Srivenka Taadhvari's Acaarya pancaa Sat



Compiled by
Sri Villiam bakkam Govindarajan





Sincere Thanks To:

- 1. Sri nrusimha sEva rasikan, Oppiliappan kOil Sri. Varadachari SaThakopan svAmi, Editor-In-Chief of sundarasimham-ahobilavalli eBooks kaimkarayam for hosting this title in his series.
- 2. Mannargudi Sri. Srinivasan Narayanan for providing the English Transliteration texts for the Sanskrit verses.
- 3. Nedumtheru Sri. Mukund Srinivasan for providing the images
- 4. Smt. Jayashree Muralidharan for eBook assembly









CONTENTS

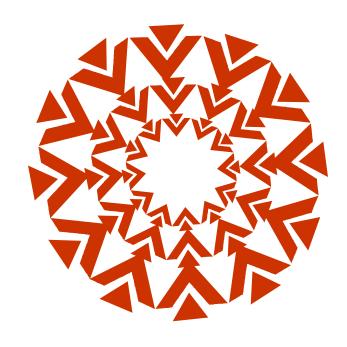
Introduction	1
Slokams and Commentares	3
Slokams 1 - 10	5 - 12
Slokams 11 - 20	13 - 20
Slokams 21 - 30	21 -31
Slokams 31 - 40	31 - 40
Slokams 41 - 50	42 - 51
Slokams 51 - 55	53 - 56
nigamanam	58
Complete List of Sundarasimham-ahobilavalli eBooks	59



















ത്ര

श्लेषयमकचक्रवर्ति अस्तोकाध्वरि आत्रेयकुलतिलक श्रीरघुनाथदीक्षितस्य कुमारेण श्रीवेङ्कटाध्वरिणा विरचितं

आचार्यपञ्चाशत् स्तोत्रम्

ம்லேஷயமக சக்ரவர்த்தி அஸ்தோகாத்வரி ஆத்ரேயகுல திலகம் ஸ்ரீரகுநாததீக்ஷிதரின் குமாரரான ஸ்ரீவேங்கடாத்வரி இயற்றிய

ஆசார்யபஞ்சாശத்

Sleshayamaka cakravarti astOkAdhvari AtrEyakulatilaka SrIraghunAthadeekshita's kumArar's SrIvenkaTaadhvari's

Acaarya pancaaSat stOtram

ക്കരു







Sadagopan.org





ThUppul Desikan









श्रीः

SrIvenkaTaadhvari's

Acaarya pancaaSat stOtram

ജ

(The book was edited by Dr. A.K. Kale and published with introduction, translation, notes etc, in the V WORLD SANSKRIT CONFERENCE, Special number Varanasi, Oct. 21-26, 1981).

ക്കരു

INTRODUCTION

This is a PanchAsath (actually containing 55 verses) by the poet Venkatadhvarin in praise of Sri Vedantadesika, the foremost exponent of Visishtadvaita Philosophy. Vedantadesika gave a definite form to Sri Vaishnava Religion and Philosophy. He was a prolific writer and was much respected by the people not only for his literary, religious and philosophical writings and his extraordinary power to defeat his adversaries in religious and philosophical debates but also for his saintly and devotional personality. Vedantadesika's admirers consisted not only of his contemporaries but also many who followed him even after a number of centuries. Venkatadhvari (who lived in 16th and 17th centuries AD) was one of the foremost admirers and devotees of Swamy Desikan, who lived for one hundred and one years from 1268 AD to 1369 AD. Venkatadhvari was also a direct descendant of Atreya Ramanuja, the Acharyan of Swamy Desikan. These two links - VamsatthAr and family links - inspired Venkatadhavari to create the fifty slOkams of eulogy named AchArya PanchAsat to record his high reverence for Swamy Desikan.

Venkatadhvarin's mother's name was Sitaamba and father's name was Raghunatha Dikshita; his father was himself a great scholar and poet and was









popularly known as Slesha-Yamaka-Chakravarthi. Raghunatha's father Sri Srinivasa had numerous disciples and people mostly knew him and addressed him as Appaya-Guru. He was the sister's son of Tatacharya, a well-known scholar of Kanchipuram. References to these family connections have been provided by Sri Venkatadhvarin himself in many of his writings including the present work, in which the 54th verse describes the same.

As a descendant of this vamsam, Venkatadhvarin was himself a great scholar, a renowned poet and a creative author of many extensive writings of different literary forms. He wrote a drama named Pradyumnanandam, three Champus named Visvagunaadarsa Champu, Uttara Champu and Varadabhyudaya Champu, a dvyasraya-kavya named Raghavayaadaviyam (Please see e-book # 42 in www.ahobilavalli.org), a big stotra containing 1000 verses known as Lakshmi Sahasram (Please see ebook #100 in www.sundarasimham.org) besides the present work under study now, which is an inspiring eulogy in praise of Vedantadesika's vaibhavam. There are also a few other writings attributed to Venkatadhvarin but they are not so well-known.

While the author has included few verses in praise of Sri Vedanthadesika in two other works of his, viz. Lakshmi Sahasram and Visvagunaadarsa Champu, it seems that he was not satisfied with the same and so he thought of lavishing praises on the AchAryan, by dedicating a complete work to Vedantadesika, whom he admired and respected the most. It may be mentioned in this connection that one of the verses contained in Visvagunadarsa Champu has been borrowed verbatim from the present work, viz verse no. 42.



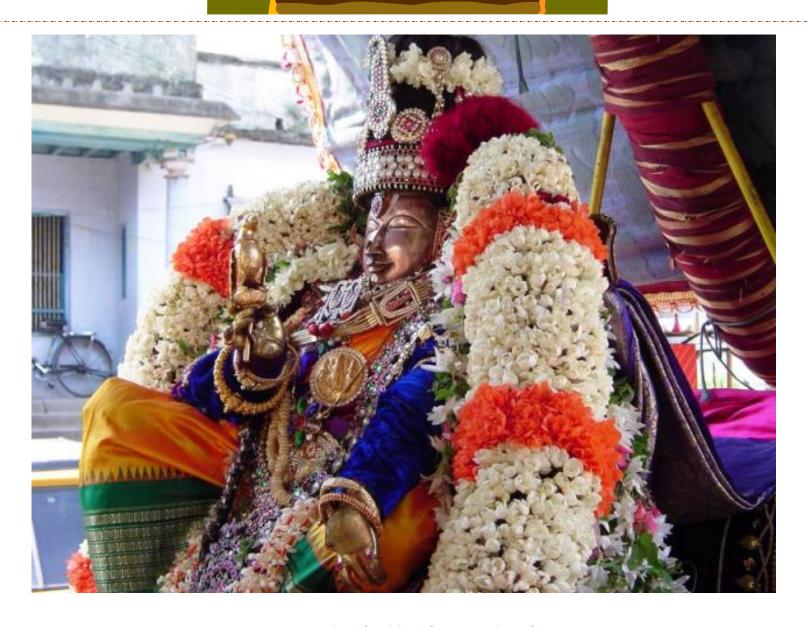


Slokams & Commentaries



Sadagopan.org





Desika NAcchiyAr - Kanchi









वेङ्कटनाथं देवं वेदान्तविहारिणं गुरूञ्च भजे ।

शेषिगरिधुर्यमाद्यं यं विदुरन्यं त्वशेषिगरि धुर्यम् । । 1

venkaTanAtham devam vedAntavihAriNam gurunca bhaje |

Seshagiridhuryam Adyam yam viduranyam tvaseshagiri dhurayam | 1

Meaning:

I adore the deity as well as the preceptor, (both) bearing the name Venkatanatha, one pervading the Vedanta and the other plunging sublimely into Vedanta. The former is known as the lord of Seshagiri and the latter as the lord of all speeches. अशेषगिरधुर्यम् aSeshagiridhuryam - refers to Vedantadesika's multilingual knowledge. Vedantadesika himself mentions this fact in the form of a dialogue between Sri Ramanuja as Guru and himself as Sishya in Sankalpasuryodaya.

श्रीमद्धेङ्कटनाथाख्यौ साधुचक्रमहादरा ।

परमानन्दनिलयौ प्रपद्ये देवदेशिकौ । । 2

SrImat venkaTanAthAkhyau sAdhucakramahAdarA |

parama Anandanilayau prapadye devedeSikau | 2

Meaning:

I take refuge in the deity as well as the preceptor, both of whom are known as Srimad (i.e. accompanied by Lakshmee in one case and endowed with glory in the other) VenkaTanatha, are marked with noble discus (Sudarsana) and big conch (Pancajanya) and are abodes of supreme bliss.









त्रातुं स्वयं भुवं जातं त्रय्यन्ताख्यातगौरवम् ।

शुभे ! भागवतं सन्तं स्तुहि देवं गुरूं च वाक् । । 3

trAtum svayam bhuvam jAtam trayyantAkhyAtagauravam |

Subhe! bhAgavatam santam stuhi devam gurUm ca vAk | 3

Meaning:

O noble speech! Praise the virtuous BhAgavatAs, the deity and the preceptor, whose glory is well-known in the Vedanta and who themselves take birth for redemption of the universe.

रसनां दुर्नरेशानां वर्णनापङ्कदूषिताम् ।

श्रुत्यन्तदेशिकोदन्तसुधाभिः शोधयाम्यहम् ।। 4

rasanAm durnareSaanAm varNanaapankadUshitAm |

Srutyanta deSikOdanta sudhAbhi: SodhayAmyaham | 4

Meaning:

My tongue which has been soiled with the praise of wicked kings, for material benefits, is now purified with the nectar of eulogizing Vedantadesika. (श्रुत्यन्तदेशिकोदन्त SrutyantadeSikOdanta). This refers to a very interesting episode. VidyArNyaa, a great scholar of advaita, freed the princess of Vijayanagara kingdom from the possession of a Brahma-rakshasa. He was rewarded with the ministership of the kingdom. Vidyaranya invited Vedantadesika, who was leading a life of unchivrutthi, to the court of the king of Vijayanagara with a view to rid him (Vedantadesika) of poverty. Turning down the offer, Vedantadesika sent his reply in five verses, known as Vairagyapanchakam.







सन्तस्त्रय्यन्तसूरीन्द्रचरणद्वन्द्वचिन्तकाः ।

आद्रियन्तामिदं स्तोत्रमन्तःसन्तमसच्छिदम् ।। 5

santa: trayyanta soorindra caraNa dvandvacintakA: |

AdriyantAmidam stOtramanta: santamasacchidam | 5

Meaning:

May the wise, contemplating upon the two feet of the foremost of the Vedanta sages, honour this stotra (eulogy) which is the destroyer of inner darkness (ignorance).

धनायावैयात्यप्रभवकुजनस्तोत्ररचना-

घनायासोद्धिग्नः परिमुषिततापत्रयभयम् ।

बुधामोदोत्पादक्षमनिगमचूडागुरुकथा-

सुधापाथोराशिं सुचिरमवगाहेऽहमधुना ।। 6

dhanAyAvaiyAtya prabhavakujana stotra racanA-

ghanAyAsOdvigna: parimushita tApatrayabhayam |

budhAmOt udpAda kshamanigama cooDagurukathA-

sudhApAthOraaSim suciramavagAhe aham adhunA || 6

Meaning:

Tired on account of great exertion caused by unabashedly composing verses due to greed, in praise of undeserving persons, I, now plunge myself into the ocean of the nectar of Vedantadesika's life-story which is capable of delighting wise men









and also those who are free from all kinds of miseries.

पुराऽकूपारक्ष्माधरगणोद्यानपवन-

रमरादिक्षोदीयोगुणकथननिर्विण्णरसनः ।

निबध्नामि श्रीमन्निगममकुटार्यस्तवमिमं

क्षमन्तां धीमन्तः क्वचिदचतुरां वाचमपि मे । । 7

purA akoopArakshmAdharaNodyAnapavana-

smarAdi kshOdiyOgunA kathana nirviNNarasana: |

nibadhnAmi SrImat nigmamakuTaarya: tavamimam

kshamantAm dheemanta: kvacidacaturAm vAcamapi me | 7

Meaning:

I, whose tongue had become benumbed before by describing insignificant characteristics of oceans, mountains, gardens, breezes, cupid (kaama) etc., (now) compose this praise (stave) of Srimaan Vedantadesika. The scholars should forgive my speech if it is found unskilled anywhere.

क्व वाचामाचार्यः कविकथककण्ठीरवगुरुः

क्व चाऽह नीचाला त्रिचतुरवचःस्वप्यचतुरः ।

निराकृत्य व्रीडां निपुणपरिहासोपजनितां

तदीयस्तोत्रे मां तदिप किल भक्तिस्त्वरयति । । 8











Swami Desikan - Satyagalam









kva vAcAm AcArya: kavikathakakaNThIrava guru:

kva cA aha neecAtma tricaturavaca: svapyacatura: |

nirAkrtya vreeDaam nipuNa parihAsOpajanitAm

tadiya stOtre mAm tadapi kila bhakti: tvarayati | 8

Meaning:

On the one side is the master of all speech, lion among poets and logicians, and the preceptor and on the other am I, an evil-minded person unskilled in properly making even three or four utterances. Still the devotion is prompting me to hasten to his praise by dispelling shyness caused by the ridicules of others. The title कविताकिकसिंहः (kavitaarkikasimham - lion among poets and logicians) was given to him by Sudarsana Bhatta, author of Srutha Prakasika a renowned commentary of Sribhashya of Ramanuja, and other scholars of Visishtadvaitha, since he had no match in the field of poetry and Sastras.

कविकथककण्टीरवगुरुः kavikathakakaNThIravaguruh Vedantadesika acknowledges himself to be the bearer of similar titles (pattam) in some of his works such as Yatiraja Saptathi sloka no. 72, HayagrIva Stotra 33, acyutasataka 101, Catusloki Bhashyam last verse, Raghuveera Gadyam last verse, GarudapancaSat-52, Stotraratna Bhashyam last verse, Yadavabhyudayam 24.97. Guruparampara prabhava describes a few episodes regarding this title -

• Krishnamisra, a scholar-poet from North came for Sastrartha debate with Vedantadesika. Vedantadesika defeated him in a three-day debate. Thereafter, Krshna Misra, proposed to show his vanquisher the drama that he had created with the title of Prabhodha-Chandrodayam. Vedantdesika in turn created his own kaavya-naatakam named Sankalpa-Suryodaya. Vedantadesika created this Sri Sookthi without awareness of the content of Prabodha-Chandrodaya during the very night of his victory in debate. Vedanta Desika wrote his drama Sankalpa-suryodaya and refuted soundly the thesis of







Prabodha-chandrodaya, which housed the doctrinal views of Krshna Misra. The astonished Krshna Misra, realized the appropriateness of the title "Kavitarkika-simha" for Swamy Desikan.

 Hearing about the defeat of Krishna Misra, a poet named Dindima came and showed his Ramabhyudaya to Vedantadesika. Vedantadesika also showed him Yadavabhyudaya and Hamsasandesa. Dindima prostrated before Swamy Desikan and declared him to be the rightful holder of the title of Kavitarkika-Simha.

(NOTE: Annotated Commentaries in English for the following ebooks can be found in www.ahobilavalli.org:

- YatirAja Saptati Ebook # 7
- Achyutha Satakam Ebook # 18
- Yadhavabhyudayam Ebook # 43

Annotated Commentaries in English for the following ebooks can be found in www.sundarasimham.org:

- HayagrIva Stotra Ebook # 4
- Raghuveera Gadyam Ebook # 5
- Stotraratna Ebook # 49)

निषद्या विद्यानां निखिलकुमतिव्यालगरुडः

सभा सौभाग्यानां सरसकवितापदमसविता ।

प्रमाणं भाष्यस्य प्रपदनकलाजन्मजलधिः

करोतु क्षेमं नः कविकथककण्ठीरवगुरुः ।। 9









nishadyA vidyAnAm nikhila kumativyAlagaruDa:

sabhA saubhAgyAnAm sarasakavitApadmasavitA |

pramaaNam bhAshyasya prapadana kalAjanma jaladhi:

karOtu kshemam na: kavikathaka kaNThIravaguru: || 9

Meaning:

May the preceptor, who is a lion among poets and logicians, a receptacle of all learning, a Garuda for all evil-minded snakes, an assemblage of good fortunes, Sun for lotuses of beautiful poetry, an authority on the Sribhashya (of Ramanjuja) and an ocean producing the art of Saranagati, bestow immense auspiciousness upon us.

करो बध्नन् भक्त्या कविकथकसिंहार्यगुरवे

नमस्याः कुर्वेऽहं नतविततिमन्दारतरवे ।

प्रबन्धास्त्रय्यन्तप्रचुरतरसौभाग्यजटिलाः

प्रथन्ते यत्करूप्ताः प्रतिभटचपेटाहतिकृतः ।। 10

karau badhnan bhaktyA kavikathaka simhAryagurave

namasyA: kurve aham natavitatimandAratarave |

prabandhAstrayyanta pracuratara saubhAgyajaTilA:

prathante yat kluptA: pratibhaTa capeTaahatikrta: | 10

Meaning:

Folding both the hands with devotion, I pay obeisance to the preceptor, who is a lion among poets and logicians, a Mandara tree for those who go to him for refuge, and whose compositions are interspersed with profuse wisdom of the Upanishads









and who gave appropriate, well known counter-arguments to the opponents (kudhrushtis and Kumathis) and disproved their illogical views.

प्रबन्धान् कर्तारः प्रतिजनपदं सन्ति बहवः

त्रयीचूडाचार्यैः सह गणनमर्हन्ति न हि ते ।

समन्ताज्जृम्भन्तां दिशि दिशि शकुन्ताः कृतरवाः

प्रकल्पन्ते किं ते सरणिमनुसर्त् खगपतेः ।। 11

prabandhAn kartAra: pratijanapadam santi bahava:

trayee cooDaacAryai: saha gaNanam arhanti na hi te |

samantAt jrmbhantAm diSi diSi SakuntA: krtaravA:

prakalpante kim te saraNimanusartum khagapate: | 11

Meaning:

In every region there are numerous writers of compositions, but they do not stand in comparison with Vedantadesika; birds making humming sounds fly in various directions spreading all around, but can they succeed in following the powerful ways (gathi) of Garuda? Never!

प्रसादौजःकान्तिप्रभृतिगुणसङ्केतभवनं

प्रगल्भं सन्दर्भं कविकथकसिंहार्यवचसाम् ।

लिहानः कर्णाभ्यां मुहुरभिदुहानः शमरसं

कविम्मन्यानन्यान् क इव बहु मन्येत रसिकः । । 12









prasAdauja: kAnti prabhrtiguNa sanketabhavanam

pragalbham sandarbham kavikathaka simhAryavacasAm |

lihAna: karNaabhyAm muhurabhiduhAna: Samarasam

kavimm anyAn anyAn ka iva bahu manyeta rasika: | 12

Meaning:

After realizing the greatness of Kavi-tarkika-Simha's (lion among poets and logicians) skilled and lucid compositions, which convey blissful tranquility and are full of vigour, majesty and more, a person of refined taste would never appreciate the works of others who boast themselves of being poets as great as Him.

कवीनां समाजं कथकरथिकानामधिपतिं

नमः कुर्मीकुर्मो निगममकुटीदेशिकममुम् ।

सहस्रेण श्लोकैः सहदयसुखैरेकिनशया

मधुश्रीहदभियों मधुरिपुपद त्रद्धयमनौत् । । 13

kavinAm samrAjam kathakarathikAnAm adhipatim

nama: kurmikurmO nigama makuTee deSikamamum |

sahasreNa Slokai: sahrdayasukhai: yEkaniSayA

madhu SrIhrdbhiryO madhuripupada tradvayamanaut | 13

Meaning:

I make salutations to the said Vedantadesika, monarch of poets and the king of champion logicians, who spelled out in one night one thousand verses in praise of the sandals of Madhuripu (the slayer of Madhu). The verses are pleasing to







Sahrdayas and have robbed madhu of his glory.

यदेतत् त्रीन् वर्णानवति चतुरो वा यदपरं

त्रयीशीर्ष प्राज्ञैस्तदुभयमविज्ञेयहृदयम् ।

कलौ स्फूतिं नीतं कविकथकहर्यक्षगुरुणा

विना कस्तिग्मांशोर्नयनयुगलोद्भासनचणः ।। 14

yat yEtat treen varNaanavati caturO vA yat aparam

trayeeSeershe prAjn~ai: tat ubhayamavijn~eya hrdayam |

kalau sphootim neetam kavikathaka haryaksha guruNaa

vinA kastigmAmSo: nayanayugalOdbhAsanacaNa: | 14

Meaning:

In Kali Yuga, when the glory and esoteric imparts of Vedas and ubhaya vedantas became incomprehensible and lost to even the learned people, the preceptor Kavitarkika-Simha (lion among poets and logicians) gave clarity and explained the deeper meanings of the same by His eloquent writings and logical arguments. Who other than the sun is capable of illuminating the eyes?

यः स्वर्गान्तरसर्गकर्मणि महत्येकाननः पदमभू-

रस्त्राचार्यकमर्कवंशपतिना छात्रेण यत्रार्पितम् ।

तस्यैतस्य घने मुनेरभिजने तत्रावतीर्णात्मने

त्रय्यन्तैकधनाय विश्वगुरवे तस्मै परस्मै नमः । । 15







Sadagopan.org





Swami Desikan - ThiruvahIndrapuram







ya: svargAntarasarga karmaNi mahatyekAnana: padmabhU:

astra AcArayakamarka vamsapatinA chAtreNa yatrArpitam |

tasyaitasya ghane mune: abhijane tatrAvateerNa Atmane

trayantaika dhanAya viSvagurave tasmai parasmai nama: | 15

Meaning:

In this verse, Sri Vedanatadesika's birth lineage tracing back to Sage VisvAmitra is highlighted. VisvAmitra is being called as a lotus-born (Brahma), having a single face and taking upon himself the great task of creating another Svarga (heaven). He got from disciple Rama, the Chief of Solar race, the position of being His teacher in the use of arms.

So the Kavi here says: "Obeisance to the highest universal teacher (Vedantadesika) whose only wealth was Vedanta and who descended in the great line of the sage (Viswamitra)".

यद्यत्रावजिगाहिषा यतिपतेः सिद्धान्तदुग्धामबुधा-

वुद्यददर्पकुदृष्टिसर्पदमने यद्यस्ति कौतूहलम् ।

जिज्ञासा यदि वा रहस्यकृतिषु प्रज्ञाः कुरूध्वं तदा

त्रय्यन्तार्यपदारविन्दयुगलीपर्यन्तलग्नं मनः । । 16

yadyatrAvajigAhishA yatipate: siddhAnta dugdhAmabudhA-

vudyad darpa kudrshTi sarpadamane yadyasti kautoohalam |

jijn~Asa yadi vA rahasyakrtishu prajn~A: kurudhvam tadA

trayantArya padAravinda yugalee paryanta lagnam mana: | 16









Meaning:

O learned men! if there is a desire to plunge into the ocean of milk of Ramanuja Philosophy, if there is an urge to tame the snakes of rising arrogance and of opposition to the doctrines of Vedanta or if you want to know as to what is contained in the Rahasya-sookthis, then attach your mind to the lotus-feet of Vedantadesika.

श्रीमान् वेदशिरोगुरुः प्रदिशतु श्रेयांसि भूयांसि मे

यस्य श्रीपतिभक्तिनर्तनकलरङ्गेस्तरङ्गेर्गिराम् ।

वादायोधनवीरवारणघटासंहारसिंहारवै-

रस्ता नित्यगिरां ज्वरा भवसरिद्धिस्तारनिस्तारकैः ।। 17

SrImAn vedaSirOguru: pradiSatu SreyAmsi bhUyAmsi me

yasya SrIpatibhaktinartanakala: angai: tarangai: girAm |

vAdAyOdhana veeravAraNa ghaTaa samhArasimhAravai:

astA nityagirAm jvarA bhavasarit vistAra nistArakai: | 17

Meaning:

Let Srimaan Vedantadesika bestow upon me an abundance of blessings, Vedantadesika, blessed with the power of eloquonce by SrI HayagrIvan, the Lord of Speech Himself, spoke beautifully, proclaiming the greatness of absolute surrender to Sriman Narayanan to the World. His teachings are like the lion's roar dispersing mighty elephants (opponents) engaged in a battle of disputations. They help a person to cross over the vast river of worldly (samsAric) life and put an end to the affliction caused to the Vedas by Para Matha Vadhis through their misinterpretations.







दद्यांदद्य कुदृष्टिसर्पगरुडस्त्रय्यन्तविद्यागुरुः

श्रीमान् वेङ्कटनाथदेशिकमणिः श्रेयांसि भूयांसि मे ।

सान्दाज्ञानमलीमसं मम चलं लीलालसं मानसं

निर्नेनेक्ति यदीयसूक्तिदिविषद् गङ्गातरङ्गावली | | 18

dadyAmdadya kudrshTi sarpagaruDa: traynta vidyAguru:

SrImAn venkaTanAthadeSikamaNi: sreyAmsi bhUyAmsi me |

sAndrAjn~Anamaleemasam mama calam leelAlasam mAnasam

nirnenekti yadeeyasooktidivishat qanqAtaranqAvali | 18

Meaning:

Let Srimaan VenkaTanatha, jewel among preceptors be pleased to bestow upon me blessings in abundance. VenkaTanAtha is Garuda for the snakes of doctrines opposed to the Vedas and is a teacher of VedAntavidyA. His sayings, like the steady flow of the celestial Ganga are purifying my mind which has been stained by all-pervading ignorance and has been fickle and languid by its very nature.

ग्रथ्नन्तु प्रथिता बहूनि कवयो गद्यानि पद्यानि वा

श्रोत्रेषु श्रुतिमौलिदेशिकगुरो वर्षन्ति हर्ष सताम् ।

भूयांसि व्रततीतितः प्रतिदिनं पुष्पाणि निष्पादय-

त्वामोदाभ्युदयं तथापि तनुते जातीव नातीव नः ।। 19

grathnantu prathitA bahUni kavayO gadyAni padyAni vA

SrOtreshu Srutmauli deSikagurO varshanti harsham satAm |









bhUyAmsi vratateetati: pratidinam pushpaaNi nishpAdaya-

tvAmOdAbhyudayam tathApi tanute jAteeva nAteeva na: | 19

Meaning:

Let the renowned poets compose prose or verse in plenty, but the utterances of Vedantadesika alone shower delight to the ears of learned men. Let a mass of creepers blow numerous flowers everyday, but they do not give as much fragrance as does the flower from the Jaati creeper.

त्रय्यन्तार्यनिबन्धनानि कतिचित् कव्यन्तरव्याहृतैः

साम्येन प्रतियन्तु मन्दमतयः किं तावता हीयते ।

क्रीडत्कर्कटकीटकोटिनिबिडाह्रेशन्तकीलालतो

मण्डूकाः कलयन्ति किं न्वतिशयं वैकुण्ठपादोदके । । 20

trayantArya nibandhanAni katicit kavyantaravyAhrtai:

sAmyena pratiyantu mandamataya: kim tAvatA heeyate |

kreeDat karkaTa keeTakOTi nibiDaat veSanta keelAlatO

maNDukA: kalayanti kim nvatiSayam vaikuNThapAdOdake | 20

Meaning:

What difference does it make if a few persons having superficial knowledge put the works of Vedantadesika at a par with the utterances of other poets? What excellence do the frogs find in the celestial Ganges (or CharanAmrta of Lord Vishnu) in comparison to their existence in the water of a tank with crores of frolicking crabs and insects?







जात्यन्धाः पदबन्धवर्लसु हठाद् द्वित्राक्षरादगारिणो

निर्मात्रा निगमाञ्चलार्यकविना नित्यं प्रबन्धायुतम् ।

स्पर्धा केचन वर्धयन्ति यदि तर्ह्यद्यापि खद्योतकः

कामं तिग्मरुचा कचाकचिरुचि कस्मादिहोपेक्षते । । 21

jAtyandhA: padabandhavartmasu haThAt dvitrAksharAdgAriNO

nirmAtrA nigamAncalArya kavinA nityam prabandhAyutam |

spardhAm kecana vardhayanti yadi tarhyadyApi khadyotaka:

kAmam tigmarucA kacAkaciruci kasmAdiha upekshate | 21

Meaning:

If few persons blind to the ways of diction since birth and uttering a couple of words with great effort court rivalry with the great poet Vedantadesika, the author of innumerable scholastic works, then why should the fire-fly fight shy of entering into a battle with the Sun?

षदसप्तानि निबन्धानि बहुभिः सम्पाद्य संवत्सरै

र्दृप्ता ये कवयोऽत्र तेऽपि सुजनैः स्तोत्रस्य पात्रीकृताः ।

निर्यत्नं तु निबन्धरत्नशतकं निर्माय धर्माय यो

निर्दर्पो निगमान्तदेशिकमणिनं स्तौतु कस्तं बुधः ।। 22

shaTsaptAni nibandhAni bahubhi: sampAdya samvatsarai:

drpta ye kavaya: atra te api sujanai: stotrasya pAtrikrtA: |







Sadagopan.org





Swami Desikan - Melkote







niryalam tu nibandharlaSatakam nirmAya dharmAya yO

nirdarpO nigamAntdeSikamaNinam stautu kastam budha: | 22

Meaning:

Good men have proudly praised poets even if they wrote only six or seven minor works and took a long number of years in doing so. Which wise man would not glorify the great Vedantadesika who remained modest even after producing without any effort a centum of jewels of writings?

आचामीकरभूधरेन्द्रशिखरादाचापि लङ्कापुरा-

दाचार्यानिखलान् प्रणम्य शुभया याचामि वाचाऽनया ।

तत्तादृक्कवितासु तर्कसरणौ तन्त्रे तथान्ते श्रुते-

र्दृष्टः किं सदृशागमान्तगुरुणा तथ्यं शपे कथ्यताम् । । 23

AcAmeekara bhUdharendraSikharAdA ca api lankApurAt

AcAryAn akhilAn praNamya SubhayA yAcAmi vAcA anayA |

tat tAdrk kavitAsu tarkasaraNau tantre tathAnte Srute:

drishTa: kim sadrSaagamAntaguruNaa tathyam Sape kathyatAm || 23

Meaning:

After bowing down before all the Acharyas beginning from the top of the golden mountain right up to Lankapuri, I would request them with these modest words to tell me if they have seen anybody as good as Vedantadesika in his type of poetry, his methods of logical reasoning, Tantra and Vedanta. I earnestly beseech you kindly to tell me the truth.









कुमतिहृदयतापी कोऽपि वेदान्तसूरि-

र्दुरितरुचिपिशाचीं दूरमुच्चाटयेन्नः ।

श्रुतिमधुरमहाध्वन्युन्मिषद्गौरव यं

विदुरुचितमभिज्ञा विष्णुघण्टावतारम् ।। 24

kumati hrdayata api kO api vedAntasoori:

durita rucipiSaaceem dooramuccATayenna:

sruti madhura mahAdhvani unmishat gaurava yam

vidurucitam abhijn~aa vishNughanTaavatAram | 24

Meaning:

This AchAryan is renowned for vanquishing many opponents who believed in false philosophies, by His clear logical reasoning and eloquent Speech, much like the sweet, evocative ringing of the Temple bells during PerumAL Aradanam. It is for these reasons, wise men rightly consider him to be an incarnation of VishNu's Bell. May this sacred Acharyan drive away from us the evil spirit of our inclination towards sin ! विष्णुघण्टावतारम् vishNughaTaavatAram - In the SrivaishNava tradition, VedantadeSika is considered to be an incarnation of the Bell of Lord Vishnu (Lord Venkatesvara of Tirupathi). According to Guruparamparaprabhava, which records the Gantaavatara-episode, Lord Venkatesa instructed Sri Anantasuri (Vedantadesika's father) in a dream to visit Venkatachala to be blessed with a son. His wife Totaaramba (Vedantadesika's mother) also had the same instruction in her dream. Accordingly both proceeded on a pilgrimage to Venkatachala. There, in the night Sri Ananthasuri had a dream, in which Lord in the form of a child gave him a bell and said that he was giving him a wonderful son. Anatasuri gave that to his wife, who swallowed it. In the morning Ananthasuri narrated this dream to his wife, who also had had the same dream. At that time







authorities of the temple found on that morning that the bell placed for Lord's worship was missing. Suspecting temple priests behind the theft, the authorities of the temple were bent upon punishing them. One of them narrated a dream that he had had, but the authorities did not trust him. One Sailasvamin, a sanyasin, also narrated his dream which was the same as the priest. The couples were also summoned to testify to the reports. They narrated their own dreams accurately to the authorities. And thereupon no action was taken against the priests. The couple, thereafter, returned to Kanchipuram. After full 12 years of pregnancy Totaaramba gave birth to a son in Kali era 4370 (1268 AD) and named him after the name of Venkatanatha, whose Gantaavataara he was. Vedantadesika himself refers this incident in Sankalpa Suryodaya 1.14.

परमतदुरहन्ताप्राप्तशास्त्रार्तिहन्ता

विकसितगुणभूमा वेदचूडार्यनामा ।

विहरतु हृदि किश्चद विश्वमान्यो विपिश्चिद

विदितसकलमन्त्रः सर्वतन्त्रस्वतन्त्रः ।। 25

 $paramata \ durahant \textit{AprApta} \ Saastra \textit{Artihant} \textit{A}$

vikasitaguNabhUmA vedacooDaarya nAmA |

viharatu hrdi kaScid viSvamAnyO vipaScid

viditasakalamantra: sarvatantrasvatantra: || 25

Meaning:

May the wise one known as Vedantadesika, in whom all auspicious attributes have fully blossomed naturally, the dispeller of the agony of the Sastras (caused by egoistic opponents who twist the views of the vedas for their own wicked reasons), a universally honoured scholar, knower of all the Mantras and master of









all knowledge, reside in my heart.

वेदचूडार्यनामा and सर्वतन्त्रस्वतन्त्रः vedacoodAryanAmA and sarvatantrasvatanatra:

Regarding these titles of Venkatanatha, Guruparamparaprabhava records are as follows:

- Pleased with his competent expositions of Sribhashya etc. Lord Ranganatha, through his priest, conveyed to Venkatanatha that he was giving a unique title of "Vedantadesika" to him. Venkatanatha gladly and humbly acknowledged Lord's grace. Vedantadesika has himself mentioned this incident in his Sankalpasuryodaya in the Prasthavana (introduction) section.
- Thereafter, Vedantadesika, along with large number of admirers went for a darsana of Ranganaayaki (Maha Lakshmi), through the priest, She said to him that although the title given to him by Lord Sri Ranganatha was very appropriate, She was also pleased to decorate him with the title Sarva tantra Svatantra, since only he was competent in protecting the Srivaishnava Darsanam from the attacks of all kumathis and Kudhrushtis.

There are few episodes such as defeating the snake charmer in Kanchipuram and the mason in Tiruvaheendrapuram, recorded in the Guruparampara prabhava in connection with the title Sarva tantra Svatantra that attest to Swamy Desikan's mastery of many areas of skills.

प्रकटितनिजपक्षप्रक्रियोदर्कतर्क-

प्रतिभटमकुटालीशाणसङ्घर्षशोणम् ।

शरणवरणविद्याविश्रमोद्यानभूमे-

इचरणयुगमुपासे चारू वेदान्तसूरेः । । **26**







prakTita nijapaksha prakriyodarka tarka-

pratibhaTa makuTaaleeSaaNa sangharshaSoNam |

SaraNa varaNa vidyA viSramodyAnabhUme:

caraNayugam upAse cAru vedAntasoore: || 26

Meaning:

I worship the lovely feet of Vedantadesika in whose writings the doctrine of SaraNAgathi, has found the comfort and pleasure like a garden. These feet have become red by the rubbing of the gems in the row of crowns adorning the heads of opponents, who on being vanquished have fallen at His feet, the reasoning (logic) advanced by these opponents in support of their views have brought ruin upon them in their debates with Swamy Desikan.

दुरितमलिनमाद्यदुष्टमातङ्गभङ्गा-

दिह निजपदभाजां दत्तमुक्तानुषङ्गः ।

अधिकवनविहारी केसरी किश्चदुच्चैः

श्रुतियुगपरिपूर्ति सौति गम्भीरशब्दैः ।। 27

 $durita malina maadyat\ dhus Tam Atangabhang At$

iha nijapadabhAjAm dattamuktAnushanga: |

adhikavanavihAree kesaree kaScit uccai:

Srutiyugaparipoortim sauti gambheera sabdai: | 27











Swami Desikan - Thiruppullani







Meaning:

Just as a lion roaming about in a dense forest roars deeply and majestically filling everyone with awe and provides those who follow in his foot-steps with freedom from fear of wicked and mad elephants, (which have become dirty on account of ichor flowing from their temples), by trampling them down. In the same way this lion (i.e. Vedantadesika) taking pleasure in poetic compositions promotes the Vedic learning of both the Sanskrit and Dravida Vedas (or of all the four Vedas). By annihilating the wicked arguments of persons who are intoxicated with pride and who have become impure on account of their sins, Sri Vedantadesika provides refuge to those who seek His feet as rakshanam.

वितरतु निजमाध्वीसारसारस्वतं मे

विमतिफणिनरेन्द्रो वेङ्कटेशः कवीन्द्रः ।

समजिन निरवद्यैः सुन्दरैर्यस्य पद्यै-

र्गिलतकवनविद्या चिण्डमा डिण्डिमाख्यः ।। 28

vitaratu nijamAdvee sArasArasvatam me

vimatiphaNinarendrO venkaTeSa: kaveendra: |

samajani niravadyai: sundarai: asya padyai:

galitakavanavidyA canNDimA DiNDimAkhya: || 28

Meaning:

Vedantadesika was renowned for his incisive intellect and persuasive power of speech, so much so that even opponents who vehemently put forth varying degrees of arguments ultimately surrendered to his irrefutable logic; much like how the hissing snakes are charmed by the Snake-Charmer. His beautiful and faultless









verses put to naught the passion of the art of poetry which was personified in the man known as Dindima. May the king of poets Sri Venkatanatha, favour me with his teachings which are like the essence of honey-liquor.

जनयति निजशब्दैर्जिह्मगानां प्रकम्पं

समुपगतसदध्वा वेङ्कटेशः कविर्यः ।

अधिगतनिगमान्तं तं हरेः सन्निधाना-

दमृतमुपनयन्तं जानते वैनतेयम् ।। 29

janayati nijaSabdai: jihmagAnAm prakampam

samupagatasadadhvA venkateSa: kavirya: |

adhigata nigamAntam tam hare: sannnidhAnAt

amrtam upanayantam jAnate vainateyam || 29

Meaning:

In this verse the kavi shows the similarity between the VedasvarUpi (Garudan) and VedAnta Desikan. Garuda dvAni is auspicious for all those hear it except for the poisonous snakes that tremble at the sound knowing that their end was near. The legend of GarudAzhwAn highlights his victory over Indran by taking the Amrutha Kalasam (Nectar) away from him and taking it to free his mother. He is thus called Vainateya. Since the vedas are the guiding light for everyone, Garudan being Veda svArupi never strays from the righteous path. So also the great Vedantadesika, never straying from the path of devotion, causes persons with fallacious thoughts to tremble due to being blessed by GarudAzhwAn and SrI HayagrIvan to have mastery over Vedanta. Just like the Amrutha kalasam brought by GarudAzhwAn, Vedantadesika too pours forth the essence of VEdAs and vedanthAs to enlighten this world, and free them from the bondage of







samsAra.

द्रमिडनिगमशाखाद्रष्टुरुच्चैर्महर्षे-

२चरणकमलसेवाचातुरीलब्धभूमा ।

श्रितजनसुरशाखी श्रेयसे भूयसे नः

कविकथकमृगेन्द्रः कल्पतेऽनल्पतेजाः । । 30

dramiDanigama SakhAdrshTu: uccai: maharshe:

caranAkamala sevAcAturee labdhabhUma l

Sritajana suraSaakhee Sreyase bhUyase na:

kavikathaka mrgendra: kalpate analpatejA: || 30

Meaning:

May the lion among poets and logicians, Sri Vedantadesika, who, on account of his proficiency in worshipping the lotus-feet of the Seer of the Dravida-Vedic School has attained perfection, who is like the wish-fulfilling tree for those who go to him for refuge and who is possessed of abundant lustre, bring immense good to us.

प्रतिभटवादिकूटपरिपाटनकेलिपटु-

र्घटयतु वेङ्कटेशकविराडभिरामपदम् ।

यतिपतिपादयोगशुचिरत्र यदुक्ति नदी

विषयनिषद्वरव्यतिकरं हरते भजताम् । । 31









pratibhaTa vAdikooTa paripATana kelipaTu:

ghaTayatu venkaTeSakavirAD abhirAmapadam |

yatipatipAda yOga Suciratra yat ukti nadI

vishayanishadvra vyaktikaram harate bhajatAm | 31

Meaning:

Sri Venkatesa, well-known for destroying the false doctrines of the veda-bahya matams, was the possessor of flowing speech sanctified by proclaiming AchArya RamAnuja siddhAntam (yatipatipAda yOga), which washed away the impurities in the minds of his followers caused by the indulgence in sensory objects. May this monarch of poets help us to attain the Abhiramapada (i.e. nearness to VishNu).

मलयगुहाविहारिमरुदर्भकविभ्रमण-

प्रणमितमाधवीप्रविलसन्मधुवेपथुकृत्

रुजमधुना धुनातु मधुनाशनपादयुगी-

सरसिजवासिता श्रुतिशिरोगुरुसूक्तिझरी । । 32

malayaguhAvihArimarudarbhaka vibhramaNa-

praNamita mAdhavI pravilasanmadhuvepathukrt |

rujamadhunA dhunAtu madhunaaSanapAdayugi-

sarasijavAsitA Sruti Sirogurusooktijhari || 32

Meaning:

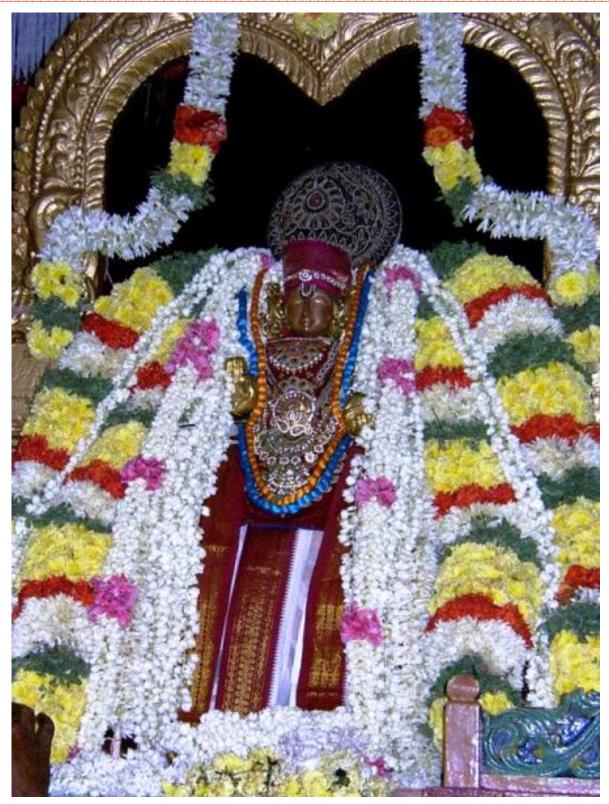
May the stream of Sri Vedantha Desika's beautiful sayings laden with the sweet











Swami Desikan - ahObila Mutt- Thiruvallikeni (Courtesy:Smt.Sumitra Varadarajan)









perfume of Madhusoodanan's (Lord HayagreevA's) lotus feet drive away my difficulties! Those sacred feet are adorned with honey-laden flowers from the Maadhavi creeper, which has been gently shaken by the breeze (Maarutham) originating from the caves of the Malaya mountain (Malaya Maarutham).

अकृतकभारतीशिखरदेशिकदिव्यवचः-

परिचयचात्रीपरिपचेलिमशेमुषिकाः ।

चिरमुरगेशवैरितुरगे निहितात्मभरा

विदधति दुर्मति प्रबलजिह्मगममिभदाम् । । 33

akrtakabhAratI Sikhara deSika divyavaca:

paricayacAturI paripacelima SemushikA: |

ciramurageSa vairiturage nihitAtmabharA

vidadhati durmati prabala jihmagamarmabhidAm || 33

Meaning:

Those people whose intellect has become mature on account of being born out of their intimacy with the divine utterances of Vedantadesika, who have for all times placed the burden of their protection on Lord VishNu, whose vehicle is the enemy of Serpent-king (i.e. Garuda), break the hearts of the violent snakes of false doctrines.

स्थिरं किमपि वैभवं दिशति या मुकुन्दप्रिया

तदीयमपि वैभवं त्रिजगति प्रतिष्ठापयन् ।







त्रयीमकुटदेशिकस्त्रुटितवैरिवाचाटको

ददाति भुवि सम्पदं तदिप निर्व्युदास पदम् । । 34

sthiram kimapi vaibhavam diSati yA mukundapriyA

tadIyamapi vaibhavam trijagati pratishThaapayan |

trayImakuTa deSika sruTita vairivAcATakO

dadAti bhuvi sampadam tadapi nirvyudAsa padam | 34

Meaning:

Vedantadesika, who has defeated rambling opponents, establishes the glory in the three worlds of Mukunda's beloved (Lakshmi), who Herself imparts permanent and extra-ordinary glory to others and bestows on the believers worldly riches as well as salvation hereafter.

नटन्मुडजटाच्छटालुठदमर्त्यलोकापगा-

तरङ्गमदभङ्गदा स्त्रिजगदामयच्छोदिनीः ।

सुधा इव बुधादृताः सुरिभदुग्धसंस्पर्धिनी-

रञ्नुश्रविशरोगुरोरनुदिनं धयेयं गिरः ।। 35

 $na Tanmu Daja Taaccha Talu Thadamartya\ lok Apag A-$

tarangamada bhangadA strijagadAmayacchOdinee: |

sudhA iva budhAdrtA: surabhidugdhasamspardhinee:

aSnuSrava SirO: gurO: anudinam dhayeyam gira: | 35









Meaning:

Day after day, may I drink (enjoy) the teachings of Sri Vedantadesika which breaks the pride of the waves of the celestial Ganges dancing about in Siva's matted hair! May these teachings honoured by the enlightened, crush the miseries of the three worlds! These teachings are like nectar admixed with Kamadhenu's milk.

श्रुतिमकुटगुरूक्तिमौक्तिकानि

श्रुतिपुटयोर्दधतां सतां पुरस्तात् ।

वयमपि कवयः स्म इत्यतोऽन्ये

वदितुमहो न सभासु किं त्रपन्ते । । 36

SrutimakuTa gurUktimauktikAni

SrutipuTayO: dadhatAm satAm purastAt |

vayamapi kavaya: sma ityatO anye

vaditumahO na sabhAsu kim trapante | 36

Meaning:

Here the Kavi expresses his contempt for those other poets, who when compared with Vedantadesika are found lacking in many merits. He says "Oh, how do not others feel ashamed in calling themselves as poets before the assemblies of virtuous men, who are continuously holding the pearl-like teachings of Vedantadesika in the cavity of their ears?"









Swami Desikan - Sri Villiputur









वेदान्तरङ्गचरविश्वसदन्तरङ्ग-

वादान्तरङ्गनिगमान्तगुरूक्तिधाराः ।

वेदान्तरञ्जनकलाकुशला विगाह्य

वादान्तरं जहति नो भुवि वावदूकाः । । 37

vedAntarangacaraviSva sadantaranga-

vAdAntaranga nigamAnta gurUktidhArA: |

vedAntaranjana kalAkuSalA vigAhya

vAdAntaram jahati nO bhuvi vAvadUkA: || 37

Meaning:

May those who misinterpret the meaning of Vedas and Vedanta leave their harmful interpretations and immerse themselves in the interpretation of the doctrines in the correct manner shown by Swami Desikan, whose writings are dear to the good people because of his (Swami Desikan's) profound familiarity with the inner meanings of Vedas and Vedangas.

आचार्यवर्यमविपल्लवमुल्लसन्तं

शाखाशताकलनपालितसद् हिजेन्द्रम् ।

उच्चैरनन्तगुरुनन्दनमुद्यतार्ति-

रामोदिनं कमपि कल्पकमाश्रयेऽहम् ।। 38

AcAryavaryama vipallavamullasantam

Saakha SatAkalana pAlitasad dvijendram |







uccai: anantaguru nandanamudyatArti-

rAmOdinam kamapi kalpakam aaSraye aham | 38

Meaning:

Here the Kavi, addresses the various qualities of Vedantadesika that makes him a great preceptor. He speaks of Vedantadesika as one who is serene, always cheerful, protects the virtuous Brahmanas by his deep pondering into the hundred schools of Yajurveda, is the son of Ananthasuri and is pleasing to others as a tranquil person.

The Kavi compares these qualities to the glittering wish-yielding tree (Kalpaka Tree) which kindly puts forth sprouts, protects good birds by its hundreds of branches and is laden with fragrance.

Hence the Kavi says further that "Tormented by increased SamsAric sufferings, I take refuge in VEdantadesika as under the shelter of a Kalpaka Tree"

रसने ! निपुणं भुजङ्गभङ्गे

विनतानन्दनमुत्तमं द्विजानाम् ।

परमागममौलिदेशिकं तं

स्तुहि वैकुण्ठगतिप्रदस्वपक्षम् । । 39

 $rasane! \ nipuNam \ bhujangabhange$

vinatAnandanam uttamam dvijAnAm |

paramAgama maulideSikam tam

stuhi vaikuNThagatipradasvapaksham || 39









Meaning:

O tongue! Glorify that teacher of Vedanta (Vedantadesika) who is skilled in crushing the evil-minded snakes (opponents), is pleasing to those who bow down before him and whose doctrines have imparted power to others for going to Vaikunta just as the son of Vinata (i.e. Garuda) is adept in crushing snakes, is the best amongst birds and whose wings provide others with the power to go to Vaikunta.

कृतभारतिगौरवप्रतिष्ठं

कृतिनं लक्ष्मणदर्शनैकनिष्ठम् ।

परया तु कुदृष्टिभङ्गशक्या

निगमान्तार्यमवैमि रामचन्द्रम् । । 40

krtabhArati gaurava pratishTam

krtinam lakshmaNa darSanaika nishTam |

parayA tu kudrshTi bhangaSaktyA

nigamAntAryamavaimi rAmacandram || 40

Meaning:

On account of his ability to demolish the false doctrines I consider Vedantadesika as Ramachandra. Vedantadesika, who imparted dignity to VaaNi, is virtuous and is devoted to Ramanuja's philosophy just as Ramachandra had the power to destroy the evil-minded Rakshasas, established Bharata's glory, was virtuous and had always an eye to take care of Lakshmana.











SrI Rama Desikan - Kanchi









Additional Notes:

We can compare Swami Desikan with Sri Ramachandra in three aspects:

- Maintaining the dignity of speech: Sathya-bhashin. Rama maintained his words
 while the same quality of Swami Desikan can be witnessed by his Vairagya
 Panchakam, one of swami's great compositions, his devotion towards Alwars
 and Acharyas etc. (Annotated Commentaries for Vairagya Panchakam can be
 accessed at www.sundarasimham.org e-book # 14).
- Taking care of Lakshmana: Ramanujacharya. Rama was taken care by the service of Lakshmana, similarly Swami Desikan was taking care of the Lakshmana Muni Darsana. Kritina means satisfied, one who has done his duty. Here Rama with His power to devastate the enemies (Rakshasaas), completed his duty towards Lakshmana by protecting him and so too did Swami Desikan contend with the enemies (the MaayaavAdhees) of Ramanuja Darsanam and protected the philosophy.

त्रयीमपि द्राविडसंस्कृतात्मना

ह्यों दशां प्राप्तवतीं प्रपञ्चयन् ।

द्वयैकनिष्ठश्चतुराकृतीः कृती

करोत्यसंख्यां कविवादिकेसरी | | 41

trayeemapi drAviDa samskrtAtmanA

dvayeem daSaam prAptavateem prapancayan |

dvayaikanishTha: caturAkrtee: krti

karOtyasankhyAm kavivAdikesari | 41







Meaning:

Devoted sincerely to the dvaya Mantra, having good deeds to his credit like Brahma, the lion among poets and logicians, Sri Vedantadesika, makes the trayi (Vedas) having their abode in two forms Sanskrit and Dravida, take innumerable forms (rahasya and sadasya granthams: secret doctrines and open Sri Sookthis) त्रयोमपि द्राविडसंस्कृतात्मना trayeemapi drAviDasamskrtAtmanA - Dravida Veda means revelations of the Alwars. These revelations have the same authority in the SrivaishNava religion and philosophy as the Vedas. Thus, two Vedantas, i.e. Sanskrit and Dravida, known as Ubhaya-vedanta provided the background of the SrivaishNava religion and philosophy.

अर्वन्तमास्ये तमुपास्य देवं

गर्वन्तमोजं कुदूशां प्रशान्तम् ।

कुर्वन्तमेतं गुरुमन्तरेण

गुर्वन्तरं कोऽत्र गुणी वृणीते ।। 42

arvantamAsye tam upAsya devam

garvantabhojam kudrSaam praSaantam |

kurvantametam gurumantareNa

gurvantaram kO atra guNee vrNeete || 42

Meaning:

Which virtuous man would opt for a preceptor other than this one, who by worshiping the horse-faced God (HayagrIva), chases away the Tamas-born pride of the evil-minded?









धरणिरमणे भिक्षाके वा धनेषु तृणेषु वा

निजगुणनुतौ निन्दायां वाऽबलासु शिलासु वा ।

समदृशमिमं सत्त्वोद्रेकप्रसन्निधयं हरि-

प्रपदनधन त्रय्यन्तार्य भजे मम दैवतम् ।। 43

dharaNiramaNe bhikshAke vA dhaneshu trNeshu vA

nijaguNanutau nindAyAm vA abalAsu SilAsu vA |

samadrSamimam sattvOdreka prasannadhiyam hari-

prapadanadhana trayyantArya bhaje mama daivatam | 43

Meaning:

I adore my lord Sri Vedantadesika who is endowed with clear mindedness on account of an affluence of Sattvaguna, whose riches consist of only self-surrender to Hari and who is even-minded towards a king and a beggar, wealth and straw, praises and criticisms and shows equanimity.

विहरणगृहं विद्यादेव्या विरक्तिसरोजिनी-

विकसनरविर्जेत्रस्थानं विवेकमहीभुजः ।

शमदमगुणप्राणत्राणं दयाभ्युदयालयं

रचयतु मुदं वेदान्तार्यो रहस्यकलानिधिः ।। 44

viharaNagrham vidyAdevyA viraktisarOjinee-

vikasanaravijaitrasthAnam vivekamahibhuja: |







SamadamaguNa praaNatraaNam dayAbhyudayAlayam

racayatu mudam vedAntAryO rahasyakalAnidhi: | 44



Srirangam SrI Desikan puRappAdu (Courtesy:Smt.Sumitra Varadarajan)

Meaning:

May Sri Vedantadesika, who is a pleasure-house of the Goddess of learning, is a Sun for blossoming of the lotus of non-attachment, a refuge for the essence of qualities of tranquility and self-restraint, an abode for rising compassion and a moon for illuminating secret doctrines (or treasure of a secret art), create Bliss in me!









पृथितगरिमपाचीनोक्तिपुवर्तनवर्तनी-

प्रकटनपटुश्रीभाष्यार्थप्रकाशनदीपिका ।

विहितदुरितच्छेदा वेदान्तदेशिकभारती

नवमरसदा नैषा केषां स्वदेत हृदे सताम् ।। 45

prathitagarimaprAceenOkti pravartanavartanee-

prakaTanpaTu SrIbhAshyArtha prakaaSana deepikA |

vihita duritaccheda vedAntadeSikabhAratI

navamarasadA naishA keshAm svadeta hrde satAm | 45

Meaning:

The heart of which virtuous person would not be pleased with Vedantadesika's vaaNi which destroys the sins committed, is the giver of ninth Rasa (i.e. Saantha), is a torch for illuminating the import of Sribhashya which is itself capable of unfolding the path for propagation of the renowned and weighty sayings of former teachers. नवमरसदा navama-rasadA - Santa Rasa is the ninth Rasa. There is a controversy in Sanskrit poetics regarding the existence of Santa Rasa. Vedantadesika has very strongly advocated the existence of the ninth Rasa in his Drama, Sankalpa Suryodaya - Prasthavana (Introduction).

वासुदेवकथनप्रियान् दया-

वासदेशहृदयान्नयाश्रयान् ।

कौशिकान्वय भुवस्त्रयीशिरो-

देशिकान् वयमुपाश्रयामहे । । 46







vAsudeva kathanapriyAn daya-

vAsadeSa hrdyAnnayaaSrayAn |

kauSikakAnvaya bhuvastrayeeSirO-

deSikAn vayam upaSrayAmahe | 46

Meaning:

We take refuge in Sri Vedantadesika who takes pleasure in recounting the good deeds of Vasudeva, whose heart is a dwelling place for compassion, who is a resting place for morals and is born in the Visvamitra-line (Viswamitra gotra).

स्वप्रकाशपरिभासिताखिलं

तत्सुवर्णवरगोत्रसम्भवम् ।

वेदमौलिगुरुरत्नमद्भुतं

रलाघते भुवि न कः परीक्षकः । I **47**

svaprakaa Saparibh Asitaakilam

tat suvarNavara gotrasambhavam |

vedamauliguru: alam adbhutam

SlAghate bhuvi na ka: pareekshaka: || 47

Meaning:

Which discerning man would not eulogize this jewel of a man, Sri Vedantadesika who illuminates everything by his lustre and was born of that gold-producing good lineage. (i.e. viswamitra-gotra).







Sadagopan.org





Sri Desikan mangalasasanam - Madurantakamm







भद्रा भद्राक्षराद्या शमितविमतदुर्धीरवा धीरवाचां

धारा धारायमाणा गिर इह हि सतां स्वादिमावादिमान्या ।

कल्या कल्याणदाने श्रुतिशिखरगुरोरागता रागतापैः

साकं सा कल्मषाणां गणमपनयतात् कारणाकारणानाम् ।। 48

bhadrA bhadrAkshara ADhyaa Samita

vimatat udheeravA dheeravAcAam

dhArA dhArAyamaaNaa gira iha hi

satAm svAdimAvAdimAnyA |

kalyA kalyaaNadaanE Sruti-

SikharagurorAgatA rAgatApai:

sAkam sA kalmashaNaam ganAmapanayatAt

kaaraNaa kaaraNaanaam | 48

Meaning:

May the flow of the steady speech proceeding from Vedantadesika, which is auspicious, rich in beautiful words, tempering the roaring sound of perverse adversaries, making the speech of virtuous men flow, respected among learned men for its savouriness and competent to bestow good fortune, destroy the multitude of causeful and causeless sins along with passions and miseries accompanying them.

न्यञ्चद्वैरिञ्चिवाञ्चि प्रकटमुडमतप्रक्रियान्यक्रियाणि









त्रुद्यदभाहोक्तिकानि दुतकृतगुरुवाग्धोरणीवारणानि ।

म्लायन् मायामतानि प्रतिहतसुगतव्याहतव्याहृतानि

त्रय्यन्तार्योदितानि स्फुटनिगममतस्थापनानैपुणानि ।। 49

nyancat vairincivAnci prakaTamrDamata-

prakriyAnyakriyaaNi

truTyad bhATToktikAni drutakrta guruvAg-

dhoraNee vaaraNaani |

mlAyan mAyAmatAni pratihata sugata

vyAhata vyAhrtAni

trayyantAryoditAni sphuTa nigamamata

sthApanAnaipuNaani || 49

Meaning:

Such are the sayings of Sri Vedantadesika. They set aside the utterances of Brahmaa (i.e. Yoga-philosophy), clearly undo the course of Saiva system, break down the sayings of Batta School (of Mimamsa philosophy), put a stop to the speedily running tradition of Guru's system (Prabhakar school of Mimaamsa Philosophy), make the Maya vaada (Advaita system of Vedanta Philosophy) fade out, destroy the contradictory statements of Buddhist philosophy and are skilful in establishing the lucid doctrines of the Vedas.

अस्ता दुस्तार्किकोक्तिः सृतिरतिकृशताभागता सौगतानां

्रीवी सा वीतपुष्टिः सरणिरूपनमत्तानवा जैनवादाः ।







अध्वा मध्वादिसृष्टो विगलति कुदृशां चुक्षुभे पक्षभेदैः

निस्तन्द्रे देशिकेन्द्रे जयति यतिपतिप्रौढवागब्धिचन्द्रे । । 50

astA dustArkikakokti: srtirati

krSatAbhagatA saugatAnAm

saivee sA veetapushti: saraNirupanamat-

tAnavA jainavAdA: |

adhvA madhvAdi srushTo vigalati kudrSaam

cukshubhe pakshabhedai:

nistandre deSikendre jayati yatipati

prauDhavAgabdhicandre || 50

Meaning:

The doctrines of Nyaya, Saivism, Jainism, Bhuddhism, Madhwa philosophies that got critiqued by Swami Desikan are described beautifully in this Sloka. The wicked arguments of Tarka (Nyaya Philosophy) was set to rest, the thick path of Buddhist philosophy reduced to thin, the Saivism which was promoted by the Kings of Chola (one should remember the incident of Nambi and Koorathazwan) and Pandyas bit the dust, the Jainism became very lean (in Tiruvahindrapuram by composing Paramatha Bhangam), the path created by Madhwacharya fell down and the side of kudrshiti was shaken when the fresh moon like Swami Desikan arose from the ocean of the full-grown (matured) words of Bhagavad Bhashyakara.

Additional Notes:

This Sloka reminds the last sloka of Tatva-Muktakalapam of Swami Vedanta Desikan (written by Vidwan H.V. Nagaraja Rao)









गाथा ताथागतानां गलित गमनिका कापिली क्वापि लीना

क्षीणा काणादवाणी दुहिणहरिगरः सौरभं नारभन्ते ।

क्षामा कौमारिलोक्तिर्जगति गुरुमतं गौरवादूरवान्तं

का शङ्का शङ्करादेर्भजित यतिपतौ भद्रवेदीं त्रिवेदीम् ।।

gAthA tAthAgatAnAm galati

gamanikA kApilee kvApi leenaa

ksheeNaa kaaNaadavaaNee duhiNahara-

gira: saurabham nArabhante |

kshAmA kaumAri lokti: jagati gurumatam

gauravat dooravAntam

kA SankA SankarAde: bhajati yatipatau

bhadravedeem trivedeem ||

When Ramanujacharya, the head of Yatis-Sanyasins, was seated on Vedic platform (became head of Scholars), the doctrines of Kapila (Sankhya philosophy) and Kanaada (Tarka-Nyaya philosophy) were reduced. The injured Saivism lost its fragrance. The sayings of Kumarila Bhatta got wasted in the world (Kumarila Bhatta took lots of effort to establish Mimamsa philosophy to destroy the Buddhism. He learnt Buddhism disguising as a Buddhist Monk. When other monks suspected his activities, they threw him away from the terrace to kill him. But he lost one of his eyes only and started preaching against Buddhism and succeeded in his mission.) The another doctrine in Mimasa philosophy called Guru Matham was taken away far from the respect (honour) and there is no doubt about the fate of advaita and other philosophies.









अंहः कुञ्जरपुञ्जभञ्जनसृणिः ज्ञानाग्निदिव्यारणिः

सत्त्वस्थैरभिनन्दनीयसरणिः सर्वज्ञचूडामणिः ।

अन्तर्ध्वान्तनितान्तकर्तनरविदीप्ताग्निकल्पच्छवि-

र्दुर्वादिव्रजगर्वपर्वतपविः श्रीवेङ्कटेशः कविः ।। 51

amha: kunjara punja bhanjanasrNi: jn~AnAgni divyAraNi:

sattva sthairabhi nandaneeya saraNi: saravajn~a cooDaamaNi: |

antardvAnta nitAntakartanara virdeeptAgni kalapacchavi:

durvAdi vraja garvaparvatpavi: SrIvenkaTeSa: kavi: | 51

Meaning:

Sri Venkatanatha is an elephant goad for controlling the herd of elephants representing the devotee's sins, a divine araNi (wood stick for generating fire) for kindling the fire of wisdom, a way (of life) applauded by those endowed with Sattva-guna, a crest jewel of the Sarvaj~nas (all knowing persons), a sun for completely cutting down the internal darkness, a possessor of an inflamed fire-like complexion and is a thunder-bolt for smashing the pride-hill of the profounder of false doctrines.

मोदाय वेदान्तगुरुः स भूया-

दध्यात्मविद्यामनघां गृहीतुम् ।

गुरुं त्रिवंशोद्धवहमत्रिवंशो-

दवहं च रामानुजमाश्रयद्य । । 52

mOdAya vedAntaguru: sa bhuyAt









adhyAtma vidyAm anaghAm grheetum |

gurum trivamSodvaham atrivamSod-

vaham ca rAmAnujamaaSrayadya || 52

Meaning:

May that preceptor of Vedanta, Swamy Desikan, who for acquiring metaphysical knowledge, restored to both the Ramanujas, one holding the threefold staff of a Sanyasin and the other born in atri-gotra, be our Supreme Joy! त्रिवंशोद्धहम् trivamSodvaham - Vaishnava Sanyasins carry three bamboo sticks tied together; that is why they are called Tridandins.

आ सेतोर्विश्वजीवातोरा च गौरीगुरोर्गिरः ।

इन्धे कविजनाऽहन्ताहन्ता वेदान्तदेशिकः । । 53

aa setOrviSva jeevAtOrA ca gaureegurOrgira: |

indhe kavijanAahantA hantA vedAntadeSika: || 53

Meaning:

The destroyer of the pride of the poets, Sri Vedantadesika shines from the Setubandha Rameswara right up to the Kailasa mountain.

श्रीताताध्वरिसोदरीतनुभुवः श्रीश्रीनिवासेष्टिनो

जातः श्रीरघुनाथदीक्षितकविर्जागर्ति यः कीर्तिमान् ।

आत्रेयस्य सुतः स तस्य सुमतेराम्नायचूडागुरुं









पद्यैरस्तुत वेङ्कटाध्वरिकविः पञ्चाशता मञ्जुभिः ।। 54

SrItAtAdhvarisodaree tanubhuva: SrI SrInivAsEshTinO

jAta: SrIraghunAtha deekshita kavirjAgarti ya: keertimAn |

AtrEyasya suta: sa tasya sumaterAmnAya cooDaagurum

padyai: stuta venkaTaadhvarikavi: pancaaSataa manjubhi: || 54



uL desikan - srirangam









Meaning:

Venkatadhvarin, the son of the Atreyagotra-born, wise and renowned Raghunatha Dikshita, who himself was a son of Sri Srinivasa, the sister's son of Sri (Kanchi) Tatadhvarin and who was always immersed in the SrI Sookthis of Swamy Desikan, praised Sri Vedantadesika with these beautiful fifty verses.

वेदान्तार्यस्तवमुषसि ये विद्वदानन्दहेतुं

पापठ्यन्ते पटुधिय इमं पावनानाममीषाम् ।

राजीवाक्षो वसति हृदये तद्ग्रहा गेहभागे

तदभूपली वदननिलने तत्कलम्बस्तु दूरे ।। 55

vedAntArya: tavamushasi yE vidva dAnandahetum

pApaThyante paTudhiya imam pAvanAnAmam eeshaNam |

rAjeevAkshO vasati hrdaye tat graha gehabhAge

tat bhoopalee vadana naline tat kalambastu doore || 55

Meaning:

Those who recites this Vedantacharya Stavam, which is the reason for happiness to the Vidwans and holiest among the stotras, in the early morning, the Lotus eyed Vishnu resides in the subtle region of their body (dahara-aakasa). The wife of tadbhu (tadbhu refers to Brahma, one who was born from naval lotus of Narayana - Padmanabha and tadbhu-patni refers to Saraswathi - wife of tadbhu) Saraswathi stays in the lotus like face (mouth) of such devout and scholarly people.

श्रीमते निगमान्तगुरवे नमः











thirukkinaru constructed by desikan at thiru-ayindhai



SrI Desikan thirumaligai – thiru-ayindhai







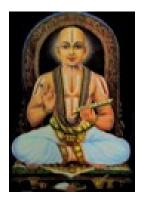


श्रीमद्यतीन्द्रमाहानसिकप्रणतार्तिहराचार्यनप्तृवैनतेयांशन्यायकुलिशादि

ग्रन्थकर्तृनिगमान्तदेशिकमातुलाचार्यवादिहंसाम्बुदाचार्यवंशावतंस

श्रीकाञ्चीनगरनायकताताचार्यभागिनेय वाजपेयसर्वपृष्ठाप्तोर्यामादियज्वा ह्यत्रिह् वंशमौक्तिकीभवदप्पयाचार्यतनूभवस्य श्लेषयमकचक्रवर्तिनो रघुनाथयज्वनस्तनयेन वेङ्कटाचार्ययज्वना विरचिता श्रीवेदान्तचार्यस्तुतिः सम्पूर्णा । ।

Here ends Sri Vedantacharya Stuthi composed by Sri Venkatacharya yajva (Venkatadhvarin), son of Sri Raghunatha Yajva who was called as "Slesha Yamaka Chakravarthi", great grand son of Appayacharya who was the nephew of Thathacharya the chief of Kanchi and the crest jewel of Atri Vamsa (Atreya Gotra) and performer of Vajapeya, Sarprshtatha, Aryama and other yajnas and who was born in the family of VADIHAMSAMBUDA-ACHARYA (Sri Appular, maternal uncle of Swami Vedantadesika) the amsa of Vainatheya and author of Nyayakuleesa and other works and the great grand son of Sri. PRANATHARTHI HARAR at KIDAMBI (MADAIPPALLI) ACHAN, who was performing the kitchen service to Bhagavat Bhashyakarar.



ക്കൽ





complete list of sundarasimham-ahobilavalli eBooks



Sundara simham – ahobila mutt



SUNDARASIMHAM SERIES OF EBOOKS

(http://www.sundarasimham.org/e-books.htm)

(The titles below are hyper-linked to individual eBooks. If the pointer is placed over the text and clicked, you can access the titles online)

eBook≠	# Title	eBook #	# Title
<u>1</u>	<u>SrI Stuti</u>	<u>17</u>	Vegasethu stOtram
<u>2</u>	BhU Stuti	<u>18</u>	<u>Panniru nAmam</u>
<u>3</u>	<u>Godha Stuti</u>	<u>19</u>	RAmAnujar Chronology
<u>4</u>	<u>HayagrIva Stotram</u>	<u>20</u>	<u>Charama Surukku</u>
<u>5</u>	Raghuveera Gadyam	<u>21</u>	<u>AahAra Niyamam</u>
<u>6</u>	<u>ParamArta Stuti</u>	22	<u>Gopala Vimsati</u>
<u>7</u>	Sudarshana Ashtakam	<u>23</u>	Navamani MAlai
<u>8</u>	<u>kAmAsikAshtakam</u>	<u>24</u>	Thirumanthira Churukku
<u>9</u>	<u>AshtabhujAshtakam</u>	<u>25</u>	PadukA Sahasram
<u>10</u>	<u>Garuda Dandakam</u>	<u>26</u>	Amruta Ranjani
<u>11</u>	Thirucchinna mAlai	<u>27</u>	<u>PradAna Satakam</u>
<u>12</u>	Arutta Panchakam	<u>28</u>	<u>DevarAjAshtakam</u>
<u>13</u>	<u>Dvaya Churukku</u>	<u>29</u>	HayagrIva Panjaram
<u>14</u>	VairAgya Panchakam	<u>30</u>	GeetArtha Sangraham
<u>15</u>	<u>DasAvatAra slOkam</u>	<u>31</u>	Adaikala Patthu
<u>16</u>	<u>DayA satakam</u>	<u>32</u>	Azhagiyaingar Thaniyans

eBook#	Title	eBook#	Title
<u>33</u>	<u>Paramatha Bhangam</u>	<u>54</u>	NacchiyAr Thirumozhi
<u>34</u>	<u>Prabhanda SAram</u>	<u>55</u>	<u>Pillayandhadhi</u>
<u>35</u>	Nrusimha PanchAmrutham	<u>56</u>	Chitra DesikIyam
<u>36</u>	<u>Vaishnava Dinasari</u>	<u>57</u>	SaraNAgati Deepika
<u>37</u>	Mey Viratha Manmiyam	<u>58</u>	Paramapada Sopanam
<u>38</u>	<u>Guna Ratna kOsam</u>	<u>59</u>	<u>Sri Bhashyam Vol1</u>
<u>39</u>	Abheeti Stavam	<u>60</u>	<u>Sri Bhashyam Vol2</u>
<u>40</u>	Mummani KOvai	<u>61</u>	Vaikuntha Stavam
<u>41</u>	Sandhya Devathaas	<u>62</u>	Thiruppavai
<u>42</u>	Injimedu Azhagiya Singar	<u>63</u>	Tattva Padhavee
<u>43</u>	43rd Pattam Jeer	<u>64</u>	Agaramanimaala Stotram
<u>44</u>	44th Pattam Jeer	<u>65</u>	Mangalya Stavam
<u>45</u>	Prakrutam Azhagiya Singar	<u>66</u>	HayagrIva SahasranAmam
<u>46</u>	Rig UpAkarma	<u>67</u>	Narasimha AvatAram
<u>47</u>	Yajur UpAkarma	<u>68</u>	Rahasya Navaneetham
<u>48</u>	SAma UpAkarma	<u>69</u>	Rahasya Padavee
<u>49</u>	Stotra Ratnam	<u>70</u>	Thiruppalliyezhuchchi
<u>50</u>	Amruta svAdini	<u>71</u>	SaranAgathi (Tamil)
<u>51</u>	AdhikAra Sangraham	<u>72</u>	<u>Dehaleesa Stuti</u>
<u>52</u>	Thirumanjana Kattiyam	<u>73</u>	<u>Purusha SUktham</u>
<u>53</u>	<u>SrI Stavam</u>	<u>74</u>	<u>Desika Darsanam</u>

eBook#	Title	eBook#	Title
<u>75</u>	Bhagavad dyAna sopanam	<u>95</u>	<u>Sri Venkatesha Ashtottaram</u> (Brahmanda Puranam)
<u>76</u>	<u>SubhAshita Neevi</u>	<u>96</u>	<u>Sri Venkatesha Ashtottaram</u> (Varaha Puranam)
<u>77</u>	NaimisAranyam	<u>97</u>	Famous Five
<u>78</u>	AparyAptAmrutha sopanam	<u>98</u>	Arithmetic and Almighty
<u>79</u>	A Day in Sri Matam	<u>99</u>	Peerless Preceptor
<u>80</u>	ThiruppallANDu	100	SrI Lakshmi Sahasram
<u>81</u>	Thiruvellur	<u>101</u>	<u>Sri Venkatesha Sahasram</u>
<u>82</u>	Vedams and upanishads	102	PadukA Sahasra Yantrams
<u>83</u>	Thiruviruththam	<u>103</u>	ThirunedunthanDakam
<u>84</u>	<u>ThiruvAsiriyam</u>	<u>104</u>	<u>ThirukkurunthanDakam</u>
<u>85</u>	<u>Periya thiruvandhadhi</u>	<u>105</u>	ThiruvezhukURRirukkai
<u>86</u>	<u>Thiruvaimozhi</u>	<u>106</u>	Manthra Pushpam
<u>87</u>	<u>Desika Sahasranaamam</u>	<u>107</u>	<u>Virodha ParihAram</u>
<u>88</u>	Satha DUshani	<u>108</u>	Oppiliappan vaibhavam
<u>89</u>	Tattva Muktha kalApam		
<u>90</u>	Chillarai Rahasyam		
<u>91</u>	<u>Srimad RahasaTrayaSAram</u>		
<u>92</u>	<u>Fabulous Four</u>		
<u>93</u>	Sudarashana Vaibhavam		
<u>94</u>	<u>Sri Venkatesha Sooktis</u>		



ahObilavalli - Chenchulakshmi thAyAr - ahobilam



AHOBILAVALLI SERIES OF EBOOKS

(http://www.ahobilavalli.org/ebooks.htm)

(The titles below are hyper-linked to individual eBooks. If the pointer is placed over the text and clicked, you can access the titles online)

eBook#	Title	eBook#	Title
<u>1</u>	DanurmAsa ArAdanam	<u>17</u>	Thiruvellarai
<u>2</u>	SALagrama ArAdanam	<u>18</u>	Achyutha Satakam
<u>3</u>	<u>Mukunda MAIA</u>	<u>19</u>	Sundara kANDam
<u>4</u>	VAsantika parinayam	<u>20</u>	RanganAtha Mahimai Vol 1
<u>5</u>	SampradAya parisuddhi	<u>21</u>	RanganAtha Mahimai Vol 2
<u>6</u>	<u>ThiruppAvai</u>	22	RanganAtha Mahimai Vol 3
<u>7</u>	<u>YatirAja Saptati</u>	23	RanganAtha mahimai Vol 4
<u>8</u>	AthimAnusha Stavam	<u>24</u>	Thiru Vaikunta Vinnagaram
9	Anjali Vaibhavam	<u>25</u>	Thiru ThevanAr Thogai
<u>10</u>	ThiruvellakuLam	<u>26</u>	Thiru Semponsei Koil
<u>11</u>	DevanAyaka Pancasat	<u>27</u>	Thiru Arimeya Vinnagaram
<u>12</u>	NyAsa Dasakam	<u>28</u>	Ramanusar nURRandhAdhi
<u>13</u>	NyAsa Tilakam	<u>29</u>	VishnuSahasranAmam Vol1
<u>14</u>	NyAsa Vimsati	<u>30</u>	VishnuSahasranAmam Vol2
<u>15</u>	PeirazhwAr krishnAnubavam	<u>31</u>	VishnuSahasranAmam Vol3
<u>16</u>	<u>AmalanAthipirAn</u>	<u>32</u>	VishnuSahasranAmam Vol4

eBook#	Title	eBook#	Title
<u>33</u>	VishnuSahasranAmam Vol5	<u>54</u>	Bhagavan nAma sahasram - 2
<u>34</u>	VaradarAja Pancasat	<u>55</u>	Bhagavan nAma sahasram - 3
<u>35</u>	<u>Vishnu SUktham</u>	<u>56</u>	<u>Apamarjana Stotram</u>
<u>36</u>	ThirutheRRiambalam	<u>57</u>	<u>PerumAL Thirumozhi</u>
<u>37</u>	<u>Varaha Puranam</u>	<u>58</u>	<u>Jitante Stotram - Vol 1</u>
<u>38</u>	Vasudeva PunyahavAcanam	<u>59</u>	<u>Jitante Stotram - Vol 2</u>
<u>39</u>	Samaveda PunyahavAcanam	<u>60</u>	<u>Jitante Stotram - Vol 3</u>
<u>40</u>	<u>Brahmotsavam</u>	<u>61</u>	<u>Jitante Stotram - Vol 4</u>
<u>41</u>	Homa Havis and Yajna	<u>62</u>	<u>Sri Varadaraja stavam</u>
<u>42</u>	Raghava YadavIyam	<u>63</u>	Acharya Panchasat
<u>43</u>	<u>Yadavabhyudayam</u>	<u>64</u>	Bhagavan Gunaratnasatakam
<u>44</u>	Lakshminarayana Hrdayam	<u>65</u>	<u>Garuda Panchasat</u>
<u>45</u>	RAmAshtaka Kritis	<u>66</u>	Rangaraja Stavam
<u>46</u>	HanUmath vaibhavam	<u>67</u>	<u>Tattva Nirnayam</u>
<u>47</u>	Manasa Aradanam slokam	<u>68</u>	Sundarabahu Stavam
<u>48</u>	Ekadashi & other vrtams	<u>69</u>	Vaibhava PrAkAshika
<u>49</u>	Mahalakshmi Kritis	<u>70</u>	Komal A Dandakam
<u>50</u>	Ahobila Divya Desam	<u>71</u>	<u>ThiruppullAni</u>
<u>51</u>	VaradarAja panchakam		
<u>52</u>	<u>SadAchAryAs</u>		
<u>53</u>	Bhagavan nAma sahasram - 1		

જા©લ્સ

MORE TITLES COMING SOON

જાઉત્સ