your lotus eyes! I have taken refuge in You as Aaasrithan. Your anugraha visEsham is due to tour Vaathsalyam preethi VisEsham) to me.

Your sankalpam is blended with Your anugraham in a tight way. You are Uthpatthi kaaraNan and hence You have the duties of being Rakshikkum SaraNyan (Protector of those who seek Your rakshaNam). All the creation (Sakala uthpatthi) and the Pravrutthi (existence and VyApAram) of those created beings are entirely due to the power of Your anugraha sankalpam.

After convincing himself as a qualified one to eulogize the Lord due to His anugraha visEsham, from this sLOkam onwards until the next five sLOkams AlavandhAr celebrates the limb of Bhagavath Parathvam (Supremacy of the Lord over all Devaas), namely, the Lord's unique role as Moksha Dhaayakan. No other God has the power to grant Moksham. [In this sLOkam, ALavandhAr uses gathi SaamAnyaNyAyam to establish the Lord's Parathvam \(Supremacy\) as natural cause behind Jagath KaaraNathvam.](#)

## SIOkam 11

स्वाभाविकानवधिकातिशयेशितृत्वं

नारायण! त्वयि न मृष्यति वैदिकः कः

ब्रह्मा शिवः शतमखः परमः स्वराडिति

एतेऽपि यस्य महिमार्णवविप्रुषस्ते ॥११ ॥

**svAbhAvika anavadhika atisaya Isitrutvam  
nAaraayaNa! tvayi na mrusyati vaidika: ka: |  
brahmaa siva: satamakha: parama:svaraaDiti  
eteapi yasya mahimAarNava viprushaste ||**

### Swamy Adidevananda's Translation:

Oh NaarayaNa! Who is there among the learned adherents of the Vedas that do not acknowledge Your intrinsic Godhood, endowed as You are with unsurpassable excellence? For Brahma, Siva, Indra and the supreme muktas are but drops in the ocean of Your glory.

## SIOkam 12

कः श्रीः श्रियः परमसत्त्वसमाश्रयः कः

कः पुण्डरीकनयनः पुरुषोत्तमः कः

कस्यायुतायुतशतैककलांशकांशे

विश्वं विचित्रचिदचित्प्रविभागवृत्तम् ॥१२ ॥

**ka: srI: sriya: paramasattva samaasraya: ka:  
ka: puNDarIkanayana: purushottama: ka: |  
kasyAayutAyuta sataika kalAmSa kaamSe  
visvam vicitra cid acit pravibhaaga vruttam ||**

### Swamy Adidevananda's Translation:

Who else but You are the sole resting place of even srI (Lakshmi), the Goddess of all prosperity and loveliness? Who but You can be the asylum of **parama-sattva**? Who else is the Lotus-eyed par excellence? Who but You is the Supreme among the pururshas? Who else is there except You, in subdivision of whose billionth part the wonderfully differentiated Universe is complete with its two-fold division of jIvA and prakriti?

### SIOkam 13

वेदापहार गुरुपातक दैत्यपीडा-

द्यापद्विविमोचनमहिष्ठफलप्रदानैः ।

कोऽन्यः प्रजापशुपति परिपाति कस्य

पादोदकेन स शिवः स्वशिरोधृतेन ॥१३ ॥

**vedApahAra gurupAtaka daityapIDaa-  
aadi aapad vimocana mahishTa phalapradaanai: |  
koanya: prajA pasupati paripaati kasya  
pAdodakena sa siva: svasiro dhrutena ||**

#### Swamy Adidevananda's Translation:

Who else saves Prajapati and Pasupati from adversities such as deprival of the Vedas, heavy guilt and harassment by demons, and bestows upon them the greatest benefits?

Who else, except You, can make Siva deserve to be called **Siva** (MangaLam - the auspicious one) by merely bearing on His head the water from Your feet?

### SIOkam 14

कस्योदरे हरविरिञ्चमुखः प्रपञ्चः

को रक्षतीममजनिष्ट च कस्य नाभेः ।

क्रान्त्वा निगीर्य पुनरुद्गिरति त्वदन्यः

कः केन वैष परवानिति शक्यशङ्कः ॥१४ ॥

**kasyodare haravirinca mukha: prapanca:  
ko rakshati imam ajanishTa ca kasya nAabhe: |  
krAntvA nigIrya punarudgirati tvadanya:  
ka: kena vaisha paravaaniti Sakyasanka: ||**

#### Swamy Adidevananda's Translation:

In whose stomach does the Universe headed by Hara and Virincha rest? Who protects it? From whose navel has it sprung up? Who else but You, striding over all, absorbs the Universe and projects it again? And who is thee that can, even as a matter of doubt, be said to exist as Your superior?

## SIOkam 15

त्वां शीलरूपचरितैः परमप्रकृष्ट-

सत्त्वेन सात्त्विकतया प्रबलैश्च शास्त्रैः ।

प्रख्यातदैवपरमार्थविदां मतैश्च

नैवासुरप्रकृतयः प्रभवन्ति बोद्धुम् ॥१५ ॥

**tvAm Seela rUpa caritai: paramaprakrushTa-  
sattvena saattvikatayA prabalai: ca Saastrai: |  
prakhyAta daiva paramaatha vidaam matai: ca  
naivaasura prakrutaya: prabhavanti boddhum ||**

### Swamy Adidevananda's Translation:

Those of demoniac nature are not able to recognize You by Your easily accessible disposition, loveliness of form and divine deeds -by Your supremely excellent sattvic nature; by the scriptures authoritative on account of their being sattvic in character, and by the precepts of the famous knowers of the supreme truth.

## SIOkam 16

उल्लङ्घित त्रिविधसीमसमातिशायि-

संभावनं तव परिब्रढिमस्वभावम् ।

मायाबलेन भवताऽपि निगूह्यमानं

पश्यन्ति केचिदनिशं त्वदनन्यभावाः ॥१६ ॥

**ullanghita trividha sIma samaati Saayi-  
sambhaavanam tava paribraDima svabhaavam |  
maayaabalena bhavataa api nigUhya maanam  
pasyanti kecid anisam tvad ananya bhaavaa: ||**

### Swamy Adidevananda's Translation:

Some, who are inseparably united with You in thought and feeling, perceive and realize Your sovereign nature, which transcend considerations of the threefold limits (of time, space and causation) and of another one equal or superior to them and which by the power of Maya is kept mysterious by Yourself.

## SIOkam 17

यदण्डमण्डान्तरगोचरं च यत्-

दशोत्तराण्यावरणानि यानि च ।

गुणाः प्रधानं पुरुषः परं पदं

परात्परं ब्रह्म च ते विभूतयः ॥१७॥

yad aNDam aNDaantara gocaram ca yad-  
dasottaraaNi aavaraNaani yaani ca |  
guNaa: pradhaanam purusha: param padam  
paraat param brahma ca te vibhuutaya: ||

### Swamy Adidevananda's Translation:

The cosmic sphere, all that is within it, its enclosures which are more than ten, the three GuNaas, the prakriti, the individual self, the supreme abode (SrI Vaikuntam) and the Brahman ([Dhivya Mangala vigraham](#) in the present context) who is higher than the individual self - all these are manifestations of Your splendor

## SIOkam 18

वशी वदान्यो गुणवान् ऋजुः शुचिः

मृदुर्दयालुर्मधुरः स्थिरः समः ।

कृती कृतज्ञस्त्वमसि स्वभावतः

समस्तकल्याणगुणामृतोदधिः ॥१८॥

vasI vadaanyo guNavaan rju: suci:  
mrudu: dayaalu: madhura: sTira: sama: |  
kruthi krutajn~a: tvam asi svabhaavata:  
samasta kalyaaNa guNa amruta uadhi: ||

### Swamy Adidevananda's Translation:

You are, by Your own nature, submissive to the will of those that take refuge in You, bountiful, graciously accommodating to the inferior, guileless and reliable, pure, tender, merciful, blissful, firm, free from all self-regarding duties, ever mindful of the services of the devotees and a nectar-ocean of all auspicious attributes.

## SIOkam 19

उपर्युपर्यब्जभुवोऽपि पूरुषान्

प्रकल्प्य ते ये शतमित्यनुक्रमात् ।

गिरस्त्वदेकैक गुणावधीप्सया

सदा स्थिता नोद्यमतोऽतिशेरते ॥१९॥

**upar yupary abja bhuvoapi pUrushaan  
prakalpya te ye satam iti anukramaat |  
giras tvad ekaika guNa avadhi Ipsayaa  
sadaa sTitaa na udyamato atiserate ||**

### Swamy Adidevananda's Translation:

The eternal Vedic texts which are ever eager to find out the limit of each of Your attributes (beginning with Ananda) by describing in ascending order the bliss of being higher than the lotus0born Brahma Himself with the words, 'one hundred such units of bliss etc., do not, in spite of their incessant endeavour, go beyond the first attribute Ananda itself, it being infinite and above all enumeration

## SIOkam 20

त्वदाश्रितानां जगद्भ्रवस्थिति

प्रणाश संसार विमोचनादयः ।

भवन्ति लीला विधयश्च वैदिकाः

त्वदीयगम्भीर मनोऽनुसारिणः ॥२०॥

**tvad aashritaanaam jagad udbhava sTiti  
praNaasa samsaara vimochana aadaya: |  
bhavanti lIaa vidhayas ca vaidikaa:  
tvadIya gambhIra mana anusaariNa: ||**

### Swamy Adidevananda's Translation:

The creation, sustentation and dissolution of the Universe as also release from the transmigratory existence, all of which constitute Your play, and the Vedic injunctions, which are in accord with Your profound will - all these are for the benefit of those who take shelter in You.

## SIOkam 21

नमो नमो वाङ्मनसाति भूमये  
नमो नमो वाङ्मनसैक भूमये ।  
नमो नमोऽनन्त महाविभूतये  
नमो नमोऽनन्तदयैक सिन्धवे ॥२१॥

**namo namo vaang manasa ati bhUmaye  
namo namo vaang manasaika bhUmaye |  
namo namo ananta mahaavibhUtaye  
namo namo ananta dayaika sindhave ||**

### Swamy Adidevananda's Translation:

Obeisance again and again to You who are beyond the reach of speech (Vaak) and mind; obeisance again and again to You who are the sole object of speech and mind; obeisance again and again to You of infinite great powers; obeisance again and again to You, the one ocean of infinite mercy.

## SIOkam 22

न धर्मनिष्ठोऽस्मि न चात्मवेदि  
न भक्तिमान् त्वच्चरणारविन्दे ।  
अकिञ्चनोऽनन्यगतिः शरण्य !  
त्वतपादमूलं शरणं प्रपद्ये ॥२२॥

**na dharma nishToasmi na ca atmavedi  
na bhaktimaan tvaccaraNaaravinde |  
akincan:oananya gati: saraNya!  
tvat paada mUlam saraNam prapadye ||**

### Swamy Adidevananda's Translation:

Oh You worthy of being sought as refuge! I am not one established in Dharma, nor am I a knower of the self. I have no fervent devotion to Your Lotus-feet. Utterly destitute as I am, and having none else for resort, I take refuge under Your feet.

### SIOkam 23

न निन्दितं कर्म तदस्ति लोके

सहस्रशो यन्न मया व्यधायि ।

सोऽहं विपाकावसरे मुकुन्द !

क्रन्दामि सम्प्रत्यगतिस्तवाग्रे ॥ २३ ॥

**na ninditam karma tad asti loka  
sahasraso yan na mayaa vyadhaayi |  
soaham vipaakaavasare mukunda!  
krandaami samprati agati: tava agre ||**

#### Swamy Adidevananda's Translation:

There is not a single despicable deed in the world that has not been committed by me thousand of times. Oh Mukunda! Now, when those deeds are fructifying, I, the very same person, am crying out helplessly before You.

### SIOkam 24

निमज्जतोऽनन्त भवार्णवान्तः

चिराय मे कूलमिवासि लब्धः ।

त्वयाऽपि लब्धं भगवन्निदानीम्

अनुत्तमं पात्रमिदं दयायाः ॥२४ ॥

**Nimajjat: ananta bhavaarNava anta:  
ciraaya me kUlam iva asi labdha: |  
tvayaa api labdham bhagavan idaanIm  
anuttamam paatram idam dayaayaa: ||**

#### Swamy Adidevananda's Translation:

Oh Ananta! I am getting drowned in the great ocean of transmigratory existence. At last in You I have found the shore of that endless ocean, and You Oh Lord, have obtained now this worthiest recipient for Your mercy.

## SIOkam 25

अभूतपूर्वं मम भावि किं वा

सर्वं सहे मे सहजं हि दुःखम् ।

किं तु त्वदग्रे शरणागतानां

पराभवो नाथ ! न तेऽनुरूपः ॥२५॥

**abhUta pUrvam mama bhaavi kim vaa  
sarvam sahe me sahajam hi duhkham |  
kim tu tvadagre saraNaagataanaam  
paraabhavo naaTa! na te anurUpa: ||**

### Swamy Adidevananda's Translation:

What (misery) can possibly happen to me that has not already befallen? I have been bearing everything; for misery and I have been born together. But, Oh Master! It is not becoming of You that one who has taken shelter at your feet should get frustrated in his attempt to overcome the miseries of transmigratory existence.

## SIOkam 26

निरासकस्यापि न तावदुत्सहे

महेश हातुं तव पादपङ्कजम् ।

रुषा निरस्तोऽपि शिशुः स्तनन्धयो

न जातु मातुश्चरणौ जिहासति ॥२६॥

**niraasaka syaapi na taava dutsahe  
mahesha! haatuM tava paada pa~Nkajam.h.  
ruShaa nirasto.api shishuH stanandhayo  
na jaatu maatushcharaNau jihaasati**

### Swamy Adidevananda's Translation:

Oh Supreme Being! Even if You drive me away, I cannot relinquish Your Lotus-feet; a suckling does not at all desire to leave its mother's feet at any time, even if it has been set aside by her in anger.

## SIOkam 27

तवामृतस्यन्दिनि पादपङ्कजे

निवेशितात्मा कथमन्यदिच्छति ।

स्थितेऽरविन्दे मकरन्दनिभरे

मधुव्रतो नेक्षुरकं हि वीक्षते ॥२७॥

**tava amrutasyandini paada pankaje  
nivesit aatmaa kaTam anyad icchati |  
sTite aravinde makaranda nirbhare  
madhuvrata: na Ikshurakam hi vIkshate ||**

### Swamy Adidevananda's Translation:

How can my mind, which is firmly set upon Your Lotus-feet shedding nectar, ever be desirous of anything else? As is well known, when there exists a lotus laden with honey nearby, a bee does not even glance at the Ikshuraka flower (NeermuLLi - thorny flower without fragrance or honey).

## SIOkam 28

त्वदङ्घ्रिमुद्दिश्य कदाऽपि केनचित्

यथा तथा वाऽपि सकृत् कृतोऽञ्जलिः ।

तदैव मुष्णात्यशुभान्यशेषतः

शुभानि पुष्णाति न जातु हीयते ॥२८॥

**tvadanghrim uddisya kadaapi kenacit  
yathaa tathaa vaapi sakrut kutoanjali: |  
tadaiva mushNaati asubhaani aseshata:  
subhaani puhNaati na jaatu hiiyate ||**

### Swamy Adidevananda's Translation:

Whosoever, in whatever manner, at whatever time, supplicates to You with palms joined even once, that act dispels at once all his miseries and contributes to his well-being. An act of supplication to You is never in vain.

## SIOkam 29

उदीर्णसंसारदवाशुशुक्षणिम्

क्षणेन निर्वाप्य परां च निर्वृतिम् ।

प्रयच्छति त्वच्चरणारुणाम्बुज-

द्वयानुरागामृतसिन्धुशीकरः ॥२९॥

**udIirNa samsaara dava aasusukshaNim  
kshaNena nirvaapya paraam ca nirvritim |  
prayacchati tvat charaNa aruNa ambuja-  
tvaya anuraaga amruta sindhu sIkara: ||**

### Swamy Adidevananda's Translation:

A drop from the nectar-ocean of love to Your lovely Lotus-feet extinguishes the blazing forest-conflagration of transmigratory existence in an instant and bestows supreme bliss.

## SIOkam 30

विलासविक्रान्तपरावरालयं

नमस्यदार्तिक्षपणे कृतक्षणम् ।

धनं मदीयं तव पाद पङ्कजं

कदा नु साक्षात्करवाणि चक्षुषा ॥३०॥

**vilaasa vikraanta paraavaraalayam  
namasyat aarti kshapaNe krutkshNam |  
dhanam madIyam tava paada pankajam  
kadaa nu sakshaaat karavaaNi cakshushaa ||**

### Swamy Adidevananda's Translation:

When shall I see with my eyes, Your Lotus-feet, my dearest treasure, which sportively measured the world high and low, and which are eve ready to destroy the afflictions of those who submit themselves to You.

## SIOkam 31

कदा पुनः शङ्खरथाङ्गकल्पक-

ध्वजारविन्दाङ्कुशवज्रलाञ्छनम् ।

त्रिविक्रम त्वच्चरणाम्बुजद्वयम्

मदीयमूर्धानमलङ्कारिष्यति ॥३१॥

**kadaa puna: sankha raThaanga kalpaka-  
dhvaja aravinda ankusa vajra laanchanam |  
trivikrama tvat caraNaambuja dvayam  
madIya mUrdhaanam alakarishyati ||**

### Swamy Adidevananda's Translation:

Oh Trivikrama! When will Your Lotus-feet, bearing the marks of conch, discus, the wish-granting heavenly tree, banner, lotus, hook (ankusam) and thunderbolt (VajrAyudham), adorn my head?

## SIOkam 32

विराजमानोज्ज्वल पीतवाससं

स्मितातसीसून समामलच्छविम् ।

निमग्ननाभिं तनुमध्यमुन्नतं

विशाल वक्षस्स्थल शोभिलक्षणम् ॥३२॥

**viraajamaanojjvala pIta vaasasam  
smita atasIsUna sama amala cchhavam |  
nimagna naabhiM tanumadhyam unnatam  
visaala vakshssthala sobhi lakshaNam ||**

### Swamy Adidevananda's Translation:

Who is beautifully clad in shining yellow raiment (Peethaambharam), whose pure splendour is equal to that of a blooming kaayaampoo (a dark blue hued flower), who is endowed with a depressed navel, slender waist, high stature and the shining (Srivatsam) mark on the broad chest. The sIOkaas 33 to 40 have the following in its essence:

1. The description of the Divine form of Lord NaarayaNaa in absolute and relative terms i.e., the form in some sIOkaas reference is made to the form through similes like blooming lotus, the moon and through Sri Lakshmi Herself.

2. An introduction to Sri Lakshmi and Her transcendental qualities befitting our Lord and a reference to Sri Vaikuntam itself through Sri Adishesha along with his mod of service to the Lord.

### SIOkam 33

चकासतं ज्याकिणककशैः शुभैः

चतुर्भिराजानु विलम्बिभिर्भुजैः ।

प्रियावतंसोत्पलकर्णभूषण-

श्लथालकाबन्धविमर्दशंसिभिः ॥३३॥

**cakaasatam jyaakiNa karkasai: subhai:  
caturbhiraajaanu vilambibhi: bhujai: |  
priyaa avatamsa utpala karNa bhuushaNa-  
slaTa alaka aabandha vimarda samsibhi: ||**

### Swamy Adidevananda's Translation:

Who shines with four auspicious arms which reach the knees, and have the rough scars of the bowstring, and which speak of their contact with the crest-lily, the ear-ornament and the loose curls of the braid of Your beloved.

### SIOkam 34

उदग्रपीनांस विलम्बिकुण्डला-

लकावली बन्धुर कम्बुकन्धरम् ।

मुखश्रिया न्यक्कृत पूर्ण निर्मला-

मृतांशुबिम्बाम्बुरुहोज्ज्वलश्रियम् ॥३४॥

**udagra pIna amsa vilambi kuNDala-  
alakaavalI bandhura kambu kandharam |  
mukhasriyaa nyakkruta poorNa nirmala-  
amrutaamsubimba amburuha ujjvala sriyam |**

### Swamy Adidevananda's Translation:

Whose conch like neck is adorned with curls of hair and earrings hanging over the high and large shoulders, and by the lustrous beauty of whose face the brilliant splendor of the spotless moon and the blooming lotus are put to shame.

### SIOkam 35

प्रबुत्त मुक्ताम्बुजचारुलोचनं

सविभ्रम भ्रूलतं उज्ज्वलाधरम् ।

शुचिस्मितं कोमलगण्डं उन्नसं

ललाट पर्यन्तविलम्बितालकम् ॥३५ ॥

**prabutta muktaambuja caaru lochanam  
savibhrama bhruulatam ujjvalaadharam |  
sucismitam komalagaNDam unnasam  
lalaaTa paryanta vilambita alakam ||**

#### Swamy Adidevananda's Translation:

Who has eyes charming like the petals of a fresh and full-blown lotus, gracious creep like brows, shining lips, pleasant smile, soft cheeks, prominent nose, and curls hanging up to the forehead.

### SIOkam 36

स्फुरतिकरीटाङ्गद हार कण्ठिका-

मणीन्द्र काञ्ची गुण नूपुरादिभिः ।

रथाङ्ग शङ्खासि गदा धनुवरैः

लसत्तुलस्या वनमालयोज्ज्वलम् ॥३६ ॥

**sphurat kirITa angada haara kaNTikaa-  
maNIndra kaancI guNa noopuraadibhi: |  
raTanga sankhaasi gadaa dhanurvarai:  
lasat tulasyaa vanamaalaya ujjvalam ||**

#### Swamy Adidevananda's Translation:

Who is handsome with a shining diadem (kreedam), bracelets (thOLvaLai), garland of pearls, necklace, the kaustubha gem, waistband, anklets etc. and with the divine discus, conch, sword, mace, the divine excellent bow and the most beautiful, soft fragrant tuLasi garland.

### SIOkam 37

चकर्थ यस्या भवनं भुजान्तरं

तव प्रियं धाम यदीय जन्मभूः ।

जगत् समस्तं यदपाङ्गसंश्रयं

यदर्थमम्भोधिरमन्थ्यबन्धि च ॥३७ ॥

**cakarTa yasyaa bhavanam bhujaantaram  
tava priyam dhaama yadIya janmabhU: |  
jagat samastam yad apaanga samsrayam  
yadartham ambhodhi: amanTi abandhi ca ||**

### Swamy Adidevananda's Translation:

Who has made his chest the abode of Sri, whose birthplace is Your beloved abode (the milky Ocean), in whose side glance the entire Universe takes refuge and for whose sake the ocean was churned and causewayed.

### SIOkam 38

स्ववैश्वरूप्येण सदाऽनुभूतयाऽपि

अपूर्ववद्विस्मयमादधानया ।

गुणेन रूपेण विलासचेष्टितैः

सदा तवैवोचितया तव श्रिया ॥३८ ॥

**sva vaisva roopyeNa sadaa anubhUtaya api  
apUrvavad vismayam aadadhaanayaa |  
guNena roopeNa vilaasa ceshTitai:  
sadaa tavaiva ucitayaa tava sriyaa ||**

Swamy Adidevananda's translation: Please see after sIOkam 40

### SIOkam 39

तया सहासीनंमनन्तभोगिनि

प्रकृष्ट विज्ञानबलैकधामनि ।

फणामणित्रातमयूखमण्डल-

प्रकाशमानोदरदिव्यधामनि ॥३९॥

tayaa sahaasiinaM ananta bhogini  
prakR^iShTa vi~njaana balaika dhaamani.  
phaNaamaNi vraata mayuukha maNDala-  
prakaasha maanodara divya dhaamani

**SIOkam 40**

निवासशय्यासनपादुकांशुको-

पधान वर्षातपवारणादिभिः ।

शरीरभेदैस्तव शेषतां गतैः

यथोचितं शेष इतीरिते जनैः ॥४०॥

nivaasa sayya aasana paaduka amsuka  
upadhaana varsha atapa vaaraNa aadibhi: |  
sarIra bhedai: tava seshataam gatai:  
yaTocitam sesha iti Irite janai: ||

**Swamy Adidevananda's Translation for SIOkams 38 to 40:**

Who is seated with tat Sri (MahA Lakshmi), who by Her attribute, beauty, agreeable sports and merciful deed is ever a **match for You and You alone**, and who creates unprecedented delight for You (as one separate) though She is eternally comprehended in Your cosmic form on the Divine ThiruvananthAzhwaN (AdhisEshan), who is the sole seat of excellent knowledge and strength, within the divine abode (Sri Vaikuntam) the inside of which is illuminated by the circle of rays emanating from the clustered gems of his hoods, and who is aptly designated by devotees as **sesha** on account of the different forms he has assumed for serving You such as residence, couch, seat, sandals, raiments (peethaambaram), pillow and shelter from sun and rain.

**SIOkam 41**

दासस्सखा वाहनमासनं ध्वजो

यस्ते वितानं व्यजनं त्रयीमययः ।

उपस्थितं तेन पुरो गरुत्मता

त्वदङ्घिसम्मर्दकिणाङ्क शोभिना ॥४१॥

**Daasa: sakhA vaahanam aasanam dhvaja:  
yaste vitaanam vyajana trayiimayaya: |  
upasTitam tena puro garutmataa  
tvada anghri sammarda kiNaanka sobhinA ||**

### **Swamy Adidevananda's Translation**

Having at hand for Your service Garutman who is Your servant, fiend, vehicle, seat, banner, canopy and fan, and whose form is mad up of the three Vedas, and who is beautiful with the scar-sign due to the contact of Your feet.

### **Swamy Adidevananda comments**

SIOkaas 41 and 42 further introduces eternal eternal souls like Vainatheya ([Peria Thiruvadi - Garudaaazhwan](#)) and Vishvaksenar with their modes of service to our Lord and the uniqueness of these Nithysoories as a result of close contact (saamipya).

### **SIOkam 42**

त्वदीय भुक्तोज्झित शेषभोजिना

त्वया निसृष्टात्मभरेण यद्यथा ।

प्रियेण सेनापतिना न्यवेदि तत्

तथाऽनुजानन्तमुदारवीक्षणैः ॥४२॥

**tvadIya bhuktojjhita sesha bhojinaa  
tvayaa nistrushTa aatma bhareNa yadyaTaa |  
priyeNa senApatinA nyavedi tat  
taTaa anu jaanantam udaara veekshaNai: ||**

### **Swamy Adidevananda's translation:**

Who approves with noble glance whatever communication is brought to You by your beloved chief of hosts ([Vishvaksenar](#)), who partakes of the remnants of Your food, and on whom has been bestowed the charge (of Your sovereignty).

### **SIOkam 43**

SIOkam 43 brings out the supreme qualities of other nityasooris and mukta Atmaas in their pure state devoid of egoism and material infatuations etc. and thereby glorifying the Lord as His unique attributes. This sIOkam also highlights the reality of the jeeva as a sesha to the Lord, who is the seshi and the enjoyment of the jeeva in complete service of the Lord in saamipya (being aware or being near to Lord NaarayaNa).

हताखिल क्लेशमलैः स्वभावतः

त्वदानुकूल्यैकरसैस्तवोचितैः ।

गृहीततत्तत्परिचार साधनैः

निषेव्यमाणं सचिवैर्यथोचितम् ॥४३॥

**hata akhila kleshamalai: svabhaavata:  
tvad aanukUlya ekarasai: tavochitai: |  
gruhIta tat tat paricaara saadhanai:  
nishevyamaaNam sacivai: yathochitam ||**

**Swamy Adidevananda's translation:**

Who is served by the eternal ones suited to You on account of their being possessing the attributes of omniscience etc, the eternal ones, who are free from all the impurities of afflictions (such as nescience, egoism etc.), whose sole delight consists in being spontaneously devoted to Your service, and who constantly wait upon You with appropriate service.

**SIOkam 44**

In sIOkam 44, Sri YaamunA gives us a glimpse of the unique and incomparable relationship between the Dhivya Dampathis.

अपूर्व नानारसभाव निर्भर-

प्रबद्धया मुग्ध विदग्धलीलया ।

क्षणानुवत् क्षिप्तपरादिकालया

प्रहर्षयन्तं महिषीं महाभुजम् ॥४४॥

**apoorva naanaarasa bhaava nirbhara-  
prabhaddayaa mugdha vidagdha leelayaa |  
kshaNaaNuvat kshipta paraadikaalayaa  
praharshyantam mahisShIm mahA bhujam |**

**Swamy Adidevananda's translation:**

Who, of long arms, exhilarates Your queen (SrI MahA Lakshmi) with lovely and skillful sports which consists of diverse new sentiments and emotions, and which make time measured as eons (yugas and yugas) and so forth appear as a fraction of second.

**SIOkam 45**

अचिन्त्य दिव्याद्भुत नित्य यौवन-

स्वभावलावण्य मयामृतोदधिम् ।

श्रियः श्रियं भक्त जनैक जीवितमं

समर्थमापत्सखंमर्थिकल्पकम् ॥४५ ॥

**achintya divyaadbhuta nitya yauvana-  
svabhaava laavaNya maya amrutodadhim |  
sriya: sriyam bhakta janaika jIvitam  
samarTaM aapat sakham arthikalpakam |**

**Meaning according to Sri V. Madhavakkannan:**

Incomprehensible, unperceivable, transcendental, most wonderful, eternal, naturally ever Youthful, blue hued nectarine form of Divine Bodied Lord- the One who is the SrI of SrI Mahalakshmi (wealth of Sri Mahalakshmi); who is the very life breadth of His dearest devotes; Most Omniscient, Omnipotent, full of power; Shakthimaan; Sarva Shakthan; who helps (us) in danger (friend in need); who grants everything whatever asked for by His devotees like the kalpaka vruksham.

**SIOkam 46**

भवन्तमेवानुचरन् निरन्तरं

प्रशान्त निश्शेषमनोरथान्तरः ।

कदाऽहमैकान्तिक नित्यकिङ्करः

प्रहर्षयिष्यामि सनाथ जीवितः ॥४६ ॥

**bhavantam evaanucharan nirantaram  
prasaanta nissesha manoraTaantara: |  
kadaa aham aikaantika nitya kinkara:  
praharshayishyaami sanaatha jIvita: ||**

**Swamy Adidevananda's translation:**

Constantly waiting on You alone, with all other desires absolutely quenched, when shall I, an eternal servant of You and You alone, delight You, having You as the Lord of my life.

**SIOkam 47**

धिगशुचिमविनीतं निर्भयं (निर्दयं) मामलज्जं

परम पुरुष योऽहं योगिवर्याग्रगण्यैः ।

विधिशिव सनकाद्यैर्ध्यातुमत्यन्त दूरं

तव परिजनभावं कामये कामवृत्तः ॥४७ ॥

**dhig asucim avinItam nirbhayam (dayam) maamalajjam  
parama purusha yoaham yogivarya agragaNyai: |  
vidhi siva sanakaadyai: dhyaatum atyanta dooram  
tava parijana bhaavam kaamaye kaamavrutta: |**

**Swamy Adidevananda's translation:**

Oh Supreme Purusha! Fie upon me who am impure, immodest, audacious, impudent and self willed and yet desirous of the rank of Your servant, which even those worthy of being counted foremost among the supreme yOgins, BrahmA, Siva and Sanaka cannot conceive in their minds.

**SIOkam 48**

अपराध सहस्रभाजनं

पतितं भीमभवार्णवोदरे ।

अगतिं शरणागतं हरे !

कृपया केवलमात्मसात् कुरु ॥४८ ॥

**aparaadha sahasra bhaajanam  
patitam bheema bhavaarNava udare |  
agatim saraNaagatam Hare!  
krupayaa kevalam aatmasaat kuru ||**

**Swamy Adidevananda's translation:**

Oh Hari! Pray, make my own out of sheer grace - me who am fallen into the depths of the terrible ocean of wordly existence, and who, being resortless, have sought refuge at Your feet.

**SIOkam 49**

अविवेक घनान्धदिङ्मुखे

बहुधा सन्ततदुःखवर्षिणि ।

भगवन् भवदुर्दिन पथः

स्खलितं मामवलोकयाच्युत ! ॥४९॥

aviveka ghanaandha dingmukhe  
bahudhaa santata dukkha varshiNi |  
bhagavan bhava durdine patha:  
skhalitam maam avalokaya achyuta ! ||

**Swamy Adidevananda's translation:**

Oh Bhagavan, Oh Achyuta, cast Your glance on me who have swerved from the path of spiritual life on this gloomy and rainy day of worldly existence, when the quarters of the sky are darkened with the cloud of non-discrimination, which continually rains sorrows on me in various ways.

**SIOkam 50**

नमृषा परमार्थमेव मे

शृणु विज्ञापनमेकमग्रतः ।

यदि मे न दयिष्यसे ततो

दयनीयस्तव नाथ दुर्लभः ॥ ५०

namrushaa paramartham yeva me  
sruNu vijn~aapanamekam agrata: |  
yadi me na dayishyase tato  
dayanIyastava naaTha durlabha: ||

**Meaning according to Sri V. Madhavakkannan:**

Oh NathA! Master and Lord of NithyasUris! The sincere truthful (with no deceit or any other wrong intention) plea and prayer of mine- Please listen to that. That is: If You do not take pity on me and be merciful at me- then none would be there for You to be blessed by Your compassion at all. (There will be none)

**SIOkam 51**

तदहं त्वदृते न नाथवान्

मदृते त्वं दयनीयवान् न च ।

विधिनिर्मितमेतमन्वयं

भगवन् पालय मा स्म जीहपः ॥५१॥

**Tad aham tvadrute na naaTavaan  
madrute tvam dayanIyavaan na ca |  
vidhi nirmitam etam anvayam  
bhagavan paalaya maa sma jlhapa: ||**

**Swamy Adidevananda's translation:**

Therefore, with out You I am lost for a Lord, and without me You are lost for a worthy recipient for Your compassion. Preserve, Oh Lord! this relation (of Your Lorship and my pitiableness), whch is ordained by fate, and spurn me not.

**SIOkam 52**

वपुरादिषु योऽपि कोऽपि वा

गुणतोऽसानि यथा तथाविधः ।

तदयं तव पादपद्मयोः

अहमद्यैव मया समर्पितः ॥५२॥

**vapuraadishu yoapi koapi vaa  
guNata: asaani yaTaa taTaavidha: |  
tad ayam tava paada padmayo:  
aham adyaiva mayaa samarpita: ||**

**Swamy Adidevananda's translation:**

Whatever might be the nature of the body and the organs I am endowed with according to the GuNaas of Prakriti, I am offering them this very moment at Your Lotus-feet, as also what is denoted as "I" in me.

**SIOkam 53**

मम नाथ यदस्ति योऽस्म्यहं

सकलम् तद्धि तवैव माधव ! ।

नियतस्वमिति प्रबुद्धधीः

अथवा किं नु समर्पयामि ते ॥५३॥

**mama naaTa yad asti yoasmyaham  
sakalam tadhdi tavaiva Maadhava! |  
niyatasvam iti prabuddha dheeh:  
aTavaa kim nu samarpayaami te ||**

### Swamy Adidevananda's translation:

Oh Lord! Whatever I have, whatever I am, all these, verily, are Your own already. What then shall I offer You? Oh Madhavaa! Being thus awakened to the consciousness that all these are Your own inalienable property, there is nothing left for me to offer.

### SIOkam 54

अवबोधितवानिमां यथा

मयि नित्यां भवदीयतां स्वयम् ।

कृपयैवमनन्यभोग्यतां

भगवन् ! भक्तिमपि प्रयच्छ मे ॥५४ ॥

**avabodhitavaan imaam yaTaa  
mayi nityaam bhavadeeyataam svayam |  
krupayaivam ananya bhogyataam  
bhagavan ! bhaktimapi prayaccha me ||**

### Swamy Adidevananda's translation:

As You, Yourself have awakened in me this consciousness of being eternally Yours, so too, Oh Lord, grant me, out of compassion, that Bhakti which is of the nature of enjoying You and You alone.

### SIOkam 55

तव दास्यसुखैकसङ्गिनां

भवनेष्वस्त्वपि कीटजन्म मे ।

इतरावसथेषु मा स्म भूत्

अपि मे जन्म चतुर्मुखात्मना ॥५५ ॥

**tava daasya sukhaika sanginaam  
bhavaneshu astu api keeTa janma me |  
itara aavasaTeshu maa sma bhUt  
api me janma caturmukhaatmanaa ||**

### Swamy Adidevananda's translation:

May I be born even as a worm in the homes of those who are solely devoted to the joy of serving You; but let me not be born even as the four-faced BrahmA in the abodes of those who are otherwise disposed.

### SIOkam 56

सकृत् त्वदाकारविलोकनाशया

तृणीकृतानुत्तमभुक्तिमुक्तिभिः ।

महात्मभिर्मांमवलोक्यतां नय

क्षणेऽपि ते यद्विरहोऽतिदुःसहः ॥५६ ॥

sakrut tvadaakaara vilokana aasayaa  
truNeekrutaa anuttama bhukti muktibhi: |  
mahaatmabhi: maam avalokyataam naya  
kshNeapi te yad virah: atiduhaha: ||

### Swamy Adidevananda's translation:

Make me an object worthy of the benign look of great souls, who with the hope of having even a single glance at Your form are ready to reject as worthless as a blade of grass, even the highest enjoyments and liberation, and whose separation even for a moment is very unendurable to You.

### SIOkam 57

न देहं न प्राणान् न च सुखमशेषाभिलषितं

न चात्मानं नान्यत् किमपि तव शेषत्वविभवात् ।

बहिर्भूतं नाथ क्षणमपि सहे यातु शतधा

विनाशं तत् सत्यं मधुमथन विज्ञापनमिदम् ॥५७ ॥

na deham na praaNaan na ca sukham asesha abhilashitam  
na ca atmaanam na anyat kim api tava seshatva vibhavaat |  
bahirbhUtam naatha kshNamapi sahe yaatu satadhaa  
vinaasam tat satyam madhumathana vijn~aapanam idam ||

### Swamy Adidevananda's translation:

Oh Lord, neither the body, nor the praNaas, nor the happiness coveted by all, nor even the self, nor anything else that is outside the requirements for Your service, can I, even for a moment put up with? Let them perish in a hundred ways. This is in all truth in my entreaty to You, Oh slayer of Madhu!

### SIOkam 58

दुरन्तस्यानादेरपरिहरणीयस्य महतः

निहीनाचारोऽहं नृपशुरशुभस्यास्पदमपि ।

दयासिन्धो ! बन्धो ! निरवधिक वात्सल्य जलधे !

तव स्मारं स्मारं गुणगणमितीच्छामि गतभीः ॥५८ ॥

**durantasya anaade: apariharaNeeyasya mahata:  
nihInaacAra: aham nrupasu: ashubhasya aaspadam api |  
dayaasindho! Bandho! niravadhika vaatsalya jaladhe!  
tava smaaram smaaram guNagaNam iti icchaami gatabhee: ||**

### Swamy Adidevananda's translation:

Though I, a beast of a human (**nrupasu**) without any standard of conduct, being the seat of all vices and cruelty, am fated for an eternal and calamitous destiny, still I am free from all fear, remembering You again and again, You an ocean of Mercy (**Dayaa sindho**) and parental love, and innumerable virtues of a similar nature.

Even though I am a base-behaved beastly man and the abode of great, inescapable, beginningless and ominous sins, Oh Ocean of Mercy, Oh Parent, Oh sea of boundless affection, freed from all fear by remembering Thy infinite attributes (kalayana guNam) again and again, I pray in the above manner.

### SIOkam 59

अनिच्छन्नप्येवं यदि पुनरितीच्छन्निव रजस -

तमश्छन्नस्छद्मस्तुतिवचन भङ्गीमरचयम् ।

तथाऽपीत्थंरूपं वचनमवलम्ब्यापि कृपया

त्वमेवैवंभूतं धरणीधर मे शिक्षय मनः ॥५९ ॥

**anicchan apyevam yadi punaritiIchanniva rajas-  
tamaschannas chadmastutivachana bhangeemaracayam |**

**taTaa apiittham roopam vacana valambyaapi kurpayaa |  
tvamevaivam bhUtam dharaNeedhara me sikshaya mana: |**

**Meaning according to Sri V. Madhavakkannan:**

Engulfed by rajasa, thamO guNas and covered by the same; with no strong desire (perhaps) for the sEshavriithi- though spelt out in earlier verses; having desired thus now- with deceit in mind and outward asking and desiring for sEshavritthi; I am uttering this verse outwardly for the name sake. Be it so. Even then, please bless me even such a deceitful statement of mine itself as an excuse, and oh Lord! The One who mercifully and compassionately lifted the BhUmA dEvi of immense patience and helped us! With the same dayaa, compassion, and ocean of mercy, please correct and transform my mind.

**SIOkam 60**

पिता त्वं माता त्वं दयिततनयस्त्वं प्रियसुहृत्

त्वमेव त्वं मित्रं गुरुरसि गतिश्चासि जगताम् ।

त्वदीयस्त्वद्भृत्यस्तव परिजनस्त्वद्गतिरहं

प्रपन्नश्चैवं सत्यहमपि तवैवास्मि हि भरः ॥६० ॥

**pitaa tvam maataa tvam dayita tanayastvam priyasuhrut  
tvameva tvam mitram gururasi gatiscaasi jagataam |  
tvadeeya: tvad bhrutya: tava parijana: tvad gatihaham  
prapanna: ca yevam satyamhamapi tava yeva asmi hi bhara: ||**

**Meaning according to Sri V. Madhavakkannan:**

For all the worlds, You are everything; You are alone are the Father; Mother; darling son; dearest friend; close relation; the Acharya who dispels the darkness of ignorance; - the end that we attain- everything is thus You and You alone. I am Your eternal servant. I need to be brought up by You (**tvad brutya:**); Your servant (**tava parijana:**); You are the end and goal for me (**tvad gathi:**). I am also the One who has performed Saranagathi at Your Lotus Feet (**Prapanna ca**). When such is the case, I am also the goal for You- Am I not?

**SIOkam 61**

जनित्वाऽहं वंशे महति जगति ख्यातयशसां

शुचीनां युक्तानां गुणपुरुषतत्त्वस्थिति विदाम् ।

निसर्गादिव त्वच्चरणकमलैकान्तमनसाम्

अधोऽधः पापात्मा शरणद निमज्जामि तमसि ॥६१ ॥

**Janitvaa aham vamse mahati jagati khyaata yasasaam  
sucInaam yuktaanaam guNa purusha tatva sTiti vidaam |  
nisargaa deva tvat charaNa kamala yekaanta manasaam  
adhoadha: paapaatmaa saraNada nimajjaami tamasi ||**

**Meaning according to Sri V. Madhavakkannan:**

I having been blessed to be born in the lineage of world's most glorious anushtAthAs (one who performs karma anushtAnams in strict and full accordance with saathrAs and nothing else); who are parama vaideekaas; who have performed great yaagaas and yajn~As in their lives; who have performed (karma/jn~Ana, bhakti) yogas; who have fully comprehended the exact truths about sentient, non-sentient entities (Chith and achith tattva respectively), Supreme entity (Iswara tattva) in crystal clear manner; who have understood Purusha, Jeeva tattvam unambiguously and the eternal relation between them; who have since their births ? Been devoted to only Your red Lotus Feet alone; and had the mind contemplating always only on the Lotus Feet of Yours; - am the personification of all gravest sins; and drowning myself in the darkness of thamasic world (world of ignorance) and going deeper and deeper. Oh SaraNyaa! Please see me? (Bless me).

**SIOkam 62**

अमर्यादः क्षुद्रः चलमतिः असूयाप्रसवभूः

कृतघ्नो दुर्मानि स्मरपरवशो वञ्चनपरः ।

नृशंसः पापिष्ठः कथमहमितो दुःखजलधेः

अपारादुत्तीर्णस्तव परिचरेयं चरणयोः ॥६२ ॥

**amaryaada: kshudra: calamati: asUyaaprasavabhU:  
krutaghno durmAni smara paravasho vancanapara: |  
nrusamsa: paapishTa: katham ahamito dukkha jaladhe:  
apAraath utteerNa: tava parichareyam caraNayo: ||**

**Meaning according to Sri V. Madhavakkannan:**

Sri Alavandhar says in this sIOkam that everyone- be from higher caste or lower caste- they need to think of themselves of qualities housed in him (as listed below) - as there is none who is perfect? Except Sriya: Pathi Sriman Narayanan.

I am the epitome of all bad qualities as enlisted here: One who has crossed the bounds of established rules, engaging in trivial /worldly /material/sensual pursuits, never steady / fickle mind (chanchalam), place where jealousy is born, ungrateful one, ill feelings towards fellow human beings, fallen into the gamut of desires and sensual impulses, skillfully deceiving others (at cheating others), engaging in violent acts and incorrigible sinner (MahA Paapi).

With all my ten dhOshams (bad qualities) as enlisted above, how can I reach You? Only You being Saranaagatha vaathsalyan- need to save me. When will I even be saved and be able to perform kaimkaryam at Your Lotus feet? In spite of being born from great vamsam (lineage), I

am falling down and down and immersed in Samsaaric Ocean. How? How will I be able to utter Your name even?

### SIOkam 63

रघुवर यदभूस्त्वं तादृशो वायसस्य

प्रणत इति दयालुर्यच्च चैद्यस्य कृष्णः ।

प्रतिभव मपराद्धुर्मुग्ध सायुज्यदोऽभूः

वद किमपदमागस्तस्य तेऽस्ति क्षमायाः ॥६३॥

**raghuvara yadabhUstvam taadruso vaayasasya  
praNata iti dayaalur yaccha caidyasya kRushNa: |  
pratibhavam aparaaddhurmugdha saayujyata: abhU:  
vada kim apadam aaga: tasya te asti kshamaayaa: ||**

### Meaning according to Sri V. Madhavakkannan:

Oh the zenith of Raghu vamsa! The vamsa (lineage) that was known for the protection of those who have surrendered! When the kAkAsura fell on the ground, (even in other direction) You accepted the same as if it is Saranagathi at Your Feet and pardoned its aparAdham then and there. You appeared as if You do not even know or realise the apachAram committed by the asurA and most compassionately condoned the Kaakaasuran. What is the reason? You are the sweetest KaNNan; and on the incorrigible SisupAlan- who was bent upon committing only apachArams on You ceaselessly, what is that You granted mOksham to him? It is all due to Your vaathsalyam and greatest compassion. For such You, What is the apachAram which is not or which cannot be condoned and pardoned by Your patience and compassion? (None).

### SIOkam 64

ननु प्रपन्नः सकृदेव नाथ

तवाहमस्मीति च याचमानः ।

तवानुकम्प्यः स्मरतः प्रतिज्ञां

मदेकवर्जं किमिदं व्रतं ते ॥६४॥

**nanu prapanna: sakrut yeva naaTa  
tava aham asmi iti ca yaacamaana: |  
tava anumampya: smarata: pratijn~Am  
madekavarjam kim idam vratam te ||**

### Meaning according to Sri V. Madhavakkannan:

Raghu nAthA! My nAthA! One who has performed Saranagathi once with a desire to be Your servant; and pleads for the same- whoever it is; You had taken a vow, pledge (vratham) which You would never ever forget. Isn't that Your limitless compassion? Such a sankalpam of Yours to protect all those Saranagthars whoever they are? Did You exclude me (when You made that sankalpam)?

### SIOkam 65

अकृत्रिमत्वच्चरणारविन्द-

प्रेमप्रकर्षावधिमात्मवन्तम् ।

पितामहं नाथमुनिं विलोक्य

प्रसीद मद्भृत्तमचिन्तयित्वा ॥६५॥

**akrutrima tvat caraNaara vinda-  
premaprakarsha avadhim aatma vantam  
pitAaham naaTamunim vilokya  
praseeda math vruttam achintayitvaa |**

### Meaning according to Sri V. Madhavakkannan:

Sriman nATHamuni- my Grandfather, my Acharya's Acharya- the one who has the AtmA, with the personification and ultimate of Unalloyed natural flawless devotion and without expecting any other fruits other than enjoyment of Your Lotus Feet; Such great yOga purushar; - thinking of any association with him (as his grandson as well as his sishya's sishya), please do not look down upon me for my paapams and bless me with Your grace.

**adiyEn RanganAtha Daasan,  
Oppiliappan KOil VaradAchAri Sadagopan**