Swami Desikan’s
Vairaagya Panchakam

With Annexure:
KAnchi PurattAsi SravaNam MangaLASAsanam

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INTRODUCTION TO SRI VAIRAGYA PANCHAKAM

Swamy Desikan had ascended the Acharya Peetam at a young age after His own Acharya ascended to Parama Padham. Swamy was at Kaanchipuram and sustained himself and his family with Unchavrutthi. Most of his time was spent in interpreting scriptures and performing KaalakshEpam to his sishyAs. He spurned wealth and led a simple and contented life. He visited Lord VaradarAjan sannidhi every day and had theertham and SaThAri before performing Aaradhanam at his own house. Swamy
Desikan's AnushtAnam, Jn~Anam and VairAgyam were exemplary.

While Swamy Desikan was at Kaanchipuram, he received a letter from his baalya snEhithar, VidhyAraNyar, who was the raaja guru at the court of Vijaya nagaram kings. VidhyAraNyar was a scholar in his own rite and would later adorn the DakshiNa Sankara Peetam at SrungEri. VidyAraNyar felt bad that his friend was wallowing in poverty in spite of his (Swamy Desikan's) scholarship and talents as a poet/philosopher. VidhyAraNyar wanted to help his boyhood friend through invitation to come to the court of Vijaya nagaram kings and hold a financially attractive position. He sent one of the emissaries from the court with the letter of appointment at the court. Swamy Desikan saw the invitation and responded through a single slOkam that explained his disinterest in worldly wealth. VidhyAraNyar was disappointed and yet did not want to give up. He sent therefore a second letter pressing Swamy Desikan to accept his invitation. Swamy Desikan was not interested to consider such an opportunity and rejected it firmly. Swamy Desikan composed five slOkams to expand on his earlier reply, which took the form of a single slOkam. Thus was born the VairAgya Panchakam with six slOkams altogether. VidhyAraNyar was full of praise for the VairAgyam of Swamy Desikan and wished him well.

In Sri VairAgya Panchakam, Swamy Desikan condemned the practice of praising human beings and stooping low to beg the wealthy for one's food and clothing. Swamy Desikan declared his disinterest in pursuing such activities and stated firmly that he will not be seen in the porches of the wealthy to praise them and to seek favors from them. He told VidhyAraNyar that Lord VaradarAjan is the only wealth that mattered and the rest of the wealth in this world is worthless.

The metres used by Swamy Desikan in the six slOkams of Sri VairAgya Panchakam: 
First slOkam  (KshONi kONa SathAmsa---) is set in SaardhUla vikreetitham.
Second slOkam, which is the first slOkam of the pentad of the slOkams that Swamy Desikan sent as his second response to VidhyAraNyar. The second slOkam (silam kimanalam --) is set in PruTvee meter.
Third slOkam (Jwalathu jaladhi--) has HariNee meter.
Fourth slOkam (dhureeswara dhwAra bhair---) has VamsasTam as the meter.
Fifth slOkam (Sareera pathanAvadhi--) is set again in PruTvee meter.
Sixth slOkam (Naasthy pithrArjitham--) has anushtup  meter.
क्षोणि कोण शातांश पालन कला दुर्वार गर्वानल -
शुभ्यत् शुद्ध नरेन्द्र चाहु रचना धन्यानु न मन्यामहे।
देवं सेवितम् एव निश्चिन्नमः योहसो दयालः: पुरा
धाना मुष्टि मुचे कुचेल मुनये द्रते स्म वित्तेश्वाम्॥ १ ॥

kshONee kONa SathAmsa paalana kalA dhurvAra garvAnala-
kshubhyath kshudhra narEndhra chADu rachAnA dhanyAn na manyAmahE
dEvam sEvithumEva niscchinumahE yOasou dayALu : purA
dhAnA mushti muchE KuchEla munayE dhatthEsma vitthEsathAm

“kuchEla visited Srikrishna in Dwaraka – Picture of Dwarakanathan”
(EXTENDED MEANING):

There is no King who rules the entire world. The different kings rule little parcels of land on this earth. The haughtiness of these kings is huge and grows like wild fire. There are human beings, who praise these insignificant kings up to the sky. They get rewards from these kings and consider themselves as fortunate. We do not consider these deluded ones as significant ones. Our philosophy and values are different from these people. We believe that eulogizing Sriman Narayanan will grant us all the wealth we need even without our asking.

Once upon a time, there was a pious man with the name of KuchEla, who was dirt poor. His life was steeped in poverty. KuchEla was a boyhood friend and classmate of KrishNa. He had nothing to give for his friend except a fistful of pounded rice, when he went to visit Krishna. That was what he could afford. The most merciful Lord accepted that present as a great gift and blessed KuchEla with wealth comparable to that of KubhEra. Following this path, we are determined to prostrate before our Lord and seek the wealth from Him alone.
(EXTENDED MEANING):
Alas! Even those having a discriminating intellect and true Jn~Anam approach the kings and praise them for the sake of their livelihood and destroy through that process their Svaroopam. Is it not enough to collect few scattered grains from the field to quell one's appetite? Is it not enough to take a handful of water from the pond to quench one's thirst? You can use even that water for sustaining one's life. The little piece of torn cloth can be used as a loincloth to keep one's modesty. While the situation is like that, even learned scholars approach the wealthy and beg for food, water and Clothing! Alas! What a misery?
In the middle of the Ocean is a fire with the face of a mare. That agni drinks the excess water that flows into the ocean from rain and storm. As a result, the ocean does not flow over its shores. Similarly, we have a fire in our bellies known as JaaDarAgni. It absorbs all the food input and helps with our digestion. As this JaaDarAgni grows in intensity, one's hunger grows further and further. Let this JaaDarAgni shine with growing flames! Let more and more hunger be experienced as a result! We will not however go to the court of a king and beg for anything. Our speech is not an ordinary one. It has the fragrance of the Jasmine flower that blossomed during the evening. That mallikai flower and its fragrance belongs only to our Lord. Similarly, this Speech of mine is intended for the eulogy of the Lord alone. Therefore, adiyEn will not use this tongue of mine in service to praise men and seek anything from them.
SLOKAM 4:

दुरीभर द्वार बहिरू वितदिर्का
दुरासिकायेन रचितोऽयम् अञ्जलि: ॥
यद्ज्ञनां म निरपायम् अस्ति मे
धनन्देय स्वन्दन भूषण धनम् ॥ ४ ॥

dhureeswara dhvAra bahir vitardhikaa-
dhurAsikAyai rachithOayam-anjali
yadhaj~nanAbham nirapAyamasthy mE
Dhananjaya syandhana bhUshaNam dhanam

“aDiyEn has Parthasarathy as my treasure”
(MEANING):
adiyEn has the dark blue hued, never perishing, eternal treasure - seated as decoration to the Chariot of Arjuna in the battle field. While adiyEn has this treasure, why would adiyEn need anything else? Therefore adiyEn says goodbye with folded hands to the act of sitting before the outer pial of the houses of insignificant (Wealthy) ones in a state of forced dejection.

(COMMENTS)
One has to go to the houses of haughty rich to beg for perishable wealth. We have to sit in the front porch waiting for the right time to approach them to make our requests. It is a detestable state. May adiyEn be saved from this obnoxious state! adiyen folds my hand in prayer to be saved from this sorrowful state! KaNNan is sitting as an enchanting, eternal treasure in Arjuna's chariot as PaarthasArathy. Through His GithOpadEsam, He saves the people of the world from traveling on inauspicious routes and get destroyed. While adiyEn has this permanent treasure in my hand, why would adiyEn seek any perishable wealth?
SLOKAM 5

शरीरपतनावधि प्रभु निषेधणापादनात्
अबिनय्य धनज्ञय प्रशामदं धनं दन्धनं ।
धनज्ञय विविधिनं धनमुद्रूढः गोवर्धनं
सुसाधनमू अवाधनं सुमनसां समाराधनम् ॥ ५ ॥

SareerapathanAvadhí prabhu nishEvaNaapAdhanAth
abhindhana Dhananjaya praSamadham dhanam dhandhanam
dhananjaya vivardhanam dhanam UdhUDA govardhanam
susAdhanam aBAdhanam sumansAm samArAdhanam

(MEANING):
The wealth acquired to quench the JaadarAgni, which has water as its food, makes one salute and serve the rich people until one has this body such a pursuit is therefore fruitless to one in the long run. The imperishable wealth, which elevated Arjunan, lifted Govardhanam, delights the minds of the righteous and the correct sadhanam for all fruits is the true wealth that one can possess.

(COMMENTS):
What is the use of acquiring immense wealth? All of these are for filling our stomach with food and water to quench the fire in the stomach (JaadarAgni). It takes immense effort to acquire the necessary wealth to quench this JaadarAgni. Until they die, men try to please the haughty rich by praising them to accumulate wealth little by little. It is a pity that they spend their lives in these useless activities. There is an imperishable wealth available to us. If we approach that eternal and undiminishing wealth, we can be blessed with all kinds of mangaLams. That wealth guided Arjunan in the battlefield and showed him the auspicious way. That wealth lifted and held the hill of Govardhanam to protect the GopAs and Gopis and their cattle, when they faced danger from the wrath of Indhran.

That same wealth showers mangaLams on all who think of it with affection and
delights their heart. That wealth is the means for gaining all types of PurushArTams. While we have this true wealth with the name of KaNNan being available to us, why would anyone go for different kinds of perishable wealth? Swamy Desikan uses the word “Dhanam” eleven times in this slOkam.
nAsthy pithrAarjitham kimchith na mayA kimchithArjitham
asthy mE Hasthi-sailAgre vasthu paithAmaham dhanam

(MEANING):
adiyEn has no claims to any wealth accumulated by my Father. I have no wealth that
I can claim as having been earned by me. I have ownership over one wealth; that is
the wealth bequeathed to me by Brahma Devan, which stands on the top of the Atthi
Giri. Its name is VaradarAjan.

“Paithaamaham dhanam”
(COMMENTS):

Brahma Devan performed an AsvamEdha Yaagam on top of the hill named Hasthi Giri at Kaanchipuram. He was blessed thereafter with the great wealth named Lord VaradarAjan and Brahma dEvan has bequeathed that wealth to us for eternity. While adiyEn possesses this imperishable family wealth, why would adiyEn seek any other kind of wealth, which is perishable?

कवितार्किक सिंहाय कल्याण गुणशालिने ।
श्रीमते वेद्येशाय वेदान्त गुरवे नमः ।

kavitaarkika simhaaya kalyaaNa guNa Saaline.
SrImate ve~nkaTeshaaya vedaanta gurave namaH.

Daasan,
Oppilappan Koil VaradAchAri Sadagopan
There are special kramam (order) to perform mangaLasAsanam of the Lord of Atthigiri practiced by AchAryAs of Kaanchi from ancient times. The special kramam and vaikari (style) of Swamy Desikan's mangaLasAsanam of Lord VaradarAjan on His avathAra dinam is an unique bliss to experience in one's life on this earth. The great AchAryan, Thirupputkkuzhi SrI KrishNa TaatArya MahA Desikan has protected this kramam and this has been embellished further by another great AchAryan of Kaanchi known as SrI AyyAtthu Swamy. Varadaha GuNamrutha Varshi, SrI R. SrinivAsa Varadha TatakAr, the disciple of MahA VidvAn, Thirupputtkuzhi SrI Nrusimha TaathArya Swamy's disciple and ThUppul NarasimhAcchAr Swamy have described the events of the MangaLasAasanam day at different places. AdiyEn will attempt to synthesize these accounts and present an integrated picture in remembrance of this special day at Kaanchipuram and hope that some of the BhakthAs, who read these postings will be fortunate to experience this bliss personally during the next PurattAsi SravaNam day at Kaanchi adiyEn is grateful to
SrIman SaTakOpa TatAchAr Swamy, who presented me a special souvenir on this event and asked me to write about this auspicious event.

This MangalAsAsana kramam uses mostly the slokams from Swamy Desikan's various Sri Sookthis and Tamil Prabandhams and relates specifically to the individual sannidhis located on the way from the temple entrance to all the way to Hasthigiri, where the Lord waits for Swamy Desikan to arrive on this special day.

Let us start from the Sannidhi of Swamy Desikan at ThUppul around 9 A.M and follow the journey to the sannidhi of VaradarAja, the various stops in between, the descent from Hasthigiri, the PiriyA Vidai given by the doting Father, Lord VaradarAjan, and Swamy Desikan's reluctant return to his aasthAnam around 9 P.M on this day.

1. THE DAY BEFORE PURATTASI SRAVANAM AT THUPPUL
For nine days before this SravaNam day, Swamy Desikan has PurattAsi Uthsavam, when He blesses us with the sE vai on YaaLi, Elephant Vaahanams et al. On this day before SravaNam, around 4 P.M, Swamy Desikan will leave His aasthAnam and will arrive at the Thiru MaaLikai, where He used to live during His stay at ThUppul. This year, a new Mantapam has been consecrated. The areas including the Nadai KiNaRu (Nada Vaapi) are near by. This is where, Swamy Desikan had His nityA AnushtAnams.
THIRUMANJANAM AT THE THIRUMAALIKAI MANTAPAM
Once Swamy Desikan gets seated in the center of that special MaNtapam, He is ready to have His Thirumanjana uthsavam with a simple vasthram and ThirumEni displaying Brahma tEjas. His bewitching smile and VyAkhyA mudhrai makes one think of His being alive right in front of us across the span of seven centuries.

ANJALI MUDHRAI ADORNMENT
At the end of the traditional Thirumanjanam, He adorns dhivyAbharaNams like ThoppAram and PeethAmbharam and travels on a small kaitthaLam to Lord HayagrIvan's sannidhi nearby. His Hastha Mudhrai has changed now (after Thirumanjanam) from VyAkhyA to Anjali MudrA to indicate that He is going to perform MangaLASAsanam of the Lord of His birth place, Srl DhIpa PrakAsan and Srl Maragatha Valli ThAyAr of ThirutthaNkA that evening and the dhiyva dampathis of Hasthigiri the next day. The power of anjali mudrA has been celebrated by Swamy desikan in His Srl Sookthi, “Anjali Vaibhavam” and in the 30th sloKam of Srl VaradarAja PanchAsath (prathyasthram anjalirasou Tava nigrahAstrE). It is the counter arrow for the arrow of anger of the Lord over our trespasses. Lord's anger is quenched on seeing His devotee's anjali bhaddha hastham. Anjali is recognized as “am + jalayathi”, melting the Lord as water on seeing the anjali mudhrA shown by the devotee. The power of this mudhrA/Folded hand gesture is described by Swamy Desikan to confer all the following soubhAgyams in Anjali Vaibhavam:

1. Giving the desired phalans quickly (aasu- kaarithvam),
2. Power to destroy all sins (aEsE-sha-dHoshA- nivarthakathvam)
3. Power to confer all auspiciousness (asesha kalyA Na Kaaranathvam)
4. Protecting those, who have links to Him (PrapannAs) (anubhandhi- rakshakathvam)
5. Power to confer eternal soubhAgyams (akshaya phala pradhathvam)
6. Offering Himself as the final fruit for the Prapannan(Phala roopa sajAthIya pariNathimathvam)

MANGALASASANAM AT THIRUTTHAANKA
At 6 P.M, one hears the sound of the mangaLa vaadhyam of Thirucchinnam to signify that the VedAntha Guru is on His way to ViLakkoLi PerumAl Koil. He performs PradhakshiNam and engages in the MangaLAsAsanam of GodhA PirAtti and Maragathavalli ThAyAr prior to entering the sannidhi of Lord DhIpa PrakAsan. The Srl Sookthi that He composed for Lord DhIpa PrakAsan (Srl SaraNaGathi
DhIpikai) will be recited majestically by the assembled GhOshti. Swamy Desikan will now receive SaThAri, garland, Theerthham and other maryAdhais (PrasAdham) from the Lord. After the mangaLasAsanam of the Lord, Swamy Desikan would continue with His salutations to the AzhwArs and return to His aasthAnam at ThUppul by P.M.

By this time, the golden pallAkku (palanquin) of Lord VaradarAjan for use next day by Swamy Desikan would have arrived. The Lord of Kaanchi sends one of His two golden palanquins for Swamy Desikan's use during the PurattAsi SravaNam day. One of the two PallAkkus is for His own use during the 5th day of BrahmOthsavam, when He gives us His sEvai in Mohini alankAram. The other pallAkku is used for transporting the Lord with His Udbhaya NaacchiyArs on the 3rd day of BrahmOthsavam, ThOtta Uthsavam and VidaiyARRi. This pallaakku with the special sambhandham of NaacchiyArkaL is sent for the use of Swamy Desikan next day. Dhivya Dampathi Tatthvam is perhaps revealed here (YuvAm DampathI dhaivatham na:).

THE DAY OF PURATTASI SRAVANAM
The Kaanchi temple Elephant, Horse, ParivArams of Lord VaradarAja would have arrived early at ThUppul in the morning. Swamy Desikan will ascend the Golden PallAkku and start His journey around 9.30 A.M to Hastigiri followed by Veda PaarAyana ghOshti and preceded by Dhivya Prabandha GhOshti.
At the entrance of Swamy Desikan Sannidhi at ThUppul, as He starts out, the first of the slOkams describing the celebrations in the sky is recited: There are yaksha-KinnarAs playing on dhundubhi Vaadhyam frequently and that auspicious dhvani is heard all directions (dhivyA samprathi dhundhubhir-dhisi dhvAnair-muhu: srUyatE); DEvAs are performing Saama ghAnam (dEvAnAmapi hAvU hAvU lahari vikshObhayathyamBaram) and the assembly of Lord's kaimkaryaparALs, the aadhivAhikAs group are showing the archirAdhi maargam to prapannAs and leading them thru the dEvayAna path:

dhivyA samprathi dhundhibhirdisi disi dhavaanaimuhu: srUyathe
deVaanAmapi haavUhaaVU-lhahO vikshObhayathyamBaram
aarabdha-prathisamskruthi: kruthamukairachimukhaiSrIpathE:
aj~nAdhAribhiraThivAhika ganai: aadhisyathE paddhathi

The Paadham ThAngis lift Swamy Desikan's Pallakku on their shoulders once the following Yethsarikai is heard:

SrImath VenkatanATarya ! PhaNidharaNidharAdhIsa
dhivya GaNDAvathara!
yethsarikai Swamy yethsarikai
vijayee Bhava Vijayee Bhava
Vijayee Bhava Vijayee Bhava
yethsarikai Swamy Yethsarikai

Taniyan for Swamy Desikan is recited here:

SrImAn VenkatanATarya: kavi-tArkika kEsarI
vEdA nthAchArya-varyO mE SannidhatthAm sadha hrudhi

MangaLa Vaadhyams will be playing on ground now as well as Swamy Desikan progresses towards the Western gOpuram entrance of VaradarAja temple after going around YathOkthakAri Temple on the way. It would be around 10.30 A.M now and people in the Sannidhi Street will be waiting for Swamy Desikan's arrival with
PoorNa Kumbhams.

After entering the Western gOpuram, the veda PaarAyaNa and the adhyApAka GhOshti bid farewell to Swamy Desikan, who proceeds now towards Lakshmi KumAra ThAtha Desikan sannidhi, where latter's archai is with his dharmapathni, AmmangAr. Darsana ThaambhUlam is presented by Lakshmi-KumAra ThAtha Desikan and Swamy Desikan honors the ThAtha Desikan dampathis with His garland and SaThAri (NayinAchAryan). Swamy desikan descends now from the Tanga pallAkku and is seated on a Golden Kaittalam for mangaLAsAsanam inside the Temple of Lord VaradarAjan. The Kattiyams for Swamy Desikan are recited by the special GhOshti. The bhavani inside the temple starts from here now. GhOshti follows reciting Swamy Desikan's SrI sookth is until he returns back to this same mantapam in the evening.

After being seated on the golden Kaittalam, Swamy Desikan goes around the Dhvaja sthambham and arrives at the UdhayabhAnu manTapam prior to entering the ThoNDaradippodi Vaasal. From the Vaahana Mantapam, the sthOthra Paata GhOshti follows Swamy Desikan and recites Kattiyams in between the selected passages form a wide-ranging sthOthrams of Swamy Desikan. These recitations continue from the time of starting from UdhayabhAnu Mantapam to return to Vaahana Mantapam during the late evening.

WE WILL FOLLOW NOW THIS SPECIAL JOURNEY OF SWAMY DESIKAN STEP BY STEP.
1. UDHYA BHAANU MANTAPAM HALT & PRAYER

Here, AbhIthI sthavam siOkam (25th) is recited by the ghOshti:

Bhujanga Vihangama pravarasainyanAta : PrabhO
TaTaiva KumadhAdhayO nagara-gOpura-dhvArApA:
achinthya Bala vikramA: Thvamiha desasamrakshakA:
Jithantha ithi vaadhinO jagadanugrahE jaagrathu

What a beautiful choice of a siOkam for benediction prior to start of the MahOthsavam of MangaLAsAsanam!

(MEANING OF THE SLOKAM):
Oh Lord of SrIrangam (standing on Ha sthigiri as SrI Varada NaarAyaNan)! AdhisEshan, Garudan, VishvaksEnar, Kumudhan and other leaders of the sEnai, the defenders of Your city, gOpuram and the gates have valor, heroism and strength that are difficult to comprehend and grasp (achinthya Bala vikramA:). They are determined to defend Your dhivya dEsam (APARAAJITHA) like you and share Your zeal in this matter. They are thinking constantly about Your victory over all evil forces and are performing MangaLAsAsanams for You (Jithantha ithi vaadhina:/ May Thou be victorious)). We pray that these divine servants of yours will protect not only Your dhivya desam but will extend the intensity of their protection to the entire world (JagadhanugrahE jaagrathu)!

ARRIVAL AT THONDARDIPPODI VAASAL

After the prayer for Jagath RakshaNam, Swamy arrives at ThoNDardippodi gate and the sthOthra ghOshti recites the following siOkam:

visvaprINana visvakarma-rachanA-chAthurya-kaatharyathai:
silpai: kalpayathIva maNDanamasou chEthasTithEr MaNTapa:
ratna-sthambha bhuvOpI rasmaya imE sOpAna gOpAnasI-
madhyam yathra kavakshayanthi vihitha-prathyagra chithrakramA:
One is reminded of the aananda Maya maNTapam referred to by the Upanishad Vaakyam: “Sahasras-stune”. It is filled with the ghOshthi of the Lord's nithya kinkarALs. Swamy ParAsara Bhattar refers to this Aanandha Maya MaNTapam in one sloKam of His SrI RangarAja Sthavam.

The Kattiyam for Swamy Desikan rings forth thereafter:

VisvathisAyee VisvAmithra gOthra-bhUshaNa:
ananthaguNa sEvathE: AnanthasoorE: aathmasambhava!
Oh Swamy who is the aabharanam of VisvAmithra gOthram, the object of salutation of the entire world! Oh Swamy who is worshipped by all limitless aathma guNams!
Oh the celebrated son of Ananthasoori!

After this Kattiyam, Yethsarikai to start the PuRappAdu is recited:

Yethsarikai Swamy Yethsarikai
Vijayee bhava! Vijayee Bhava! Vijayee Bhava!
yethsarikai Swamy yethsarikai!

As Swamy Desikan crosses the ThoNDaradippodi gate, Lord VaradarAjan's PuNyakOti VimAnam comes into sight.

SALUTATION TO PUNYAKOTI VIMAANAM
The sthOthra ghOshti salutes now the PuNyakOti VimAnam which arose out of the Agni Kuntam in the Yaaga Vedhi of Chathurmukha Brahma with the Lord inside it:

YacchAyamAsrithya vinirmitham yath-
puNyam bhavEth kODiguNam vivruddham
Tath PuNyakODithi bhuvi prasiddham
vimAnarAjam bhuvi bhAvayAma:

The world-celebrated king of VimAnams named PuNyakODi VimAnam is worshipped here. The origin of the name, PuNyakODi is addressed here.

MANGALAASAASANAM FOR RAGHUVEERAN
After PuNyakODi VImAna Darsanam in the yonder horizon, Swamy Desikan arrives now at the first Sannidhi (Ramar Sannidhi) for His MangaLAshAsanam. Here SrI Raghu Veera Gadhyam is recited with great majesty (The text and commentary on SrI Raghu Veera Gadhyam has been released as an e-book in the sundarasimham
web pages. Next, the recitation of eight slokams celebrating RaamAvatharam follows. Two of the eight slokams are from DasAvathaara SthOthram (8th slokam) and from SrI VaradarAja PanchAsath (25th slokam):

The 8th slokam of SrI DasAvathAra sthothram:

\[
\text{pArAvAra payO visOshaNa kalA pAreeNa kAlAnala-
\text{jwALa jAla vihAra hAri visikha vyApAra ghOra krama:}
\text{sarvAvasTa sakruth prapanna janathA samrakshaNaika Vrathee
dharmO vighrahVan an adharma virathim dhanvee sa Tanveetha na:}
\]

(\text{MEANING):}

Lord Ramachandran is a matchless vIllA Lan/dhanvI (brilliant handler of the bow and arrows). He is the embodiment of all dharmams (Dharma svaroopi). The activities of the arrows sent by Him are terror striking. His arrows have the power to dry up even the waters of the ocean. When Samudhra Raajan ignored His request for help to build a sEthu (dam) over his (samudhrarAjan's) waters, He got angry. Lord Ramachandran's arrows have the power greater than the agni at the time of PraLayam. Our Lord of such valor and glory has the mukhya vratham of protecting every one who sought His refuge even once (sakruth prapanna janathA samrakshaNaika vrathI). This Lord of ours known for His soulabhyam and anantha kalyAnA guNams should bless us with freedom from practicing adharmams of every kind.

The 25th slokam of SrI VaradarAja Sthavam saluting Lord VaradarAjan as SrI Ramachandran takes this form:

\[
yEnAchala prakruthinA ripu samkshayArTI
\text{vArAm nidhim Varadha poorvam alangyasthvam
tamm veekshya sEthu manunApi sarIravantha:
sarvE shaDUrmi bhauLam jaldhim taranthi}
\]
Oh the Matchless Boon giver! Today's samsAris cross the ocean of worldly afflictions known for its six terror causing waves--Hunger, thirst, suffering, ajn~Anam, old age and death--by having the darsanam of the bridge (dam) that you built with the help of monkeys and bears to cross over to LankA to destroy the raakshasAs there and their king, RaavaNan. The samsAris also overcome their inauspicious six guNAs -- desire, anger, greed, ignorance, pride and jealousy--and gain auspicious aathma guNams by the darsanam of Your Sethu (Raama Sethu).

The other sLOkams in praise of Lord Raamachnadra are:


(Here, Lord Raamachandran's matchless glory of protecting without fail those, who sought His refuge and AhalyA Saapa VimOchanam through the power of the dust from His Thiruvadi is celebrated).

2)  rAkAnthE ruddhalanka: chyuthaphaNikadanO DhUmradhrugvajradhamshtrou bangthvAkampam Prahastham Dasamukhamakutam KumbakarNathikAyou BrahmAsthraracchinna KumbhAdhikamaTa MakarAksham cha hathvEndhra chathrum jithvaa gasrais thrighbstham sahabalamavadhIth RaavaNam Raamabhadra:
(Here, the Yuddha KhANDam activities of Raghuveeran are remembered and saluted. All the events leading up to RaavaNA's death from the arrows of the Lord are recalled).

3) vishayibhirsou vakthrair-ghOram manOrajanIcharam
prasamayathi yO yunjAnAnAm prabhOdhasarOthkaram
Janaka suthayA DevyA jushtO disAthabhayam sathAm
DasaraTa suthO Deva: SrImAN DayAmrutha Vaariti:

(vishayibhirasou vakthrair-ghOram manOrajanIcharam
prasamayathi yO yunjAnAnAm prabhOdhasarOthkaram
Janaka suthayA DevyA jushtO disAthabhayam sathAm
DasaraTa suthO Deva: SrImAN DayAmrutha Vaariti:

(The nectarine waves of DayA of the Lord Raamabhadran, who grants Abhaya pradhAnam in the company of His Devi, Janaka SuthA is remembered here. The entire Abhaya PradhAna Saaram dealing with Paratattva NirNayam of the Lord, His SaraNAgatha Rakshakathvam, SaraNyaseela Prakasa Tatthvam (Varadha! SakalamEthath-samsrithArTam chakarTa, the salutation of KurEsar in SrI VaradarAja Sthavam reminding us that the Lord has put at the disposal of His adiyArs His ubhaya VibhUthi, ThirumEni and Aathma Svaroopam), SaraNya Vratha visEsha PrakAsam are implied here).

4) AyOdhyA dhivyEyam vahathi SarayUrathra VirajA
vibHOrEthE yoopA vidhi niyama nirmuktha pasava:
akuNDa svAtanthrya svapadham adhirOhanvasarE
SahAnaishIdhEsha sTira Charamasesham Raghupathi:
Here, the vaibhavam of SrI Raghupathi granting the superior lokams to all chethanams and achEthanams at the time of His return to SrI Vaikuntam at the end of His avathAram as described in the Utthara KaaNdam section of SrImad RaamAyaNam and the ThiruvAimozhi Paasuram of Swamy NammAzhwar ThiruvAimozhi: 7.5.1

"senRAl kuDaiyAm..."
“Will anyone regard worth studying anything except Raama, the great and His life? Who led to well deserved salvation in the Brahma-created world, all life, stationary or movable, from grass and any onwards upwards, with no credit (achieved to attain such a reward) which lived in AyOdhyA, for the mere reason of their living in AyOdhyA, a holy place where mere living makes one elevated”.

5) Bhagavathi BharadhvAjE Bukthi: TaTA SabarIgruhE
PrabhuranusruthO VisvAmithra: plavangapathis-taTA
BhrugupathitapO loonam dhrushti: KhagasTa cha DakshiNA
Jayathi lalaithOtthungaa vrutthi: dasaasyaripOrithi

भगवति भरद्वजे भूक्षिः तथा शबरीरुग्धे
प्रसुरुख्ष्टो विस्वामित्रः फल्वनापतिः-तथा
श्रुगुपतिर्पो लूनम् दूष्टः खगस्थ च दक्षिणा
जयति ललैधोत्तुग्मा बृहति: दसास्यारिपरिति

(Some other incidents from SrImad RaamayaNam --Enjoyable Feast for Rama and

Sri Rama Desikan

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his retinue at BhardhvAja Aasramam, Sabari's offering of fruits, journey with VisvAmithra, travel with the chiefs of monkeys, loss of penance by ParasurAma, loss of one eye by Kaakam—these are the elegant activities of the enemy of RaavaNa, Our Lord Raamachandran.

6) SilAdhE: sthrIthvAdhi vipariNathirasthvadhbhutham idham
tathOapyEtacchithram yadhutha dahanasyaiva himathA
thruNasyaivAstrathvam ripushu nihatharEva hithathA
padhathrENaivEha thribhuvana parithrANamithi cha

शिलादेः स्त्रीत्वाधि विपरिणातिस्त्वध्वस्तम् इदम्
तथोपयत्वतिष्ठत्रम् यथूत दहनस्येव हिमता
णस्यवाह्यत्रम् रिपुषु निहत्तेव हितता
पद्मणेवेह त्रिभुवन परित्राणामिति च

The glories of Raamachandran in protecting beings of the three worlds are saluted here.

7) dharpOdhagradhasEndhriyAnana manO nakhBhanjarAdhishtathE
dEhEasmin bhaavasindhunA parigathO dhInAm dasAm aasthita:
adhyathvE Hanumath-samEtha guruNA prakhyApithArTa: pumAn
LankAruddha VidEharAja tanayA nyAyEna laalapyathE

धर्पवधाग्रद्धेरदियनननन्मो नक्षत्रज्ञाधिष्ठेत्
देहसिभस्मविनः परिगतो धीनाम् दसाम् आस्थितः
अन्यंते हनुमती–समेत गुण्य ध्वन्यापिताय: पुमान्
रुष्कारुद्ध विदेहराज तनया न्यायेन लालप्यते

Additional vaibhavam of Lord Raamachandran, who besieged LankA in helping the suffering samsAris are saluted here. HanumAn is mentioned here in anticipation a special Haarathi for him, whose Vaibhavam is the subject matter of Sundara KaaNDam.

After the recitation of these sthOthrams on Raghu Veeran, aaraththi for HanumAn in
His sannidhi takes place. A slokam praising the valor and vaibhavam of AnjanEyar is recited:

pariNatha phalagrAsa sraddhAjigrkshitha BhAskara:
PavanagarudaspardhAna praveeNa javOlpana:
dasamukhapurIdhAhOthsiktha svavAladhi Vaibhava:
Raghupathi RaNArambha kreeDAratoayamupasthitha:

परिणत फलग्रास स्रद्धाजिगस्थित भास्करः
पवनगुरुदसपर्द्धान प्रवीण जवोपणः
दशमुखपरिधाहोतिस्क स्ववालधि वैभवः
रघुपति रणारम्भ कीडारयोगपुष्टिः

The early exploits of Baala HanumAn in jumping at Sooryan thinking that latter was a fruit to eat, the quenching of His lit tail in the ocean after burning LankA city and the sportful but deadly activities of HanumAn in the war of Raghupathi at LankA are saluted here.

Swamy Desikan recieves now MaryAdhais from Lord Raamachandra (Theertham, Garland, SaThAri) and this kattiyam rings forth:

KavithArkika kalabhavraja kaBalIkruthi Simha!
Sakala VidhyA vaahinI Janmasaila!

कवितार्किक कलभव्रज कबलीकृति सिम्ह
सकल विद्या वाहिनी जन्मशैल

Yethsarikai is announced and Swamy Desikan proceeds to the next sannidhi of Thiru AnanthAzhwAn, who is a Nithyasoori and serves the Lord in SrI Vaikuntam and VibhavAvathArams.

SALUTATION TO AADHISESHAN AT AALAVANTHAAR MURRAM
Anantha-khyAtisamppanna: suddha sathva sudhIbala:
dhatthE bahuvidham bhOgai: sruthidhrushti sTiraastraya:

अनन्त-क्ष्यातिसंपप्न: सुध्द सत्व सुधीबल:।
धत्ते बहुविद्धम् बोधि: स्रुतिद्रुष्टि स्त्रियास्रयः।
Many glories associated with AdhisEshan as prathama nithyasoori (Umbrella when the Lord is standing, Throne when He is sitting, Bed when He is reclining and sandals, when He walks as well as accompaniment in Raama-KrishNa avathArms and later as AchArya RaamAnuja in Kali yugam) are hinted here.

JagathyasEshAni yadhEkasEshE paryankathAm yasccha gatha: praTimA: alankaneeyam mahimAnanyai: bhajathyasou bhAvitha sEshabhAva:

AdhisEshan's unparalleled sEsha Vrutthi is saluted here once more.

After AdhisEsha mangaLaAshAsanam with the above two slOkams, Swamy Desikan recieves MaryAdhais from AadhisEsh an at the MadaipaLLI prAkAram or AaLavanthAr MuRRam, where AaLavanthAr first saw from distance RaamAnujA. This is followed by the recitation of the 43rd slOkam of Garuda PanchAsath that begins with: “Slishyath RudrAsukeerthi---” where Garuda Bhagavan's mighty arms are eulogized. The other top nithyasoori is saluted with the above 43rd slOkam.

KARUMAANIKA VARADHAR SANNIDHI MANGALAASAASANAM

In the same MadaipaLLi prAkAram is the sannidhi of KarumANikka Varadhar. This is exactly where AaLavanthar saw RaamAnujA as a student and prayed to Lord Varadhan to enable RaamAnujA to become the illustrious SampradhaAya Pravarthakar. That famous SaraNaagathi prayer by AaLavanthAr salutes the limitless power of Lord VaradarAjan that makes deaf hear, blind see, lame run, the dumb speak and even the maladi gets a child:

yasya prasAdhakalayA Bdhira: sruNothi
pankhu: pradhAvathi javEna cha vakti Mooka:
andha: prapasyathi sutham labahdhE cha VandhyA
Tamm DevamEva Varadham SaraNam gathOsmi

यत्य प्रसाधकलयाभिधिः श्रुणोति
पन्नुः प्रधावति जवेन च वक्ति मूकः
अन्धः प्रपश्यति सुतमू लब्धे च वन्ध्या
तमू देवमेव वरदमू शरणमू गतोस्मि
Another Slōkam starting with, “Lakshmi nEthrOtpaSaSrIsthataparichayAdEsha samvardhamAna:” is recited next at KarumANikka Varadar Sannidhi.

KattiyaM for Swamy Desikan follows:

sraddhAtaya SaraNya dhivyA dampathi dayA dhivyApagAvyApaka!
thrayyanthaprathinandahaneeya vividhOthanata!

श्रङ्खात्वब्य शरण्य दिव्य दृष्टि दया दिव्याध्राग्यापक
\[अग्न्न्तप्रतिन्दनन्येयविविधोतनायः\]

After Yeccarikai, Swamy moves on to the MangaLAsAsanam of MadaipaLLi NaacchiyArkaL with the first slōkam of SrI SaraNAgathi DhIpikai:

PadhmApathE: sthuthipadhEna vipachyamAnam
pasyanthviha prapadanapravaNA mahAntha:
madhvAkaysiaamvalithamapyajahath svabhAgam
maanyam YathIsvara MahAnasa sampradhAyam

पद्म पतेः स्तुति पदेन विपच्छमानं
पद्यन्तिवह प्रपडन प्रवणा महान्तः ।
मद्वाक्य सवलितिमू अपि अजहतः स्वभावम्
मान्यम् यतीश्वर महानस संप्रदायम् ॥ १ ॥

Here the salutation is to MadaipaLLi Vazhi vantha SampradhAyam. The reference is to MadaipaLLI AacchAn, who performed MadaipaLLi Kaimkaryam and served as a prime disciple of AchArya RaamAnujA. Another slōkam saluting this tradition that came to us via Kidambi (MadaipaLLi) AacchAn (1057-1157 A.D) is the subject of another KattiyaM:

After MaryAdhai at MadaipaLLI NaacchiyArkai, two more verses are recited to salute KidAmby (AthrEya) AacchAn:

ithi YathirAjamahAnasa parimaLa parivAha vaasithAha piBhatha
vibhudha parishannishEvyAm VedAnthOdayana sampradhAya sudhAma

इति यतीराजमहानस परिमल परिवाह वासिताम् पिभत
विबुध परिष्कृतोथ्याम् वेदान्तोदयन समप्रदाय सुधाम
VedAnthOdayana was a title given to KidAmpi AacchAn by AchArya RaamAnujA in recognition of his erudition in VedAntha. The salutation to KidAmpi AacchAn is followed by a Kattiyam for Swamy Desikan:

YathirAjamahAnasa parimaLa parivAha vaasitha
VedanthOdayana sampradhAya paripOshaka!
yathipathi sampradhAya nirapAyadhanOpachitha!

यतिराजमहानस परिमल परिवाह वासित
वेदन्तोदयन सम्प्रदाय परिपोषक
याथिपति सम्प्रदाय निरपायधनोपचित

Yethsarikai is announced and Swamy Desikan now travels further and has the darsanam of SrI PerumEvi ThAyAr's KalyANa Koti VimAnam.

On the Darsanam of Her KalyANa Koti VimAnam, the following slOkiam celebrating the glories of KalyANa Koti vimAnam will be recited:

YacchAyam samupEthya ThAthayaguru: LakshmIkumArAbhidha:
KanyAnAm sathalaksha lakshitha mahAdhAnEna sadhvarNitha:
gArhasTAsramamAkalyya Varadham prINAthi tamm bhAsvaram
sEvE SrI nilayam vimAnamaparam KalyANa kOtyAhvayam

Here, the salutations to the KalyANa Koti VimAnam is linked with reminiscences about Pancha Matha Banjana ThAtha Desikan (1509-1591 C.E), a disciple of the 6th Azhagiya Singar of AhObila Matam and his famous son, Koti KanyA dhAnam SrI Lakshmi KumAra ThAtha Desikan (1572-1632 C.E). Both are very closely linked with many kaimkaryams at Kaanchipuram temple and their Sri Saila VamsatthAr are continuing those traditions. The golden plates over KalyANa Koti VimAnam, many aabharana samarpaNams are associated with Sri Lakshmi KumAra ThAtha Desikan.
He was saved by Sri Komalavalli ThayAr of Thirukkudanathai, when he had a serious illness. Later PerumdEvi ThAyaar told him in his dream that he will receive a golden pot full of gold coins and that he (Lakshmi Kumara ThAtha Desikan) should use that wealth for many temple kaimkaryams. He obeyed PerumdEvi ThAyAr's command and excelled in all types of Kaimkaryams. Many Vaahanams, Many special pieces of jewelry worn by ThAyAr and PerumAL at Kaanchi are samarpanams of Lakshmi KumAra Desikan. One such aabharanam is the diamond and gem studded ThoppAram worn by Lord VaradarAjan during His special Vaikaasi GarudOthsava sEvaI. Two years ago, one of the vamsatthAr with the same name as Lakshmi KumAran presented RathnAngi and Paandyam KoNdai for Lord VaradarAjan. This vamsatthAr have recognized rights of Mudhal Theertham, Mudhal Maalai, Thriumanjana Kattiyam recital, Manthra Pushpam recital rites, PurANa Patana recital on Kaisika EkAdasi day and other special recognitions at the temple.

ARRIVAL AT THE MUKHA MANTAPAM OF THAYAAR SANNIDHI
Swamy now moves on to KaNNan sannidhi located at the muhappu of ThAyAr Sannidhi. Haaratthi for KaNNan takes place and four slOkams are recited by the "The Lord's Chief Wealth"
GhOshti starting with the DasAvathAra SthOthram saluting Lord KrishNa in the Sardhoola VikrIditham metre:

NaaTAYaiva nama: padham bhavathu na: chithrai: charitrakramai:
   bhUyOpi bhuvanAnyamUni kuhanaa gOpAya gOpAyathE
   KaaLinthIrasikAya KaaLiyaNaNisphArasohaDAvADikA
   rangOthsanga Visanga chankramadhuAparyAya charyAyathE

नाथायेव नमः पद्म भवतु नाथ्यत्रेष्यत्र क्रमेः
भूयोभिर्भवनान्यमृति कुहना गोपाय गोपाते ।
कालिन्दी रसिकाय कालिय फणि स्फार स्फटा वाटिका -
रङ्गोथसंग विशाङ्ख चंक्मदुरा पर्यावरण्य यते ॥ १० ॥

The very many wonderous deeds that KaNNan performed on the banks of Yamuna river as a shepherd boy --His play with Gopis, Dance on the serpent KaaLiyan's hood --are recalled and He is saluted also for His Jagath RakshaNa vyApAram here.

The other three slokams start with these words:
1. KamsadhvamsaikaveerO --
2. yEkIbhavEthbhirayuthairapi manmaTAnAm
3. PraNipathAmi Bhavantham ananya dhee:

   akhila kaaraNam aasritha charaNam
   anugamAdganidhampraTamA gira:
   kimapi yathpadham yEksamdhlyathi

अखिल कारणमू आसित चरणम्
अनुगमाद्गिनिध्यमस्य गिरः
किमपि यत्पदम् एकमध्यियति

After these slOksams are recited, Swamy Desikan receives MaryAdhai from KaNNan and in the ardha Mantapam of ThAyaar Sannidhi; the recital of SrI GopAla VimsathI commences.

The next major stop for Swamy Desikan is at His Mother's sannidhi, where She has
been waiting patiently for Her son to arrive. At the conclusion of the recitation of SrI GopAla Vimsathi at the mukha mantaPam of ThAyAr Sannidhi in front of KaNNan, Haaratthi for ThAyAr will be performed. Following slOkams praising Jagan MaathA and Her divine consort will ring out:

1. anAdhE nissImnO dhurithajaladhEryannirUpamam
vidhu: prAyascchitham yadhuraghudhurINasayavidha:
tadhArambhE tayA giramavadadhAnEna manasA
PrapadhyE ThAmEkAm SriyamakhilanATasya MahishIm

अनादे निस्सीत्रो दुरितजलुधेर्य्यनिःपुर्णपम्
विद्धः प्रायस्चित्तम् यद्हरुधरुदीर्णसयविधः
तदारम्भे तया गिरमवधानेन मनसा
प्रपचे तामेकाम् श्रीयमखिलनाथस्य महिषीम्

2. mahEndRAgnA VishNu prabruthishu mahathva-prabruthivath
prapatthavyE tathvE parinamitha-vaisishtya vibhavAm
adhrushyathvam dhUtvA kamithurabhigamyathva JananIm
Sriyam sIthApAngAm aham asaraNO yaami saraNam

महेन्द्रगन्धा विश्व भ्रमृतिः प्रभुत्रिः प्रभुत्रित्वम्
प्रपत्त्वे तत्त्वे परिणमित्व-वैविष्ट्व विभवम्
अद्वयत्वम् दूत्वा कमितुरभिगमयत्व जननीम्
श्रीयम् सीतापानाम् आहम् अद्वरणो यामि शरणम्

Both of the above slOkams are PurushakAra Prapatthi slOkams addressed to the Universal Mother.

Three more slOkams from SrI Sthuthi will be recited now:

3. sEvE dEvi thridasa mahiLa mouLimAlArchitham tHE
SiddhkshEthram samithavipadhAm sampadhAm paadhapadhham
yasminnIshan namitha sirasO yAyAitvA sarIrAm
varhtishyanthE vithamasi padhE VaasudEvAsya dhanyA:

---SrI Sthuthi SlOkan 20
The detailed commentary on the meanings of this sloka is recorded in the e-book of Sri Sthuthi in the Sundara Simham web pages.

4. MaathA dEvi Thvamasi BhagavAn VasudEva: PithA mE
JAthassOham Janani YuvayOrEkalakshyam dayAyA:
dhatthO Yushmath parijanatayA dEsikairapyathasthvam
kim thE bhUya: priyamithi kila smEravakthrA vibhAsi
---SrI Sthuthi: 23rd SlokaM

(MEANING):
Oh MahA Devi! When the dEva sthrIs prostrate before You, the flower garlands on their tresses fall at Your Thiruvadi and that scene looks like their archana of Your Thiruvadi with those flowers. Your Thiruvadi removes all dangers for Your bhakthAs and blesses them with great auspiciousness. Those who have performed the easy-to-perform SaraNAgathi at Your Thiruvadi are truly blessed (MahA BhAgyasaalis). They reach Your Suddha-satthvamaya Parama padham (SrI Vaikuntam) at the end of their earthly life and perform nithya kaimkaryam for You and Your divine consort. Thus a small prostration/namaskaraNam at Your auspicious Thiruvadi yields the greatest of boons. adiyEn salutes those powerful Thiruvadis.

5. KalyANAnAm avikalanidhi: kaapi kaaruNyaseemA
nithyAmOdhA nigamavachasAm mouLimandhAramAlA
sampathdhivyA Madhuviyajina: sannidhatthAm sadhA mE
saishA dEvi sakala bhuvana prarthana kamadhenu:
---SrI Sthuthi: 24th SlokaM
Periya PirAtti shines as the abode of all mangaLams. She is the One, who confers MangaLam on any mangaLa vasthu in this world. She forgives all the trespasses of Her wayward children and pleads with Her Lord to overlook their trespasses against His sAsthrams. At the time of Prapatthi, She stands as UpAyam as well as UpEyam with Her Lord and shines as the boundary of DayA. She is praised in the VedAs and vedAntham as “the ever-fragrant garland of MandhAra Pushpams resting on their heads”. She is recognized by Her Lord as His chief wealth. She stays as the divine KaamadhEnu for the whole world and grants Her devotees all what they seek form Her. May this SrI Devi of wonderous attributes stay inside my heart always!

This will be followed by the second slOkam of YathirAja sapthathi:

SahadharmacharIm SourE: sammanthritha Jagath hithAm
ANUGRAHAMAYEEM VANDHE nithyaamajna~tha nigrahAm

(MEANING):

The AchAryai next to the Lord is SrI Devi, His sahadharmachAriNi. She joins her Lord in thinking about the auspiciousness that She can confer on Her Bhaktha janams (Sammanthritha Jagath hithAm). She is the embodiment of dayA (anugrahamayi). She does not know about punishing chEthanams (Her children) ever. When her Lord engages in RakshaNa vyApArams, She stands next to Him and helps Him perform those duties effectively. adiyEn salutes this periya PirAtti of limitless glories.

The next slOkam salutes the MahA Devi seated in the middle of the Lord's chest (Muramardhanasya bhujamadhya peetikAm):

6) iyamathra VisvajananI samutthiTA KamalAvikAsikamalOdharasTithA
Muramardanasya Bhukamadhya peetikAm adhiruhya visvamavathi sva-vIkshaNai:
Following kattiyam for Swamy Desikan is recited aloud now so that His PurappAdu with Yethsarikai can be announced by the kattiyam Swamy:

SrIrangarAja dhivyAj~nA labdha VedAnthAchaarya Padha!
TathsahadharmachAriNee krupAtthAkhilatanthra SvAtantrya!

This portrays the enlightened status of the Sanatana Dharma.

The two titles given by Lord RanganathAn and Sri RanganAyaki (VedAnthAchAryan and Sarva Tantra Svathanthrar) are hailed here.
Swamy Desikan now moves around the prAkAram of ThAyAr sannidhi and the powerful slOkam that helped the BrahmachAri to be blessed with the shower of gold coins is remembered:

7) yOgArambhathvarithamanasO YushmadhaikAnthyuktham
dharmam prApthum praTamamiha yE dharayanthE dhanAyAm
tEshAm bhUmr-dhanapathi gruhAth amBarAthambhudhErva
dhArA niryAnthyadhikamadhikam vAnchithAnAm vasUnAm

---SrI Sthuthi: 16th SlOkam

योगारम्भ त्वरित मनसो युष्मदैकान्त्य युक्तं
धर्मं प्राप्तं प्रथममिष्टं ये धारयन्ते धनायाम्।
तेषां भूसः घनपति महादू अम्बराद्वैरेवं
धारा निर्यांत्यधिकं मधिकं वाचिष्ठांतानं वसुनाम्॥ १६ ॥

(MEANING):
Oh SrI Devi! Some paramaikAnthis of this world engage in the practice of Bhakthi yOgam for gaining Moksha siddhi. For that they have to practice Jn~Ana yOgam first and for the realization of success with Jn~Ana yOgam, they have to perform karma yOgam before that. As angams for the practice of Bhakthi yOgam as Yaagam, they have to abide by VarNAsrama dharmams. For being successful practioners of this Yaj~nam, they need special anugraham. Because they are ParamaikAnthis, they cannot ask anyone except both of You for such an anugraham. When they pray to You both for this anugraham, both of You confer on them much more than what they sought (from every where). Those anugrahams are realized right here like treasures unearthed from the BhUmi. Those showers of wealth can pour out from the treasury of KubhEran. It can be like the wealth that was showered by KubhEran on behalf of Raghu MahArAjan to help Kouthsar. That wealth can come from the sky as in the case of KusElar. That auspiciousness can arise from the ocean as it happens in the case of commerce linked to sea journeys. One thing is for sure. That limitless wealth blessed by You will come even from places that are hard to imagine and will multiply. Such is Your glory!

Swamy Desikan would have arrived now at the MahA Navami MaNTapam. There, He receives SaThAri, sandal paste, ManjaL kAppu and other maryAdhais. All the Sri Sthuthi slOkams are recited now as He ascends the Kola Padi of ThAyAr sannadhi to
get near His waiting Mother and thereafter the GhOshti would receive Theertham and SaThAri.

ThAyAr PerumDEvi would be thinking all along about the right kind of present for Her son on this special day. She knows that any Isvaryam will be rejected by Her son with the statement “asthi mE hasthisailAgrE vasthu pathAmaham dhanam”. She knows that Her son will reject the boon of kaivalyam or AathmAnubhavam as nasvaram. She now concludes that blessing Her son with sErthi sEvai with Her Lord would be the only boon that will please him (ThvadhanjchEth praseedhasi TavAsmi samIpadhaschEth: prayer of Swamy Desikan). She says: “asthu thE” and gives that boon as Her present (PaaridhOshikam). Lord listens to this and every time He has PuRappAdu with His dEvi(s), He stops at Desikan sannidhi first at His temple and

Kanchi Garudan
blesses Swamy Desikan with SaThAri and sEvai with His Devi(s).

The next stops are Garudan Sannidhi and SrI Azhagiya Singar Sannidhi (Guhai Narasimhan Sannidhi) and the respective MangaLAsAsanams there.

After the honors for Swamy Desikan at the ThAyAr sannidhi MahA Navami ManaTapam and recitation of SrI Sthuthi, hAraththi takes place at Garudan Sannidhi and Four slokams in praise of PakshirAjan are recited by the GhOshti:

1) aryamNA dhuryayOkthra grasana bhayabhruthA saanthvithOnuroopabandhAth kODaNDajyAm jigrushEdhithi chakithadhiyA sanktha: SamkarENa talpE kalpEtha maa thE mathirithi HariNA api aadharenA anuneetha:

PakshIndhras-thrAyathAm na: Phanadhara mahishI pathrabhangApahAri

— Sri Garuda panchAsath: SloKam 27

अर्यम्मा धूर्य योक्त्र ग्रहणं भयं भूतः सान्तिस्वत्तेष्यानुरूपन्यात्
कोद्यं जिज्ञौशेषदिति चकितं पिया शास्तिं शांतेण।
तत्प्रे कल्यं ते ते मतिरिति हुर्षिणं अपि आद्रेणाणुनीति:
पक्षीन्द्र्स्व ज्ययतं नं फणं हर्षिष्णी पत्रं भर्जा पहरी॥ २७ ॥

(MEANING):
Here, the fear of Sooryan, Sivan and EmperumAn about the destruction of all the serpents due to His anger over them en masse. Sooryan was worried that the serpents serving as the nostril chain (PoottAnkayiru) for His seven-horsed chariot will be devoured. Therefore, Sooryan asked for the intercession of AruNan, His charioteer and the brother of Garudan to intervene and save those serpents, which are integral entities of His raTam. Sivan had a major serpent as the chord for His bow. Sivan was worried about any harm to His bow. EmperumAn was concerned about His bed, AdhisEshan. He requested Garudan not to think about AdhisEshan as His food. In response to these requests from Sooryan, Sivan and EmperumAn, Garudan destroyed all other serpents and made their wives amangalis. May that powerful PakshirAjan protect us!

2) VaamE Vaikunta sayYa phaNipathi kaDakO Vaasuki brahmasoothra:
rakshEnnastakshakENa graTitha kaDitaDs- cchAru KaarkODa haara:
Padhmam karNEapasyaYE praTimavathi maha padhmamanyathra Bhibrath chooDAyAm SankhapAlam GuLikamapi bhujE dakshiNE Pakshimalla:

— SrI Garuda PanchAsath: SloKam 36
(MEANING):
Here, the adornment of famous 8 serpents by Garudan as ornaments in the different parts of His body are described: He wears AdhisEshan and GuLikan as two bangles on His left and right hands respectively. Vaasuki is worn as His sacred thread; Takshakan is the waist band; KaarkODan is worn as necklace; on his right ear is seen Padhman and on the left ear is seen MahA Padhman as ear rings/KuNDalams; On His Crown is seen the sarpam, SankachUDan. May this Garudan with the adornment of the 8 MahA sarpsams protect us!

3) This slOkam salutes the kaimkaryam of Garudan to His Lord during RaamAvathAram from Naaka Paasam on top of SuvEla hills of the city of LankA:

vEgoOdhvEla: suvEla kimidhamithi miTO manthrithO VaanarEndhrai:
maaya maanushya leelAmabhinyayathi Harou labdha sEvA visEsha:
Vaidhehi karnapoora sthapaka surabhhiNA Ya: samAsIshI dhOshNA 
thrushNA pAriplavAnAm Sa bhavathu GarudO dhukkhavaariplavO na:
-- SrI Garuda PanchAsath: SlOkam 48

(MEANING):
SrIman NaarAyanan took the avathAram of a Human Being (Son of DasaraTan) and performed the abhinayam of one undergoing the experiences of joy and suffering with His own sankalpam. During that avathAram, He fought RaavaNA, who abducted His wife (SithA PirAtti) and engaged Indhra jith, the son of RaavaNan in combat. Indhrajith used the serpen t arrows (NaagAsthram) to tie down both Raaman and LakshmaNan in the battlefield. Recognizing this problem caused by the
NaagAsthrams, Garudan swept down in a big hurry. The monkey chieftains on SuvEla malai could not figure out the object moving down with the speed of a missile and discussed among them as to what that object would be. Once the serpents binding the Lord and His brother saw the approaching Garudan, they took flight and removed their bonds. Raamachandran got up and embraced tightly Garudan for the timely service rendered. Raamachandran's shoulders carried still The fragrance of the flowers worn by SithA PirAtti in Her ears. May that Garudan embraced by the Lord help us engaged in pursuit of petty things by taking the form of a Boat across the ocean of SamsAric misery!

4) The fourth and final slOkam used for the mangaLAAsanam of Garudan also comes from SrI Garuda PanchAsath and refers to the kaimkaryam done by Garudan to the Lord during His KrishNAvathAram:


---SrI Garuda PanchAsath: SlOkam 49

हुग्धो दन्तवः प्रभृतः स्वक महिम पूः विष्णुनः कृष्णनानात्रा
पिण्या कल्यानतक्लथः समाधिः सुहदो यत्रदिष्टः किरीतः ।
वीरो वैरोचनाय व्रण किं गुणितोद्ध निर्घर्ति वातः
सद्यांत सर्फाधाती स हरतु महतां अस्मदृ अत्यहि तानाम्॥

(MEANING):
VirOchanan was the son of Bhaktha PrahlAdhan. He was performing Kaimkaryam for the Lord at the Milky ocean. Our Lord was deeply engaged in His Yoga Nidhrai. VirOchanan had an evil thought at that time. He stole the Lord's crown and ran off to the nether world. When the Lord woke up and blessed the sages that visited Him, they found that the Lord's ThiruvabhishEkam (Crown) was missing and they figured out that VairaOchanan must have absconded with that divine crown. They prayed to Garudan to retrieve the crown from VairaOchanan's secret hide out in PaathALam. Garudan arrived quickly at the nether world and engaged VairaOchanan in combat. Vairochanan hurt Garudan with his arrows and the marks of those arrows added to the welts formed from the earlier combats of Garudan with Indhran, when Garudan was hit by the VajrAyudham. Garudan chased away VairaOchanan and ascended from
PaathALam and traveled across the skies. At that time, Garudan had the darsanam of Lord KrishNan playing with His friends as GOpAlan at BrundhAvanam. Garudan recognized His Lord and descended from the skies and placed that gigantic crown of KshIrAbhdhi NaaTan on the head of the child KrishNan (Baala GOpAlan). Once the big crown was placed on His head, the Lord made the Crown fit His smaller head as a child. That crown fitted exactly and became second to the peacock feather, which was His favorite aabharanam. May this servant of the Lord, who presented the divine crown and had the darsana soubhAgyam of His Lord wearing this crown, destroy the bonds of SamsAram!

At the end of the recitation of the above four Garuda PanchAsath, MaryAdhais for Swamy Desikan are offered. Next the air is resonant with the auspicious sounds of SrI Garuda DaNDakam. At the conclusion of that recitation, Swamy arrives at Lord Narasimhan's (Guhai Narasimhan's) sannidhi. Haaraththi for Lord Narasimhan takes place. Eight grand slOkams saluting Lord Narasimhan ring forth. Eight slOkams are
recited now that deal with the different aspects of the Vaibhavam of NrusimhAvathAram:

1. kimathra Haririthyata prakaDithaOpahAsakramam
HiraNya kara gDDithAth sapadhi jrumbitha: sthambhatha:
pura: sphurathi ssmbrama sphyDsaDACchachaDACchODana
thrudadh gana ganAravadhviguNa brumbhitha: SimharAD

किमत्र हरिरित्यथ प्रकृतिपौष्पासछकम्।
हिरण्य कर गड्ढिताद सपधि भ्रमित: स्तम्भतः।
पुर: स्पृहति सम्ब्रम स्फुर्द्वाचच्छचाचचोडन
उद्धृत् गन गनारवधिपुण भृमित सिम्हराद्।

(MEANING):
Here in the NarasimhAvathAram in response to the hitting of the pillar by HiraNyakasipu with the question to his son: Is Your Master Hari in this pillar (Kimatha Hari?). Our Lord jumped that instant out of the pillar that was hit by HiraNyan and came to the rescue of PrahlAdhan. The King of Simhams (SimharaaD) jumped out of the struck pillar.

2. Bhakthasya dhAnavasisO: paripAlanAya
bhadrAm Nrusimha kuhanAm adhijagmushas thE
sthambhaikavarjam adhunApi karIsa noonam
ThrailOkyam yEtadhakhilam Narasimhagarbham

भक्तस्य दानव शिष्योऽपि परिपलनाय
भद्रं नृसिंहकुहना मधिजम्मुखसू ते ।
स्तम्भैभक्तान्तर्ज्ञमु अधुनासपि करिश्चूतमू
ञेलोक्यमू एतद् अविरलं नरसिंहं गर्भमू ॥ २३ ॥

(MEANING):
Oh PeraruLALa PerumALE! Once an asuran by the name of HirNayan displayed enmity towards his son, PrahlAdhan, a great BhAgavathan with limitless love towards you. Hiranyan exposed his son to cruel punishments for displaying bhakthi to You. You jumped out of a pillar of HiraNyan's court with the most beautiful
Narasimha Roopam to protect Your dear Bhakthan. You destroyed HiraNyan and You took the Sanklapam to be present in every object of the Universe to be there, if HiraNyan pointed his fingers at any object and questioned his son about Your being there. HiraNyan chose to hit the pillar in his court and You came out of it immediately to prove that You are there to protect Your dear Bhakthan on that day. Oh Varada NarasimhaA! From that time on until now and forever, You are present in all vasthus in the form of Narasinghan. Therefore, all the objects in the three worlds have You in their wombs (inside them). This is for Sure!

3. SaDapaDalabhIkshaNE sarabhasADDahAsOdhbhaDE
sphurathkrudhi parisphuDadbhrukuDikEapi vakthrE kruthE
krupA kapaDekEsarin! dhanujaDimbha dhatthasthanA
SarOjasadhrusA dhrusA vyativishajya thE vyajyathE

---- KaamAsikAshtakam : SI0kam 7

(MEANING):
Oh Lord of ThiruVELukkai! Oh NarasimhaA! Your kaaruNyam is matchless. You devised a unique scheme to come to the rescue of PrahlAdhan and to destroy his offending father HiraNyan; that scheme did not violate any boons given to HiraNyan by other devathAs. You took the Nrusimha roopam, which is neither man nor lion and uses the weapon of Your nails to tear HiraNyan apart at saayam sandhyA, while sitting on the doorsteps of his palace. At that time, Your rapidly moving manes loud, angry looks created terror in the heart of HiraNyan. At the same time, You cast Your cool glances at PrahlAdhan. Your compassion reached out to HiraNyan as terror-generating glances and as cool, nectarine and comforting glances for PrahlAdhan. This was indeed a miracle that the same glance created terror in the hear tof HiraNyan and comforted Bhaktha PrahlAdhan. That DayA of Yours served as the breast milk of the Mother feeding Her darling little child, PrahlAdhan. Oh VELukkai EmperumAn! We understand now the nature and quality of Your KaaruNyam!

4. prathyAdhishta purAdhana praharaNa grAma: kshanam pANijai:
avyAth thrINi jagathyakuNDamahimaa VaikunDakaNDIrava:
yathprAdhurbavanAdh avandhya jaDarA yaadhrucchikAdh vEdasAm
Yaa kAchith sahasA mahAsura-suragruhasTUNA pithAmahyabhUth

----DasAvathara SthOthram: slokam 5

Please refer to Sundara Simham ebook pages, e-book on DasAvathAra SthOthram for the meaning of this slokam.

5. vikasvara nakhavarakshatha HiraNya Vaksha: sTalI
nirargaLa vinirgaLadh rudhira sindhu sandhyAyithA
avanthu madhanAsikA manujapanchavakthrasya maam
aham praTamikA miTa: prakaDithahavA bAhava:

--- SrI KaamAsikAshtakam: Slokam 6

This slokam is in praise of the nails of Narasimha BhagavAn.

(MEANING):
The powerful nails in the hands of Nrusimha BhagavAn have expanded to reach a huge form to tear the heart of the offending HiraNyan. They had the strength and power of VajrAyudham. When Lord Narasimhan tore the chest of HiraNyan, the blood that gushed forth reddened both of His hands. That extended red glow looked like a red garland. Those hands compete with each other to perform the duties of Bhaktha RakshaNam and Dushta nigraham. May those hands of KaamAsikA Narasimhan protect adiyEn!
6. dhambhOLisrENidhIpyath khara nakhara-mukhaksuNNa dhaitEyavakshO
nishDyUthaasruksravanthI-bharitha dasa disA darsithApUrvasandhya:
Swami dhvamsaparakupyath suraripu pruthanAsthOmarUpam sa yEsha
BrahmasthambhakaikachandrO bahubhiriha karairandhakAram nirundhE

Sri NrusimhAvathAram is once again celebrated here.

7. VidhArayathi dhAruNair-Balabhidhasthrabhangg OthbhaDAm
saDA vidhuthisambrama bramitha sapthalOka sTithi:
kulAchala siATala dhraDimaDamBarassthambineeam
Prabhu: dhvishadhura stAlIm nakhara srungadambhOlibhi:

The celebration of NrusimhAvathAram is once again the topic of this slOkam.

8. PrahlAdhAhlAdhanAni praNatha-surajana-prANanaprINanAni
PrathyUDasTEma bhIma praLaya ghanaghaDA ghOshanAmbharAni
Kshubhath-sapdhAmbhudhIni kshuraparusha nakhakrIDitha kshuNNa sasthrO:
asmath bhIthivyapOham vivadhathu NruharE: attahAsAdhbhuthAni
The events after the destruction by Lord Narasimhan are saluted here. Lord Narasimhan's adhbutha attahAsams during this avathAram and the Lord's beckoning of prahlAdhan to come near Him are covered here.

Swamy Desikan receives MaryAdhai from Lord Narasimhan. GhOshti receives theertham and SaThAri. The MangaLAsAsana yathrai arrives now at GodhA PirAttisannidhi.

The dhyAna slOkam of GodhA Sthuthi rings forth now:

\[
\begin{align*}
SathamakhamaNineelA & \text{ chAru-kalhAra-hasthA} \\
\text{sthanabhara namithAngI} & \text{ sAndhra-vAthsalya sindhu:} \\
\text{alakavinihithAsragbhirAkrushDDa} & \text{ NaaTA} \\
\text{vilasathu hrudhi} & \text{ GodA VishNuchitthAmajA na:}
\end{align*}
\]

\[
\begin{align*}
\text{शतमख मणिनीलाचारु कल्हार हस्ता} \\
\text{स्तनभर नमिताङ्गि सान्द्रवात्सल्य सिन्धुः} \\
\text{अङ्क विनिहिताभि: भ्रमिर्य आकृति नाथा} \\
\text{विरुस्तु हृदि गोदा विष्णुचित्तात्मजा नः} \\
\end{align*}
\]

(MEANING):
The dear daughter of PeriyAzhwAr, GOdhA, has the bluish hue like a IndhraneelA gem (sapphire). She adorns a red lotus (senkazhuneer flower) in her hand. Her heavy breasts make Her bend forward somewhat. She is the One, who forgives our trespasses and showers infinite affection on us. She is the One, who used the garlands worn on Her tresses to bring the Lord under Her control to help us. May that daya Moorthy, GOdhA be seated in our heart lotus always!

After sannidhi honors are presented to Swamy Desikan on behalf of GodhA PirAttisannidhi. Now GodhA Sthuthi is recited majestically. Dear BhakthAs: After MangaLAsAsanam at ANDAL sannidhi and the recitation of GODhA Sthuthi, Swamy Desikan arrives at VishvaksEnar sannidhi for offering His worship and thereafter, He arrives at the bottom of Hasthigiri (Malai adivAram). Haaratthi takes place at VishvaksEnar sannidhi. Three slOkams saluting VishvaksEnar (SEnai Mudali), the third in our AchArya paramparai, rings forth:

1) \[
\begin{align*}
\text{VandhE VaikuNta-sEnAnyam dEvam Soothravathisakham} \\
\text{yadhvEthra sikharasphandhE visvamEtadhath vyavasthitham}
\end{align*}
\]
(MEANING):
VishvaksEnar resides in SrIvaikuntam and commands all to perform their assigned

“Hasthigiri emperumAn”
kaimkaryams to the dhivya dampathis. He is the commander in chief of the Lord's army. He has always a cane in His hand as an insignia of His authority. When he cracks that cane, the fearful world will not swerve from their assigned status and behaves accordingly. The consort of VishvaksEnar has the name of Soothravathi. adiyEn salutes that VishvaksEnar, who has the power to rule the world at the command of His Lord, Sriya: pathi.

2) asesha-vigna-samanam AnIkEswaram aasrayE
SrImatha: KaruNAmbhOdhou sikshAsrOtha ivOTitham
—— Daya sathakam : SIOkam 5

अशोष विघ्न शान्तम् अनीकेष्ठरम् आश्रये ।
श्रीमत: कहुणाम्बोधौ शिष्का छोट इवोत्तितम् ॥ ५ ॥

(MEANING):
adiyEn offers my salutation to VishvaksEnar, who rose out of the ocean of Lord SrInivAsan's dayA as the instrument (flowing canal) for correcting the offenders transgressing His Lord's sAsthrAs. He removes all obstacles to subha Kaaryams. (We perform VishvaksEna aarAdhanam for that reason first in Vaidhika kaaryams).

After honors for Swamy Desikan, the following slOkam of Prapatthi to VishvaksEnar is recited since He is the third in the line of our AchArya Paramparai. He follows after our PerumAL and ThAyAr:

SurAsurAdhIsvara mouLighAthAth
visIrNa jAmbhUnadha vEthrarungam
aalakshya santhOsham alakshyam-anyai: AnIkEnEthAram prapadhyE

After this last MangaLAsAsanam at the foot of the Hasthigiri, Swamy Desikan rushes towards the waiting Lord VaradarAjan on top of the Hasthigiri. From here on the mangaLAsAsanams are elaborate and will take many postings to cover.
ARRIVAL AT THE FOOT OF THE SACRED HASTHIGIRI

After the mangalaAsanam at Sri VishvaksEnar Sannidhi, Swamy Desikan arrives at the foot of Hasthigiri hill and three slokas from his Sri sooththis are recited:

tasyAsthIrE sarsijabhuva: soumya vaithAna vEdhi:
dhivyam kurvan dhramida vishayam dhrusyathE Hasthisaila:
yasyOpAthE kruthavasathayO yApayithvA sarIram
varthishyanthi vithamasi padhE VaasudEvasya dhanyA:

दिव्यम् कुर्वन् भ्रमिद विशयम् द्रष्यते हस्तिसैलः
यस्योपान्ते कुतकसत्यो यापथित्वा शरीरम्
वर्त्त्यान्ति वितमसि पदे वासुदेवस्य धन्याः:

Here Chathurmukha Brahma's conductance of a great Yaj~nam using Hasthigiri as the Uthara Vedhi and the appearance of Lord Varadarajan from that altar with PuNyakOti VimAnam is referred to. The bhAgyam of those, who reside in the proximity of Hasthigiri and their worshipping the Lord of Hasthigiri and reaching the Supreme abode is also referred to here.

The nostalgic visualization of the Lord on top of Hasthi Giri

sanchinvAnA TaruNa tuLasI dhAmabhi:svAmabhikhyam
asyAm vEdhyAm anuvidhadhathI syAmaLam hayyavAham
bhOgaivsarya priyasahacharai: kApi LakshmI KaDAkshai:
bhUya: syAma BhuvanajananI dEvathA sannidhatthAm

सन्चिन्वना तुलसी धामभि: स्वामभिक्ष्यम्
अत्याम वेद्याम अनुविधधती श्यामभल्ल हत्यवाहम
भोगेभ्यं व्रिय सहवेचे: कापि लक्ष्मी कठक्षे:
भूय: श्यामा भुवन जननी देवता सनिधिताम

The dhivya mangaLa vignahram of the Lord of Hasthigiri with garlands made of freshly blooming Tulasi flowers and leaves is invoked here in anticipation of His darsanam on top of the hillock. The ShyAmaLa Moorthy arising out of the Agni Kuntam is visualized here.

This sloka is a slight variation of the 50th sloka of Sri Varadaraja Panchasath:
vyAtanvAnA TaruNa TuLasI dhAmabhi: svAmabhkhhyAm
MaathangAdhrou Maragatharuchim pushNathI manasE na:
BhOgaisvarya priya sahacharai: kAapi LakshMI KaDAkshai:
bhUya: ShyAmA Bhuvana JananI dEvathA samnidhatthAm

(MEANING):
May the Lord VaradarAjan reside forever in our hearts. He is adorned with fresh green

"naDAdUr ammAL gOshTi"
TuLasI garlands and His ThirumEni is even more darkened (shyamALa ThirumEni) with the glances of MahA LakshmI, the sweet companion of the Lord associated with Moksham in the other world and Isvaryam in this world. There on top of the Hastigiri presides the wonderous Lord, who spreads His emerald like hue every where and is responsible for the origin of the Universe (Jagath KaaraNan).

TRIBUTE TO SRI NADATHUr AMmAL MANTAPAM
A sIokam from Sankalpa SooryOdhayam is now recited to salute SrI AmmAL Mantapam on top of Atthigiri in the form of AchArya Salutation:

Baladarsana mantapam sruthInAm
Bahubhir-bhAvitha vaibhavam pramANai:
avadhUtha rajastamaskamEthath
sumathEs-sathvamayam vibhAthi soudham

This strength giving Mantapam shines as the embodiment of Sathtva gunam of the sacred AchAryAs and is free from any admixture with rajO and TamO GuNams. This strength giving Mantapam is resplendent with the glories of many pramANams enshrined in the different sruthIs.

SALUTATION TO THE 24 STEPS LEADING TO THE TOP OF HASTHI GIRI
Swamy Desikan is now before the 24 steps leading up to the top of Hasthi Giri. A respectful salutation to the steps of the Hasthi Giri itself is offered now:

iyam akhila pumarTa prArTanA KalpavallI
sthitamathibhirananyai: sEvithA siddhabrundhai:
dhyuthibhiraviralAbhir-dhyOtayanthI dhiganthAn
visathi sumathisoudham VishNubhakthirvisuddham
Here, the Hasthi Giri is saluted as “Sumathi soudham” and “Visuddha Soudham of VishNu Bhakthi”. The Upparikai on top of the 24 steps constituting Gaayathri Manthram is recognized as the abode of purest VishNu Bhakthi and the abode where AchAryAs of noble mind and anushtAnam have worshipped. This Hasthi Giri is also recognized as the boon-granting KalpakA creeper for all PumarTams (all the four PurushArtams) because of the residence of Lord VaradarAjan, who grants all the desired boons in every one of the four yugams.

**HASTHI GIRI STEPS ARE SUDHDA SATTHVA MAYAM**

The next slOkam celebrating the sacred most steps (Suddha satthva maya steps) shown to us by the great AchAryAs leading up to the proximity of Sriya: pathi is saluted this way:

\[
\text{nirapAya DEsika nidarsithAm imAm} \\
\text{KamalAsahAya karuNAdhirOhaNIm} \\
\text{kramasOsadhiruhya kruthina: samindhathE} \\
\text{parisuddha satthva parikarmithE padhE}
\]

\[
\text{निरपाय देशिक निदर्शिताम् इमाम्} \\
\text{कमलासहय करुणाधिरौहिनिम्} \\
\text{क्रमसोधिरुह्य कृथिनः समिन्धते} \\
\text{परिसुद्ध सत्व परिकर्मिति पदे}
\]

**SALUTATION TO THE BLEMISHLESS AchARYA PARAMPARAI**

Once again, Swamy Desikan is overwhelmed by the NirapAya Desika paramparai and the SrI NadAthUr AmmAL's KaalakshEpa ghOshti and the sacred pravachanams there leading up to the creation of Srutha PrakAsikai.

A slOkam from SrI Sankalpa SooryOdhayam is recited now in anticipation of the imminent visit to the sacred site, where the KaalakshEpa GhOshti including Swamy Desikan's own AchArya thrived:

\[
dhivi bhuvi cha nivishtAn DESikAN dhivya bhUmana: \\
pRaNathi niyatha vrutthi: prArTayE kanchidharTam \\
adhijigamishurAdhyam dhAma yushmath prabhAvAth \\
priyagathiranugruhya prEkshyathAm bhruthya yEsha:
\]

As the one belonging to the illustrious AchAryans of resplendent glories staying in SrI
Vaikuntam or here, Swamy Desikan prays for their anugraham as the servant indebted to them.

Ten of Swamy Desikan's slokams from his various works and one benedictory slokam of NadAthUr AmmAL are recited here to salute the AchArya Paramparai.

**FIRST SLOKAM SALUTING SRI AMMAL KAALAKSEPA GHOSHTI**

A slokam from SrI Sankalpa SooryOdhayam is recited now in anticipation of the imminent visit to the sacred site, where the KaalakshEpa Ghoshti including Swamy Desikan's own AchArya thrived:

\[
\text{dhivi bhuvi cha nivishtAn DESikAN dhivya bhUmna:} \\
praNathi niyatha vrutthi: prArTayE kanchidharTam \\
adhijigamishurAdhyam dhAma yushmath prabhAvAth \\
priyagathiranugruhya prEkshyathAm bhruthya yEsha:}
\]

As the one belonging to the illustrious line of AchAryans of resplendent glories staying in SrI Vaikuntam or here, Swamy Desikan prays for their anugraham as the servant indebted to them.

**SECOND SLOKAM SALUTING NADATHUR AMMAL KAALKSEPA GHOSHTI**

The entire series of AchAryAs (AchArya paramaparai) starting from AthrEya RaamAnujar (Guru of Swamy Desikan) to the Lord Himself is saluted here. AchArya RaamAnujA, His AchAryan Periya Nampi (MahA PoorNar), Yaamuna Muni, Raama Misrar (MaNakkAl Nampi), UyyakkoNDAr (PundareekAkshar), Naatha Muni, SathakOpar (Swamy NammAzhwAr), VishvaksEnar, Periya PirAtti and Her Divine Consort are saluted Here in the ascending order.
THIRD SLOKAM SALUTING NANDATHUR AMMAL KAALKSHEPA GHOSHTI

SamsAradhya gathAgatha sramaharas sarAvagaahya: svayam
SrIsamlEsha samullasathganaranasa: SrIsastaDAkO mahAn
nEdhishtEna mahApTaTEna sugamo yEsAm prasAdhadh abhUth
thIrTam tathra subham prakAsayathu nastEbhyo GurubhyO nama:

सम्प्रार्थः गतान्त्र श्रमहरसः सर्वावगादः स्वयम्
श्रीसमेष्ठ समुदप्रत्सणरः श्रीसत्तंडको महात्
नेदिष्टेन महापतेन सुगमो वेषाम् प्रसाददू अभूत्
तीर्थमू तत्र शुभमू प्रकाष्पतु नस्तेभ्यो गुरुभ्यो नमः

The analogy of relief (Srama haram) from the horrid summer heat (the experiences of SamsAric afflictions) by dipping deep in to the cool pond of AchArya anugraham is recognized here and salutation is made to those AchAryaas and their paramparai.

FOURTH SLOKAM SALUTING NANDATHUR AMMAL KAALKSHEPA GHOSHTI

A slOkam from SrImath Rahasya Thraya Saaram from the Guru ParamparA chapter is recited now:

Gurubhyas Tadhgrubhyasccha namOvAkam adhImahE
vruNImahE cha tathrAdhyou DampathI JagathAm pathI

गुरुभ्यस् तदुभ्रुभ्यं नमोवाकम् अधिमे
व्रुनिमेन च तत्रायो दायमेन जगतार्यम् पति

We invoke the namas sabdham for our immediate Guru and His Gurus. Among them, we elect the SaravalOka SEshis, the Lord and His PirAtti both as UpAyam and Phalan.

FIFTH SLOKAM SALUTING NANDATHUR AMMAL KAALKSHEPA mANDapam

yEthE mahyam apODa manmaTasarOnmAya NaaTAdaya:
trayyantha: prathinandanIya vividhOdhantha: svadandhAmiha
sraddhAtavya SaraNyadampathi dayAdhivyApagA vyApakA:
sparthA viplava vipralambha padhavI vaidEsikA DesikA:

येतेत महमू अपोड मन्मतदरोण्माथया नाथादयः
ञःञं: प्रतिनन्दनीया विविधोदन्ता स्वदन्यामिष
This sloka is an echo of the thoughts housed in the 65th sloka of Sri Yathiraja Sapatham. The Vyapaka Acharyas belonging to the sath sampardhayam are celebrated here and contrasted with the aadEsa VaidEsikAs (outside the divine directions of SadAcaryas belonging to the veda Maargam), who bring misery. EmperumAn and His Divine Consort are the trust worthy SaraNya Dampathis celebrated through many charithrams in Veda-Vedantham. Those who spread the GangA of their DayA to us are Acharyas like NaaTa Muni. These Acharyas are far away from inauspicious codes of behavior such as (l) insulting others because they are learned (2) destroying ancient sadAchAr ams (3) being deceitful. In this SamsAric world full of temptations like lust for the other sex induced by the arrows of ManmaTA and other disturbances arising from inappropriate desires, May the Vaibhavams and UpadEsams of these Acharyas become enjoyable to adiyEn!

**SIXTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA GHOSHTI**

HrudhyA Hrudpadhma simhAsana rasika HayagrIva hEshOrmighOsha kshiptha prathyarTi dhrupthir jayathi bahuguNA pankthir-asmath gurUNAm dhik-soudhAbaddha jaithra dhvajapaDa bhavana sphAthi nirdhUtha Tatthath-siddhAntha sthOma thUla staBaka vigamana vyaktha-sadhvarthaneeckA

The glory of the illustrious Acharya paramaparai and its victories in establishing our siddhAntham with the blessings of the Lord HayagrIvan sitting in the heart lotus of the Acharyas is celebrated in this sloka. The auspicious sounds of the neighing (kanaippu) of Lord HayagrIva BhagavAn as Sarva VidhyAdhikAri is saluted. The fluttering of the victory flag of our Acharyas over Para mathams is remembered.

**SEVENTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA GHOSHTI**

Aabhagavattha: praTithAm anagAm Acharya Santhathim vandhE manasi mama yath prasAdhAth vasathi Rahasyathrayasya sArOyam
adiyEn salutes the AchArya Paramparai starting from BhagavAn Himself. The essence of Rahasya Thraya Saaram resides in my mind due to their anugraha Balam.

EIGHTH SLOKAM SALUTING NADATHUR AMMAL KAALAKSHEPA MANTAPAM

Karma-BrahmAthmakE SaasthrE kouthaskutha nivarthakAn
vandhE HasthigirIsasya VeeTi sOdhaka kimkarAn

Karn bhagatmak kshre kskmt kntakhn
vnd hstgrizy viyk exk krmkran!

The salutations here are to the SadAchAryAs, who kept the highways (Veedhis) of the Lord (i-e)., Veda Maargam, free from any defects and blemishes (spic and span) through their tireless AchArya Kaimkaryams.

NINTH SLOKAM SALUTING NADATHUR AMMAL'S KAALAKSHEPA MANTAPAM

adhyAsena turangavakthra vilasaj-jihvAgra simhAsanAth
AchAryAdhiha dEvathAm samadhikA manyAm na manyAmahE
yasAsou bhadathE kadhAchidahadhhUmA svayam bhUmikAm
magnAnAm bhavinAm bhavArNava samuttharAya NaarAYaN:

AdhAse krlvchj jhgl spnhnsnt
Achqghh dhvttm smdhkh mnymh mnymh
yshs blt kdfchds jwm hwm bhmkmh
mnrmh bhvnms hm spuhrnjr

The great AchArya Bhakthi of Swamy Desikan is evident here. He asserts that he will not consider any dEvathA equal to or greater than AchAryAs. Tribute to Lord HayagrIvan sitting on the throne at the tip of the AchAryA's tongue and the merciful act of PrathamAchAryan, SrIman NaarAYaNan in uplifting those who are drowning in the bottomless Ocean of SamsAram.

TENTH SLOKAM SALUTING THE ACHARYA PARAMPARAI

prapadanamayE vdhhyAbhEdhE prathishititha chEthasa:
prathipadamiha praj~nAdhAyam disanthu dayAghanA:
SaTharipu Suka VyAsa PrAchEthasAdhi niBhandhana
srama pariNatha sraddhA suddhAsayA mama DesikA:
The UpakArams done by His AchAryAs and the times at which the AchAryAs come to rescue (steep flight down from the auspicious path, time of delusion about the vEda maargam established by the praTamAchAryan) are listed here. With sraddha (conviction/faith), they (AchAryAs) perform their duties and bless us through their AchAryakathvam bound by the doctrines established by Swamy NammazhwAr, Suka BrahMam, VyAsa BhagavAn and Aadhi Kavi VaalmIki.

ELEVENTH SLOKAM SALUTING THE NANDATHRUR AMMAL KAALASHEPA MANTAPAM

This is the benedictory slOkam from NadAthUr Ammal, when He met the five-year-old VedAntha Desikan at His KaalakshEpa Mantapam. NadAthUr Ammal was so taken up by the dhivyatEjas of the child and its precocious talent that His blessings poured forth spontaneously: “Oh Blessed Child! You will establish the deep meanings of VedAs with pramANams! You will destroy the arguments of the enemies of sath sampradhAyam. The great scholars well versed in VedAs and VedAnthams will recognize and praise your erudition with reverence. May all MangaLams come Your way in great quantities!

After that aaseervAdhams, Swamy Desikan went on to become VedAnthAchAryar and Sarva Tantra Svatanthrar.

SALUTATION TO SWAMY DESIKAN (KATTIYAM) & YETHSARIKKAI

After that aaseervAdhams, Swamy Desikan went on to become VedAnthAchAryar and Sarva Tantra Svatanthrar.
Oh Swamy Desika, who was the object of the KrupA of Varadha Guru (NadAthur AmmAL) and became celebrated for Your Vaibhavam as a paramAchAryan! Oh Swamy DesikA, who acquired all SaasthrA instruction from AthrEya RaamAnujA (SrI VaadhihamsAmbhuvAahar), the disciple of NadAthUr AmmAL! Yethsarikai Swaami Yethsarikai! Vijayee Bhava Vijayee Bhava Vijayee Bhava, Yethsarikai Swami Yethsarikai!

Now Swamy Desikan travels to the Sannidhi of his dear Lord VaradarAjan for MangaLAsAsanam on his birthday of PurattAsi Sravanam. The Lord has been waiting patiently for His dearest one to arrive all morning!

The archakAs hold gently the kaitthalam on which Swamy Desikan is sitting and bring him close to the space below the sacred feet of the Lord. The AchAryan and the
Lord are now united together.

adiyEn will describe the special alankAram for Lord VaradarAjan as KaNNan (KaNNan Karigiri mEl ninRu anaitthum KaakkinRAAn --Swamy Desikan) for this occasion.

There will be a huge throng of devotees and famous AchAryAs assembled at the Sannidhi to have the unique darsanam of the Lord and His famous AchAryan together on this auspicious day.

The deeply moving MangaLAsAsanam with recitation of many slOkams from Swamy Desikan's SrI Sookthis take place now. The Garbha Gruham resonates with the MangaLa sabdham of vedAnthAchAryan's SrI Sookthis after haratthi is performed for Lord VaradarAjan.

From ThUppul Sanidhi vaasal, the MangaLAsAsanam journey has proceeded now all the way to the 24 Padis (steps) of Hashtigiri with stops and appropriate MangaLAsAsanams at the following stops with the accompanying GhOshthi reciting the carefully selected slOkAs by Thirupputtkuzhi Swamy some one hundred plus years ago. Stops were made at each sannidhi on the way. The slOkam recitations inside Lord VaradarAjan sannidhi are:

1. Lord VaradarAjan's Garbha Graham & Haratthi there (31 slOkams including those from SrI VaradarAja PanchAsath, Sankalpa SooryOdhayam, SrI HayagrIva sthOthram, NyAsa Dasakam, NyAsa Vimsathi and VegA sEthu sthothram).
3. AruLappAdu from Tamil Prabhandhams for Lord VaradharAjan (6 Paasurams)
4. MaryAdhai for Swamy Desikan from the Lord at kOlappaDi of Hasthi Giri: Theertham, Pavithram, Sandal paste, Garland, SaThAri for Swamy Desikan are presented. Theertham, SaThAri are presented next to GhOshthi at AbhishEka MaNTapam.
5. Recital of SrI VardarAja PanchAsath and three slOkams from Sankalpa SooryOdhayam concluding with MaryAdhai for Swamy Desikan.
6. Sounding of BhEri Vaadhyam and recital of 15 slOkams from Sankalpa SooryOdhayam and other SrI Sookthis of Swamy Desikan.
7. Pushpa Vrushti and recital of two more slOkams.
8. ThiruvEnthi Kaapu for the Lord and Swamy Desikan's reluctant farewell until the next Thirunakshathram.
9. Travel to the ThoNdariDippoDi Gopuram Vaasal from the top of the hill by
Swamy Desikan.

10. Travel to VeNugOpaalan Sannidhi at the bank of PushkaraNi and the recital of YathirAja Sapthathi. Haaratthi & Gopala Vimsathi recital.

11. Travel to and MaryAdhai at SrI VarAhan Sannidhi (4 SlOkams on VarAhar).


13. Arrival at Sudarsanar Sannidhi (3 slOkams on Sudarsanar followed by SudarsanAshtakam; Theertham, garland, SaThAri, MaryAdhai.

14. Arrival at Swamy NammAzhwAr Sannidhi (10 slOkams including those from PaadhukA Sahasram); Theertham, Garland, SaThAri.


16. Haaratthi at Mudal AzhwArkaL Sannidhi (1 slOkam)

17. Swamy AaLavanthAr Sannidhi (4 slOkams including the one from SthOthra Rathnam).


19. Arrival at Swamy Desikan Sannidhi, Haaratthi for Swamy Desikan. DEsika DinacharyA and PrArTanAshtakam and recitation of 2 slOkams.

20. MaryAdhai for ThAtha Desikan from ThUppul Desikan and Desika MangaLa recitation.

Now Swamy Desikan returns to His Sannidhi in ThUppul with sweet remembrances of the MangaLAsAsanam of His Lord that would last Him until His next birthday.

KavitArkkika SimhAya KalyANa guNa saalinE
SrImathE VenkatEsAya VedAnthaguravE Nama:

Daasan
Oppiliappan Koil Varadachari Sadagopan