

Sri Manavaala Maamuni's Sri Devaraja Mangalam

With English Translation by Sri V. Sadagopan

In this work I would like to focus on the great Acharya, who came after Swami Desikan and blessed the Sri VaishNavAs for all times . I am referring to Visatha Vaak sikhamaNi Sri MaNavALa Maamuni and his work known as Sri Devaraja MangaLam . There are 13 verses in this work to remind one of the TrayodasAkshari mantram of Sri Ramachandra . I will invoke the blessings of PeraruLaaLa PerumAL and PerundEvi ThayAr prior to attempting to muse on these 13 slokas.

Taniyan by Sri AppiLLai, direct disciple of MaNavALa MaamunigaL:

यञ्चक्रे देवराजस्य मङ्गलाशासनं मुदा ।
तं वन्दे रम्यजामातृमुनिं विशादवाग्बरम् ॥

yacchakrE DevarAjasya mangaLAsAsanam mudhA |
tam vandEh ramyajAmAtrunim visatha vAk varam ||

I salute Sri MaNavALa Maamuni celebrated as Visatha Vaak sikhAmaNi (crown jewel among those poets with pellucid diction), who out of his devotion for Varadaraja eulogized Him with great joy.

Verse1:

मङ्गलं वेधसो वेदिमेदिनीगृहमेधिने ।
वरदाय दयाधाम्ने धीरोदाराय मङ्गलम् ॥ १ ॥

mangaLam vedasO vedhimedhini gruhamedhinE |
Varadhaaya DHAYAADHAAMNEH dhirOdhaaraaya mangaLam || 1 ||

ManagaLam to the one ,who arose from the homa kuntam of Brahma at Atthigiri. MangaLam to that house of Dayaa(dayA dEvi), VaradhA , whose courage (heroism) and generosity are legendary.

Verse 2:

वाजिमेधे वपाहोमे धातुरुत्तरवेदितः ।
उदिताय हुतादग्नेरुदाराङ्गाय मङ्गलम् ॥ २ ॥

vAjimedhE vapA homE dhatuttaraveditha : |
udhithAya hudhAthAt agnErutArAngAya MangaLam || 2 ||

MangaLam to Varadaraja , who rose from the fire of Brahma's YAgam and stood at the UttaravEdhi with a most beautiful body. He appeared this way at the juncture, when Brahma used the VapA (the marrow from

his own body) as Aahuthi (offering) and poured it into the sacrificial fire.

Verse 3:

यजमानं विधिं स्मयमानमुखश्रिये ।

दयमानदृशे तस्मै देवराजाय मङ्गलम् ॥ ३ ॥

yajamAnam vidhim veekshya smayamAnamukhasriyE |
dayamAnadhrusE tasmai DevarAjAya MangaLam || 3 ||

MangaLam to DevarAja, who appeared in front of the yajamAna of the sacrifice, Brahma, with a bewitching smile on His face, when Brahma wished to have the darsanam of the Lord as a boon from the performance of the Yaagam on Hasthigiri. (The supreme sacrifice of VapA homam of Brahmaa touched the Lord and He could not wait anymore on the wings).

Verse 4:

वारिदश्यामवपुषे विराजत्पीतवाससे ।

वारणाचलवासाय वारिजाक्षाय मङ्गलम् ॥ ४ ॥

vaaridha syAma vapushE virAjath peethavAsasE |
vAraNachala vAsAya vArijAkshaya mangaLam || 4 ||

MangaLam (PallAndu) to DEvarAja PeruMAL residing on atthigiri with lotus eyes, resplendent peethAmbharam around His waist and the most beautiful hue reminding us of the dark blue clouds of the rainy season.

Verse 5:

अद्यापि सर्वभूतानामष्टफलदायिने ।

प्रणतार्तिहरायास्तु प्रभवे मम मङ्गलम् ॥ ५ ॥

adhyApi sarvabhoothAnAm abheeshta PaladhayikE |
praNathArthiharAyAsthu prabhavE mama mangaLam || 5 ||

MangaLam to my Lord VaradarAja, who blesses the assembly of boon-seekers even today, just as he responded to the wish of Brahma in days of Yore. He is my Prabhu, who removes all the obstacles and difficulties that we face on this earth.

Verse 6:

दिव्यावयवसौन्दर्यदिव्याभरणहेतये ।

दन्तावलगिरीशाय देवराजाय मङ्गलम् ॥ ६ ॥

divyAavaya soundharya divyAaabharaNahetayE |
dhanthAvaLa gireesAya DevarAjAya mangaLam || 6 ||

Pallaandu to the lord of Hasthigiri, DeavarAjA, who shines beautifully with his beautiful limbs , jewelery and weaopons. TanthAvaLam is one name for the elephant just as hasthi, vAraNam et al . IrAvadam , the eelphant of IndrA is said to have taken the form of a hillock at Kanchi serving as the UttaraVedhi for BrahmA's YAgam. This was the same sacrifice, which was saved by YathokthakAri as VeghA sethu, when the furious Saraswathi attempted to destroy her husband's sacrifice.

Verse 7:

पुरुषाय पुराणाय पुण्यकोदिनिवासिने ।

पुष्पितोदारकल्पद्रुकमनीयाय मङ्गलम् ॥ ७ ॥

purushAya PurANaYaya punyakoti nivAsinE |

pushpithOdhAra Kalpadhru kamaneeYaya mangaLam || 7 ||

Pallandu to the most adorable , ancient Purusha celebrated in the four Vedas through Purusha Suktham rks ! mangaLam to the beautiful Kalpaka tree with beautiful blossoms sanctifying the PuNya Koti vimAnam at Kanchipuram .

Swami Desikan's own tribute to VaradarAja in his VaradarAja PanchAsath:

MaNavALa mAmini had the highest regard for Swami Desikan and has expressed his respectful affection for Swami many times. Therefore , it is interesting to recognize the unity of thought in their works of tribute to VaradarAja . Swami's choice of words in his eulogy find their echos in Maamuni's tribute .

Swami's words and Maamuni's words are juxtaposed with latters in paranthesis:

SyAmaLa : (syAma VapusE) ; kalpa sAki (kalpa dhru) ; KaaruNya Raasi: (DayA dhAmnE) ; kari saila nAtha: (VaaraNACHala VAsa:) ; Swamin (PrabhO) ; Kareesa (DhanthAvaLa gireesa) ; KamalA gruha MedhinE (vedimedhini gruha medhinE) ; Nityam, param, sarva Gadham, susukshmam, nishpandhanandhathu mayam bhavatha: svarupam --everlasting, superior to every thing and being , all-pervasive, sarvaantharmayam , having the nature of unalloyed bliss, divine form of Yours (purushAya, PurANaYaya, mahA krupAya , DevarAjAya MangaLam).

Verse 8:

काञ्चनाचलशृङ्गाग्रकालमेघानुसारिने ।

सुपर्णासावतंसाय सुरराजाय मङ्गलम् ॥ ८ ॥

kanchanAchala srunghAgra kaLameghAnusAriNE |

suparNAmSAvadhamsAya surarAjAya mangaLam || 8 ||

This slokam is based on a Thiruvaimozhi pAsuram that begins with the words : " kAicchina paravai oorndhu ponmalayin meemisai kArmuhil pOl ". Varadaraaja"s Garudothsavam is a famous uthsavam. On this day , He comes out of the western gopuram of His temple sitting on the shoulder of Garuda. Maamuni is reminded of that sevai of the Lord. He compares the Lord in this slokam to a dark rainy cloud sitting on the peak of a golden mountain (viz.), the shoulders of Veda svarupan, Garudan with his golden wings. This slokam is also connecteed to the MangaLAsAsanam of BhuthattAzhwAr (AtthiurAn PuLLai oorvAn).

Verse 9:

भोगापवर्गयोरेकं वाञ्छद्भयो ददते द्वयम् ।

श्रीमद्वरदराजाय महोदाराय मङ्गलम् ॥ ९ ॥

BhogApavargayOrekham vAnchatbhyO dhadhatE dwayam |
Srimadh VaradarAjAya mahOdhArAya MangaLam || 9 ||

There are two kinds of BhOgam . One is IyhiKam and the other is aamushmikam. One belongs to this world(Leela Vibhuthi) and the other to Sri VaikunTam (Nitya Vibhuthi) . Some may wish the wealth and enjoyment in this world . Others may desire for the bliss of Nitya Kaimkaryam to the Lord in Sri VaikunTam . Even if one boon--seeker wishes only one of the two bhOgams, the supremely generous Varadaraja grants both the blessings . MangaLam to that KaruNA murthy ! This slokam can also be intepreted to mean that He gives His Dvaya manthram to those who wish the boon of either of the Bhogyams. That powerful blessing however ends up in the boon-seeker realizing both the bhogams.

Verse 10:

मतङ्गाद्रितुङ्गाग्रशृङ्गशृङ्गारवर्ष्मणे ।

महाकृपाय मद्रक्षादीक्षितायास्तु मङ्गलम् ॥ १० ॥

matangajAdhri tungAgrassrunga srungAra varshmaNE |
mahAkrupAya madhrakshA dheekshAyaasthu MangaLam || 10 ||

PallaNdu to the jewel on top of Hasthi giri which decorates the peak of that hill with its beautiful limbs ! MangaLam to that great ocean of compassion and mercy , which has taken a vow to protect me and the other devotees !

Swami Desikan calls the most beautiful Varadaraja as Viswa AdhisAyeE suka rupan (the supreme bliss form which has no equal in all the three worlds). As a MohAndhakAran, (destroyer of the false knowledge and AjnAnam) , Swami indicates that He fulfills His vow to protect us (Bhaddha Deeksha:). He blesses the ones possessing sattva guNam by residing in their hearts in the form of jnAna svarupi (Satvavantha ; HrudayE chinmayatayA rutasya). His mahaa krupA encourages Swami Desikan to beg for those nectar-like, life giving glances to fall on him (Tvadheeya: KaruNA amrutha dhrushti Paatha: jeevAthu asthu).

Verse 11:

श्रीकाञ्चीपूर्णमिश्रेण प्रीत्या सर्वाभिभाषिणे ।

अतीतार्चाव्यवस्थाय हस्त्यद्रीशाय मङ्गलम् ॥ ११ ॥

Sri KaanchipurNamisrENa preethyA sarvAbhibhashaNE |
athithArcchAvyavasthAya hasthadhreesAya MangaLam || 11 ||

PallaNdu to that Lord of Hasthigiri , who broke the ArchaavathAra protocol (silence) and spoke at all times with Thirukkacchi Nambhi with geat affection n an exception basis . The vow of the Lord during ArchaavathAram is not to speak directly to any one. He broke that self-imposed silence to speak with his beloved Kaanchi PurNar and sent word to RamAnujA through His six responses to the queries of the latter. The special blessings that KanchipurNaa received led to him being recognized as DevarAja DayA pAthram (Invocatory verse of DevarAjAshtakam) . The grateful KanchipurNa addressed therefore the Lord of hasthigiri as " samastha PrANi santhrANA praveeNa ! Devaraja DayAsindhO ! Deva Deva ! Jagath pathE ! Vilasanthu KatakshAstE mayyasmin jagathAm pathE ! (I have covered the essence of Sri DevarajAshtakam in a posting housed in Sri VaishNavA home page).

Verse 12:

अस्तु श्रीस्तनकस्तूरीवासनावसितोरसे ।

श्रीहस्तिगिरिनाथाय देवराजाय मङ्गलम् ॥ १२ ॥

asthu Srithana kasthuree vasanAvAsithorasE |
Sri Hasthigiri NATHaya DevarajAya mangaLam || 12 ||

May all auspiciousness befall Lord VaradarajA characterized by the lingering perfume of Kasthuri on His chest arising from His affectionate and close embrace of PerundEvi, His inseparable consort. This passage of Kasthuri perfume on the Lord's chest reminds us of the NaachiyAr Thirumozhi pAsuram section of ANdAL : " Kongai mEl kumkumatthin kuzhambhazhiya puhundhu oru nAL tangu mEl yennAvi tangumenru urayerE ".

Verse 13:

मङ्गलाशासनपरैः मदाचार्यपुरोगमैः ।

सर्वैश्च पूर्वैराचार्यै स्सत्कृतायास्तु मङ्गलम् ॥ १३ ॥

mangaLAsAsanaparai: madhAcharya purogamai : |
sarvaisccha purvairAchAryai: SathkruthAyAsthu mangaLam || 13 ||

This is the famous verse used by us in our daily sAtthumurai. Here, Maamuni states that he is following the well-trodden path of the aachAryas , who went ahead of him in invoking MangaLam to the Lord of Hasthigiri. Those AchaaryAs had their livelihood as singing pallAndu to the Lord. He says that he is following the tradition of his own AcharyA (Thiruvaimozhi PiLLai aka Srisaila PurNar) and his AcharyA's AcharyA , PiLLai LokAchaarya and other purvAchAryAs going back to PeriyAzhwAr and NammAzhwAr.

Sri PerundEvi Sametha HasthigireesAya MangaLam .
Sri MaNavALa Maamuni thiruvadigaleh SaraNam.