

Sri Raghavendra MangalAshTakam

ಶ್ರೀರಾಘವೇಂದ್ರಮಂಗಲಾಷ್ಟಕಂ

Contributed by Sri Hunsur SriPrasad www.vijayadasaru.net Team Member

Introduction:

‘ashTa’ means eight in Sanskrit. ‘ashTaka’ means octet or a set of eight items. Normally it is used to describe any poetic composition that has 8 verses, with a ninth verse to list the benefits of reciting the ashTaka. There are plenty of ashTakas in devotional literature. Krishnaashtaka, Hariyashtaka, and so on are other examples of ashtakas. As the name itself indicates, this specific ashTaka is in honor of Guru Raghavendra tIrtha, fondly called Rayaru by his devotees. Mangala means auspicious or propitious.

The author of this ashTaka is Sri AppannAchArya, RAyaru’s beloved disciple. He is the noble soul who has given mankind the gem called rAghavEndra stOtra. Besides this, he has also authored many other compositions. In fact, most of the sanskrit hymns that we chant today in honor of Rayaru – danDaka, mangaLAshTaka, etc – are his compositions.

Some comments on the structure of the composition:

The ashTaka consists of 8 verses plus one phala-stuti (benedictory verse outlining the benefits of reciting the ashTaka). Each verse consists of 4 lines with 19 syllables in each line. The Chhandas or prosody used is ‘shArDUla vikrIdita’. Incidentally, this is the same meter used in the first 2 lines of the nakha stuti. Within each line, the gaNa order is magaNa, sagaNa, jagaNa, sagaNa, tagaNa, tagaNa and a guru;

Explanation of the common line in all verses:

The first 8 verses have the same 4th line “Srimad sadguru rAghavendra yatirAt kuryat dhruvam mangaLam”.

Word-by-word meaning:

Srimat = honorific, also means ‘one full of auspicious attributes like lustre, gyAna, etc”

Sadguru = sat + guru; sat = usually means good, but here has a special meaning = free from flaws and blemishes (like confusion, ignorance, deceit, playfulness etc)

yatirAt = king of saints (yati = ascetic or sanyAsi, rAt = king); kuryat = may he do or bless us with; dhruvam = permanent, definite, long lasting. ; mangaLam = auspiciousness.

Translation:

May Sri Raghavendra, full of auspicious attributes, king of ascetics, who is a flawless guru bless us with permanent auspiciousness.

Notes:

Sri AppaNNAchArya is not interested in short term benefits like riches, job, health etc. That is why he uses the words ‘dhruvam mangaLam’.

What does ‘dhruvam mangaLam’ or permanent auspiciousness really mean? The answer is provided by VishnusahasranAma which calls the Lord as ‘mangaLAnAm cha mangalam’ i.e., the the most auspicious amongst auspicious objects. So ‘dhruvam mangaLam’ is basically anything that leads to the Lord – devotion, detachment, gyAna etc.

The word ‘sat’ has another meaning that is very relevant here. One of the many names used in the upanishads for Vayu is ‘sat’. Hence ‘sadguru’ means a respected teacher in the tradition of Vayu.

‘yatirAt’ makes it clear that Rayaru is no ordinary yati - he is the king of ascetics, meaning that he has the ability and power to grant us wishes that normal yatis would not be able to. Who else has millions of devotees, spread all over the world and cutting across religion, caste, creed, color and continent?. Even to this date, more than 3 centuries after he entered the Brindavana alive, his devotees are experiencing his grace and can provide personal testimony to his extraordinary powers.

The auspiciousness associated with the name Raghavendra:

The ‘guru charite’ (an authoritative book on all major ascetics of the Raghavendra maTha) states that the name ‘Raghavendra’ was chosen by Moola rAma devaru and indicated to Sri SudhIndra tIrtha in a dream. The name carries a wealth of meaning and is a very apt choice for RAYaru. To begin with it denotes Lord Rama since he is the indra of the Raghu kula. It also indicates Hanumanta since Raghav is his indra or Lord (‘raghAva yasya indrah sah rAghavendra’, Raghavendra is the

one whose indra or lord is Raghava). It also means ‘one who destroys sins and bestows desired things’ – a very appropriate name for RAyaru!

aNu rAghavendra stotra provides another meaning for the name “agham drAvayate yasmAt venkAro vAnchitapradah rAghavendra yatistasmAlloke khyAto bhavishyati” (“Raghavendra will become famous as the one who destroys sins and provides all desires”). This was actually a blessing conferred by Sri SudhIndra tIrtha at the time VenkatanAtha was initiated into sanyAsa as Raghavendra.

In one song Sri GopAla dAsaru describes the name as such – “Ra” destroys mountains of sins, “gha” provides deep rooted devotion, “Ven” gives speedy liberation from the cycle of life and death and “dra” blesses one with vision of the Lord who is celebrated in all shrutis.

Verse 1:

shrImadrAmapadAravindamadhupaH shrImadhvavaMshAdhipaH
sacchishhyoDugaNoDupah shritajagadgIrvANasatpAdapaH |
atyarthaM manasA kR^itAchyutajapaH pApAndhakArAtapaH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 1||

ಶ್ರೀಮದ್ರಾಮಪದಾರವಿಂದಮಧುಪಃ ಶ್ರೀಮಧ್ವವಂಶಾಧಿಪಃ
ಸಚ್ಚಿಷ್ಯೋಡುಗನೋಡುಪಃ ಶ್ರಿತಜಗದ್ಗೀರ್ವಾನಾಸತ್ಪಾದಪಃ |
ಅತ್ಯರ್ಥಂ ಮನಸಾ ಕೃತಾಚ್ಯುತಜಪಃ ಪಾಪಾಂಧಕಾರಾತಪಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಳಂ || ೧||

Padachcheda and anvaya:

Srimat rAma pada aravinda madhupah
Sri madhva vamshAdhipah
Sat sishya uDu gana udupah
Shrita jagat.h gIrvANa satpAdapah
atyarthaM manasA achyuta japaH kR^ita
pApa andhakAra AtapaH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 1||

Word-by-word meaning:

shrImat = has all the meanings stated earlier ‘one full of auspicious attributes like lustre, gyAna, etc’. In addition, it means ‘one is always with Lakshmi or shrI devi’. rAma = Lord Rama, pada aravinda = Lotus feet, madhupah = bee, Sri madhva vamsha = the lineage originating from AchArya Madhva, adhipah = a ruler, Sat sishya = good disciples, uDu gana = collection of stars, udupah = Moon, Shrita jagat.h = those who seek refuge in him, gIrvANa = divine or heavenly, satpAdapah = tree (kalpavruksha), pAdapah = tree (i.e., an entity that drinks through its roots; pAda = feet or root, pah = to drink); gIrvANa satpAdapah = divine or celestial tree = kalpavRuksha atyarthaM = incessant and focussed, manasA = (through the) mind, achyuta japaH kR^ita = did chanting of Achyuta’s name, pApa = sins, andhakAra = darkness, AtapaH = the sun.

Translation:

In the first verse, Sri AppaNNAcharya gives us an overview of Rayaru’s personality and his intense devotion to Hari and Vayu.

He is the bee hovering around Lord Rama’s Lotus feet. He is a great saint in the lineage originating from Acharya Madhva. He is the moon for the stars that are his disciples. He is the divine Kalpavruksha (the celestial tree that grants all wishes) to the people who seek refuge in him. He did enormous amount of japa (chanting) with a concentrated mind. For the darkness of sin, he is the sun (i.e., he destroys all sins). May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Notes:

Sri AppaNNAchArya begins the shloka with the very auspicious “shrIkAra” in order to bless devotees and shower them with propitiousness. Incidentally, the Raghavendra stotra also begins with the ‘shrIkAra’; other famous examples that immediately come to mind are shriman nyAya-sudha, Vayu stuti (the nakha stuti starts with ‘pAntvasvan’, but the main body of vAyu stuti starts with “shrimad”).

In this verse, the word ‘shrImad’ takes on an additional meaning since it is now being used with Lord Rama. Here ‘shrImad’ now becomes ‘the Lord of shrI devI’ or the one who is inseparable from Lakshmi.

Note how Sri AppaNNAchArya begins his description of Rayaru as as a very great devotee of Rama. This is the time-honored, traditional way of introducing a person. In the Ramayana, Hanuman introduces himself as “dAsoham kausalendrasya” (“I am the humble servant of Lord Rama, the son of Kausalya”). That is why the first

adjective Sri AppaNNAchArya uses for Rayaru is “Srimat rAma pada aravinda madhupah”.

There are many groups of people who are Vishnu-bhaktas. Where does Rayaru fit in this group? Sri AppaNNAchArya immediately answers this with his second adjective “Sri madhva vamshAdhipah”, i.e., he is a great saint in the lineage of Acharya Madhva!! This is an excellent way of describing somebody because ultimately we all derive our position and importance from our relationship with Hari and Vayu. People having a higher bondage with Hari and Vayu are high in hierarchy. As the quantum of attachment decreases, so does the position in the hierarchy.

Comparing Rayaru’s devotees to the stars is very appropriate on two counts – number and distribution. There are millions and millions of stars, just as Rayaru has millions and millions of devotes. The stars are distributed all over the sky just Rayaru’s devotees are distributed all over the world, across the 7 continents. This is as far as human beings go. There could be other celestial beings who are his devotees and are lower than him in tAratamya (hierarchy) !

Verse 2:

After the introductory verse, the questions that immediately come to mind are “Who is the great person who gave this magnificent personality called Rayaru? To Whom should we express our heartfelt gratitude?”. Sri AppaNNAchArya answers this in the second verse.

karmandIndrasudhIndrasadgurukarAmbhojodbhavaH santataM
prAjyadhyAnavashIkR^itAkhilajagadvAstavyalaxmIdhavaH |
sachchAstrAtividUshhakAkhilamR^ishhAvAdIbhakaNThIravaH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 2||

ಕರ್ಮಂದೀಂದ್ರಸುಧೀಂದ್ರಸದ್ಗುರುಕರಾವೋಜೋದ್ಭವಃ ಸಂತತಂ
ಪ್ರಾಜ್ಯಧ್ಯಾನವಶೀಕೃತಾಖಿಲಜಗದ್ವಾಸ್ತವ್ಯಲಕ್ಷ್ಮೀಧವಃ |
ಸಚ್ಚಾಸ್ತ್ರಾತಿವಿದೂಷಕಾಖಿಲಮೃಷಾವಾದೀಭಕಂಠೀರವಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಳಂ || ೨||

Padachcheda and anvaya:

karmandi indra sudhIndra sadguru karAmbhuja udbhavaH
santataM prAjya dhyAna vashIkR^ita akhila jagad vAstavya laxmIdhavaH |
sat.h shAstra ati vidUshhaka akhila mR^ishhA vAdi ibha kaNThIravaH
shrImat sadguru rAghavendra yatirAT.h kuryAt.h dhruvaM ma~NgaLam.h || 2||

Word-by-word meaning:

karmandi = ascetic, indra = King or Lord, sudhIndra sadguru = Sri SudhIndra tIrtha, karAmbhuja = Lotus hands, udbhavaH = Originating from, santataM = incessant, prAjya = intense, dhyAna = meditation, vashIkR^ita = captured or captivated, akhila jagad = the entire universe, vAstavya = residing, laxmIdhavaH = the Lord of Lakshmi (Narayana); sat.h shAstra = Acharya Madhva's philosophy, ati vidUshhaka = ones who criticise enormously, akhila = everything, mR^ishhA vAdi = vile opponents who posit that everything is illusory, ibha = untamed elephant, kaNThIravaH = Lion.

Translation:

He was born out of the Lotus hands of Sri SudhIndra tIrtha, venerable amongst ascetics. By means of a profuse amount of dhyAna (meditation) that he constantly did, he captured Lakshmipathi, who pervades the entire universe. (This is a poetic way of saying that he earned the love and mercy of the Lord). For the elephants called vile opponents, who criticise all shastra enormously and claim that everything is a myth, he is the Lion. May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Notes:

In the Raghavendra stotra Sri AppaNNAchArya uses the phrase “aproxita shrIshah” to describe Rayaru. In this stotra he expands on this and explains who Rayaru got this status through the words “prAjya dhyAna vashIkR^ita akhila jagad vAstavya laxmIdhavaH”. This is a very concise statement of a key step in the process of obtaining aproxa gyAna - one needs to meditate on one's bimba or antaryAmi (inner controller) as the Lord who pervades the entire universe, and then obtain darshan of this bimba. This darshan leads to aproxa gyAna.

Verse 3:

In the third verse, Sri AppaNNAchArya gives us an idea about the depth and coverage of Rayaru's knowledge and the type of devotees serving him.

sAla~NkArakakAvyanATakakalAkANAdapAtaJNjala\
trayyarthasmR^itijaiminIyakavitAsa~NgItapAra~NgataH |
vipraxatraviDa~NghrijAtamukharAnekaprajAsevitah
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 3||

ಸಾಲಂಕಾರಕಕಾವ್ಯನಾಟಕಕಲಾಕಾಣಾದಪಾತಂಜಲ\-

ತ್ರಯ್ಯರ್ಥಸ್ಮೃತಿಜೈಮಿನೀಯಕವಿತಾಸಂಗೀತಪಾರಂಗತಃ |

ವಿಪ್ರಕ್ಷತ್ರವಿಡಂಘ್ರಿಜಾತಮುಖರಾನೇಕಪ್ರಜಾಸೇವಿತಃ

ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಳಂ || ೩||

Padachcheda and anvaya:

sAla~NkAraka kAvya nATaka kalA kANAda pAtaJNjala
trayyartha smR^iti jaiminIya kavita sa~NgIta pAra~NgataH
vipra xatra viT.h aNghri-jAta mukhah aneka prajA sevitaH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 3||

Word-by-word meaning:

sAla~NkAraka = along with AlankAra shAstra, kAvya = poetry, nATaka = drama, kalA = arts, kANAda = (Prabhakara's) nyAya vaisheshika, pAtaJNjala = yoga shAstra, trayyartha = Vedas, smR^iti = Puranas, jaiminIya = pUrva mIMamsa, kavita = poetry, sa~NgIta = music, pAra~NgataH = master, vipra = brahmin, xatra = Kshatriya, viT.h = Vysya, aNghri-jAta = Shudra (born from anghri or foot), mukhah = and others, aneka = several, prajA = people, sevitaH = served by.

Translation:

In the third verse, Sri AppaNNAchArya gives us an idea about the extent of Rayaru's erudition and command over related topics.

He has expert knowledge of AlankAra shAstra, poetry, drama, nyAya vaisheshika, pAtanjali's yoga sUtras, vedas & upanishads, purANas, brahmasUtras, jaimini's pUrva mImamsa shastra, music and utara mImamsa or vedanta. He is worshipped by multitudes from all four varnas – brahmana, kshatriya, vaishya and shUdras. May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Notes:

Most ascetics limit their area of expertise to shastraic aspects and matters associated with religion and philosophy. There are a few ascetics who transcend this and have command over areas like poetry, music, drama etc. The names that come to mind immediately are Sri SripAdarAja, Sri vyAsa tIrtha, Sri vAdirAja tIrtha and so on. Sri VijayIndra tIrtha and Sri SudhIndra tIrtha were also masters of poetry and drama, and have composed several works in this area. Sri Raghavendra tIrtha followed in their footsteps. He was personally a very great veena exponent. He was an excellent grammarian.

Rayaru authored a work on BhAtta mImAmsa called Bhatta Sangraha. Neelakanta Dikshita the prime minister of Madurai was very thrilled by the quality of the work and RAYaru's depth of knowledge in other doctrines. He had the work placed on the royal elephant and taken around the town on a ceremonial procession.

Verse 4:

After the first three verses, the question that devotees have "Where is this great person? How I can I meet him and show my devotion?" Sri AppaNNAchArya answers this by directing us to Rayaru's brindAvana in the fourth verse.

ra~Ngottu~Ngatara~Ngama~NgaLakarashrItu~NgabhadrAtaTa\
pratyasthadvijapu~NgavAlayalasanmantrAlayAkhye pure |
navyendropalanIlabhavyakarasadbR^indAvanAntargataH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 4||

ರಂಗೋತ್ತುಂಗತರಂಗಮಂಗಳಕರಶ್ರೀತುಂಗಭದ್ರಾತಟಃ-
ಪ್ರತ್ಯಸ್ಥದ್ವಿಜಪುಂಗವಾಲಯಲಸನ್ಮಂತ್ರಾಲಯಾಖ್ಯೇ ಪುರೇ |
ನವ್ಯೇಂದ್ರೋಪಲನೀಲಭವ್ಯಕರಸದ್ಭಂಡಾವನಂತರ್ಗತಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಳಂ || ೪||

Padachcheda and anvaya:

ra~Nga uttu~Nga tara~Nga ma~NgaLakara shrI tu~NgabhadrAtaTa
pratyastha dvija pu~Ngava Alaya lasat.h mantrAlayAkhye pure
navya indropala nIla bhavyakara sat.h R^indAvana antargataH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 4||

Word-by-word meaning:

ra~Nga = colorful, uttu~Nga tara~Nga = high waves, ma~NgaLakara = auspicious, shrI tu~NgabhadraAtaTa = on the banks of the Tungabhadra river, pratyastha = located, dvija = pu~Ngava = great brahmin, Alaya = home, lasat.h = resplendent, mantrAlayAkhye = known as Mantralaya, pure = (in the) town, navya = fresh, indropala nIla = type of precious stone, bhavyakara = majestic, sat.h R^indAvana = divine brindavana, antargataH = located inside

Translation:

In the fourth verse, Sri AppaNNAchArya gives us an idea about the physical beauty of Mantralaya, the Tungabhadra river and Rayaru's brindavana.

He is within a beautiful and resplendant brandavana that is blue like a new moonstone. The brindavana is a place known as Mantralaya. Mantralaya is sparkling with the homes of many great brahmins, residing on the banks of the auspicious tungabhadra, which has high and colorful waves. May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Notes:

The word 'pure' used by Sri AppaNNAchArya is very intriguing. It has many meanings out of which the 2 most popular ones are- 'town' and 'ancient'; the first meaning was used in the translation. Taking the second meaning and changing the anvaya to 'pure mantrAlayAkhye' yields a totally new meaning i.e., 'the place that has been known as mantralaya from ancient times'. To understand the implications of this, we need to bring to mind the greatness of mantrAlaya.

The greatness of MantrAlaya:

Sri PrahlAdarAjaru (the mUla of Rayaru) performed a large yagna at mantrAlaya, sanctifying it forever. In the dvApara yuga, when arjuna was following the horse used in the ashvamedha yAga being conducted by dharmarAja he had to fight with a king called anusAlva in Manchale. By accident, anusAlva's chariot was positioned over the yagya kunda used by PrahlAda, making him invincible. Perplexed by this, Arjuna prayed to Krishna for guidance. Krishna told him to move his chariot back a little. AnusAlva thought arjuna was losing and so advanced to chase him. By doing so, he moved his chariot away from the

auspicious spot, losing his invincibility. Arjuna was able to defeat him easily. Such was the power of the spot on which prahlAda had performed his yAga.

Verse 5:

vidvadrAjashiraH kirITikhachitAnarghyoruratnprabhA\
rAgAghaughahapAdukadvayacharaH padmAxamAlAdharaH |
bhAsvaddaNDakamaNDalobjjalakaro raktAmbarADambaraH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 5||

ವಿದ್ವದ್ರಾಜಶಿರಃ ಕಿರೀಟಖಚಿತಾನರ್ಘ್ಯೋರುರತ್ನಪ್ರಭಾ\
ರಾಗಾಘೌಘಹಪಾದುಕದ್ವಯಚರಃ ಪದ್ಮಾಕ್ಷಮಾಲಾಧರಃ |
ಭಾಸ್ವದ್ದಂಡಕಮಂಡಲೋಜ್ಜ್ವಲಕರೋ ರಕ್ತಾಂಬರಾಡಂಬರಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಳಂ || ೫||

Padachcheda and anvaya:

vidvat.h rAja shiraH kirITi khachita anarghya uru ratnaprabhA
rAga aghoughaha pAdukadvaya charaH padmAxamAlAdharaH \
bhAsvat.h daNDA kamaNDal ujjvalakarah raktAmbara ADambaraH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 5||

Word-by-word meaning:

vidvat.h = scholars, rAja = rulers, shiraH = head, kirITi = crown, khachita = carved, anarghya = priceless, uru ratna = great gems and stones, prabhA = lustre, rAga (= anuraga) = attachment; aghoughaha = destroying heaps of sins (agha = sins; ogha = heaps or collections ; ha = destroying) pAdukadvaya = pair of sandals, charaH = moving about, padmAxamAlAdharaH = a type of bead, mAlAdharaH = one wearing, bhAsvat.h = shining, daNDA = stick, kamaNDal = a type of vessel carried by ascetics, ujjvalakarah = lustrous and bright, raktAmbara = red clothes, ADambaraH = majestic

Translation:

In the fifth verse, Sri AppaNNAchArya gives us an idea about Rayaru's magnetic personality and the kind of adoration it inspired in people.

His feet sparkle with the reflection of the precious stones carved on the crowns of the kings and scholars (who bow before him). He moves around using two pAdukas (sandals) that can destroy heaps of sins. He wears a padmAxamAla (string of padmAxa beads). He has lustrous hands and uses a shining danda (stick) and kamanDala (a small vessel carried by ascetics). May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Verse 6:

yadbR^indAvanasapradaxiNanamaskArAbhishhkekastuti\
dhyAnArAdhanamR^idvilepanamukhAnekopachArAn.h sadA |
kAra~NkAramabhiprayAnti chatur lokAH pumarthAn.h sadA
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 6||

ಯದ್ಬ್ರಂಧಾವನಸಪ್ರದಕ್ಷಿಣನಮಸ್ಕಾರಾಭಿಷೇಕಸ್ತುತಿ\
ಧ್ಯಾನಾರಾಧನಮೃದ್ವಿಲೇಪನಮುಖಾನೇಕೋಪಚಾರಾನ್ ಸದಾ |
ಕಾರಂಕಾರಮಭಿಪ್ರಯಾಂತಿ ಚತುರೋ ಲೋಕಾಃ ಪುಮರ್ಥಾನ್ ಸದಾ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಭುವಂ ಮಂಗಳಂ || ೬||

Padachcheda and anvaya:

yat.h bR^indAvana sapradaxiNa namaskAra abhishheka stuti
dhyAna ArAdhana mR^idvilepana mukhAneka upachArAn.h sadA
kAra~NkAram abhiprayAnti lokAH chaturah pumah arthAn.h sadA
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 6||

Word-by-word meaning:

yat.h = that or which, bR^indAvana sapradaxiNa = going around the brindAvana, namaskAra = prostrating, abhishheka = ablution, stuti = extolling, dhyAna = meditation, ArAdhana = annual celebration, mR^idvilepana = applying the sacred mud, mukhAneka = and other forms of, upachArAn.h = service, sadA = always, kAra~NkAram = one who does repeatedly, abhiprayAnti = definitely reaches or achieves, lokAH = in this world, chaturah = four, pumah arthAn.h = purushArtha = the 4 basic needs of people, sadA = definitely.

Translation:

In the sixth verse, Sri AppaNNAchArya gives us an idea about the various type of seva one can perform towards Rayaru's brindAvana and the merits accruing from it.

People who perform various types of service to the brindAvana will achieve all the four types of purushArthas (the 4 major wants – dharma or righteousness, artha or wealth, kAma or lust, moksha or liberation). The popular types of service are pradaxina (going around), namaskAra (prostration), abhishekha (ceremonial ablution), dhyAna (meditation), Aradhana, mrudvilepana (putting the holy mud from the Brindavana on one's head). May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

The greatness of Rayaru's brindAvana:

Sri Vijaya dAsaru is respected and adored as one of the greatest haridAsas this land has seen. He visited Mantralaya several times and is supposed to have seen and conversed with RAYaru personally several times. Some of the devaranAmas composed by him reveal insights that ordinary people would never get. In one song ("noDide gurugaLa noDide .."), he talks of seeing Lord Narasimha, Rama, VedavyAsa and Krishna on the four sides of the brindAvana, all the gurus from Acharya Madhva down to his own guru present within the brindAvana, and Lord LakshminArayana in the form of a discus (chakra) granting the desires of devotees.

Verse 7:

vedavyAsamunIshamadhvayatirATTIkAryavAkyAmR^itaM
j~nAtvA.advaitamataM halAhalasamaM tyaktvA samAkhyAptaye |
sa~NkhyAvatsukhadAM dashopanishhadAM vyAkhyAM samAkhyAn.h mudA
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 7||

ವೇದವ್ಯಾಸಮುನೀಶಮಧ್ವಯತಿರಾಟ್ಟೀಕಾರ್ಯವಾಕ್ಯಮೃತಂ
ಜ್ಞಾತ್ವಾದ್ವೈತಮತಂ ಹಲಾಹಲಸಮಂ ತ್ಯಕ್ತ್ವಾ ಸಮಾಖ್ಯಾಪ್ತಯೇ |
ಸಂಖ್ಯಾವತ್ಸುಖಿದಾಂ ದಶೋಪನಿಷದಾಂ ವ್ಯಾಖ್ಯಾಂ ಸಮಾಖ್ಯಾನ್ ಮುದಾ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಲಂ || ೭||

Padachheda and anvaya:

vedavyAsa munIsha madhva yatirAT TikArya vAkyAmR^itaM

j~nAtvA advaita mataM halAhala samaM tyaktvA samAkhyAptaye
sa~NkhyAvat sukhadAM dasha upanishhadAM vyAkhyAM samAkhyAn.h muda
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 7||

Word-by-word meaning:

vedavyAsa munIsha = Lord VedavyAsa the doyen of all ascetics (it also means, the Isha or Lord who has incarnated as a muni or ascetic) madhva yatirAT = Acharya Madhva, TikArya = the venerable TeekAcharya (Sri JayatIrtha), vAkya = words or workds, AmR^itaM = nectar, j~nAtvA = after having learnt, advaita mataM = the Advaita school of Vedanta, halAhala = concentrated poison, samaM = equivalent, tyaktvA = after discarding, samAkhyAptaye = explained or expounded on nicely, sa~NkhyAvat = gyANis, sukhadAM = pleasant, dasha upanishhadAM = the ten principal Upanishads, vyAkhyAM = explanation, samAkhyAn.h = explained nicely, muda = with pleasure.

Translation:

In the seventh verse, Sri AppaNNAchArya gives us an idea about the literary heritage and works of Rayaru.

He understood well the nectar emanating from Sri Vedavyasa the Lord of ascetics, Acharya Madhva, the king of asetics and Sri JayatIrtha. He rejected the poison called advaita and gladly created an excellent commentary on all the 10 major upanishads, which gave a lot of happiness to expert scholars. May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Notes:

The words ‘muni’, ‘yati’ used in the verse have a special significance. In the mAnDUkya upanishad bhAshya, Acharya Madhva defines ‘muni’ as one who knows the meaning and significance of the OmkAra. In this light, ‘munIsha’ means who is the Isha or the greatest amongst all those who know the OmkAra. It can also mean the Isha (or Lord) who incarnated as a muni or ascetic.

‘yati’ is one who does ‘yatana’ or puts in effort. This would be a characteristic of all unliberated souls. Brahma/Vayu are jIvottamas - the king amongst jIvas.

Verse 8:

In the last verse of the octet, Sri AppaNNAchArya gives a comprehensive picture of the greatness of guru rArya.

shrImadvaihhNavalokajAlakaguruH shrImatparivrAD.hbharuH
shAstre devaguruH shrItAmarataruH pratyUhagotrasvaruH |
cheto.atItashirustAthA jitavaruH satsaukhyasampatkaruH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 8||

ಶ್ರೀಮದ್ವೈಷ್ಣವಲೋಕಜಾಲಕಗುರುಃ ಶ್ರೀಮತ್ಪರಿವ್ರಾಡ್ಭರುಃ
ಶಾಸ್ತ್ರೇ ದೇವಗುರುಃ ಶ್ರೀತಾಮರತರುಃ ಪ್ರತ್ಯೂಹಗೋತ್ರಸ್ವರುಃ |
ಚೇತೋಽತೀತಶಿರುಸ್ತಾಥಾ ಜಿತವರುಃ ಸತ್ಸೌಖ್ಯಸಂಪತ್ಕರುಃ
ಶ್ರೀಮತ್ಸದ್ಗುರುರಾಘವೇಂದ್ರಯತಿರಾಟ್ ಕುರ್ಯಾದ್ಧ್ರುವಂ ಮಂಗಳಂ || ೮||

Padachcheda and anvaya:

shrImat.h vaishhNava loka jAlaka guruH shrImat parivrAD.h bharuH shAstre
devaguruH
shrIta amarataruH pratyUha gotra svaruH
chetah atIta shiruh tAthA jitavaruH satsaukhya sampatkaruH
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 8||

Word-by-word meaning:

shrImat.h vaishhNava loka = the Vaishnava world, jAlaka = group, guruH = preceptor, shrImat parivrAD.h = good asectics, bharuH = ruler, shAstre = in the shAstras, devaguruH = preceptor of the gods (Brihaspati), shrIta = those who seek refuge, amarataruH = the divine tree (Kalpavruksha), pratyUha = impeding, gotra = mountains, svaruH = thunderbolt (VajrAyudha), chetah atIta = beyond our capabilities, shiruh = intellect, tAthA = and, jitavaruH = one who has controlled his senses, satsaukhya = well being, sampatkaruH = the provider of wealth,

Translation:

He is the guru for the group of vaishNavas. He is the supporter of good ascetics. In knowledge of shAstras, he is like deva-guru Brihaspati. He is the kalpavruksha tree for those who seek refuge in him. He is like a thunderbolt to the mountains called obstacles. He has totally mastered his indriyas (sensory organs). His greatness is beyond the grasp of our intellect. He blesses us with immense wealth and well-

being. May the flawless guru and king of ascetics, Sri Raghavendra, who is full of auspicious attributes, bless us with permanent auspiciousness.

Verse 9:

Having completed the set of 8 verses, in the final verse Sri AppaNNAchArya lists the benefits of reciting this shloka.

yaH sandhyAsvanishaM gurorvratipateH sanma~NgaLasyAshhTakaM
sadyaH pApaharaM svasevividushhAM bhaktvaiva bAbhAshhitam.h |
bhaktyA vakti susampadaM shubhapadaM dIrghAyurArogyakaM
kIrtiM putrakaLatrabAndhavasuhR^inmUtrIH prayAti dhruvam.h || 9||

ಯಃ ಸಂಧ್ಯಾಸ್ವನಿಶಂ ಗುರೋವ್ರತಿಪತೇಃ ಸನ್ಮಂಗಳಸ್ಯಾಷ್ಟಕಂ
ಸದ್ಯಃ ಪಾಪಹರಂ ಸ್ವಸೇವಿವಿದುಷಾಂ ಭಕ್ತೈವ ಬಾಭಾಷಿತಂ |
ಭಕ್ತ್ಯಾ ವಕ್ತಿ ಸುಸಂಪದಂ ಶುಭಪದಂ ದೀರ್ಘಾಯುರಾರೋಗ್ಯಕಂ
ಕೀರ್ತಿಂ ಪುತ್ರಕಳತ್ರಬಾಂಧವಸುಹೃನ್ಮೂತ್ರೀಃ ಪ್ರಯಾತಿ ಧ್ರುವಂ || ೯||

Padachcheda and anvaya:

yaH sandhyAsu anishaM guroh vratipateH sanma~NgaLasya ashhTakaM sadyaH
pApaharaM svasevi vidushhAM bhaktaiva bAbhAshhitam.h | bhaktyA vakti
susampadaM shubhapadaM dIrgha Ayuh ArogyakaM kIrtiM putra kaLatra
bAndhava suhR^inmUtrIH prayAti dhruvam.h || 9||

Word-by-word meaning:

yaH = the one, sandhyAsu = during sandhya time, anishaM = incessantly, guroh = the guru's, vratipateH = ascetic, sanma~NgaLasya = very auspicious, ashhTakaM = this set of 8 verses, sadyaH = immediately, pApaharaM = destroys sins, svasevi vidushhAM = the gyanis who serve him, bhaktaiva bAbhAshhitam.h = uttered in devotion only, bhaktyA = with devotion, vakti = uttered, susampadaM = good and abundant wealth, shubhapadaM = good position, dIrgha Ayuh = = long lasting lifespan, ArogyakaM = good health, kIrtiM = fame, putra = offspring, kaLatra = wife, bAndhava = relative, suhR^inmUtrIH = well disposed, prayAti = achieve dhruvam.h = certainly (and long-lasting).

Translation:

This great and auspicious ashTaka (set of 8 verses) has been composed with pure devotion towards a guru who is the king of ascetics and capable of quickly destroying all the sins of gyAnis who serve him. Anybody reciting this during sandhya times without failure will be blessed with profuse wealth, a good position, long life, good health, fame, and well-meaning wife, children and relatives.

ಇತಿ ಶ್ರೀ ಅಪ್ಪಣ್ಣಾಚಾರ್ಯಕೃತಂ
ಶ್ರೀರಾಘವೇಂದ್ರಮಂಗಲಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ
ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು..

iti shrI appaNNAchAryakR^itaM
shrIrAghavendrama~NgaLAshhTakaM sampUrNam.h
bhAraTiramaNamukhyaprANAntargata
shrIkR^ishhNArpaNamastu..