

Sample of English translation of Ubhaya Vedantic works of Swami Desikan

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अधिकरणसारावलिः (श्री वेदान्तदेशिकविरचिता)

श्रीमद्भ्यां स्यादसावित्यनुपधि वरदाचार्यरामानुजाभ्यां
सम्यग्दृष्टेन सर्वसहनिशितधिया वेङ्कटेशेन कृतः ।
सेव्योऽसौ शान्तचित्तैः श्रवणरसनया शान्तिलाभार्थिभिर्वा
सिद्धश्शारीरकार्थे सहजबहुगुणः स्रग्धरादुग्धराशिः ॥ 1.1.2 (2)

Word Meanings

Word	Meaning
श्रीमद्भ्यां	by both of whom are bountiful with the wealth of knowledge etc.
वरदाचार्य रामानुजाभ्यां	by Varadacharya (Nadathur Ammal) and Atreya Ramanujacharya (Kidambi Appullar)
अनुपधि	without any other reason/contrivance
असौ	he
स्यात्	may obtain/attain (virtue)
इति	thus (with such a wish)
सम्यक्	well (compassionately)
दृष्टेन	by one beheld/perceived
सर्वसह	one possessed of a nature capable of enduring/bearing everything
निशितधिया	by one endowed with keen intellect
वेङ्कटेशेन	by Venkatesa (by Vedanta Desika)
कृतः	composed/authored
शारीरकार्थे	in the subject related to the crux of the meaning of Shariraka philosophy (philosophy of the embodied spirit or Brahma Mimamsa)
सिद्धः	well established
सहजबहुगुणः	innately/inherently possessed of many good qualities
असौ	this (treatise)
स्रग्धरादुग्धराशिः	is a copious flow of the milk of the Sragdhara meter
शान्तचित्तैः	by people whose mind is serene
शान्तिलाभार्थिभिर्वा	or by people desiring serenity of mind
श्रवणरसनया	by the taste of hearing (relished by hearing as though tasted by the tongue)
सेव्यः	it is to be studied

Sloka Meaning

Composed by Venkatesa, possessed of an all-enduring nature and endowed

with a keen intellect, who has been well beheld benevolently so that he may attain virtue by both preceptors Varadacharya and Atreya Ramanujacharya who (preceptors) were without any other expectation, (and) bountiful with knowledge, this treatise (Adhikarana Saravali), well established in the Shariraka philosophy, a copious flow of the milk of the Sragdhara meter, is to be reverently imbued by the taste of hearing by those of serene mind or by those desirous of attaining serenity.

अधिकरणसारावली-पद-योजना

(श्रीवणशठकोप श्रीशठकोपरामानुजमहादेशिक (34^{म्} पल्लवं पुनर्मत् अमुकियसिङ्करं) अनुगृहीता)

श्रीमञ्चाम्

Text

श्रीमञ्चामित्यादि ।

Word Meanings

श्रीमञ्चामित्यादि ।

"by both of whom are fortunate/wealthy" etc.

Sentence Meaning

This is a header or boundary marker to indicate that the commentary for the second sloka starting with "श्रीमञ्चाम्" starts/follows.

Text

श्रीमञ्चाम् - 'सा हि श्रीरमृता सताम्' इत्युक्तीत्या साङ्गसशिरस्कवेदत्रयार्थविज्ञानरूपनित्यसंपद्युक्ताभ्याम् ।

Word Meanings

श्रीमञ्चाम् by both of whom are fortunate/wealthy - 'सा हि that indeed श्रीरमृता imperishable wealth सताम् in the saints' [quoted reference in Krishna Yajur Veda Brahmana [1.2.1.6]] इति thus उक्तीत्या in the manner as told साङ्ग with the associated limbs सशिरस्क along with the head (Vedanta) वेदत्रय the three Vedas अर्थ meaning विज्ञान knowledge रूप in the form नित्य eternal संपत् wealth युक्ताभ्याम् endowed with ।

Sentence Meaning

Wealth here refers to knowledge of the three Vedas as in the quoted reference 'that wealth indeed imperishable in saints' found in Krishna Yajur Veda Brahmana 1.2.1.6 [यमृषयस्त्रैविदा विदुः । ऋचस्सामानि यजूंषि । सा हि श्रीरमृता सताम् ॥]. The knowledge here refers to a complete knowledge of the meanings of the three Vedas along with the auxiliary parts (the six auxiliary limbs are the sciences of शिक्षा phonetics/pronunciation, व्याकरणम् Grammar, छन्दः prosody /meters, निरुक्तम् etymology, ज्योतिषम् astrology and astronomy and कल्पः rituals/rites and procedures) and the head part of the Vedas (Vedanta). Wealth in this form is eternal and imperishable. Both the preceptors of Vedanta Desika are a repository of this knowledge.

Text

यद्वा भगवद्विभूतिसंवर्धनरूपकैङ्कर्यलक्ष्मीयुक्ताभ्यामित्यर्थः ।

Word Meanings

यद्वा Or भगवत् God's विभूति abundant manifestations of divine splendor संवर्धन रूप in the form of augmenting/growing कैङ्कर्य servitude लक्ष्मी wealth युक्ताभ्याम् possessed of इति thus अर्थःthe meaning

Sentence Meaning

By them who are possessed of the wealth of servitude that augments the abundant manifestation of God - is another alternate interpretation of the word 'srimadbhyam'

Text

'लक्ष्मणो लक्ष्मिसंपन्नः' इति ह्युक्तम् ।

Word Meanings

'लक्ष्मणो Lakshmana लक्ष्मिसंपन्नः possessed of wealth' as in the quoted text from Ramayana इति thus हि indeed उक्तम् said.

Sentence Meaning

In support of the alternate interpretation the cited sloka in Ramayana, Bala Kanda is "सर्वप्रियकरस्तस्य रामस्यापि शरीरतः । लक्ष्मणो लक्ष्मिसम्पन्नो बहिः प्राण इवापरः ॥" (1.18.30)

Lakshmana the performer, bodily too, of all things dear to that Rama.

Lakshmana possessed of wealth, of servitude to Rama and Sita, was like another vital air outside (the body of Rama)

वरदाचार्यरामानुजाभ्याम्

Text

वरदाचार्यरामानुजाभ्याम् - आचार्यशब्दस्य मध्यमणिन्यायेनोभयत्रान्वयः ।

Word Meanings

वरदाचार्यरामानुजाभ्याम् by both Varadacharya and (Atreya) Ramanuja - आचार्य preceptor शब्दस्य in the word मध्यमणि the middle/central gem न्यायेन by the syllogism of उभय both अत्र here अन्वयः associated/applicable।

Sentence Meaning

The 'Acharya' word's applicability is to both adjacent words "Varada" and 'Ramanuja' by the syllogism of the middle/centrally-placed gem. (A gem placed in the middle shines on either of its sides. A gem placed in the perimeter illuminates both the inside and the outside). By this syllogism, the word 'Acharya' in the middle of the word वरदाचार्यरामानुजाभ्याम् is applicable to both the prior and succeeding word.

Text

तथाच वरदाचार्याचार्यरामानुजाभ्यामिति संपन्नम् ।

Word Meanings

तथा like so च too वरदाचार्य आचार्य रामानुजाभ्याम् by both Varadacharya and Acharya Ramanuja इति thus संपन्नम् effected/brought about, turned out

Sentence Meaning

Like that (syllogism of the middle bead) the word वरदाचार्यरामानुजाभ्याम् thus turns out as 'Varadacharya' and 'Acharya Ramanuja'

Text

वरदाख्यो यः आचार्यः, यश्च स्वाचार्यभूत आत्रेयरामानुजः, ताभ्यामित्यर्थः ।

Word Meanings

वरदाख्यो named/called as Varada यः who is आचार्यः the preceptor, यश्च who also स्व his आचार्यभूत became his preceptor आत्रेय रामानुजः Atreya Ramanuja, ताभ्याम् by them इति अर्थः thus the meaning

Sentence Meaning

By the preceptor who is known by the name Varada (Vatsya Varadacharya or Nadadur Ammal) and the one who also became his direct preceptor Atreya Ramanuja (Kidambi Appullar) – this is the meaning. {Traditionally, it is known that Vatsya Varadacharya is the preceptor of Atreya Ramanuja, the preceptor of Svami Desika. However, Svami Desika also had direct 'blessing' of Vatsya Varadacharya.}

अनुपधि

Text

अनुपधि - द्रव्यसमर्पणाद्युपाधिं विनैव स्वविभूतिविवर्धयिषु श्रीरङ्गनाथप्रेरणादन्यत् बाह्यनिमित्तं किमपि विनैवेत्यर्थः।

Word Meanings

अनुपधि – द्रव्य material समर्पणादि offering etc., उपाधि means/instruments विना without एव even/indeed स्वविभूति his abundant manifestations of divine splendor विवर्धयिषु to glorify/promote श्रीरङ्गनाथ Sri Ranganatha प्रेरणात् from his command/impelling अन्यत् other बाह्य external निमित्तं reason किमपि any विना without एव indeed इति thus अर्थः the meaning ।

Sentence Meaning

The meaning is so – (preceptors who were so) without any other means/instruments such as material offerings etc., stemming from the command/impelling/incitation of Sri Ranganatha, and without any other reasons, other than to glorify/promote His abundant manifestations of divine splendor.

असौ

Text

असौ - कुमारः ।

Word Meanings

असौ this one/he - कुमारः boy ।

Sentence Meaning

This boy. This refers to Sri Vedanta Desika who when a child was looked upon with benevolence and blessed by his preceptors Nadadur Ammal and Kidambi Appullar.

स्यात्

Text

स्यात् - भगवद्भाष्यकारसिद्धान्तसंवर्धनौपयिकप्रकृष्टविज्ञानसंपद्युक्तो भूयात् ।

Word Meanings

स्यात् may he be - भगवत् divine (term of reverent address for the saintly) भाष्यकार Ramanuja (the author of the Sri Bhashya treatise) सिद्धान्त (philosophy) संवर्धन to well promulgate/magnify/amplify औपयिक suitable /instrumental प्रकृष्ट superior/transcendental विज्ञान knowledge/intellect संपत् wealth युक्तो one endowed with/possessed of भूयात् let him become ।

Sentence Meaning

May he become one endowed with the superior knowledge and intellect instrumental to magnify/amplify /promulgate the philosophy of Bhagavat Ramanuja the author of the Sri Bhashya treatise.

इति

Text

इति - एवं मङ्गलाशासनेन हेतुना ।

Word Meanings

इति thus - एवं like so मङ्गलाशासनेन by the auspicious blessing/benediction हेतुना reason ।

Sentence Meaning

Due to the reason (as a result) of such a blessing

सम्यक्

Text

सम्यक् - सद्यःप्रसूते तर्णके धेनोरिव प्रेमभरेण युक्ततया ।

Word Meanings

सम्यक् – सद्यः recently/just now प्रसूते upon the born तर्णके upon the calf धेनोः in the cow इव like प्रेमभरेण with overflowing love युक्ततया due to being filled with ।

Sentence Meaning

Due to (the reason) of being filled with overflowing love, like in the cow upon its just born calf,

दृष्टेन

Text

दृष्टेन - कटाक्षविषयीकृतेन ।

Word Meanings

दृष्टेन by one seen – कटाक्ष gaze/sight विषयी subject of कृतेन been made ।

Sentence Meaning

By one seen – By one being made the subject of the (benevolent) gaze/sight.

Note: When Sri Vedanta Desika as a boy was taken by Atreya Ramanujacharya to the presence of Vatsya Varadacharya or Nadadur Ammal. Nadadur Ammal cast his benevolent gaze on him and conferred his blessings through the following sloka

"प्रतिष्ठापितवेदान्तः प्रतिक्षिप्तबहिर्मतः । भूयान्त्रैविद्यमान्यस्त्वं भूरिकल्याणभाजनम् ॥"

Establishing Vedanta, refuting and casting down other faiths that have transgressed, becoming one held in eminence by the scholars versed in the three Vedas may you become a receptacle/recipient of all auspiciousness.

The part of the sloka with the words "श्रीमद्भ्यां स्यादसावित्यनुपधि वरदाचार्यरामानुजाभ्यां सम्यग्दृष्टेन" and the commentaries on the same is in concordance with this episode.

Note: In the commentary for "सम्यग्दृष्टेन" in Chintamani the Mahabharata reference "जायमानं हि पुरुषं..." is cited. In Pada Yojana, though not cited here, we are reminded of the commentary for sloka 2.3.19 of Adhikarana Saravali ("... दत्ते देहादियोगं दिशति च निगमं वक्ति वेदान्तसारं") where this same reference is cited देहादियोगं दत्ते - 'जायमानं हि पुरुषं यं पश्येन्मधुसूदनः । सात्त्विकस्स तु विज्ञेयः' इत्युक्तप्रकारेण देहादियोगं तावत् सात्त्विकं दत्ते ।

सर्वसह

Text

अतएव सर्वसहनिशितधिया - 'न स्मरत्यपकाराणां शतमप्यात्मवत्तया', 'न कुध्यत्यभिशप्तोऽपि' इत्याद्युक्तरीत्या स्तुतिनिन्दादिकं सर्व सहत इति सर्वसहः स्तुत्यापि नातिसंतुष्यति, निन्दया किञ्चिदपि विकृतचित्तो न भवतीत्यर्थः।

Word Meanings

अत therefore एव indeed सर्वसह all-enduring निशित keen/sharp धिया with the intellect

- 'न स्मरति Does not remember अपकाराणां offences committed शतम् a hundred अपि even if आत्मवत्तया with self-restraint/in-dwelling nature', 'न क्रुध्यति Does not get angry अभिशप्तः अपि even when heavily cursed' इति like so उक्तं told रीत्या as in the manner, स्तुति praise निन्दा condemnation आदिकं and the like सर्वं all सहते bears/ tolerates इति thus सर्वसहः "all-enduring", स्तुति praise अपि too न not अति much संतुष्यति gets elated, निन्दया by condemnation किञ्चित् a little अपि too विकृत dejected चित्तो one of mind न भवति does not become इति so अर्थः the meaning!

Sentence Meaning

Therefore (due to the benevolent gaze and blessing) of his preceptors (he) Vedanta Desika is endowed with an all-enduring temperament. The reference quotations cited are from Ramayana (Ayodhya Kanda) referring to Rama of a similar temperament.

कथञ्चिदुपकारेण कृतेनैकेन तुष्यति । न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥ 2.1.11 ॥

He gets pleased even with a single assistance done to him in any manner.

Due to his self-restraint/in-dwelling nature, he does not remember even a hundred offences committed on him.

न क्रुध्यत्यभिशप्तोऽपि क्रोधनीयानि वर्जयन् । क्रुद्धान्प्रसादयन्सर्वान् स इतोऽद्य प्रवत्स्यति ॥ 2.20.4 ॥

He does not get angry even when heavily cursed, renouncing things that cause anger.

Pacifying all angry people, he today departs from here.

Endures excessive praise and condemnation – thus – the all-enduring.

(He) Does not get excessively elated even in praise. In condemnation/criticism (he) does not become even a little dejected in mind – this is the meaning.

Note

Sri Vedanta Desika uses the term "सर्वसह" and "सर्वसहा" in referring to Bhagavan and Bhooma Devi in multiple works – a few from Stora Patam are cited below.

- भूयोऽपि त्वत्प्रपत्त्या प्रशमित कलुषान् हन्त सर्वसहस्त्वम् ॥ 13 (श्रीन्यासतिलकम्)
- त्वय्येकाञ्जलि किंकरे तनुभृतां निर्व्याज-सर्वसहे ॥ (श्रीन्यासतिलकम्)
- सर्वसहेत्यवनिरित्यचलेति मातः ॥ 6 ॥ (श्रीभूस्तुतिः)
- सर्वसहे ननु समर्पयितुं क्षमा त्वम् ॥ 30 ॥ (श्रीभूस्तुतिः)
- सा मे पुष्यतु मङ्गळान्यनुदिनं सर्वाणि सर्वसहा ॥ 32 ॥ (श्रीभूस्तुतिः)

निशितधिया

Text

निशिता - दुर्ग्रहार्थग्रहणौपयिकसौक्ष्म्यातिशययुक्ता, धीर्यस्य स तथा ।

Word Meanings

निशिता quality of sharpness/keenness - दुर्ग्रह difficult to capture/fathom अर्थ meaning ग्रहण to comprehend औपयिक instrumental to it सौक्ष्म्य fineness, subtlety अतिशय pre-eminence/abundance युक्ता quality of being possessed with/furnished with,

धीर्यस्य wisdom's/intellect's स तथा like that ।

Sentence Meaning

The quality of keenness/sharpness – the quality of being possessed/ yoked with an intellect which has an abundance of fineness or subtlety instrumental to comprehend a meaning difficult to fathom.

Text

सर्वसहश्चासौ निशितधीश्च सर्वसहनिशितधीः - तेन ।

Word Meanings

सर्वसहः all-enduring च and असौ he निशितधीः keen intellect च and सर्वसह-निशितधीः all-enduring keen intellect – तेन by him ।

Sentence Meaning

The compound word "सर्वसहनिशितधिया" means by one who is all-enduring and possessed of keen intellect.

Text

यद्वा सर्वसहा - सर्वविषयिणी, निशिता च धीर्यस्येति वा योजना ।

Word Meanings

यद्वा Or सर्वसहा – सर्व all विषयिणी in subject of, निशिता keen च too धीर्यस्य intellect's इति so वा or योजना the intent/sense/construction ।

Sentence Meaning

Or the intent/ (sense or construction in this phrase) is (in relation to) the intellect's keenness/sharpness in all subjects/topics.

वेङ्कटेशेन

Text

वेङ्कटेशेन - 'वेङ्कटेशावतारोऽयम्' इत्युक्तरीत्या श्रीवेङ्कटेशावतारतासूचकवेङ्कटेशनाम्ना स्वेन ।

Word Meanings

वेङ्कटेशेन – by Venkatesa 'वेङ्कटेश अवतारोऽयम्' he is the incarnation of Venkatesha इति thus उक्तरीत्या in the manner as told श्रीवेङ्कटेश Sri Venkatesa अवतारता the characteristic of being an incarnation of सूचक indicative वेङ्कटेश Venkatesa नाम्ना one named स्वेन by him ।

Sentence Meaning

By Venkatesa – As in the cited quotation 'He is the incarnation of Venkatesa'. The quoted reference is from श्रीमद्वेदान्तदेशिक मङ्गलाशासनम् composed by Sri Kumar Varadacharya.

"वेङ्कटेशावतारोऽयं तद्वृण्टांशोऽथवा भवेत् । यतीन्द्रांशोऽथवेत्येवं वितर्क्यायास्तु मङ्गळम् ॥ 4 ॥"

"He is the incarnation of Lord Venkatesa, or he may be a part personification of His divine bell, or a portion of Yatindra (Sri Bhagavat Ramanuja) personified/incarnated – may auspiciousness be to him who was speculated about like this."

कृतः

Text

कृतः - शारीरकार्थनिरन्तरानुसन्धानसौकर्यौपयिकतया निबद्धः ।

Word Meanings

कृतः – composed शारीरकार्थ the meaning of the Shariraka (philosophy of the embodied spirit) निरन्तर unbroken/constant/persistent अनुसन्धान contemplation सौकर्य convenient औपयिकतया for serving as an instrument निबद्धः put together ।

Sentence Meaning

Composed – Put together for serving as a convenient instrument/means for the uninterrupted/constant contemplation of the Shariraka philosophy.

शारीरकार्थे

Text

शारीरकार्थे सिद्धः - जगच्छरीरः परमात्मा शरीरः ।

Word Meanings

जगत् Universe शरीरः body परमात्मा the supreme being शरीरः the embodied spirit/soul

Sentence Meaning

The supreme being with the universe as his body is the embodied spirit/soul.

Text

'तस्यैष एव शरीर आत्मा' इति श्रुतेः ।

Word Meanings

"तस्य of that एष this एव verily शरीर embodied आत्मा soul/spirit' इति thus श्रुतेः in the Vedas" ।

Sentence Meaning

So in the Veda passage as quoted from Taittiriya Upanishad "This (Brahman) indeed is the soul of that". The above passage occurs four times in the Anandavalli portion of Taittiriya Upanishad.

...तस्मात्सर्वायुषमुच्यंत इति । तस्यैष एव शरीर आत्मा । (5.14.3)

...न बिभेति कदाचनेति । तस्यैष एव शरीर आत्मा । (5.15.4)

...सर्वान्कामान्त्समश्रुत इति । तस्यैष एव शरीर आत्मा । (5.15.5)

...सन्तमेनन्ततो विदुरिति । तस्यैष एव शरीर आत्मा । (5.15.6)

Text

तमधिकृत्य कृतो ग्रन्थः शारीरकं, तस्यार्थे शारीरकमीमांसासारतमार्थविषये ।

Word Meanings

तम् that अधिकृत्य in reference to शारीर, कृतो composed ग्रन्थः treatise शारीरकं the Sharirakam (Philosophy of the embodied spirit),

तस्य अर्थे in its meaning शारीरक मीमांसा the Shariraka Mimamsa (inquiry/analysis into the Shariraka) सारतम most significant अर्थ meaning विषये in the subject।

Sentence Meaning

The composed treatise which focuses primarily on (the philosophy of the embodied spirit) is called Sharirakam, in the subject dealing with its most significant/important meaning.

सिद्धः

Text

सिद्धः - अनन्यपरः, तदेकप्रतिपादक इति यावत् ।

Word Meanings

सिद्धः – established in/rooted in अनन्यपरः not about anything else, तदेक that one alone प्रतिपादक explaining इति so यावत् in this manner ।

Sentence Meaning

The word ‘Siddha’ (established in/rooted in) here means that it is about nothing else and is explaining that (Shariraka Mimamsa) alone exclusively.

Text

दुग्धराशिपरत्वे - शारीरं शरीरसंबन्धि यत् कं सुखं तद्रूपो योऽर्थः प्रयोजनं तत्र सिद्धः तदेकसाधनमित्यर्थः ।

Word Meanings

दुग्धराशिपरत्वे – in concordant association with the word ‘दुग्धराशि’ शारीरं the embodied शरीर body संबन्धि the associate/d यत् which कं which सुखं happiness तद्रूपो that form योऽर्थः which meaning प्रयोजनं तत्र there सिद्धः established तदेक that alone साधनम् the means इति thus अर्थः the meaning।

Sentence Meaning

Considering this as milk in the metaphoric sense, the happiness associated with the body, as the purpose is meant here, and it is the only means for achieving it (as milk sustains the body by providing stamina, so does the treatise on philosophy of Embodied Soul sustain/emancipate the Soul) – so is the meaning.

सहजबहुगुणः is to be concordantly associated (अन्वय) with दुग्ध (milk)

Text

अनुदिनं दुग्धं पिबतां शरीरसुखं प्रसिद्धं हि ।

Word Meanings

अनुदिनं daily दुग्धं milk पिबतां those who drink शरीर body सुखं wellness प्रसिद्धं well known हि indeed ।

Sentence Meaning

The bodily health/wellness of those who drink milk daily is well known indeed.

सहजबहुगुणः

Text

सहजबहुगुणः - सहजाः कवयितृप्रयासं विना स्वयमेव संसिद्धाः बहवो गुणाः प्रसादौजःप्रभृतयो यस्य स तथा ।

Word Meanings

सहजबहुगुणः - सहजाः easily कवयितृ poet प्रयासं effort विना without स्वयमेव by itself संसिद्धाः well gained/attained बहवो many गुणाः qualities प्रसाद satisfaction/pleasure ओजस् vitality/liveliness प्रभृतयो etc यस्य for स which तथा so।

Sentence Meaning

For the Sragdhara meter, without any poetic effort, easily many qualities such as satisfaction/pleasure, soothing/liveliness come about as a result. (This is a natural characteristic consequence of the Sragdhara meter for which no poetic effort is needed)

Text

दुग्धराशिपक्षे गुणा माधुर्यादयः ।

Word Meanings

दुग्धराशि पक्षे For milk गुणा qualities माधुर्य sweetness आदयः etc. ।

Sentence Meaning

In the case of milk - the natural qualities are sweetness etc.

असौ...

Text

असौ - बुद्धिस्थः ।

Word Meanings

असौ - this treatise बुद्धिस्थः - being in the mind/planned (the intended composition)।

Sentence Meaning

This intended treatise is referred here.

स्रग्धरादुग्धराशिः...

Text

स्रग्धरादुग्धराशिः -

- (1) प्रथमं सर्वगुरुर्मगणः ।
- (2) ततो मध्यलघू रगणः ।
- (3) तत आदिगुरुर्भगणः ।
- (4) ततस्सर्वलघुर्नगणः ।
- (5) तत आदिलघवस्त्रयो यगणाः ।
- (6) आहत्य सप्त गणाः प्रतिपादं सम्पद्यन्ते ।
- (7) सप्तसु सप्तसु विश्रमः ।
- (8) एवं गणविन्यासयुक्तो वृत्तविशेषः स्रग्धरेत्युच्यते ।

Word Meanings

स्रग्धरादुग्धराशिः – sragdhara likened to a copious flow of milk

- (1) प्रथमं first सर्वगुरुः all-heavy मगणः 'ma-gana'
- (2) ततो then मध्यलघू middle-light रगणः the 'ra-gana'
- (3) तत then आदिगुरुः first-heavy भगणः the 'bha-gana'
- (4) ततः then सर्वलघुः नगणः । then all-light the 'na-gana'
- (5) तत then आदिलघवः first-light त्रयो यगणाः the three are 'ya-gana'
- (6) आहत्य totally, in all, सप्त seven गणाः syllable groups प्रतिपादं in each pada (quarter) सम्पद्यन्ते are obtained
- (7) सप्तसु in seven (syllables) सप्तसु in seven (syllables) विश्रमः the pause/stop
- (8) एवं गण विन्यास Such syllable distribution युक्तो possessed वृत्त meter विशेषः characteristic स्रग्धरा Sragdhara इति thus उच्यते called

Sentence Meaning

Sragdhara – likened to a copious flow of milk

The structure of slokas of the Sragdhara vrta is such that there are 4 Padas of 21 syllables (therefore 21 vowels) in each Sloka giving a total of 84 syllables (therefore 84 vowels) for each sloka.

Each Pada of each sloka follows the following order of syllable groupings (गण) as explained in Pada Yojana.

- (1) The first (group of 3 syllables is) is the all-heavy (type) – the मगण,
- (2) Then (the next group of 3 syllables) is the middle-light – the रगण,
- (3) Then (the next group of 3 syllables) is the first-heavy – the भगण,
- (4) Then (the next group of 3 syllables) is the all-light - the नगण,
- (5) Then (the next three groups of 3 syllables) are the first-light - the यगण,

(6) There are seven syllable groups (gana = 3 syllables) that occur in each pada,

(7) After every seven syllables, there is a pause (in recital)

A meter possessed of such a syllable group distribution characteristic is thus called Sragdhara.

Notes

Sragdhara is a vratta (meter) in Sanskrit Prosody applicable to slokas (stanzas) and has 21 syllables per quarter. To understand its structure, understanding a few terms is essential:

Stanza (Sloka)

- A stanza (*śloka*) is a group of four quarters (*pādas*).
- There are two types of stanzas:
 - *Vratta* (that have a precise number of syllables)
 - *Jati* (based on syllabic time-lengths (*morae*, *matra*)).
- Vratta are distinguished based on the distribution of "heavy" (गुरु – guru) and "light" (लघु: laghu) syllables.
- A syllable (अक्षर) is a vowel (अ to औ), or a vowel followed by one or more consonants (क् to ह्)

Heavy (H) and Light (L) Syllable Rules (https://en.wikipedia.org/wiki/Sanskrit_prosody)

- (1) A syllable is light only if its vowel is short (ह्रस्व) (अ, इ, उ, ऋ, लृ) followed by at most one consonant before another vowel is encountered. (ह्रस्वं लघु पा.सू. 1.4.10)
- (2) A heavy syllable is one that satisfies one of the following characteristics.
 - a. A long (दीर्घ) vowel (आ, ई, ऊ, ऋ, लृ, ए, ऐ, ओ, औ) (दीर्घं च पा.सू. 1.4.12)
 - b. A vowel with Anusvara (ं). [यद्यञ्जनान्तं यद्वा चापि दीर्घं संयोगपूर्वं च तथाऽनुनासिकम्॥ एतानि सर्वाणि गुरुणि विद्यात् शेषाण्यतोऽन्यानि तथा लघूनि ॥ (तै.प्रा. 22.14)]
 - c. A vowel with Visarga (ः).
 - d. A light vowel followed by at-least two consonants. (संयोगे गुरु पा.सू. 1.4.11) (हलोऽनन्तराः संयोगः पा.सू. 1.1.7) (विप्रतिषेधे परं कार्यम् पा.सू. 1.4.2)
 - e. Optionally heavy or light syllable

In the cases of the double consonants प्र ब्र ऋ and those starting with ह्, the preceding light can optionally remain light or heavy. [अव्यञ्जनान्तं यद्ध्रस्वमसंयोगपरं च यत् । अननुस्वारसंयुक्तमेतल्लघु निबोधतैतल्लघु निबोधत ॥ (तै.प्रा. 22.15)]

Classification of Syllable Groups:

Taking 3 consecutive syllables as a group (गण) and based on whether the syllables are heavy or light syllables and whether the syllables are in the beginning, middle, end or all of the group there are 8 types of groupings (गण) possible and are tabulated as below.

Type of गण	First	Middle	End	All
Heavy	भगण	जगण	सलगाः	मगण
Light	यगण	रगण	तगण	नगण

The sutra that helps understand this is (https://hi.wikipedia.org/wiki/भारतीय_छन्दःशास्त्र)

यमाताराजभानसलगाः ।

- 1) यगण - यमाता = । ॡ ॡ आदि लघु (first light)
- 2) मगण - मातारा = ॡ ॡ ॡ सर्वगुरु (all heavy)
- 3) तगण - ताराज = ॡ ॡ । अन्तलघु (last light)
- 4) रगण - राजभा = ॡ । ॡ मध्यलघु (middle light)
- 5) जगण - जभान = । ॡ । मध्यगुरु (middle heavy)
- 6) भगण - भानस = ॡ । । आदिगुरु (start heavy)
- 7) नगण - नसल = । । । सर्वलघु (all light)
- 8) सगण - सलगाः = । । ॡ अन्तगुरु (last heavy)

This structure is illustrated taking the first two slokas as examples.

Sloka 1

(Pada 1) स्वस्ति श्रीरङ्गभर्तुः किमपि दधदहं शासनन्तत्प्रसत्त्यै

(Pada 2) सत्यैकालम्बि भाष्यं यतिपतिकथितं शश्वदद्धाप्य युक्तान् ।

(Pada 3) विश्वस्मिन्नामरूपाण्यनुविहितवता तेन देवेन दत्तां

(Pada 4) वेदान्ताचार्यसंज्ञामवहितबहुवित्सार्थमन्वर्थयामि ॥ (1.1.1) (1)

The application of the rules for the 1st sloka (स्वस्ति श्रीरङ्गभर्तुः...) is shown in the below table.

Pada	मगण (all-heavy)	रगण (mid-light)	भगण (first-heavy)	नगण (all-light)	यगण (first-light)	यगण (first-light)	यगण (first-light)
1	स्व (H, 2d)	र	र्तुः (H, 2c)	पि (L,1)	द (L,1)	स (L,1)	प्र (L,1)
	स्ति (H, 2d)	ङ्ग (L,1)	कि	द (L,1)	हं	न	स
	श्री (H,2a)	भ	म	ध (L,1)	शा	न्तत्	त्त्यै

2	स (H, 2d)	ल	यं (H, 2b)	प (L,1)	धि (L,1)	श्व (L,1)	प्य (L,1)
	त्ये (H, 2a)	म्बि (L,1)	य	ति (L,1)	तं	द	यु
	का (H, 2a)	भा	ति	क (L,1)	श	द्धा	क्तान्
3	वि (H, 2d)	ना	पा (H, 2a)	वि (L,1)	व (L,1)	न(L,1)	न (L,1)
	श्व (H, 2d)	म (L,1)	ण्य	हि (L,1)	ता	दे	द
	स्मिन् (H, 2d)	रू	नु	त (L,1)	ते	वे	त्तां
4	वे (H, 2a)	चा	ज्ञा (H, 2a)	हि (L,1)	हु (L,1)	र्थ (L,1)	र्थ (L,1)
	दा (H, 2a)	र्य (L,1)	म	त (L,1)	वि	म	या
	न्ता (H, 2a)	सं	व	ब (L,1)	त्सा	न्व	मि

Note

- Each group of 3 rows has syllables of one of the four padas (1,2,3,4) of the sloka.
- In each pada, the syllables are split into 7 groups of 3 each.
- Each group is classified as मगण, रगण, भगण, नगण, यगण, यगण and यगण according as the syllables follow the rule of each गण.
- The classification of the गण is based on Heavy (H) and light (L) vowels
- The rules used for classification 1, 2a etc are as per the rule numbers in the “Heavy (H) and Light (L) Syllable Rules” listing previously provided.

Sloka 2

(Pada 1) श्रीमद्भ्यां स्यादसावित्यनुपधि वरदाचार्यरामानुजाभ्यां

(Pada 2) सम्यग्दृष्टेन सर्वसहनिशितधिया वेङ्कटेशेन क्लृप्तः ।

(Pada 3) सेव्योऽसौ शान्तचित्तैः श्रवणरसनया शान्तिलाभार्थिभिर्वा

(Pada 4) सिद्धशरीरकार्थे सहजबहुगुणः स्रग्धरादुग्धराशिः ॥ 1.1.2 (2)

The application of the rules for the 2nd sloka (श्रीमद्भ्यां स्यात्...) is shown in the below table.

Pada	मगण (all-heavy)	रगण (mid-light)	भगण (first-heavy)	नगण (all-light)	यगण (first-light)	यगण (first-light)	यगण (first-light)
1	श्री (H, 2a)	स्या	वि (H, 2d)	प (L, 1)	र (L, 1)	र्य (L, 1)	नु (L, 1)
	म (H, 2d)	द (L, 1)	त्य	धि (L, 1)	दा	रा	जा
	द्भ्यां (H, 2a)	सा	नु	व (L, 1)	चा	मा	भ्यां
2	स (H, 2d)	ष्टे	र्व (H, 2b)	नि (L, 1)	धि (L, 1)	ङ्क (L, 1)	न (L, 1)
	म्य (H, 2d)	न (L, 1)	स	शि (L, 1)	या	टे	क्लृ
	ग्दृ (H, 2d)	स	ह	त (L, 1)	वे	शे	प्तः
3	से (H, 2a)	शा	त्तैः (H, 2a)	ण (L, 1)	न (L, 1)	न्ति (L, 1)	र्थि (L, 1)
	व्यो (H, 2a)	न्त (L, 1)	श्र	र (L, 1)	या	ला	भि
	सौ (H, 2a)	चि	व	स (L, 1)	शा	भा	र्वा
4	सि (H, 2d)	री	र्थे (H, 2a)	ज (L, 1)	गु (L, 1)	ग्ध (L, 1)	ग्ध (L, 1)
	द्ध (H, 2d)	र (L, 1)	स	ब (L, 1)	णः	रा	रा
	श्शा (H, 2a)	का	ह	हु (L, 1)	स्र	दु	शिः

Text

अस्यामधिकरणसारावल्यां सर्वेऽपि श्लोकाः स्रग्धरारूपाः ।

Word Meanings

अस्याम् in this अधिकरण सारावल्यां (in) Adhikarana Saravali सर्वे all अपि श्लोकाः slokas too स्रग्धरा Sragdhara रूपाः are of the form ।

Sentence Meaning

In this Adhikarana Saravali all slokas are of the Sragdhara form in meter

Text

अतः स्वस्तिश्रीत्यादिस्रग्धरारूपो दुग्धराशिः - दिव्यगव्यनव्यदुग्धधारापरम्परा ।

Word Meanings

अतः therefore स्वस्तिश्री starting with 'svasti sri' इत्यादि and so on स्रग्धरा Sragdhara रूपो form दुग्धराशिः flow of milk - दिव्य divine गव्य obtained from the cow नव्य fresh दुग्ध milk धारा stream/current परम्परा uninterrupted series/flow ।

Sentence Meaning

Therefore, the slokas from the first sloka (starting with स्वस्ति श्रीरङ्गभर्तुः) onwards which are of the Sragdhara structure in prosody are an uninterrupted flow of the stream of divine, fresh milk obtained from the cow (the cow in the form of the treatise Adhikarana Saravali)

शान्तचित्तैः...

Text

शान्तचित्तैः - विषयान्तरविमुखहृदयैः ।

Word Meanings

शान्तचित्तैः serene minds – विषयान्तर other matters विमुख turned away from हृदयैः hearts ।

Sentence Meaning

"Serene minds" here means, those people whose hearts are turned away from other (worldly) matters.

Text

अन्यत्र नीरोगैरित्यर्थः ।

Word Meanings

अन्यत्र in the other case नीरोगैः the ones free from illness/disease इति so अर्थः the meaning ।

Sentence Meaning

In the other case, the meaning can be taken to be that "serene minds" refers

to people free from illness/disease.

Notes

In the alternate meaning of नीरोगैः, रोग chiefly refers to freedom from the affliction of passion. This is explained by Sri Vedanta Desika elsewhere in रहस्यत्रयसारः (मूलमन्त्राधिकारः)

"... 'यत्राष्टाक्षरसंसिद्धो महाभागो महीयते । न तत्र सञ्चरिष्यन्ति व्याधिदुर्भिक्षतस्कराः' (नारद्व्याख्यानम् 1-20) என்கிறபடியே ஒரு தோஷங்களும் வாராது. இச் ச்லோகத்தால் "ராசாதிரோகாந் சததானுஷக்தாநசேஷகாயப்ரஸூதாந் அசேஷாந் । ஔஸுக்யமோஹாரதிதாந் ஜகாந யோ஽பூர்வவீத்யாய நமோ஽ஸ்து தஸ்மீ ॥" (வாக்படம்) என்று ஆயுர்வேதவியாசிராமிகள் ப்ரதாநவ்யாதிக்களாக வெடுத்த ராசாதிக்களும் சத்துக்களுக்கு ஸூர்யென்றோதப்பட்ட ஜ்நாநசம்பத்தினுடைய சங்க்ஷேபமும் பாஹ்யதஸ்கரர்க்கு நிலமல்லாதவாஹ்யாபஹாராதிக்களைப் பண்ணும் மஹாதஸ்கரரான அஹங்காராதிக்களும் நடையாடாதென்றதாயிற்று..."

In the above passage the term व्याधि (disease) is interpreted as the affliction of (worldly) passion, दुर्भिक्ष (scarcity) is interpreted as to paucity of knowledge and तस्कराः (thieves) is interpreted as ego etc.

शान्तिभार्थिभिर्वा..

Text

शान्तिभार्थिभिर्वा - वेदान्तज्ञानविरोधिनिवृत्त्यपेक्षिभिर्वा ।

Word Meanings

शान्तिभार्थिभिर्वा people desirous of gaining serenity – वेदान्त Vedanta ज्ञान knowledge विरोधि opposing/obstructive निवृत्ति cessation/ prevention/ freedom अपेक्षिभिः those who are desirous of वा or

Sentence Meaning

Here “people desirous of gaining serenity” means those who wish to attain cessation/prevention of the impediment/obstruction to (obtaining) Vedantic knowledge.

Note

The impediments are past actions in the form of virtuous and sinful deeds. This explanation is provided in Vishnu Puranam/Sri Bhashyam.

इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः । ब्रह्मविद्यामधिष्ठाय तर्तुं मृत्युमविद्यया ॥ इति ॥ (वि.पु. ६.६.१२)

"ज्ञानविरोधि च कर्म पुण्यपापरूपम् ॥ ब्रह्मज्ञानोत्पत्तिविरोधित्वेनानिष्टफलतया उभयोरपि पापशब्दाभिधेयत्वम् ॥ .." (1.1.1)

Text

अन्यत्र रोगशान्त्यपेक्षिभिर्वेत्यर्थः ।

Word Meanings

अन्यत्र alternatively रोग disease शान्ति cessation/freedom from अपेक्षिभिः those desirous of obtaining वा or इति thus अर्थः the meaning

Sentence Meaning

Alternatively, this can be taken to mean those who are desirous of obtaining freedom from or cession of disease.

Text

दुग्धं हि नीरोगैः सुखार्थं रोगिभी रोगशान्त्यर्थञ्च पीयते ।

Word Meanings

दुग्धं milk हि indeed नीरोगैः disease-free/healthy सुखार्थं for happiness रोगिभी the ones afflicted by disease रोग disease शान्त्यर्थं to attain cessation of च and पीयते is drink

Sentence Meaning

Milk is drunk by two kinds of people. People who are healthy, drink it to obtain happiness. People who are afflicted by disease, drink it to obtain/get freedom from/cured of the disease.

Notes

These dual purposes of drinking milk are mentioned in a different context by Sri Vedanta Desika in रहस्यत्रयसारः (उत्तरकृत्याधिकारः): "...பொருந்தின காலவிशेषादिनियतமான கெட்டியத்தை பித்தபரிஹாரार्थமாக கீரஸைவைப் பண்ணுவாரைப்போலன்றிக்கே அயலலப்யமான औषधத்தாலே अविच्छिन्नமாக आरोग्यம் பெற்றவர்கள் பால் வார்த்துண்ணுமாப்போலே யுகந்து பண்ணவும்,..."

श्रवणरसनया

Text

श्रवणरसनया - श्रवणं श्रोत्रमेव रसना जिह्वा तथा ।

Word Meanings

श्रवणरसनया by the taste of hearing - श्रवणं hearing श्रोत्रमेव ears indeed रसना as organ of taste जिह्वा तथा by the tongue ।

Sentence Meaning

Hearing through the ears themselves as used an organ of/to taste – i.e., savoring the treatise by hearing it through the ear as if tasting through the tongue.

सेव्यः...

Text

सेव्यः संपेयः ।

Word Meanings

सेव्यः to be revered/worshipped संपेयः to be drunk/enjoyed ।

Sentence Meaning

To be revered here means to be quaffed well or relished.

Text

श्रोत्रावसेयेयं स्रग्धरा सेव्यमाना सुखं जनयतीति भावः ॥

Word Meanings

श्रोत्रावसेयेयं hearing by the ear, this स्रग्धरा (treatise in) sragdhara meter सेव्यमाना worship-able सुखं happiness जनयति generates इति thus भावः the manner/intention.

Sentence Meaning

The intention of saying this is that being heard by the ear, this (composition in) Sragdhara meter generates worship-able/treasurable happiness.



பத்தாம் திருவாய்மொழி

ஐமீடோபநிஷத்-தாத்தர்நாவலி:

32 தீசாசுத்யஸ்வாவ் முகரீதஜலஜ் வர்புகாமுதவர்ப் சீலசுத்ராபிமுசாஸ்திரிமதிவிலசுத்ரிமதிமாதீபிதவ்யம் |
சர்ஸுபிஸ்திசமூமி ப்ரணமதநுரூண் பூதநிசீதநாந் பூர்வாசர்ய ச்ருதீநா சூபசவிதிரிஸ்தானதோ நிவீஷ ॥ (2.10)

Number and start பாகரம் word	Phrase: ஐமீடோபநிஷத்-தாத்தர்நாவலி Translation (From UVDTR)	Referential Words: திருவாய்மொழி	Commentary Translation (From MSTDR)
2.10.1 கிளரோளி	தீசாசுத்யஸ்வாவ் சுவாவ் The one whose nature is அசுத்ய வுண்டரூர் தீச (and) effulgent	வளரோளி மாதீயான	The one of a most wonderful nature shining with immeasurable effulgence in His auspicious divine image (Divya Mangala Vighrahā) as Azhagar in Tirumalirum Solai, inducing limitless delight in us to do unending service to Him
2.10.2 சதிரிள	முகரீதஜலஜ் ஜலஜ் The (bearer of) the divine Panchajanya conch முகரீத of deep, loud and resonant sound	அதிர் குரல் சங்கத்தூ	(2) The one who holds the divine conch Panchajanya which was born from the ocean, and which generates the excessively thunderous sound when blown by His divine mouth
2.10.3 பயனல்	வர்புகாமுதவர்ப் வர்ப் One whose color is (like the) வர்புக ரைன்-பரீர் அம்மூர cloud	பயல் மழை வண்ணர்	(3) The one whose nature and hue is like the cool, dark, and enormous rain-bearing cloud capable of quenching the heat (of afflictions)
2.10.4 சுருமவன்	சீலசுத்ராபிமுசாஸ்திரிமதி அபிமுசு the one who protected well அஸ்திரிமதி the people who took refuge in Him சீலசுத்ர with the mountain as an umbrella	பெருமலை யெடுத்தான்,	(4) The one who protected the cowherds and cowherdresses, cows and calves of Gokula who had sought refuge in Him by lifting up the Govardhana mountain like an umbrella
2.10.5 திறமுடை	அதிவிலசுத்ரிமதி ஹீதிமதி (the bearer of) the divine discus அதிவிலசுத் of excessive brilliance	சூழிப் படையவன்	(5) The bearer of the divine discus weapon (Sudarshana), sparkling with extraordinary effulgence and possessed of unceasing delight in protecting those who seek Him as the refuge.

2.10.6 கிறியென	आपीतगव्यम् आपीत the one who drank up गव्यम् the butter, milk and curds	உறியமர் வெண்டெணய் உண்டவன்	(6) The one who as Krishna eagerly ate even by theft, the butter, milk, and curds, prepared by the hands of those who took asylum in Him and which were kept in the pots suspended unreachably above by ropes
2.10.7 நலமென	संरुम्भोऽखिसभूमिं उखिस the one who uplifted भूमिं the earth संरुम्भ grasping it in a hurry	நிலமுன மிடந்தான்	(7) The one who incarnating as the divine boar uplifted the earth from the nether world as if in a great festive occasion, for the welfare of the bound souls.
2.10.8 வலஞ் செய்து	प्रणमदनुगुणं अनुगुणं the supporter of प्रणमत् those who take refuge in Him	வலம்செய்யுமாய மாயவன்	(8) The one who is possessed of the wonderful nature that grants to those who take refuge in Him, all supporting means to supplicate to Him such as reverential circumambulation, respectful obeisance etc., and who protects them always.
2.10.9 வழக்கென	पूतनाचेतनान्तं चेतनान्तं the terminator of the life of पूतना the demon Pootana	அழக்கொடி யட்டான்	(9) The one who ended/killed the female demon (Pootana) of enchanting form by drinking her life as if drinking milk, in His incarnation as Krishna
2.10.10 குதென்று	पूर्वाचार्यं श्रुतीनां पूर्वं आचार्यं one who is the first preceptor श्रुतीनां of the Vedas	வேத முன் விரித்தான்	(10) The one is first teacher and propagator of the Vedas, being uniquely the only one without a preceptor for Himself.
2.10.11 பொருளென்று	शुभसविधिगिरिस्थानतो निर्विषि स्थानतः one whose residence is the शुभ auspicious सविधि and near गिरिः hill (of Tirumalirum Solai)	[அழகர்] அவன் தான் அணைவிக்கும்	In the tenth decad [திருவாய்மொழி] of the second centum [பத்து] in திருவாய்மொழி), Azhvar (நம்மாழ்வார்) sang of His beholding and experiencing, the one who is possessed of such attributes and glory which are capable of inducing in us loving service unto Him, the same one who's permanent residence in His divine image form is the very proximate and extremely delightful hill of Tirumalirum Solai (திருமாலிருஞ்சோலை or வநிगिरि),

33 इत्यद्भूतात्यसह्यक्षणाविरहतया मानुषत्वे परत्वात् सर्वास्वादत्वभूम्ना व्यसनहरतया स्वासिसम्प्रीतिमत्त्वात् ।
वैमुख्यत्रासयोगात् निजसुहृदवनात् मुक्तिसारस्यदानात् कैङ्कयोद्दिश्यभावात् शुभनिलयतया चातिभोग्यं द्वितीये ॥ (2)

Number and start பாக்கரம் word	Phrase: द्रमिडोपनिषद्- तात्पर्यरत्नावली Translation (From UVDTR)	Referential Words: திருவாய்மொழி	Commentary Translation (From MSTDR)
2.1-2.10	इत्यद्भूत द्वितीये अतिभोग्यं इति thus अब्रूत told द्वितीये in the 2 nd centum अतिभोग्यं He is exceedingly relishable		Summarizing the collective meanings of the ten decads of the second centum in this sloka, Vedanta Desika says that Azhvar (நம்மாழ்வார்) declared Bhagavan to be exceedingly enjoyable due to the following reasons in each decad
2.1	अत्यसह्यक्षणाविरहतया विरहतया due to separation (from Him being) क्षण even momentarily अति exceedingly असह्य unbearable	வாயுந் திரையுக்கள்	In the first decad due to separation from Him even for a moment being unbearable due to His nature of being exceedingly delightful to experience
2.2	मानुषत्वे परत्वात् परत्वात् by His nature of being supreme मानुषत्वे in human incarnations (too)	திண்ணன் வீடு	In the second decad due to His being innately supreme in self-nature, such nature standing undiminished despite Him descending down to the material world in His incarnations
2.3	सर्वास्वादत्व भूम्ना भूम्ना due to His greatness of being the आस्वादत्व the sweetness सर्व (of) all combined	ஊனில்வாழுயிர்	In the third decad due to His being possessed of a sweetness and fragrance that has (and exceeds) the combined essence of all sweet and fragrant things just as the Upanishads extol Him in the words 'सर्वगन्धः सर्वरसः'
2.4	व्यसनहरतया हरतया due to His removing व्यसन the difficulties	ஆடியாடி	In the fourth decad due to His removing the unbearable difficulties of those who have sought refuge in Him

2.5	स्वासिसम्प्रीतिमत्त्वात् सम्प्रीतिमत्त्वात् from His nature of regarding (as) a great joy स्व His devotees असि reaching Him	அந்தாமத்தன்பு	In the fifth decad, due to His nature of regarding as a great merit, freely intermingling and interacting with those who have sought Him as refuge, He being most pleased in their company
2.6	वैमुख्यत्रासयोगात् योगात् from His nature of having त्रास वैमुख्य (of) abandonment (by devotees)	வைகுந்தா- மணீவண்ணன்	In the sixth decad, due to His nature of being fearful of separation from (or desertion by) those who have sought refuge in Him
2.7	निजसुहृदवनात् अवनात् from His nature of protecting सुहृत् the related associates निज of those who took refuge in Him	கேசவந்தமர்	In the seventh decad due to His nature of also protecting all the relatives and friends of those who have sought refuge in Him
2.8	मुक्तिसारस्यदानात् दानात् due to His granting मुक्ति in liberation सारस्य the ultimate enjoyment	அணைவதரவணை	In the eighth decad, due to His nature of granting liberation, and equivalence in enjoyment to Him in liberation, being the delight of the liberated and being delighted in them
2.9	कैङ्कयोद्दिश्यभावात् भावात् from His nature of being उद्दिश्य the object कैङ्क्य of service	எம்மாவீடு	In the ninth decade due to His nature of being the goal or the ultimate objective to be pursued which is to render service to Him
2.10	च and शुभनिलयतया from His nature of taking up residence in the auspicious (hill of Vanagiri)	கிளரொளி	In the tenth decad due to His nature of taking permanent residence in the most auspicious, and beautiful hill of Tirumalirum Solai (திருமாலிருஞ்சோலை or வனகிரி) which cleanses us of all sins.

द्रमिडोपनिषत्-सारः

6 द्वितीयेऽतिक्लेशक्षणविरहमुत्तुङ्गलितं मिलत्सर्वास्वादं व्यसनशमनं स्वाप्तिमुदितम् ।
स्ववैमुख्यत्रस्तं स्वजनसुहृदं मुक्तिरसदं स्वकेङ्कयोद्देश्यं सुभगसविधस्थं निरदिशत् ॥ (2)

Number and start பாக்களம் word	Phrase: द्रमिडोपनिषद्-तात्पर्यबावली Translation (From UVDTR)	Referential Words: திருவாய்மொழி	Commentary Translation (From MSTDR)
2.1-2.10	द्वितीये निरदिशत् द्वितीये in the second निरदिशत् he established		(As told) in the second centum Azhvar (நம்மொழிவாரர்) showed/ exhibited Him (Bhagavan) as follows
2.1	अतिक्लेशक्षणविरहम् विरहम् the separation of whom क्षण momentarily अति (is) excessive क्लेश hardship	வாயுந்நிறையுடன்	One from who separation for even for a moment is an excessive hardship to endure (for His devotees)
2.2	उत्तुङ्गलितम् लितम् the one who is easy to approach उत्तुङ्ग and supreme	திண்ணன் வீடு	One who is both supremely paramount (ஶ்ர) and exceedingly easy to access (சுலப)
2.3	मिलत्सर्वास्वादम् आस्वादम् the one who is the sweetness सर्व (of) all मिलत् combined	ஊனில்வாயுமுயிர்	One who exists as (and exceeds) the fusion of the sweetness of all enjoyable things
2.4	व्यसनशमनं शमनं the destroyer व्यसन of difficulties	ஆடியாயிடு	One who quells the difficulties of those who have sought refuge in Him
2.5	स्वाप्तिमुदितम् मुदितम् the one who is pleased आप्ति (with) the reaching स्व (of) those who sought His refuge	அந்தாமத்தன்பு	One who experiences great joy when those who have sought refuge in Him reach His presence and is most pleased to be in their company
2.6	स्ववैमुख्यत्रस्तम् त्रस्तम् one who is fearful of वैमुख्य the abandonment by स्व those who are His (sought his refuge)	வைகுந்தா- மணிவண்ணன்	One who is fearful of abandonment/indifference by those who have sought refuge in Him

2.7	स्वजनसुहृदं सुहृदं the benefactor स्वजन of those who are His (who have sought refuge in Him)	கேசவன் தமர்	One who is the benefactor of those who have sought refuge in Him as well as their associates and relations
2.8	मुक्तिरसदं रसदं the one who grants the enjoyment मुक्ति (of, in) liberation	அனைவ்வதரவபனை	One who grants the (everlasting, unfettered) joyous enjoyment of liberation equivalent to His own enjoyment
2.9	स्वकैङ्कर्योद्देश्यं उद्देश्यं the goal and object कैङ्कर्यं of service स्व in Him	எம்மால்	One who is the ultimate object of service unto Him (through the instruments of mind, speech, and body)
2.10	सुभगसविधस्थं सविधस्थं The one who resides in proximity सुभग (in) the auspicious (hill of Vanagiri)	கிளரொளி	Who lives in proximity (to us) in the auspicious hill of Tirumalairum Solai (திருமலாவிருஞ்சோலை or வனகிரி)

<p>3.3.5 சோதியாகி</p>	<p>प्रणमितभुवनं प्रणमित one (of such glory) who is worshipped भुवनं (by) the world</p>	<p>'சோதியாகி எல்லா தொழும் ஆதிமுர்த்தி'</p>	<p>Having stood as one worshipped by all the worlds as the supreme light, the first among gods, and unsatisfied with the fame attained from making the lowly among the bound souls (Samsaris) a subject of His infinite compassion He searches incessantly hoping to find even lower people.</p>
<p>3.3.6 வேங்(ம்) கடங்கள்</p>	<p>पावनं सन्नतानाम् पावनं the destroyer of sins सन्नतानाम् of the people who take refuge in Him</p>	<p>வேங்கடத்துறைவார்க்கு வென்னலாம் கடமை அது சமந்தார்கட்கே வேம் கடங்கள் மெய்மேல வினை முற்றவும் தாங்கள் தங்கட்கே நல்லனவே செய்வார்'</p>	<p>Destroying like the fire in reducing to ashes the past sins of people who submit to His feet with nothing to offer other than the simple incantation 'namO vEnkateshAya', ensuring that future sins don't stick to them and purifying them so, He is the one who grants them service unto Him which is the fruit that is most suited to their self-nature</p>
<p>3.3.7 சுமந்து, மாமலர்</p>	<p>प्राप्तहस्थानम् स्थानम् (the one possessed of) the place अहं fit प्राप्ति to be attained</p>	<p>திருவேங்கடம் நங்கட்கு சமன் கொள் வீடு தரும் தடங்குன்றமே</p>	<p>Tiruvenkataṁ that exists as a place most worthy to attain, as in the saying 'it causes attainment of untainted eternal equivalence', ensures for us the reaching of the supreme eternal abode (Paramapadam) wherein we experience complete equivalence in enjoyment to Him</p>
<p>3.3.8 குன்றமேந்திக்</p>	<p>अहःप्रशमनविषयं विषयं (one possessed of the place that is) the subject of प्रशमन destruction अहः (of) sins</p>	<p>பரன் சென்று சேர், திருவேங்கட மாமலை ஒன்றுமே தொழ, நம் வினை ஓயுமே.</p>	<p>His abode, the great Tiruvenkataṁ hill alone, which when worshipped, is uniquely capable of granting the destruction of all of our beginningless sins.</p>
<p>3.3.9 ஓய மூப்பு</p>	<p>बन्धविच्छेदिपादं पादं (the one possessed of) feet विच्छेदि (that) cut बन्ध the bond (of Samsara)</p>	<p>ஓய மூப்பு, பிறப்பு இறப்பு பிணி * வீயமாறு செய்வான் திருவேங்கடத்து ஆயன் * நான் மலராம், அடித் தாமரை</p>	<p>For those who recite and contemplate the glories of His feet, they cut asunder the Samsaric bonds resulting in birth death, old age, and disease</p>

<p>3.3.10 வைத்த நாள் வரை</p>	<p>श्रीधामियान क्षमशुभवसतिं वसतिं the one who resides in the शुभ auspicious hill (Tirumala) अभियान क्षम appropriate to be reached without delay श्रीध्र quickly</p>	<p>வைத்த நாள் வரை எல்லை குறுகிச், சென்று * திருவெங்கடம் மொய்த்தசோலை மொய்யூந்த-ந்தாழ்வரே எய்த்திளைப்பதன் முன்னம் அடைமினோ</p>	<p>Before this body is destroyed consequent to reaching the limit of its lifespan, prior to the organs of sense and perception wearing out and weakening, hurry and reach the foothill of Tiruvenkatam that possesses beautiful oases thickly filled with groves of flowery plants.</p>
<p>3.3.1 – 3.3.11 தான் பரப்பி</p>	<p>भेजे लम्बिताचीभिमुख्यः आभिमुख्यः (Azhwar) the one who was deeply interested in अर्चा the divine image form/ worship भेजे prayed लम्बित attaining the one who crossed the world</p>	<p>ஒழிவில் காலமெல்லாம், உடனாய் மன்னி வழுவினா அடிமை செய்ய வேண்டும் நாம்</p>	<p>Azhvar (நம்மாழ்வார்) with limitless love for Lord of the Tiruvenkatam Hill who has incarnated there in the most auspicious divine idol (Archaa Moorthy) form, desired that we may always render faultless service to Him and in all conditions, being present ever together and never separated.</p>

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