

॥ श्री हयग्रीव स्तोत्रम् ॥ - Sri Haya-Griiva sthothram (Vedhaantha-Dhesika)

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी - वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हुदि ॥

Srimaan Venkata-NaaThaarya: kavi thaarkika kesarii

Vedhaantha-aachaarya varyo me sannidhaththaam sadhaa hRudhi.

May we offer our humble prostrations at the Holy Feet of Sri Vedhaantha DheSika, who is famous all over the world as Kavi-Thaarkika-Kesari and Vedhaantha-Aachaarya and keep him always in our hearts with utmost reverence.

ज्ञानानन्द मयं देवं निर्मल स्फटिकाकृतिम् - आधरं सर्व विद्यानां हयग्रीवम् उपास्महे ॥ १ ॥

**Jnaana-Aanandha mayam dhevam nirmala sphatika-aakRuthim
aaDhaaram sarva vidhyaanaam Haya-Griivam upaasmahe. 1**



(Lord Sri-Lakshmi-Haya-Griiva of Sri Parakaala-Mutt)

May we all meditate on Lord Sri Haya-Griiva (with the neck / head of a Horse), who is the embodiment of all Knowledge (Jnaana) and Bliss (Aanandha). He has the form of a pure (without any flaws) Crystal and He is the substratum (support / aaDhaaram) for all the different branches of learning.

स्वतःसिद्धं शुद्धस्फटिकमणि भूभृत् प्रतिभटं - सुधासध्रीचीभिः द्युतिभिः अवदात त्रिभुवनम् ।
अनन्तैः त्रय्यन्तैः अनुविहित हेषा हलहलं - हता शोण्णवद्यं हयवदनमीडीमहि महः ॥ २ ॥

svatha: siDhdham SuDhdha sphatika maNi bhuubhRuth prathibhatam
suDhaasaDhriichiibhi: dhyuthibhi: avadhaatha thribhuvanam
Ananthai: thrayyanthai: anuvihitha heshaa hala halam
hathaa Seshaavadhyam Haya-Vadhanamiidii mahi maha: 2

May we all glorify that Supreme Lord Haya-Vadhana (with a horse-face), who is Svayam-Bhuu (self-manifested) and His complexion belittles even the most flawless crystal mountain. He illuminates all the three worlds with His nectar-like radiance. His neighing sounds are the essence of all Upanishath-s and He wipes out all the difficulties (without any trace) of His surrendered devotees.

सामाहारः साम्रां प्रतिपदं रुचां धाम यजुषां - लयः प्रत्यूहानां लहरि विततिः भोध जलधेः ।
कथादर्पक्षुभ्यत् कथककुल कोलाहलभवं - हरत्वन्तः ध्वान्तं हयवदन हेषाहलहलः ॥३॥

samaahaara saamnaam prathipadham ruchaam Dhaama yajushaam
laya: prathyuuhaanaam lahari vithathi: boDha jalaDhe:
kaThaa dharpa kshubhyath kaThakakula kolaahala bhavam
harathvantha: Dhvaantham Haya-Vadhana heshaa hala hala: 3

The neighing sounds of our Lord Haya-Vadhana (Horse-faced) is the ensemble of all Saama-Vedha chantings, word-by-word meaning of all Ruks (from Rug-Vedha) and the repository of all Yajur-Vedha Manthra-s, which can wipe out all obstacles and is a stream of waves in the Ocean of Knowledge. May that neighing sounds wipe out the darkness (ignorance) created by the hallow arguments of all the glory seeking and arrogant academic theoreticians.

प्राची सन्ध्या काचिदन्तर्निशायाः - पज्जादृष्टेः अंजन श्रीः अपूर्वा ॥
वक्त्री वेदान् भातु मे वाचिवक्त्रा - वागीशाख्या वासुदेवस्य मूर्तिः ॥४॥

praachii sanDhyaa kaachith anthar niSaayaa: -
prajnaa dhRushte: anjana Srii: apuurvaa
vakthrii vedhaan bhaathu me vaaji-vakthraa -
VaagiiSaakhyaa Vaasudhevasya muurthi: 4

May this Horse-faced form of Lord Vaasudheva as VaagiiSa (lord of all speech), which is like a dawn for our inner darkness (due to ignorance) and is like the cool collyrium to the eyes of wisdom, and who taught the nuances of the Vedha-s to the 4-faced Brahma, manifest to me.

विशुद्ध विज्ञान घन स्वरूपं - विज्ञान विश्राणन बद्दीक्षम् ।
दयानिधिं देहभृतां शरण्यं - देवं हयग्रीवमहं प्रपद्ये ॥५॥

viSuDhdha vijaana Ghana svaruupam - vijaana viSraaNana baDhdha dhiiksham
dhayaaniDhim dhehabhRuthaam SaraNyam - dhevam Haya-Griivam aham prapadhye. 5
May we all surrender at the Holy Feet of Sri-Haya-Griiva, the embodiment of Pure Jnaana (Knowledge), who had taken a pledge to distribute this Jnaana to all His surrendered devotees. He is the storehouse of all compassion (dhaya) and the only one we all can turn to for our SaraNaagathi.

अपौरुषेयैरपि वाक्प्रपञ्चैः - अद्यापि ते भूतिमदृष्टपाराम् ।
स्तुवन्नहं मुग्ध इति त्वयैव - कारुण्यतो नाथ कटाक्षणीयः ॥६॥

apaurusheyai: api vaak prapanchai: - adhyaapi the bhuuthim adhRushtapaaraam
sthuvan-aham mugDha ithi thvayaiva - kaaruNyatho naaTha kataakshaNiiya: 6

The impersonal aspect of the Vedha-s could not understand Your unlimited Opulances even till today. If such is the case (that even Vedha-s could not understand Your glory), I certainly deserve to be shown all Your mercy as I try to praise Your glories.

दाक्षिण्यरम्या गिरिशस्य मूर्तिः - देवी सरोजासन धर्मपत्नी ।

व्यासादयोऽपि व्यपदेश्य वाचः - स्फुरन्ति सर्वे तव शक्तिलेशैः ॥७॥

DhaakshiNya ramyaa GiriSasya muurthi: - dhevii Saroja-aasana Dharma-pathnii

Vyaasa-aadhaya:api vyapadheSya vaacha: - sphuranthi sarve thava Sakthi leSai: 7

The pleasant form of Sankara as DhakshiNaa-Muurthi, goddess Saraswathi, wife of the lotus-seated Brahma and great writers like Vedha-Vyaasa and others, are all glorified (as gods of knowledge) because of their receiving a small fraction of Your Opulence (a small fraction of Jnaana they learnt from You and became famous as gods of knowledge).

मन्दोऽभविष्यन्नियतं विरिंचः - वाचां निधे वंचित भागधेयः ॥.

दैत्यापनीतान् दययैव भूयोऽपि - अध्यापयिष्यो निगमान् न चेत् त्वम् ॥८॥

mandhobhaviSyanniyatham Virimcha: - vaachaam niDhe vamChitha bhaagaDheya:

dhaithya-apaniithaan dhayayaiva bhuuyopi - aDhyaapayishyo nigamaan na cheth thvam. 8



O Lord Haya-Griiva! (treasure-house of all Knowledge) Had You not (recovered and) taught the Vedha-s again to Brahma (after the Vedha-s were stolen by the demons MaDhu and Kaitabha), Brahma would have been very ignorant (without this Vedhic Knowledge).

वितर्क डोलां व्यवधूय सत्वे - ब्रुहस्पतिम् वर्तयसे यतस्त्वम् ।
तेनैव देव त्रिदशेश्वराणाम् - अस्पृष्ट डोलायितमाधिराज्यम् ॥९॥

vitharka dolaam vyavaDhuuya sathve -
BRuhaspathim varthayase yathasthvam
thenaiva dheva thridhaSeSvaraaNaam -
aspRushta dolaayitham aaDhiraajyam. 9

O Lord Sri Haya-Griiva! You are keeping BRuhaspathi, the Preceptor of all the gods, in the Saththva state (mode of Goodness) by wiping out all his vascillating dilemmas. That is why, all the successive Indhra-s (there are 14 Indhra-s who will be rotating in that position in just 12 hours of Brahma) are able to remain composed and serene.

अग्नौः समिद्धर्चिषि सप्त तन्तोः - आतस्थिवान् मन्त्र मयम् शरीरम् ।
अखण्ड सारैः हविषां प्रदानैः - आप्यायनं व्योम सदां विधत्से ॥१०॥

Agnau: samiDhdhaarchishi saptha thantho:
aathasThivaan manthra mayam Sariiram
akhanda saarai: havishaam pradhaanai:
aapyaayanam vyoma sadhaam viDhathse. 10

O Lord Sri-Haya-Griiva! You are becoming the sacred chantings (Manthra-s) and abide in the sacrificial fires with the seven flames (as the seven tongues of Agni) and it is You who is carrying the Havis (oblations that is offered in fire ceremonies) to all the gods.

यन्मूलम् ईदृक् प्रतिभति तत्त्वं - या मूलम् आम्राय महा द्रुमाणाम् ।
तन्वेन् जानन्ति विशुद्ध सत्त्वाः - ताम् अक्षराम् अक्षर मातृकां त्वाम् ॥ ११ ॥

yanmuulam iidhRuk prathibhaathi thathvam
yaa muulam aamnaaya mahaa dhRumaaNaam
thathvena jaanaathi viSuDhdha sathvaa:
thaam aksharaam akshara maathRukaam thvaam. 11

O Lord Sri-Haya-Griiva! Devotees who are in pure Saththva-GuNa (SuDhdha-Saththvam) alone can realize that it is You manifesting as the Vedha-s (starting with Pranavam) and that is why the Supreme Truth is glorified as the root of the mighty tree called the Vedha-s.

अव्याकृतात् व्याकृतवानसि त्वं - नामानि रूपाणि च यानि पूर्वम् ।
शंसन्ति तेषां चरमां प्रतिष्ठां - वागीश्वर त्वां त्वदुपज्ञ वाचः ॥ १२ ॥

AvyaakRuthaath vyaakRuthavaanasi thvam
naamaami rupaaNi cha yaani puurvam
Samsanthi theshaam charamaam prathishTaam
VaagiiSvara thvaam thvadhupajna vaacha: 12



O Lord Sri-Haya-Griiva! (VaagiiSvara) In the very beginning, it is You who brought out these present manifested Universes (with all the beings) with all the names and forms, from the Unmanifest (Avyaktha). Your initial words, in the form of Vedha-s, glorify that You are the promulgator and maintainer of all these Universes.

मुग्धेन्दुनिष्यन्द विलोभनीयाम् - मूर्तिं तवानन्द सुधा प्रसूतिम् ।
विपश्चितः चेतसि भावयन्तो - वेलां उदारां इव दुग्ध सिन्धोः ॥१३॥

mugDhendhu nishyandha vilobhaniyaam -
muurthim thava-aanandha suDhaa prasuuthim
vipaSchithaSchethasi bhaavayanthe -
velaam udhaaraamiva dhugDha sinDho: 13

All those who are wise, meditated in their hearts on Your (Lord Sri-Haya-Griiva's) beautiful form, which is very attractive as the pleasant moon and which gives the celestial nectar of Bliss (Aanandha), similar to the endless boundary of the Ocean of Milk.

मनोगतं पश्यति यः सदा त्वां - मनीषिणाम् मानस राज हंसम् ।
स्वयं पुरोभाव विवाद भाजः - किं कुर्वते तस्य गिरो यथार्हम् ॥१४॥

manogatham paSyathi ya: sadhaa thvaam -
maniishiNaam maanasa raaja hamsam
svayam purobhaava vivaadha bhaaja: -
kimkurvathe thasya giro yaThaarham. 14



To all those devotees who realize You (Lord Sri-Haya-Griiva) in their hearts, who is like a Royal-Swan sporting in the Maanasa (Maanasa-sarovar / mind), words of praise are competing to offer service to You in the best possible and appropriate way.

अपि क्षानार्थं कलयन्ति ये त्वां – आप्लावयन्तं विशदैः मयूखैः ।
वाचां प्रवाहैः अनिवारितैस्ते – मन्दाकिनीम् मन्दयितुं क्षमन्ते ॥१५॥

api kshaNaarTham kalayanthi ye thvaam -
aaplaavayantham viSadhai: mayuukhai:
vaachaam pravaahai: anivaarithaisthe -
mandhaakiniim mandhayithum kshamanthe.15

Anyone contemplating on You (Lord Sri-Haya-Griiva) even for half a second, who is inundating the worlds with Your illuminating rays, will certainly make the fastest flowing river Ganga to be slowing down with their uninterrupted flow of words (in praise of You).

स्वामिन् भवध्यान सुधाभिषेकात् – वहन्ति धन्याः पुलकानुबन्धं ।
अलक्षिते क्वापि निरुड मूलं – अङ्गेषु इवानन्दथुं अङ्कुरं ते ॥१६॥

svaamin bhava Dhyaana suDhaa-abhishekaath -
vahanthi Dhanyaa: pulaka-anubanDham
alakshithe kvaapi niruuDa muulam -
angeshu iva-aanandha Thum ankuram the. 16

O Lord Sri-Haya-Griiva! The fortunate devotees who bathe in the Divine nector of meditating on You, are sure to experience horripilations (goose-bumps) all over their bodies, as though bliss is sprouting from somewhere deep in their bodies.



स्वामिन् प्रतीचा हृदयेन धन्याः - त्वध्यान चन्द्रोदय वर्धमानम् ।
अमान्तं आनन्द पयोधिमन्तः - पयोभि रक्षणां परिवाहयन्ति ॥ १७॥

svaamin prathiichaa hRudhayena Dhanyaa: -
thvath Dhyaana Chandhrodhaya varDhamaanam
amaantham aanandha payoDhimantham -
payobhirakshNaam parivaahayanthi. 17

O Lord Sri-Haya-Griiva! (Svaamin) The fortunate devotees try to realize You in their hearts

and enjoy an immeasurable ocean of Aanandha (bliss), and express their joy as an unending flow of tears welling from their eyes, having had Your DharSan like the most pleasant moonrise.

स्वैरानुभावाः त्वत् अदधीन भावाः - समृद्ध वीर्याः त्वत् अनुग्रहेण ।
विपश्चितो नाथ तरन्ति मायां- वैहारिकीम् मोहन पिच्छिकां ते ॥ १८॥

svairaanubhaavaa: thvath adhaDhiina bhaavaa: -
samRuDhdha viiryaa: thvath anugraheNa
vipaSchitho naaTha tharanthi Maayaam -
vaihaarikiim mohana pinChikaam the. 18

O Lord Sri-Haya-Griiva! (NaaTha) The most fortunate devotees who enjoyed a lot of spiritual bliss and with their minds completely under Your control and who are endowed with spiritual power through Your grace, are easily crossing (through total SaraNaagathi) this Maaya, which is Your simple sportive magic-wand of peacock feathers.

प्राङ्गनिर्मितानां तपसां विपाकाः - प्रत्यग्र निःश्रेयस संपदो मे ।
समेधिषीरंस्तव पाद पद्मे - संकल्प चिन्तामणयः प्रणामाः ॥ १९॥

praangnirmithaanaam thapasaam vipaakaa: -
prathyagra ni:Sreyasa sampadho me
sameDhishiiram thava paadha padhme -
samkalpa chinthaamaNaya: praNaamaa:19

May my whole-hearted prostrations ever grow at Your Lotus Feet, which are the desire-fulfilling Divine Gems (ChinthaamaNi), the bestower of fruits of earlier births' good deeds and the only means of spiritual ecstasy (Brahma-anubhavam after Sri-VaikunTa-praapthi).

विलुप्त मूर्थन्य लिपिक्रमाणां - सुरेन्द्र चूडापद लालितानां ।
त्वत् अन्घ्रि राजीव राजः कणानां - भूयान् प्रसादो मयि नाथ भूयात् ॥ २० ॥

viluptha muurThanya lipikramaaNaam -
Surendhra chuudaapadha laalithaanaam
thvathanghri raajiiva raja: kaNaanaam -
bhuuayaan prasaadho mayi naaTha bhuuyaath. 20

O Lord Sri-Haya-Griiva! (NaaTha) May the writing on our foreheads (fate written by Brahma at our birth) be wiped by the dust from Your Lotus-Feet, which is always sought on the crowns of Indhra and all other gods and shower Your mercy in abundance on all of us.

परिस्फुरन्नूपुर चित्रभानु - प्रकाश निर्धूत तमोनुषङ्गाम् ।
पदद्वयीं ते परिचिन्महे-अन्तः - प्रबोध राजीव विभात सन्ध्याम् ॥ २१ ॥

parisphuran nuupura chithrabhaanu - prakaaSa nirDhuutha thamonushnngaam
padhadhvayim the parichin mahe-antha: - praboDha raajiiva vibhaatha sanDhyaam. 21

May we meditate in our minds, on the Holy Feet of Lord Sri-Haya-Griiva, which will dispel the abundance of darkness (ajnaana) by the sun-shine like luster from His anklets. Let that early morning twilight (from the luster of His anklets) bloom the lotus of wisdom (Jnaana) in our minds (when we meditate on His Holy Feet).

त्वत्किङ्करालंकरणोचितानां - त्वयैव कल्पान्तर पालितानाम् ।
मञ्जुप्रणादं मणिनूपुरं ते - मञ्जूषिकां वेदगिरां प्रतीमः ॥ २२ ॥

thvath kinkara-alkaraNa-uchithaanaam – thvayaiva kalpaanthara paalithaanaam
manju praNaadham maNi nuupuram the - manjuushikaam vedha giraam prathiima: 22
The most melodious sounds produced by Your (Lord Sri-Haya-Griiva's) diamond-studded anklets are the treasure-house of all the Vedha-s, which are protected by You in all Yuga-s (like restoring the Vedha-s after killing the demons – MaDhu and Kaitabha) and are fit to be adorned by all Your servants (devotees).

संचिन्तयामि प्रतिभादशास्थान् - संधुक्षयन्तं समय प्रदीपान् ।
विज्ञान कल्पद्रुम पल्लवाभं - व्याख्यान मुद्रा मधुरं करं ते ॥ २३ ॥

sanchinthayaami prathibhaa dhaSaasThaan – sanDhukshayantham samaya pradhiipaan
vijnaana kalpadhruma pallavaabham – vyaakhyaana mudhraa maDhuram karam the. 23
May we all meditate on Your (Lord Sri-Haya-Griiva's) beautiful hand with the Vyaakhyaana-mudhra (right index-finger joined with the right thumb and other three fingers stretched out), which is looking like the tender sprouts of the wish-fulfilling tree of Knowledge (Jnaana) and also looks like lighting the lamp of Divine wisdom on the wick of Spiritual knowledge.

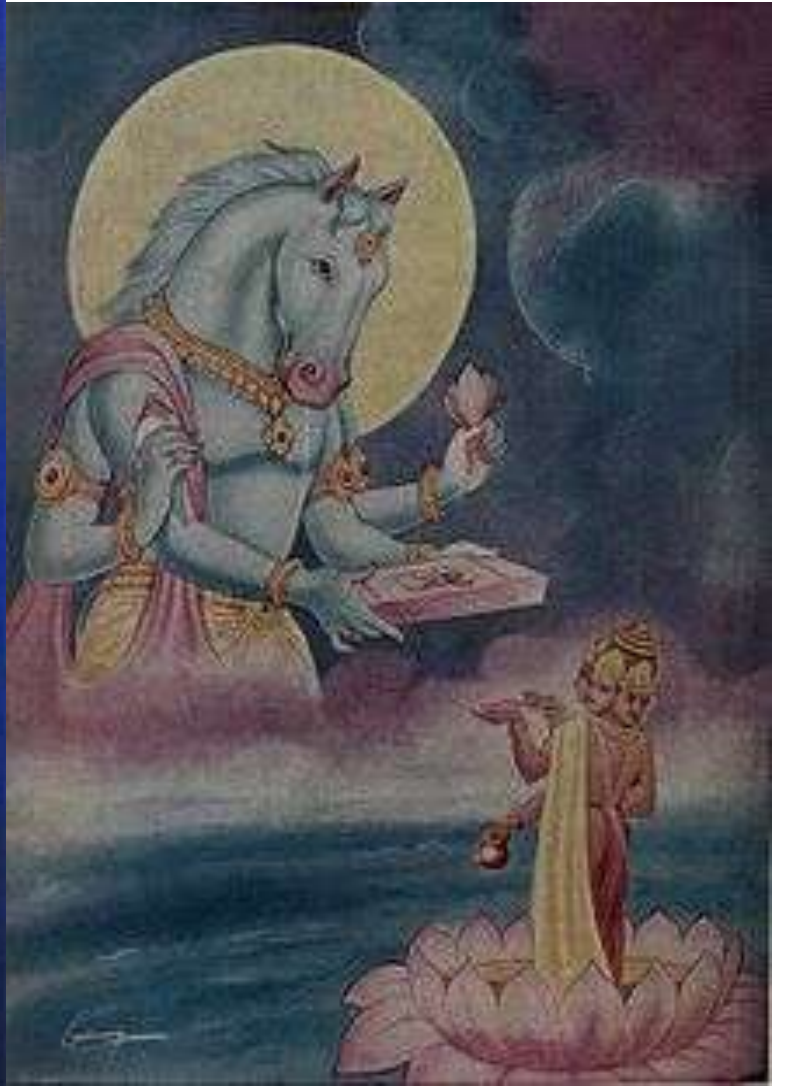
चित्ते करोमि स्फुरिताक्षमालं - सव्येतरं नाथ करं त्वदीयम् ।
ज्ञानामृतोदच्चनलम्पटानां - लीला घटीयन्तं इवाश्रितानाम् ॥ २४ ॥

chiththe karomi sphuritha-aksha maalam – savetharam naaTha karam thvadhiiyam
jnaana-amRutha-udhanchana lampataanaam – liilaa ghatiiyanthra iva-aaSrithaanaam. 24
O Lord Sri-Haya-Griiva! (NaaTha) Let us all meditate in our minds on Your Right hand, with a brilliant Japa-maala (rosary-beads of either Padhmaaksha or pure Crystal) that looks like a machine with a pulley, to bring up the Divine Nectar of Knowledge (Jnaana) for all your surrendered devotees.

प्रबोध सिन्धोः अरुणैः प्रकाशैः - प्रवाळ - सघडातं इवोद्वहन्तम् ।
विभावये देव सपूस्तकं ते - वामं करं दक्षिणं आश्रितानां ॥ २५ ॥

praboDha sinDho: aruNai: prakaaSai: - pravaaLa sanghaatham iva udhvahantham
vibhaavaye dheva! Sapusthakam the – vaamam karam dhakshiNam aaSrithaanaam. 25

O Supreme Lord Sri-Haya-Griiva! (Dheva) May we meditate on Your Left Hand (which in fact is the right / correct hand), holding a book and beaming a red hue, bringing a heap of Corals from the Ocean of Knowledge (Jnaana) and offering total protection to all those devotees who surrendered to You.



तमांसि भित्त्वा विशदैः मयूखैः - संप्रीणयन्तं विदुषः चकोरान् ।
निषामये त्वां नवपुण्डरीके - शरद्धने चन्द्रमिव स्फुरन्तम् ॥ २६ ॥

thamaamsi bhithvaa viSadhai: mayuukhai: - sampriiNayantham vidhusha: chakoraan
niSaamaye thvaam nava pundariike – Sarath ghane Chandhram iva sphurantham. 26
May we all meditate on You (Lord Sri-Haya-Griiva) seated on a beautiful white Lotus-
Flower, radiant like the wonderful Moon in the Autumn Clouds and cutting off the darkness
(ajnaana / avidhya / ignorance) with spotless rays and enlightening the Chakora birds (who
survive only on that moon-light) like learned scholars (Jnaani-s seeking SaraNaagathi).

दिशन्तु मे देव सदा त्वदीयाः - दयातरङ्गानुचराः कताक्षाः ।
श्रोतेषु पुंसाम् अमृतं क्षरन्तीं - सरस्वतीं संश्रित कामधेनुम् ॥ २७ ॥

dhiSanthu me dheva! Sadhaa thvadhiiyaa: - dhayaa tharanga-anucharaa: kataakshaa:
Srothreshu pumsaam amRutham ksharanthiim – Sarasvathiim samSritha kaamaDhenum.
O Lord Sri-Haya-Griiva! (Dheva) May Your sidelong glances filled with waves of mercy
(dhaya), bless us with all the wonderful Speech (in the form of the goddess of education -
Sarasvathi), that can shower the celestial nectar into the ears of the listeners. Your mercy
is the real wish-fulfilling Cow (Kaama-Dhenu) to those who totally surrendered to You. 27

विशेषवित् पारिषदेषु नाथ - विदग्ध गोष्ठी समराङ्गणेषु ।
जिगीषतो मे कवितार्किकेन्द्रान् - जिह्वाग्र सिम्हासनं अभ्युपेयाः ॥ २८ ॥

viSesha vithpaarishadheshu naaTha! vidhagDha goshTii samaraangaNeshu
jigiishatho me kavi-thaarkika-Indhraan – jihva-agra simhaasanam abhyupeyaa: 28
O Lord Sri-Haya-Griiva! (NaaTha) May You kindly accept the tip of my tongue as Your
throne (always sit on my tongue, Please) as I want to win over all the expert poets and
logicians in the academic battle-fields presided over by very smart judges.

त्वां चिन्तयन् त्वन्मयतां प्रपन्नः - त्वाम उद्गृणन् शब्दमयेन धाम्ना ।
स्वामिन् समाजेषु समेधिषीय - स्वच्छन्द वादाहव बद्धशूरः ॥ २९ ॥

Thvaam chinthayan thvanmayathaam prapanna: -
thvaam udhgRuNan Sabdha mayena Dhaamnaa
svaamin samaajeshu sameDhishiiya -
svaChchandha vaadhaahava baDhdha Suura: 29

O Lord Sri-Haya-Griiva! (Svaamin) Let me think of You always and let me get absorbed
myself in You. Having surrendered to You totally, let me always win and be the only hero
in every scholarly fight I am going to have.

नानाविधानाम् अगतिः कलानां - न चापि तीर्थेषु कृतावतारः ।
ध्रुवं त्वानाथ परिग्रहायाः - नवं नवं पात्रमहं दयायाः ॥ ३० ॥

naanaa viDhaanaam agathi: kalaaNaam - na chaapi thiirTheshu kRuthaavathaara:
Dhruvam thavaanaaTha parigrahaayaa: - navam navam paathramaham dhayaayaa:30
O my Lord Sri-Haya-Griiva! I did not study any subject (as fine arts) nor have I learnt any
sciences nor approached any preceptor for guidance. Therefore , I certainly deserve all
Your mercy which is specially meant for helpless people like me.

अकम्पनीयानि अपनीति भेदैः - अलंकृषीरन् हुदयं मदीयम् ।
शङ्का कलङ्कापगमोज्ज्वलानि - तत्त्वानि सम्यच्चि तव प्रसादात् ॥ ३१ ॥

akampaniiyaani apaniithi bhedhai: - alamkRushiiran hRudhayam madhiiyam
Sankaa kaLankaapagama-ujjalaani - thathvaani samyanchi thava prasaadhaath. 31
Let all the Vedhic Truths that shine in the most glorious way and which cannot be
disputed by all sorts of untenable arguments and with all unorthodox doubts cleared, be
ever present in my heart, with Your grace.

व्याख्या मुद्रां कर सरसिजैः पुस्तकं शङ्खचक्रे - बिभ्रद्भिन्न स्फटिकरुचिरे पुण्डरीके निषण्णः ।
अम्लानश्रीः अमृत विशदैः अंशुभिः प्लावयन्मां - आविर्भूयादनघ महिमा मानसे वागधीशः ॥ ३२ ॥

vyaakhya mudhraam kara sarasijai: - pusthakam Sankha Chakre
bibhrath bhinna sphatika ruchire puNdariike nishaNNa:
amlaana Srii: amRutha viSadhai: amSubhi: plaavayan maam

aavirbhuuyaath anagha mahimaa maanase VaagaDhiiSa: 32

O Lord Sri-Haya-Griiva! (Vaak-aDhiiSa – Lord of all speech) Kindly bless me with Your Divine dharSan, with Sankha, Chakra, Vedha-s in Your Hands and Vyaakhya-Mudhra (index finger and thumb joined in a gesture of explanation), seated in a spotless crystal-like Lotus flower, drenching me with Your merciful nectarian glances (rays).

वागर्थ सिद्धिहेतोः - पटत हयग्रीव संस्तुतिं भक्त्या ।

कवि तार्किक केसरिणा – वेङ्कट नाथेन विरचितामेताम् ॥ ३३ ॥

vaagarTha siDhdhi hetho: - paTatha Haya-Griiva samsthuthim bhakthyaa

kavi-thaarkika KesariNaa - Venkata-NaaThena virachithaam ethaam. 33

May all devotees read this Sri-Haya-Griiva sthothram, composed by Sri Venkata-NaaTha, a lion among all the poets and logicians, with devotion and be blessed with perfection in words and their meaning (spiritual Jnaana).

॥ इति श्री हयग्रीवस्तोत्रं समाप्तम् ॥ ithi Sri Haya-Griiva sththram samaaptham.

thus ends Sri Haya-Griiva sthothram.