

srI:  
srImathE rAmAnujAya nama:



**shrIman nigamAnta mahAdeshikai: anugrihItam**  
**|| Kumara Lokacharya Panchasat ||**  
**Vyakhyana Saram**



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**Lokacharya Panchasat Vyakhyana Saram**

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**shrIman nigamAnta mahAdeshikai: anugrihitam**  
**॥ Kumara Lokacharya Panchasat ॥**  
**Vyakhyana Saram**

**Vedanta Desikan Thaniyan**

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी।

वेदान्ताचार्यवर्यो मे सन्निधत्ताम् सदा ह्रुदि ॥

**shrImAn ve~NkaTanAthArya: kavitaArkika kesarI |**  
**vedAntAchAryavaryo me sannidhattAm sadA hrudi ॥**

**Meaning:**

vEdAntAchArya varya:	- (May) the acharya known as Vedantacharya (Vedanta Desikan),
vE~NkaTanAthArya:	- who is named Venkatanatha,
shrImAn	- who possesses the wealth such as bhagavat njAna, bhagavat bhakti and bhagavat kankarya which are the hallmarks of a Srivaishnava and
kavi tArkika kEsarI	- who is like a lion to other poets and philosophers,
sadA	- always
sannidhattAm	- reside
mE hrudi	- in my heart.

**Shloka 1**

कावेरि पुलिनान्तराळ लहरी कल्लोल मालालसत्

पर्यञ्कीकृत पन्नगेश्वरतनौ निद्रानिबद्धादरं।

कस्तूरी तिलकाञ्चितं कमलजेनाराधितं श्रीसखं

वस्तु स्वीकृत कौस्तुभं दिशतु न स्वस्ति प्रशस्तं स्वतः ॥

kAveri pulinAntarALa laharI kallola mAAlAsat

parya~nkIkruta pannageshvaratanau nidranibaddhAdaram |

kastUrI tilakA~nchitam kamalajenArAdhitam shrIsakham

vastu svIkruta kaustubham dishatu na: svasti prashastam svata: ॥

**Meaning:**

vastu	- (May) that divine being
nidra nibaddha Adaram	- who likes to rest
parya~nkIkruta	

pannageshvara tanau  
laharI kallOla mAIA lasat  
kAveri pulinAntarALa  
kastUrI tilaka a~nchitam  
svIkruta kaustubham  
kamalajena ArAdhitam  
svata: prashastam  
shrIsakham  
dishatu na:  
svasti

- on the divine body of Adishesha which is made like a bed,  
- who is rocked gently by the small and big waves  
- amidst the sand banks of Kaveri,  
- who wears the Kasturi tilaka in His divine forehead,  
- who has the Kaustuba jewel in His divine chest,  
- who was worshipped (in Satya Loka) by Brahma,  
- who is great by Himself, and  
- who is the Lord of Sri (Periya Pirattiyar),  
- give us  
- prosperity.

### Vyakhyana Saram:

Swami Desikan wrote this work in praise of Pillai Lokacharyar, the son of Vadakkuth Thiruvedhip Pillai. In the first ten shlokas, he praises the acharya lineage of Sri Ranganatha, Sri Ranga Nachchiar, Senai Mudhaliyar, Nammazhvar, Ramanuja, Kooraththazhvan / Embar / Bhattar / Nanjeeyar, Nampillai, Vadakkuth Thiruvedhip Pillai, Pillai Lokacharyar and Azhagiya Manavala Perumal Nayanar. From the eleventh shloka onward, the work is entirely about Pillai Lokacharyar.

In the first shloka, he performs mangalashasana to Sri Ranaganatha - the Perumal who was worshipped by Brahma in Satya Loka and then given to the Ikshvaku vamsa and eventually prayed to by Sri Rama Himself. After Sri Rama's coronation, He was given to Vibheeshana and was established by him in the middle of Kaveri River at Srirangam. Vedanta Desikan asks that this Lord give us all prosperity.

## Shloka 2

नतलोकपालनधिया मरुद्वृधा  
पुळिनं जगाम नळिनं विहाय या।  
मयि सा तरङ्गयतु रङ्गिणः प्रिया  
करुणा तरङ्ग विततीरपाङ्गजाः ॥

natalokapAlanadhiyA marudvrudhA  
puLinam jagAma naLinam vihAya yA |  
mayi sA tara~NgaYatu ra~NgiNa: priyA  
karuNA tara~Nga vitatIrapA~NgajA: ||

### Meaning:

yA - Who,  
nataloka pAlanadhiyA - in the thought that that She has to protect those that  
worship Her,  
naLinam vihAya - left Her abode of the lotus flower,

jagAma	- and reached
marudvrudhA puLinam	- the sandy banks of Kaveri;
sA	- (May) that
ra~NgiNa: priyA	- Ranganatha's dear one (Sriranga Nachchiar)'s
karuNA tara~Nga vitatI	- waves of grace,
apA~NgajA:	- that flow from the corner of Her eyes,
tara~Ngayatu	- reach
mayi	- me.

### Vyakhyana Saram:

In the second shloka, he performs mangalashasana to Periya Pirattiyar. She is praised as being the Mother of this world and who left Her lotus and came to Srirangam to be close to Her children. He asks that the grace that flows in great waves from the corners of Her eyes should reach us.

### Shloka 3

यत्पाणिपद्मधृत काञ्चन वेत्रवल्ली  
स्पन्दस् सुरेन्द्रभय भङ्गन लम्पटात्मा।  
वैकुण्ठसूरिपरिषत्प्रभुरत्र शर्म  
सोयं विकासयतु सूत्रवतीपतिर्मे ॥

yatpANipadmadhruta kA~nchana vetravallI  
spandas suredrabhaya bha~njana lampaTAtmA |  
vaikuNThasUripariShatprabhuratra sharma  
soyam vikAsayatu sUtravatIpatirme ||

### Meaning:

ayam	- (May) Senai Mudhaliyar,
yatpANipadma	- who in his lotus like hands
dhruta kA~nchana vetravallI	- has the slender golden sceptre
spanda:	- whose movement
surendra bhaya bha~njana	- has the wish of removing the fear in the mind of Indra,
lampaTa AtmA	- has the wish of removing the fear in the mind of Indra,
vaikuNTha sUri pariShat	- who is the leader of the nityasUris in Vaikunta,
prabhu:	- who is the husband of Sutravati,
sUtravatI pati:	- who is the husband of Sutravati,
vikAsayatu	- help blossom
sharma	- happiness
me	- in me
atra	- in this world.

**Vyakhyana Saram:**

In this shloka, he performs mangalashasana to Senai Mudhaliyar. Vishvaksena carries a sceptre in his hand which represents that he has been given the responsibility to run this world by the Lord. Swami Desikan is stating that the mere gentle movement of this stick is enough to chase away all the asuras and evil doers and make them run away; thereby removing the fear in the minds of Indra and the devas. He is the leader of all nityasuris in Paramapadham and his wife's name is Sutravati ("ondodiyAL sUthravathi uRai mArban vAzhiyE").

**Shloka 4**

मुहुर्नत्वा मूर्ध्ना विनतविविधापत् प्रशमने  
शठारेः पादाब्जे मधुरकविदेवस्य शरणे।  
इदं याचे वाचाप्यलकवकुळाळी परिगळत्  
मधूळीमाधुर्यं मम वचनभङ्गाम् स दिशतु ॥

muhurnatvA mUrdhnA vinatavividhApat prashamane  
shaThAre: pAdAbje madhurakavidevasya sharaNe |  
idam yAche vAchApyalakavakuLALI parigaLat  
madhULImAdhuryam mama vachanabha~NgyAm sa dishatu ||

**Meaning:**

natvA	- I worship
mUrdhnA	- with my head
muhu:	- time and again
shaThAre: pAdAbje	- the divine lotus feet of Nammazhvar,
vinata vividha Apat prashamane	- which remove the very many dangers of the worshipping devotees, and
sharaNe	- are the means to surrender
madhurakavi devasya	- for Madhurakavi Azhvar.
sa:	- (May) that Nammazhvar
dishatu	- grant
alaka vakuLALI parigaLat madhULI mAdhuryam	- that honey like sweetness, which comes from the Vakula garland worn on his hair
mama	- (to) my
vachana bha~NgyAm	- clever speech.
yAche	- I pray
idam	- for this matter
vAchA api	- with my words.

**Vyakhyana Saram:**

In this shloka, Vedanta Desikan prays to Nammazhvar to grant him the sweetness of his pasurams so that he too can write shlokas with the same sweetness. Madhurakavi Azhvar too had said "aNikkum amudhURum en nAvukke". Nammazhvar is famous for wearing the garland made of Vakula flowers - he is known as 'Vakulabharana'. Swami Desikan is asking for the honey like sweetness of those flowers to be in his speech.

Nammazhvar's divine feet are the refuge of Madhurakavi Azhvar - "mEvinEn avan ponnadi meymmaiE" is Madhurakavi Azhvar's words. The Lord's divine feet are known as Shathari - which is the name for Shathakopa. Nammazhvar's divine feet are known as Madhurakavi.

**Shloka 5**

विकासयित्वा निगमान्दभाष्य  
सिद्धाञ्जनात् कामपि दीर्घं दृष्टिं।  
प्रादर्शयद्यः परमं पुमाम्सं  
स पातु मां सम्यमिसार्व भौमः ॥

vikAsayitvA nigamAndabhAShya  
siddhA~njanAt kAmapi dIrgha drushTim |  
prAdarshayadya: paramam pumAmsam  
sa pAtu mAm samyamisArva bhauma: ||

**Meaning:**

sa: samyami sArva bhauma: - (May) that Ramanuja who is the leader of the Yatis,  
ya: - who  
nigamAnda bhAShya  
siddhA~njanAt - through Sri Bhashya which is the commentary on Vedanta  
Sutra,  
vikAsayitvA - made blossom  
kAmapi - the undescribable, special and  
dIrgha drushTim - deep knowledge,  
prAdarshayat - and showed  
paramam pumAmsam - the Parama Purusha who is Sriman Narayana,  
pAtu - protect  
mAm - me.

**Vyakhyana Saram:**

In this shloka, Swami Desikan is saluting Swami Ramanuja. Ramanuja's commentary Sri Bhashyam is on Veda Vyasa's Brahma Sutra. It was based on Bodhayana's vrutti that he obtained by traveling to Kashmir along with Kooraththazhvan. This event is well

documented in Guru Parampara. This authoritative work is a must read for all Srivaishnavas - as determined by Swami himself. Vedanta Desikan is stating that it is through this work that one gains the deep knowledge that is needed to truly 'see' the parama purusha.

## Shloka 6

कूरेश गोविन्द पदारविन्द  
सेवारसामोदित चिथ्थ भूमा।  
भट्टार्यवर्योपि सुखम् ददातु  
ममाद्य वेदान्तिमुनीश्वरेण ॥

kUresha govinda padAravinda  
sevArasAmodita chiththa bhUmA |  
bhaTTAryavaryopi sukham dadAtu  
mamAdya vedAntimunIshvareNa ||

### Meaning:

bhaTTAryavaryopi - (May) Sri Parasara Bhattar  
vedAnti munIshvareNa - along with Nanjeeyar (who was known as Vedanti),  
sevArasa Amodita chiththa  
bhUmA - who has the heart filled with pleasure due to the  
sweetness of the service  
kUresha govinda  
padAravinda - done at the divine lotus feet of Kooraththazhvan and  
Embar,  
dadAtu - give  
sukham - happiness  
mama - to me  
adya - now.

### Vyakhyana Saram:

In this shloka, Swami Desikan is doing mangalashasanam to four acharyas: Sri Kooraththazhvan, Sri Embar, Sri Parasara Bhattar and Nanjeeyar.

Kooraththazhvan is the father and acharya to Bhattar. Another of Ramanuja's disciples, Embar, is also an acharya to Bhattar.

When Bhattar and his brother Srirama Pillai were born, Sri Ramanuja came to see the children of Kooraththazhvan. It was Embar who carried the children to Udaiyavar. When Ramanuja saw the kids he asked about the divine fragrance on them. Embar admitted that to protect the children he had said the Dvaya mantram in their ears. So, Ramanuja



decided that Embar should be their acharya. However, one time when Kooraththazhvan was teaching the meanings of the rahasya traya to his disciples, he also included Bhattar in the group, as he feared that postponing teaching the great meanings of the rahasyas was not a good thing.

Bhattar's disciple Nanjeeyar was called Vedanti prior to surrendering to Bhattar. After Bhattar won Vedanti over in a debate (through the meanings of Thirunedunthandagam), he left him at Thirunarayanapuram and returned to Srirangam. Due to the behaviour of his wives toward Srivaishnavas one time, Vedanti renounced everything, became a sanyasi and came to Bhattar. Seeing him, Bhattar exclaimed 'Come, Our Jeeya! ("vArIr! nam jIyarE")'. From that time onward he came to be known as Nanjeeyar.

Swami Desikan is saluting these great acharyas in this shloka.

### Shloka 7

यज्जिह्वाग्र विशालरङ्गरसिका वणी प्रवीणानिशं  
च्युत्यन्ती द्रविडार्यसम्स्कृतवपुर्दत्ते कवीनां प्रियं।  
लोकार्यः कलिवैरि दासगुरुरित्यन्याभिधानस्स मे  
कुर्यादुत्तरवीथि कृष्ण महिताचार्यः कलासम्पदं ॥

yajjihvAgra vishAlara~NgarasikA vaNI pravINAnisham  
nrutyantI draviDAryasamskrutavapurdatte kavInAm priyam |  
lokArya: kalivairi dAsagururityanyAbhidhAnassa me  
kuryAduttaravIthi kR^iShNa mahitAchArya: kalAsampadam ||

#### Meaning:

pravINA vANI	- Sarasvati who is learned in all arts
jat jihvA agra vishAla	
ra~NgarasikA	- wishes to dance in the tongue tips which is like a great dancing hall
draviDArya samskruta vapu	- of the Dravida Vedantacharyas, and having her nature corrected by them
anisham nrutyantI	- she dances always and
datte	- forms
priyam	- happiness
kavInAm	- to the poets such as the Azhvars.
sa:	- (May) that
anya abhidhAna	- acharya who has the different name
kalivairi dAsa guru iti	- Thirukkalikanridasa,
uttara vIthi kR^iShNa mahita	
AchArya:	- who is the acharya praised by Vadakkuth Thiruveedhip

lokarya: Pillai known as Krishna,  
kuryAt - that Lokacharya who is Nampillai  
me - give  
kalAsampadam - to me  
- the art that is writing poetry.

**Vyakhyana Saram:**

In this shloka, Swami Desikan is saluting the great Acharya who was first called Lokacharya by Kandhadai Thozhappar after seeing his great magnanimity. His acharya Nanjeeyar called him Nampillai after seeing his great knowledge. He was born on Karththigai thirunakshathram in the month of Karththigai - the same as Thirumangai Azhvar, who is called Kalikanri. Hence he was called Kalikanri Dasar. He is the mahAcharya who gave us the incomparable Idu vyakhyanam for Azhvar's Thiruvaymozhi. His disciple was Vadakkuth Thiruveedhip Pillai whose children were Pillai Lokacharyar (named for Nampillai) and Azhagiya Manavala Perumal Nayanar.

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**Shloka 8**

अतुलः कलिवैरि दासवाणी  
मणिवल्ली बलनावलम्ब शाखी।  
गुरुरुथरवीथिकानिवासी  
मम भद्राणि तनोतु कृष्णनामा ॥

atula: kalivairi dAsavANI  
maNivalII valanAvalamba shAkhI |  
gururuththaravIthikAnivAsI  
mama bhadrANi tanotu kR^iShNanAmA ||

**Meaning:**

atula: guru - (May) that incomparable acharya,  
kalivairi dAsa vANI maNivalII  
valana avalamba shAkhI - who is like the supporting tree to the beautiful creepers  
that are the divine Sri Suktis of Nampillai,  
uththara vIthikA nivAsI - who lives in the Vadakku Thiruveedhi (in Srirangam),  
kR^iShNa nAmA - who is named Krishna,  
tanotu - create  
bhadrANi - auspiciousness  
mama - in me.

**Vyakhyana Saram:**

Jagadacharya Ramanuja created the 74 simhasanadhipathis to spread the glorious Srivaishnava sampradhayam. One of these was Mudumbai Nambigal. In his lineage was

born the incomparable Sri Krishnar. He lived in the Uththara vedhi of Srirangam and hence was called Vadakkuth Thiruvedhip Pillai. He was the disciple of Nampillai. During the day he would hear Nampillai's kalakshepam on Bhagavad Vishayam – the commentary on Azhvar's Thiruvaymozhi, and in the night he would write them down to the word. This became the grand 36000padi Idu vyakhyanam - the magnum opus commentary for Thiruvaymozhi.

Here Swami Desikan is saluting this great acharya for providing us the Sri Suktis of Swami Nampillai in written form so they continue to last for a long time.

## Shloka 9

वत्सान्ववाय वरणीय पयः पयोधेः

जातोदयौ जगति कौस्तुभ चन्द्रबिम्बौ।

मन्ये जगत्वितत कान्ति कलाविलासौ

लोकार्य सुन्दरवरौ किल कृष्ण हृद्यौ ॥

vatsAnvavAya varaNIya paya: payodhe:

jAtodayau jagati kaustubha chandrabimbau |

manye jagatvitata kAnti kalAvilAsau

lokArya sundaravarau kila kR^iShNa hR^idyaU ||

### Meaning:

manye	- I meditate on
lokArya sundaravarau	- Pillai Lokacharyar and Azhagiya Manavalap Perumal Nayanar, who are
kaustubha chandrabimbau	- like the Kaustubha jewel and the Moon
jAta udayau	- which were born
jagati	- in this world
paya: payodhe:	- from the milky ocean
vatsa anvavAya	- known as Srivatsa lineage
varaNIya	- which is desirable,
jagat vitata kAnti kalAvilAsau	- who possess the shining light and arts that are famous in this world, and
kR^iShNa hR^idyaU	- who are the sons of Vadakkuth Thiruvedhip Pillai who bring delight to his heart.

### Vyakhyana Saram:

Pillai Lokacharyar and Azhagiya Manavalap Perumal Nayanar are the two illustrious sons of Vadakkuth Thiruvedhip Pillai. Lokacharyar was the name given to Nampillai by Kandhadai Thozhappar. When a son was born to Vadakkuth Thiruvedhip Pillai through

the blessings of his acharya Nampillai, he named him Pillai Lokacharya in honor of his acharya. Later, a second son was born to him with the blessings of Sri Ranganathan Himself and he named him Azhagiya Manavalap Perumal Nayanar.

The two brothers stayed as brahmacharis throughout their lives and dedicated themselves to the growth of Ramanuja sampradhayam. They wrote amazing works such as Srivachana Bhushanam and Acharya Hrudhayam.

Swami Desikan is saluting these great acharyas of the sampradhayam in this shloka. It is to be noted that both these acharyas were much older than Vedanta Desikan (by about 60 years or so). It is likely that Nayanar had attained paramapadham by the time Vedanta Desikan arrived at Srirangam while Pillai Lokacharyar was very elderly and decorating the senior acharya position at Srirangam. Pillai Lokacharyar and Vedanta Desikan were key in saving our sampradhayam (Namperumal and the treatise Sruta Prakasika) during the islamic army's sacking of Srirangam.

In this shloka, the adjectives of possessing the shining light like the Kaustubha jewel and the arts like the Moon are directed toward both Pillai Lokacharyar and Azhagiya Manavalap Perumal Nayanar.

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### Shloka 10

वाणीपुण्यसुधापगां शटजितः स्वैरं विगाह्यादरात्  
आनीयामृतमत्र चक्रतुरुभौ पानीयशालात्मकं।  
यौ वाग्भूषण देसिकेन्द्रहृदयाभिख्य प्रबन्धद्वयं  
तौ वन्दे भुवनार्य सुन्दरवरौ कृष्णात्मजौ देशिकौ ॥

vANIPuNyasudhApagAm shaTajita: svairam vigAhyAdarAt  
AnIyAmR^itamatra chakraturubhau pAnIyashAIAtmakam |  
yau vAgbhUShaNa desikendrahR^idayAbhikhya prabandhadvayam  
tau vande bhuvanArya sundaravarau kR^iShNAtmajau deshikau ||

#### Meaning:

vande	- I salute
tau	- those
deshikau	- two acharyas
bhuvanArya	- Pillai Lokacharyar and
sundaravarau	- Azhagiya Manavalap Perumal Nayanar
kR^iShNa Atmajau	- who are the sons of Vadakkuth Thiruveedhip Pillai, and
yau ubhau	- who
AdarAt	- with great pleasure
svairam vigAhya	- immersed freely

vANI puNya sudhApagAm - in the pure and divine nectar like Sri Suktis  
shaTajita: - of Nammazhvar and  
amR^itam AnIya - brought the nectar  
atra - to this world  
pAnIya shAlA Atmakam - in the form of a water center (as easy to attain)  
chakratu - by authoring  
vAk bhUShaNa desikendra hR^idaya  
abhikhya prabandha dvayam - the two granthas known as Srivachana Bhushanam and  
Acharya Hrudhayam.

### Vyakhyana Saram:

Pillai Lokacharyar authored eighteen rahasya granthas called the Ashtadasa Rahasyangal. Of these, the work Srivachana Bhushanam is considered the greatest by Srivaishnava Acharyas. Swami Manavala Mamunigal has dedicated seven verses in his Upadesa Raththinamalai to show the greatness of this work.

Azhagiya Manavalap Perumal Nayanar has written several granthas and vyakhyanam but many are not available at this time. Amongst these works, the grantha Acharya Hrudhayam is considered to be the greatest work. It was written to show the greatness of Swami Nammazhvar and his works as at that time some people were showing tendencies to put down Azhvar.

Swami Desikan is saluting these acharyas for their great contributions which show that Nammazhvar's works are the essence of the four Vedas and that these two granthas are like water to the people of this world who are trapped in the desert like samsAra.

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### Shloka 11

मधुरिपुमहिलायाः स्फितवीक्षासरोजात्  
मधुरफणितिभृङ्गी निर्गता कासिदेषा।  
भुवनगुरु पदाब्ज ध्वन्द्व निर्यन्मरन्दान्  
अनुदिनमनुभूयानन्द सान्द्रा ममास्तु ॥

madhuripumahilAyA: sphitavIkshAsarojAt  
madhuraphaNitibhR^i~NgI nirgatA kAsideShA |  
bhuvanaguru padAbja dhvandva nirymanaranDAn  
anudinamanubhUyAnanda sAndrA mamAstu ||

### Meaning:

eShA - This  
mama - my  
kAsit - unparalleled

madhuraphaNiti bhR^i~NgI	- sweet speech which is like a female bee
nirgatA	- came out of
sphita vIkshA sarojAt	- the broad eyes lotus like eyes of
madhuripu mahilAyA:	- Sri Mahalakshmi who is the wife of Madhusudhana.
astu	- May it
Ananda sAndrA	- get fattened due to happiness
anubhUya	- by drinking
anudinam	- every day
bhuvanaguru padAbja dhvandva	
niryanmaranDAn	- the honey that flows out of the divine lotus feet of Pillai Lokacharyar.

### Vyakhyana Saram:

Swami Desikan's speech became sweet and divine because it came out of the lotus like eyes of Sri Ranga Nachchiar. He says they are like the bee that left the lotuses that are Sri Mahalskhmi's divine eyes. Having left these lotuses, it is now fattening itself due to the great pleasure of drinking the sweet nectar which are the words of Swami Pillai Lokacharyar.

He got his ability to write divine poetry due to the blessings from the divine look of Sri Mahalakshmi. That capacity gained its purpose by praising Pillai Lokacharyar.

## Shloka 12

मणिप्रवाळाञ्चित सूक्तिसूनैः

विभूषिताशेष सहस्रशाखं।

अकल्पयत् कञ्चन कल्पवृक्षं

कृष्णः क्षितौ लोकगुरुत्तमाख्यं ॥

maNipravALA~nchita sUktisUnai:

vibhUShitAsheSha sahasrashAkham |

akalpayat ka~nchana kalpavR^iksham

kR^iShNa: kshitau lokagurUttamAkhyam ||

### Meaning:

ka~nchana kalpa vR^iksham	- The unparalleled Karpaga tree
loka gurUttamAkhyam	- known as Pillai Lokacharyar
asheSha sahasra shAkham	- has thousands of branches
vibhUShita	- that are decorated with
a~nchita	- beautiful
sUkti sUnai:	- flowers that are Sri Suktis, which are
maNi pravALA	- made of Sankrit and Tamil,

akalpayat - was created by  
kR^iShNa: - Vadakkuth Thiruveedhip Pillai.

### Vyakhyana Saram:

Pillai Lokacharyar is the eldest son of Sri Krishnar, also known as Vadakkuth Thiruveedhip Pillai. In this shloka, Swami Desikan is saying that Sri Krishnar brought forth an amazing Karpaga Vruksham. Azhvars have compared the Lord to a Karpaga tree ("sezhung kaRpagaththai", "karpagach sOlai" etc), Vedanta Desikan has called Andal a Karpaga creeper ("shrI viShnu chitta kula nandana kalpa vallIm") and acharyas have glorified other acharyas as Karpaga trees (Ramanuja Nutrandhadhi states "ennai ALa vandha kaRpagam" about Ramanuja). Swami Desikan is following that tradition in this shloka. The Karpaga tree (or Kalpa tree) would have countless branches and flowers. Vedanta Desikan is showing the similarity with Lokacharyar - he too has countless grantha vakhyams (which are like the branches of a tree) and these give rise to the flower like beautiful maNi pravALa letters and words which are the Sri Suktis of Pillai Lokacharyar.

And just as the Karpaga tree showers those who seek shelter under it with everything that they need, so too Swami Lokacharyar showers through his divine Sri Suktis the most amazing meanings of the sampradhayam, which is all that the devotees need.

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### Shloka 13

देवीशु पद्मनिलया दयिता बबूव  
भक्तेशु सोपि वगुलङ्क मुनिर्वरेण्य।  
आर्येशु निर्मल गुणस्त्वयमन्तरङ्गः  
रङ्गातिपस्य नृपते जगतार्यनामा ॥

devIshu padmanilayA dayitA babUva  
bhakteshu sopi vaguLa~Nka munirvareNya |  
Aryeshu nirmala guNastvayamantara~Nga:  
ra~NgAtipasya nR^ipate jagatAryanAmA ||

### Meaning:

devIshu - Amongst the consorts of  
rangAtipasya nR^ipate - Sriranganatha, who is the Lord of Srirangam,  
padma nilayA - Periya Pirattiyar who lives on a lotus  
dayitA babUva - is most dear to His heart.  
bhakteshu - Amongst the devotees  
sa: - the famous  
vaguLa~Nka muni: api - Sathakopa who wears the Vakula garland  
vareNya babUva - became the most desirable

Aryeshutu - Amongst the acharyas  
ayam jagatArya nAmA - this Pillai Lokacharyar  
nirmala guNa: - who has faultless qualities  
antara~Nga: babUva - became worthy of keeping near.

### Vyakhyana Saram:

Swami Desikan further extolls the great acharya Pillai Lokacharyar in this shloka. He tells us who is most dear to the Lord amongst His consorts (Sri Mahalakshmi), amongst the Azhvars (Nammazhvar) and amongst the acharyas (Pillai Lokacharyar).

She is always with Him to protect the chetanas; Nammazhvar showed us the path of sharaNagati to Him through the mediation of Mahalakshmi; Lokacharyar gave us the essence of Nammazhvar's Thiruvaymozhi in the grantha Srivachana Bhushanam.

## Shloka 14

हृदयमुकुर बिम्बं यत् त्वहङ्कारपङ्क  
स्थगित विमलरूपं स्वोक्तिशुद्धाम्बुपूरैः ।  
भुवनगुरुवर स्तच्चोधयित्वा जनानां  
चिदचिदधिपतीं त्रीन् दर्शयन् भाति तत्र ॥

hR^idayamukura bimbam yat tvaha~NkArapa~Nka  
sthaagita vimalarUpam svoktishuddhAmbupUrai: |  
bhuvanaguruvara stacchodhayitvA janAnAm  
chidachidadhipatIm trIn darshayan bhAti tatra ||

### Meaning:

bhuvanaguruvara: - Pillai Lokacharyar  
chodhayitva - washed away  
sva ukti shuddha ambupUrai: - with the water flow that are his Sri Suktis  
aha~NkAra pa~Nka sthaagita - the Ahankara which is like dirt on  
hR^idaya mukura bimbam - the mirror which is the mind  
janAnAm - of the people  
tat yat asti vimalarUpam - and made it spotless;  
darshayan - showing  
trIn - the three principles which are  
chit achit adhipatIn - chit, achit and the Paramatma  
bhAti - he exists  
tatra - there (Srirangam or the people's minds).

### Vyakhyana Saram:

Pillai Lokacharyar removed the darkness in this world through his divine 18 rahasya



granthas, called Ashtadasa Rahasyas. By doing that he removed the avidya that had covered the minds of the jIvas and made them forget their true nature, as well as the nature of the Lord and the prakruti.

His works such as Tattva Trayam and Tattva Sekaram explain the three principles - the tattva trayam - that is a cornerstone of our sampradhayam. Through these works, he showed that the jIva is not a svatantra but a paratantra. That is, the jIva is not independent but is the property of the Lord and is bound to Him. With his Sri Suktis, he cleaned the ahankAra in the minds of the people that made them forget their subservient nature to the Lord. By giving them the true knowledge, he now forever exists in the minds of the people.

### Shloka 15

जनजलधिपरीतागार लीनात्मपङ्क्तौ  
त्रिविधविषय तृणाराक्षसीपीडितायै।  
भुवनगुरुवरोदात् श्रीमतीं सूक्तिभूषां  
पवनज इव देव्यै पाणिभूषां स्वभर्तुः ॥

janijaladhiparItAgAra lInAtmapa~Nktyai  
trividhaviShaya tR^ishNArAkshasIpIDitAyai |  
bhuvanaguruvarodAt shrImatIm sUktibhUShAm  
pavanaja iva devyai pANibhUShAm svabhartu: ||

#### Meaning:

pavanaja iva - In the same way that Maruti gave to  
devyai - Sita devi  
sva bhartu: pANi bhUShAm - the ring in the hand of Her spouse Sri Rama,  
janijaladhi parIta AgAra  
lIn Atma pa~Nktyai - to the jIvAtmas that are surrounded by the ocean that is  
birth  
trividha viShaya tR^ishNA  
rAkshasI pIDitAyai - that are tortured by the three rakshasis (land, gold and  
lust),  
bhuvanaguruvara: - Pillai Lokacharyar  
adAt - gave  
shrImatIm sUktibhUShAm - Srivachana Bhushanam that has beauty of words and  
meaning.

#### Vyakhyana Saram:

Sitadevi was kindapped by Ravana and placed in the middle of the ocean in the Asoka vana. There She was surrounded by rAkshasis who tortured in many ways trying to force

Her to accept the improper advances of Ravana. To Her in this state came Hanuman bringing the message of the Lord and His ring.

In this situation, She represents the jIva; the ocean represents the samsAra with its birth and death; Hanuman represents the acharya who brings the message of the Lord to the suffering jIva (that He is the one who is looking for the jIva and trying to attain him). The rAkshasis torturing Her represent the desires of land, gold and lust, which torture the jIva and push them to an undesirable state which is represented by Ravana.

Here, Swami Desikan is saluting Swami Pillai Lokacharyar as the acharya who is bringing the message of the Lord to the suffering jIva samUha. Just as Maruti brought a ring from the Lord to Her, so too Pillai Lokacharyar has brought forth this jewel amongst granthas called Srivachana Bhushanam.

## Shloka 16

फणितिकिरणजालैर्मानयन् मानसाब्जं

चरनमुषित दोषारूढगाडान्धकारः।

अपर इव वपुष्मानम्शुमाली जनानां

पदमिव भुवनार्यो भासयन् भाति विष्णोः ॥

phaNitikiraNajAlairmAnayan mAnasAbjam  
charanamushita doShArUDagADAndhakAra: |  
apara iva vapuShmAnamshumAlI janAnAm  
padamiva bhuvanAryo bhAsayan bhAti viShNo: ||

### Meaning:

amshumAlI iva - Like the Sun  
charanamushita doShA ArUDa  
gADa andhakAra: - who drives the darkness of the night with his rays of light  
viShNo: padam - from space  
bhAsayan - and makes it (bright),  
bhuvanArya: - Pillai Lokacharyar  
bhAti - is  
apara: vapuShmAn amshumAlI - like another Sun  
charanamushita doShA ArUDa  
gADa andhakAra: - who drives the ahankAra mamkAra doshas, by  
association with his divine feet,  
phaNiti kiraNa jAlai: - with the rays of light that are his Sri Suktis,  
janAnAm - from the people's  
mAnasa abjam - lotus like minds

mAnayan  
knowledge).

- and makes them respected (by blossoming with

**Vyakhyana Saram:**

Acharyas and Azhvars are compared to the Sun that drives out darkness. The normal Sun drives out the outside darkness. With their Sri Suktis, Azhvars and Acharyas drive out the darkness in our minds. Our minds are like lotuses and are closed due to the darkness of the ahankAra and mamakAra. Azhvars and Acharyas are like the Sun and drive out this darkness and make the mind blossom. (They are also like water that sustains the lotus in the presence of the sun like Lord.)

Nammazhvar is called Vakula Bhushana Bhaskara. Here Swami Desikan is describing Pillai Lokacharyar as the Sun (amshumAlI). And when this mind blossoms, then one finds the Lord seated in that lotus.

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**Shloka 17**

अन्तर्विलोचनमनन्ततमोनिगूढं

आलोक्य जन्तु निवहस्य दयार्द्रचेताः।

उन्मीलयन्नुपहितेन रहस्यत्रयार्थं

दीपेन यो जयति लोकगुरुं तमीडे ॥

antarvilochanamanantatamonigUDham

Alokhya jantu nivahasya dayArdrachetA: |

unmIlayannupahitena rahasyatrayArtha

dIpena yo jayati lokagurum tamIDe ||

**Meaning:**

tam lOkagurum IDe

- I salute that Pillai Lokacharya,

ya:

- who

Alokhya

- seeing

jantu nivahasya

- the collection of beings

antar vilochanam

- whose minds (the inner eye)

ananta tamo nigUDham

- are covered by unlimited ignorance,

dayA Ardra chetA:

- with his mind drenched in mercy,

upahitena

- lit in their minds

rahasya traya artha dIpena

- the lamp (Mumukshupadi) which is the meaning of the  
Rahasya Traya

unmIlayan

- and opened them,

jayati

- (and therefore is) above everyone.

### Vyakhyana Saram:

Pillai Lokacharyar gave the true meanings of the Rahasya Traya through his rahasya granthas and made them readily available to the people of this world whose minds are covered by the darkness of ignorance. Knowing the varied nature of the people of this world, he gave the meanings in many different forms - in short, in some detail and in great detail. The works that give the meanings of the Rahasya Traya are Yathrucchikappadi, Mumukshupadi, Sriya:pathippadi, Paranthapadi, ThanippraNavam, Thanithdvayam, Thaniccharamam & Sarasangraham.

Swami Desikan is saluting the great mercy in Pillai Lokacharyar's heart that made him stand above all in providing these works, that gave the Rahasya Traya knowledge to the people and drove away the avidya in their minds.

### Shloka 18

बुवनगुरुत्तम चतुररन्ग पुरापणिकः

कलिरिपु दासवर्य कलितामल सूक्तिमणीन्।

गुणपणसन्ग्रहेण निपुणाय ददातिहितान्

अत पुनरेव वृत्तिमुपयान्ति विचित्रमिदं ॥

buvanagurUttama chaturaranga purApaNika:

kaliripu dAsavarya kalitAmala sUktimaNIn |

guNapaNasangraheNa nipuNAya dadAtihitAn

ata punareva vR^ittimupayAnti vichitramidam ||

### Meaning:

buvana gurUttama	- Pillai Lokacharyar
chatura rangapura ApaNika:	- who is the shopkeeper in the talented shop which is Srirangam
dadAti	- gives
nipuNAya	- to the smart disciple
tAn	- the popular
kaliripu dAsavarya kalit amala sUktimaNIn	- faultless jewels that are the sUktis of Kalikanri Dasa (Nampillai),
guNapaNa sangraheNa	- taking as cost the good qualities of his disciples.
ata	- Then
upayAnti	- (these jewels) attain
punar eva vR^ittim	- growth again.
idam vichitramhi	- Is this not amazing?

### Vyakhyana Saram:

Swami Desikan is stating that Nampillai's divine suktis are faultless jewels. This is most appropriate. The story of the acharya who used one of his srisuktis to remove the doubt on Ramayana in the mind of the king should be remembered here. His disciples have written a pasuram that states that a few words of Nampillai will fetch a whole country.

As opposed to the jewels of this world that stay the same, Vedanta Desikan points out that Nampillai's srisuktis grow after they have been given by Pillai Lokacharyar to his disciples. This is the nature of knowledge. It does not reduce or stay stagnant but keeps growing. It is like a shopkeeper (Pillai Lokacharyar) who sells jewels but they keep growing in his shop - Swami Desikan is pointing out this amazing situation in his shloka.

### Shloka 19

दृढमभवदविद्यावल्लरी वासनाद्भिः

समयविहितपोषा विस्तृता कर्मवृक्षे।

भुवनगुरुवरोक्तिप्रौडजञ्जामरुद्भिः

सतरुरफृता सा क्षेत्रिणो भग्नमूला ॥

dR^iDamabhavadavidyAvallarI vAsanAdbhi:

samayavihitapoShA vistR^itA karmavR^ikshe |

bhuvanaguruvaroktiprauDaJa~njAmarudbhi:

sataruraphR^itA sA kshetriNo bhagnamUIA ||

### Meaning:

kshetriNa:	- Jeevatma's
avidyA vallarI	- ignorance which is a creeper
samaya vihita poShA	- attained timely growth
vAsanA adbhi:	- in desire which is like water,
vistR^itA	- and creeping around
karma vR^ikshe	- the tree made of sins and good acts
dR^iDam abhavat	- it became strong.
prauDa ja~njA marudbhi:	- By the great cyclonic wind
bhuvana guruvar ukti	- which are the Srisuktis of Pillai Lokacharya,
sA	- that creeper
sataru:	- along with the tree
bhagna mUIA	- and the shredded root
aphR^itA abhavat	- got ripped.

### Vyakhyana Saram:

The ignorance in the minds of the Jeevatama's is like a creeper; it is made strong by the quality of desire and holds on to the karmas committed by the jeeva. In order to attain the

abode of that Parama Purusha, a soul must lose all karmas - good and bad. Swami Desikan is saluting Pillai Lokacharyar's works which are like a great wind that rip and shred this creeper as well as the karma tree that it surrounds, thereby lighting the lamp of knowledge inside the jeeva and setting him free. And, when they remove this ignorance, they remove it to the root, so that it never returns due to vAsana and prior relationship.

## Shloka 20

यतिप्रवर भारतीजलनिधिं प्रपीयामलं  
जगत्गुरुवलाहकः पटु ववर्ष भूमौ जलं।  
विकासमगमत् परं विनतसस्य पङ्क्तिस्तदा  
प्रवाहबहुलाभवत् निगममौलिविद्यानदी ॥

yatipravara bhAratIjalanidhim prapIyAmalam  
jagatguruvalAhaka: paTu vavarSha bhUmau jalam |  
vikAsamagamat param vinatasasya pa~NktistadA  
pravAhabahulAbhavat nigamamaulividyAnadI ||

### Meaning:

jagatguru valAhaka:	- The cloud that is Nampillai
prapIya	- drank well
alam yatipravara bhAratI jalanidhim	- from the blemishless ocean that are the Srisuktis of Yatiraja (Nanjeeyar)
paTu vavarSha	- and well rained
jalam	- the water
bhUmau	- on the earth.
tadA	- At that time
nigamamauli vidyA nadI	- the river that is Vedantic knowledge
pravAha bahulA abhavat	- became a flood.
vinatasasya pa~Nkti	- (Therefore) the field that is the devotees
param vikAsam agamat	- blossomed.

### Vyakhyana Saram:

In our sampradhayam we say that the Lord is the ocean and that Nammazhvar is the cloud that drank from that ocean and rained his grace on this world. Swami Desikan is showing a similar comparison in this shloka - here Nampillai who blessed Vadakkuth Thiruveedhip Pillai (who is the father of Pillai Lokacharyar) is the cloud, that drank from the ocean that are the Srisuktis of his acharya Nanjeeyar. Nanjeeyar was a great acharya and a sanyasi and therefore he is referred to as yati pravara - the best amongst yatis.

The great meanings brought forth by Nampillai became a flood of Vedantic knowledge in this world and all devotees who immersed in that had the lamp of knowledge lit in their hearts.

The word jagatguru - Lokacharyar - originally was given to Nampillai ("thunnu pugazh kanthAdai thOzhappar tham ugappAl, enna ulagAriyanO enRuraikka"). It was later given to the elder son of Vadakkuth Thiruveedhip Pillai - who came to be known as Pillai Lokacharyar.

This shloka can also be shown to apply to him - that is, the word jagatguru referring to Pillai Lokacharyar. In that case, the yatipravara would refer to Swami Ramanuja himself. Pillai Lokacharyar would be the cloud that drank from the Srisukti ocean of Ramanuja and poured the great meanings on this world for the upliftment of devotees. It has been shown by great acharyas that the divine meanings of the rahasya granthas given by Pillai Lokacharyar are the same as told by Swami Ramanuja.

## Shloka 21

पटुप्रथमदेशिकैर्विरचिताः प्रबन्धाः परे

रहस्यत्रयपदावलीविवरणे प्रत्ताः परं।

जगद्गुरुमुखोदिताः जगति भान्त्यमी भास्कराः

भवप्रभवसर्वरी विभव मोचनाहस्कराः ॥

paTuprathamadeshikairvirachitA: prabandhA: pare  
rahasyatrayapadaAvalIvivaraNe pravR^ttA: param |  
jagadgurumukhoditA: jagati bhAntyamI bhAskarA:  
bhavaprabhavasarvarI vibhava mochanAhaskarA: ॥

### Meaning:

pare prabandhA:	- Great works
virachitA:	- authored
paTu prathamadeshikai:	- by intellectual pUrvacharyas
param pravR^ttA:	- are engaged
rahasya traya pada AvalI vivaraNe	- in explaining the range of parts of the Rahasya Trayam (Thirumanthram, Dvayam and Charama Shloka).
amI prabandhA:	- The works explaining the Rahasya Trayam
jagadguru mukha uditA:	- that come from the divine mouth of Pillai Lokacharyar
bhAnti	- shine
bhAskarA:	- (like) the Sun
para prabhavasarvarI vibhava mochana ahaskarA	- that removes the darkness of the night which is the

countless births and deaths in this samsara  
jagati - in this world.

### Vyakhyana Saram:

Poorvacharyas such as Kooraththazhvan and Bhattar wrote works that explained the meanings of the Rahasya Traya. But these works have become nonextant or are short in length (though deep in meaning). Pillai Lokacharyar wrote extensive works on the Rahasya Traya - some short, some long and some medium; some focusing on all three and some explaining only one of the three; some in maNi pravaLAm and some in Tamil. Through these great works which shine like the Sun, he removed the darkness of this world which is nothing but being caught in the endless cycle of samsara. Swami Desikan is saluting the nobility of Pillai Lokacharyar and his works in this shloka.

## Shloka 22

अगम्यमहिमा जनैर्निगममौलिकान्तारभू  
विहाररसिको वृक्षक्षितिभृतो वसन् कन्दरे।  
विभाति विमतोन्मदद्विरदकुम्भसम्भेदन  
क्षमोक्तिनखरो महान् स जगदार्यकण्ठीरवः ॥

agamyamahimA janairnigamamaulikAntArabhU  
vihArarasiko vR^ikshakshitibhR^ito vasan kandare |  
vibhAti vimatonmadadviradakumbhasambhedana  
kshamoktinakharo mahAn sa jagadAryakaNTIrava: ॥

### Meaning:

agamyA mahimA - Having the greatness not understood  
janai: - by ordinary folk,  
nigamamauli kAntArabhU  
vihAra rasika: - understanding the taste of moving in the forest of Vedanta  
sastra,  
vasan - while living  
kandare - in the cave  
vR^iksha kshitibhR^ita: - in the mountain of Dharma (or in the Thiruvengada  
mountains)  
vimata unmadadvirada kumbha sambhedana  
kshama ukti nakhara: - having the Srisuktis that are like the claws that are  
capable of breaking the heads of the elephants who are  
the followers of other philosophies,  
sa: - the famed  
mahAn - and great  
jagadArya kaNTIrava: - lion that is Pillai Lokacharya



vibhAti

- is present.

### Vyakhyana Saram:

In our sampradhayam, acharyas have been compared to the elephant and the lion. In Ramanuja Nutrandhadhi, Thiruvarangaththamudhanar compares Ramanuja to both - "engaL irAmAnusa muni vEzham" and "vali mikka sIyam". In this shloka, Swami Desikan is saluting Pillai Lokacharyar as a great lion.

This lion has claws that are capable of ripping the heads (brains) of elephants - the elephants in this case are the followers and/or leaders of other sampradhayams. Through his divine Sri Suktis, Pillai Lokacharyar has removed and corrected the ideas made by them that show the Lord in the wrong light.

### Shloka 23

विगतविषयतृष्णः कृष्णपादाश्रयात्मा

द्रमिडनिगमदर्शी देशिकानाम् प्रधानः ।

मधुरकविवचोभिः माननीयो ममासौ

शटरिपुरिव लोकाचार्यवर्यो विभाति ॥

vigataviShayatR^ishNa: kR^iShNapAdAshrayAtmA  
dramiDanigamadarsHI deshikAnAm pradhAna: |  
madhurakavivachobhi: mAnanIyo mamAsau  
shaTaripuriva lokAchAryavaryo vibhAti ||

### Meaning:

shaTaripuriva	- Like Nammazhvar,
vigata viShaya tR^ishNa:	- who did not have affinity to the lowly matters of this world,
kR^iShNa pAda Ashraya AtmA	- who had the mind that considers the divine feet of Lord Krishna as its place,
dramiDa nigama darshI	- who created the Tamil Vedas (Thiruviruththam, ThiruvAsiriyam, Periya Thiruvandhadhi and Thiruvaymozhi),
deshikAnAm pradhAna:	- who is the most important amongst acharyas,
mAnanIya:	- who is worthy of being praised and honored
madhurakavi vachobhi:	- by the verses of Madhurakavi Azhvar,
asau	- this
lokAchAryavarya:	- Pillai Lokacharyar
vibhAti	- is present
mama	- to me.

**Vyakhyana Saram:**

In this shloka Swami Desikan is stating that he is saluting Pillai Lokacharyar through his verses just like Madhurakavi Azhvar praised and honored Nammazhvar through his eleven verses known as Kanninun Siruththambu. Thus, Lokacharya Panchasat can be called as Lokacharya Kanninun Siruththambu.

The first three lines of this shloka are about Nammazhvar, but they can also be interpreted as being about Pillai Lokacharyar. Then, the meaning for those lines would be as follows: kR^iShNa pAda Ashraya AtmA - one who surrendered to Krishnapada who is also known as Vadakku Thiruvedhip Pillai; dramida nigama darshI - one who understands the Tamil Vedas; madhurakavi vachobhi: - through the sweet verses of poets. This is the poetic excellence of Swami Desikan.

**Shloka 24**

चुलुकितभवसिन्धुं चित्तजक्रोधदैत्य  
प्रमथनपटुबुद्धिं श्रीजगत्देसिकेन्द्रं ।  
दिरविडफणितिक्षं दक्षिणाशानिषण्णं  
कलशतनयमन्यं मन्यते मे मनस्त्वां ॥

chulukitabhavasindhum chittajakrodhadaitya  
pramathanapaTubuddhim shrIjagatdesikendram |  
diraviDaphaNitidaksham dakshiNAshAniShaNNam  
kalashatanayamanyam manyate me manastvAm ||

**Meaning:**

shrIjagatdesikendram tvAm - O! Swami known as Pillai Lokacharyar  
chulukita bhavasindhum - who makes the samsara ocean to be small like the little  
amount of water used for achamanam,  
chittajakrodhadaitya pramathana  
paTubuddhim - who has the knowledge to kill the asura in the mind that is  
anger, and  
dakshiNA AshAniShaNNam - who lives in the southern direction.  
me mana: - My mind  
manyate - thinks  
anyam kalashatanayam - of you as another Agastya muni.

**Vyakhyana Saram:**

In this shloka, Vedanta Desikan says that he considers Pillai Loakcharyar in his mind as Agastya muni.

Agastya used the ocean water as the water to perform achamanam (the water used for ritual purification). He digested and killed the asura Vatapi. He is proficient in the Tamil language (Tamil is known as Agastyam). He resides in the southern direction.

Pillai Lokacharyar reduces the samsara ocean to be the small quantity used in achamanam. He kills the terrible asura that is anger. He is proficient in the verses of Azhvars written in the Tamil language. He lives in Srirangam that is in the south.

Due to these, Swami Desikan considers Pillai Lokacharyar to be another Agastya.

## Shloka 25

श्रीवत्सरूपरुचिरोऽप्यरतिः प्रिया ते

प्रीतिमधुद्विषि भवप्रभवा न भीतिः ।

लोकावलीविमललोचनगोचराङ्गः

कृष्णात्मजस्त्वमपरः किमु मन्मथोऽसि ॥

shrIvatsarUparuchiropyarati: priyA te  
prItimadhudviShi bhavaprabhavA na bhIti: |  
lokAvalIvimalalochanagocharA~Nga:  
kR^iShNAtmajastvamapara: kimu manmathoSsi ||

### Meaning:

api shrIvatsarUparuchira: asi - (O Lokacharya!) You have the form like that of Vishnu  
and are therefore beautiful (like Manmatha).

tatApi - But

te priyA - your wife

arati: - is different from Rati devi.

te prIti: madhudviShi - you have affection for the enemy of Vasantarutu.

bhava prabhavA bhIti: - The fear of Shiva

na - is not there

te - for you.

loka AvalI vimala lochana  
gochara a~Nga: bhavasi - You have the form that is the target for the spotless eyes  
of the crowds of people.

kR^iShNa Atmaja: tvam - You who are the son of Krishna (Vadakku Thiruveedhi  
Pillai)

apara: manmatha: asi kimu - are like another Manmatha.

### Vyakhyana Saram:

In this shloka, Vedanta Desikan is considering Pillai Lokacharyar as another Manmatha. Manmatha is the son of Krishna. Pillai Lokacharyar is the son of Vadamu Thiruveedhi

Pillai whose name is also Krishna. Pillai Lokacharyar too has a beautiful form just like Manmatha.

However, there are also some key differences between the two. Manmatha's wife is Rati devi. Rati means the pleasure or love. Pillai Lokacharyar's affection goes to 'arati' - that is, he has distate and indifference toward worldly pleasures.

Manmatha has love for Vasantarutu which is also known as madhu. It is during the season of Vasanta that Manmatha incites desire in people. Lokacharyar has love for the enemy of the asura Madhu, which is Sriman Narayana.

Manmatha fears Shiva who is also known as Bhava:. Pillai Lokacharyar has no fear of samsara (also known as bhava:) as He is the devotee of Vishnu.

Manmatha's body was burned by Shiva and therefore no one can see him. Pillai Lokacharyar has the form that is visible to people whose eyes are virtuous to be able to see him.

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### Shloka 26

दृष्ट्वा ते भुवनार्य सुन्दरवपुः केचित् भवाम्भोनिधिं  
सन्तीर्णाः श्रवणामृतं तव गुणं श्रुत्वा सकृत् केचन।  
अन्ये केऽपि सुधासहोदरगिरः पीत्वाभवन्निर्मलाः  
तस्मात् संसृतिवर्तनी विशतितलेक्शीणा बभूव कशाणात्॥

dR^iShTvA te bhuvanArya sundaravapu: kechit bhavAmbhonidhim  
santIrNA: shravaNAmR^itam tava guNam shrutvA sakR^it kechana |  
anye kepi sudhAsahodaragira: pItvAbhavannirmalA:  
tasmAt samsR^itivartanI kshititalekshINA babhUva kshaNAAt ||

#### Meaning:

he bhuvanArya	- O! Lokacharya
dR^iShTvA	- Seeing
te	- your
sundara vapu:	- beautiful body
kechit	- some
santIrNA:	- have crossed
bhava ambhonidhim	- the samsara ocean.
kechana	- Some others
shrutvA	- having heard
sakR^it	- once
tava guNam	- your divine qualities

shravaNa amR^itam	- that are sweet to hear
bhavAmbhonidhim santIrNA:	- have crossed the samsara ocean.
anye kepi	- Others
pItvA	- drank
te	- your
sudhAsahodaragira:	- nectar-like sweet Sri Suktis
nirmalA: abhavan	- and became devoid of the impure.
tasmAt	- Therefore
kshitala	- in this world
samsR^iti vartanI	- the path of samsara
kshINA babhUva	- got destroyed
kshaNAAt	- in a moment.

### Vyakhyana Saram:

Swami Desikan is stating in this shloka that Pillai Lokacharyar has destroyed the samsara ocean and gives moksha to everyone through the beauty of his divine body, his auspicious qualities and his Sri Suktis. Just as the Lord has provided several paths to moksha, so too Lokacharyar has provided several paths. We also see in this world, how a plantain tree provides many things through every part - such as the leaf, the fruit, the trunk, etc. Similarly, without difference Lokacharyar's divine body, his qualities and his speech all become reasons for the upliftment of the samsaris.

### Shloka 27

तव चरणसरोजस्पर्शधन्यस्तु कश्चित्  
फणिपतिपुर बाह्योद्यान सीमानिवासी।  
भुवनगुरुवर श्रीपद्मनाभस्य पादे  
विलयमगमदारान्मानवैर्दृश्यमानः ॥

tava charaNasarojasparshadhanyastu kashchit  
phaNipatipura bAhyodyAna sImAnivAsI |  
bhuvanaguruvara shrIpadmanAbhasya pAde  
vilayamagamadArAnmAnavairDR^ishyamAna: ||

### Meaning:

bhuvanaguruvara	- O! Pillai Lokacharya
tava charaNa saroja sparshadhanya:	- through the merit of the relationship with your divine lotus feet,
ka: chit	- Vilanjsolai Pillai
phaNipati pura bAhya udyAna sImA nivAsI	- who lived in the outskirts of Thiruvananthapuram,

vilayam agamad ArAn - attained  
shrI padmanAbhasya pAde - the divine feet of Padmanabha  
mAnavai: dR^ishyamAna: - while being watched by the people.

### Vyakhyana Saram:

Vilanjsolai Pillai was one of the disciples of Pillai Lokacharyar. He was born in a low caste like Thiruppanazhvar and Maraneri Nambi. It was to Vilanjsolai Pillai and Koorakuloththama Dasar that Pillai Lokacharyar instructed to bring Thiruvaymozhi Pillai, then known as Srisailesa, into the Srivaishnava fold from his position as minister in the city of Madurai. Thiruvaymozhi Pillai also learned the meanings of Sri Vachana Bhushanam from Vilanjsolai Pillai at Thiruvananthapuram, as per the instruction of Koorakuloththama Dasar. When Vilanjsolai Pillai left this world there, Thiruvaymozhi Pillai performed final rites for him without worrying about caste - just like Periya Nambi did for Maraneri nambi.

Vilanjsolai Pillai wrote the work Saptha Kadhai which explains in seven pasurams the greatness of acharya vaibhavam.

Vedanta Desikan is saluting this disciple of Pillai Lokacharyar in this shloka. His ascension to His divine abode, at Thiruvananthapuram, is explained as being due to the relationship with the divine lotus feet of Pillai Lokacharyar. In the Srivaishnava sampradhayam, it is the relationship to the acharya's lotus feet that gets moksha to a Srivaishnava.

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## Shloka 28

सञ्जीवनी चरणरेणुकणावली ते  
संसारतक्षक मुखक्षत मुग्धजन्तोः ।  
लोकार्यवर्य करुणामृत सारणी तु  
संविल्लतां कलयते हृदये प्ररूढां ॥

sa~nchIvanI charaNareNukaNAvalI te  
samsAratakshaka mukhakshata mugdhajanto: |  
lokAryavarya karuNAmR^ita sAraNI tu  
samvillatAm kalayate hR^idaye prarUDhAm ||

### Meaning:

lokAryavarya - O! Lokacharya  
tava charaNa reNu kaNa AvalI - a small portion of the dust from your divine feet  
sa~nchIvanI - becomes the medicine that revives  
kshata mugdha janto: - the being that fainted due to the wound caused by the bite  
samsAra takshaka mukha - of the mouth of the snake that is samsara.

te karuNA amR^ita sAraNI tu - Your mercy that flows like a nectarine canal  
prarUDhAm kalayate - grows  
samvit latAm - the plant which is knowledge  
hR^idaye - in the heart (of devotees).

**Vyakhyana Saram:**

Samsara has been described as a snake in our sampradhayam. It is the five headed snake that binds us through the five senses. Our acharyas have also described our body as a snake. When Anandazhvan was bit by a snake in his garden in Thirumalai, he remarked that one snake had bit another and waited to see which snake was stronger. Swami Desikan states that this snake has bit the beings of this world and they are collapsed due to that. Their revival and crossing of this ocean is facilitated by the mere dust off the divine feet of Pillai Lokacharyar.

His mercy flows like a river of nectar and through his Sri Suktis he grows the plant of knowledge in the hearts of devotees and leads them to liberation.

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**Shloka 29**

शिष्येषु वाग्भूषणभूषितेषु  
जगद्गुरो ते करुणाऽभिषेकात्।  
स कूरवम्शोत्तम दासनामा  
मान्यो गुरुणामभवन्महिम्ना ॥

shiShyeShu vAgbhUShaNabhUShiteShu  
jagadguro te karuNASbhiShekAt |  
sa kUravamshottama dAsanAmA  
mAnyo guruNAMabhavanmahimnA ||

**Meaning:**

jagadguro - O! Lokacharya.  
shiShyeShu - Amongst your disciples that are  
vAgbhUShaNa bhUShiteShu - decorated by Sri Vachana Bhushanam (well versed in Sri Vachana Bhushanam)  
sa: kUravamsha uttama  
dAsanAmA - the celebrated disciple known as Kurukulottamadasar,  
mahimnA - by his greatness  
abhavat - became  
mAnyA: - worthy of being honored  
gurUNAm - by acharyas,  
te karuNA abhiShekAt - as he was submerged in your grace.

### Vyakhyana Saram:

Kurakuloththama Dasar was one of the primary disciples of Pillai Lokacharyar. Yatindra Pravana Prabahavam states that he along with other select disciples spent their time entirely in the service of Pillai Lokacharyar. When Pillai Lokacharyar was in the final stages of his life in this world, he told Kurakuloththama Dasar and Vilanjsolai Pillai about Thirumalaiyazhvar (also known as Srisailesar) who was in the services of the king at Madurai, and told them to bring him back into the Srivaishnava fold. Just as Alavandar asked his disciples to teach Ramanuja the various rahasyas and meanings, so too Pillai Lokacharyar told his disciples to teach Srisailesar the various meanings.

Of this, Kurakuloththama Dasar was instructed to teach Srisailesar the meanings of the work Sri Vachana Bhushanam. Similar to Manakkal Nambi rescuing Alavandar from royal matters into the sampradhayam, Kurakuloththama Dasar rescued Srisailesar from the king's court. He then taught him Sri Vachana Bhushanam and its inner meanings. In the Rahasya grantha acharya paramparai, Kurakuloththama Dasar comes after Pillai Lokacharyar.

Swami Desikan is saluting this great acharya in this shloka. As he was well versed in Sri Vachana Bhushanam and taught that to Srisailesar, he talks about that also in this shloka. He states that Kurakuloththama Dasar attained that knowledge and the honors that followed it, due to the fact that he was near and dear to Pillai Lokacharyar and was submerged in the flood of grace that flowed from Pillai Lokacharyar.

### Shloka 30

रूपं पुराणमणिभिः श्रुतिवज्रदीप्तं

पद्मापतेर्मुनिजनस्तदलञ्चकार।

तत्र त्वया विरचितं तु मणिप्रवाल

वाग्भूषणं हि नितरां भुवनार्य भाति ॥

rUpam purANamaNibhi: shR^itivajradIptam

padmApatermunijanastadala~nchakAra |

tatra tvayA virachitam tu maNipravAla

vAgbhUShaNam hi nitarAm bhuvanArya bhAti ||

### Meaning:

bhuvanArya

- O! Lokacharya.

munijana:

- Rishis such as Parasara and Vyasa

purANa maNibhi:

- with the purana jewels such as Vishnu Puranam and Mahabharatam,

ala~nchakAra

- decorated

tatrUpam

- the celebrated divine body of



padmApate:	- Sriman Narayana
shruti vajra dIptam	- that is illuminated by the diamond like Vedas.
tatra	- In that divine body
maNipravAla vAgbhUShaNam	
tu	- Sri Vachana Bhushanam written in maNi pravALAm (a mixture of Sanskrit and Tamil - gems and corals)
virachitam	- authored
tvayA	- by you
nitarAm bhAti hi	- is shining very brightly.

### Vyakhyana Saram:

In this shloka, Vedanta Desikan says that the Lord's divine and delicate body is protected by the Vedas that form a very hard (hard as a diamond) armor. And on that armor, the puranas are the garlands made of gems - puranas such as Sri Vishnu Puranam authored by Parasara maharishi and Mahabharatam authored by Vyasa maharishi.

However, Swami Desikan says, more than the diamond like armor and the garland made of gems, it is Sri Vachana Bhushanam authored by Pillai Lokacharyar, that is made of precious stones (Sanskrit words) and corals (Tamil words), that especially illuminates His divine body.

## Shloka 31

कामं भवन्तु गुरवो विविधागमार्थं  
विज्ञानविश्वविदिताः विहितप्रबन्धाः ।  
त्वत्सूक्तिमौक्तिकगणो यदलञ्चकार  
रङ्गाधिपश्रुतियुगं भुवनार्यं किम् तैः ॥

kAmam bhavantu guravo vividhAgamArtha  
viGYAnavishvaviditA: vihitaPrabandhA: |  
tvatsUktimauktikagaNo yadala~nchakAra  
ra~NgAdhipashrutiyugam bhuvanArya kim tai: ||

### Meaning:

bhuvanArya	- O! Lokacharya.
gurava:	- Acharyas
vividha Agama artha	
viGYAna	- who well understood the meanings of the various Vedas
vishva viditA:	- become celebrated in this world
vihita prabandhA:	- and have authored many works.
kAmam bhavantu	- Let them be.
tvatsUkti mauktika gaNa:	- Because the multitude of pearls that are your Sri Suktis

ala~nchakAra yat - have decorated  
ra~NgAdhipa shrutiyugam - the two ears of Sri Ranganatha,  
tai: kim - what do we need from the other acharyas?

**Vyakhyana Saram:**

This shloka might appear at first hand to be speaking lowly of other acharyas. However, by the principle that words of acharyas and elders are meant to praise one thing or person but not put down another (nahi nindA nyAyam), this shloka is simply meant to praise the great Sri Suktis of Pillai Lokacharyar.

Swami Desikan is stating that the rahasya granthas of Lokacharyar are the ornaments worn by Sri Ranganatha (similar to what was expressed in the previous shloka) and that these are sufficient for the chetanas that seek libreation from the ocean of samsara.

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**Shloka 32**

श्रुतिनिकरगभीर काननान्तर  
विहरण विश्रुत बुद्धिना त्वयैव।  
प्रपदनसरणिर्विशोधिताऽभूत्  
भुवनगुरो भुवि लोकसाधनीया ॥

shrutinikaragabhIra kAnanAntar  
viharaNa vishruta buddhinA tvayaiva |  
prapadanasaraNirvishodhitASbhUt  
bhuvanaguro bhuvi lokasAdhanIyA ||

**Meaning:**

bhuvanaguro - O! Lokacharya.  
tvayaiva - Only by You  
viharaNa vishruta buddhinA - who has the knowledge due to wandering  
shruti nikara gabhIra  
kAnana antar: - inside the dense forest of Vedas,  
prapadana saraNi: - the path to liberation called Prapatti  
abhUt - became  
vishodhitA - cleared  
loka sAdhanIyA - and capable of being followed even by ordinary people,  
bhuvi - in this world.

**Vyakhyana Saram:**

Vedas are a dense forest and it is easy for someone to get lost in them and lose direction. Only the great acharyas can walk through that forest and shed light on the correct path to

the common people. Vedanta Desikan is saluting Pillai Lokacharyar for doing that and showing the path of prapatti such that even the ordinary person can walk through it.

In his work Sri Vachana Bhushanam, Pillai Lokacharyar says that any one can perform prapatti at any place, at any time and for any reason. The only condition is to whom it is performed. Through such churnais, Pillai Lokacharyar has cleared this path and made it available to everyone.

### Shloka 33

त्वयि विलसति रङ्गे शेषतल्पेन पुम्सा  
जगति गुरुवर श्रीदृष्टिपूराभिषिक्ते ।  
कथमिव भुवनार्यं त्वां विनान्यं भजन्ते  
सति दिनकरबिम्बे के प्रदीपं वहन्ति ॥

tvayi vilasati ra~Nge sheShatalpena pumsA  
jagati guruvara shrIdR^iShTipUrAbhiShikte |  
kathamiva bhuvanArya tvAm vinAnyam bhajante  
sati dinakarabimbe ke pradIpam vahanti ||

#### Meaning:

bhuvanArya guruvara - O Lokacharya who is best amongst acharyas.  
tvayi vilasati - When you are shining  
ra~Nge - in Srirangam,  
shrIdR^iShTipUra abhiShikte - washed by the merciful flood from the eyes  
sheShatalpena pumsA - of the Lord who rests on the bed of Adisesha,  
tvAm vinA - leaving you  
kathamiva (janA:) bhajante - how will (people) seek  
anyam - another?  
dinakarabimbe sati - When Sunlight is there  
ke pradIpam vahanti - will anyone carry a lamp?

#### Vyakhyana Saram:

In this shloka, Vedanta Desikan states that Pillai Lokacharyar is like a Sun compared to others. Again, this is not to put down other acharyas, but to praise Lokacharyar ("nahi ninda nyAya"). In our sampradhayam, our Azhvars and Acharyas have been called the Sun, because, just as the Sun removes the external darkness, they were born and removed the internal darkness. Azhvar is called "vakuLa bhUShaNa bhAskara"; Thirumangai Azhvar is called "loka divAkara"; Ramanuja is called "rAmAnuja divAkara:". Swami Desikan says that with this Sun present, why seek anyone else?

### Shloka 34

अवनसवनकर्मण्यात्मलोकस्य रङ्गी  
भुवनगुरुवर त्वां कल्पयित्वा समर्थम् ।  
तदनु भुजगराजोत्तुङ्ग पर्यङ्कशायी  
रचयति सुखनिद्रां रघवाणां कुलेन्द्रः ॥

avanasavanakarmaNyAtmalokasya ra~NgI  
bhuvanaguruvara tvAm kalpayitvA samartham ।  
tadanu bhujagarAjottu~Nga parya~NkashAyI  
rachayati sukhanidrAm raghavANAm kulendra: ॥

#### Meaning:

bhuvanaguruvara	- O! LOkacharya.
ra~NgI	- Sri Ranganatha
raghavANAm kula indra:	- who is the family deity for the Raghu lineage of kings
samartham	- being competent
avana savana karmaNi	- in the big act of saving the
Atma lokasya	- multitude of jIvas
tvAm kalpayitvA	- conceived of you;
tadanu	- after that
rachayati	- He does
sukha nidrAm	- the act of resting comfortably (without thought)
bhujagarAja uttu~Nga parya~Nka shAyI	- on the lofty bed of Adisesha.

#### Vyakhyana Saram:

Sriman Narayana gave the chetanas their bodies and senses so that they can surrender to Him and attain His divine abode. Through the rishis, He gave the Sastras so that they can gain the appropriate knowledge. Throuh Nara, Periya Pirattiyar and Arjuna, He gave the Rahasy Trayam. He also descended as various avataras and through instruction and performance explained the same. As this did not bear fruit, He brought forth the Azhvars - to have chetanas follow other chetanas like themselves and reach Him. That did not work either. Azhvars sang pasurams about Him, but did not explain all the meanings of those pasurams to the common people. To explain those meanings and additional meanings, He sent forth the acharyas starting with Nathamunigal.

The early acharyas spoke mostly in the Sanskrit language. Ramanuja wrote his works in Sanskrit as well, but he also instructed his disciples and their disciples to explain all the critical meanings of the sampradhayam to everyone who is interested in the easily understood (at that time) language of maNi pravALam (a mixture of Sanskrit and Tamil).

Pillai Lokacharyar wrote the ashtadasa rahasyas - 18 granthas in maNi pravaLam explaining these wonderful meanings, such that many people were able to understand and follow them and attain liberation.

Swami Desikan is stating in this shloka that because of this, Sri Ranganatha's work is being taken care of and He is able to rest comfortably on His bed of Adishesha.

### Shloka 35

परपदनिलयोऽसौ पद्मया रङ्गनाथः

पुलिनतटमवाप्य त्वां भुवम्चापयित्वा।

चिरमभिलक्षितार्थं प्राप्य लोकार्यं मन्ये

कलयति दरहासं फुल्लवक्त्रारविन्दः ॥

parapadanilayoSsau padmayA ra~NganAtha:  
pulinataTamavApya tvAm bhuvamchApayitvA |  
chiramabhilakshitArtham prApya lokArya manye  
kalayati darahAsam phullavaktrAravinda: ॥

#### Meaning:

lokArya	- O! Lokacharya.
asau ra~NganAtha:	- That Ranganatha
parapada nilaya:	- who has Paramapadam (Sri Vaikuntham) as His place
padmayA	- together with Sri Mahalakshmi
avApya	- reached
pulinataTam	- the sandy banks (of Kaveri).
bhuvam ApayitvA	- He brought forth in this world
tvAm cha	- you as well.
prApya	- Attaining (therefore)
chiram abhilakshita artham	- the task wished for a long time (of saving chetanas),
phulla vaktra aravinda:	- with the divine face like that of a blossomed lotus
darahAsam kalayati	- (He) smiles,
manye	- I think.

#### Vyakhyana Saram:

Sri Ranganatha is resting in the banks of Kaveri river at Srirangam for one purpose - to save all the chetanas and lift them from this samsara to His divine abode. Until He completes that, He will not leave from there. However, His task is immense - to catch the chetanas who try to slip away in every possible manner. So, how could He close His divine eyes and truly rest or have a smile on His divine lips?

Swami Desikan states that He is able to do both now because He has brought forth into this world Pillai Lokacharyar, who with his divine Sri Suktis is correcting many chetanas and leading them to the Lord. They are now attaining good things in this world and reaching His abode. Vedanta Desikan says that because of that He is now able to close His divine eyes and have a smile on His divine lips.

### Shloka 36

बहुविधदुरितौघे मज्जतां मानवानां  
द्वयमनुकरयुग्मं सम्प्रसार्याञ्जसा तान्।  
तटभुवमुपनीय प्रापिताशेषविद्यान्  
कलयसिभुवनार्यं त्वं कृपाचोदितात्मा ॥

bahuvidhaduritaughe majjatAm mAnavAnAm  
dvayamanukarayugmam samprasAryA~njasA tAn |  
taTabhuvamupanIya prApitAsheShavidyAn  
kalayasibhuvanArya tvam kR^ipAchoditAtmA ॥

#### Meaning:

bhuvanArya	- O! Lokacharya.
kR^ipA chodita AtmA	- Having the mind that is driven by mercy
tvam	- you
samprasArya	- reach out
dvaya manukara yugmam	- with a pair of divine hands which is Dvayam
bahuvidha durita oghe	- into the many types of floods of sin in which
mAnavAnAm	- people
majjatAm	- are drowning
a~njasA	- and immediately
tAn taTabhuvam upanIya	- take them to the banks
kalayasi	- and make them
prApita asheSha vidyAn	- attain all knowledge.

#### Vyakhyana Saram:

Dvaya mahamantram is capable of pulling the chetana out of the samsara ocean and take them ashore. If a person is barely drowning, someone can pull them out with one hand. If the same person is deeply submerged then the rescuer has to reach in with both hands stretched and pull them out. Here, Vedanta Desikan is stating that Pillai Lokacharyar's divine hands are Dvayam, with its two parts. Reaching the banks means that the chetana will cross the Viraja river and reach the banks of paramapadam.

Dvayopanishad states that if Dvayam is said once it saves a person from the ocean of samsara; at the moment of recitation, sins accumulated through seven births is destroyed;

and that the person reciting Dvayam becomes the target of affection of Sriman Narayana. This shows the greatness of Dvayam.

Pillai Lokacharyar gives us the grand meanings of this mantra ratnam to us through his many divine Sri Suktis and through that imparts all knowledge.

### Shloka 37

वक्रेन्दोर्भुवनार्यवर्य भवतो वाणी सुधाधोदोरणी  
जज्ञेऽष्टदशभेदपूर विहितत्राणात्मसस्या यतः।  
एषा सम्सृतिभूरभूत् फलवती तस्मान्नदीमातृका  
कृष्णाम्मोदविलोकिनी किल पुरा न प्राप वृद्धिं परां ॥

vaktrendorbhuvanAryavarya bhavato vANI sudhAdhodoraNI  
jaGYeSShTAdashabhedapUra vihitatrANAtmasasyA yata: |  
eShA samsR^itibhUrabhUt phalavatI tasmAnnadImAtR^ika  
kR^iShNAmbhodavilokinI kila purA na prApa vR^iddhim parAm ||

#### Meaning:

he bhuvanArya varya	- O! Lokacharya.
bhavata: vaktra indo:	- From your moon like divine face
sudhAdhodoraNI	- (how) the nectar flood of
vANI	- Sri Suktis
yata: jaGYe	- was formed,
tasmAt	- through that,
eShA samsR^iti bhU:	- this world of samsara
nadI mAtR^ika	- based on the water of that river itself
aShTAdashabheda pUra	- flowing through the 18 outlets,
vihitatrANa Atma sasyA satI	- has the saved souls in the fields
phalavatI abhUt	- and became useful.
eShA samsR^iti bhU:	- This world of samsara
na prApa kila	- did not attain
parAm vR^iddhim	- great growth
kR^iShNa ambhoda vilokinI	- expecting (the water from) the dark cloud that is Krishna
purA	- before.

#### Vyakhyana Saram:

The land that is waiting for water from the rains is called deva mAtrukam, while the land that is expecting water from the rivers is called nadI mAtrukam. When this world was waiting for the water from the dark cloud that is Krishna, it was the former. The souls that are in the fields of this world were therefore dried up. However, Vedanta Desikan says, when the flood of Sri Suktis flowed from the divine face of Pillai Lokacharyar, this

world became nadI mAtrukam. The ensuing river of mercy came out through 18 outlets (the ashtadasa rahasya granthas) and enriched the fields, thereby saving the souls in them.

Through his Sri Suktis these souls gathered the right knowledge and with the lamp lit by Pillai Lokacharyar in their minds, they attained liberation. The world therefore became useful only by the Sri Suktis of Pillai Lokacharyar, says Swami Desikan.

### Shloka 38

क्रोधः कापि पयोनिधौ निपतितः कामस्त्वनङ्गोऽभवत्

दर्पः सर्प इव द्रुतं वनविले मग्नो न दृग्गो चरः ।

दम्भाहङ्कृतिलोभमत्सरभटाः कुत्रापि कोणे गताः

जाते भूमितले विवेकमहिते लोकार्यवर्य त्वयि ॥

krodha: kvApi payonidhau nipatita: kAmastvana~NgoSbhavat  
darpa: sarpa iva dR^itam vanabile magno na dR^iggo chara: |  
dambhAha~NkR^itilobhamatsarabhaTA: kutrApi koNe gatA:  
jAte bhUmitale vivekamahite lokAryavarya tvayi ||

#### Meaning:

lokAryavarya	- O! Lokacharya.
tvayi	- You,
viveka mahite	- who were worshipped by common sense,
jAtesati	- as soon as appeared
bhUmitale	- in this world
krodha:	- (people's) anger
nipatita:	- jumped into
payonidhau	- the ocean
kvApi	- somewhere;
kAmastu	- Passion
ana~Nga abhavat	- had its body destroyed;
darpa:	- Arrogance
dR^itam	- went fast
sarpa: iva	- like a snake
magna:	- and hiding
vanabile	- in a hole in the forest
dR^iggo na chara:	- disappeared.
dambha aha~NkR^iti lobha matsarabhaTA:	- Hypocrisy, ego and greed that are the servants of anger, passion etc
gatA:	- went and hid
kutrApi koNe	- into some corner.



**Vyakhyana Saram:**

Swami Desikan is stating in this shloka that after the appearance of Pillai Lokacharyar in this world, the base qualities of tamas and rajas that lead to anger, passion, arrogance etc left the people and disappeared. Through instruction and through his granthas, he developed sattva qualities in their minds. As knowledge and devotion grew in their minds, the baser qualities disappeared, says Vedanta Desikan.

**Shloka 39**

दया मुदमुपागमत् दमशमक्षमा भूषिताः

विरक्तिरपिशोभते विमलविद्ययाऽलङ्कृता ।

मुहुस्सुमतिसम्स्कृता लसति विष्णुभक्तिर्गुणाः

विवेकजनकं जगद्गुरुमुपाश्रिता भान्त्यमी ॥

dayA mudamupAgamat damashamakshamA bhUShitA:  
viraktirapishobhate vimalavidyayAla~NkR^itA |  
muhussumatisamskR^itA lasati viShNubhaktirguNA:  
vivekajanakam jagadgurumupAshritA bhAntyamI ||

**Meaning:**

dayA	- Mercy
upAgamat	- attained
mudam	- happiness.
shama dama kshamA:	- Control of the senses, modesty and patience
bhUShitA:	- became decorated.
viraktirapi	- Indifference to lowly things
ala~NkR^itA	- that is decorated
vimala vidyayA	- by the spotless knowledge
shobhate	- shined.
viShNu bhakti:	- Devotion to Sriman Narayana
muhu: sumati samskR^itA	- that is frequently matured by good knowledge
lasati	- is present.
amI guNA:	- These qualities
upAshritA: santa:	- have attained
jagat gurum	- Lokachariar,
viveka janakam	- who creates common sense and knowledge,
bhAnti	- and are present.

**Vyakhyana Saram:**

Mercy is the quality of feeling empathy on seeing someone else's difficulty. Virakti is the quality of indifference toward things that are not worthy of being sought (that is, seeking

only Him). Vidya is the true knowledge. Bhakti is devotion to Sriman Narayana and His devotees.

Swami Desikan is stating in this shloka that all these qualities were formed with Pillai Lokachariar.

### Shloka 40

जगद्गुरुवरानिशं चरणसम्भृता भूसुराः

मुमुक्षुजनशेकरास्त्विति न चित्रमत्रावनौ ॥

विविच्य चिदचित्प्रभूमस्तव कृपाञ्जनोध्यदृशा

निवृत्तिपथगामिनी सपदि भामिनी काऽप्यभूत् ॥

jagadguruvarAnisham charaNasambhR^itA bhUsurA:  
mumukshujanashekarAstviti na chitramatrAvanau ॥  
vivichya chidachitprabhUmstava kR^ipA~njanodhyadR^ishA  
nivR^ittipathagAminI sapadi bhAminI kAZpyabhUt ॥

#### Meaning:

jagadguruvara - O! Lokacharya.  
bhUsurAstu - (That the) Brahmins  
anisham - who are always  
tava charaNa sambhR^itA - taken care of by your divine feet  
mumukshujana shekarA: iti - are respected amongst those seeking liberation  
atra avanau - in this world,  
na chitram - is not unusual.  
kApi bhAminI - A woman  
vivichya - understood  
chit achit prabhUn - the three tattvas of achit, chit and Ishvara  
tava kR^ipA a~njana - through the inner eye made brighter by the anointment of  
udhyat dR^ishA - your mercy  
sa padi - and immediately  
nivR^ittipatha gAminI abhUt - attained the path of liberation (this is the unusual thing).

#### Vyakhyana Saram:

Swami Desikan states in this shloka that it is a common thing for Vaidikas to seek the divine feet of Pillai Lokacharyar and become mumukshus. Thorough his granthas such as Mumukshuppadi, he makes them understand the Tattva Trayam (Achit, Chit and Ishvara) and sets them in the path of seeking moksha. There is nothing unusual about that.

However, he is pointing out an episode here, where a woman approaching Swami Lokacharya, becoming the target of his mercy and attaining the knowledge of Tattva Trayam (a cornerstone of the sampradhayam). With that knowledge, she is immediately set in the path of liberation.

It is not clear who this lady was. From, Yatindra Pravan Prabahavam, it is known that there were several ladies such as the mother of Thirumalaiyazhvar (Thiruvaymozhi Pillai) who had surrendered at the divine feet of Lokacharya. It could have been one of these women that is mentioned in this shloka.

### Shloka 41

चतुर्वदनसुन्दरी तव मुखारविन्दं श्रिता  
रमापतिपदप्रिया लसति काऽपि भक्तिर्हृदि।  
विरक्तिरपि शोभते विदितनीलकण्ठाङ्गा  
वधूविमुखम् आः कथं भुवनदेशिकत्वां जगुः ॥

chaturvadanasundarI tava mukhAravindam shritA  
ramApatipadapriyA lasati kAZpi bhaktirhR^idi |  
viraktirapi shobhate viditanIlakaNThA~NgagA  
vadhUvimukham A: katham bhuvandeshikatvAm jagu: ||

#### Meaning:

he bhuvana deshika	- O! Lokacharya.
chaturvadana sundarI	- Brahma's beautiful wife Sarasvati
shritA	- has reached
tava	- your
mukha aravindam	- lotus like face.
kApi	- Unparalleled
bhakti:	- devotion (who is like Sridevi)
ramApati pada priyA	- who loves the divine feet of Sriman Narayana
lasati	- resides
hR^di	- in your mind.
virakti api	- Indifference to worldly things (who is like Parvati)
vidita nIlakaNTha a~NgagA	- who attained the body of the well known Shiva (Nilakanta)
shobate	- shines with you.
katham	- (Yet) How is it
jagu:	- that elders have said
tvAm	- that you are
vadhU mukham	- one who turns his face away from women.
A:	- A surprise indeed.

### Vyakhyana Saram:

Swami Desikan says that the three women who are knowledge, devotion and freedom from worldly attachment have reached the tongue, mind and body of Pillai Lokacharyar. Yet, Pillai Lokacharyar is known as one who never even looked at a woman - a naishtika brahmachari, in this world. This is a play on the concept of using a feminine gender for the qualities of vidyA, bhakti and virakti in Sanskrit. Even though they are mentioned as feminine, that only applies to the word and not to the meaning of the word. The meanings of these words - which are the actual qualities exhibited by Pillai Lokacharyar - are not feminine and therefore do not truly affect his brahmacharya status.

Sarasvati resides in the tongue of Brahma; Sridevi seeks the divine feet of Sriman Narayana; Parvati resides within the body of Shiva. Therefore, in this shloka, Vedanta Desikan associates knowledge with Lokacharyar's face, devotion with his mind and indifference with his body.

### Shloka 42

जगद्गुरुवर क्षितौ क्षपितकल्मषौघां कलां  
चतुर्थपुरुषार्थदामपि कलौ वितत्य त्वयि।  
कृतवतरणे पुनः कृतयुगक्रमः शोभते  
न कोऽपि भुवि दृष्यते नरकवर्तमगामी नरः ॥

jagadguruvara kshitau kshapitakalmaShaughAm kalAm  
chaturthapuruShArthadAmapi kalau vitatya tvayi |  
kR^itavataNe puna: kR^itayugakrama: shobhate  
na koZpi bhuvi dR^iShyate narakavartamagAmI nara: ||

### Meaning:

jagadguruvara	- O! Lokacharya.
tvayi kR^itavataNe	- After you were born
kshitau	- in this world
kalau	- in the Kali yuga
vitatya	- and spread in a special way
kalAm	- the knowledge of the Sastras
kshapita kalmaSha oghAm	- which removes the collections of sins
chaturtha puruShArthadAm api	- and gives moksha which is the fourth purushartha,
kR^ita yuga krama:	- the way of the Kruta yuga
puna:	- was again
shobhate	- established.
bhuvi	- In this world
kopi nara:	- a man
narakavartama gAmI	- going in the path to Naraka

na dR^iShyate

- is not seen (any more).

### Vyakhyana Saram:

Swami Desikan is saying that after the birth of Pillai Lokacharyar in this world, he provided the inner knowledge of the sastras - that is, the meanings of Rahasya Trayam, Tattva Trayam and Artha Panchakam to everyone through his divine granthas and because of this, everyone is now reaching His divine abode and no one is going to Naraka. Therefore, even though this is the Kali yuga, it appears as if Kruta yuga has returned.

Nammazhvar said: "kalyum kedum kaNdu koNmin .. nalyum naragamum naindha namanukku ingku yAdhonRum illai" (Thiruvaymozhi 5-2-1). This was Azhvar foreseeing the arrival of Ramanuja (Bhavishyadacharya) and the fact that Kali yuga would lose its power due to that. Vedanta Desikan is stating that after the arrival of Pillai Lokacharyar, Kali yuga was once again foiled.

Azhvar also said "thiriyum kali yugam nIngkith dhEvargaL thAmum pugundhu periya kidha yugam paRRip pErinba veLLam peruga" (Thiruvaymozhi 5-2-3). Swami Desikan is saying the same about Pillai Lokacharyar - that after his presence in this world, it appears that Kali yuga has been replaced by Kruta yuga.

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### Shloka 43

हृदन्तरतमः प्रभामनुभवन्ति भक्तिं परे

प्रपत्तिमपि केचन प्रबलकर्मनिर्मूलिनीं।

जगद्गुरुवर द्वयं भवतु सिद्धिदं साधनं

वयं तव पदाम्बुज स्मरणमेव मन्यामहे ॥

hR^idantarata: prabhAmanubhavanti bhaktim pare  
prapattimapi kechana prabalakarmanirmUlinIm |  
jagadguruvara dvayam bhavatu siddhidam sAdhanam  
vayam tava padAmbuja smaraNameva manyAmahe ||

### Meaning:

jagadguruvara

- O! Lokacharya.

pare

- Others

anubhavanti

- understand

bhaktim

- devotion to the Lord

hR^id antara tama: prabhAm

- as the light that removes the darkness of the mind.

kechana

- Some

anubhavanti

- understand

prapattimapi

- surrendering to the Lord

prabalakarma nirmUlinIm	- as removing the strong sins completely.
bhavatu	- Let it be
dvayam	- that both of these
sAdhanam	- means
siddhidam	- accomplish the above said tasks.
vayam	- We
manyAmahe	- determine that
tava padAmbuja smaraNam eva	- meditating on your divine feet alone
siddhidam sAdhanam	- as the means that removes both ignorance and sins.

### Vyakhyana Saram:

There are many who say that Bhakti and Prapatti both are the appropriate means to destroy ignorance and the karmas and elevate the soul to liberation. This is not false. However, for us, the highest and surest path to moksha is the surrender to an acharya (panchamopAyam). It is this that is mentioned by Pillai Lokacharyar as "AchArya abhimAnamE uththArakam" and "bhakthiyil asakthanukku prapaththi; prapaththiyil asakthanukku idhu".

And Swami Desikan follows that by saying in this shloka that it is the divine feet of Pillai Lokacharyar that is our means to moksha.

### Shloka 44

गुरुर्भवति देहिनां भुवन्देशिकस्यादरात्  
अपाङ्गलवविप्रुषः परिपतन्ति यस्याङ्गके।  
शुभानि किल तं भजन्त्यथ कला समुज्जम्भते  
भवन्ति नवसम्पदो भजति मोक्षलक्ष्मीः स्वयं ॥

gururbhavati dehinAm bhuvanadeshikasyAdarAt  
apA~NgalavavipruSha: paripatanti yasyA~Ngake |  
shubhAni kila tam bhajantyatha kalA samujjR^imbhate  
bhavanti navasampado bhajati mokshalakshmi: svayam ||

### Meaning:

yasya a~Ngake	- On whose body
apA~Ngalava vipruSha:	- the small waves in the river of grace from the eyes
bhuvandeshikasya	- of Lokacharya
paripatanti	- fall
AdarAt	- with desire,
sa:	- he
guru: bhavati	- becomes an acharya
dehinAm	- to the people.

tam	- To him
shubhAni	- (does not) auspiciousness
bhajanti kila	- come and reach?
(tasmin	- In him, the Sastric knowledge)
samujjR^imbhate	- grows greatly;
nava sampada:	- New wealth
bhavanti	- happens.
mokshalakshmi:	- The wealth that is moksha,
svayam	- by itself
tam bhajati	- reaches him.

### Vyakhyana Saram:

It was said by Swami Desikan in the previous shloka that seeking the divine feet of Pillai Lokacharyar would remove all sins and ignorance in the minds of people. In this shloka, he adds that not only will his divine feet remove sins (pApa prakruti sambandha nivrutti), it will also add great auspiciousness and divine knowledge to the people who are the target of his grace. As these grow, the supreme wealth that is moksha will automatically attain them.

### Shloka 45

शृणोमि यदि वैदिकान् मखविधीन् जगदेशिक  
प्रकृष्टजनसेवितान् अहह मे मनः कम्पते।  
अहेतुकदयारसैरवति दीनजीवान् मुदा  
रमापतिरिति त्वया रचितसूक्तिभिर्मोदते ॥

shR^iNomi yadi vaidikAn makhavidhIn jagaddeshika  
prakR^iShTajanasevitAn ahaha me mana: kampate |  
ahetukadayArasairavati dInajIvAn mudA  
ramApatiriti tvayA rachitasUktibhirmodate ||

### Meaning:

jagaddeshika	- O! Lokacharya.
yadi shR^iNomi	- If I listen
vaidikAn makhavidhIn	- to the acts said in the Vedas
prakR^iShTajanasevitAn	- that are followed by the people who are great in knowledge and power,
me manaL	- my mind
kampate	- shudders.
ahaha	- Ah!
ramApati:	- Sriman Narayana
avati	- saves (gives moksha)

mudA	- with happiness
dInajIvAn	- the poor souls that have nothing to do with the means such as Karma yoga
ahetuka dayArasai:	- with the grace that flows without expecting anything.
rachita sUktibhi:	- Through the divine Srisuktis
tvayA	- (authored) by you
iti	- (that say) thus
me mana:	- my mind
modate	- becomes happy.

### Vyakhyana Saram:

Those who desire to attain moksha through bhakti yoga have to do karma yoga first. As part of the karma yoga, they have to perform yagas and other acts. Swami Desikan says that his mind shudders upon hearing that. This is due to the fact that we have no strength to follow these strict rituals. Upon hearing the Srisuktis of Pillai Lokacharyar (such as Sri Vachana Bhushanam) that clearly delineate that Sriman Narayana gives moksha to us without desiring anything in return (nirhetuka krupa), Vedanta Desikan says that his fear was removed and his mind became happy.

### Shloka 46

आचक्रवालमवनौ भुवनार्य सर्वे  
शम्सन्ति मङ्गलगुणान् विबुधप्रियाम्सते ।  
तेषु त्वदीय करुणां प्रगुणां तु मन्ये  
रक्शां यया कलयसे भवभीतजन्तोः ॥

AchakravAlamavanau bhuvanArya sarve  
shamsanti ma~NgaLaguNAn vibudhapriyAmsate |  
teShu tvadIya karuNAm praguNAm tu manye  
rakshAm yayA kalayase bhavabhItajanto: ||

### Meaning:

bhuvanArya	- O! Lokacharya.
sarve	- All
avanau	- those who live in this world
AchakravAlam	- up to the mountain range called Chakravala that surrounds the earth,
shamsanti	- celebrate
te	- your
ma~NgaLa guNAn	- auspicious qualities
vibudha priyAn	- that are loved by the learned.
teShu	- Amongst those qualities,



yayA	- by the quality
kalayase	- with which you give
rakshAm	- protection (by giving moksha)
bhava bhIta janto:	- to the people who fear samsara,
manye	- I consider
tAm tvadIya karuNAM tu	- that compassion of yours,
praguNAM	- as the highest quality.

### Vyakhyana Saram:

Swami Desikan celebrates the auspicious qualities of Pillai Lokacharyar. He says that, even though, Lokacharyar has many great qualities, it is that special quality of compassion to his fellow beings that shines the most. This is similar to celebrating the quality of vAtsalyam the most in Lord Srinivasa.

Vedanta Desikan is saying that it is this quality that led Lokacharyar to present the great meanings of the sampradhayam - such as the Lord's nirhetuka krupa - openly and in an easy form through his granthas to everyone; thereby removing their fear of samsara.

### Shloka 47

सुकृतलवविहीनं शुद्धभावैर्विमुक्तं  
दुरितशतनिकेतं दूरयातं दयायाः।  
पुनरपि जनमेनं वीक्षसे रक्षितुं त्वं  
भुवनगुरुरसीत्थं कोऽपि वात्सल्यसिन्धुः ॥

sukR^italavavihInam shuddhabhAvairvimuktam  
duritashataniketam dUrayAtam dayAyA: |  
punarapi janamenam vIkshase rakshitum tvam  
bhuvanagururasIttham koZpi vAtsalyasindhu: ||

### Meaning:

O! Lokacharya.

tvam	- You
punarapi	- again
rakshitum vIkshase	- try to protect
enamjanam	- me,
sukR^italava vihInam	- who does not possess any good deeds,
duritashata niketam	- who is the home for many sins,
shuddhabhAvai: vimuktam	- who has been given up by good thoughts,
dayAyA:	- and who leaves your grace
dUrayAtam	- and goes far away.
ittam	- This way, (you who are)

kopi - an unparalleled  
vAtsalya sindhu: - ocean of compassion  
bhuvanaguru: asi - become the acharya for this world.

### Vyakhyana Saram:

In this shloka, Swami Desikan celebrates the quality of compassion in Pillai Lokacharyar. He states that he possessed no good deeds and was the home for all bad deeds. Due to that he did not seek Pillai Lokacharyar and instead went far away from him. However, due to his great vAtsalyam which is literally an ocean (similar to Namperumal calling Manavala Mamunigal an ocean of good qualities "guNa arNavam"), Lokacharyar ignores that behaviour. Again and again, without waiting for anyone, he comes himself and protects. This is what Madhurakavi Azhvar said about Nammazhvar in his pasuram as "payan anRAGilum paNgu allar Agilum seyala nanRAGath thirththi paNi koLvAn". It is due to this quality that he is the acharya for this world (lokAcharya) and not just to a few disciples.

## Shloka 48

विमतकुमतिपीडा मानसे सम्प्ररूडा  
दृढममुमिह जीवं कृन्तति क्रूरवृत्तया।  
अमृतरससखीभिस्तां निवार्याशु दृग्भिः  
विरचय विधिशक्तं श्रीजगदेशिकेन्द्रः ॥

vimatakumatipIDA mAnase samprarUDA  
dR^iDamamumiha jIvam kR^intati krUraVr^ittayA |  
amR^itarasasakhIbhistAm nivAryAshu dR^igbhi:  
virachaya vidhishaktam shrIjagaddeshikendra: ||

### Meaning:

shrI jagaddeshikendra: - O! Lokacharya.  
vimata kumati pIDA - The suffering caused by lowly thoughts  
mAnase - in the mind  
samprarUDA - come forth and gain root  
krUraVr^ittayA - and through cruel acts  
amum jIvam kR^intati - cuts me down.  
dR^igbhi: - With the vision  
amR^itarasa sakhIbhi: - that flows like a flood of nectar  
(you should)  
Ashu - quickly  
tAm nivArya - stop the lowly acts born out of those thoughts  
virachaya - and have to make (me)  
vidhishaktam - get the strength to do good acts.

**Vyakhyana Saram:**

Swami Desikan is saying that once lowly thoughts gain root in the mind of a person, they drive that person to performing cruel acts. This vicious cycle cuts the person down eventually. He seeks Lokacharya's grace that flows like a flood from His divine eyes to not only remove this lowly act, but also to push him toward doing good deeds. He seeks that strength from Pillai Lokacharya.

**Shloka 49**

दोषा येन कृता मुरारिकरुणासारापगारोधकाः

शैलेन्द्राः शतशो वसन्ति न गुणस्याणोरणुर्दृश्यते।

लोकाचार्य जनम् तमेनमलसम् रक्षेद्भवाम्श्चेत् ततः

पद्माकान्तदयादयो वरगुणास्तस्मिन्स्तु तेभ्यो नमः ॥

doShA yena kR^itA murArikaruNAsArApagArodhakA:

shailendrA: shatasho vasanti na guNasyANoraNurdR^ishyate |

lokAchArya janam tamenamalasam rakshedbhavAmshchet tata:

padmAkAntadayAdayo varaguNAsmimstu tebhyo nama: ॥

**Meaning:**

lokAchArya	- O! Lokacharya.
yena	- By who
shatasha: kR^itA: doShA:	- the hundreds of sins that were committed,
shailendrA:	- that are like mountains
vasanti	- that steadily
murAri karuNA sArApagA rodhakA:	- block the river of grace from the Lord; (in who)
guNasya aNo: aNurapi	- even the smallest of good deeds
na dR^ishyate	- cannot be seen;
bhavAn rakshet chet	- if you save
alasang enam janam	- such a lazy person,
tata:	- after that
tasmimstu	- in him
vara guNA:	- (whatever) lofty qualities
padmAkAnta dayAdaya:	- of Sriman Narayana such as grace
yesanti	- are present,
tebhyo nama:	- a salute to them (that is, there is no need for them).

**Vyakhyana Saram:**

Sriman Narayana is known as the ocean of mercy. However, it is difficult for even His mercy to flow toward the chetana who has performed countless sins and no good deeds.

Like a great mountain, they try to block even His grace. But, Pillai Lokacharyar's mercy flows even toward these souls and he lets them attain salvation. In this manner, he is even greater than Him. Hence Swami Desikan says that we can give a salute to His great qualities such as mercy as we now have Pillai Lokacharyar's grace.

Here it is appropriate to think of Lokacharyar's thaniyan that says he is the medicine that saves the soul that has been bit by the Samsara snake ("samsAra bhogi sandaShTa jIva jIvAtave nama:").

### Shloka 50

यस्यासीत् कुलदैवतं रघुवरेणाराधितः श्रीसखः

कावेरिसरिदन्तरीपनगरी वासस्थली पुण्यभूः ।

कृष्णो मान्यगुरुर्वरेण्यमहिमा वेदान्तविद्यानिधिः

भ्राता सौम्यवरः स्वयम्च भुवनाचार्योऽसि कस्ते समः ॥

yasyAsIt kuladaivatam raghuvareNArAdhita: shrIsakha:

kAverisaridantarIpanagarI vAsasthAlI puNyabhU: ।

kR^iShNo mAnyagururvareNyamahimA vedAntavidyAnidhi:

bhrAtA saumyavara: svayamcha bhuvanAchAryoZsi kaste sama: ॥

#### Meaning:

kuladaivatam	- The Kula Devata (Sri Ranganatha)
raghuvareNa ArAdhita:	- was prayed to by Sri Rama and
shrIsakha:	- is the consort of Sriranga Nachchiyar;
vAsasthAlI	- the residing place is
kAverisarit antarIpa nagarI	- Srirangam that is amidst the Kaveri river,
puNyabhU:	- and is the land where good deeds grow;
kR^iShNa:	- (the father is) Vadakku Thiruveedhi Pillai,
vareNya mahimA	- who has great fame
mAnya guru:	- who is the acharya worthy of being prayed to,
vedAnta vidyA nidhi:	- and who has the wealth of the Sanskrit and Tamil Vedantas;
bhrAtA	- the brother is
saumya vara:	- Azhagiya Manavala Perumal Nayanar;
svayamcha	- you yourself
asi	- became
bhuvanAchArya:	- acharya to this world.
tasyatesama: ka:	- To such a person who is equal?

#### Vyakhyana Saram:

In this shloka, Swami Desikan shows the different types of greatness associated with

Pillai Lokachariar.

Pillai Lokacharyar's family deity is none other than Sri Ranaganatha - who is the first amongst the 108 divyadesa deities and who was personally worshipped by Sri Rama Himself.

The place he resides is the lofty Srirangam where good deeds automatically grow and sins are removed.

His father is the renowned Vadakku Thiruvedhi Pillai, the disciple of Nampillai who himself was Lokacharya.

His brother is Azhagiya Manavala Perumal Nayanar, the author of the great work Acharya Hrudayam.

Other than being associated with such great people, he himself is called Pillai Lokacharyar - a most apt name for him.

Vedanta Desikan is asking who can equal such a personality.

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### Shloka 51

कावेरीयुगलाम्बुपूर ललिते पुण्यन्तरीपेऽस्म्यहं  
लोकार्यो ब्रज तद्विजेति वरदः प्रोवाच भक्ताय हि ।  
इत्येवं गुरुसूक्तिभिर्गुरुवर त्वां मन्यमानस्त्वहं  
वन्दे वारणशैलशृङ्गनिलयं महैवतं श्रीसखं ॥

kAverIyugalAmbupUra lalite puNyantarIpeZsmyaham  
lokAryo vraja tadvijeti varada: provAcha bhaktAya hi |  
ityevam gurusUktibhirguruvara tvAm manyamAnastvaham  
vande vAraNashailashR^i~Nganilayam maddaivatam shrIsakham ||

#### Meaning:

guruvara - O! Best amongst Acharyas.  
varada: - Kanchi Varadaraja  
provAcha hi iti - said thus  
bhaktAya - to His devotee Manarpakkaththu Nambi  
he dvija - "O! Brahmana.  
aham - I  
lokArya: asmi - am present as Lokacharya  
puNya antarIpe - in Srirangam that gives merit  
kAverIyugala ambupUra lalite - and is desirable being amidst the two Kaveri rivers.

vraja	- Go reach
tat	- that place."
evam guru sUktibhi:	- By these words of Acharyas
ahamtu	- I
manyamAna:	- think
tvAm	- of you
maddaivatam	- as the Lord (Varadaraja) that I pray to,
shrI sakham	- who is the consort of Sridevi (Perundevi Thayar) and
vAraNashaila shR^i~Nga nilayam	- who resides on top of the Hasthigiri,
vande	- and salute (you).

### **Vyakhyana Saram:**

In this shloka, Swami Desikan refers to the fact that Pillai Lokacharyar is none other than the avatara of Kanchi Varadaraja Perumal. The event of Perarulalan telling Manarapakkaththu Nambi to learn the meanings of the Rahasya Trayam from him between the banks of the Kaveri rivers is also recorded by Manavala Mamunigal in the avatharikai for Srivachana Bhushanam.

Being that, Vedanta Desikan salutes Pillai Lokacharyar as the Lord of Hasthigiri that he prays to - vAraNashaila shR^i~Nga nilayam manyamAna: vande. In addition, it can be taken as vAraNashaila shR^i~Nga nilayam tvAm manyamAna: vande - that is, whenever he looks at Varadaraja Perumal, he thinks that this is the Lord who came as Pillai Lokacharyar and worships Him.

So, when he sees Pillai Lokacharyar, he sees him as the incarnation of Varadaraja Perumal. And when he sees Varadaraja Perumal, he sees Him as that incarnation that leads to moksha; the acharya who is greater than even the Lord in that respect.

That is, the acharya is none other than the incarnation of the Lord in this world to lead the chetanas to liberation.

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## **Shloka 52**

वेदान्तोक्तिविशोधितेषु च यतः कर्माद्युपायेषु मे  
शक्तिर्न प्रगुणा निषिद्धकरणैर्मुह्यन्ति वागादयः।  
श्रीवाणीरसजीवनं शमधनं रामानुजं महुरं  
योगीन्द्रं भुवनार्यं वीक्शय विमलैर्मा पालयालोकनैः ॥

vedAntoktivisthiteShu cha yata: karmAdyupAyeShu me  
shaktirna praguNA niShiddhakaraNairmuhyanti vAgAdaya: |  
shrIvANIrAsajIvanam shamadhanam rAmAnujam madgurum  
yogIndram bhuvanArya vIkshaya vimalairmAm pAlayAlokanai: ||

**Meaning:**

he bhuvanArya	- O! Lokacharya.
yata:	- For whatever reason
praguNA shakti:	- the excellent strength
karmAdi upAyeShu	- in the paths of Karma yoga, Gyana yoga and Bhakti yoga
vedAntokti vishodhiteShu	- that are well analyzed and made pure by Vedantas
na	- is not there
me	- in me;
vAk Adaya:	- my senses such as speech
niShiddha karaNai:	- do what is not supposed to be done
muhyanti	- and are trapped;
tata:	- for that reason,
vIkshaya	- seeing
madgurum rAmAnujam	- my acharya Athreya Ramanuja
shrIvANIrasa jIvanam	- who has the divine words of elders as sustenance
shamadhanam	- and has peace as his wealth,
yogIndram	- and Ramanuja,
vimalai: Alokanoi:	- with your blemishless sight
pAlaya	- protect
mAm	- me (who is their disciple).

**Vyakhyana Saram:**

Swami Alavandar, in his Stotra Ratnam, prays to the Lord that He should see neither his good deeds nor his bad deeds and instead should notice only the fact that he is associated with Sriman Nathamunigal and for that reason alone should shower His grace on him.

Similarly, in this shloka, Swami Desikan states that he does not have the strength to follow the paths of Karma, Bhakti or Gyana as stated in the Vedantas; and his senses are trapped by doing things that are forbidden in the Shastras. Therefore, he says that Swami Lokachariar, who is the avatara of Kanchi Varadaraja, should shower his grace on him by seeing only his association with his acharyas Athreya Ramanuja (his acharya Kidambi Ramanuja Pillan) and Swami Ramanuja.

This ties with Swami Lokachariar's srisukti “AchArya abhimAnamE utthAragam”.

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**Shloka 53**

प्रणम्य चरणौ तव प्रणतदेहिनां कामदौ  
इदं किमपि वाञ्छितं भुवनदेशिक प्रार्थये।  
असारफणितिक्षमाचरणमद्य हित्वा मनः  
प्रयातु पदवीं शुभां वचनभूषणालङ्कृतां ॥

praNamya charaNau tava praNatadehinAm kAmadau  
idam kimapi vA~nchitam bhuvanadeshika prArthaye |  
asAraphaNitikshamAcharaNamadya hitvA mana:  
prayAtu padavIm shubhAm vachanabhUShaNAla~NkR^itAm ||

**Meaning:**

bhuvanadeshika	- O! Lokacharya.
tava charaNau	- At your divine feet
praNata dehinAm kAmadau	- that give what the people who bow seek,
praNamya	- I bow
prArthaye	- and ask
idam kimapi	- this one thing
vA~nchitam	- that I seek.
hitvA	- Giving up
asAra phaNiti kshamA	
charaNam	- wandering in the land of worthless words,
mana:	- (let) my mind
adya	- now
prayAtu	- follow
shubhAm padavIm	- the divine path
vachanabhUShaNa	
ala~NkR^itAm	- that is decorated by Sri Vachana Bhushanam.

**Vyakhyana Saram:**

In the final prakaranam of Sri Vachana Bhushanam, Pillai Lokachariar gives the essential meaning of the sampradhayam - which is that the true path to liberation is the affection of an acharya. Not the affection that a disciple has for an acharya, but the affection that the acharya has for his disciple. This is captured in his srisukti "AchArya abhimAnamE uththAragam". In this shloka, Swami Desikan prays to Pillai Lokachariar to have his mind let go of all other things and follow this divine path mentioned in that greatest of works, Sri Vachana Bhushanam.

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**Shloka 54**

इत्थं जगद्गुरुवरप्रवणेन सर्वं  
तन्त्रस्वतन्त्र कवितार्किकसिंहनाम्ना।  
श्रीवेङ्कटेशकविना कलितां स्तुतिं ये  
स्निग्धाः पठन्ति भुवि यान्ति परां श्रियं ते ॥

ittham jagadguruvarapraNena sarva  
tantrasvatantra kavitaArkikasimhanAmnA |  
shrIve~NkaTeshakavinA kalitAm stutim ye



snigdha: paThanti bhuvI yAnti parAm shriyam te ||

**Meaning:**

ye	- Whosoever
bhuvI	- in this world
paThanti	- reads
snigdha:	- with devotion
kalitAm stutim	- the stotra (called Lokacharya Panchasat) authored
ittham	- thus
shrIve~NkaTeshA kavInA	- by the poet named Srimath Venkatanatha,
jagad guruvara pravaNena	- who has devotion to Pillai Lokachariar,
sarvatantra svatantra	- who possesses all Shastras, and
kavitArkika simha nAmnA	- who has the name that he is like a lion amongst poets and philosophers,
te	- they
yAnti	- will attain
parAm shriyam	- great wealth.

**Vyakhyana Saram:**

Through the shlokas thus far, Swami Desikan celebrated in detail all the greatness of Swami Pillai Lokachariar. In this final shloka (phala shruti), he states that whoever reads this work and thereby shows great devotion to Pillai Lokachariar will attain the great wealth that is moksha ('AchArya abhimAnam').

It is understood here that to show the veracity of his words, he is using his titles such as Sarvatantra Svatantra, Kavitarika Simha and Sri Venkatesha Kavi.

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**Vedanta Desikan Mangalam**

कवितार्किकसिंहाय कल्याणगुणशालिने।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyANaguNashAline |

shrImate ve~NkaTeshAya vedAntagurave nama: ||

**Meaning:**

vedAntagurave nama:	- I salute Vedanta Desika,
ve~NkaTeshAya	- whose name is Sri Venkatesha,
kavitArkikasimhAya	- who is lofty like the lion amongst poets and philosophers,
kalyANaguNashAline	- who possesses the most auspicious qualities
shrImate	- and who has the wealth of Srivaishnavasri.

**Vedanta Desikan Thiruvadigale Sharanam**  
**Pillai Lokacharyar Thiruvadigale Sharanam**  
**Azhvar Emberumanar Jeeyar Thiruvadigale Sharanam**