

**PRESENTS**

**Sri Raghavendra MangalAshTakam**

श्रीराघवेन्द्रमङ्गलाष्टकम्

श्रीराघवेन्द्रमङ्गलाष्टकम्

Translation By **HUNSUR SRIPRASAD**

**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. This ashTaka was authored by Sri AppannAchArya, who has also given us several other compositions in honor of Rayaru like the Raghavendra stotra, danDaka, ashTottara etc. Mangala means auspicious or propitious.

**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||

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
श्रीमद्रामपदारविन्दमधुपः श्रीमध्ववंशाधिपः  
सच्चिष्योद्गुणोद्गुपः श्रितजगद्गीर्वाणसत्पादपः ।  
अत्यर्थं मनसा कृताच्युतजपः पापान्धकारातपः

श्रीमद्रामपदारविन्दमधुपः श्रीमध्ववंशाधिपः

सच्चिष्योद्गुणोद्गुपः श्रितजगद्गीर्वाणसत्पादपः ।

अत्यर्थं मनसा कृताच्युतजपः पापान्धकारातपः

श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्धैरुवं मङ्गलम् ॥ १ ॥

**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’; another example is the shriman nyAya-sudha.

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. Rayaru’s first distinction is that he is a very great devotee of Rama! His second qualification is that 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.

## Verse 2:

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

PA^AAÖAÇAAZÀzèAAÇAAZÀzèAAIgAAPIgA^EÉèEèEÉZÀa^AB , ÀAvÀvAA  
¥ÁzèIzÁèÁ^A^APAEvÁ T^©CIUÀZÁé,ÀPAA^Qè-àÁZÀ^AB |  
\_ÀZÁÑÁIqV«ZÁEµAPÁ T^©AAEµA^AÇÁ^APAApÁgA^AB  
Zã^AAvÀizÁIlgAAgÁWA^EÁAZÁAAVwgÁmi^ PAAÁIÁÖZÁA^AA a^AAUÁVAA || 2||

कर्मन्दीन्द्रसुधीन्द्रसद्गुरुकराम्भोजोद्भवः सन्ततं

प्राज्यध्यानवशीकृताखिलजगद्वास्तव्यलक्ष्मीधवः ।

सच्चास्त्रातिविदूषकाखिलमृषावादीभकण्ठीरवः

श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्धैरुवं मङ्गलम् ॥ २ ॥

## 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 obtained the love and mercy of Lakshmi pathi, who pervades the entire universe. 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.

## 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\-



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:

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

gAAUE/EvAAUAUVAgAAUA^AAUA/4PgA^2 avAAUA^: AzAAI \-  
 ¥AAaA\_ÄÜC éCl¥AAUA^A^AA^Ä, ÄEAAvA^AAi^SÉÄ ¥AAgÉÄ |  
 EA^EAZÉ/EÄ¥A^AA^: ä^AAgA\_ÄZÄEAZÄ^ÄEAAvUAÖvAB  
 2Ä^AAvÄizAAIqAAgAWA^EAZÄAAAwgAmi^ PAAÄi^ÄÖZAAr^AA aAAUA/AA || 4||

रङ्गोत्तुङ्गतरङ्गमङ्गळकरश्रीतुङ्गभद्रातटभ

प्रत्यस्थद्विजपुङ्गवालयलसन्मन्त्रालयारख्ये पुरे ।

नव्येन्द्रोपलनीलभव्यकरसद्वृन्दावनान्तर्गतः

श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्वैरुवं मङ्गळम् ॥ ४ ॥

#### 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~NgabhadrAtaTa = 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.

**Verse 5:**

vidvat.h rAja shiraH kirITi khachita anarghya uru ratnaprabhA \-  
 rAga aghoughaha pAdukadvaya charaH padmAxamAlAdharaH |  
 bhAsvadaNDakamaNDalobjjalakaro raktAmbarADambaraH  
 shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 5||

«zÁézÁæ1²gAB Qj ĀnRavÁEÁWÉ/EáÖÁgÁgÁvÁvÁæ sÁ \-  
 gÁUÁWÉWA°A¥Á zÁÁPÁzÁÁÁÁZÁgAB ¥ÁzÁáPÁE°ÁiÁ - ÁzÁgAB |  
 ..Á ÁezÁVÁgÁPÁªÁÁqÁ - ÉÁÉÁdG-e®PÁgÉÁÁ gÁPÁUÁSgÁqÁÁSgAB  
 2ªªÁÁvÁizÁÁÁgÁÁVÁªÉÁÁzÁÁÁÁÁwgÁmi PÁÁÁÁÁÁÖzÁÁÁªÁªªªªÁÁUÁVÁÁ || 5||

विद्वद्राजशिरः किरीटिखचितानर्घ्योरुरत्नप्रभाभ

रागाघौघहपादुकद्वयचरः पद्माक्षमालाधरः ।

भास्वदण्डकमण्डलोज्ज्वलकरो रभाम्बराडम्बरः

श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्यद्धैरुवं मङ्गलम् ॥ ५ ॥

**Padachcheda and anvaya:**

vidvat.h rAja shiraH kirITi khachita anarghya uru ratnaprabhA  
 rAga aghoughaha pAdukadvaya charaH padmAxamAlAdharaH \  
 bhAsvat.h daNDakamaNDalobjjalakarah 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, mAlA = string, dharaH = one wearing, bhAsvat.h = shining, daNDa = stick, kamaNDal = a type of vessel carried by ascetics, objjalakarah = 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 padmAx 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^indAvanasapradaxiNanamaskArAbhishhekastuti\ -  
dhyAnArAdhanamR^idvilepanamukhAnekopachArAn.h sadA |  
kAra~NkAramabhiprayAnti chatur lokAH pumarthAn.h sadA  
shrImatsadgururAghavendrayatirAT.h kuryAddhruvaM ma~NgaLam.h || 6||

ॐ नमो ब्रह्मचर्येणुः सवितुर्वरेण्ये  
महिम्नो नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ६ ॥

यद्वृन्दावनसप्रदक्षिणनमस्काराभिषेकस्तुतिभ  
ध्यानाराधनमृद्विलेपनमुखानेकोपचारान् सदा ।  
कारङ्गारमभिप्रयान्ति चतुरो लोकाः पुमर्थान् सदा  
श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्वैरुवं मङ्गलम् ॥ ६ ॥

**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 formsof, 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.

pumah arthAn.h = purushArthAn.h = the four primordial desires of humans; abhiprayAnti = attain very well and firmly;

### Verse 7:

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

वेदव्यासा मुनीशमध्वयतिराट्टीकार्यवाक्यामृतं  
ज्ञात्वाऽद्वैतमतं हलाहलसमं त्यक्त्वा समाख्याप्तये ।  
सङ्ख्यावत्सुखदां दशोपनिषदां व्याख्यां समाख्यान् मुदा  
श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्वैरुवं मङ्गलम् ॥ ७ ॥

वेदव्यासमुनीशमध्वयतिराट्टीकार्यवाक्यामृतं

ज्ञात्वाऽद्वैतमतं हलाहलसमं त्यक्त्वा समाख्याप्तये ।

सङ्ख्यावत्सुखदां दशोपनिषदां व्याख्यां समाख्यान् मुदा

श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्वैरुवं मङ्गलम् ॥ ७ ॥

### Padachcheda 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 Vedavysa 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 rAyaru.

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

ॐ श्रुतं वैश्वानरं जलकगुरुः श्रीमत्परिव्राड्भरुः  
शास्त्रे देवगुरुः श्रीतामरतरुः प्रत्यूहगोत्रस्वरुः ।  
चेतोऽतीतशिरुस्ताथा जितवरुः सत्सौख्यसम्पत्करुः  
श्रीमत्सद्गुरुराघवेन्द्रयतिराट् कुर्याद्वैरुवं मङ्गलम् ॥ ८ ॥

**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 svasevidushhAM bhaktvaiva bAbhAshhitam.h |  
bhaktyA vakti susampadaM shubhapadaM dIrghAyurArogyakaM  
kIrtiM putrakaLatrabAndhavasuhR^inmUtrIH prayAti dhruvam.h || 9||

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १ ॥

यः सन्ध्यास्वनिशं गुरोर्व्रतिपतेः सन्मङ्गलस्याष्टकं  
सद्यः पापहरं स्वसेविदुषां भक्तैव बाभाषितम् ।  
भक्त्या वभि सुसम्पदं शुभपदं दीर्घायुरारोग्यकं  
कीर्तिं पुत्रकलत्रबान्धवसुहृन्मूत्रिः प्रयाति ध्रुवम् ॥ ९ ॥

### 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.

Ew २॥ C॥R॥A॥Z॥A॥A॥O॥P॥E॥V॥A  
२॥g॥A॥W॥a॥E॥A॥z॥a॥e॥A॥U॥A॥A॥P॥A ॥A॥Ç॥t॥ØA  
''A॥g॥a॥A॥A॥t'' a॥A॥R॥#॥A॥A॥A॥A॥v॥A॥Øv॥ २॥P॥E॥A॥U॥A॥Øt'' a॥A॥A॥.

इति श्री अप्पण्णाचार्यकृतं

श्रीराघवेन्द्रमङ्गलाष्टकं सम्पूर्णम्

भारतीरमणमुख्यप्राणान्तर्गत श्रीकृष्णार्पणमस्तु ॥

iti shrI appaNNAchAryakR^itaM  
shrIrAghavendrama~NgaLAshhTakaM sampUrNam.h  
bhAraTIramaNamukhyaprANAAntargata shrIkR^ishhNARpaNamastu..