

Sri lakshmi hayavadana mantra mAlikA stuti

Composed by Sri U.Ve.KastUri RangAcAryar



Annotated Commentary in English By

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SrI lakshmiIhayagrIvar - SrI ParakAla MaTham, Bangalore (Thanks: www.parakalamatham.org)

॥ श्रीः ॥

श्रीकस्तूरिरङ्गाचार्य कृतिषु

॥ श्रीलक्ष्मीहयवदन मन्त्रमालिका स्तुति ॥

SRI LAKSHMI HAYAVADANA MANTRA MALIKA STUTI

(Composed by SrI U.Ve.KastUri RangAcAryar)



INTRODUCTION:

Dear SrI lakshmiHayagrIva bhaktAs:

During the end of the last century, there lived a MahA VidvAn in Mysore with the name of SrI KastUri RangAcAryar SwAmy. His extraordinary talents in tarka Saastram and other Saastrams were recognized by his contemporaries with the award of birudus like tarka tIrthar and PaNDita Ratnam. He was indeed a gem among the great scholars of the time from Karnataka. He had mantra siddhi and was a great upAsakar of Lord Lakshmi HayagrIvan of ParakAla maTham. He was also a great grammarian. His poetic skills were highly honed. He followed the tradition of SwAmy DeSikan, who housed MahA mantrams of his upAsana in his stotrams like SrI HayagrIva stotram, SrI GopAla vimSati, SrI GaruDa pancASat etc. Born in this tradition is the SrI Lakshmi Hayavadana mantra mAlika stuti. U.Ve. VillUr NaDatUr SrI BhAshya simhAsanAdipati KaruNAkarAcAr SwAmy has added succinct and insightful Tamil Commentaries for each of the 33 Slokams of this mantra mAlika stuti for us to gain an appreciation of the deep bhakti of Mysore MahA VidvAn. aDiyEn with the anugraham of SrI Lakshmi Hayavadanan will add yathA madi additional observations. May Lord HayagrIvan bless this kaimkaryam!

There are many mantrams for upAsanai and ArAdhanam of Lord HayagrIvan, the sarva vidyA mUrti. SrImAn Tiruvaheendrapuram UrupattUr Cakravarthy Soundararajan IyengAr has elaborated on the mantrams of SrI HayagrIvan in his Kadamba mAlA released on June 1, 2006 at Tiru ayindai aushada giri. Please refer to this rare compendium on Lord HayagrIvan for additional details on the various mantrams and sankalpams for the fulfillment of your prArtanais.

Among the many mantrams for SrI HayagrIvan, there is a group of three named "mantra

trayam". One of them is revered as SrI hayagrIva anushTup mantram, which is housed in SrI HayagrIva Upanishad. It has 32 aksharams and SwAmy DeSikan composed his stotram on Lord HayagrIvan with 32 Slokams modeled on this Upanishad mantram. Thirty two is a special number for AstikALs.

anushTup mantrams are powerful mantrams in their own right. Examples of such anushTup meter based mantrams are SrI nrismhAnushTup mantra from mantrarAja pada stotram and SrI hayagrIvAnushTup mantram from SrI HayagrIva Upanishad. These mantrams are in the form of Slokams. These mantrams like any other mantram should be received as upadeSam from an AcAryan and should be recited with AcAram and niyamam. Without such steps, these mantrams will not yield the devatA sAkshAtkAram. Our AcAryAs are very compassionate ones. They know the difficulties for a samsAri to have the niyamam always. Hence, they have composed stutis for the upAsana mUrti-s in the form of Slokams and incorporated bIjAksharams or strings of words from the respective mantrams among these Sloka vAkyams. Their intent was for everyone from child to older people, men and women to recite these stotrams and get the full benefit of the anugraham of the UpAsana mUrti. Such recitations of the stotrams lead to AcArya sambandham and mantropadeSam for aihika and Amushmika phalans.

SrI HayagrIvAnushTup mantram has 32 letters/aksharams and is in the form of a mAIA Slokam. It should be recited with PraNavam in the front. Then the mantram contains the following 33 aksharams, when one includes PraNavam at the beginning:

ओं ऋग्यजुस्साम रूपाय

ओं ऋ य जुस् सा म रू पा य

(1) om (2) Rg (3) ya (4) jus (5) sA (6) ma (7) rU (8) pA (9) ya

वेदाहरण कर्मणे

वे दा ह र ण क् र् म णे

(10) ve (11) dA (12) ha (13) ra (14) Na (15) kar (16) ma (17) Ne

प्रणवोद्गीथ वपुषे

प्र ण वोत् गी थ व पु षे

(18) pra (19) Na (20) vot (21) gI (22) tha (23) va (24) pu (25) she

महाश्च शिरसे नमः

म हा श्च शि र से न मः

(26) ma (27) hA (28) Sva (29) Si (30) ra (31) se (32) na and (33) maH

Connecting these 32 aksharams with PraNavam, we will realize the anushTup Slokam with the two pAdams, which is the SrI HayagrIva anushTup mantram. The word "वपुषे vapushe" in the second pAdam is replaced by the word "वचसे vacase" in a variation of this mantram given as upadeSam by some AcAryAs based on their family traditions.

The meaning of the mantram is:

aDiyEn's namaskArams to the Lord, who is the embodiment of Rg, yajus and sAma vedams, who retrieved the Vedams from the two asurAs and gave them back to Brahma devan for carrying out the srshTi kAryams assigned to Him and who is of the form of the udgItha PraNavam (sAma veda limb).

SrI Lakshmi Hayavadana mantra mAlikA stotram has 34 Slokams in all, when we include the Phala Sruti Slokam as the 34th Slokam. The rest of the 33 Slokams start with each of the 33 aksharams of the HayagrIva mantram outlined above.

SrI KastUri RangAcAryar's Slokams are set in sragdharA meter, which is a favorite meter of SwAmy DeSikan. Eighty two of the 862 Slokams of the 28 deSika stotrams of SwAmy DeSikan are in sragdharA meter. One such example among the stotrams of SwAmy DeSikan set in the sragdharA meter is SrI nyAsa vimSati. The other is SrI GaruDa pancASat, the stotram eulogizing the GaruDa mantram, the family treasure of SwAmy DeSikan. SrI GaruDa mantram recitation on aushada giri at Tiruvaheendrapuram resulted in SrI HayagrIva sAkshAtkAram for SwAmy DeSikan.

The word "sragdharA" is made up of two units: "srag" and "dharA". "srag" means a garland. "dharA" is one which supports it (tarittal). sragdharA means then a garland of words that is adorned.

viSvottIrNasvarUpAya cinmayAnandarUpiNe

tubhyam namo hayagrIva vidyArAjAya vishNave

SrImat Azhagiya Singar tiruvaDigaLE SaraNam

dAsan, Oppiliappan Koil VaradAchAri Sadagopan



SrImad ParakAla maTham SrI lakshmiHayagrIvar (Thanks: www.parakalamatham.org)

Slokams and Comments



SrI yoga hayagrIvar (Picture Courtesy: SrI Shreekrishna Akilesh)

॥ श्रीलक्ष्मीहयवदन मन्त्रमालिका स्तुति ॥

SRI LAKSHMI HAYAVADANA MANTRA MALIKA STUTI



SLOKAM 1

ओमित्यात्मानमन्तर्नियमितकरणैर्ध्यायतां ध्यायतीहाम्

ओमित्येव स्वयं यः परिहृतविहतिं सिद्धिमाधातुकामः ।

वक्त्रे वाहस्य तस्य स्तुतिमतिमितवाक्प्रस्तुवे तन्मनूद्य-

द्वर्णाद्यस्त्रग्धराभिर्विमृदितविविधावद्यधाराभिरद्य ॥

omityAtmAnam antarniyamita karaNaiH dhyAyatAm dhyAyatIhAm

omityeva svayam yaH parihrtavihatim siddhimAdhAtukAmaH |

vaktre vAhasya tasya stutimati mitavAkprastuve tanmanUdyat

varNAadya sragdharAbhiH vimrdita vividha avadyadhArAbhiradya ||

This Slokam starts with the first aksharam of the hayagrIvAnushTup mantram, 'ओं om'or PraNavam.

Meaning:

The learned ones control their senses (pulankaL) and use the mighty mantram of PraNavam to meditate on Lord HayagrIvan. He becomes pleased with their dhyAnam on Him as praNavAntargatan (one who resides inside the praNavam) and crushes all the obstacles on their way to gain siddhi. He takes on the sankalpam of 'om' for that purpose ('om' means yes, let that be so!).

aDiyEn KastUri Rangan with limited mastery over the words to eulogize You, the mighty Lord of all vidyAs, have dared to create this stuti starting with the first letter of Your mahA mantram and am setting this stuti in the sragdharA meter to serve as a garland of words for You. There would of course be defects in my choice of words, confusion over the meanings of the phrases chosen and also personal deficiencies (Atma guNam-s) in aDiyEn's

strivings to compose and present such a stuti for You. These groups of blemishes will be pulverized by Your matchless grace and power and the end result would be a garland of Slokams with outstanding effulgence.

Comments:

When praNavam is independently invoked (svatantram, in a stand alone form), it can be of one unit (**eka mAttram**) or of two units (**dvi mAttram**) or of three units (**tri mAttram**) or of three and half units (**sArdha- mAttram**). Different meanings are associated with these four kinds of division. The various cause and effect of the Supreme Lord (**kArya-kAraNa avastA** of paramAtmA) is appreciated through the visualization through one or more units.

When one unit is invoked, the paramAtmA having the body in the form of bhUlokam as His kArya rUpam is seen. When the two units are invoked for praNavam, the paramAtmA with **antariksham** (mid space) as His kArya rUpam is experienced. When the three units are associated with PraNavam, then ParamAtmA with the kArya rUpam of svarga lokam as His body is invoked. When the three and half units are connected with the ParamAtmA, the Lord in kAraNAvastai is implied. KArANam is cause and kAryam is effect. These are the meanings of svatantra (independently standing) PraNavam according to the SAstrams.

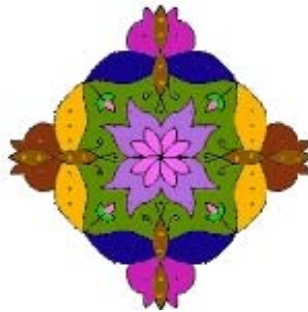
When PraNavam is associated with the vyApaka mantra bhAgams like shaTAkshari or ashTAkshari, then PraNavam stands for ParamAtma in His Universal (akhaNDa) form (paramAtma pradhAna form). The ParamAtmA in kAraNa state (kAraNAvastai) is none other than Para VAsudevan, the Parabrahmam of SrI VaikuNTham at His supreme abode. It has also been interpreted that the akAram, ukAram, makAram and the ardha mAtrai (anusvaram over makAram) represent Rg, Yajus, sAma and atharvaNa Vedams united in the form of the ParamAtmA, ParavAsudevan. Manu smrti (11.265) points out that the Vedam in the form of the three letters (PraNavam) occupies the premier position among the VedAs. This PraNavam is the quintessence of all the Vedams. This PraNavam is superior to all the veda mantrams. One who comprehends the full and correct meaning of PraNavam becomes the possessor of knowledge about all the three vedams. The vaibhavam of PraNavam is indicated by its use in samarpaNam of the AtmA as havis in the eternal agni of acyutan with the "vasuraNya mantram" (**havigrhiItvA AtmarUpam vasuraNyeti mantrataH, juhUyAt praNavena agnau acyutAkhye sanAtane**). In nyAsa vidyai, it is suggested that AtmA has to be presented to Brahman through PraNavam.

Instead of using PraNavam in a stand alone manner (svatantram mode), when one splits it into the three units of akAram, makAram and ukAram, akAram stands for the Lord VishNu, who creates, protects and destroys the universe and its beings; makAram represents the jIvan, the eternal servant of the Lord and ukAram the unique sambandham between the

Lord and the jIvan, which is not shared by anything or anyone else. Thus the PraNavam constituted by the three letters is the essence of the three vedams according to the ashTa sloki of SwAmy ParASara BhaTTar.

chAndogya Upanishad mantram (2.23) provides another point of view regarding the origin of PraNavam: The vyAhrti 'ओं भुः om bhUH' arose from Rg vedam, the vyAhrti 'ओं भुवः om bhuvaH' from Yajur vedam and the vyAhrti 'ओं सुवः ogum suvaH' from sAma Vedam as the essence of the three vedams respectively. When one looks at the quintessence of the three vyAhrtis, they turn out to be the three aksharams, अ उ म (a, u, ma). PrajApati united these three aksharams and created the PraNavam (ओं). Such is the vaibhavam of PraNavam with which the HayagrIvAnushTup mantram begins.

aDiyEn mentioned earlier that sragdharA meter was the favorite meter of SwAmy Desikan for His stotrams among all the other 21 meters He used in His stotra granthams. In his prakaraNa granthams like tattva mukta kalApam, mImAmsa pAduka and adhikaraNa sArAvali, he composed a total of 500, 173 and 562 Slokams exclusively in sragdharA meter. aDiyEn is grateful to SrImAn (Dr.) SaThakopa TatacAr SwAmy for information on this matter. He also observed in a private communication that SwAmy Desikan preferred word garlands (sol mAlai/srgadhAra) since he led His deha yAtrai through uncavrtti and did not have any interest in dravyam (Please see e-book SS 014, SrI VairAgya pancakam, in the Sundarasimham series, <http://www.sadagopan.org>). Those SwAmy Desika BhaktAs interested to learn this SrI sUkti of SrI hayavadana mantramAlika of SrI tarka ratna KastUri RangAcchAr SwAmy from Dr. SaThakOpa Tatachar SwAmy are requested to let aDiyEn know so that I can make an appeal to him on our behalf. A tele-bridge session can be organized. SwAmy also mentioned that there are a lot of VedArthams sprinkled through the Slokams of this mantramAlika stotram. aDiyEn hopes to learn about them and share them with you over time. Let us now continue with the second Slokam.



SLOKAM 2

ऋग्भिः शाशस्यमानो महिमजुषि यजुष्येष जोघुष्यमाणः

साम्ना तोष्टूयमानो मुनिजनहृदयाब्जेषु राराज्यमानः ।

नीहारोर्वीधराभा प्रतिभटरुचिभिः किञ्च बाभास्यमानः

श्रेयः स्थेयो विधत्तां मम ह्यवदनाभिख्यया ख्यायमानः ॥

RgbhiH SASasyamAno mahimajushi yajushyesha joghushyamANaH
sAmnA toshTUyyamAno munijana hrdayAbjeshu rArAgyamAnaH|
nIhArorvIdharAbhA pratibhaTarucibhiH kinca bAbhAsyamAnaH
SreyaH stheyo vidhattAm mama hayavadanAbhikhyayA khyAyamAnaH||

Meaning:

The Lord who is celebrated with the endearing name of Hayavadanan and His vaibhavam should be understood by us. He is the One saluted by the Rg Veda Mantrams at many places; He is also eulogized by the glorious Yajur Vedam many times in special ways. sAma Veda sAmans celebrate His vaibhavams brilliantly. The sages place Him in their heart lotuses with great affection and meditate on Him. He is brilliantly white in radiance with the head of a MahA aSvam. The reflections from His tirumEni are like jyoti from a snow clad mountain. With the cool and effulgent rays emanating from His tirumEni, He is radiant with lustre. May He bless us with lasting wealth of j~nAnam about His tattvams!

Comments:

The second Slokam starts with the aksharam of 'Rg'. This stands for the SrI HayagrIva sambandham of Rg Vedam and its Rk-s. The first word of the second Slokam of the Mantra mAlikA is RgbhiH. The aksharam of Rg in RgbhiH is the second aksharam of SrI HayagrIVanushTup mantram. SrI HayagrIVan is the Veda mUrti, veda rUpAn. As Rg veda mUrti, He has two hands; in one hand, He has the japa mAla and His other hand is placed on the left thigh.

"ऋग्यजुस्सामरूपाय Rg-yajus-sAma rUpAya" is the passage from SrI HayagrIva anushTup mantram. The third Slokam of SwAmy Desikan's SrI HayagrIva stotram praises the hala-haladhvani arising from the throat of Lord HayagrIVan as the assembly of sAma veda sAmans (samAhAraH sAmnAm), the abode of every word of the Rks of Rg Vedam (pratipadam RcAm) and the resting place of the Yajur veda mantrams (yajushAm dhAmaH)

as well as the storehouse of all pratyUkams of atharvaNa vedam. The fourteenth Slokam of SrI HayagrIva panjaram pays obeisance to the splendorous Lord HayagrIvan as the embodiment of the Rg, Yajur and sAma veda Mantrams as well as the embodiment of 'Rt' (ऋत्). The word 'Rt' is closely linked to the Rg Vedam, the most ancient of the four vedams and is a central concept of this Vedam. From Rg Vedam, the 'Rtam' (ऋतम्) doctrine spreads to all vedams and their Upanishads.

'Rtam' linked to Rg Vedam stands as the pinnacle of all the ethical ideas that stands for BhagavAn HayagrIvan Himself. It is also Cosmic order and Universal Truth (satyam). It is the opposite of anrtam or falsehood. The wide references to Rtam in Rg Vedam across its 10,000 plus mantrams and their elaborations in the other veda bhAgams and Upanishads are covered in the 1998 posting of aDiyEn in Bhakti archives: www.ramanuja.org/sv/bhakti/archives/sep98/0112.html.

अभङ्गुरकलादानस्थूललक्षत्वमीयुषे ।

तुङ्गाय महते (महसे) तस्मै तुरङ्गाय मुखे नमः ॥

abhangura kalAdAna sthUla-lakshatvamIyushe

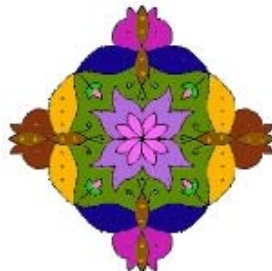
tungAya mahate (mahase) tasmai turangAya mukhe namaH

Meaning:

Salutations to SrI HayagrIva, the Supreme Effulgence, whose gifts (of knowledge) are as innumerable as they are imperishable.

The above Slokam is from Prapanna pArijAtam blessed to us by SrI NaDATUr AmMAL, the AcAryan of SrI AppuLLAr, who in turn was the AcAryan of SwAmy Desikan.

The third Slokam of SrI Hayavadana Mantra mAlikA of SrI Kasturi RangAcchAr SwAmy is an elaboration of the above Slokam of NaDATUr AmMAL recited traditionally before the recitation of SwAmy Desikan's SrI HayagrIva stotram. abhangura kalAdAnan is saluted here.



SLOKAM 3

यच्छत्वच्छाच्छबोधप्रसरमिह स नश्छन्दमात्राप्रकृता

चिच्चित्रप्रपञ्चस्थितिगतिनियतिर्मूर्ध्नि तुङ्गस्तुरङ्गः ।

भङ्गव्यासङ्गदूरप्रसृमरशरदुद्धूतराकासुधांशु-

ज्योत्स्नासच्छायविद्याविसरवितरणस्थूललक्षो वलक्षः ॥

yacchatvacchAcchabodhaprasaramiha sa naSchandamAtrApraklptA

cicciccitra prapanca sthiti gati niyatiH mUrdhni tungasturangaH|

bhangavyAsangadUra prasrmara Sarad adbhUta rAkA sudhAmSu-

jyotsnA sacchAya vidyA visaravitaraNa sthUlalaksho valakshaH||

Meaning:

SrI HayagrIvan is the Supreme God. He gives us His sevai with the face of a horse (**haya vadanam**). He is of the radiant white hue like a pure sphaTikam (Rock crystal). He is the most generous One and what He gives away liberally to His BhaktAs with both hands is j~nAnam about the tattvams. That most generous and copious gift of j~nAnam blessed to us by Him is like the cool rays of the fall/ autumn season (**sarad kAlam**) moon (**sarad candran**) which drenches the whole world with cool comfort without any obstruction (**sarad adbhuta rAkA sudhAmSu**). Those rays emanating from Lord HayagrIvan are like the beams of nectar that rejuvenates the world of sentient (cit) and the insentient (acit), i.e., the entire cidacit prapancam. Those uplifting rays of j~nAnam from SrI HayagrIvan protect the sentient and the insentient and energize (**sthiti, gati**) them as their ruling Master (**nayati**). All of these anugrahams arise from His sankalpa balam.

Comments:

Lord HayagrIvan is j~nAnAndamayan. He is **AdhAram sarva vidyAnAm**. The vidyA here refers to the vidyA-s that lead upto Moksham. All the others are tedious and burdensome vidyA-s. These are the 32 vidyA-s described by the Upanishads. He incarnated exclusively for the conferral of j~nAnam to us. His pure white rays drenching the world with j~nAnam is saluted in SrI HayagrIva stotram with the words:

----- शुद्धस्फटिकमणिभूभृत्प्रतिभटं

सुधासध्रीचीभिर्द्युतिभिरवदातत्रिभुवनम् ।

.... Suddha sphaTika maNi bhUbrt pratibhaTam

sudhA sadhrIcIbhir dyutibhiH avadAta tribhuvanam |

This Suddha sphaTika like mountain drenches the three worlds with the effulgence of its rays and illumines them. SwAmy Desikan salutes that jyoti with the face of a horse: हयवदनं

महः ईडीमहि hayavadanam mahaH IDImahi



SrI lakshmiHayagrIvar - KAncIpuram (Thanks: www.parakalamatham.org)

Through the waves of the nectar flowing from this jyoti, the three tApams of the world are quenched. The hala hala hala hala Sabdam accompanying the jyoti on repetition turns into la ha la ha according to SrI SeVA SwAmy, with 'la' standing for Lakshmi and 'ha' standing for HayagrIvar.

The fourth Slokam starts with the aksharam 'ju'. The mantra bhAgam linked to this aksharam is: (PraNavam) Rg yajus-sAma rUpAya. This Slokam answers a question about why MahA Lakshmi is sitting on the thigh of Bhagavan HayagrIvar instead of on His Chest, which is Her traditional home.

SLOKAM 4

जुष्टो देव्या तयाऽव्यान्निगमसमुदयद्रोहसंरम्भगर्ज-

हैतेयारण्यवाहद्विषदुदितरवन्यक्किर्षाऽऽकुलस्य ।

वक्त्रे वाहस्य हेषाहलहलनिनदेऽभूतपूर्वे प्रवृत्ते

भ्रान्तवोरस्तोऽवतीर्य द्रुततरममुमाश्लिष्य या विस्मिताऽऽस्ते ॥

jushTo devyA tayA avyAn nigama samudaya drohasamrambha garja-

haiteyAraNya vAhadvishaduditaravanyak cikIrshA Akulasya |

vaktre vAhasya heshAhalahalaninade abhUtapUrve pravrtte

bhrAntvorasto avatIrya drutataramamumASlshya yA vismitA Aste ||

Meaning:

SrI HayagrIvan sends out the heshA Sabdam (neighing sound of a horse) from His auspicious throat in great hurry to suppress the grunting sounds of the wild buffalos (asurAs), who are in hurry to cause damage to the Vedams and commit droham. The heshA sound comes out as hala hala Sabdam. This Sabdam is unique and has no comparison. It has never been heard before. MahA Lakshmi sitting on the chest region of Her Lord heard this unique sound and got frightened. She descended from Her snug home in the Lord's vakshassthalam and seated Herself close the Lord so that She can embrace Him tightly. She was dismayed by that unique garjanam emanating out of Her Lord's throat to chase away the asurAs. May that MahA Lakshmi (vANi) and Her Lord protect us all!

Comments:

The hala hala Sabdam is saluted in the second and third Slokams of SwAmy Desikan's SrI HayagrIva stotram. The passages from those Slokams are:

अनन्तैस्त्रय्यन्तैरनुविहितहेषाहलहलं

हताशेषावद्यं हयवदनमीडीमहि महः ॥

anantaiH trayyantaiH anuvihita heshA halahalam

hatASeshAvadyam hayavadanamIDImahi mahaH ||

कथादर्भक्षुभ्यत्कथककुलकोलाहलभवं

हरत्वन्तर्ध्वान्तं हयवदनहेषाहलहलः ॥

kathA darbha kshubhyat kathaka kula kolAhala bhavam

haratvantardhvAntam hayavadana heshA halahalaH ||

The passage from the second Slokam that the heshA Sabdam (halahalam) closely follows the Veda dhvani and is blemishless as it arises from the Lord's throat. The passage from the third Slokam points out that the heshA hala hala Sabdam drowns out the noisy arguments of the haughty disputants with its own SabdADambaram and removes the inner darkness of all.

The fifth Slokam of mantramAlika starts with the aksharam 'sa'. The mantra bhAgam linked to this aksharam is: (PraNavam) Rg yajus-sAma rUpAya.

This Slokam is constructed along the lines of samAhAraSAmnam Slokam of SrI HayagrIva stotram (the 3rd Slokam) of SwAmy Desikan. SwAmy Desikan salutes Lord HayagrIvan, the jyoti residing in His mind as -

समाहारः साम्नां प्रतिपदमृचां धाम यजुषाम्

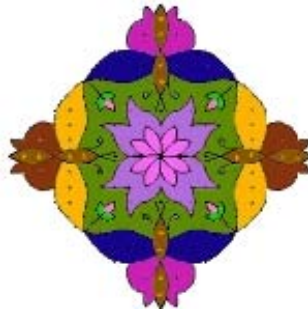
samAhAraH sAmnam pratipadam rcAm dhAma yajushAm

and

लयः प्रत्यूहानाम्

layaH pratyUhaNam

He visualizes the Lord of vidyA-s as the assembly of the sAma veda sAmans, depository of every padam of Rg Veda and as the abode of Yajur Veda and as a destroyer of all obstacles in one's sAdhanai.



SLOKAM 5

सारः साम्नामुदारः सरसतरङ्गचामृद्धिरन्तर्धिदूरा

भद्रावष्टम्भयष्टिर्विधिनिधि यजुषां भाग्यमाथर्वणानाम् ।

अङ्गानां तुङ्गशृङ्गं लगतु मम तुरङ्गोत्तमाङ्गोऽन्तरङ्गे

सद्यो हृद्यानि पद्यान्यपि परिकलयन् विश्वविद्यानिषद्या ॥

sAraH sAmnAmudAraH sarasatararcAmrddhirantardhidUrA

bhadrAvashTambhayashTiH vidhi nidhi yajushAm bhAgyam AtharvaNAnAm |

angAnAm tungaSrngam lagatu mama turangottamAngaH antarange

sadyo hradyAni padyAni api parikalayan viSvavidyAnishadyA ||

Meaning:

There are many VidyAs/Kalais in this world. Lord HayagrIvan is the One who blesses us with all of these kalais as the fountain of sakala vidyAs. He is an ever full granary of VidyAs that we seek. He is recognized as the delightful essence of sAma Vedam. He is saluted as the rich and delectable assembly of Rg veda Rk-s. It is not easy to recite Yajur Veda mantrams since it is replete with passages containing same words. One should be blessed with the memory to know their sequence to recite them without mixing them up. Yajur Veda Mantrams is full with the commands to perform yAgams and vedic rites in the way specified from time immemorial. For error-free recitation, it is imperative that we have the anugraha balam of Lord HayagrIvan, sarva veda mUrti. He is present as the saubhAgyam of atharvaNa veda mantrams.

To get a clear grip on the Vedams and understand their true meaning, we should have mastery over the six ancillaries of niruktam, chandas, SIkshA, Kalpam and jyotisham. We should know how to climb these six mountains effortlessly. With Lord HayagrIvan's blessings, we can climb these peaks and sport there. He is indeed the loftiest peak of all these six peaks that reaches upto the sky.

May this Lord HayagrIvan, the Master of all the four vedams and the six angams reside in my mind without exiting and bless me with the skills to compose beautiful Slokams rich in style and substance! May Thou bless aDiyEn as SwAmy Desikan visualized as the VeLLai Parimukar etching Your upadeSams on my mind to release them as the Slokams by aDiyEn as an Asu Kavi celebrating Your vaibhavam!



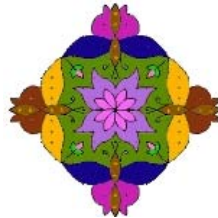
SrImad ParakAla maTham SrI lakshmiHayagrIvar (Thanks: www.parakalamatham.org)

Comments:

Additional information on the Vedams, their angams are available in the following titles under <http://www.sadagopan.org>

1. Ebook # SH056 - Veda vaibhavam (SrI Hayagrivan series)
2. Ebook # SH017 VedopAsanA (SrI Hayagrivan series) and
3. Ebook # SS082 - Vedams and Upanishads (Sundarasimham series)

The sixth Slokam starts with the aksharam 'ma'. The mantra bhAgam linked to this aksharam is: (PraNavam) Rg Yajus-sAma rUpAya.



SLOKAM 6

मध्येबिम्बं सुधांशोर्युमणिनिभमणिश्रेणिभाराजिराजत्

हारैस्तारैरुदारैरपहसितसुधासागरोत्सारिपूरैः ।

वामाङ्कावासलीलाकुतुकललितयाऽप्यङ्कितः पङ्कजाक्ष्या

शङ्कातङ्कं च पङ्कं तिरयतु करुणापङ्किलः कश्चिदर्वा ॥

madhye bimbam sudhAmSordyumaNi-nibhamaNi-SreNibhArAjrAjat

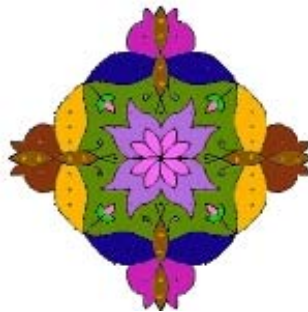
hArais-tArairudArAiH apahasita-sudhAsAgarot sAripUraiH |

vAmAnKA vAsa lIA-kutuka-lalitayA apyankitaH pankajAkshyA

SankAtankam ca pankam tirayatu karuNApankilaH kaScidarva ||

Meaning and Comments:

The poet's imagination of Lord HayagrIvan is at its height in this Slokam. The poet visualizes Lord HayagrIvan as an ocean of nectar, where the flood of waves strikes the shores. That ocean has unceasing waves of whiteness. Those waves are like the bright smile filled banter of a beautiful woman. Lord HayagrIvan is adorning beautiful white pearl garlands. He shines with brilliant rays emanating from the many diamond abharaNams that He is adorning, which is like the effulgence of thousands of rays of Sun (sUrya maNDalam) at the same time. Lord HayagrIvan is seated inside the sUrya maNDalam that is surrounded by the Candra maNDalam. On the left lap of the Lord, is seen the seated figure of beautiful MahA LakshmI (pankajAkshi), who is eager to sport with Her lord from there (vAmAnka vAsa lIA kutuka lalitayA apyankitaH pankajAkshyA) instead of from Her usual seat on the chest (Vakshassthalam) of Her Lord. Thus shines the matchless HayagrIvan! Out of His compassion for us, Lord HayagrIvan blesses us with His sevA with utter tranquility (SantAkAram). May the dayA mUrti destroy the muds of our doubts and sorrows completely (SankAtankam ca pankam tirayatu)!



SLOKAM 7

रूढा प्रौढासु वाचास्वपि पुरुषमतिव्यापृतिव्याप्त्यषोढासु

आधूतान्तासु तासु प्रतिहतगतिता त्वन्नुतावाननेऽर्वन् ।

इत्थं सत्यप्यहं यत्तव गुणगणनारम्भसंरम्भनिम्नः

स्थाने तत् येन बालोऽप्यतिविततभुजो विस्तृतिं वक्ति सिन्धोः ॥

rUDhA prauDhAsu vAcAsvapi purushamativyA prtivyAptyashoDhAsu

AdhUtAntAsu tAsu pratihatagatiA tvannutAvAnane arvan |

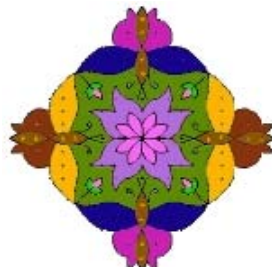
ittham satyapi aham yattava guNa gaNanArambha samrambhanighnaH

sthAne tat yena bAlo appati vitatabhujo vistrtim vakti sindhoH ||

Meaning and Comments:

This seventh Slokam starts with 'rU', the seventh aksharam of SrI HayagrIva anushTup mantra bhAgam - (PraNavam) Rg-yajus-sAma rUpAya. Here the indescribable vaibhavam of Lord HayagrIvan, which is beyond the description even by the profound and celebrated Vedams, is referred to in this Slokam.

Oh Lord HayagrIvA! VedAs are beyond the reach of the mind of mere mortals. The celebrated and sublime VedAs (rUDhA prauDhAsu vAcA) have deep meanings. Their dhvani pervades everywhere. Even those all-encompassing VedAs fail to describe adequately Your Vaibhavam and eulogize You appropriately. In spite of the awareness about the failure of the VedAs to adequately eulogize Your ananta kalyANa guNams, aDiyEn engages in this vain effort of mine to praise You (ittham satyapi aham yattava guNa gaNanArambha samrambhanighnaH). Few may think that my effort to eulogize You is a foolish one, when the mighty VedAs have already failed in their attempts. aDiyEn considers however that it is appropriate to engage in this effort (sthAne tat). Why? It is like the attempt of a child standing on the sea shore, spreading its arms as wide as it can to indicate how wide the ocean is (yena bAlo(a)ppati vitatabhujo sindhoH vistrtim vakti).



SLOKAM 8

पाता पातालभूम्यम्बरतलनिलयावासजायाससारात्

यातायातानुपूर्व्याद्विगतजननीगर्भविभ्रान्तियोगात् ।

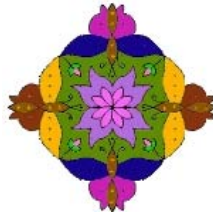
वेद्या वेद्यावमर्शास्वलितगतियतीशानराज्यासभाज्यः

शान्ताशान्तां समृद्धिं वितरतु स मम व्याजवाजीविराजी ॥

pAtA pAtAla bhUmyambara tala nilayA vAsa jAyAsasArAt
yAtAyAtAnu pUrvyAda vigata jananIgarbha vibhrAnti yogAt |
vedyA vedyAvamarSAs-khalitagatiyatISana rAjyAsabhAjyaH
SAntA SAntAm samrddhim vitaratu sa mama vyAja vAjIvirAjI ||

Meaning and Comments:

Lord HayagrIvan is resplendent with the face of a horse using the vyAjam (sAkku) of retrieving the VedAs (vyAja vAjivirAjI) for Brahma devan, when the VedAs were stolen by the asurAs, Madhu and KaiDaban. May He bless us with j~nAna dAnam and fulfill us in our spiritual journey (sAdhanAs)! May success in our sAdhanAs transcend the borders of impermanent, worldly desires (transient Vishaya Sukhams) and grant us inner peace! When can we achieve that state! It will be realized, when Lord HayagrIvan protects us from samsArIc calamities through His anugraham. What are those calamities and when should He protect us? It is when He protects us from births in different wombs in the nether world (pAtAlam), BhUmi and the sky (ambaram) and saves us from these tiring interludes of garbha vAsams in such yonis repeatedly (pAtA pAtAla-bhUmyambara tala nilayA vAsa jAyAsasArAt) and finally from the stresses of falling in the womb of one's mother here (yAtAyAtAnu pUrvyAda vigata jananI garbha vibrAnti yogAt). He is the Supreme Being, who is worshipped by SarasvatI, the Goddess of Learning known otherwise as VEDI. She is the One, what is to be understood/learnt (vedyam) and moves around with a firm footing as the granary of j~nAna. When such a Goddess of Learning worships Lord HayagrIvan, we can comprehend His limitless and unmatched glory. May He bless me with peace, tranquility and abundant j~nAna (SAntA SAntAm samrddhim mama vitaratu)!



SLOKAM 9

This Slokam starts with the ninth aksharam of SrI HayagrIva anushTup mantram, 'yaH'. This Slokam follows closely the dAkshiNyaramyA Slokam of SrI HayagrIva stotram (Sloka 7) of SwAmy Desikan

यस्मिन् विज्ञानवार्धावधिजगति पुरोज्जृम्भमाणेऽष्टमूर्तेः

मूर्तिः सा दक्षिणाख्या त्रिदशपरिषदा बिन्दुरालक्ष्य दक्षा ।

वाणी सा पद्मसद्मप्रियतमगृहिणी काऽप्यभाणीह वेणी

पाराशर्यप्रधानोऽप्यगणि मुनिगणः पल्वलं पातु सोऽर्वा ॥

yasmin vij~nAna vArdhA vadhi jagati purojjrmbhamANe ashTamUrteH
mUrtiH sA dakshiNAkhyA tridaSa-parishadA bindurAlakshya dakshA |
vANI sA padmasadma priyatama grhiNI kA apyabhANIha veNI
pArASarya pradhAnoapyagaNi munigaNaH palvalam pAtu saH arvA ||

Meaning:

Lord HayagrIvan is a wide ocean of j~nAnam. When that ocean appears before the assembly of the devAs (tridaSa parishad), latter comprehended some truths. They recognized that dakshiNA-mUrti, who teaches the four sages about divine tattvams under the banyan tree and cited as an example of j~nAni, is a drop in the ocean of Lord HayagrIvan. The devAs also realized that the wife of Brahma devan (vANI), Devi SarasvatI is a small canal in comparison with the mighty ocean of j~nAnam, Lord HayagrIvan. The devAs understood further that the great sages like VyAsar, ParASarar and Sukhar (pArASarya pradhAnoapyagaNi munigaNaH) are small ponds (palvalam) in comparison to the Ocean of Lord HayagrIvan, when it comes to j~nAnam. May Lord HayagrIvan of such unlimited vaibhavam protect us!

Comments:

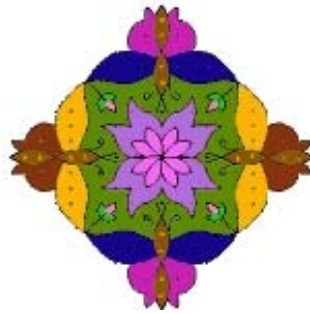
The seventh Slokam of SrI HayagrIva stotram states that a tiny portion of the anugraha Sakti (Sakti leSam) of Lord HayagrIvan permits dakshiNA mUrti (dAkshiNyA ramyA giriSasya mUrtiH), Devi SarasvatI (sarojAsana dharmapatnI), VyAsa et al of celebrated utterances (vyAsAdaH api vyapadeSya vAcaH) shine as abodes of j~nAnam (sphuranti sarve tava SaktileSaiH), with a miniscule portion of Your Power.

The tenth Slokam starts with the aksharam "ve". The mantra bhAgam linked to this

aksharam is:"vedAharaNa karmaNe (वेदाहरण कर्मणे)". This Veda bhAgam consists of eight aksharams: 've, dA, ha, ra, Na, kar, maN and e (ए)'. We will enjoy the tenth Slokam corresponding to these eight aksharams of SrI HayagrIva anushTup mantram now.



SrI lakshmiHayagrIvar in Dolai in Atlanta, USA (Thanks:www.parakalamatham.org)



SLOKAM 10

वेदोद्धारोद्यतं तत्प्रदिशतु मिथुनं शर्म शर्वादिमानां

सेवाहेवाकभूमोद्यदहमहमिकाकुञ्चनद्वेषिमूर्ध्नाम् ।

शीर्षेष्वभान्ति यस्य द्विगुणमणिलताभावभाजः कटाक्षाः

कल्योत्फुल्लाम्बुजातप्रमदभरनिराकारनिस्तन्द्रदृष्टेः ॥

vedoddhArodyatam tat pradiSatu mithunam Sarma SarvAdimAnAm

sevAhevAka bhUmodyadaham ahamika kuncana dveshimUrdhnAm |

SIrsheshvAbhAnti yasya dviguNa maNilatA bhAvabhAjaH kaTAKshAH

kalyot phullAmbujAta pramadabhara nirAkAra nistandra drshTeH ||

Meaning and Comments:

May the Divine dampatis of the horse-faced Lord and His vANI devi confer all MangaLams on us! They are a very special couple (mithunam). They are engaged in retrieving the stolen VedAs from the asurAs. SivA and all the devAs jostle with each other and hurry to worship this divya mithunam with intense desire. They compete for the best positions with each other for the darSanam of this mithunam. The divine couple is very pleased with the assembled group of Their devotees and cast Their benevolent glances on them. Their individual kaTAKshams intertwine to form a strand of two creepers made up of gems and adorn the heads of prostrating devAs. Those kaTAKshams of the divya dampatis easily defeat the beauty of the just blossomed lotuses responding to the rays of the morning Sun. Those kaTAKshams are the most auspicious! May the anugrahams of this divine couple grant us all MangaLams!

This celebrated mithunam is introduced as the Ones engaged in the retrieval of the stolen VedAs (vedoddhArodyatam tat pradiSatu mithunam). The scene of the hurrying devAs headed by SivA (SarvaH) prostrating before Them in the shAshTanga manner (bhUmodhyadaham) with heads on ground expressing their eagerness to perform sevai for Them with expressions of myself first, myself first (ahamika) is described with the Sloka vAkyams: "Sarma SarvAdimAnAm sevAhevAka bhUmodyadaham ahamika kuncana dveshimUrdhnAm). The kaTAKshams of the divine couple fall on the heads of devAs prostrating before Them (SIrsheshvAbhAnti) like two creepers of interwoven rows of gems (dviguNa maNilatA bhAva bhAjaH) and shine there. The lotus eyes of the divine couple generating those auspicious glances win always over the beauty of the freshly blossomed red lotus awakened by the morning Sun (kalyot phullAmbujAta pramadabhara nirAkAra nistandra drshTeH).

SLOKAM 11

दाक्ष्यं लक्ष्येत धातुः क्वनु खलु जगतीजालनिर्माणलीला-

रम्भे संज्ञाविधावप्यथ च तदुचितानेकमूर्तिप्रकृतौ ।

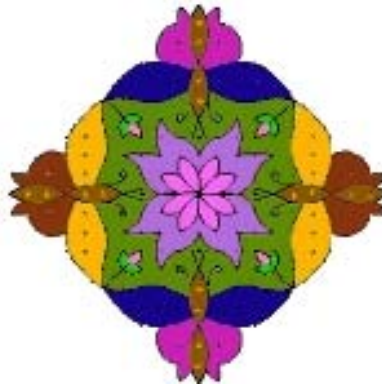
तत्तत्कृत्यप्रपञ्चेष्वपि च दिविषदां दैत्यपाशाहतानाम्

आम्नायानां दयाद्रौ यदि हयवदनो नोद्धृतिं संविदध्यात् ॥

dAkshyam lakshyeta dhAtuH kvanu khalu jagatIjAla-nirmANa lIA-
rambhe samj~nAvidhAvapyatha ca taducitAneka-mUrti-praklptau |
tattatkrtya prapanceshvapi ca divishadAm daityapASAhrtAnAm
AmnAyAnAm dayArdro yadi hayavadano noddhrtim samvidadhyAt ||

Meaning and Comments:

This Slokam starts with the aksharam 'dA' of the mantra bhAgam "vedAharaNa". Caturmukha Brahma (dhAtuH) sportingly engages in the creation of the infinite number of the sentient and the insentient in this nAma rUpa Prapancam, the Universe populated by entities with unique names and forms (jagatI-jAla-nirmANa lIA). Which is the handy reference that He uses to create this Prapancam? Is it not indeed the VedAs which serve as His hand reference set? Indran and other devAs go about performing their assigned duties. What is the reference entity that they use for their successful performance? Is it not indeed the VedAs that serve as their hand reference set? When these matchless VedAs were stolen by the mean-spirited asurAs, Madhu and KaiDabhan, it was indeed the Horse-Faced Lord, Who retrieved them and blessed Brahma devan to restart His vyashTisrshTi duties. What could Brahma devan or the other devAs have done without the matchless help of Lord HayagrIvan? Nothing indeed! Such is the incomparable vaibhavam of Lord HayagrIvan!



SLOKAM 12

हस्तालम्बाय भूयात् स मम पथि सतां स्रस्तवृत्तस्य नित्यं

न्यस्ताशेषागमाब्धेरधिकमपि समं वस्तुनी यस्य न स्तः ।

शस्तामस्तोकधीसंस्तुतिमपि जनयन् यो नयन्मोहमस्तं

न्यस्तं यस्सव्यहस्ते कलयति च मुदा पुस्तकं मस्तकेऽर्वा ॥

hastAlambaAya bhUyAt sa mama pathi satAm srastavrttasya nityam

nyastASeshAgamAbdheradhikamapi samam vastunI yasya na staH |

SastAmastokadhIsamstutimapi janayan yo nayanmohamastam

nyastam yassavyahaste kalayati ca mudA pustakam mastake arvA ||

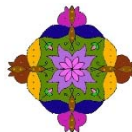
Meaning and Comments:

This Slokam starts with the aksharam 'ha', the 12th aksharam of the Mantram passage: "vedAharaNa karmaNe". In this Slokam the Sabdam, "र (is)" appears fifteen (15) times:

hasta, srasta, vrttasya, nyastA, vastunI, yasya, na-staH, SastAmastoka, dhIsamstuti, mohamastam. nyastam, yas-savyahaste, pustakam mastakearvA.

It is suggested that stillness descends on those who recite or listen to this Slokam.

SrI Hayavadana mUrti holds joyously a book (pustakam) on His lower left hand (savya haste kalayati ca mudA pustakam). He blesses us with the power to create stotrams (samstutimapi janayan) and confers viSesha j~nAnam to engage in these scholastic efforts. He destroys our nescience and grants divya j~nAnam for us to excel as vidvAns. There is no one equal to or superior to Him in vaibhavam (adhikamapi samam vastunI yasya na staH). His retrieval of the Vedams after they were stolen is a leelai that has no match. aDiyEn wishes to travel on the path laid out by You and maintained by AcAryans in perfect state for our sadgati. aDiyEn does not have the discipline and sadAcAram to travel on my own. aDiyEn prays to You and request You to be my support during this journey to Your Supreme abode. Please lead me by hand and keep me on the auspicious path without any mishaps and obstructions (vignams)! Please bless me with Your hastAlambanam!



SLOKAM 13

रत्नं यत्प्रत्नवाचा निरुपमसुषमाकान्तसीमन्तिनीनां

सीमन्ते नित्यलाल्यं हृदयसरसिजेऽजस्रधार्यं बुधानाम् ।

दुग्धोदन्वत्तनूजाकरजलजयुगीलालनोद्यन्मृजातो

नित्यं नूतनं हयास्यं मम कलयतु तन्निस्सपत्नं प्रयत्नम् ॥

ratnam yatpratnavAcA nirupamasushamA kAntasImantinInAm

sImante nityaAlAyam hrdayasarasije ajasradhAryam budhAnAm |

dugdhodanvat tanUjAkara jalajayugI lAlanodyanmrjAto

nityam nUtnam hayAsyam mama kalayatu tannissapatnam prayatnam ||

Meaning and Comments:

SrI Hayavadanan is a matchless gem. Vedams enchants and attracts AstikAs like a very beautiful woman, who steals the minds of men. At the end of the Vedams are the ancient Upanishads, which adorn lovingly this matchless gem of SrI HayagrIvan on their uttamAngam (Siras). The enlightened ones place this gem in their heart lotuses and meditate on Him (budhAnAm hrdaya sarasije ajasra dhAryam ratnam). This gem remains forever fresh from the pressings it receives from the lotus soft hands of MahA Lakshmi (dugdhodanvat tanUjA kara jalajayughI lAlanodyanmrjAto). May this ratnam (Lord HayagrIvan) bless aDiyEn to continue with my adorations of Him without tiring and make me ignore any obstacles that aDiyEn may encounter on the way and grant me the status of performing nUtana kaimkaryams for Him without any blemish!

Let us start with an introduction to the brilliant 14th Slokam of SrI Hayavadana mantra mAlikA.

The poet has arrived at the aksharam of 'Na' (vedAharaNa) and now starts the Slokam with the aksharam of 'Na' in the first pAdam (Natvam yadbhinnavrItAvaghaTitam upalabhyodyamAd drAgviremuH). In the second pAdam, the poet refers to the wish of those to use the sAdharaNa name of nArAyaNa (te te nArAyaNAkhyam itara vibudhA sAdharaNIIm kartukAmAH) and focuses in the next pAdam on the Pushkala nAmam of nArAyaNa realized through the yogArUDha route supported by PANini's rules of grammar (yasmin tadyogarUDhyor guNa maNijaladhau pushkalam vartanam syAt). The fourth and the final pAdam ends up with a salutation to Lord HayagrIva nArAyaNa establishing the Veda rahasyams and blessing us with j~nAnam and kavItA Sakti and

protecting us as the sarva vidha bandhu (devo mAyAdhavo asau dhayatu hrdis rujAm
saindhavo bhAndhavo naH).



SrI lakshmiHayagrIvar - MohanUr (Thanks: www.anudinam.org)

'Na' is an unusual aksharam to start a Sanskrit Slokam. There is no Sanskrit Slokam starting with 'Na'. PaNDita Ratnam, SrI U.Ve. Maha VidvAn, KastUri RangAcchAr SwAmy has taken care of this literary challenge in his 14th Slokam of his composition based on His mastery over PaNini's ashTAdhyAyi and its commentary, the Maha BhAshyam of Patanjali. SrI U.Ve. NaDatUr VillUr KaruNAkarAcchAr SwAmy has helped us understand the application of the

rules of Sage PANini of the fourth century B.C.E. The grammarian Sage PANini and his "younger brother" Pingala of Pingala sUtrA fame lived in the GhAndhAra region (today's North West frontier of India). PANini blessed us with His ashTAdhyAyi (eight chapters housing 3959 sUtrAs/"algorithms") of Sanskrit morphology, syntax and semantics that forms the basis of modern day linguistics. Linguistic word-compounding to create new words out of the other words ("morphing" as it were) is facilitated with the help of rules developed by PaNini. Taking the case of the construction of "nArAyaNa" nAmam, the poet pays tribute to Lord HayagrIvan as a sarva vida bandhu, who is related to us in an indissoluble way (as ANDAL observed: "un tannODu uRavEl namakku ingu ozhikka ozhiyAtu").

Through several pramANams, it has been established that nArAyaNan and SivA are different mUrti-s. Some say that both are the same God Principle. When one relates to the name Sambhu (Sivan) as a kArA Na peyar (name), it signifies One who causes auspiciousness/ MangaLam. "Sam karoti iti SankaraH". This kArA Na peyar based approach is recognized as "yogam". One can also approach the name Sambhu as "iDukuRi peyar" or as a defining, unique name (lakshaNam). This approach is known as "rUDham". When compound word formation involves the usage of both yogam and rUDham to create a new word under grammar rules, then the approach is known as "yogArUDham". The word "yogArUDham" takes on a different meaning in bandha vimukti (release from bondage) sAdhana as described in the sixth chapter of Bhagavad GitA.

In his 14th Slokam, the poet chooses the word compounding to arrive at the name of "nArAyaNa" to demonstrate the YogArUDha approach and connects it to the creation of the Slokam starting with 'Na'. When one defines the Lord as "nArAnAm ayanam", or the abode (ayanam) of nAram-s (jIvans), the kArA Na peyar of "nArAyanan" instead of "nArAyaNan" results. When that kArA Na peyar also refers to His unique rUDha name (iDukuRi peyar), He takes on the form of "nArAyaNan" through the yogArUDham word forming process.

The PANini rule explains as to what happens when 'ra' is preceded by 'na' or 'Na'. When 'ra' is united with 'na' to form a compound word with a specific meaning (nArAnAm ayanam), the kArA Na peyar of "nArAyaNa" results. When 'Na' follows 'ra', then the rUDha name of "nArAyaNa" results and "Natvam" is introduced. The basis for the Vedic celebration of "nArAyaNa parambrahma, tattvam nArAyaNaH paraH, nArAyaNa paro jyotiH AtmA nArAyaNaH paraH" is understood here. The specific name of "nArAyaNan" thus belongs to VishNu and is based on yogArUDham rule.



SLOKAM 14

णत्वं च यद्भिन्नवृत्तावघटितमुपलभ्योद्यमाद्द्राग्विरेमुः

ते ते नारायणाख्यामितरविबुधसाधारणीं कर्तुकामाः ।

यस्मिंस्तद्योगरूढयोर्गुणमणिजलधौ पुष्कलं वर्तनं स्यात्

देवो मायाधवोऽसौ धयतु हृदि रुजां सैन्धवो बान्धवो नः ॥

Natvam ca yadbhinnavruttAvaghaTitam upalabhyodyamAd drAgviremuH

te te nArAyaNAkhyAm itaravibudha sAdharaNIm kartukAmAH |

yasmin tat yogarUDhyor guNamaNijaladhau pushkalam vartanam syAt

devo mAyAdhavo asau dhayatu hrdi rujAm saindhavo bAndhavo naH ||



Swami DeSikan and SrI hayagrIvar - ekAsana sevai - TiruvahIndrapuram
(Thanks: SrI Srivallabhan Rajagopalan)

Meaning:

Lord HayagrIvan as our everlasting relative blesses us with the required j~nAnam to fulfill the desires of us as His bhaktAs, when we are challenged with insurmountable tasks as poets and sAdhakAs. As in this case of creating a Slokam with "Natvam" to link to the aksharam, 'Na', He reminded His dear devotee SrI KastUri RangAcchAr of the PANinI VyAkaraNa tradition and established the Veda rahasyam behind nArAyaNa Sabdam as well.

SLOKAM 15

कर्णावर्णोर्जराजन्मुकुलदलसमावर्ततोऽनवर्णो मे

प्रोण्यास्तां ललाटे कुटिलविधिसमुत्कीर्णसङ्कीर्णवर्णान् ।

वर्ण्येते यावमुष्य त्रिभुवनवपुषो व्योमपातालरूपौ

पर्णेर्वाऽप्यर्णसा वा सततमपि रुचिं पूर्णयद्भिर्महद्भिः ॥

karNAvarNojarAjan mukuladadasamAvavartaH anarvaNo me

prorNUyAstAm lalATe kuTila vidhi samutkIrNa sankIrNavarNAn |

varNyete yAvamushya tribhuvanavapusho vyomapAtAlarUpau

parNairvApyarNasA vA satatamapi rucim pUrNayabhir mahatbhiH ||

Meaning:

The two ears of Lord HayagrIvan are like the two buds of a lotus flower. The Yogis who perform severe tapas meditating on Lord HayagrIvan with the intake of only water and dried leaves as their food focus on the viSva rUpam (Universal Form) of their Lord and visualize Him as having one of His ears as the expansive sky and the other ear as the deep nether world (pAtALam). Those ears extend all the way from the sky to the lower world and cover gigantic territories. The poet prays for those ears of the Lord to reach out to him, who hesitates to approach the Lord and destroy the bad writings (Brahma lipi) on his skull and change them into auspicious writings.

Comments:

Lord HayagrIvan is visualized as vyoma-pAtALa rUpam with His divine form (from ear to ear) extending from the AkASam to pAtALam. Lord is meditated upon and saluted as tribhuvana vapushan. The poet believes that inauspicious writings have been left on his skull by Brahma devan at the time of his birth; the poet prays for the anugraham of HayagrIvan in His Universal, all expansive form to destroy those bad writings on his skull (proNUryAstAm lalATe kuTila vidhi samutkIrNa varNAn) and create mangaLams.

This Slokam begins with the aksharam 'kar' to relate to the 'karmaNe' section of the hayagrIva anushTup mantram of the Lord. 'kar' is the 15th aksharam of the 32 aksharam containing anushTup mantram of Lord HayagrIvan.



SLOKAM 16

मण्डल्या मण्डनानां मणिगणघृणिभिर्घूर्णितद्योमणीनां

नीरन्ध्रं मण्डिताङ्गः सितकररुचिरे पुण्डरीके निषण्णः ।

आम्नायानां शिखण्डैरवगतगरिमाखण्डिताखण्डलारिः

दण्डं पाषण्डषण्डे क्षिपतु स तरसा वाजितुण्डप्रकाण्डः ॥

maNDalyA maNDanAnAm maNigaNaghrNIbhir ghUrNitadyomaNInAm

nIrandhram maNDitAngaH sitakararucire puNDarIke nishaNNaH |

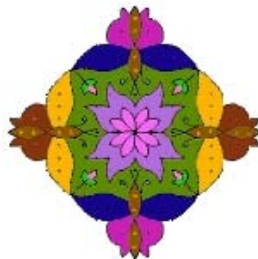
AmnAyAnAm SikhaNDaiH avagata-garimA-khaNDitAkhaNDaAriH

daNDam pAshANDa shaNDe kshipatu sa tarasA vAjituNDaprakANDaH ||

This 16th Slokam starts with 'ma', the 16th aksharam of the anushTup mantram. The mantra bhAgam is: "karmaNe". One may ask why the akasharam 'ma' is used as the beginning aksharam in this Slokam instead of 'maN' (maNDalyA). The next Slokam explains the reason for this choice.

Meaning and Comments:

The Hayavadana mUrTi is adorning a variety of AbharaNams. The gems on those AbharaNams send out brilliant rays and those rays dim the lustre of the rays of the Sun (maNDalyA maNDanAnAm maNigaNa-ghrNibhir-ghUrNitadyomaNInAm). The rays emanating from the Lord's AbharaNams are white, cool and attractive just like the rays from the white lotus on which the Lord is sitting (sitakararucire puNDarIke nishaNNaH). The matchless vaibhavam of the Lord is comprehended only through the Upanishads (AmnAyAnAm SikhaNDaiH avagata garimA). He neutralizes the demonic forces. May this Lord punish the assembly of pAshaNDis appropriately and immediately to protect the world from their deceitful ways (daNDam pAshaNDa shaNDe kshipatu sa tarasA vAjituNDaprakANDaH). pAshaNDis are those who put on the garb of scholars and mislead the people.



SLOKAM 17

एकोऽग्रे लोकमात्रा सहमहितविहृत्युन्मनास्तन्मुदे यो

नाभीपद्मे विधातुर्जनिमपि कलयन् यो नयत्यागमांस्तम् ।

लोकाम्नायैकमूलाक्षररुचिरकलामातृका सा यदीया

सोसाविष्ठं प्रकृष्टं घटयतु दितिजस्फोटको घोटको नः ॥

ekoagre lokamAtrA sahamahita vihrtyunmanAstanmude yo

nAbhipadme vidhAturjanimapi kalayan yo nayatyAgamAmstam |

lokAmnAyaika mUlAkshara rucirakalA mAtrkA sA yadIyA

sosAvishTham prakrshTam ghaTayatu ditijasphoTako ghoTako naH ||

This Slokam starts with the aksharam of 'e (ए)' to be read with the first aksharam of the previous Slokam, 'maN'. When the mey ezhuttu 'maN' is joined with 'e', the resultant compound word is 'maNe' to relate to the mantra bhAgam of "karmaNe". This unique step is taken by the poet to create the aksharam of 'Ne' found in "karmaNe", since there are no Sanskrit words that begin with the aksharam of 'Ne'. Lord HayagrIvan showed the way for the poet to fulfill his promise of creating the mantram with 32 aksharams through 32 Slokams starting with each of these 32 aksharams. The anugraha Sakti of Lord HayagrIvan has to be understood through such leelais. This powerful stuti born from the paripUrNa anugraham of Lord HayagrIvan needs to be recited by us to be blessed with such kavita Sakti and vAg vilAsam.

Meaning:

Lord HayagrIvan is the powerful Lord, who broke Madhu and KaiDabhan to shreds by crushing them between His thighs. He is matchless in Veeryam and Sakti. At the beginning, He was with His Devi in a state of bliss. He decided to amuse His Devi and began the act of creation of the Universe. For that purpose, He generated a beautiful lotus from His navel. He created Brahma devan and seated His son, Brahma devan, on that lotus to receive the upadeSams on Veda mantrams to carry on the vyashTi srshTi to realize the nAma rUpa prapancam. These VedAs as well as the literature have these eternal aksharams as their basis. Lord HayagrIvan is the embodiment of those aksharams and He has the mantra maya SarIram. May this Lord of all vidyA-s bless us with the boons desired by us!



SrI lakshmIhayagrIvar - tUppul (Thanks: Smt Krishnapriya)

aDiyEn will take up next the portion of "प्रणवोद्गीथ वपुषे praNavodgItha vapushe" in the mAla mantram for SrI HayagrIvan and reflect on the Slokams starting with the aksharams constituting the mantra bhAgam: "praN (17th aksharam), a, vot, ghI, ta, va, push, e, ma, hA, Sva, Si, ra, se, na, maH" ('ma' - 32nd aksharam,). We will conclude with the Phala Sruti thereafter.

SLOKAM 18

प्रण्यायेनाध्वराणां मनुमयतनुमाधाय विष्वग्विनिर्यत्

ज्वालामालाजटालानलहुतहविषां सारमास्वाद्य चारुम् ।

गीर्वाणान्वारवाणान्नियमितकरणांस्तूर्णमाप्याय्यकामाः

कल्प्यन्ते याजमानाः कलयतु स मुदं कोऽप्यनर्वाऽऽननेऽर्वा ॥

praNyAyenAdhvarANAm manumaya-tanumAdhAya vishvag-viniryat

jvAlAmAlAjATAlAnalahutahavishAm sAramAsvAdya cArum |

gIrvANAN-vAravANAN-niyamitakaraNAm stUrNamApyAyya kAmAH

kalpyante yAJamAnaH kalAyatu sa mudam koapyanarvA Anane arvA ||

Meaning:

Lord HayagrIvan the embodiment of all the mantrams (mantramayam SarIram). He is the middle of the sapta jihvA (Seven tongued), the blazing Agni of the Yaj~na kuNTham and receives all the havis offered with appropriate mantrams and presents them thereafter to the devAs. The very first mantram of Rg Vedam (agnimILe purohitam) celebrates this mantramaya SarIra SrI HayagrIvan. When the first mantram of the ancient Rg Vedam invokes Agni as the High Priest, the god, minister of the Yaj~nam and as one who lavishes wealth (ratna dhAtamam), it is Lord HayagrIvan, the power behind the Agni, who is being addressed. In fact 218 of the 1028 hymns of Rg Vedam are about the radiance (agni), SrI HayagrIvan, and are addressed to Agni by name only. On further study, we can recognize that these Rg Vedic hymns are celebrations of Lord HayagrIvan. Without His anugraham, the yAgams and the yaj~nams won't be realized. He is the yaj~na krt and yaj~na bhug. He enjoys the essence of the havis offered and distributes them to the gods as their antaryAmi. They are His body. He has assigned them their respective duties. The devAs yield the phalans to the YajamAnars of the various yaj~nams since Lord HayagrIvan empowers them. Thus, Lord HayagrIvan is a friend of His devotees (suhrd) and makes them all happy.

Comments:

This 18th Slokam begins with the aksharam of 'praN'. It is inspired by the 10th Slokam of SwAmy Desikan's SrI HayagrIva stotram (agnau samiddhArcishi). Please refer to the detailed commentary on this Slokam covering the Mantramaya SarIram of Lord HayagrIvan at the center of the glowing agni of the yaj~na kuNTham distributing the havis offered to

Him for the waiting devAs. This Slokam is also linked to the Bhagavad GitA Slokam (5.29) starting with **bhoktAram yaj~natapasAm** - Knowing Me as the enjoyer of all Yaj~nams and austerities, knowing Me as the Supreme Lord of all the worlds (**sarvaloka maheSvaran**) and as the friend of everyone (**sarva bhUta suhrd**), the karma yogi attains peace.



SrI lakshmihayagrIvar - Puducheri

The poet combines the first aksharam of 18th Slokam (**praN**) with the first aksharam of the next Slokam (**'a'**) to realize '**praNa**', the aksharam enshrined in the mantra bhAgam of "**praNavodgItha**" is thus realized since there are no words starting with '**Na**' in Sanskrit vocabulary.

SLOKAM 19

अव्यादव्याहृतार्थो धियमुपजनयन् अव्ययोव्याजवाजी

भव्याभव्याकृताद्याकृतिमतनुत यो नामरूपद्वयस्य ।

योऽन्तर्यन्तुं च मन्तुं व्युदसितुमदिशज्जन्तुजातस्य यो वा

कल्पान्तेऽल्पान्यलोकग्रसनसमुदितापीनतानन्दितुन्दः ॥

avyAdavyAhatArtho dhiyam upajanayan avyayovyAjavAjI

bhavyAbhavyAkrtAdyAkrtimatanuta yo nAmarUpadvayasya |

yaH antaryantum ca mantum vyudasitumadiSajjantujAtasya yo vA

kalpAnte-alpAnyaloka-grasana-samuditA-pInatA-nanditundaH ||

Meaning:

Lord Hayavadanan blesses us with uninterrupted flow of j~nAnam. He is changeless (avikAran). Among the objects of the world with the names and forms (nAma rUpa prapancam), there are the categories of the auspicious and the inauspicious. Lord HayagrIvan is the creator of both the categories. He is the establisher of the sanAtana dharmam to help people travel on the paths of sadAcAram and save them from sins. Further at the end of Kalpam (kalpAnte), He swallows the huge Prapancam and enjoys providing the protection for them. That swallowing is witnessed as the big stomach (perutta tonti) that He sports (alpAnyaloka grasana samuditA pInatA nanditundaH). May He protect us always!



SLOKAM 20

ओदन्वन्मेखलान्ताद्वलिनिलययुतात् क्षमातलादा च लोकात्

नालीकावासवासादवहितमनसाऽपीक्षिते स्थास्तुजाते ।

यादृङ्नालक्षि कश्चित् सकृदपि नमतां साध्वसध्वंसदक्षः

भक्तानुक्रोशलक्ष्मा क्षपयतु मम हृत्क्षोभमक्षणा स वाजी ॥

odanvanmekhalAntAt balinilayayutAt kshmaAtalAdA ca lokAt

nAlIkA vAsa vAsAda vahitamanasA apIkshite sthAsnujAte |

yAdrngnAlAkshi kaScit sakrdapi namatAm sAdhvasadhvamsa dakshaH

bhaktAnukroSalakshma kshapayatu mama hrtkshobhamakshNA sa vAjI ||

The Slokam begins with 'od'. The aksharam, 'vot' in "praNavodgItha vapushe (praNavot gItha vapushe)" is the 20th aksharam of the anushTup mantram. When we have 'Na' before 'od', it transforms into "vot (vod)" according to grammar. The matchless dayA svarUpam of Lord HayagrIvan is celebrated here.

Meaning and Comments:

Lord HayagrIvan's lakshaNam is His dayA guNam. The fifth Slokam of SrI HayagrIva stotram of SwAmy Desikan saluting the Lord as sarva suhrd and dayA nidhi is to be invoked here. We can paraphrase that fifth Slokam as: viSuddha vij~nAna dayAsvarUpam in place of the first padam (viSuddha vij~nAna ghanasvarUpam). The second pAdam of Sri HayagrIva stotram of Swami Desikan celebrates Him as the conferrer of the boon of VedAnta j~nAnam (vij~nAna viSrANana baddha-dIksham). He is the devAtidevan, the ocean of dayA, who is the object of SaraNagati for all jIvans as the third and fourth pAdam-s indicates: dayAnidhim dehabhrtAm SaraNaym devam hayagrIvam aham prapadye.

The prayer in the 20th Slokam is for the removal of the darkness (nescience, aj~nAam) in our minds through His KaruNA kaTAKsham (bhaktAnukoSalakshma kshapayatu hrdkshopamakshNA sa vAjI). The poet prays for the asancala buddhi realized from the boon of tattva j~nAnam. Lord HayagrIvan's lakshaNam is His compassion to His bhaktAs. Even if one searches intently from bhU lokam to Satya lokam of the Brahma devan and everywhere, One will not find anyone matching His (Lord HayagrIvan's) power to chase away the bhItis of the SaraNagatan. For that matter, One will not find anyone, who can display that kind of power even once anywhere (yAdrngnAlAkshi kaScit sakrdapi namatAm sAdhvasadhvamsa dakshaH).

SLOKAM 21

गीते दैतेयमोहं कलयितुमनसो यस्य हेषानुषक्ते

प्रख्यातोद्गीथभक्तिं श्रितवति जनिते रोदसीरोधके द्राक् ।

देवाः सम्भ्रान्तभावा दितिजकुलमलं व्याकुलं धूतगर्वा

गन्धर्वा मोहशेषं समजनि जगतीशेषमेषोऽवतान्माम् ॥

gIte daiteyamoham kalayitumanaso yasya heshAnushakte
prakhyAtodgItha bhaktim Sritavati janite rodasIrodhake drAk |
devAH sambrAntabhAvA ditijakulamalam vyAkulam dhUtagarvA
gandharvA mohaSesham samajani jagatISeshameshaH avatAn mAm ||

Meaning:

To delude the asurAs, Lord HayagrIvan raises udgItha praNavam. His neighing (kanaippu) is constituted by udgItha praNavam of sAma vedam. Among all its parts is one, which unites the bhUmi and AkASam and resonates there. When the devAs experience this udgItha uccharaNam from the Lord, they get agitated. The assembly of asurAs gets destroyed. The garvam of the GandharvAs fly away from them as they experience this udgItham. Rest of them get deluded and do not know as to what is happening to them. May Lord HayagrIvan of this unique power protect aDiyEn!

Comments:

This Slokam starts with the aksharam of 'gI' to relate to the mantra bhAgam of: "udgItha". The prayer embedded in this Slokam is:

May the Lord HayagrIvan originating the udgItha praNavam protect aDiyEn (avatAn mAm)!

The sound (kanaippu) that emanates from the throat of Lord HayagrIvan is of the nature of the udgItha praNavam celebrated in the sAma vedam and its chAndogya Upanishad. At the earthly level, udgIthA is a sAma veda hymn sung by the udgAtri priest during a Soma yaj~nam.

'om' is called PraNavam in Rg Vedam and udgItham in sAma Vedam. If Rg veda is speech, then sAma vedam is the breath. That is why, BhagavAn identifies Himself with sAma Vedam (vedAnAm sAma vedosmi). udgIthA is the essence of sAma Vedam. The various chapters of chAndogyam ordains the upAsana of udgItha praNavam as vital force (prANA), the Sun

God, the Purushan inside the eye (akshI Purushan) and as Parama Purushan (HayagrIvan), who is eternal (amrtam) and the ultimate refuge from all bhayams (abhayam). ChAndogyam starts eulogizing udgItha PraNavam:

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति

omityetadakhsharam udgItham upAsIta | omi hi udgAyati

The Upanishad ordains the meditation on the letter 'om', the udgItha. This is for the meditation on Brahman. The sAman has five forms:

himkAraH, prastAvaH, udgIthaH, pratihAraH annidanam.



SrI yoga hayagrIvar - TiruvahIndrapuram (Thanks: SrI Lakshminarasimhan Sridhar)

The third part of the sAman is udgItha praNavam. ChAndogyam (1.1.3) elaborates on the importance of udgItham this way:

स एष रसानां रसतमः परमः

sa esha rasAnAgum rasatamaH paramaH

This udgItha is the greatest essence of all the essences (rasAnAm rasatamaH) and it is worthy of the status of the Supreme Lord (ParamAtman HayagrIvan, the Veda mUrti).

SLOKAM 22

थं किं शब्दस्य मूर्ध्नि क्वचिदुदितमुपश्रुत्य यत्तत्पदादिषु

अप्येतद्योजयित्वा कटुरटनपटुस्वैरवाचोऽपि जन्तोः ।

सद्यः सिद्ध्यन्ति वाण्यो नमदमरशिरस्सद्म यत्पादपद्म

ध्यानाद्वाक्षासदृक्षाः कलितगुरुशिरःकम्पनाः पातु सोऽर्वा ॥

tham kim Sabdasya mUrdhni kvaciduditamupaSrutya yattatpadAdishu

api etat yojayitvA kaTuraTanapaTu sviravAcaH api jantoH |

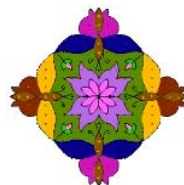
sadyaH siddhyanti vANyo namadamaraSiras-sadma yat pAdapadma

dhyAnAt drAkshAsadrkshAH kalitaguruSiraH kampanAH pAtu so arva ||

The twenty first (previous Slokam) started with the aksharam 'gI'. This Slokam starts with the aksharam of 'tham', When the aksharam of 'kim' is united with 'tham', we get the word 'katham' (praNavodgItha). The udgItha PraNavam comes into effect (praNavodgItha vapushe). The fruits of performing dhyAnam on the lotus feet of the Lord of VidyAs are revealed here.

Meaning:

The word "katham" realized from the fusion of "tham" and "kim" means, how is that (eppaDi)? During the debates the opponents (vAdis) ask, how is that? I do not accept your line of argument. The clever PrativAdis parry these questions with the response, yathA tathA (this is so because of) and win their arguments. For those clever ones and also for the not so clever ones, the meditation on the lotus feet of Lord HayagrIvan will result in vAk-paTutvam and vAk-vilAsam (gifts of divine speech) that is sweeter than that of the ripe grape juice (drAkshA sadrkshA). Even the deva guru, Brhaspati, listening to these debates shakes his head in appreciation (guru SiraH kampanAH) over the scholar's medhA vilAsam arising from the anugraham of Lord HayagrIvan. There are many devAs, whose heads are found at the sacred feet of the Lord as they prostrate before Him. Their crowned heads become the pITham for His lotus feet. May Lord HayagrIvan of this vaibhavam protect us!



SLOKAM 23

वक्तुं सूक्तं सुधाक्तं प्रतिकथकवचोवीचिवेगं च हर्तुं

कर्तुं काव्यं च भव्यं हितमपि पुरुषार्थं च तत्त्वं च वेत्तुम् ।

वाञ्छा चेन्मानस अञ्च स्फटिकमणिमयक्ष्माधराभाधरीकृत्

रोचिर्वीचीभिरारादखिलमपि जगत्प्लावयन्तं हयं तम् ॥

vaktum sUktam sudhAktam pratikathakavaco vIcivegam ca hartum

kartum kAVyam ca bhavyam hitamapi purushArtham ca tattvam ca vettum |

vAnchA cenmAnasa anca sphaTikamaNimaya kshmaAdharAbhAdharIkrt

rocIr-vIcibhiH ArAdakhilamapi jagatpIAvayantam hayam tam ||

This Slokam starts with the 23rd aksharam of the HayagrIVAnushTup mantram: 'vaH' (vapushē). It describes the conferral of all types of boons desired by the different groups of bhaktAs of the Lord.

Meaning:

Oh my Mind! Do You wish to create SrI sUktis dripping with amrtam? Or do You want to win over the fierce debaters in vAdam and overcome the speed of the waves of their debates? Or do you prefer to create auspicious kAVyams? Or are you keen on developing tattva j~nAnam, comprehend what is hitam and gain the ultimate goals of life (PurushArtham) to attain the sacred feet of the Lord and perform kaimkaryams there and enjoy paripUrNa brahmAnandam? Oh my Mind! Do you know how to gain all these siddhis? All of these are gained by performing SaraNAgati at the sacred feet of the Lord, who has the blemishless white hue of a rock crystal mountain and sends forth the waves of bliss that enhances the sAtvic quality of His upAsakAs and make them all resplendent with His white hue.

Comments:

The reference here is to the Suddha sattva maya, self-manifested tirumEni of Lord HayagrIVan, which is like the a mountain of Suddha sphaTikam sending out nectarine rays and whitening all that comes into contact with those rays in all the three worlds (second Slokam of SrI HayagrIva stotram of SwAmy Desikan):

स्वतसिद्धं शुद्धस्फटिकमणिभूभृत्प्रतिभटं

सुधासध्रीचीभिर्द्युतिभिरवदातत्रिभुवनम् ।

----- हयवदनमीडीमहि महः ॥

svatasiddham SuddhasphaTika maNibhUbrt pratibhaTam

sudhA sadhrIcIbhIH dyutibhiH avadAta tribhuvanam |

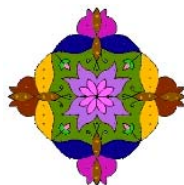
... .. hayavadanam IDImahi mahaH ||



svayamprakASa tejas - SrI lakshmiHayagrIvar - tiruppullANi

Thanks: SrI Shreekrishna Akilesh

The tejas (mahaH) of Lord HayagrIvar is eulogized here. This svayamprakASa tejas radiating waves of nectarine whiteness that resembles the reflections from the snow covered mountain. All of the tApams and tamas are destroyed by these waves originating from the Lord, who is like a sphaTika mountain.



SLOKAM 24

पुष्पान् हर्षं सुराणां जनिमयमयति स्मेति नो वक्तुमीशे

प्रागेवासीत्प्रमत्तासुरगृहनिकरे यत्सुराणां प्रहर्षः ।

श्रुत्याविर्भूतिहेतुः श्रवणसमुदयानन्तरेऽस्मिन्नयुक्तः

तस्मादस्मादनन्यान् ध्रुवमवितुमसावाविरासाश्वभासा ॥

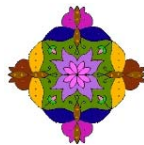
pushNan harsham surANAm janimayamayati smeti no vaktumISe
prAgevAsIt pramattAsura grha nikare yatsurANAm praharshaH |
SrutyAvirbhUtihetuH SravaNa samudayAnantare asminnayuktaH
tasmAt asmAt ananyAn dhruvamavitumasAvAvirAsASvabhAsA ||

The 24th Slokam begins with the 24th aksharam of the anushTup Mantram, "push". The mantra bhAgam is "vapushe". One may ask, why "push" instead of just "pu"? The answer is in the first aksharam of the next (25th Slokam), 'e (ए)'.

Meaning and Comments:

The asurAs Madhu and KaiDabhAn stole the VedAs, when BrahmA was inattentive. They hid in the nether world with the VedAs. The news of the incarnation of Lord HayagrIvan to retrieve the VedAs reached their ears. They reflected on the capability of Lord HayagrIvan to win them over and recover the VedAs. They came to the conclusion that Lord HayagrIvan could not win in the battle with them and were feeling very haughty. Lord HayagrIvan reached down to the nether world and easily defeated the asurAs, destroyed them and restored the VedAs and returned them to His son, Brahma devan. DevAs were very happy.

Lord HayagrIvan incarnated on an AvaNi SravaNa dinam. SravaNam means that which is heard by the ear. The VedAs are also called unwritten texts that are learnt by the ear from an AcAryan (ezhutA maRai or kELvi Sruti). Who else could have brought back the VedAs stolen by the mighty asurAs? It will not be an exaggeration to state that Lord HayagrIvan incarnated to protect us all.





SrI lakshmiIhayagrIvar and SrI ANDAL - SrIrangam (Thanks: SrI Shreekrishna Akilesh)

SLOKAM 25

एतश्चेतोऽपि राजद्रजतगिरिवराकारधिकारकारी

विद्युद्विद्योतिभासोद्यदरुणकिरणोन्निद्रपद्मं वहन्त्या ।

कालिन्दीमन्दिरेन्दीवररुचिरुचिरापाङ्गधाराभिरारात्

सिञ्चन्त्याङ्गानि देव्या सततकृतपरिष्वङ्गतोऽव्यात् तुरङ्गः ॥

etaSSveto api rAjadrajata girivarA kAradhikkArakArI

vidyudvidyotibhAsodyadaruNakiraNonnidra padmam vahantyA |

kAlindImandirendIvararucirucirapAngadhArAbhirArAt

sincatyAngAni devyA satata krta parishvangato avyAt turangaH ||

This Slokam starts with the meyyezhuttu (Vowel), 'ए e'. In the previous (24th Slokam), the beginning aksharam was 'push'. When 'push' is united with 'e', we get the compound word, "pushe" and get connected to the mantra bhAgam, "vapushe" Although to use words beginning with 'sha' is not as difficult as starting a Slokam with 'Na', the author has been blessed by Lord HayagrIvan to overcome this problem through the union of 'sh' and 'e' in adjacent Slokams. The poet's vow to create the rUpam of the mantram from the first aksharams of the Slokams is protected by the Lord. This Slokam is a salutation to the divya mithunam (divine couple) of SrI Lakshmi Hayavadanan.

Meaning and Comments:

Lord Hayavdanan has impeccable white hue. His white hue dulls even the silver mountain (etaSSveto api rAjad-rajata girivarA) on which Lord Siva, His grandson sits. On the lap of this white mountain (Lord HayagrIvan) sits MahA Lakshmi (vANI), who has the hue of a golden lightning. She has in Her hand, the red lotus that blossomed in the early morning (daruNa kiraNonnidra padma vahantyA). Her pupils are black in hue even without the application of collyrium (mai/lamp soot mixed with oil). For the sake of tradition, She also has applied the mai over Her eye lids. She has now become maittaDankaNNi. The glances arising from Her eyes are like the dark blue lotus blossoming on the black pravAham of the river YamunA (kAlindI mandirendI vararuci-rucirapAnga dhArAbhirArAt). vANI bathes the limbs of Her Lord with her joyous glances (sincatyangAni devyA). She also embraces Him often (satata krta parishvangto). On the Lord's white body are spread the rays of bluish-black and golden rekhAs (lines) from vANI's glances and golden hue. May Lord Lakshmi HayagrIvan adorning the gold and bluish-black alankArams on His tirumEni (vapuH) and adored by His Devi protect us!

SLOKAM 26

मञ्जीरं मञ्जुलं ते हयमुख ! मम सञ्जीवनायास्तु शिञ्जा-

व्याजेनाम्नायवाचामनितरपरतां व्यञ्जयत्त्वत्पदोर्यत् ।

लग्नं तद्वारणासु द्विगुणमुनिजनस्तोमहृत्पद्मनित्यो-

ल्लासायासादितात्मद्वयमिव सविधे जाग्रदर्कस्य बिम्बम् ॥

manjIram manjuLam te hayamukha! mama sanjIvanAyAstu SinjA
vyAjenAmnAyavAcAmanitarapartAm vyanjayat tvat padoryat |
lagnam taddhAraNasu dviguNa munijana stoma hrtpadma nitya
ullAsAyAsAditAtma dvayamiva savidhe jAgrat arkasya bimbam ||

This 26th Slokam starts with the 26th aksharam, 'ma' of SrI HayagrIva anushTup mantram and celebrates the delightful and auspicious dhvani (Veda oli) arising from the movement of the ankle bells on the Lord's sacred feet. The mantra bhAgam is "महाश्व शिरसे नमः mahA aSva Sirase namaH".

Meaning:

Oh Lord HayagrIvA! May the dhvani arising from Your beautiful bells on Your ankle AbharaNams (SatangaikaL/nUpurams/manjIram manjuLam) help to sustain aDiyEn's life (mama sanjIvanAyAstu)! Your nUpurams residing on Your sacred ankles generate the delightful nAdam of gala, gala. Such a mangaLa dhvani are not just the sound of bells as You approach Your devotees. Those mangaLa Sabdams are just vyAjams resorted to by the Vedam-s to eulogize You. They have the purpose of opening widely the heart lotuses of the assembly of sages, who meditate on Your Divine form and Your ananta kalyANs guNams. The nUpurams are like the twin sUryans, which make their heart lotuses blossom and open up two fold (dviguNa muni jana stoma hrt padma).

Comments:

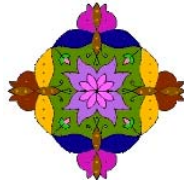
ManjIram is the anklet or ornament for the ankles with small bells attached. When they sound as one moves around, they create a rhythmic and enjoyable sound. ManjIram also refers to a post around which the string of the churning stick for milk passes. As it rhythmically moves, it generates enjoyable and mesmerizing sounds. ManjuLam means delightful and charming. ManjuLam also means variegated. The various lovely sounds (uddhAtam, anuddhAtam, svaritam etc) from those ankle bells have the sound patterns of

the VedAs. They enter into the heart lotuses of the Rishis meditating on the sacred feet of Lord HayagrIvan.



In gIta Govindam, there is a passage of these Mangala dhvanis entering drenching the houses of the pining gopis (SinjAnam manju manjIram praviveSa niketanam). The niketanams here are the heart lotuses of the Munis. Those which enter these heart lotuses are the Vedic pronouncements (AmnAya vAcA). During that occasion (lagnam), the auspicious Veda dhvanis make the heart lotuses of the sages blossom two fold like the Sun opening up the lotus buds in the morning (hrt padma dvayamiva savidhe jAgrat arkasya bimbam) and staying on them.

"dvani from the bells of Your anklet"
SrI lakshmiHayagrIvar - SrI Ahobila Matam





SrI lakshmihayagrIvar - tUppul (Thanks: SrI SaThakopa Tatachar SwAmi)

SLOKAM 27

हारिद्रं किन्नु सूत्रं श्रुतितति सुदतीकण्ठभूषार्थक्लृप्तं

स्रोतस्सारस्वतं वाङ्मयजननगिरेर्निस्सृतं वेति शक्यम् ।

वक्त्रे वाहस्य वामप्रसृतितललसद्वैमसत्पुस्तकान्तः

दीव्यत्सूत्रं पवित्रं मम कलयतु शं भानुभानोः सगोत्रम् ॥

hAridram kinnu sUtram Srutitati sudatIkaNThabhUshArtha klptam

srotaH sArAsvatam vAngmaya jananagirer nissrtam veti Sakyam |

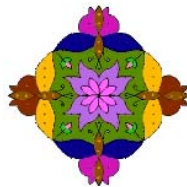
vaktre vAhasya vAmaprasrti-tala-lasaddhaima satpustakAntaH

dIvyat sUtram pavitram mama kalayatu Sam bhAnubhAnoH sagotram ||

This 27th Slokam paying tribute to 'hA', the 27th aksharam of SrI HayagrIvAnushTup mantram (mahA aSva Sirase namaH). The Slokam starts with the word "hAridram" meaning yellow color. Gold has the yellow color. The reference is to the shining golden-hued book on the lower left hand of BhagavAn HayagrIvan (vaktre vAhasya vAmaprasrti-tala-lasaddhaima satpustakAntaH dIvyat sUtram pavitram), which is bound together by a matching golden-hued, auspicious thread.

Meaning:

Lord HayagrIvan's extended left, lower hands is the object of adoration here. He holds in that palm, a book with golden hue made up of palm leaves held together by a shining string with the yellow hue resembling the golden rays of the Sun. That string (twine) is like the twin (brother) of the book in the golden hue. If the assembly of the Veda-s are the sumangalis, the yellow (golden) thread binding the palm leaves of the book is like the auspicious thread (mangaLa sUtram) adorning the necks of the Veda-s (sumangalis). That golden sUtram also reminds one of the flow (pravAham) of the Vedic river SarasvatI in a straight line as the goddess of learning (srotaH sArasvatam vAngmaya jananagirer nissrtam veti Sakyam), whose direction is guided by this thread. May this auspicious thread seen inside the golden-hued book on the left hand of Lord HayagrIvan confer on aDiyEn all MangaLams (pustakAntaH dIvyat pavitram sUtram mama kalayatu).



SLOKAM 28

श्वभ्रेष्वभ्रेभियातीन्दितनुजनुषो भ्रामयित्वा विभिन्दन्

शीर्णाङ्गान् कीर्णकेशान् भृशमतिरभसं पातयन् निर्जराणाम् ।

स्वाराज्यं प्राज्ययन्यो मिहिर इव हिमज्याधरादुज्जिहानः

भाभात्यश्वास्यवामेतरकरविधृतश्चक्रराजस्स नोऽव्यात् ॥

Svabhreshvabhre bhiyAtIn dititanujanusho bhrAmayitvA vibhindan

SIrNAngAn kIrNa keSAn bhrSamatirabhasam pAtayan nirjarANAm |

svArAjyam prAjjayanyo mihira iva himajyAdharA dujjihAnaH

bhAbhAtyaSvAsya vAmetara kara vidhrtaH cakrarAjAssa novyAt ||

The 28th Slokam commences with the 28th aksharam of the anushTup mantram, 'Sva' from the mantra bhAgam of "mahA aSva Sirase namaH". The salutation here is to the sudarSana cakram adorning the upper right hand of Lord HayagrIvan engaged in destroying the enemies of the devAs.

Meaning:

The asurAs have assembled to battle their enemies, the devAs in the firmament. The devAs seek the protection of their Lord in the fierce battle with the asurAs, who wish to usurp the wealth of the devAs. Lord HayagrIvan sends His cakram to cut the heads of the asurAs and scatter their trunk-less heads and limbs in the ditches in the sky. The cakram arises from the white hued Lord HayagrIvan's hand like the Sun rising from a snow-clad mountain. The Lord dear to His devotees destroys the asurAs and restores the svarga lokam and its bhogams to the devAs. He looks radiant after His victory. May the Cakram (cakra rAjan) on the right hand of Lord HayagrIvan protect us (bhAbhAtyaSvAsya vAmetara kara vidhrta cakrarAjasya novyAt)!

Comments:

In the fierce battle, the Lord's cakram cuts the heads and limbs of the deluded asurAs and scatters their body parts in the various ditches in the sky (diti-tanujanusho bhrAmayitvA vibhindan SIrNAngAn kIrNa keSAn bhrSamatirabhasam pAtayan nirjarANAm). This is vividly described. The blinding movements of the cakram in the battlefield at the behest of his Lord is brilliantly portrayed. The various Slokams of SrI KUra NArAyaNa jIyar's sudarSana Satakam describing the battle field valour of Lord sudarSanar are to be recalled here (e-book #SH0073 of Sri HayagrIvan series, in <http://www.sadagopan.org>).

SLOKAM 29

शिष्याणां चित्तभूमौ प्रचुरतरतमःकण्टकानि व्यपोह्य

आसिच्यात्यर्थं कटाक्षामृतरसविसरैश्शास्त्रबीजानि वप्नुम् ।

निर्निद्रो ज्ञानमुद्रारुचिरकरतले दक्षिणे योऽक्षमालां

विभ्रद्भात्यश्वक्त्रः स हरतु नितरामहसां संहतिं मे ॥

SishyANAm cittabhUmau pracurataratamaH kaNTakAni vyapohya

AsicyAtyartham kaTAKshAmrtarasa visaraiH SAstra bIjAni vaptum |

nirnidro j~nAnamudrArucirakaratale dakshiNe yo akshamAlAm

bibhrat bhAti aSva vaktra sa haratu nitarAm ahasAm samhatim me ||

The 29th Slokam starts with the 29th aksharam of SrI HayagrIvAnushTup mantram, 'Si' linked to the mantra bhAgam, "mahA aSva Sirase namaH". Here the salutation is to the lower right hand holding j~nAna mudra and aksha mAIA (japa mAIA) inside that upadesa mudrai. The aksha mAIA is constituted by the bIjAksharams of His mantram.

Meaning:

The lower right hand of the Lord is resplendent with the j~nAna mudrai. Inside that upadesa mudrai is seen the japa mAIA (prayer beads strung with the aksharams/ SAstra bIjam-s). That mAIA is held between the index and the thumb fingers forming the j~nAna mudrai. The aksha mAIA made up of bIjAksharams reminds us of the benevolent activity of the Lord planting those seed utterances (bIjams) in our minds in His role

as an AcAryan blessing His SishyAs. He is engaged in removal of the weeds and the thorns in the soil of the minds of His SishyAs and gets that land ready for cultivation of good

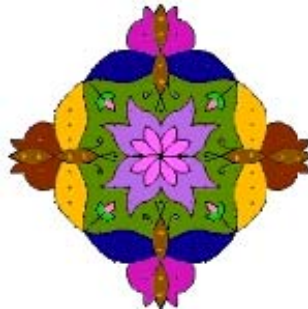


j~nAna mudra!

crops of tattva j~nAnam. He casts His matchless, nectar-like glances and irrigates the fallow soil to generate the abundant crop of SAstra j~nAnam. He plants the seeds from His reservoir (seed bank) of aksha mAIA held on His lower right hand. With those two fingers holding the aksha mAIA, He is engaged in digging the soil to place the seeds. Lord HayagrIvan is a dedicated farmer engaged in His activities to bless us all without fatigue or tiredness. May that Supreme Lord chase away all of my sins!

Comments:

The multilevel activities of the Lord as the tiller of soil of the minds of the SishyAs are described here. The land that is being tilled and prepared is the citta bhUmi of the SishyAs. It is full of thorns and noxious weeds. As a diligent farmer, our Lord clears the soil of these unwanted entities first (SishyANAm citta bhUmau pracurataratamaH kaNTakAni vyapohya). Next, He irrigates (drenches) that prepared land with His rejuvenating, nectarine glances (AsIcyAtyartham kaTAKsha-amrtarasa visaraiH). After irrigation of the land, the seeds of SAstra j~nAnam are placed in the properly prepared soil (SAstra bIjAni vaptum). He has kept on His lower right hand the japa mAIA as His seed bank and uses the two fingers holding the aksha mAIA to dig the soil and place the seed (aksharams of SAstra j~nAnam) inside the soil at the right depth. In all these activities, our Lord, the aSva vaktran displaying the j~nAna mudrai, stays resplendent without sleep (nirnidro) or fatigue. The prayer to Him is: May that Lord destroy the assembly of aDiyEn's sins (aksahmAIAm bibhrat bhAti saH aSva vaktraH me nitarAm ahamsAm samhatim haratu).



SLOKAM 30

रम्यं स्याद्विम्बमिन्दोः शरदुदितरुचेरम्बरान्निर्यदेतत्

किं वा डिण्डीरखण्डं कलशजलनिधेः किं नु वा पुण्डरीकम् ।

वाग्ब्रह्मोद्दामलीलागृहमिति विबुधैरूह्यमानो हयास्ये

नोपात्तः सव्यहस्ते मम भवतु शुभालम्बनं कम्बुराजः ॥

ramyam syAt bimbam indoH SaraduditarucerambarAn niryadetat

kim vA DiNDIra khaNDam kalaSajalanidheH kim nu vA puNDarIkam |

vAgbrahmoddAma lIlagrham iti vibudhairUhyamAno hayAsye

nopAttaH savya haste mama bhavatu SubhAlambanam kamburAjaH ||

This is the 30th aksharam of SrI HayagrIva anushTup mantram starting with the aksharam of 'ra' linked with the mantra bhAgam of "mahA aSva Sirase namaH". Here, the tribute of the poet is to the upper left hand of Lord HayagrIvan holding the bright white Conch with the name of pAncajanyam resembling a splendid white lotus.

Meaning:

On the upper left hand (savya hastam) resides the king of Conches (kambu rAjA). He is like the perfectly white clouds of the fall season (Sarad kAlam) forming the backdrop for the beautiful (ramyam) Sarad kAla candran (bimbam indoH Saraduditarucera-ambarAn niryadetat). The candra bimbam is seen as arising from the white clouds of the autumn season, while being seated on His ambAri (mount in the sky). The white hue of the Sankam also reminds us of the assembly of the spotless foam associated with the Milky Ocean (kalaSajalanidheH DiNDIra khaNDam iva). It could very well be the white lotus abode fit for the residence and leelais of SarasvatI and Brahma devan (vAg-brahmoddAma lIlAgrham). The perfectly white hue of the divine conch provides thus a field for the rich imaginations of the poets (vibudhaiH). May this pAncajanya Sankam bless aDiyEn with the firm and auspicious grip (SubhAlambanam) to hold on to the tirumEni (divine body) of the Lord during the rUpa dhyAnam of Him!

Comments:

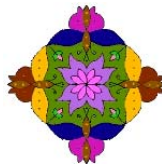
Many beautiful analogies arise from the mind of the gifted poet. He runs rapturous with various comparisons of the spotless white Sarad kAla candran with many images. The moving prayer to the Valampuri Sanku is: hayAsye savya haste ArUhyamAno kamburAjaH mama

SubhAlambanam bhavatu!



King of Conches resides in His upper left hand - SrI lakshmi hayagrIvar
SrImad PouNDarIkapuram ANDavan ASramam - SrIrangam
(Thanks: SrI Mukund Srinivasan)

The poet seeks the blessings of the Conch of the Lord to help him as an auspicious hand hold for his mind. It is customary to seek the hand of the Lord as **avalambanam** and to get lifted out of the mire of samsAram. SrI LakshmiInrsimha karAvalambana stotrams of Adi Sankara and Mukkur SrImat Azhagiya Singar are prayers for hand lift: e-books SH099 and SH100, in SrI HayagrIvan series at <http://www.sadagopan.org> It is extraordinary to come across this prayer seeking the Sankam to provide a firm hold for rUpa dhyAnam. This also reminds aDiyEn of the dialog that ANDAL had with pAncajanyam in Her nAcchiyAr tirumozhi (**kaRpUram nArumO**), the e-book# SS054 in the Sundarasimham series, <http://www.sadagopan.org>



SLOKAM 31

सेव्या शर्वादिसर्वत्रिदशपरिषदा शश्वदासाश्विनी श्रीः

अस्माकं या सपत्नी लसति बत शिरोऽस्याधिरूढेति सेर्ष्यम् ।

जेतुं तां सन्ततोदित्वरवरमहसा भाति नक्षत्रमाला

देवच्छन्दे स्थिता यं सततमपि समाराधयन्तीव सोऽव्यात् ॥

sevyA SarvAdisarva tridaSa parishadA SASvadAsASvinI SrIH

asmAkam yA sapatnI lasati bata SiroasyAdhi rUDheti sershyam |

jetum tAm santatoditvaravaramahasA bhAti nakshatramAlA

devacchande sthitA yam satatamapi samArAdhayantIva saH avyAt ||

The 31st Slokam starts with the 31st aksharam 'se' of the mahA mantram. The mantra bhAgam is "Sirase namaH". When we include PraNavam, the mantram has 33 (1+32) aksharams. The count here includes PraNavam. Without it, it will be the 30th aksharam. With 'na' and 'ma', the 32 akshara pUrthi is relaised.

Meaning:

In Vedic jyotisham, the nakshatram count should start from Krttika as the first nakshatram. aSvinI is the 26th nakshatram in that count. BharaNi is the last (27th nakshatram). In the worldly tradition of the people, the nakshatra count now starts with aSvinI instead of krttika (kArtikai) because latter is considered a krUra (fearsome) nakshatram. After aSvinI comes BharaNi (bharaNiyil piRantavar dharaNi ALvAr). KArtikai (Krttika) nakshatram takes the third place among the list of 27 stars. How come aSvinI got pushed up to the first place from its normal place as the 26th nakshatram in the nakshatramAlA?

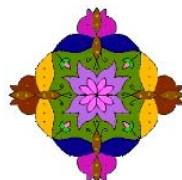
One wonders what contributed to aSvinI's elevation as the First among equals. How did aSvinI (अश्विनी) become ASvinI (आश्विनी) or the famous or laudatory One (yaSASvinI यशाश्विनी)? May be because aSvinI nakshatram performed ArAdhanam for Him and the pleased Lord HayagrIvan placed Her on His beautiful Siras. The beauty of an aSvam is in its face. On His head now shines ASvinI SrI. Sivan and all the devAs now worship that ASvinI SrI and She gets all their adoration and qualifies as the First of the 27 nakshatrams. All the remaining 26 nakshatrams saw the elevation of their sister star, aSvinI and decided to

worship Lord HayagrIvan as well and please His mind (tiruvuLLam). May the Lord, who is being worshipped by all the nakshatrams protect us all!



The beauty of His aSva tirumukham - SrI lakshmiHayagrIvar
Thanks: SVDD - Mylapore

Dear Parents of Girls! Please drop all of your worries about the marriage of your daughters if they are born during when the pUrvAshaDA (PoorADam), mUlam and jyeshThA (kETTai) in ascendance. Please recite this Slokam and worship Lord HayagrIvan regularly. Your daughters will get good husbands. They will be blessed with sons of great fame as SwAmy Desikan and daughters like MahA Lakshmi!



SLOKAM 32

नन्तुः सन्त्रासहारी दधदपि हरितां शश्वदात्मन्यनूनां

यस्तां मूर्धन्यैव नित्यं प्रकटयति हरेःपूरुषस्यापि सत्यम् ।

श्रौतीं मुख्येतरत्वावगतिमपि विशिष्टाद्वितीयत्वदृष्टिं

स्पष्टीकर्तुं जगत्यां स्फुटयतु स झटित्यस्मदिष्टं विशिष्टम् ॥

nantuH santrAsahAri dadhadapi haritAm SaSvadAtmanyUnAm

yastAm mUrdhnyeva nityam prakaTayati hareH pUrushasyApi satyam |

SrautIm mukhyetaratvAvagatimapi viSishTAdvitIyatvadrshTim

spashTIkartum jagatyAm sphuTayatu sa jaTityasmadishTam viSishTam ||

This is the 32nd Slokam with the 32nd aksharam of 'na' from the mantra bhAgam of "namaH"
when one includes PraNavam as the first aksharam of the mantram.

Meaning:

HayagrIvan is Hari. Hari is none other than nArAyaNan. How did HayagrIvan get the name Hari? As Hari, He does apahAram (stealing) of the fears of all who seek His sacred feet as refuge. He has this aspect of Hari inside Him. He transformed His head into that of a horse (Hari). Haritvam is present in His head. He is thus Hari above the neck and below the neck. That Hari is unique and lords over the jIvAtma in a unique way is the inference we make, when we contemplate on the horse's head seen on the Lord's body (tirumEni). There is none equal or superior to that unique Lord. When we comprehend this way, we can understand the central doctrines of ViSishTAdvaitam. The doctrines (nirviSesha advaitam) that assert that the world is all imagination (jagan mityA) and the Supreme Being is attribute-less will disappear as un-defendable ones. If we accept the premise that Narakam, Svargam, VishNu, Sivan, Vedam, You and me as kalpanai and non-existent, how can we believe the VedAs? We will understand the vedams as being filled with contradictions. The fundamentals will be shattered. Only through the spreading of the ViSishTAdvaita j~nAnam, Vedams can be protected. This is the deep desire of AzhvArs and AcAryAs. May Lord HayagrIvan fulfill this deeply felt desire!

Comments:

The poet recognizes the origin of the name Hari to Lord HayagrIvan:

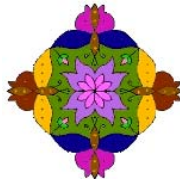
- He removes the fears of His devotees - SantrAsahAri iti hariH

- He carries the head of a horse over His neck (yastAm mUrdhnyeva nityam prakaTayati iti hariH).



Santraasahaara Hari! - SrI lakshmiHayagrIvar
Thanks: SVDD, Mylapore

The concluding prayer of the poet as he nears the end of this SrI sUkti is: May Lord HayagrIvan fulfill quickly our wishes to clarify the true meanings of the Vedams in all the worlds through the spreading of the j~nAnam rooted in the doctrines of ViSishTAdvaitam!



SLOKAM 33

मस्तेऽर्वन् विस्तरैः किं विहर मम मनोमन्दुरायाममन्दं

कल्पन्तेऽनुप्लवास्ते मम सततमिमे हीन्द्रियाश्वा दशाऽपि ।

किं चात्रानल्पकल्पावसरविसरदुच्चावचाकारमूर्ति-

स्फूर्तिस्फीतोरुकर्मप्रगुणतृणगणश्चर्वणाय प्रणीतः ॥

maste-arvan vistaraiH kim vihara mama manomandurAyAmamandam

kalpante anuplavAste mama satatamime hIndriyASvA daSA api |

kim cAtrAnalpakalpAvasaravisaraduccAvacAkAramUrti

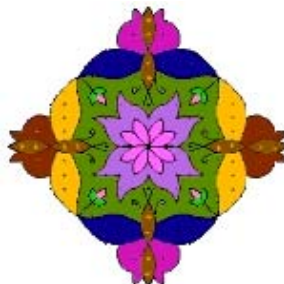
sphUrtisphItorukarma praguNatrNa gaNaScarvaNAya praNIItaH ||

This Slokam begins with the 32nd aksharam of the mantram: "maH" as in the mantra bhAgam, "namaH".

Meaning:

Oh Lord HayagrIvA! What can aDiYEn say beyond this (maste-arvan vistaraiH kim)? Please stay permanently in the lAyam (abode for horses) of my mind: vihara mama mano-mandurAyAmamandam.

Here, there are ten horses (aSva daSam) as companions to travel with You and to serve You always. These ten are the five j~nAnendriyams and the other five karmendriyams. GeetAcAryan has described these ten as ten horses to be at Your service. They must always follow You. In addition to these horses, my horse lAyam is abundant in grass for your meals. You can partake them to Your heart's content. You may ask as to what is the nature of this grass that I am offering You. These crops of grass are my karmAs that have grown tall and strong over crores of years from my many births in different yonis and are of the highest quality for You to consume. Please partake them during Your grazing and destroy them fully.





The most merciful SrI HayagrIvar - TiruvahIndrapuram
Thanks: SrI Shreekrishna Akilesh

SLOKAM 34

वस्तूरीकर्तुमर्चाविधिषु समुचितं नान्यदस्येति जानन्

कस्तूरीरङ्गनाथः स्तवमिममुपदामादिमाश्वस्य धत्ते ।

यस्तूनो योऽतिरिक्तः सकलमपि च तं हृद्यन्नर्थमस्मिन्

स्वस्तूलीकारधीरां वितरतु पठतां वागधीशः स बुद्धिम् ॥

vastUrI kartumarcAvidhishu samucitam nAnyadasyeti jAnan

kastUriranganAthaH stavamimamupadAmAdimASvasya dhatte |

yastUno yo-atiriktaH sakalamapi ca tam hrdyannarthamasmin

svastUIIkAradhIrAm vitaratu paThatAm vAgadhISaH sa buddhim ||

Meaning:

Convinced that there is nothing but this word garlands to offer to the ancient/primordial Lord HayagrIvan, KastUri RanganAthAcAr SwAmy has placed at the Lord's feet this samarpaNam. This offering may have deficiencies and sufficiency. Lord HayagrIvan will overlook all these inadequacies and accept this samarpaNam as dear to His heart. Therefore, the Lord should confer on those who read this stotram on Him a state of mind that will consider the pleasures of svarga lokam as trivia and worthless to seek and that the nitya kaimkaryam to Him is the supreme most boon to realize. aDiyEn concludes this stuti with the conviction that the most merciful Lord HayagrIvan will grant this boon to all His devotees.

||SrI lakshmi hayavadana mantramAlIkA stuti sampUrNam||

||namo SrI hayagrIvAya||

dAsan, Oppiliappan Koil VaradAchAri Sadagopan

SrImate SrI lakshminrsimha divya pAduka sevaka SrIvaN SaThakopa SrI nArAyaNa
yatIndra mahAdeSikaya namaH

SrImate SrIvaN SaThakopa SrI ranganaAtha yatIndra mahAdeSikaya namaH

