shrIman nigamAnTa mahAdeshikai: anugrihItam
∥ Kumara Lokacharya Panchasat ∥
Vyakhyana Saram

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Based on the book by
Sri U Ve Dr V V Ramanujam Swami

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shrIman nigamAnta mahAdeshikai: anugrihItam
∥ Kumara Lokacharya Panchasat ∥
Vyakhyaana Saram

Vedanta Desikan Thaniyan

श्रीमान् वेदांताचार्यः कवितार्किक केसरी।
वेदांताचार्यां मे सन्निध्याः सदा हुदि॥

shrImAn ve~NkaTanAthArya: kavitArkika 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 kainkarya 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 पुलिनंतराळ लहरी कद्रोद मालावलसत्
पर्यंत्रकृतं पश्चातर्नसी नित्यनिविद्धारं।
कर्त्तुरी तिलाचितं कमलजेनाराधिष्ठं श्रीसलं
वर्षु स्वीकृतं कौस्तुंभं दिशातु न स्वर्ती प्रसस्तः स्वतः॥

kAveri pulinAntarALa lahari kallola mAlAlasat
parya~nkIkruta pannageshvaratanau nidrAnibadhAdaram |
kastUrI tilakA~nchitam kamalajenArAdhitam shrIsakham
vastu svlkruta kaustubham dishatu na: svasti prashastam svata: ||

Meaning:
vastu - (May) that divine being
nidrA nibaddha Adaram - who likes to rest
parya~nkIkruta
pannageshvara tanau - on the divine body of Adisesha which is made like a bed,
laharI kallOla mAIA lasat - who is rocked gently by the small and big waves
kAveri pulinAntARAla - amidst the sand banks of Kaveri,
kastUrI tilaka a~nchitam - who wears the Kasturi tilaka in His divine forehead,
svIkruta kaustubham - who has the Kaustuba jewel in His divine chest,
kamalajena ArAdhitam - who was worshipped (in Satya Loka) by Brahma,
svata: prashastam - who is great by Himself, and
shrIsakham - who is the Lord of Sri (Periya Pirattiyar),
dishatu na: - give us
dvasti - prosperity.

Vyakhyana Saram:
Swami Desikan wrote this work in praise of Pillai Lokacharyar, the son of Vadakkuth Thiruveedhip Pillai. In the first ten shlokas, he praises the acharya lineage of Sri Ranganatha, Sri Ranga Nachchiyar, Senai Mudhaliyar, Nammazhvar, Ramanuja, Kooraththazhvan / Embar / Bhattar / Nanjeeyar, Nampillai, Vadakkuth Thiruveedhip 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

नातलोकपालनधिया मरूढः
पुजिनं जगाम नदिनं विहाय या।
मघी सा तरङ्गतुतरङ्गिणः प्रिया
करुणा तरङ्गं विततीरपञ्जगं: ॥

natalokapAlanadhiyA marudvrudhA
puLinant jagAma naLinint vihAya yA ।
mayi sA tara~Ngayatu ra~NgNa: priyA
karuNA tara~Nga vitatIrA~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 Nachchiyar)'
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

yatpANipadma kA~nchana vetravallI
spandas suredrabhaya bha~njana lampaTAtmA |
vaikuNThasUripariShatprabhu 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
lampTa AtmA - has the wish of removing the fear in the mind of Indra,
vaikuNTha sUri pariShat
prabhu: - who is the leader of the nityasUris in Vaikunta,
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

मुहुःत्वा मुद्द्रां विनतत्विविधाभ्यतः प्रशामने
शतरे: पादाभे मधुरकविदेवस्य शरणे।
इदं याचे वाचायवत्कुक्तिः परिगम्यत
मधुतीमाहुर्य मम वचनभ्रमं सं दिशातु॥

muhurnatvA mUrdhnA vinatavividhApat prashamane
shaThAre: pAdAbje madhurakavidevasya sharaNe |
idam yAche vAchApyalakavakuLALI parigaLat
madhULImadhuryam mama vachanabha~NgyAm sadishatu ||

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 "aNNikkum 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 meymmaiyE" 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 निगमान्धभाष्य  
सिद्धान्तानां कामियं दीर्घं दृष्टिः।  
प्रादर्शयति: परमं पुमांसम्  
स पातु मां समयमिसार्वं भोमः: ||

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

Vyakhyana Saram:
In this shloka, Swami Desikan is saluting Swami Ramanuja. Ramanuja's commentary Sri Bashyam is on Veda Vyasa's Brahma Sutra. It was based on Bodhayana's vrutti that he obtained by traveling to Kashmir along with Koorathazhvan. 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.

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Shloka 6

कूरेशा गोविन्दा पदारविन्दा

सेवारसामोदित चिथ्था भूमा।

भद्रार्यायोऽि सुक्तम् ददातु

ममाध्य वेदान्तिनमुनीश्वरेण॥

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

Meaning:
bhATArAyavaryopi  - (May) Sri Parasara Bhattar
vedAntimunIshvareNa  - along with Nanjeeyar (who was known as Vedanti),
sevArasAmodita 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.

Vyakhyaṇa 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.

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**Shloka 7**

यज्ञीयव्रग स्वास्त्रेः स्वानि प्रवीणानियः

चुत्त्वती द्रविडायर्यस्मायस्यनुपूर्वते कविनां प्रियं।

लोकाय: कठिनैर्दामसुगुरित्यन्यामिषानांसे मे

कृष्णांभृतिधी कृष्ण महिलाचायाः कल्यासम्पत्ति।

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 - wishes to dance in the tongue tips which is like a great dancing hall
ra~NgarasikA - 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 - who is the acharya praised by Vadakkuth Thiruveedhip
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.

Shloka 8

अतुला: कलिवैरी दासवाणी
मणिवृक्षी वल्नावलम्ब शास्ये।
गुरुरुथरवीथिकानिवासी
मम भद्राणि तनोतु कृप्यानामा॥

Meaning:
atula: guru - (May) that incomparable acharya,
kalivairi dAsavANI maNivallI vaLana avalamba shAkhI - who is like the supporting tree to the beautiful creepers that are the divine Sri Suktis of Nampillai,
uththara vlthikA nivAsI - who lives in the Vadakku Thiruveedhi (in Srirangam),
kR^iShNa nAmA - who is named Krishna,
tanotu - create
bhdrANi - 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 veedhi of Srirangam and hence was called Vadakkuth Thiruveedhip Pillai. He was the disciple of Nampillai. During the day he would hear Nampillai's kalakshepa 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.

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**Shloka 9**

चत्सान्वते वर्षीय पयः पयोधे:

जातोदयां जगति कौस्तुभ चन्द्रबिम्बाः।

मन्ये जगत्वितत कल्याणिकुष्ठिविद्वानी

लोकार्य सुन्दरवर्यैं कित्व कृष्ण हृद्य।

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
varaNlya - 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 Thiruveedhip Pillai who bring delight to his heart.

**Vyakhyana Saram:**

Pillai Lokacharyar and Azhagiya Manavalap Perumal Nayanar are the two illustrious sons of Vadakkuth Thiruveedhip Pillai. Lokacharyar was the name given to Nampillai by Kandhadai Thozhappar. When a son was born to Vadakkuth Thiruveedhip 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 Lokacharya was very elderly and decorating the senior acharya position at Srirangam. Pillai Lokacharya 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 Lokacharya and Azhagiya Manavalap Perumal Nayanar.

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**Shloka 10**

वाणीपुण्यसुप्राप्तम् शरद्धितः स्यें विग्रहाद्वारत

आनीयमृतमेति चक्तृतूम्वी पानीपशालत्मकं ā

यो वाम्भ्वृण देविकेन्द्रहृदयाभिभिव प्रवत्न्याचर्य

तौ बन्दे युक्तमार्य सुन्दरस्वरूप सूर्यभाष्मातेको देशिकां ||

vANIpunyasudhApagAm shaTajita: svairam vigAhyAdarAt
AnIyAmR\^itamatra chakraturubhau pAnlyashAIAtmakam |
yau vAghbUshaNa desikendrahR\^idayAbhikhya prabandh advayam
tau vande bhuvanArya sundaravarau kR\^iShNaAtmajau deshikau ||

**Meaning:**

vande - I salute
tau - those
deshikau - two acharyas
bhuvanArya - Pillai Lokacharya and
sundaravarau - Azhagiya Manavalap Perumal Nayanar
kR\^iShNa Atmajau - who are the sons of Vadakkuth Thiruvedhip 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 vyakhyanams 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.

Shloka 11

मधुरिपुमहिल्याः स्पितवीक्षासरोजात
मधुरपण्डितभूष्ण निर्मता कासिदेषाः।
भुवनगुरु पदानां भवन्धु निर्यन्तरंदानां
अनुदिनमनुभूयानन्द साँड़ा ममास्तु॥

madhuripumahilAyA: sphitavlkshAsarojAt
madhuraphaNitibhR^i~NgI nirgatA kAsideShA |
bhuvanaguru padAbja dhvandva niryamanaranDAn
anudinamanubhUyAnanda sAndRAt 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
niryanmaranDAAn - 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 Nachchiyar. He says they are like the bee that left the lotuses that are Sri Mahalakshmi'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

मणिप्रवालाचित सुक्रियाम्
विभूषिताष्ट्र सहस्रशाखां
अकत्यपुत कृष्ण कृत्वमुक्तः
कुण्य: क्षितो थोकरुकाचायम् ॥

maNipraVAlA~nchita sUktisUnai:
    vibhUSHitAsheSha sahasrashAkham |
akalpayat ka~nchana kalpakR^i~iksham
     kR^iShNa: kshitau lokagUttama~Khyam ॥

Meaning:
ka~nchana kalpa vR^i~iksham - The unparallelled Karpaga tree
loka gurUtamaAkhyam - 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,
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.

Shloka 13

देवीशु पद्मनिलयया दयिता बच्चव
भक्तेशु सोपि वगुलांक मुनिनिवर्ण्य।
आर्येशु निर्मला गुणस्तुपमंतरः:
रञ्जतिनिस्य नृपते जगतार्यांनामा॥

deviShu padmanilaya dayita bachcha
bhakteshu sopi vagula~Nka munivarNya |
Aryeshu nirmala guNastvamantara~Nga:
ra~NgaAtipasya 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 Lokacharya
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.

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Shloka 14

ह्रदयमुकुरा विम्बं यत् त्वह्वक्तपदः
स्थगिति विमलरूपः स्वोक्तिशुद्धामुरूः \|
भुवनगुरुवर जनानां
चिदचिदिधिपति जीन दर्शयन भाति तत्र ||

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

Meaning:
bhuvanaguruvara: - Pillai Lokacharya
chodhayitva - washed away
sva ukti shuddha ambupUrai: - with the water flow that are his Sri Suktis
aha~NkAra pa~Nka sthagita - 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

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 - to the jIVAtmas that are surrounded by the ocean that is
lIn Atma pa~Nktyai - birth
trividha viShaya tR^ishNA - that are tortured by the three rakshasis (land, gold and
rAkshasIpIDitAyai - lust),
bhuvanaguruvarara: - Pillai Lokacharyar
adAt - gave
shrImatIm sUktibhUShAm - Srivachana Bhushanam that has beauty of words and
svabhartu: - 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**

\[
\text{फणितिकिरणजातमानयन्मानसां}
\] 
\[
\text{चरणमुषितं दोषांस्तगडांधकारः:।}
\] 
\[
\text{अपर इव वपुःमानवर्गुमाली जनानों}
\] 
\[
\text{पदमिव भुवनायं भासयन् भाति विष्णो: ||}
\]

\[
\text{phaNitikiraNajAlairmAnayan mAnasAbjam}
\] 
\[
\text{charanamuShita doShArUDa gADAndhakAra: |}
\] 
\[
\text{apara iva vapuShmAnamshumAll janAnAm}
\] 
\[
\text{padamiva bhuvanAryo bhAsayan bhAti viShNo: ||}
\]

**Meaning:**

amshumAll 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 amshumAll - like another Sun
charanamuShita doShA ArUDa
    gADa andhakAra: - who drives the ahankAra mamkAra doshas, by association with his divine feet,
phaNitikiraNa jAlai: - with the rays of light that are his Sri Suktis,
janAnAm - from the people's
mAnasa abjam - lotus like minds
mAyan - and makes them respected (by blossoming with knowledge).

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.

Shloka 17

अन्तर्विशोचनमनन्ततमोनिनिगुणं
अलोक्या जन्तु निवाहस्य दयारद्रचेताः ||
उम्मीलयानुपहितेन रहस्यत्रयार्थं
दीपेन यो जयति लोकगुरु तमीडे ||

antarvilochananantatamonigUDham
Alokhya jantu nivahasya dayArdrachetA: |
unmIlayannupahitena rahasyatrayArtha
dIpena yo jayati lokagurum tamIDE ||

Meaning:
tam lOKagurum IDE - I salute that Pillai Lokacharya,
y: - 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 (Mumukshuppadi) 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 Yathrucchikappad, Mumukshuppadi, 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

buvenaguru Utama chaturaranga Parapika:  
kalaripu dasavarya kalitamala suktimani  
gunanapasangraheNa nipunaYa dadAtihitAn  
atu punareva vrittimupayAnti vichitramidam ||

Meaning:
buvena guruttama  - Pillai Lokacharyar  
chaturaranga ApaNika:  - who is the shopkeeper in the talented shop which is  
Srirangam  
dadAti  - gives  
nipuNAya  - to the smart disciple  
tAn  - the popular  
kalaripu dasavarya kalit  
amala suktimani  - faultless jewels that are the sUktis of Kalikanri Dasa  
(Nampillai),  
gunanapasangraheNa  - taking as cost the good qualities of his disciples.  
ata  - Then  
upayAnti  - (these jewels) attain  
punar eva vrittim  - 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

द्रव्यमविधिववहाव्यवहृः वासनाद्रिः
समयविहितपोषा विनिर्लका कर्मबृहत्।
भृवनगुरुवरोंकृप्तिप्रादा न्यामरुधी:
सतक्रसूतः सा श्रेणियो भ्रमूल। ॥

dR^iDamabhavadavidyAvallarI vAsanAdbhhi:
samayavihitapoShA vistR^itA karmavR^ikshe |
bhuvanaguruvaroktiprauDaja~njAmarudbhi:
sataruraphR^itA sA kshetriNo bhagnamU1A ॥

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 Srisukts of Pillai Lokacharya,
sA - that creeper
sataru: - along with the tree
bhagna mU1A - 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

तत्तप्रवर भारतीजलनिधि प्रपीयामलते
जगत्गुरुवल्हाकः पट्टा वर्ष भूमी जलं।
विकासमगमत पं विनतसस्य पहिट्स्तदा
प्रवाहबहुलभवतं निगममालितिविचायान्दी॥

yatipravara bhAratIjalani dhim prapIyAmalambh
jagatguruvalAhaka: paTu vavarSha bhUmau jalam |
vikAsamagamat param vinatasasya pa~NktistadA
pravAhabahulAbhavat nigamamaulividyAnadI ॥

Meaning:
jagatguru valAhaka: - The cloud that is Nampillai
prapIya - drank well
amalam yatipravara bhAratIjalani dhim - 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
nigamamaulividyAnadI - the river that is Vedantic knowledge
pravAhabahulAbhavat - became a flood.
vinatasasya pa~NktistadA - (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 refered 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 refering 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.

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**Shloka 21**

पटुप्रथमदेशिकेविरचिताः प्रवन्या: परे
- रहस्यवपदावलीविवरणं प्रत्ता: परे।
- जगद्गुरुमुखोदिताः जगति भानृत्यमी भास्करः
- भवप्रभवसर्वं विभव मोचनाहस्तकः।

paTuprathamadeshikairvirachitA: prabandhA: pare
rahasyatrayapadAvallivivaraNe 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 Shlokam).
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

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

_agamyamahimA janairnigamamauli kAntArabhU_
_vihArarasiko vR^ikshakshitibhR^ito vasan kandare _
vibhAti vimatonmadadvirada kumbhasambhedana_kshamokti nakharo mahAn sa jagadAryakaNTIrava: ||

Meaning:
agamyamahimA - Having the greatness not understood
janai: - by ordinary folk,
nigamamauli kAntArabhU - 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_kshamokti nakharo mahAn sa jagadAryakaNTIrava: ||
Vibhāti - 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 slYam". 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.

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**Shloka 23**

Vigatavishayatman: kṛṣṇapadaāśrayatma
dramidinirnādanām dviṣikānam prāhān: ||
māṇukavinābhī: mānapīyo māmāro
śatrūṛpiravī lokeṣācharyāṁ vibhāti ||

tvāv: kṛṣṇapādadhvamā

Meaning:
shaTaripuriva: Like Nammazhvar,
vigata viShaya: who did not have affinity to the lowly matters of this world,
kR^iShNa pAda AshrayAtmA: who had the mind that considers the divine feet of Lord Krishna as its place,
dramiDa nigama darshI: who created the Tamil Vedas (Thiruviruththam, ThiruvAsiriyyam, Periya Thiruvandhadhi and Thiruvaymozhi),
deshikAnAm pradhAna: who is the most important amongst acharyas,
maAnAlya: 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 Thiruveedhip 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

chulukitabhavasindhum chittajakrodhadaitya
pramathanaPaturuddhim shrIjagatdesikendram |
diraviDphaNitidaksham 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 AShiShaNNam - 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.

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**Shloka 25**

\[
\text{shrIvatsarUparuchiropyarati: priyA te} \\
\text{prItimadhudviShi bhavaprabhavA na bhIti: |} \\
\text{lokAvalIvimalalochanagocharA~Nga:} \\
\text{kR^iShNaAtmajastvamapara: kimu manmathoSsi ||}
\]

**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 - You have the form that is the target for the spotless eyes of the crowds of people.
gochara a~Nga: bhavasi
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 Vadakku Thiruveedhi Pillai.
Pillai whose name is also Krishna. Pillai Lokacharya 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 Lokacharya'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. Lokacharya has love for the enemy of the asura Madhu, which is Sriman Narayana.

Manmatha fears Shiva who is also known as Bhava:. Pillai Lokacharya 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 Lokacharya has the form that is visible to people whose eyes are virtuous to be able to see him.

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**Shloka 26**

德拉 ते भुवनार्य सुन्दरवपुः: केचित्तभवाभोनिन्धि
सत्नीणाः: श्रवणामृत तव गुणं श्रुवत् सकृत्कः केचन।
अन्य केसः सुधासहोदरिणाः: पीतवाभविन्मितः
तस्मात संस्मृतिवर्तनी विशविलक्षणीया चमूत् क्षणात॥

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

**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

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

Vyakhyana Saram:
Swami Desikan is stating in this shloka that Pillai Lokacharya 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 चरणसरोजस्पर्शश्चन्द्रस्तु कश्चित्
फणिपतिपुर बाह्योधान सीमान्वितसि।
भुवनगृहवर्ष श्रीपदमानस्य पादे
विलयमण्डरास्वरूपमेवंश्यमान: ||

tava charaNa sarojasparshadhanystu kashchit
phaNipati pura bAhodyAna sImAnaivAsI |
bhuvanaguruvara shrIpadmanAbhya pAde
vilayamagamadArAnmAAnavairdR^ishyamAna: ||

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

Shloka 28

\[
\begin{align*}
\text{sambhivani} & \text{ charanerekugaramvathi te} \\
\text{samsaratakshak murukshat murukhajantoh: } & \\
\text{lokaaravarty karaanamurt saranri tu} \\
\text{saamvitra karoypate hrudayeh prruAh} & \\
\text{sa~nchIvanI charaNarNukaNAvaAII te} \\
\text{samsAratakshaka mukhakshata mugdhajanto: } & \\
\text{lokAryavarya karuNAmA^ita sAraNI tu} \\
\text{samvillatAm kalayate h^idaye prarUDhAm} & \\
\end{align*}
\]

Meaning:
llokAryavarya - O! Lokacharya
tava charaNa reNu kaNa AwaII - 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.

Vilanjsolai Pillai attained the divine feet of Padmanabha while being watched by the people.
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.

Shloka 29

शिष्येषु वामभूषणभूषितेषु
जगद्गुरो ते करुणामिषेकात。
स कृतव्रद्धोचम द्रास्तनामा
मान्यो गुरुमभवनवनिः॥

ṣiṣṣyeṣu vāṃbhūṣaṇaḥ bhūṣiteṣu
jagadguro te karuṇāṁ abhiśekat
sa kūravamśottama dāsaṇaṁ
maṇyo guruṇāmabhavanmahimnā ॥

Meaning:
jagadguro - O! Lokacharya.
ṣiṣṣyeṣu - Amongst your disciples that are
vāṃbhūṣaṇaḥ bhūṣiteṣu - decorated by Sri Vachana Bhushanam (well versed in Sri Vachana Bhushanam)

sa: kūravamśottama - the celebrated disciple known as Kurakulottamadasar, dāsaṇaṁ - by his greatness
maṇyo - became
abhiṣakta - worthy of being honored
guruṇām - by acharyas,
telkaruṇā - 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 Vilaansolai 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.

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**Shloka 30**

ruP PurAmanAgniBi: ShriTivraJadrIIta
daPAmAgniBi:nSatdaStuRi

tatra tvayo virachitam tu ManipravaLa

gambhIrAn hi nitarAm BhuvanArya bhAti ||

rUpam PurAmaNibhi: shR^itivajraDIpTam

padmApatermUnijanastadalAnchakAra |
tatra tvayA virachitam tu manipravAla

vAgbhUShaNam hi nitarAm bhuvanArya bhAti ||

**Meaning:**
bhuvanArya - O! Lokacharya.
munijana: - Rishis such as Parasara and Vyasa

purAmaNibhi: - with the purana jewels such as Vishnu Puranam and Mahabharatam,
alAnChakAra - decorated
tatrupam - the celebrated divine body of
padmApate: - Sriman Narayana
shruti vajra dlptam - that is illuminated by the diamond like Vedas.
tatra - In that divine body
maNipraVAla vAgbhUshNam 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 Bhushanan authored by Pillai Lokacharyar, that is made of precious stones (Sanskrit words) and corals (Tamil words), that especially illuminates His divine body.

Shloka 31

kAman bhavanAm guravO vibhAgaMArth
vibhAgaMArthAbhittA: vibhItaPrabandhA: ||
tvamAdhipashrutiyugam bhuvanArya kim tE: ||
kAman bhavantu guravo vividhagAmanArtha
vibhItaPrabandhA: vibhItaPrabandhA: ||
tvatsUkti mautkikagano yadala-nchakAra
ra-a-nGAdhipashrutiyugam bhuvanArya kim tE: ||

Meaning:
bhuvanArya - O! Lokacharya.
gurava: - Acharyas
vividha Agama artha - who well understood the meanings of the various Vedas
viGYAna - become celebrated in this world
vishva vidita - and have authored many works.
kAman bhavantu - Let them be.
tvatsUkti mautkikagana: - Because the multitude of pearls that are your Sri Suktis
Vythi: Lokacharya Panchasat
srImathE rAmAnujAyA nama: Vyakhyana Saram – Ed. 1

ala~nchakAra yat - have decorated
ra~NgAdhipa shrutiuyugam - 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 liberation from the ocean of samsara.

Shloka 32

śrutInikAragabhIr a kAnanAntar
vihArA vishrutu buddhitA tvayaiva |
prApadAnasaraNirVishodhitAŚBhUt
bhuvanAguro bhuvI lokasAdhanIyA ||

Meaning:
bhuvanaguro - O! Lokacharya.
tvayaiva - Only by You
viharaNa vishruta buddhinA - who has the knowledge due to wandering
shruti nikara gabhIr a
  kAnana antar - inside the dense forest of Vedas,
prapadaNa saraN: - 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

लघुष्णिसति रघु शोषतल्लक्षण पुमसा
जगति गुरूवर श्रीदेवपुरस्वाभिषिक्ते।
कथमिव भवनाय त्वा विनान्यं भजते
सति दिनकरबिम्बे के प्रदीपं वहनिः॥

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

Meaning:
bhuvaArya 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 bhA skewara"; 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

अवनसवनक्षरांमण्यांमलोकस्य रश्नी
भुवनगुरुवर्त्तया क्षत्रियत्वां समंधृः
तदनं भुजश्रृणोजकुजं पर्यथ्यशायी
रचयिति सुखविनिद्रां रघवाणां कुलेन्द्रः ||

avanasavanakarmaNyAtmalokasya ra~NgI
bhuvanaguruvara tvAm kalpayitvA samartham |
tadanu bhujagarAjottu~Nga parya~Nka shAyI
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 nidarAm - 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. Through Nara, Periya Pirattiyar and Arjuna, He gave the
Rahasy Trayam. He also descended as various avatara s 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 Adisesha.

Shloka 35

parapadanilayo Ssau 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 Sukts 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

bhuvanArya kR^ipa chodita AtmA tvam samprasArya dvaya manukara yugmam mAnavAnAm majjatAm mAnavAnAm
bahuvidha durita oghe 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.

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**Shloka 37**

वक्त्रेन्दोभुवनार्यं भवतो वाणी सुधाधोडरीणी
जेष्ठदासमेदपूर विहित्रात्रात्मससंय यतः।
एषा सम्पृतिभूतैः फलम्यदेवतामातृका
कृष्णाभिद्विलोकिनिनिं किं पुरा न प्राप्य वृद्धिपरां॥

vaktrendorbhuvanAryavarya bhavato vANI sudhAdhodoraNI
jaGYeSShTAdashabhedapUra vihitatrANAtmasasyA yata: |
eShA samsR^iti bhUrabhUt phalavatI tasmAnnadImAtR^i kA
kR^iShNamabhodavilokinI kila purA na prApa vR^iiddhim 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^i kA - 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 abhU: - and became useful.
eShA samsR^iti bhU: - This world of samsara
na prApa kila - did not attain
parAm vR^iiddhim - 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
The 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

कोधः कापि पयोनिघृ निपतितः कामस्तवन्तः
दर्पः सर्पं इव द्रतं वनविले मनों न हुँगों चरः।
द्रम्भाहृतिलोभमत्सरबंधः कुत्रापि कोणे गताः
जाते भूमितले विवेकमहिते स्पेर्कार्यवर्य त्वयिः॥

Meaning:
lokAryavarya - O! Lokacharya.
tvai - 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;
kAmaístu - 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

Meaning:

 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.

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**Shloka 40**

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jagadguruvarAnisham charaNasambhR^itA bhUsurA: 
mumukshujanashekarAstviti na chitramatrAvanau ||
vivichya chidachitprabhUmstava kR^ipA~njanodhyadR^ishA 
nivR^ittipathagAminI sapadi bhAminI kAŻpyabhUt ||
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**Meaning:**

- jagadguruvara: O! Lokacharya.
- bhUsurAstu: (That the) Brahmins
- anisham: who are always
- tava charaNasambhR^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~njan
- udhyat dR^ishA: through the inner eye made brighter by the anoinment of 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. Thorugh 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 Lokacharyar, 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 Lokacharyar. It could have been one of these women that is mentioned in this shloka.

Shloka 41

चतुर्वदन्तुनदृशि तव मूलारविन्देशिर्ला
रमापतिपदप्रिया उसति काल्पिभक्तिहिंदिः।
विरक्तिरपि शोभमेव विदितनीरक्षणमाङ्गः
वघृविमृतमः आः कथं भवन्दिशिकल्यां जगुः॥

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 श्रितीं क्षणिकलम्पीया कत्वत
चतुर्थपुरुषार्थदामपि कत्वा वितत्त्य ल्य्री।
कृतवतरणो पुनः कृतयुगकमः शोभते
न कोऽपि मुखि दृष्ट्यते नरकवर्तमांगमी नर: ॥

jagadguruvara kshitau kshapitakalmaShaughAm kalAm
chaturthapuruShArthadAmapi kalau vitatya tvayi |
kR^ita vataranaNe puna: kR^ityugakrama: shobhate
na koZpi bhuvi dR^iShyte narakavartamagAmI nara: ॥

Meaning:
jagadguruvara - O! Lokacharya.
tvayi kR^ita vataranaNe - After you were born
kshita - 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 puruShArthadAmapi - and gives moksha which is the fourth purushartha,
kR^ita yuga krama: - the way of the Kruta yuga
puna: - was again
shobate - 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 Lokacharya 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: "kaliyum kedum kaNDu koNmin .. naliyum naragamum naindha namanukku ingku yAdhonRum illai" (Thiruvaaymozhi 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 Lokacharya, Kali yuga was once again foiled.

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

Shloka 43

ह्रदन्तरतमः प्रभामृत्वचलति भक्ति परे
प्रपतिमपि कैचन प्रवर्तकमनिन्तिति
जगद्गुरुवर्त्त द्वयं भवतु सिद्धि दिष्टं साधन
वयं तव द्यामुज्ञ समरणमेव मन्यामहें

hR^idantaratama: 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


gururbhavati dehinAm bhuvanadeshikasyadArAt
apA~NgalavavipruSha: paripatanti yasyA~Ngake |
shubhAni kila tam bhajantyatha kalA samujjR^imbhate
bhavanti navasampado bhajati mokshalakshmI: svaya m ||

Meaning:
yasya a~Ngake - On whose body
apA~Ngalava vipruSha: - the small waves in the river of grace from the eyes
bhuvanadeshi - 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.

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**Shloka 45**

श्रणोऽयि यदि वैदिकान् मखविद्विन् जगदेशिकः
प्रकृतज्ञनसवितान् अहं मे मनः कम्पते।
अहेतुकद्वारसेवति दीनजीवान् मुदा
रमापतिरिरि त्या रञ्जितसृक्षिमिर्मोदते॥

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: - Śriman Narayana
avati - saves (gives moksha)
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

AchakravAlamavanau bhuvanArya sarve
shamsanti mahAbhAswAgnA vibudhApiresate |
teShu tvadIya karuNAm praguNAm tu manye
rakshAma ya 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,
VaidyA - 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.

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Shloka 47

सुक्रवितलभविनामः शुद्धधार्मिकम्
दुरितशातनिलक्षे दूरबुद्धन्द्रय: ||
पुनर्पित जनमेव वैक्षमेर रक्षणातुलः
भुवनगुरुसरीस्तथे कोऽपि वातसल्यसिद्धः: ||

sukR^italavavihInam shuddhabhAvairvimuktam
duritashataniketam dUrayAtam dayAyA: |
punarapi janamena 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)
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 seyal 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

vimatakumati pIDA 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^itarasasakhIbhi: - 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.

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**Shloka 49**

दोषा येन कृता मुरारिक्रुणासारापारारोधकाः:  
शैलेन्द्राः शतशो वसंति न गुणस्याणारोपणुस्य:  
लोकाचार्य जनम तमेनमलसम् रक्षेत्वान्मश्चेत तत:  
पद्धारान्त्यादेयो वर्गसारस्तमित्रस्य तेज्यो: नामः: ॥

doShA yena kR^itA murArikarunAsAraApagArodhakA:  
shailendrA: shatasha vasanti na guNasyanoraDr^ishyte |  
lokAchArya janam tamenalasam rakshedbhavAmshchet tata:  
padmAkAнтadayaDayo varaguNAstasmimstu 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 sAraApagA rodhakA: - block the river of grace from the Lord; (in who)
guNasya aNo: aNurapi - even the smallest of good deeds
na dR^ishyte - cannot be seen;
bhavAn rakshet chet - if you save
alasam enam janam - such a lazy person,
tata: - after that
tasmimstu - in him
vara guNA: - (whatever) lofty qualities
padmAkAнтa 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 Lokacharya'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 Lokacharya's grace.

Here it is appropriate to think of Lokacharya'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:").

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**Shloka 50**

यस्यासीत कुलदेवतं रघुवरेणार्धितं: श्रीसकः
कावरसरिदन्तिरपनगरी वासस्थली पुण्यभूः।
कृष्णो मान्यगृहरीणमहिमा वेदान्तविद्यानिदिः
भ्राता साम्भवरः स्वयम्भु मुनानाचार्योऽसि कर्ते समः ||

*yasyAsIt kuladaivatam raghuvareNa ArAdhita: 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,
- mAnyaguru: who has great fame
- vedAnta vidyA nidhi: who is the acharya worthy of being prayed to,
- 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 Thiruveedhi 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**

कावेरियुगलाम्बुपूर ललिते पुण्यतीर्थियं स्मयां

लोकायं व्रज तद्विजेति वरदः प्रोब्ध भक्ताय हि।

इत्येवं गुरुसुक्तिभिंवेषवर त्वम मन्यमानस्वतः

वन्दे वारणशीलः भ्रान्नितयं महेंत्र श्रीश्वरेण्म

kAverIyugalAmbupUra lalite puNyangarIpeZsmyaham
lokAryo vraga 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 avatar 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.

Shloka 52

vedAntoktivishodhiteShu cha yata: karmAdyupAyeShu me
shaktirna praguNA niShiddhakaraNairmuhyanti vAgAd aya: |
shrIvANIrasajIvanam shamadhanam rAmAnujam madgurum
yogIndram bhuvanArya vikshaya vimalairmAm pAlayAl okanai: ||
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: Alokanai: - 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 uththAragam”.

Shloka 53

प्रणम्य चरणोऽवत्र प्रणाऽद्विनां कामद्रो ।
इर्दं किमिपि बाधितं भूत्तेदोषिक प्रार्थये ।
असारसन्यितिकार्णमयेण हित्वा मनः ।
प्रयातु पद्यं गुरुऽं वचनमुपूणालक्ष्मूलं ॥

AzhvAr emperumAnAr jIyar thiruvadigaiLE sharaNam
http://www.acharya.org
praNamya charaNau tava praNaTadehinAm kAmadau
idam kimapi vA~nchitam bhuvanadeshika prArthaye |
asArapaNitikshamAcharaNamadya hitvA mana:
prayAtu padavIm shubhAm vachananabhUshaNAla~NkR^itAm ||

Meaning:

bhuvanadeshika - O! Lokacharya.
tava charaNau - At your divine feet
praNaTadehinAm 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
asArapaNitikshamAcharaNam - wandering in the land of worthless words,
mana: - (let) my mind
adya - now
prayAtu - follow
shubhAm padavIm - the divine path
vachananabhUshaNAla~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.

Shloka 54

इत्यं जगद्भक्तियेन सर्वं
तन्त्रस्पस्य व दर्शनसंप्रवृत्तिः
श्रीवेद्भक्तिशाश्वस्तिः श्रवणस्तु ते
स्मिर्या: पठन्टि भूवि यात्रि परं श्रवणं ते॥

ittham jagadguruvarapravaNena sarva
tantrasvatantra kavitArkikasimhanAmnA |
shrIve~NkaTeshakavinA kalitAm stutim ye
snigdhA: paThanti bhuvi yAnti parAm shriyam te ||

Meaning:
ye - Whosoever
bhuvi - in this world
paThanti - reads
snigdhA: - with devotion
kaliAm 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 Svatantara, Kavitarkika Simha and Sri Venkatesha Kavi.

Vedanta Desikan Mangalam

कवितर्किकसिमंहय कल्याणगुणशालिनिः।
श्रीमते वेदांतशाय वेदांतगुरुवे 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.