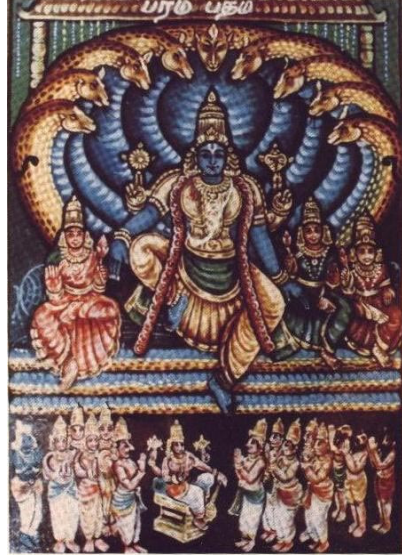


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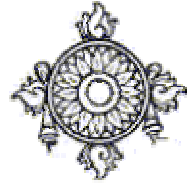
SrI Vaikunta Sthavam



SrI Vaikuntam

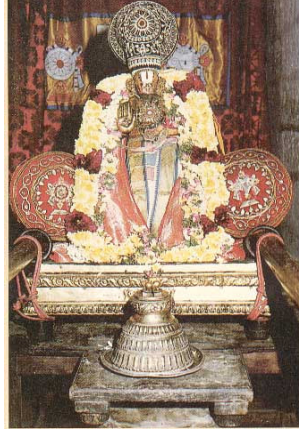
By

Oppiliappan Koil VaradAchAri SadagOpan



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Swamy Kuresar

adiyEn will move on to Sri Vaikunta Sthavam. This magnificent Sthavam of KurEsar has 100 sLOkams and has the SaarArthams (essential meanings of Sri BhAshyam passages) and therefore it has been recommended as a must to study by us.

Before we start a study on Sri Vaikunta Sthavam , may I appeal to you to support atleast one day of the AarAdhanam at ThUppul (Rs.1,500 or \$35). Your support for the Multiple days of AarAdhanam is also most welcome. Please contact me to help you with the routing of your tax deductible funds to continue with the AarAdhanam thru the development of a core fund.

The Structure of Sri Vaikunta Sthavam

- 1) The First sLOkam is a magnificent tribute to EmperumAnAr by KurEsar. This sLOkam is the one that we use daily: " yO nithyamachyutha padhAmbhuja yugamarugma ".
- (2)& (3): These two sLOkams offer prayer to recieve the anugraham of Swamy NammAzhwAr in the efforts to compose SrI Vaikunta Sthavam.
- 4) Salutationns to Sriman NaarAyaNan , the Jagan-MangaLa JyOthi: the Svayam JyOthi.
- (5) Prayer for the Lord to appear before the Kavi with His Dhivya MangaLa Vighram.
- (6) Salutations to the DhivyAthma Svaroopm of the Lord.
- (7) Description of the Vaathsalyam of the Lord for His BhakthAs.
- (8) KurEsar's discomfort about his ability to engage in the task of eulogizing the Lord.
- (9) Declaration of his (KurEsar's) determination to make a feeble attempt to eulogize a miniscule of the Lord's limitless glories.
- (10) Salutations to the Lord's foremost attribute: KshamA (forbearance).

We will study the Sri Vaikunta Sthava sLOkams few at a time:

1st SLOkam of SrI Vaikunta Sthavam

yO nithyamachyutha padhAmbhujaya-yugma-rukma-
vyAmOhathas-tadhirANi thruNaya mEnE
asmadh-gurOr-bhagavathoasya dayaikasindhO:
RaamAnujasya charaNou SaraNam prapadhyE

(Meaning): adiyEn has sought the refuge of the sacred feet of AchArya RaamAnujA, the huge ocean of Mercy and who possesses the celebrated six guNams of BhagavAn Himself. He considered every thing else other than the golden pair of the lotus feet of Achyuthan, as worthless blades of grass. He is our illustrious AchAryan, who chases away the dark night of nescience (ajn~Anam) suffered by the ThoNDar Kulam (BhAgavatha GhOshti).

(Comments): ANDAL addressed Her Lord in ThiruppAvai and requested Him to hear Her celebration of His golden pair of sacred feet: "unn poRRamarai adiyE pORRum poruL kELai". KurEsar takes his cue from here and describes the matchless sacred feet of the Lord , which are the bhOgya vasthu (object of enchantment) for AchArya RaamAnujA as: "Achyutha padhAmbhujaya yugma rukma vyAmOhatha:".

KurEsar addresses AchArya RaamAnuja in the first sLOkam as "Bhagavatha:" (ShAdguNya SampUrNa BhagavAn). AchArya RaamAnuja was a SanyAsi with ThridhaNDam. Why does KurEsar call him as "BhagavAn"? The clue is that both BhagavAn and AchArya RaamAnuja are "Trayyantha samrakshakars" (protectors of the VedAs) in SanyAsi roopam holding the ThridhaNDams (MukkOl Munivar). In DattAthreya avathAram, BhagavAn appeared as a SanyAsi carrying the ThridhaNDam and protected the three Vedams (ThridhaNDa dhAriNA poorvam VishNunA rakshithA Thrayee). In Kali yugam, AchArya RaamAnuja took on SanyAsa Aasramam and defended the VedAs through his Sri Sookthis (Sri BhAshyam , VedAnthA dheepam , VedAnthA Saaram et al).

" Dayaika SindhO: asmadh GurO: RaamAnujasya " : BhagavAn gets angry at times over the limitless trespasses of His Saasthrams by the jeevans (kRodham Aaharayath theevram) and makes nigraha sankalpam (vow to punish the erring jeevan). AchArya RaamAnujA on the other hand never gets angry at us and is an ocean of Dayaa and Vaathsalyam in correcting our errors and showing us the path of redemption (ujjevanam).

2nd SLOkam of SrI Vaikunta Sthavam

thraividhya vruddha-jana moordha-vibhUshaNam yath
sampaccha sAthvika-janasya yadhEva nithyam
yadhvaa SaraNyam asaraNya-janasya puNyam
tath samsrayEma VakuLAbharaNa angri-yugmam

(Meaning): May we , who have no other refuge , be blessed to attain the impeccably pure(sacred) feet of Swamy NammAzhwAr adorning the garland of VakuLa pushpams ! His sacred pair of feet is the lasting crown for the heads of poorvAchAryAs (AlavanthAr , RaamaanujA and NaaTa Muni); Those pair of feet of Swamy NammAzhwAr is the wealth for those , who are the abodes for Sathva guNam .

SrivathsAnkAcchAr Swamy points out that one can hear the echos of the passages from Swamy AlavanthAr's and AchArya RaamAnujA's Sri Sookthis in this and other sLOkams .

3rd Slokam of Sri Vaikunta Sthavam

[bhakthi prabhAva bhavathadhbhutha-bhAva-Bandha](#)
[sandhukshitha praNayasAra rasouka poorNa:](#)
[vEdArTa ratnanidhi: Achyutha-hivya dhAma](#)
[jeeyAth ParAnkusa payOdhiraseemabhUmA](#)

Swamy NammAzhwAr (ParAnkusa) of limitless glories is compared here to the auspicious Milky Ocean and is hailed for eternal remembrance by all of us (aseema bhUmaa ParAnkusa PayOdhi: jeeyAth). PallANDU is sung for the milky ocean of Swamy NammAzhwAr, who is the abode of lustrous gems representing the essence of VedAs (VedArTa rathna nidhi:). He is recognized as the living place for BhagavAn (Achyutha Dhivya dhAma) and as one, who is full of divine love for the Lord , which found its outlet as Paasurams renowned for their Para Bhakthi , Para Jn~Anam and Parama Bhakthi.

The trinity of the waters from the river, springs and rain join together to make the combined waters of the mighty ocean. Similarly, the intensity of the bhakthi of Swamy NammAzhwAr for BhagavAn transformed into nava rasa anubhavams and flowed as his divine paasurams. The three sources of flow into the Milky Ocean are Swamy NammAzhwAr's Para Bhakthi (Bhakthi prabhAvam), Para Jn~Anam (BhAva bhandha:) and Parama Bhakthi (PraNaya Saara:).

4th Slokam of Sri Vaikunta Sthavam

[yannmangaLaya mahathE jagathAmusanthy](#)
[thraivishtapAnyapi padhAni yadhAsrayANi](#)
[vandhAmahE sarasjEkshaNam adhvitheeyam](#)
[vedAnthavEdhyam anidhampraTamam mahastham](#)

(Meaning): The great ones (MahAns) attribute the Maha tEjas of Bhagavaan (Mahastham) as being the cardinal reason for the kshEmam of this world (Yath JagathAm mahathE MangaaLaya usanthi).

This grand jyOthi is resorted to by the DevAs , Rudran and Brahma for maintaining/retaining their assigned rulerships (ThraivishtubhAni padhAni api YadhAsrayANi).

We offer our salutations (vandhAmahE) to that lotus eyed Lord (SarasjEkshaNam), who is matchless (adhvitheeyam), ancient/timeless (anidham praTamam) and can be understood only by the Upanishads, the siras of the Vedams (VedAnthavEdhyam).

(Commentary Excerpts): The first quarter of the slokam points out that the Lord is ever-present, solely for blessing the world with auspiciousness. This is the meaning of the First quarter (padham) of this slokam). The greatest of the MangaLams originating from BhagavAn is Moksham since He is the Only One who can grant us Moksham (Mokshapradhan). Since DevAs are powerless to grant that boon, KurEsar reminds us in the second padham that those Devaas owe their positions as Indhran , Rudhran , Brahma Devan due to BahgavAn's anugraham .The PurANams state that Brahma Devan got their lofty positions by performing AarAdhanam for thousands of crores of Yugams (YugakOti sahasrANi VishNum aarAdhya PadhmabhU: , puna: thrailOkya dhAthruthvam prApthavAn ithi susruma:).

The powerful reference to the Lord as SenthAmarai KaNNan (SarasijEkshaNan) comes straight out of ChAndhOgyam (KapyAsam PuNDareekAksham). The allusion to "adhvitheeyan" is based on other Upanishadic and AchArya Sri Sookthis: (1) yEkamEvAdhvitheeyam --- Description of Brahman in Sadh Vidhyai (2) dhvitheeya soonyathO ukthyaa cha tath-samAna nishEdhanam -- Swamy Desikan in Satha DhUshaNi.

The usage of "VedAntha Vedhyam" refers to the unassailable fact that BhagavAn can be comprehended by His own SaasthrAs. AchAryAs instruct us on those Saasthrams to help us understand Bhagavath Svaroopam (Swamy Desikan stated later: "iRai nilayAm uNarNthOm yemm gurukkaL iyampiyathE").

Daily new "gods" come into prevalence in this world. AzhwAr has already referred to this fashion : " maRROr puthu dhaivam koNDADum ThoNDeer " . Sriman NaarAyaNan did not arise yesterday or the day before but has stayed as the Aadhi Moolam (primordial root) all these times and will continue as the Supreme Being forever. KurEsar refers to this tatthvam by the choice of the word: " anidham PraTamam ". KurEsar used the word "Maha:" for BhagavAn to refer to His Param (Svyam) JyOthi Tatthvam (Param JyOthir-upasampadhya , NaarAyaNa ParO JyOthi:).

When one unites the three words used by KurEsar, "Mahas-tath SarasijEkshaNam", SrivathsAngAcchAr Swamy points out that we arrive then at the meaning of the sacred Gayathri Manthram as derived by Swamy Desikan.

5th SLOkam of Sri Vaikunta Sthavam

[PeethAmBharam varaseethaLa-dhrushtipAtham](#)
[aajAnulamBi-bhujam aayatha-karNapaasam](#)
[tannmEghamEchakam udhagra-visAla-vaksha:](#)
[LakshmiDharam kimapi Vasthu mamAvirasthu](#)

(Meaning): May the immeasurable , limitless Vasthu , the Veda-prasiddha Supreme Being appear before me always with His broad and lofty chest adorned with MahA Lakshmi , with His long and auspicious ears , with His hands reaching all the way down to the knees ,with His cool and benevolent eyes that grant whatever one seeks and adorned with the yellow silk garment.

(Commentary): KurEsar reminds NirguNa Brahma Vaadhins that the Supreme Being has a divine , auspicious body (dhivya MangaLa Vighram) , Divine Consort as well as Jewelry and PeethAmbharam .

6th SLOkam of Sri Vaikunta Sthavam

[Yath tatthvam aksharam adhrusyam agOthraravNam](#)
[agrAhyam avyayam aneedhrusam adhvitheeyam](#)
[IsAnamasya JagathO yadhaNOraNeeya:](#)
[Tadh VaishNavam padham udhAram udhAharAma:](#)

The previous sLOkam focused on the Dhivya MangaLa Vighram of the Lord.This one focuses on the DhivyAthma Svaroopam based on the many PramANams from Sruthis.

(Meaning): We attribute paramAthmA's Svaroopam as belonging to that of VishNu (VaishNavam), when it is changeless , eternal , unseeable by the physical eyes , free from name and form , ungraspable by the mind , undefinable as this or that , undividable into two , subtler than subtle to preside as indweller in all sentients and insentients and gigantic in size to rule all the universe.

(Commentary): The usage of "VaishNavam Padham" by KurEsar permits us to conclude that Bhagavath (dhivyAthma) Svaroopam, Sri Vaikuntam and the Lord's sacred feet are being referred to . All the adjectives used in this sLOkam are applicable to all the three (Svaroopam, SthAnam and Thiruvadi). In VedArtha Sangraham, AchArya RaamAnuja has interpreted Sri Vaikuntam along these lines.

The PramANams for the adjectives associated with the dhivyAthma svaroopam comes from the following Sruthi Passages:

- (1) Yath Tath adhrEsayam agrAhyam agOthram avarNam achkshus-srOthram
tadhapANipaadham, nithyam Vibhum sarvagatham susookshmam
tadhavyayam yadh paripasyanthi dheerA: (MundakOpanishad)
- (2) yEkamEva adhvitheeyam
- (3) aNOraNeeYAn MahathOr-maheeyAn
- (4) Sadhrusam thrishu lingEshu sarvAsu cha vibhaktishu
vachanEshu cha SarvEshu yanna vyEthi tadhavyayam
- (5) Pathim Visvasya AathmEswaram , Saasvatham Sivam Achyutham

7th SLOkam of Sri Vaikunta Sthavam

[AamnAya-moordhani cha moordhani chOrdhvapumsAm](#)
[yadh dhAma VaishNavam abeekshaNataram chakAsthi](#)
[tanmAdhrusAmapi cha gOcharamEthi vaachO](#)
[manyE tadheeyam idham aasritha-vathsalasthvam](#)

(Meaning): That Supreme lustre (jyOthi=dhAma: of ParamdhAman) of the Lord shines splendidly on the siras of VedAs (Upanishads) and the heads of highly evolved souls (Urdhva pumsAm); that tejas (lustre) becomes the target for words even from people like me (mAdhrusAmapi Vaacha: gOcharam cha). This state of the Lord's dhivya tEjas being accessible to us is an indication of His great vaathsalyam for us as those who sought His protection.

(Commentary): The pramANams for words and word groups used in this sLOkam come from Swamy AlavanthAr's SthOthra Rathnam and Srutha PrakAsikai of Sri Sudarsana Soori:

- (1) First line of the 7th sLOkam: " yann-Moordhni mE sruthi-sirassu cha bhAthi" (SthOthra Rathnam), "Yascha MoordhA SaThArE;" (Sri VaradarAja Sthavam of KurEsar).
- (2) Aasritha Vaathsalyam: The visEsha Preethi of the Lord is attested by many pramANams : "dhOshAnAdhara snEha:" and " dhOshEshvapi guNathva Buddhi: " in Srutha PrakAsikai.

8th SLOkam of Sri Vaikunta Sthavam

Jaanannapeeha kila mAmanapathra-pishNu:
VishNO: padha-praNayineem giramAdhriyEaham
na svAleeDAmapi teerTam-ateerTamAhu:
nOdhnayathAapi cha sunA kila lajjithavyam

(Meaning): adiyEn knows fully well that I am unqualified to engage in eulogizing the Lord and even then, adiyEn engages in such an act shamelessly and utter words in deep affection for the sacred feet of the all pervasive VishNu NaarAyaNan. Even if the waters of Ganga are licked by a dog, no one declares that GangA theertham has been polluted by the tongue of the dog and therefore, it is not sacred. As for the lowly dog, its thirst has been quenched by the waters of the sacred Ganga river.

(Commentary): KurEsar (AzhwAn) has lowered himself before the Lord out of his enormous Bhakthi for Him . It is common for the AzhwArs to compare themselves to the lowly dogs while addressing their Lord: "NaayinEn". The comparison of the dog quenching its thirst with the sacred waters of Ganga has been referred also in KurEsar's Sri Sthavam: "dhushyEth saa thu na thAvathA nahi Sunaa leeDAapi BhagIraTee".

9th Fourth SLOkam of Sri Vaikunta Sthavam

Devasya dhaithyamaTanasya guNEshvivyatthA
sankhyA cha vaangmanasagOcharam athyabhUthAm
apyEyavam aNvapi cha tathra mamArthi saanthyai
keeDasya trushyatha udhanvathi viprushAlam

(Meaning): The auspicious attributes of the Lord , who defeats the asurAs and engages in the sport of creating , protecting and destroying the worlds have gone beyond any one's ability to count them by word or mind. Even then, the eulogizing of a small portion of them is sufficient to quench my desire for engaging in such an effort. For a thirsty worm, isn't it sufficient to quench its thirst by taking a small drop of water from the vast water shed?

(Commentary): When describing one of the guNams of BhagavAn, the Upanishad declares: "yathO vaachO nivartanthE aprApya manasA saha" (The speech united with mind stepped back in failure , when they attempted to describe the Aanandha guNam of the Lord). KurEsar has this Upanishadic passage in mind , when he observes here : "guNEshu iyatthA sankhyA cha Vaangmanasa gOcharam athyabhUthAm".

10th SLOkam of Sri Vaikunta Sthavam

prEmArdhra vihvalagira: Purusha: purANA :
ThvAm thushtuvu: MadhuripO ! madhurair vachOpi:
vAchO viDamBithamidham mama neechavAcha:
kshAnthisthu tE savishayA mama dhurvachObhi:

(Meaning): Oh Lord HayagrIva Bhagavan ! with faltering voices drenched by love , the ancient mahA purushAs like AzhwArs and AchAryAs eulogized You with sweet words. The salutation of

adiyEn , who is least qualified to engage in such an eulogy , becomes a hollow and false one compared to those of the AzhwArs and AchAryAs. Indeed my feeble and insincere efforts to praise You highlight Your noble guNam of forbearance.

(Commentary): Through their overflowing love for the Lord , ancient great ones such as BhIshma , Narada and PrahlAdha eulogized the Lord with choked voices . AazhwArs like SaThakOpan and Thirumangai assumed female roles to express their adoration of the Lord . KurEsar describes the sweet experiences of the PurANa PurushAs that flowed as delectable eulogy as: " prEma aardhra vihvala gira: purANaa: Purushaa: madhurai: vachOpi: ThvAm thushtuvu: ". In a mood of stating his unfitness (NaichyAnusandhAnam) to follow the path of the noble Sages and AzhwArs, KurEsar points out that his efforts are deceptive and they are testaments to the efficacy of the Lord's KshamA guNam (forbearance).

11th SLOkam of Sri Vaikunta Sthavam

aj~nA tavAthra bhavathee vidhithA thrayee saa
thAmm hi pramANam upajagmuratheendhriyE arTe
aabhAsabhUyam abhiyanthiyi aparANi dhOshai:
yEshA thu dhOsharahithA mahithA purANee

(Meaning): Oh Lord ! The noble assembly of the the three vEdAs , which are revered at all yugAs are known as Your commands. Is it n't so that the aasthikAs have accepted them as the cardinal pramANams (valid knowledge) for comprehending the tattvams, which are beyond the analysis by our senses. Due to the many blemishes that Para mathams like Jainam and Bhouddham , they take on false garbs and pretend to be based on pramANams. The VedAs and Vaidhika mathams however are rooted in PramANams and are therefore celebrated as ancient and totally devoid of any blemishes.

(Commentary): This sLOkam was created by KurEsar to remind every one that the VedAs head all PramANams and that Vaidhka mathams based on Veda PramANams are the ones that are safe to follow for gaining the supreme goal of life, viz, Moksham. Vedams are the commands of the Lord (Sruthi smruthi: MamaivAj~nA). Our Lord says further that one who transgresses them is an avaiShNavaN even if he was His devotee (Aaj~nAcchEdhee Mama dhrOhi MadhbhakthOapi na VaishNava:). The Vedams are counted as Triad (Thrayee) here although they are four in number. The reason is that the fourth Vedam , AtharvaNam is included in the three.

12th SLOkam of Sri Vaikunta Sthavam

antharhithO nidhirasi Thvam-asEshapumsAm
labhyOasi puNyapurushai: ithairairdhurApa:
tathra thrayeeem sukruthina: kruthinO adhijagmu:
BhAhyEshu BhAhyacharithai: itharai: nipEthE

(Meaning): Oh Lord ! You are like a hidden treasure for all chEtanams. You are reached by a few fortunate. For others, You are unattainable even with strenuous efforts. In their successful efforts to attain You , the fortunate few follow the ancient Vedic path. The others who fail to attain You as a result of following Veda BhAhya mathams (Para Mathams that do not accept Vedam as PramANam).

(Commentary): There are those who suffer in poverty, while having untold wealth of the Lord inside them as the indweller. Then there are those, who recognize the presence of the Lord in their heart lotuses and perform upAya anushtAnam and break the bonds of SamsAram. The second category of the fortunate ones are saluted by KurEsar as " kruthina: sukraithina:". ChaNdhOgya Upanishad (8.3.2) describes the unfortunate ones, who fail to realize the indwelling Lord and the consequences of such failure this way: " Just as people, who do not know the place where treasure or gold is hidden, do not get it, though they move on the very ground under which the gold is hidden. In the same way, all these Jeevans though they go to the Supreme Lord day in and day out (during Sushupthi/sleep without dream) do not get or know that indwelling Brahman. KurEsar points out those, who perform upAya anushtAnam (Bhakthi or Prapatthi yOgam) along the lines instructed by the VedAs will gain this hidden treasure and enjoy BrahmAnandham. Those who reject VedAs (Bhouddhaas and JainAs) are also the property (VibhUthi) of the Lord . They have failed in their goal to attain the Lord by forsaking Vedic instructions.

13th SLOkam of Sri Vaikunta Sthavam

chithram vidhEr-vilasitham thvidhamaavirasthi
dhushtAthmanAm ayamahO ! kila dhurvibhAga:
yath kEchith-athrabhavatheem sruthimAsrayanthOapi
arTE kudhrushti vinishDadhiyO vinashDaa:

(Meaning): The Lord's sport is mysterious indeed! Alas! Those with deplorable attitude attain the status of misintrepreters of the true meanings of VedAs due to their sins. They destroy themselves inspite of the fact that they celebrate the VedAs and yet end up misinterpreting their meanings. They gain distorted visions and acquire the title of kudrushtis. Their mind gets polluted (Kudhrushti- vinivishta dhiya:) and they end up in narakam.

(Comments): They are Vedic Scholars alright and yet they develop viparItha Jn~Anam and Kudhrushti and end up interpreting the Vedic passages such as KapyAsa Sruthi. One of the early AchAryAs of Sri RaamAnuja (Yaadhava PrakAsar) intrepreted KapyAsa Sruthi in an abominable way and hurt Sri RaamAnuja very much. Sri RaamAnua corrected Yaadhava PrakAsa and parted with him.

14th SLOkam of Sri Vaikunta Sthavam

BaahyA: kudhrushtasya ithi dhvitayEapyapaaram
ghOram tama: samupayanthi naheekshasE thaann
jagdhasya kaanana mrugai: mrugatrushNikEpsO:
kaasara satthva nihathasya cha kO visEsha: ?

(Meaning): There are two kinds of people : one does not accept Vedam as PramANam (Valid knowledge) and are known as Veda BhAhyars; the other accepts VedAs as PramANam but interprets their meanings in an erroneous manner . Both of them land in the bottomless SamsAram. Oh Lord ! Your benevolent glances do not fall on them. There is no difference between these two (Veda BhAhyan and Kudhrushti). One is like the deluded person, who runs after mirage , enters the forest and is eaten up by the beasts of the forest ; the other is like a fool , who enters the river at forbidden places (bathing ghats not recommended by AchAryAs) and

loses his life to crocodiles . There is no difference between the two in their stupidities. Sruthi vaakyam says in this context: "andham tama:pravisanthi yEavidhyAm upAsathE " .

15th Slokam of Sri Vaikunta Sthavam

nyAya smruthi parabhruthir-bhavathA nistrushDai:
vEdhOpabruhmaNavidhou uchithair-upAyai :
sruthyarTam arTamiva bhAnukarai: vibhEju:
Thvadh-bhakthi bhAvitha vikalmasha sEmusheeka:

(Meaning): In the previous slokams, KurEsar instructed us that BhagavAn can be comprehended only with Veda manthrams and not by false sources in opposition to the VedAs . In this slokam, KurEsar instructs us that Smruthis , Sath Saasthrams , Saathvika PurANams and IthihAsams (UpabrhmaNams) act as instruments to interpret correctly the true meanings of the VedAs.

Swamy KurEsar says here: "With minds filled with profound Bhakthi for You , the scholars with pure mind have used MeemAsa Saasthram , Manu Smruthi passages to comprehend the inner meanings of the Veda mantrams just as the Sun's light is used to recognize the various objects clearly". These upAyams to understand the true meanings of the Veda Mantrams have been given to us by the Lord (BhavathA nistruthai: uchithai; UpAyai:).

16th Slokam of Sri Vaikunta Sthavam

yE thu Thvadhangri-saraseeruha bhakthiheena :
tEshAm ameebhirapi naiva yaTArTaBhOdha:
pittagnam anjanamanaapushi jaathu nEthrE
naiva prabhAbhirapisankhasitathva-Buddhi:

(Meaning): Oh Lord ! For those, who are not blessed with Bhakthi at Your lotus feet , they will not get clarity about the Sruthi , Smruthi passages. When the eyes are not treated with the potion (colyrieum) for destroying the bile-generated disease , even the Sun's rays wont be of helpful to know that the true color of the white conch.

(Comments) : Here KurEsar is referring to the dhurbhAgyam (misfortune) of those , who are devoid of Bhakthi for the lotus feet of the Lord (yE thu Thvadhangri araseeruha bhakthiheena:). They wont get clarity about the meanings of the Sruthis and Smruthis (tEshAm yEva ameebhi: api yaTArTa BhOdha: na). For a man with bile disease, every thing will look yellow and even the bright Sun's rays will not help him recognize that the conch before him has the white color.

Swamy DEsikan has referred to this analogy in SubhAshitha Neevi: "PitthEna Paanchajanyam peetham pasyan bhishajyathu kam ". It is thus clear that SaasthrArTams will become evident only to those for those with true Bhakthi for the Lord.

SlokaM 16.1 of Sri Vaikunta Sthavam

vEdArTa dhees-Thvayi thu bhakthitha yEva labhya

yaavAn hi yasccha bhagavannasi tatthvatasthvam
jn~Athum taTA bhuvana-bhAvana ! vEdhavEdhyam
dhrashtum pravEshtumapi bhakthitha yEva sakya:

This is a sLOkam not found in many commentaries except in Sri Parakaala Matam palm leaves. SrivathsAngAcchAr Swamy has included it here since it has no conflict with SaasthrArTams.

(Meaning): Oh Lord meditated upon by the residents of the three worlds! Only Bhakthi for You can bless one with the intellect to comprehend the VedArTams. Bhakthi for You alone permits one to know your Svaroopam and limitless glories. That Bhakthi alone helps one comprehend You as the One to be known by the Veda Manthrams and to have Your vision during DhyAnam as well as being united with You. "VedArTa dhe: Bhakthita yEva labhyA ". EmperumAn's sankalpam, AchArya KatAksham and Nija Bhakthi and the help from the true Vedic scholars can help us comprehend a little the limitless auspicious attributes of the Lord.

17th sLOkam of Sri Vaikunta Sthavam

tathvArTa tathpara parassatha vEda-vaakyai:
saamarTyatha : smruthibhirapyata thaadruseebhi:
ThvAmEva tatthvapura saathvika sathpurAnai:
dhaivaj~nadheebhirapi nicchinuma: parEsam

(Meaning): Oh Lord ! Through the hundreds of Veda Manthrams broadcasting Your Para Tatthvam and similar passages from Manu, Yaj~navalkya Smruthis and Saathvika PurANams engaged in saluting Your Supreme status among gods and from the Sri Sookthis of AchAryAs , who understand Your true nature , We have arrived at the unassailable conclusion that You alone are the Supreme Being (ParamAthmA).

This sLOkam of KurEsar is modelled after the SthOthra Rathna sLOkam of Swamy AlavanthAr , " ThvAm Seela roopa Vibhavai: " (sLOkam 15).

18th sLOkam of Sri Vaikunta Sthavam

anyathra thu kvachana kEchith ihEsa saBhdhAth
lOka prasiddhim upagamyameesamAhu:
thaisccha prasiddha vibhavasya samoolathAyai:
grAhya thrayee , Thvayee thu Saachyutha ! sammukheena

(Meaning): Oh Achyutha ! Some (SaivAs) state that Sivan is the Supreme God because some purANAs and AagamAs address Him as Isan , Iswaran and IsAnan. For strengthening that point of view, One has to look for valid support from Rg, Yajus and Saama Vedams. Those three Vedams are focused on You. Those Vedam specifically salute You as: "Pathim viswasyAthmEswaram sAsvatham Shivam Achyutham". Other Smruthi passages recognize You as "TameeswarANAM Paramam MahEswaram". Therefore, when Vedam says Iswaran, it refers to EmperumAn only.

19th SLOkam of Sri Vaikunta Sthavam

ya: khalu aNO: aNutarO mahathO maheeyAn
Aathmaa janasya JanakO jagathsccha yOabhUth
vEdAthmaka praNavakAraNa varNavaachyam
thamm ThvAm vayam thu paramEswaram aamanAma:

(Meaning): Oh Sriman NaarAyaNa ! Vaikunta NaaTa ! We conclude that You and You alone as the ParamEswaran and worship you with the help of PramANams from the Vedaas . You became the One , who is subtler than " the subtlest " and grander than " the grandest ". You gave birth to the sentient and the insentient universe and entered inside all of them to direct them. You are indicated by the One lettered PraNavam, which is the root and the essence of all the Vaachaka sabdhams of Vedaas.

(Comments): Taittiriya Upanishad in the NaarAyaNAnuvAkam section described the Svaroopaa-Roopaa-GuNams of the Lord : " aNOraNeeyAn MahathO MaheeyAn aathmAsya janthOr-nihithO guhAyAm " (smaller than the smallest and larger than the largest) and concludes with " prasAdhAnmahimAnam Isam " indicating that Sriman NaarAyaNan is the Isan/Iswaran/ParamEswaran (Supreme Lord). KurEsar concludes here therefore : "ThvAm thu vayam ParamEswaram aamanAma: " (We recognize You as our Supreme Lord based on Veda Manthrams). That Supreme Being as the One embodiment of the single lettered PraNavam is saluted here by KurEsar : " Tamm VedAthmaka PraNava-kAraNa varNa-vAachyam ThvAm thu vayam ParamEswaram aamanAma:". When KurEsar salutes the Lord as "VedAthmaka praNava kaaraNa varNa vaachyam" , it is clear that PraNavam can not refer to any one other than EmperumAn .

20th SLOkam of Sri Vaikunta Sthavam

AathmEswarOasi na parOasthi tavEswarOanya :
viswasya chAdhipathirasya parAyaNam cha
NaarAyaNAchyutha ! parasthvamihaika yEva
BrahmAdhayOapi bhavathIkshaNa labdhasattha :

(Meaning): Siman NaarAyaNa ! You are the Lord unto Yourself (Thvam AathmEswara asi). There is no one who is Superior to You (Tava Para: adhya Iswara: na asthi). Thou art the Lord and goal of this universe and its beings (Asya viswasya adhipathi: ParAyaNam cha). Oh Lord, who never lets down any one , who performed SaraNAgathy to You and sought Your protection ! (Oh Achyutha!). When we inquire as to who is the Superior amongst all gods , it becomes apparent that You alone are the Para DEvathai (Supreme Being). Even Brahma , Rudran and others have realized their own existence through the power of Your benovolent glances (BrahmAdhaya: api bhavadheekshaNa labdha satta:).

(Comments): KurEsar uses the following Sruthi PramANams for the thoughts behind this sLOkam: "YasmAth Param naaparam asthi", "Pathim viswasyaathmEswaram", "NivAsa: suhrudh gathi: NaarAyaNa:".

21st SLOkam of Sri Vaikunta Sthavam

nithya: samAbhyadhika varjitha: UrjithasrI:
nithyEaksharE dhivi vasan Purusha: PurANa:
sathvapravarthanakarO jagathOasya moolam
naanyasthavadhasthi DharaNeedhara vEdavEdhya:

(Meaning): Oh the Lord of BhUmi DEvi (DharaNeedhara)! You alone are eternal (Thvam yEka nithya:). You have no equal or superior (Sama abhyadhika varjitha:). You are the timeless (anAdhi) Purushan (PurushOththaman). You are the sole seed for this universe as You stay in Your eternal Parama Padham (NithyE dhivi aksharE vasan asya jagatha: moolam). You are the One resplendent with the inseparable association of MahA Lakshmi (Thvam Urjitha SrI:). You spread the Sathva guNam linked to Jn~Anam (Sathva pravartanakara:). There is no one, who could be comprehended with the help of the VedAs (Thvadh anya: Veda vEdhya: na asthi).

(Comments): When KurEsar uses the term "nithya:", he has in mind the Sruthi passages : "nithyO nithyAnAm chEtanas-chEtanAnAm". KurEsar selects the Vedic passage of "Hreesccha tE Lakshmeesccha Pathnyou" as PramANam, when he selects the words "DharaNidhara-Urjitha SrI:" to salute the Lord as the divine consort of BhUmi Devi and MahA Lakshmi.

22nd SLOkam of Sri Vaikunta Sthavam

yamm bhUtha-bhavya bhavadheesam aneesam aahu:
antha: samudhra nilayam yamanatharoopam
yasya thrilOka jananee mahishee cha Lakshmi:
SaakshAth Sa yEva PurushOasi sahasramoordha

(Meaning): You are the Master of the past , future and present (BhUtha bhavya bhavadheesan). You are saluted as One , who has no Master (aneesan). You are recognized as reclining in the middle of the Milky Ocean (antha: samudhra nilayan). You are saluted as One with multitudes of roopam/forms (ananta roopan). As the Supreme being of such glorious attributes and as the divine consort of the Mother of the beings of the three worlds , You become the thousand-headed Purushan visualized by the Purusha Sooktham of the VedAs .

(Comments): Vedam states: "na tasyEsa kascchana" (There is no Master for the Lord . He is His own Master). KurEsar salutes in this context as: "Yamm aneesam aahu:". The roopam of the Lord resting in the middle of the milky ocean is PadhmanAbhan. KurEsar's Sruthi PramANams for salutation of KsheerAbdhi NaaTan as "Yamm antha: samudhra nilayam" are: " ambasya paarE " , "SamudhrEntham Visvasambhuvam " , " yamantha SamudhrE kavayO vayanthi ". The Lord's countless forms (ananta roopams) is based on the following Sruthi PramANams: "tadhEkam avyaktham ANANTHA ROOPAM, KrishNa roopANi ANANTHAANI ". Swamy Desikan refers later to the 77 roopams of Lord Narasimhan in Gadhya BhAshyam. KurEsar saluted MahA Lakshmi as "ThriloKa Jananee". The pramANam here is from VishNu PurANam: "SnapayAm chakrirE Deveem SarvalOka-MahEswareem". KurEsar concludes this sLOkam with the statement that the Lord of MahA Lakshmi is the Purushan celebrated by Purusha Sooktham as "Sahasra Seersha:" KurEsar's words are: "Sa: Sahasra-Moordha Purusha: SaakshAth ". Wherever one turns, SrivathsAngAcchAr Swamy identifies the Sruthi, Smruthi, PurANa PramAnams behind each word chosen by KurEsar in the sLOkams of Sri Vaikunta Sthavam to establish the supremacy of Sri Vaikunta Naathan.

23rd SLOkam of Sri Vaikunta Sthavam

sarvasruthishvanugatham sTiramaparakamyam
NaarAyaNAhvayadharam ThvamivAnavadhyam
Sooktham thu pourusham asEsha jagath pavithram
ThvAm utthamam Purusham Isam udhAjahAra

(Meaning): Oh the Lord of BhUmi Devi ! The same firm (sTiram) and unassailable (aparakamyam) Purusha Sooktham has its abode in all the 4 vedams (Sarva sruthishu anugatham) with the name of NaarAyaNa (NaarAyaNa aahvayataram. This blemishless Purusha Sooktham, which creates purity (Suddhi) in the universe has identified You as the PurushOtthaman in this world (ThvAm utthama Purusham Isam udhAjahAra).

(Comments): This sLOkam is a joint celebration of the Lord and the Purusha Sooktham eulogizing Him . The five adjectives of the first two lines of this sLOkam " Sarva Sruthishu anugatham , sTiram , aprakamyam, NaarAyaNa aahvayataram ,anavadhyam " qualify " asEsha Jagath pavithram " . These five visEshaNams (qualifiers) are equally relevant to Purusha Sooktham: It is found in all the four VedAs (Sarva sruthishu anugatham); it is firmly established (sTiram); it is unassailable (aparakamyam); it has the name of NaarAyaNa (PourushamEva SookthEna, Tadh VishNOriithi manthrENA sookthEna PurushENu thu). Pourusham Sooktham refers to Purusha Sooktham here.

24th SLOkam of Sri Vaikunta Sthavam

Aanandham Iswaram avAngh-manasAvagAhyam
aamnAsishu: satha-guNOTtharith-kramENA
sOayam Tavaiva nrushu hi ThvamihAntharAthmA
Thvam PuNDareeka-nayana: Purushasccha PoushNa:

(Meaning): Oh Lord ! Your auspicious guNams have been declared by the VedAs to be beyond mind and speech (avAngh-manasa avagAhyam) and that bliss arising from the contemplation of these divine guNams increases in units of hundred starting from the aanandham of humans. That bliss is unique to You and Your matchless guNams. In the Aananda valli passage , You are identified as the indweller of the chEthanams. You also become the indweller of the Sooryan as white lotus eyed Purushan.

(Comments): Aanandhavalli passage from Taittireeya Upanishad starts of with Maanusha aanandham /human bliss (sa yEkO Maanusha aanandha:). That is taken as the unit for the measurement of the bliss of (1) Manushya-Gandharva (2) Deva-GandharvAs (3) Pithrus (4)ajaanaja dEva (5)karma dEva (6)Deva (7) Indhra (8)Bruhaspathi and (9) PrajApathi. The bliss of each of the set of ten starting from Manushyan is 100 fold larger and ends with the aanandham of Brahman as the loftiest (sa yEkO BrahmaNa aanandha:). KurEsar draws the Upanishad PramANam on Aanandham to point out that the Loftiest of aanandham is enjoyed by the Parama Purushan as the Supreme Being. That He is inside all chEthanams as antharyAmi (indweller) and in achEthanams as anupravEsam proves His SarvEsvarathvam . He is inside the orbit of the Sun (PoushNa: Purusha: Sa:) and has eyes resembling the lotus ("tasya yaTA kapyAsam PuNDareekam yEvamakshiNeem"). KurEsar piles up pramANam after PraMANam to remind us of the ParadEvathA Tatthvam of Sri VaikuntanATan here.

25th SLOkam of Sri Vaikunta Sthavam

Yann-moola-kAraNam aBhudhyatha srushti vaakyai:
BrahmEthi vaa sadhithi vaa aathmagirA aTavaa tath
NaarAyaNasthvithi mahOpanishadh Braveethi
souBAlikee PrabrutaYOapi anujagmu: yEnAm

(Meaning): MahOpanishad dealing with the creation of the universe states that the ancient kaaraNam (reason) for Srushti is described by the Vedic word, Sath or Brahman or Aathmaa. That aadhi kaaraNam for the creation of this naama-roopa prapancham has been identified further as none other than Sriman NaarAyaNan. SubhAlOpanishad and other upanishads follow the path laid out by MahOpanishad.

(Comments): In the previous sLOkam , KurEsar stated that the Lord has the guNam of immeasurable bliss and He is the One who grants MOkshAnandham to those perform SaraNagathy to Him. In this sLOkam, KurEsar salutes the Lord as Jagath KaaraNan. VedAs salute this Jagath-KaaraNa Vasthu as "Brahman , Sath , AathmA " . That Sriman NaarAyaNan is the Jagath KaaraNan is pointed out by the passages of MahOpanishad (yEkO havai NaarayaNa aaseeth, na Brahmaa nEsAna: ") and SubhAlOpanishad (dhivyO dEva yEkO NaarAyaNa:). Thus all padhams speak about NaarAyaNan (Siva means auspicious) and therefore NaarAyaNan alone is the Jagath KaaraNan.

26TH SLOkam of Sri Vaikunta Sthavam

JyOthi : Param Parama-tatthvam aTO ParamAthmaa
BrahmEshu cha Sruthishu yath Paravasthvadheetham
NaarAyaNastadhithi tadh visinashti kaachidh
VishNO; Padham Pramam ithyaparaa gruNathi

(Meaning): One Sruthi (NaarAyaNa anuvAkam) salutes Sriman NaarAyaNan, the object of our meditation as the Supreme Being in the form of Supreme JyOthi, Supreme Tatthvam (doctrine) and as Supreme Soul and Brahman. The other Sruthi (Kata valli) identifies that vasthu as the Supreme abode of all pervasive VishNu.

(Comments): Here , KurEsar refers to two Upanishads (NaarAyaNa anuvAkam and Kata Valli) that salute VishNu as the Supreme Lord . In the previous sLOkam , KurEsar referred to two other Upanishads (MahOpanishad and SubhAlOpanishad) in this context . The salutation of NaarAyaNanuvAkam is: " NaarAyaNa Param Bhramma tatthvam NaarAyaNa: Para:, NaarAyaNa parO JyOthi: aathmA NaarAyaNa; para: ". The Kata Valli Passage celebrating the glory of the Lord as ParamAthmA is:

" Vij~nAna SaaraTir-yasthu mana: pragrahavAn nara:
sOadhvana: pAramApnOthi Tadh VishNO: Paramam padham ".

27th SLOkam of Sri Vaikunta Sthavam

Santheedhrusa: Sruthisirassu parassahasraa:
Vaachastava praTayithum ParamEsithruthvam
kim chEha na vyajagaNa: krimidhAtrubhEdahm

krAman jaganthy nigiran punarudhgiran cha

(Meaning): Oh Sri Vaikunta NaaTaa ! There are thousands of Upanishadic passages to salute your status as ParamAthmaa. Your KaaruNyam and Sarva Rakshathvam was well demonstrated in Your avathArams. For instance, no differences were found between a lowly worm and the grand Brahma Devan at the times when You measured the worlds with three steps as Thrivikraman or when You swallowed the worlds as a small child floating innocently on the bed of a pupil leaf or when You released the world from Your stomach at the time of creation . Such is Your greatness in blessing one and all with Your compassion !

(Comments): BhagavAn is abhinna nimitthOpAdhana KaaraNan (Moola Vasthu as well as SahakAran) for the world. This is HisParamAthma Tatthvam. His greatness and dayA for all the created beings is revealed during ThrivikramAvathAram and Vada Pathra sayanAvathAram. During Thrivikrama avathAram , His sacred feet touched the heads of the mighty Brahma to the lowly worm and consecrated all of them. During His Vada Pathra sayanam , He protected His created beings from insect to mighty Brahma by holding them in a small portion of His stomach and then releasing them at the end of the deluge. His sacred feet during ThrivikramAvathAram has been loudly proclaimed by the VedAs like the sound emanating from a gigantic drum (Thrivikramasya Vijaya DiNDimAyitham vEdhai:". VishNu Sooktham celebrates them as " Samoodam asya paamsurE "

28th SLOkam of Sri Vaikunta Sthavam

roopasriyaa Paramayaa paramENa dhAmnaa
chithraischa kaiscchith uchithai: Bhavatha: charithrai:
chihnairanihnava parai: aparaisccha kaiscchidh
nicchinvathE Thvayi vipascchitha Isithruthvam

(Meaning): Those with discriminating intellect establish Your Supremacy among gods through (1) The supreme luster of Your body (2) references that deal with unique incidents connected to Your life that has led to Yourself being saluted as the One having many abodes (KsheerAbdhi/Milky ocean , Vaikuntam (Tadh VishNO: Param Padham sadhA pasyanthi Sooraya:), the minds of Yogis, Veda Siras/Upanishads and dhivya dEsams).

(Comments): Here, KurEsar gives the reasons for the intelligent people to arrive at the conclusion that BhagavAn alone is the Supreme Being . His Soumya/SubhAsraya roopam (Roopa SrI) is unique among gods. The beauty and lustre of His body/dhivya MangaLa vigraham, His weapons, His aabharaNams, His hastha Mudhrais are not matched by any other gods. Other gods have karma sambhandham (Karma yOnaya:) and BhagavAn is totally untouched by karmAs. All the others are "midikkilaa dEvar" (those without any Srimath Gaambheeryam) as described by by Thirumazhisai AzhwAr compared to our Lord .

29th SLOkam of Sri Vaikunta Sthavam

YasyA: kaDAkshaNam anukshaNam IswarANAm
Iswarya hEthurithi sarva-janeenam yEtath
Thaamm Sririthi ThvadhupasamsrayaNath nirAhu:
ThvAM hi Sriya: Sriyam udhAhu: udhAra-vaacaha :

(Meaning): It is well known that the side glances of Sri DEvi is the root (fundamental) cause for the ever growing wealth of all gods. Because She (SrI Devi) has joined You, She is known as "SrI". The AchArya PurushAs like Swamy AlavanthAr and Thirumangai AzhwAr describe You therefore as " Thiruvukkum Thiru ", the Lord of the Supremely auspicious SrI Devi.

(Comments): The vaibhavam of Sri Devi and the impact of that Vaibhavam on BhagavAn is alluded to in this sLOkam. The pramANams about the glories of MahA Lakshmi (Sri Devi) conferring Sriya: pathithvam to Her Lord as His lakshaNam (Chinham) are : " lOkEsa-savibhUtheenAm kAraNam yannirIkshaNam" (the Iswaryam of dhig PaalakAs arise because of Your auspicious glances falling on them). "BrahmAdhyascha SurA: sarvE munayascha tapOdhanaa:, yEdhanthE Thvath-padhascchAyAm aasrithya KamalEswari ! "

30th SLOkam of Sri Vaikunta Sthavam

MaayA ThvayA guNamayee kila yaa nirushta
Saa tE VibhO ! kimiva narma na nirmimeetE
kouthaskuthaa : sTirakutharka vasEna kEchith
sathyAm sruthou cha BhadiraA Thvayi tanmahimna

(Meaning): Oh ParamAthmA! That Moola Prakruthi created by You is made up of the three guNams. It is banished only when the chEtanam practices SaraNagathy at Your sacred feet. Great indeed is the power of this Moola Prakruthi (Maayaa), which needs to be chased away with Your grace. You gain a great joy, when that happens through the rite of SaraNagathy. Those who do not accept VedAs and ask distorted questions out of their ignorance come under the influence of Your Moola Prakruthi and attain a state of deafness and acquire aasuri bhAvam (demonic traits) and get immersed deeply in the swirling ocean of SamsAram (VishNu Maayaa mahAvartha mOhAndha tamasaa vruthA: according to Sage ParAsara).

31st SLOkam of Sri Vaikunta Sthavam

Ya: sTAvara krimi-pathanga-mathanga jaadhishu
anyEshu janhtushu sadhaiva vijAyamAna:
Thvam nithya-nirmala nirnjana nirvikAra-
kalyANa-sdhaguNanidhE ! Sa ithiritasthai:

(Meaning): Oh Lord, who is blemishless , firmly established, untouched by the dhOshams arising from Karmaas , auspicious , unchanging unlike JaDa vasthus and staying as the undepletable mine of auspicious attributes ! There are those with distorted views declaring that You are the Jeevan that is born again and again due to its Karmaas as tree, plant, creeper, worm, insect, birds, animals and other janthus. Your avathArams are out of Your own sankalpam (volition) and are without any blemish and beyond the influence of any karmaas. Those deaf kudhrushtis do not understand Your true nature and state that You are indeed the same as the Jeevan, which is distinctly karma vasyan. You are untouched by Karmaas and their influence.

(Meaning): VedAs salute BhagavAn as "ajAyamAnO BahudhA vijAyathE". His birth is not like ours, which is controlled by our Karmaas. BhagavAn enters into all created vasthus and makes them function. He does not undergo changes (vikAram) in Svaroopam like achEtanams or changes in SvabhAvam like Jeevan or influenced by the Karmaas (na Maam karmaNi limpanthi). There is none, who is equal or Superior to Him. BhagavAn is nithyan, nirmalan, Niranjanan and

nirvikAran (eternal, blemishless and changeless). He is defined by the Ubhaya Lingams Blemishless and KalyANa guNa PoorNan). This sLOkam is to answer the claims of Adhvaithis that the Supreme Being (Brahman) is NirguNa Brahman without any attributes. BhagavAn's incarnations are SuddhAvathArams (free from thriguNams) and SvEcchAvatharams (happening out of His own Sankalpam).

32nd SLOkam of Sri Vaikunta Sthavam

Thvadh-dhrushti-jushDamidham aavirabhUth asEsham
nO chEth kaDAkshayasi naiva bhavEth pravrutthi:
sTATHum cha vAnchathi jagath tava dhrushtipAtham
tEna sruthou jagadhishE hi jagath ThvamEva

(Meaning): All the chEtana - achEtana vasthus of the world await the glances from Your auspicious eyes to fall on them. If your glances do not fall on them, they can not even make a movement. For staying in existence, the objects of the world depend on Your rejuvenating glances. Therefore the VedAs declare You as the World itself (Sruthou Thvam yEva Jagath jagadhishE).

(Meaning): Vedam says that the acts of creation, protection and dissolution as the acts of the Supreme Being: " Tadhikshitha bhau syAm prajAyEyRthi " . From this pramANam, it becomes clear that the Lord's KatAksham is the root cause for the creation of the world and its beings. Swamy AlavanthAr elaborated this Veda PramANam this way: "nAvEkshasE yadhi, tathO bhuvanAnyamUni nAlam PrabhO! bhavithumEva kutha : pravrutthi: ? ". Oh Lord, if your glances had not fallen on the world, how could they have originated and stayed into existence ?

33rd SLOkam of Sri Vaikunta Sthavam

yEvam BhagO ! iha bhavath-paratantra yEva
saBdhOapi roopavath amushya charAcharasya
Iswaryam Idhrusam idham sruthishUdhitam tE
paapeeyasAm ayam ahO ! Thvayee mOhahEthu:

(Meaning): Oh Bhagavann with the six attributes of Jn~Anam, Sakthi, Balam, Iswaryam, Veeryam and Tejas ! The VedAs point out that all the sentient and insentient ones have been given names and forms by You. You are indeed behind them shining as Naama Roopa Prapancham. They are totally under Your control. This unique greatness of Your glories makes the great sinners become filled with jealousy and get deluded in the process (anAdhi pApavAsanAmushithaasEsha-sEmusheekANAm according to AchArya RaamAnuja).

(Comments): There are many pramANams quoted by SrivathsAnkAcchAr Swamy about the Lord creating the Naama-Roopa Prapancham (NaamAni RoopANi vichithya dheera:, nAmaroopE vyAkarOth , nAmaroopE VyAkaravANi). None of the others are responsible for Jagath KaaraNam (na BrahmA nEsAna:). Vedam states: "yEkO ha vai NaarAyaNa aaseeth ".

34th SLOkam of Sri Vaikunta Sthavam

yE Thvath kaDAksha lavalakshyam iva kshaNam thai:
Iswaryam Idhrusam alabhyam alambhi pumbhi:
yath kEapi sanjagarirE ParamEsithruthvam
tEshAmapi Sruthishu tann-mahima-prasangAth

(Meaning): Those occupying high positions as Brahma and Siva attained their lofty offices only though the small portion of Your auspicious glances falling on them for a fraction of a second. They climbed to a state not attained ever by chEtanams. They are called even Iswarans as a result of the BhagavAn's anupravEsam that makes them an amsam of the Lord and they follow the path laid out by BhagavAn to do their duties as the Creator (Brahma) and destroyer of the Universe (MahEswaran).

(Comments): Oh BhagavAn ! You alone have limitless Iswaryam. When Your glances on one due to his Poorva Janma sukruatham , that soul is blessed to attain high status as per Bhagavath GiTA

Yadh yadh vibhUthimath satthvam SrimathUrjithamEva vaa
tatthadhEvAvagaccha thvam Mama tEjOmsa-sambhavaath

About Brahma and Sivan attaining the status as Creator of the Universe and destroyer of the same, BhagavAn Himself says: "MadhAdarsitha PanTAnou srushti-samhAra kaarako". They follow the path laid out by Him (Bhagavan) and due to His anupravEsam (entry inside them) go about performing the duties of creation and destruction of the universe.

35th SLOkam of Sri Vaikunta Sthavam

nithyEshu vasthushu BhavannirapEkshamaiva
tath-tath svaroopam ithi kEchidhihabramantha:
Iswaryamathra Tava saavadhi samgiranthE
BrUthE thrayee thu nirupAdhikam Isanam tE

(Meaning): In our VisishtAdhvaitha darsanam, we accept as eternal, Moola Prakruthi, Jeevans and Nithya Sooris (eternally liberated chEtanams) through Veda PramANams. There are others, who out of delusion contend that Your Lordship is limited in scope over these eternal entities (Iswaryams). Vedam on the other hand asserts that Your control over them is total , limitless and reaches out everywhere.

(Comments): Here , KurEsar criticizes the Yaadhava PrakAsa Matham, Saiva Matham and the Matham that holds that the good and bad happen to one due to the power of their karmAs and Bhagavan has no role in controlling them. KurEsar cites the veda PramANam of "Pathim ViswasYAthmEswaram" and therefore nothing in His universe happens without His sankalpam and He is the Sattha of all padhArTams/vasthus and they are all tied to Bhagavath Iccha.

36th SLOkam of Sri Vaikunta Sthavam

icchAtha yEva Tava viswa padhArTa satthaa

nithyam priyAstava thu kEchana thE hi nithyaa:
nithyam ThvadhEka Paratantra nija svaroopaa
bhAvatka-mangaLa-guNaa hi nidarsanamna:

(Meaning): Oh Bhagavann! The existence (satthaa) of all vasthus (entities) is realized only through Your sankalpam. Among them, You select a few to stay eternal such as ThriguNam, Kaalam, Suddha Satthvam Nithya VibhUthi, Nithya Sooris and Dhivya MangaLa Vigramam. The Jeevans are eternal (nithyam) in Svaroopam but become non-eternal (changing/anithyam) by SvabhAvam. Even the latter, who are nithyam in Svarropam but anithyam in SvabhAvam are "Iswara SankalpAsritham: take refuge in Iswaran's sankalpam and gain their Satthaa).

(Comments): Here, KurEsar criticizes the VaisEshikAs, who accept Jn~Ana, Balaadhi sakthis but refuse to accept His sankalpa sakthi and points out that all vasthus are under the Lord's total control through His sankalpam. This way, KurEsar established Nithya VibhUthi for BhagavAn. The key pramANam here is "IcchAdhEva Tava Viswa-padhArTa Satthaa".

37th Slokam of Sri Vaikunta Sthavam

viswasya viswa-vidha-kaaraNam Achyutha !Thvam
kaaryam tadh-yEthadh-akhilam chidhachith-svaroopam
Thvam nirvikAra ithi vEdha-sirassu ghOshO
nissemamEva Tava darsayathi Isithruthvam

(Meaning): Oh Achyutha (One who does not let down those who sought protection slip away from Him)! You are indeed the various reasons (KaaraNams) for all (Thvam Viswasya viswa-vidha kAraNam). All the sentient and insentient of this universe are under your control (Chidhachith svaroopam tadh yEthath akhilam Tava Kaaryam). You do not undergo any changes (Thvam nirvikAra:). This nirvikAra svaroopam and celebration of it in loud voice by the Upanishads is a demonstration of Your Supreme Lordship over every thing in this universe (Thvam nirvikAra ithi vEda-sirassu ghOsha: Tava yEva nissemam darsayathi).

(Comments): This slokam was constructed to refute the views of strict logicians , Paasupatha Matha anusAris and the followers of Bhaaskara Matham. They hold the view that the Supreme Being undergoes VikArams (changes/Brahma svaroopam pariNAMams). Vedam and their siras bhAgam, the Upanishads instruct us that BhagavAn , the Sarva charAcharAthma is nirvikAran (Changeless): "nishkalam nishkriyam Saantham niravadhyam niranjanam". The Upanishads state that for the indwelling ParamAthmA, there are no changes. When a child becomes adult, the changes (Kaaryathvam) are in the body and not in the Aathmaa.

NimithOpAdhana kaaraNams are distinct from each other. When a pot is created by a potter, the clay, the stick to shape it and the wheel to rotate the pot in formation are needed to complete the construction of the pot. These are the three kinds of kaaraNams. The clay is known as the UpAdhAna KaaraNam. The stick and the wheel (DhaNda -chakram) are known as the SahakAri KaaraNam. The man who makes the pot (the Potter/ Kuyavan) is recognized as Nimittha KaaraNam. Mola Prakruthi out of which the world is made, the ChEthanAchEthanams and the Lord who creates the world are different from one another. It is impossible therefore for the Lord (Nimithan) to transform into UpAdhAnam and undergo the vikArams such as pot as per this view. Therefore, we conclude that NimitthOpadhAna KaaraNams are quite different from each other is the correct view as advocated by VisishtAdhvaitam.

38th Slokam of Sri Vaikunta Sthavam

kim saadhana: ? kva nivasan? kim upAdhadhAna: ?
kasmai phalAya srujathi Isa idham samastham ?
idhyAdhi anishtitha kutarkamatarkayantha:
Thvadh vaibhavam sruthividhO vidhu: apratarkyam

(Meaning): KurEsar poses a rhetorical question here: Oh SarvEswaraa! What phalans You have in mind when You create all these chEtanams and achEtanams from Moola Prakruthy and what instruments do you use and where do You stay , while You engage in Jagath Srushti ? The answer is ofcourse that You do not anticipate any phalans for Your leelai of Srushti and yet people with distorted logic (Kutarkis) venture to attribute all kinds of reasonings for your engagement in the creation of the world. Those who are experts in the VedAs however understand that Your glories and reasonings are beyond our ken.

(Comments): BhagavAn is known as avAptha Samastha Kaamaan or one who has gained all desires and is not in want of anything. There is nothing He has to do in all the three worlds to gain phalans. Swamy AlavanthAr in Iswara Siddhi therefore asks: AathmakAmasya Kaa Spruhaa? Where is the urge for one who has every thing (Iswaryam) to seek more? He does not need any instruments to create all beings from Moola Prakruthi. He is Sarva Sakthan. He does not stay at one place or seek any aadhAram to stay put to create since He is again all powerful. If He becomes upAdhAna KaaraNam (Moola prakruthi), then He will have to undergo VikArams (changes) and that is against the Vedic revelations.

The answer to the first question is: What is the help/instruments that You use to create. He creates with the help of His KaaruNya GuNam and Sri Devi. He does not need any limbs (accessories /saadhanams) to create the Universe and its beings, since Upanishads state that He sees without eyes, He hears without ears and he moves without legs and grabs without hands (pasyath achakshu: , sa sruNOthy akarNa:, apaaNI-PaadhO javanO gruheethaa). This is Brahma LakshaNam and He is established in His own vaibhavam (svE mahimna: prathishtitha:).

The answer to the next question on where He stays, while He creates, He is SvAdhaaran or rooted in Himself and therefore, He does not need any aadhAram to stay still to create. He can create without staying put in one particualr location. The answer to the third question on the UpAdhAna vasthu for creation is that He has adhbhutha /Vichithra sakthi and uses His power of volition (nija sankalpam) to create the universe out of Moola Prakruthi. The answer for the fourth question on what Phalan or PrayOjanam that he expects in Srushti vyApAram is: He creates the Universe and its beings, gives them senses, indhriyams, Saasthrams to follow and hopes that they (the jeevans) will attain sadhgathi. Brahma Soothram: "lOkavatthu leelA Kaivalyam" also answers this question. Brahman possesses special inherent power by means of which it can evolve itself into the universe without affecting its svaroopam. Brahman enters into the created objects (anupravEsam) along with the Jeevan to give them names and forms (naama-roopa vyAkaraNa).

39th Slokam of Sri Vaikunta Sthavam

Yath samvrutham dasaguNOtthara saptha-tatthvai:
aNDam chathurdasa-jagadh bhavadhAthru-dhAma
aNDAni tath susadhrusAni parassathAni
kreeDAvidhEs-Tava paricchadhathAm agacchan

(Meaning): The BrahmANDam, the abode of Brahma dEvan, Haran, Indhran et al has 7 lower and 7 upper lOkams surrounded by the seven tattvams (Earth/PruTvee , Water/Appu, tEjas, Vaayu, AakAsam, ahnakAram and Mahath). There are hundreds of aNDams that are in unison with the BrahmANDam and they reach the stage of being Your sport (Leela).

(Comments): The 14 worlds belonging to the BrahmANDam subject to the Srushti of Brahma Devan is referred to here. There are other ANDams that are outside this BrahmANDam, which Brahma or Sivan et al do not know about. All of them together are serving as the Lord's Leela VibhUthi (Sportive Iswaryams). There was a question in the 38th sLOkam (Kasmal phalAya srujatheesa idham samastham): For what phalan do you create all these 14 lOkams?. The answer is given in this sLOkam: "kreeDavidhEs-Tava paricchadhatAm agacchan". These activities indeed are all for Your pleasurable sport is the answer.

40th SLOkam of Sri Vaikunta Sthavam

icchAvihAravidhayE vihithAnyamooni
syAth Thvadh VibhUthi lavalEsa-kalAyudhamsa:
yaa yai jAthu pariNAMA-padhAspadham Saa
kAlAthika Tava ParA mahathee VibhUthi :

(Meaning): Oh Lord! All the Leela VibhUthi (the 14 lOkams & the other anDams created by You for Your sport are a speck of Your entire Iswaryam (Ubhaya VibhUthi consisting of Leela and Nithya VibhUthis). Your Nithya VibhUthi (Sri Vaikuntam) never undergoes any change. It is gigantic compared to the Leela VibhUthi (BrahmANDam) and has won over Kaalam (Time).

(Comments): Arjuna experienced the vastness of the Nithya VibhUthi when he had the bhAgyam of witnessing the Lord's Viswaroopam. Sage ParAsarar explained that the Leela VibhUthi is like an atom compared to the Meru Mountain of Nithya VibhUthi. The Leela VibhUthi (BrahmANDam and other similar aNDams) is a result of the KarmAs of Jeevan and came into being thru Bhagavath Sankalpam. They change into sareeram and Indhriyam and undergo changes. They also are subject to the power of Time (Kaalam).

Nithya VibhUthi on the otherhand is not affected by Kaalam, Karmam and other pariNAMams (Changes). It is eternal (Nithyam). The entire assembly of BrahmANDam and other aNDams of Leela VibhUthi is one fourth in size compared to the vastness of Nithya VibhUthi (PaadhOasya visvA bhUthAni thripAdhasya amrutham dhivi). Nithya VibhUthi is immeasurable hence compared to Leela VinhUthi. The river Viraja forms the boundary between the two VibhUthis. This Nithya VibhUthi is saluted in this SLOkam of Vaikunta Sthavam by as: "Paraa Mahathee VibhUthi" following the Veda Manthrams (Tadh VishNO; Paramam Padham and HiraNmayE ParE lOkE virajam Brahma nishkaLam).

For slokam 41 to sLOkam 45, the common anvayam (Kriyaa Padham) is the 4th paadham in sLOkam 45: "Vaikunta-nAma Tava dhAma tadhAmananthi" (The ancients describe that the place named Sri Vaikuntam is Your permanent abode). "Tath Vaikunta Naama Tava dhAma aamananthi" is the anvaya kramam (prose order). Attributes of that Vaikuntam are given in the sLOkams 41 onwards upto the third paadham of the 45th SLOkam.

41st SLOkam of Sri Vaikunta Sthavam

Yadh VaishNavam hi paramam padham aamananthi
kham vaa yadhEva paramam tamasa: parasthAth
tEjOmayam parama-satthvamayam dhruvam yadh
aanandha-kandham athisundaram adhbhutham yath

(Meaning): (The ancients describe the place named Sri Vaikuntam as Your permanent abode) that is saluted as the Supreme abode of VishNu; it is the same Supreme abode of the Lord and is the ParamAkAsam beyond Tamas known otherwise as Moola Prakruthi ; it is the place which is full of lustre and is Suddha Satthvamayam (free from any admixture of RajO or TamO guNams); it is eternal, the basis of all bliss, the most beautiful and wonderous.

(Commentary): In the first Paadham of this sLOkam, KurEsar salutes Sri Vaikuntam as "VaishNavam Paramam Padham" along the lines saluted by the ancient VedAs: "Tadh VishNO: Paramam Padham, VishNO: padhE paramEmadhva uthsa:".

In the second paadham, KurEsar salutes Sri Vaikuntam as ParamAkAsam (teLi visumpu, sENuyar vaanam): "kham vaa yadhEva Paramam". Kham means aakAsam ; "paramam kham" means ParamAkAsam , the Supreme AakAsam beyond Moola Prakruthi . The PramANam is "kham vaa yadhEva paramam tamasa: parasthAth".

The third paadham describes that VaishNava ParamAkAsam as " tEjOmayam (filled with radiance/lustre of aprAkrthic nature), Parama-satthvamayam (free from admixture with rajO and tamO guNams), dhruvam (eternal, firm, unassailable).

The fourth and final paadham salutes that Parama Padham as "aanandha kandham athisundaram adhbhutham" (the root of all aanandham, the most beautiful and full of wonders). KurEsar's selection of words in the third and the fourth Paadhams are influenced by the vaakyams of Maha Rishis: "Yath sath PurANam aakAsam sarvasmAth Paramam dhruvam, Tadh vaa aakAsam sanaatanam". That Vaikunta lOkam is beyond tamasa (Moola Prakruthi) and as such aprAkrutham is based on Veda Vaakyams: "Aadhithya VarNam Tamasaasthu paarE, Tamasa parasthAth". The reference to "tEjOmayam" is again based on additional Veda Vaakyams: " Param jyOthir-upasampadhya, na tathra SooryO bhAthi, na chandra-tArakam nEmA vidhyuthO bhAnthi kuthOayamagni:".

42nd SLOkam of Sri Vaikunta Sthavam

yadh Brahma-Rudhra-PurUhutha-mukhai: dhurApam
nithyam nivrutthinirathai: SanakAdhibhirvaa
Saayujyam ujvalam usanthi yadhAparOkshyam
yasmAth Param na padham anjithamasthi kimchith

(Meaning): (The ancients describe the place named Sri Vaikuntam as Your Supreme abode) that is unattainable even by Brahma Devan, Sivan, Indhran and SanakAdhi Maharishis engaged always in travel by the Moksha Maargam; the visualization of that land is equal to the enjoyment of the bliss on a par with the Lord Himself; That land, which is the place of Your permanent residence has no comparable lOkam in status equal or superior to it (SrI Vaikuntam) as a place of worship.

(Commentary): There are three kinds of Jeevans: Karma Bhaavanaas, Bhrama BhAvanAs and Ubhaya BhAvanAs. Those who are born, die and are reborn due to their karma Phalans are Karma BhAvanAs (Nithya SamsAris). Those immersed in seeking the Moksha Maargam are Brahma BhAvanAs (Sages Sanaka, Sanandhana, SanathkumAraas). Those like Brahma, Rudhran who are

also Karma VasyALs but meditate on Brahman in between their assigned duties are Ubhaya BhAvanAs. Here KurEsar refers to Sri Vaikuntam beyond the reach of the three kinds of BhavanAs following the VishNu PurANa sLOkam:

yanna dEvA na munayO na chAham naapi Sankara:
jAnanthi ParamEsasya tadh VishNO: Param Padham

There are four kinds of Moksham (SaalOkyam, Saaroopyam, Saameepyam and Saayujyam). The supreme most among them is Saayujya Moksham. Gaining the anubhavam of bliss on a par with the Lord (Sama rasAnubhavam) and performing nithya kaimkaryam to the Lord is the Supreme Moksham of Saayujyam. The other three kinds of Moksham are subsumed in Saayujya Moksham. KurEsar refers to this incomparable Saayujya roopa Moksham in the third paadham of this sLOkam: "Saayujyam ujjvalam usanthi".

Mere visualization of this Sri Vaikuntam by Muktha Jeevans and Nithya Sooris (YadhAparOkshyam ujjvalam Saayujyam) unties all the binding knots of the heart and destroys all the doubts and karmAs once and for all says the Upanishad (bhidhyanthE hrudhayagranTi : chidhyanthE sarva samsaya:, ksheeyanthE chAsya karmANi Tasmin dhrushtE ParAvarE). The third Paadham of this sLOkam refers to this tatthvam.

The fourth Paadham celebrates this Sri Vaikunta Parama Padham as having no equal or Superior in status (yasmAth Param na padham anjitham asthi kimchith) based on the PramANam: "YasmAth param naaparam asthi kimchith yasmAnnANeeyO na aJyAyOasthi".

43rd SLOkam of Sri Vaikunta Sthavam

roopENa sadh-guNagaNai: parayA samruddhayA
bhAvai: udhAra madhurai: api vaa mahimnA
taadhruk tadh Idhrug-idham ithi upavarNayathyO
vaachO yadheeya vibhavasya thiraskriyAyai:

(Meaning): Through its JyOthirmaya form (roopENa), through its assembly of auspicious attributes that bless one with Jn~Anam and Kaimkarya prApthi, through its abundant iswaryam (paramA SamruddhayA), through its delectable supreme bliss (udhAra Madhurai: bhAvai:) and other special vaibhavams, this Sri Vaikuntam possessing the above glories can not be described/defined adequately as this or that (Tadh Taadhruk idham Idhruk ithi upavarNayanthyA:). Such words/efforts/attempts to describe these glories as this or that become like curtains hiding these indescribable Vaibhavams of Sri Vaikuntam, which is Your incomparable Supreme abode.

44th SLOkam of Sri Vaikunta Sthavam

yadh vrudhayapakshaya vinAsa mukhai: vikArAi:
yEthai: asamsthutham anasthasmitha asthi sabdham
yadh gouravAth Sruthishu phalgu phalam kriyANAm
aadhishDam anyath asugOthram adhruvam cha

(Meaning): The Supreme abode of Yours (Sri Vaikuntam) is free from changes based on growth and dissolution (Vruddhyapakshaya vinAsa mukhai yEthai: asamsthutham). This is the place, where the word "asthi" (present) never ceases to exist (anasmith asthi sabdham).

The fruits arising from the performance of the Yaaga Yaj~nams recommended by the VedAs become insignificant compared to the fruits arising from residence in Sri Vaikuntam and end in sorrow instead of lasting bliss. That indeed is the glorious and eternal place of residence of Yours saluted as SrI Vaikuntam.

(Commentary): Here KurEsar instructs us that SrI Vaikuntam is not like the worlds, which are born and which are dissolved. That Vaikunta lOkam unlike PrAkrutha lOkams does not undergo the six changes: "JaayathE asthi vardhathE pariNAmathE apaksheeyathE vinasayathi". Unlike the transient words displayin gthe Shad (Six) bhAva VikArams (changes), SrI Vaikuntam is eternal and changeless. The Vaikunta lOkam is free from the seven blemishes that PrAkrutha lOkam displays: (1) limited aanandham (2) limited existence (3) ends up in sorrow (4) admixed with sorrow, when enjoyed (5) unfit for MukthAs sworn to perform Kaimkaryam to the Lord (6) not easily created and (7) born out of viparItha abhimANam. Therefore, Your SrI Vaikuntam is recognized as the AprAkrutha, Suddha Sathtvamaya, dhruva Aanandhamaya ParamAkAsam.

45th SlOkam of Sri Vaikunta Sthavam

nishkalmashai: nihatha janma jarA-vikArai:
bhUyishta bhakthi vibhavai: abhavai: avApyam
anyai: adhanya purushai: manasaa api anApyam
Vaikunta naama Tava DhAma Tadh aamananthi

(Meaning): The SadAchAryAs instruct Sri Vaikuntam as Your Cherished Supreme abode, which is attainable only by those who are free from desire, anger et al and only by those who do not experience the changes of birth, aging et al. They instruct us that Your Supreme abode is attainable only by those who are Mumukshus with no desire in future births and perform Bhakthi or Prapatthi yOgam to be blessed with Sri Vaikunta Vaasam and Kaimkarya SaamrAjjam. For all the others bereft of these qualifications, Your Supreme abode of Sri Vaikuntam can not even be thought of even by their minds. (BhUyishta Bhakthi here refers to SarNAgathy).

46th SlOkam of Sri Vaikunta Sthavam

nithyA TavAnyA nirapEkshamahA mahimnOapi
yEthAdhrusee niravadhir-niyathA vibhUthi ;
Jn~AnadhayO guNagaNA: samatheethaseemA:
Lakshmi: priyA parijana : PathagEndhra-mukhya:

(Meaning): Oh Vaikunta NaaTa! even though Your vaibhavam does not depend on any thing , the limitless Leela and Nithya VibhUthis of Yours are under Your total control as their Supreme Master. Your Jn~Anam and the countless auspicious attributes are associated with You alone. Sri Devi of immeasurable glories is dearest to You in the most appropriate (abhimatha) manner. Pakshi Raajan and other nithya sooris are Your dedicated servants.

(Comments): Para VaasudEvan residing in Sri Vaikuntam and is established in His own glory (sva mahimnE prathishtitha:). His unparalleled glorious assembly of GuNams are recognized as

existing expressly for Him (guNa gaNA: niyathA). KurEsar chose the words "Samatheetha Seema Lakshmi: Tava niyathA PriyA" based on the AzhwAr Paasura Vaakyam, "UnakkERkkum kOlamalarp-Paavai" and AchArya RaamAnuja Vaakyam , "Bhagavan-NaarAyaNa apimathAnuroopa BHagavathee".

47th SLOkam of Sri Vaikunta Sthavam

yEkasya yEshu hi guNasya lavAyuthAmsa:
syAth kasyachith sa khalu vAng-manasAthika SrI:
yE thAdhrusOathyavadhaya: samatheetha samkhyA:
Thvath SadhguNas-ThvamasI tannirapEksha Lakshmi:

(Meaning): Any one, who possesses even one part in ten thousandth of one of Your auspicious guNams, he will be the celebrated owner of the wealth that would be beyond speech or thought. Such abundance of auspicious guNams have taken refuge in You. Those guNams do not add to Your glory but instead they become glorious because of their association with You.

(Commentary): There are a few who describe the Lord as NirguNan (NirguNa Brahmam). KurEsar wnts to remind these matha anusAris that the Lord is sakala KalyANa guNa sampoorNan.

48th SLOkam of Sri Vaikunta Sthavam

Sarvasya chaiva guNathO hi vilakshaNathvam
Iswaryathasccha kila kascchidh udhanjitha: syAth
tath prathyutha Thvayi VibhO ! vibhavO guNAsccha
samBhandhatastava bhajanthi mangaLathvam

(Meaning): Oh Lord of All ! The greatness of any object is due to the glory of its Gunam. When one is respectfully treated , it is because of his abundant wealth. Oh Lord ! In Your case , this situation is reversed. Iswaryams and the guNams attain auspiciousnes because of links to You and not the other way round.

(Comment): The guNams attain their satthaa and Mangalathvam through their association with Him (" guNA: sathya- jn~Aana prabhuruthaya utha Thvath-gathatayA Subhee - bhUyam yAthA ithi).

49th SLOkam of Sri Vaikunta Sthavam

dhoorE guNaastava thu sathva rajastamAmsi
tEna thrayee praTayathi Thvayi nirguNathvam
nithyam HarE ! nikhila sadhguNa sAgaram hi
ThvAm aamananthi ParamEswaram IswarANAm

(Meaning): Oh Hari! The three guNams (Sathva, Rajas and Tamas) are far removed from You. Therefore, the Rg, Yajus and the Saama Vedhams announce Your nonpossession of these

inauspicious guNams (nirguNathvam). You are the Lord of all Iswaraas (i-e), You are SarvEswaran. You are like the ocean for all these limitless auspicious attributes to be housed.

(Commentary): This sLOkam is to refute the Views of Adhvaithins that Bhagavaan is NirguNan. KuResar states that the three guNams-- associated with Moola Prakruti-- are far removed from the Lord and therefore He is "NirguNan" and yet He is the deep abode (ocean) of all kalyANa guNams (samastha KalyANa guNAmrutha aBdhi). The fourth paadham is based on Sruthi and UpabruhmaNams: "Ya : Para: Sa MahEswara:" and "anAdhinidhanam VishNum SarvalOka MahEswaram".

50th SLOkam of Sri Vaikunta Sthavam

Jn~Athmana: Tava tadhEva guNam gruNanthi
tEjOmayasya hi maNErguNa yEva tEja:
tEnaiva viswam aparOksham udheekshasE Thvam
rakshA ThvadheekshaNatha yEva yathOakhilasya

(Meaning): Oh Hari! You are the embodiment of Jn~Anam (Jn~Ana Svaroopi). Scholars describe that Jn~Anam as a GuNam. One may wonder how that would be possible. He is Both Jn~Ana Svaroopan and Jn~Ana GuNakan. His Jn~Anam is asankuchitham (unshrinking) and does not undergo shrinking and expansion like that of a Bhaddha Jeevan. He is both Jn~Ana Svaroopan and Jn~Ana guNikan just as the lustre of the gem is the guNam for the gem full of lustre. With Your Omniscience You cast Your glances on all the objects of the Universe. The protection for all these objects arise from those glances of Yours alone.

(Commentary): Here, KurEsar focuses on the doctrines of DjarmabhUtha Jn~Anam and Dharmee Jn~Anam . KurEsar distinguishes the Jn~Anam of the Lord from that of BHaddha Jeevans here .He celebrates the IeekshA-poorvika srushti (creation based on His glances alone) and the Omniscience (Sarvaj~nathvam) that empowers such srushti (Sa Ieekshatha IOkAn nu srujaa ithi , tadhaikshatha Bahu syAm prajAyEya ithi). This Sarvaj~nathvam is saluted in the third line of this sLOkam. The power of those glances of the Sarva Sakthan is celebrated in the fourth paadham of this sLOkam.

51st SLOkam of Sri Vaikunta Sthavam

ThrayyudhyathA Tava yuvathva- mukhai: guNoukai:
aanandhamEdhitham iyaan ithi sanniyanthum
tE yE satham thvithi paramparayA pravrutthA
naivEsha vaangmanasagOchara ithyudhAha

(Meaning): Oh Bhagavann! When the VedAs attempted to measure (quantify) Your aanandham, which continued to grow from the assembly of GuNAs starting from Your Youth, they (the VedAs) counted in units of hundred and proceeded in an upward spiral from the Human aanandham to the aanandham of Brahma dEvan and gave up finally the count by concluding rightfully that there is no limit toYour aanandham. That aanandham of Yours is declared as immeasurable and beyond count by the VedAs. They continue to grow (yEdhitham) like Thrivikraman's form (vardhamAna:).

(Commentary): The aanandha svaroopam of Brahman was saluted earlier (24 th sLOkam) according to the way shown by VedAs (AanandhO BrahmEthi vyajAnAth, AanandhAdhyEva khalvimAni bhUthAni jaayanthE). KurEsar's words in the 24th sLOkam are: "Aanandhamaiswaram avaangmanasAvagAhyam aamNasishu satha-guNOttharitha-kramENa". Here, KurEsar points out that, this Aanandham of the Lord can also be a guNam as per the revelation of Aanandhavalli manthram (Aanandham BrahmaNO vidhvAn). BruhadhAraNyakOpanishad also celebrates BrahmAnandham this Aanandham growing hundreds of folds starting from human aanandham and growing beyond the gigantic aanandhan of Brahma Devan (section 6.3). All the VedAs (Thrayee) give up their attempts to fully describe the aanandham behind even one guNam like Youth ("Yuvath-mukhai: guNougai: yEdhitham Aanandham iyAn ithi sanniyanthum" asakthA:).

52nd SLOkam of Sri Vaikunta Sthavam

yEvam tayA chaturayA Tava youvanAdhya:
sarvE guNA: saha samastha vibhUbhiscca
pravyAhruthA: syuravadheen avadheerayantha:
vaachAmagOcharamahAmahimAna yEva

(Meaning): Oh Bhagavann! The clever and competent VedAs declared that the assembly of Your auspicious GuNAs starting from Your youth together with Your Iswaryams of Leela and Nithya VibhUthis are limitless and have the Vaibhavam that is beyond descriptive powers of the faculty of speech.

(Commentary): Here, KurEsar reminds us that the immeasurable magnitude of BhagavAn's aanandha guNam is not limited to just one GuNam like youth but it spreads to all the auspicious attributes of the Lord .In Aanandavalli, Sruthi starts with the guNam of youth (yuvaA syAth) and then continues with srEshta Jn!Anam, Jagath SwAmithvam and other guNams and declares that the BrahmAnadham associated with them are beyond descriptive power of the speech faculty.

53rd SLOkam of Sri Vaikunta Sthavam

samvarthavarthi nikhilam nitabhJ~nam aJ~nam
chithrE cha karmaNi yaTArhamahO ! niyacchan
sadhya: krimidhruhiNa-bhEdham abhEdhamEtadh
aaviscchakarTa sakrudh- eekshaNa dheekshaNEna

(Meaning): Oh Bhagavann! What a wonder! During the time of the great deluge (PraLayam), You protect all the chEtanams staying like jada vasthus (achEtanams) in a tiny portion of Your stomach since they are helpless due to the shrunken state of their Jn~Anam . Once again, at the time of creation (Srushti), You decide to look at the same instant at all of them (protected jeevans) resting safely inside Your stomach and immediately the naama-roopa prapancham in all its multi-faceted splendor springs forth. With that KatAksham, this world from the lowly worm to the mighty Brahma Devan is created by You without any partiality. You are guided in this act of creation only by their karmaas.

(Commnetary): KurEsar's choice of words in his Sri Sookthis are always the distillation of essence of Sruthis and the thoughts of his AchAryan's SrI BhAshyam. This sLOkam is an excellent illustration of that style (saili).

BhagavAn has the six attributes starting from Jn~Anam (ShADguNya PoorNan). Here, KurEsar pays tribute now to the first of the Six GuNams (viz.), Jn~Anam. BhagavAn creates this universe out of Dayaa (KaruNai) and endows the Jeevans with a body, indhriyams, Jn~Ana vishthAram according to their KarmAs (Karma anuguNam); further, he blesses them with His (Bhagavath) Saasthrams to help them discriminate between the auspicious and the inauspicious. VedAs celebrate this compassionate act of creation by the Lord.

During the time of PraLayam, the state of Jeevans is like the state of achEtanam without Jn~Anam. They get amalgamated with Bhagavan like the water absorbed by the hot iron. Lord absorbs and protects these Jeevans, which do not have any naamam or roopam. They (Jeevans) could not be separated from the Lord (abhEdham yEthath). SrivathsAngAcchAr Swamy quotes a magnificent passage from Sri BhAshyam to illustrate KurEsar's thoughts here (Sri BhAshyam : 2.2.3):

"Sa BhagavAn PurushOthama: - - -leela pravruttha:, yEthAni karmANisameecheenAni, yEthAni asamacheenAni ithi karma-dhvaitham samvidhAya, tadhupAnOchitha- dEhEndhriyaadhikam tanniyamana sakthim cha sarvEshAm kshEtra-jn~Anam saamAnyEna pradhisiya - - - antharaathmatayaa anupravisya, anumanthrutayaa cha niyacchan thishtathi". KurEsar's 53rd sLOkam is a marvellous summary of the Sri BhAshyam passage the Lord's srushti leelai in line with KarmAs (KarmAnuguNam) and thereafter, anupravEsam and anumanthruthvam. The Jeevan at the time of PraLayam was like a JaDa vasthu (aj~nam). Its Jn~Ana sakthi was dull and shrunken (nirabhij~nam).

Then, the Lord decided to create the Naama-roopa prapancham consistent with the karmAs of the individual jeevans (YaTArham) and after srushti entered into them as antharyAmi Brahman and directed them. He creates and empowers the Jeevans with sakthi according to their history of karmAs and does not evince any partiality or preferences as per the Brahma Soothram's revelation: "vaishamya nairgruNyE na saapEkshathvAth".

54th SLOkam of Sri Vaikunta Sthavam

[astham udh-udhyadh upachAyi apachAyi chaivam](#)
[Isam dharidhramaTa jangamam apyaningam](#)
[viswam vichithram avilkashaNa veekshaNEna](#)
[vikshObhayasyanavadhi: Batha ! sakthiraisee](#)

(Meaning): Oh Lord ! Your matchless Sakthi is wonderous indeed. With the same sankalpam, You create the different species among Your creations ranging from those which grow and those which shrink, as well as those which reach an auspicious state and the others which propel themselves into an inauspicious state. All these polar opposites among Your creations arise as a result of Your unimaginable power.

(Commentary): In the previous sLOkam the Jn~Anam of the Lord was saluted. Here, one more guNam of the Lord , Sakthi is celebrated. VedAs salute this adhbhutha sakthi: "ParAsya Sakthi vividhaiva srUyathE". He creates, enters into them and commands them through that matchless sakthi. This universe consisting of multifarious wonderous entities are created with transformations and differentiations with the power of that sankalpa sakthi (vichithram viswam avilakshaNa veekshaNEna vikshOpayasi). KurEsar expresses his marvel over that Sakthi of the Lord.

55th SLOkam of Sri Vaikunta Sthavam

roopa-prakAra pariNama krutha vyavasTam
viswam viparyasithum anyath asath cha karthum
kshAmyan svabhAva-niyamam kimudheekshasE Thvam ?
svAtantryam Iswaram aparyanuyOjyam aahu :

(Meaning): Oh Bhagavann! This world made up of sentients and insentients undergoes changes in form (roopams) and modes (tanmai/PrakArams). You have the power to transform them (Chetanams and achEtnams) into different forms or to change them into different objects of creation or to make them nonexistent (viparyasithum, anyath karthum, asath karthum cha KshAmyan). While You are so powerful to bring forth any thing You wish, You rule them largely according to their svaroopams and SvabhAvams. That restrained approach of Yours is very hard to understand (Thvam SvabhAva niyamam kim udheekshasE?). In this context, VedAs and the wise men state that the independence unique to You (Iswaram SvAtantryam) is beyond al of our comprehension and it is not possible to explain why you anticipate SvabhAva niyamam inspite of Your SvAtantryam.

(Commentary): After paying tributes the two of the Six guNams (Jn~Anam and Sakthi), KurEsar shifts his attention to the third of the six guNams of the Lord (i-e), Iswaryam .For the JaDa vasthus, svaroopA pariNaamam is siddham from timeless times (anAdhi); similarly, for the Jeevans, SvabhAva PariNamam is present (siddham) from time immemorial. This difference between the achEtanam and ChEtanam is brought about by Bhagavath Sankalpam. In Sri BHAshyam, AchArya RaamAnuja comments on this difference: "JN~Ana sankOcha vikAsa lakshaNO jeevasyAnyATA bhAva:, viyadhAdEsthu svaroopAnyaTaa bhaava lakshaNa:". ChEtanam has Jn~Anam, which may shrink and expand. AchEtanam is JaDa vasthu and has no Jn~Anam. This differentiation (Bhaava lakshaNa vyavasthai) is attributed to Bhagavath Sankalpam. This is the "roopa PrakAra pariNama krutha vyavasthaa" referred to in this sLOkam by KurEsar. Lord uses it to to create, transform and dissolve the chEtana-achEtnams of the universe according to these rules (viswam viparyasithum, anyath karthum asath karthum KshAmyan). Occasionally, BhagavAn chooses not play by these standard rules and creates the basis for the unsettled discussion to classify such nonstandard leelaas as either svaroopAnyathA bhAvam or SvabhAvAnyathA bhAvam. He transforms a achEtana vasthu in to chEtanam with Jn~Anam. For example, the stone on the road side got transformed into Muni Pathni (Ahalyaa); the pieve of charcoal got transformed into an infant (Pareekshith raajaa).

When Droupathi maana samrakshaNam took place, it was BhagavAn's Sankalpa roopa SvAtantryam created the cotton, the thread, the color, the weaving, the length of the clothing needed for her. This is referred to in the fourth paadham of the sLOkam to salute the adhisayam of Sankalpa Roopa SvAtantrya Iswaryam m that is beyond our comprehension: "SvAtantryam Iswaram aparyanuyOjyam aahu:". We can neither understand this Iswara Sankalpa SvAtantryam nor ask why that takes place.

56th SLOkam of Sri Vaikunta Sthavam

samvartha sambhrutha karasya sahsra-rasme :
usram tamisrayath ajasravihAri haari
nithyAnukoolam anukoola nruNAM , parEshAm
udhvEjanam cha Tava tEja udhAharanthy

(Meaning): BhagavAn's tEjas is being saluted in this sLOkam. Your tEjas makes the Sooryan filled with bright rays look like night during PraLaya kaalam. Never diminishing and pleasing to the mind and fear causing to Your enemies is Your tEjas. Ancients say such a fearsome tEjas of Yours produces only auspiciousness to those dear to You.

(Commentary): The tEjas (lustre) of BhagavAn makes the brightness of Sooryan look like darkness. The tEjas of the Lord outshines that of the Sun (Sahasra rasmE: usram tamisrayath). This tEjas terrifies the enemies of the Lord and at the time protects His devotees. For those who are engaged in Bhaagavatha apachAram, this tEjas produces terror and chases them down wherever they are. For the devotees of the Lord, it has the most comforting effect. The power of this tEjas makes the Stars, the Sun and all other luminary bodies shine (TamEva bhAntham anubhAthi SARVAM Tasya bhAsA sarvam idham vibhAthi).

57th Slokam of Sri Vaikunta Sthavam

naiva hyavApyam anavAptham ihAsthy yasya
sathAapi tasya Tava veekshaNatha: prajAnAm
sampath thu kimpunarithO na vadhAnyamanyam
manyE , ThvamEva khalu mandiram IndhirAyA:

(Meaning): Oh Bhagavan! It is very clear there is no bhOgam that You have not enjoyed sofar or any that you desire in future. This is well known. If your glances fall on all the chEthanams, then they gain all auspiciousness. Are n't You the One in whom MahA Lakshmi has Her abode? It is clear that all the wealth find their home in You and therefore I will not consider anyone other than You as the most generous benefactor to shower us with riches. adiyEn will not seek any other one for blessing me with wealth of every kind.

(Commnetary): Sofar, BhagavAn's six guNamds (Jn~Anam, Balam, Sakthi, Iswaryam, tEjas et al) were saluted to provide meaning for Bhagavath sabdham. Now, KurEsar shifts to the celebration of His generosity (OudhAryam). His UdhArthvam (VadhAnyathvam) is saluted. All the other gods do not have the capabilities to match the boon granting power of the Lord accompanied by MahA Lakshmi ("pENilum varam tara midukilla Devar" according to one AzhwAr). ThoNDardippodi AzhwAr gives us upadEsam on this matter and instructs us about the folly of seeking other gods for boons, while the Lord riding on Garudan is waiting to grant all that one seeks (kEtteerE NampimeerkAL Garuda Vaahananaam niRka, sEttai tann madi ahathuc-chelvam pArththirikinReerAe). Our Lord is one Supreme benefactor, who has the power and riches to grant you any boon that you seek (" koLLak- kuRaivilan , vENDiRellAm taru, kOthil VaLLal"). He never runs out of Iswaryam to bless us.

58th Slokam of Sri Vaikunta Sthavam

PapairAr-anAdhibhava sambhava vaasanOthTai :
dukkhEshu ya: khalu mimankshathy hantha ! janthu:
tamm kEvalam nu krupayaiva samuddharishyan
taddh-dhushkruthasya nanu nishkruthim-AtthTa sAsthrAI:

(Meaning): Oh Bhagavann ! Your KaaruNyam is matchless and fills us with awe. ChEtanan is immersed in the timeless SamsAra sAgaram and is about to drown buffeted by the waves of sorrow, cycles of birth and death, old age and narakam. Out of Your KaaruNya guNam, you take pity on such suffering Jeevans and decide to bring them to the opposite shores of the fearsome ocean of SamsAram and instruct them on the PrAyascchithams to destroy their paapams and save them.

(Commentary): From here on through seven slokams, KurEsar engages in the celebration of the incomparable KaaruNya GuNam of the Lord. KuResar criticihose, who declare that BhagavAn is NirguNan (attributeless).

Until now, KurEsar was engaged in eulogizing dhiyAthma guNams; now, he shifts to the celebration of dhivya mangaLa vigraha guNams. Here, he starts with KrupA-Vaathsalya-Kshamaa guNams, which assist the bhaktha janams not to go away from Him. If there was no KrupA and KaaruNyam, bhakthAs will be overwhelmed by His powers and will fear to approach Him. They will reason: How great He is and How small I am (AmmAn AazhippirAn! Avan yevvidatthAn? yaann aar ?") and run away from Him.

To understand His KaaruNyam (Dayaa, KrupA), we have to visualize the five wheels that swirl around us and catch us and propel us from one to other in a ceaseless manner from ancient times. These five wheels, where we get swirled around are: avidhyai, Karmaa, Vaasanai, ruchi, Prakruthi sambhandham. AvidhyA (nescience) makes us engage in KarmAs. Such engagement in KarmAs create residual effect (vaasanai); that Vaasanai leads on to the taste (ruchi) to redo them. That ruchi establishes the association with Prakruthi and we go through the ceaseless cycles of births and deaths. To break this awesome cycle, Bhagavan out of His dayA (sahEthuka krupA) instructs us to practise Prapatthi as an excuse (VyAjam) to gain His grace and be freed from Prakruthi. He is Omniscient (Sarvaj~nan), Powerful Lord of the Universe (SarvEsan) and most merciful always (Sadhaa KaruNeekan). Even with all that, He expects a request from the Karma-bound jeevan to gain freedom from the terrors of SamsAric afflictions (Sarvaj~nOapi hi VisvEsa: sadhaa KaaruNeekOapi sann, SamsAra-tanthravAhithvAth RAKSHAAPEKSHAAM PRATHEEKSHATHE "). The incomparable KaruNai of Mukundhan (apAra KaruNaa) and the deep vaathsalyam for His bhakthAs is saluted by Swamy Desikan followign KurEsar later: "Mukundha KaruNAM vandhE MudhEshvadhika vathsalAm, svaroopasamsthavou yasyA: nirhEthuka-sahEthukou".

Our performance of Prapatthi is a simple act compared to the mighty act of response from the most merciful Lord. He grants us His unfailing protection and MOksha Phalan (kEvalam nu krupayaiva Samuddharishyan). AchArya RaamAnuja defines the GuNam of DayA this way: " DayA hi naama SvArTa-nirapEkshA, Para dukkha asahishNuthA " (One that does not think of any gain for itself but is incapable of watching others suffer). That is the nature of the Lord's DayA. He is avAptha samastha Kaaman (He is totally fulfilled and does not need any thing from anyone); yet, his heart melts over the suffering of the Karma-bound Jeevans and waits to rush to their rescue. When that Jeevan sorrows over the mighty sins committed and how it can hope to overcome their power, the Most merciful Lord ordains PrAyascchitthams to destroy all sins totally (anupAdhuparamAth prAyascchithOnmukhathvatha:, tathpooraNath chAparAdhA: sarvE nasyanthi paadhasa: Quote from aparAdha ParihAra adhikAram of SrImath Rahsya Thraya Saaram). SaraNagathy is the remover of all Paapams (Sarva pApmAnaam sishDam hyAthmApahArasya nishkruthi: SvabharArpaNam). PrAyschittha Prapatthi performed to destroy any sins accumulated after Prapatthi takes care of their destructon. All of this is made possible thru the KaaruNyam of the Lord.

59th SlOkam of Sri Vaikunta Sthavam

Saasthrair-anAdhi nidhanai: smruthibhis-Thvadheeya-
dhivyAvathAra charithai: subhayA cha dhrushtyA
nissrEyasam yadhupalpayasi prajAnAm
Saa ThvathkrupA jaladhi tallaja valkitha Sri :

(Meaning): This slOkam also celebrates Bhagavan's KaaruNya guNam. With Your ancient and eternal Vedams and Saasthrams, with the Smruthis blessed by Sages Manu, Athri, Haareethar, with the happenings during Your avathAra kaalams and with Your auspicious glances ,You bless the people with all mangaLams all the way upto Moksham. Your blessings are the waves of Your Dayaa saagaram (Ocean of Mercy).

(Commentary): The Jn~Anam / Buddhi to discriminate the auspicious from the inauspicious is provided by the Most Merciful Lord through His anaadhi Vedams, Smruthis linked to Sage Manu and Others, His kaDAksham. These are all Dayaa Kaaryams for gaining the Phalans all the way upto Moksham (dadhAmi Bhuddhi yOgam tamm yEna YaamupAyAnthi tE). AvathAra Kaala charithrams are enacted for the same purpose and arise out of His Dayaa to help the Jeevans.

60th SLOkam of Sri Vaikunta Sthavam

hai hantha ! janthushu niranthara-santhathAthmA
pApmA hi nAma vadha kOyam achintha-sakthi:
ya: Thvath krupAjaladhim api athivElakhElam
ullangayathyakrutha bhAsura bhAgadhEyAn

(Meaning): Oh Lord! You must explain the nature of this powerful and countless assembly of Paapams that is pervasively present among the chEtanams. What a power these pApams hold over those unfortunate ones, who do not practise the UpAyam of SaraNagathy revealed by You ! It makes them (the non-practioners of SaraNagathy) stay outside the domain of Your incomparable Dayaa.

(Commentary): In spite of the availability of our Lord's KaaruNyam, some do not take advantage of it .These are the unfortunates from birth (KaruvilE ThiruvilAthAr). The timeless Paapams are the reasons that stand in the way between them and the most merciful Lord. BhaagavathApachAram is one such Paapam that interferes with the gaining of the Lord's KaaruNyam. The ways to overcome this handicap are described at length in the Utthara KruthyAdhikAram of SrImath Rahasya Thraya Saaram.

61st SLOkam of Sri Vaikunta Sthavam

yadh Brahmakalpa niyuthAnubhavE api anAsyam
tath kilBisham srujathy janthuriha kshaNARDhE
yEvam sadhA sakala-janmasu sAparAdham
kshAmyasyahO ! tadhabhisandhi virAma mAthrAth

(Meaning): Oh Bhagavann! In this karma bhUmi, a jeevan accumulates in a fraction of a second fierce paapams that can not be destroyed even during the very long life of Brahma dEvan. You bear with this chEtanam, who tirelessly accumulates such Paapams in all his births by taking account only of the times in which that jeevan does not engage in committing such paapams.

(Commentary): Brahma's day is made up of the combination of thousand chatur yugams. Hundred days and nights of this length constitute the life of one Brahma Devan. It is terrifying to visualize such gigantic time spans. In one fraction of a second, the Jeevan committs mighty sins that will not be removed even during the huge interval of time represented by the life of one Brahma dEvan. Once that Jeevan practises prapatthi and vows that it will not engage in Karmaas that will displease the ThiruvuLLam of the Lord, then the Most Merciful Lord takes over and destroys these fierce and long-enduring Paapams and grants the Jeevan His protection.

62nd SLOkam of Sri Vaikunta Sthavam

kshAnthis tavEyam iyathi mahathee kaTam nu

muHuEdhahO ! Thvayi kruthAnjali pajarEshu
ittTham svathO nikhilajanthushu nirvisEsham
vAthSalyam uthsuka janEshu kaTam guNastE

(Meaning): Oh Bhagavann! How does Your great guNam of Forbearance (Patience) gets overtaken by those adorning the shield of anjali (folding the palms in a gesture of reverence to You)? Thus, your intrinsic vaathsalyam (affection) for all janthus --independent of the differences that they are good or bad-- does not seem to make it (Your Vaathsalya guNam) some thing unique for those, who are deeply attached to You.

(Commentary): Here, Swamy KurEsar salutes the natural Vaathsalya guNam of "the Sarva SahishNu", VishNu. Swamy AlavanthAr performed upadEsam for us about the extraordinary power of our Anjali MudhrA: "Anjali ParamA MudhrA kshipram DevaprasAdhini" (Anjali is a supremely powerful gesture that brings the Lord's anugraham swiftly). Anjali is an amsam of SaraNagathy. Swamy Desikan created later a SrI Sookthi named "Anjali Vaibhavam" to extoll the greatness of Anjali MudhrA celebrated by Swamy AlavanthAr. For those wearing anjali as Kavacham, the anger of the Lord is held back. For those who are totally devoted to the Lord, KurEsar says that it is not a surprise that BhagavAn's Vaathsalyam takes on the form of a guNam of the Lord.

63rd Slokam of Sri Vaikunta Sthavam

viswam dhiyaiva viracchayya nichAyya bhUya:
sanjahrusha: sathi samAsrithavathsalathvE
aajagmushastava gajOthhama BrumhithEna
padham parAmamrusushOapi cha kaa maneeshA ?

(Meaning): For You who through Your sankalpam create, protect and destroy the Universe; Your Vaathsalyam brought You to the side of the pond, when You heard the heart rending cry of GajEndhran (AadhimoolamE) arising from his battle with the powerful crocodile. You arrived at lightning speed on Garuda, cut asunder the head of the crocodile and massaged the sore foot of that elephant with Your sacred hand to reduce its pain. adiyEn does not fully comprehend the depth of Your Vaathsalyam displayed by that comforting gesture. You who is so powerful need not have come directly to the pond side; with Your sankalpam alone, You could have killed the crocodile from Your comfortable seat in SrI Vaikuntam. Your overflowing affection however for Your devotee got You to the pondside in such a hurry. Not only did you arrive with utmost haste to the pondside to kill the enemy of Your Bhaktha Janam but you also massaged with Your own hands, the leg of the king of Elephant with great tenderness. How are we to understand the depth of this Vaathsalyam towards Your bhaktha janams? We will never comprehend it fully.

64th Slokam of Sri Vaikunta Sthavam

ya: kaschidhEva yadhi kinjana hantha! janthu:
bhavyO bhajEtha bahgavantham ananya chEthA:
tamm sOayam Idhrusa iyAn ithi vApyajAnan
hai ! VainathEya samam apyuraree karOshi

(Meaning): Oh Bhagavann! When a janthu becomes sanctified through Bhagavath KatAksham and seeks Your protection without any other recourse or prayOjanam, then You overlook any and all blemishes that janthu has and treat that janthu on a par with Your antharanga Parijanam, GaruDaazhwAn. This is indeed a matter of great wonder.

(Commentary): The end limit of forbearance is Vaathsalyam. As AzhwAr says: "yEzhai yEthalan Keezh-mahan yennAthu irangi". The Lord does not think that this one is a poor bloke or from a lowly background and makes even a Paapi transform into a Parisuddhan through His JaayamAna KatAksham. He does not look at the dhOshams of those, who seek His protection. He even treats these Paapis as equal in mahimai to His own intimate Kaimkarya Paran, Garudan.

65th SLOkam of Sri Vaikunta Sthavam

Thvath sAmyamEva bhajathAm abhivAnchasi Thvam
tath sAthkruthai: vibhavarooPa guNai: Thvadheeyai:
mukthim tathO hi paramam Tava sAmyamAhu:
Thvath dhAsyamEva vidhushAm Paramam matham tath

(Meaning): Oh Bhagavann ! You desire that Your Muktha Jeevans enjoy Your Iswaryam , TirumEni and ThirukkalyANa guNams on a par with You. Those who are familiar with Veda manthrams hold the view that the tight closeness to the Lord is the same as Moksham. The omniscient AzhwArs understood however the concept of Moksham as serving the Lord. Both are examples of high-minded thought!

66th SLOkam of Sri Vaikunta Sthavam

tadhvai taTasthu kathamOayamahO ! svabhAva:
yAvAn yaTavidhaguNO bhajathE bhavantham
thAvAn taTavidhaguNa: tadhadheenavrutthi:
samslishyasi thvamiha tEna samAna dharmA

(Meaning): Be that (Souseelya guNam) as it may (Tadh vai taTA asthu)! What of Your svabhAvam that adiyEn is going to describe now (ayam SvabhAva: Katham ? aho !). That is astonishing. You mingle with Your Bhaktha Kotees with the same attributes (guNams) that they choose to worship You by and You stay under their adheenam (control) and mingle with those devotees at their (same) level (tEna SamAna dharmA sann samslishyasi).

(Commentary): Now , KurEsar expands on the guNam of Souseelyam. He reminds us of the Lord hiding His Svarupa-SvabhAvams so that the devotees do not get frightened over their immensity and run away from Him. Our Lord assumes therefore a simple amnushya form during His avathArams (Raama, KrishNa avathArams) and mingles with the devotees as one of them (Soulabhyam). He says: "AathmAnam mAnusham manyE Raamam DasarathAthmajam". Following the Tathkrathu nyAyam explanation in Sri BhAshyam (4.3.14), BhagavAn assumes the same guNams in Mukthi dasai (at Sri Vaikuntam for BhakthAs) whatever that Bhakthan meditated upon during his stay on earth (before ascending to Parama Padham as a Mukthan). This does not mean that BhagavAn has no other KalyANa guNams. It means that the overpowering Soulabhya-Souseelya guNams of Sri Vaikunta NaathAn makes Him display that guNam chosen over the others by the devotee and leave the other guNams in the background as per Tathkrathu nyAyam.

67th SLOkam of Sri Vaikunta Sthavam

neelAnjanAdhrinibham unnasam aayathAksham

aajAnujaitrabhujam aayathakarNapAsam
SrIvathsalakshaNam udhAra gabhIra naabhim
pasyEma dEva! saradha: sathameedhrusam ThvAm

(Meaning): Oh EmperumAn! Oh Lord of Parama Padham! Here at Sri Vaikuntam, You shine as a gigantic blue mountain with the hue of coleyrium (neela anjana adhri nibham). You have a majestic nose (unnasam). You look with Your beautiful, big eyes (aayathAksham). Your hands extend all the way to Your knees (aajAnu jaithra bhujam). Your ears are beautiful and long (aayatha karNa pasam). Your chest is adorned with the mole of SrIvathsam, the lakshaNam of Parama Purushan. Your nabhi is deep. May we have Your beautiful sEvai with all these Dhivya MangaLa vigraha subha lakshaNams for many many years to come (ThvAm eedhrusam saradha: satham pasyEma:) !

(Commentary): This is a PallANDu singing for Parama Padha NaaTan. In the previous five sLOkams, KurEsar enjoyed briefly the dhivya mangaLa vigraham of the Lord. In the next two sLOkams, KurEsar salutes at length the dhivya soundharyam of SrI Vaikunta NaaTan. KurEsar reaches a state of mind (BhAvanA Prakarsham) of being in SrI Vaikuntam and enjoying the beauty of the Lord there as His AchAryA (Sri RaamAnujA) did at Srirangam on a Panguni Uttharam day and blessed us with that vision via Sri Vaikunta Gadhyam. At Sri Vaikuntam, BhagavAn gives His darsanam as Neela Megha SyAmaLan (ChathurbhujA: SyAmaLAnGa: SrI BhUmyAm saha NeeLayA). He is like Neela JeemUtham (Neela JeemUtha sannibha:). He displays the MangaLa chihnam (sign) of Sri Vathsam (Lakshmi - vAllabhya SoubhAgya - chihnam Srivathsa: asya Vakshasi). KurEsar concludes this sLOkam with a Vedic prayer: "pasyEma saradha: satham".

68th SLOkam of Sri Vaikunta Sthavam

ambhOruhAksham aravindha nibhAngriyugmam
aatAmra tAmarasa ramyakarAgra kAnthi
brungAlakam bhramaravibhrama kaaya kaanthi
peethAmbharam vaouradhasthu vayam sthavAma

(Meaning): We eulogize the Lord of Sri Vaikuntam with lotus-like eyes, lotus-like red feet, with delicate fingers having the hue of a just blossomed red lotus petals, with the dark black tresses having the color of a black beetle and dark colored body (shyAmaLam) adorned with radiant yellow PeethAmbharam.

(Commentary): Thirumangai AzhwAr's celebration of the beauty of the Lord's ThirumEni and the avayavams are behind the inspiration for KurEsar in this sLOkam : " KaivaNNam thAmaraiyaay kamalam pOlum KaNNiNayum aravindham abthE " (The palms and the fingers/Kai, the pair of eyes remind one of the soft , red hue of the lotus).

69th SLOkam of Sri Vaikunta Sthavam

bhrUvibhramENa mrudhu seetha vilOkithEna
mandhasmithEna madhurAksharayA cha vaachaa
prEmaprakarsha pisunEna vikAsinA cha
sambhAvayishyasi kadhaa mukha-pankajEna

(Meaning): Oh VishNu Bhagavann! When are You going to give the five signals that convey Your benovolent intentions towards me? adiyEn is awaiting the indication of those signals: the

movement of Your auspicious brows, Your beautiful and cool glances, Your bewitching smile, Your sweet words of welcome and Your thirumukha MaNDalam filled with affection for adiyEn.

(Comments): Bharatha Naatya Saasthram states that one should express one's thoughts by five means: Oshtaa-akshi-bhrU hashta paadhou vaachA mounEna soochayEth" (lips, eyes, brow, hands, legs, speech and silence). Here, KurEsar begs the Lord to reveal His auspicious intentions towards him with those signals. He asks: when are You going to bless adiyEn and when can I know about that thru the signals emanating from the movements and expressions originating from Your limbs and faculty? KurEsar expresses his longing here for signs of Bhagavath anugraham.

70th SLOkam of Sri Vaikunta Sthavam

vajrAnkusa-dhvaja-sarOruha-sankha-chakra
mathsee sudhaa kalasakalpaka kalpithAngam
Thvath-Paadha-padhma-yugaLam vikaLath-prabhdhbbhi:
bhUyOadhikshEshyathi kadhaa nu sirO madheeshAm

(Meaning): Oh Vaikunta NaaTa ! When will my head be drenched and made cool by the sacred waters flowing from Your auspicious feet embossed with the holy marks of Vajram , elephant goad (ankusam), flag, lotus, chakram, conch, fish, nectar pot and kalpaka tree ?

(Commentary): BhagavAnn is Mahaa Purushan and as such unique lakshaNams (marks) are seen on the sole of His sacred feet. They indicate that Bhagavaan is Para Tatthvam (Supreme principle) and is the SaamrAD (Emperor of the Universes). VishNu Sooktham reveals that delectable honey flows from the sacred feet of the Lord: "VishNO: padhE ParamE madhva uthsa:".

Sounakar, Sukha Brahmam, Swamy AlavanthAr and Swamy Desikan have made similar prayers for the placement of the Lord's Thiruvadis with the above subha lakshaNams on their heads. Sri Sukha Brahmam longed for such a blessing this way: "sanchidhayEdh BhagathaschcharaNAravindham vajrAnkusa-dhvaja- sarOruha-laanchanADyam".

71st SLOkam of Sri Vaikunta Sthavam

Thraivikrama-kramakruthAkramaNa-thrilOkam
utthamsamutthamam anutthama-bhakthi-bhAjam
nithya dhanam mama kadhaa hi madhutthamAngam
angeekarishyathi chiram Tava paadha padhmam

(Meaning): Oh Vaikunta NaaTa! When will Your lotus soft feet have its permanent rest on adiyEn's head as undiminishing wealth? Those sacred feet are the ones, which through their steps showed the dimensions of the worlds and stay as the matchless alankArams (decorations) for the heads of Your BhakthAs.

(Commentary): Lord's sacred feet is the wealth that never diminishes or disappears (Nithya dhanam). They are the superior decorations (noble SirOalankAram/utthamam utthamsam) for the heads of visEsha BhakthAs of the Lord (anutthama bhakthi bhAjAm utthamsam). Those sacred feet are the Ones that measured the three worlds during Thrivikrama avathAram (Thraivikrama krama krutha aakramaNa thrilOkam, Paadha Padhmam). During ThrivikramaAvathAram, the mark of the Lord's feet was left on all objects in the three worlds. They

got sanctified by that association. DevAs derived their sakthi from that imprint of the Lord's feet on their heads (Rg Vedam: athO dEvA avanthu nO yathO VishNur-vichakramE). KurEsar longs for that sambhandham. In Sri Vaikuntam, the abode of Muktha Jeevans is between the sacred feet of the Lord and the aadhAra Padhmam (lotus below the sacred feet of the Lord).

72nd Slokam of Sri Vaikunta Sthavam

unnidhra pathra sathapathra sagOthram anthar-
lEkhAravindham abhinandhanam indhriyANAm
manmUrdhni hantha! kara-pallava-tallajam tE
kurvan kadhaa krutha-manOraTaayishyasE mAMm

(Meaning): Oh Vaikunta NaaTa! When are You going to make adiyEn fulfilled by placing Your tender hand over my head? That hand of Yours is marked by softness reminiscent of the lotus petals, has the lotus flower marks inside (on the palm) and generates joy for the eye, nose, body and mind (indhriyANAm abhinandhanam).

(Commentary): Sri Saathvatha Samhithai states that Sri Vaikunta NaaTan looks with affection at the Muktha Jeevans that reaches His supreme abode, greets them with His sweet welcome and places His hand on the siras of the jeevans as anugraha mudhrai. KurEsar like others before him begs the Lord to prevent his indhriyams from roaming here and there (patti mEyAthu) by placing His auspicious hands over his head (AzhwAr's request: " aNi mihu tAmaraik-kaiyai anthO ! adicchiyOm talaimisai Nee aNiyAyAi).

73rd Slokam of Sri Vaikunta Sthavam

aanghee nisarganiyathA Thvayi hantha kaanthi:
nithyam tavAlam iyamEva taTApi chAnthyA
vaibhUshaNee bhavathi kaanthiralanthrAm
hai pushkalaiva nikhilApi bhavath vibhUthi :

(Meaning): Oh Vaikunta NaaTa ! The natural beauty of Your body without the association of Your aabharaNams is itself astounding. That would be sufficient to satisfy anyone. When the aabhAraNams are also added, that superior beauty celebrated by AzhwArs and AchAryAs becomes multifold and makes one say, enough, enough. This is indeed a matter of great wonder. This slokam is linkable to ThiruppANazhwAr's anubhavam of Lord RanganAtha (kOla MaamaNi aaramum mutthu dhAmamum mudivillathOr yezhil neela mEni IyyO ! niRai koNDathenn nenjinayE !). Swamy Desikan would say later along these lines: " BhUshAyudhai: adhigatham nija kaanthi hEthO:). Every limb of the Lord is mangaLANAm MangaLam. When the aabharaNams are added, then they get enhanced in their beauty and add to the Lord's Soundharyam.

74th Slokam of Sri Vaikunta Sthavam

Srivathsa-kousthubha-kirIDa lalADikAbhi :
kEyUra-haara-kaDaka-uthtama kaNDikAbhi :
uddhaama-dhAma maNi noopura neeviBandhai:
bhAntham Bhavantham animEsham udheekshisheeya

(Meaning): Oh SrI Vaikunta NaaTa ! May adiyEn be blessed to have Your most beautiful and eye-filling darsanam of Your ThirumEni with its Srivathsam mole, Kousthubha gem, tilakam, shoulder decorations, pearl necklace, forest flower garland, gem -- laden waist belt, ankle jewelery and other aabharaNams!

(Commentary): Sripathy Roopa DhyAnam along the lines described in SrI Poushkara Samhithai is attempted here (sragvasthrAbaraNai: yuktham svAnuroopai: anUpamai:, chinmayai: svaprakAsaisccha anyOnya ruchiranjithai:). KurEsar wishes to enjoy that dhivya soundharyam without blinking his eyes like the dEvAs; sadhA pasyanthy anubhavam is souhgt. Naayika BhAvam is implied in this anubhavam (Bhuktham PriyAbhi: animEsha vilOchanAbhi:). There is no doubt about the Svaroopam of the Lord , when one looks at the unique aabharaNams adorning the Lord. For instance, the beautiful and tall crown adorning His head is not seen on the heads of Brahmaa or Sivan. This crown is unique to Him. Sivan has matted locks. Brahmaa has the appearance of Tapasvi (Taapasa Vesham). Our Lord's SarvEswarathvam is indicated by the Crown (Bhagavatasthu kiriDAdhi yOgAth SarvEswarathva khyApakam). He is understood as "ImayOr Talaiivan" through the adornment of this Vaira Mudi.

75th Slokam of Sri Vaikunta Sthavam

Eindheevaree kvachidhapi kvachanAravindhee
chAndhrAtapee kvachana cha , kvachanATa haimee
kaanthis-tavODa-parabhAga-paraspara Sri:
paaryEtha paaraNayithum kimu chakshushOr-mE

(Meaning): Here KurEsar enjoys the integrated beauty of all the limbs of SrI Vaikunta NaaTan (SamudhAya sObhA anubhavam). Oh Vaikunta NaaTa ! Your divine body and portions of Your eyes have the dark bluish-black hue of NeelOthpalam (Karuneythal pushpam). Your palms and sole of Your divine feet have a red hue reminding one of the petals of red lotus. Your gentle smile and lips have the hue of the cool, Moon's rays. Your chest has the radiance of gold arising from the residence of HiraNya VarNai, MahA Lakshmi. All of these different hues compliment each other and add to the total beauty of Your dhivya ThirumEni. When will adiyEn enjoy that samudhAya sobhA soundharyam as the dhvAdasi PaaraNai for one, who has observed EkAdasi Vatham ?

(Commentary) SrivathsAnkAcchAr Swamy reminds us of a beautiful slokam from Tatthva Muktha KalApam regarding this SamudhAya Sobhai of Srimann NaarAyaNan:

Lakshmi-nEthrOthpala SrisathathaparichayAdhEsha samvardhamAnO
naabhInAlee-karinghan madukarapaaDalee-dhattha hasthAvalamBa: ,
asmAkam sampadhOgAn-avirala-tuLaseedhama sanjAtha bhUma:
kaalindhee kaantheehAree kalayathu vapusha: kaalimaa kaiDabhArE :

76th Slokam of Sri Vaikunta Sthavam

ThvAm sEvithum jalaja chakra gadhAasi saarngai:
thArkshyENa sainyapatinAanucharais-taTAnyai:
dEvya SriyA saha lasantham ananathabhOgE
bhunjeeya saanjalir-asankuchithAkshi pakshmA

(Meaning): Oh Bhagavann ! May adiyEn be blessed with the soubhAgyam of enjoying Your darsanam with my hands folded in reverence and unclosed eyes, while You are receiving the

kaimkaryam from Your aayudhams-- Conch, Disc, Mace, Sword, bow -- and nithya Sooris (VishvaksEnar, Garuda et al) ? May adiyEn have the good fortune to have the darsana soubhAgyam of Yourself being seated on Your bed of AadhisEshan with Your divine consort, MahA Lakshmi?

(Commentary): SrI PaancharAthra Saasthrams describe the SEvai of Sri Vaikunta NaaTan at His supreme abode with His weapons, aabharaNams, Parijanams (MukthAs and Nithya Sooris) and His DEvis. This sLOkam visualizes that dhivya darsanam.

77th SLOkam of Sri Vaikunta Sthavam

kaimkaryam nithya nirathai: bhavadhEka-bhOgai:
nithyairanukshaNa naveena rasArdhra bhAvai:
nithyAbhivAnchitha paraspara neecha-bhAvai:
maddhaivathai: parijanaistava sangaseeya

(Meaning): Oh Bhagavann! May adiyEn be blessed to be always in the auspicious sath sangam of Your BhAgavathAs/nithya Sooris, who are forever engaged in performing kaimkaryam to You; their minds are softened through the ceaseless love for You; they wish to be the servants of each other in their role as Your BhAgavathAs; they sustain themselves by invoking You as their Kula dhaivam. May adiyEn be blessed to live in the company of these dear parijanams and AchAryAs of Yours forever!

(Commentary): In our darsanam, Bhagavatha sEshathvam (being the servants of BhAgavathAs) is more important than even serving the Lord (Bhagavath Kaimkaryam). This sLOkam was blessed to us by KurEsar to remind us of this tattvam. AzhwaR's support for this tradition is seen in: "Tala sayanattu uRaivARaik-koNDAdum nenjudayAr YengaL Kula dhaivamE". Swamy Desikan has elaborated on this topic in the PurushArTakAshtAdhikAram of SrImath Rahasya Thraya Saaram. Even in the state of Mukthi (at Sri Vaikuntam), Nithya Sooris, MukthAs and our PoorvAchAryAs stay as mutual servants of each other in a state of Bhagavatha sEshathvam.

78th SLOkam of Sri Vaikunta Sthavam

yath kinjidhujjvalamidham yadhupAkhyayAaahu:
soundharyam ruddhirithi yannmahimAmsalEsa:
naamnaiva yaam sriyamusanthi yadheeyadhAma
ThvAmAmananthi , yathamaa yathamAna Siddhi:

(Meaning): Oh Bhagavann! May adiyEn be granted the boon of becoming the bonded servant of Yourself and Your divine consort, who lends Her name of "Sri" to all radiant objects in this world; She is behind all beauty and wealth through a tiny portion of Her glory; She has taken on the name of "SrI" because of Her unparalleled auspiciousness; She has chosen Your chest as Her permanent abode and She is the Mother of the Universe; She shines as Mosha Lakshmi (the ultimate phalan of Yoga siddhi)!

(Commentary): We recognize all auspicious things in the universe as LakshmiKaram. When Her glance does not fall on them, they lose their LakshmiKaram. Sri BhAshyakArar celebrated her Mahimai as: "anavadhika mahimaa Mahishee". She has every Iswaryam that Her Lord has. She destroys all sins like Her Lord ("vEri MaaRatha PoomEl iruppAL vinai theerkkumE "). The other quotations for Her incomparable mahimai are denoted by Her sacred names: "Vimukthi Phala dhAyini, Sarva kaama pradha, SamsArArNava TaariNee, SarvArthi Samudhra ParisOshinee".

Here, She is saluted as the grantor of Moksham, fulfiller of all desires, One who gets us across the ocean of SamsAram and as the One who dries up the ocean of all miseries.

79th Slokam of Sri Vaikunta Sthavam

yaa vai thvayAapyudhadhi manTana yathna labhya
yaa antharhitEthi jadhunmaTaOdhyathOabhU:
yaa cha prathikshaNam apoorvarasAnuBandhai:
bhAvai: bhavantham abhinandhayathE sadhaiva

(Meaning): May adiyEn be blessed with the soubhAgyam of serving Your divine consort, who was attained by You through Your efforts to churn the Milky ocean; She started You on that effort through Her act of disappearance from Sri Vaikuntam and She enhances Your love for Her with Her many playful relationships with You in an ever delectable manner!

(Commentary): The churning of the Milky Ocean was done by the Lord to gain MahA Lakshmi ("ViNNavar amudhuNa, amudhil varum PeNNamudhuNDa EmperumAnE" - -Thirumangai AzhwAr about ThiruviNNagarappan). That She enhances His love for Her through many rasa bhAvams is revealed by: " apoorvavadh vismayamAdhadhAnayA, guNEna roopENa vilAsa chEshtithai: SadhA tavaivOchithayA Tava SriyA". Her palyful acts are never the same (apooravm), produce wonders (vismayam aadhadhAnaa); these playful acts (VilAsa cheshtais) match exactly with Her Lord's roopam and guNam.

80th Slokam of Sri Vaikunta Sthavam

roopAsriyA guNaganar-vibhavEna dhAmna
bhAvairudhAra madhurai:chathurai: charithrai:
nithyam tavaiva sadhruseem sriyam Iswareem thAmm
ThvAm chAnjitha: paricharEyam udheerNa bhAva:

(Meaning): Oh Bhagavann! Please bless adiyEn with the soubhAgyam of performing blemishless kaimkaryam to You and to Your dear consort, who matches You in every one of Your anantha kalyANa guNams, ThirumEni soundharyam, VisEsha avathAra mahimai, Supreme tEjas and ceaseless generosity and compassionate thoughts towards our KshEmam.

(Commentary): Swamy KurEsar has used three slokams including this one to praise the Mahimai of MahA Lakshmi as saluted earlier by Swamy AlavanthAr, AchArya RaamAnuja, Sri Sookthi, AzhwAr aruL vaakku and Sri VishNu PurANam. He prayed for the bhAgyam of serving the Lord along with His divine consort, who matches Him in every aspect (Tulya SeelA). KurEsar seems to indicate that Kaimkaryam for PirAtti is his aim and PerumAL Kaimkaryam is incidental to that Kaimkaryam to MahA Lakshmi. She blesses us with worldly Iswaryam, Moksham and residence in Sri Vaikuntam (Iswaryam akshara-gathim Paramam padham vaa). Vedam salutes the Divine consort of the Lord as: "Iswareegum sarvabhUthAnAm asyEsaanaa JagathO VishNupathnee". KurEsar seems to suggest that his goal is Kaimkaryam to MahA Lakshmi and seems to request Her dear Lord to be present at that time and accept his Kaimkaryams as a dhivya MiTunam (Divine Couple).

81st Slokam of Sri Vaikunta Sthavam

Yaa Bibhrathy sTiracharAthmakamEva viswam
ViswambharA paramayA KshamayA Kshama cha
ThAmm Maatharam cha Pitharam cha bhavanthamasya
vyucchanthu rAthraya imA vArivasyathO mE

(Meaning): Oh Bhagavann! May the long dark nights of SamsAram that has been following adiyEn for limitless time be banished through Kaimkarya prApthi for You and Your dear consort BhUmi DEvi and my Mother, who bears the world of sentients and insentients and has the name of Kshamaa to denote the highest quality of patience!

(Commentary): Bhagavaan is saluted as "SrI BhUmi sahitham Hari:". Here, KurEsar expresses his intense desire to perform kaimkaryam for the Lord in union with hUmi Devi .She carries the world of moving and stationary entities (sTira CharAthmakam Viswam Bibhrathy) and therefore is saluted as "ViswanmbharA". She has immeasurable patience (Kashamaa). She bears with all our aparAdhams befitting Her name, "Sarvam Saha". She is the MOther of the world (" Thvam MaathA Sarva lOkAnAM PaadhanyAsam Kashamasva mE": Sage Sounakar's words). KurEsar wishes to offer his homage to this dhivya Dampathies for the removal of the deep dark night (KaaLa Raathri) of SamsAra bhandham. KurEsar prays for the anugraham of AruNOdhayam of Bhagavath Kaimkaryam in Sri Vaikuntam, where there are no nights (savcchandha Kaimkarya MahOthsava dhivasam).

82nd Slokam of Sri Vaikunta Sthavam

BhaavairudhArai: madhurai: vividhair-vilAsai:
bhrU-vibhrama-smitha kaDAksha-nireekshaNai: cha
Yaa Thvanmayee , Thvamapi yannmaya yEva , Saa mAmm
neela nithAntham urareekuruthAmm udhAraa

(Meaning): May NeeLA DEvi of immeasurable generosity, who matches You in every aspect -- magnificent and auspicious thoughts, countless playful acts, the movement of Her brows, sly glances and naturally blemish free smiles-- accept my kaimkaryams !

(Commentary): In Vaikuntam, Parama Padha NaaTan is accompanied by His three devis (SrI, BHUmi and NeeLA Devis). KurEsar offered his eulogies earlier to Sri DEvi in three slokams, BhU DEvi in the last slokam and salutes NeeLA DEvi in this slokam. The presence of the Lord with His three dEvis as been saluted by SamhithAs and AchAryAs. YathirAjar in Gadhya Thrayam visualizes this scene at Vaikuntam: "asankhyEya KalyANa guNaguna SrI Vallabha ! yEvambhUtha BhUmi-NeeLA Naayaka !". SrI Devi carries the red lotus in Her hand; BhUmi Devi adorns red lilly flower in Her hand; Neela Devi carries white lilly in Her hand. Neela Devi is known therefore as " Alli Malar MahaL ". With Her dhivya soundharyam and love , She has the Lord under Her control , when it comes to Him agreeing on forgiving the sins of ChEtanam and grant him Sathgathy . Her power over Her Lord is saluted as "Alli Malar Mahal BhOga MayakkuhaL". KurEsar here prays for NeeLA Devi's anugraham to perform Nithya Kaimkaryam to Her and Her Lord through the use of Her influence over Her Lord.

83rd Slokam of Sri Vaikunta Sthavam

bhAvairanukshaNam apoorvarasAnuvidhdai:
atyadhbhutai : abhinavairabhimandhya Devee:
bhruthyAn yaTOchithaparicchadhinO yaTArham
sambhAvayantham abhithO Bhagavann ! bhavEyam

(Meaning): Oh Bhgavann ! May adiyen surround You on all sides as You recieve the Kaimkaryams of Nithya Sooris and honor them for those properly executed Kaikmkaryams ! May adiyEn be blessed to be close to You in all four directions as You gladden the hearts of Your PirAttis with leelas filled with wonderous SrungAra rasam that change from minute to minute and appear to be made just for that occasion !

(Commentary): Lord has three DEvis and shows equal affection towards every one of them. His prEma Bhandham to them is of equal measure. KurEsar longs for a similar level of affection from the Lord as one of "Sthre PrAyam". He prays for the soubhAgyam of pressing the Lord's tender feet just as Mahaa Lakshmi and BHUMi Devi do although he is unfit as a Mahaa Paapi: "VadiviNai illaa Malar MahaL maRRa NilamahaL pidikkum melladiyai koduvinaYEnum pidikka".

84th SLOkam of Sri Vaikunta Sthavam

haa hantha hantha! hathakOasmi khalOasmi dhingmAm
muhyan ahO! ahamidham kimuvAcha vaachA
Thvamanga ! mangaLa-guNAspadham astha hEyam
aa: smarthumEva kaTamarhathy maadhrugamha:

(Meaning): Oh Bhagavann ! adiyEn is like a dead one. Strange indeed! adiyEn is a fool , who is increasing his paapams more and more. adiyEn, who is despicable should be condemned for my lowliness. adiyEn has not spoken about Your glories even at the lip level. What a pity? How can a person of my neecha svabhAvam and sins can even think about You, who is the abode of all auspicious guNams and blemishless?

(Commentary): From here on with number of sLOkams, KurEsar expresses his Naicchiyam (statement of his lowliness) as he stands before the Lord in the spirit of the AzhwArs: "NeesanEn niRaivonRumilEn". urEsar and the AzhwArs do not have these neecha vrutthi (lowly ways); they express themselves this way as an angam of SaraNAgathy (angam of KaarpaNyam).

85th SLOkam of Sri Vaikunta Sthavam

amha: prasahya vinigruhya visOdhya Bhuddhim
vyApooYa viswamasivam janushAanuBaddham
aadhAya sadhguNagaNAn api naahamarha:
Thvat padhayO: yadhaham athra chirAnnimagana:

(meaning): Oh Bhagavann! adiyEn is unfit to rest at Your sacred feet even if all my sins from many births are removed and adiyEn gains true Jn~Anam through the firm control of all my misdeeds. This unfitness arises form the immersion in these assembly of sins for countless time.

(Commentary): The expression of Naicchiyam continues in this sLOkam. Kuresar refers to the huge assembly of sins accumulated from many janmAs and asks the Lord a question: When will it be that adiyEn with Your anugraham get all these sins destroyed and stand before You to perform Nithya Niravadhya Kaimkaryam to You at Your Supreme abode? He bases this Paasuram on AzhwAr Paasuram pasage "nORRa nOnbhilEn, nuNNaRivilEn, aahilum Unnai vittonRum aaRRakiRkkinRilEn".

86th SLOkam of Sri Vaikunta Sthavam

JaanEaTavaa kimahamanga ! yadhEva sangAdh
angIkarOshi na hi mangaLam anyadhasmAth
tEna Thvam yEnam urareekurushE janam chEdh
naivAmruthO bhavathy yukthatamO hi Kascchith

(Meaning): Oh Bhagavann! What does adiyEn know except the fact that there is nothing superior to Your sankalpam to rescue adiyEn based on the unalterable, ancient and permanent relationship between us as Master and servant (Seshi-sEsahan). Here is nothing that is greater in auspiciousness to experience than the fruits of Your sankalpam to accept adiyEn for Your nithya kaimkaryam.

(Commentary): Here , KurEsar focuses on KarpaNyam , one of the five angams of SaraNagathy. The state that generates the KaruNai (Mercy) of the Lord in us is KaarpaNyam. PeriyAzhwAr declared in such a mood that he does not know anything about the auspicious and inauspicious in this world and even if he knows about those distinctions, it is not that either he could do anything about warding them off (" Nanmai theemaikaL onRum nAnn aRiyEn, aRivEn aanAlumivai yellAm yennAl adaippu neekoNNathu "). This unremovable, inalienable, undisputable sambhandham (Sesha-sEshi relationship) and the avsara pradheekshai (Dayaa) propels the Lord to come to our rescue. Swamy Desikan followed this thought and recorded it for us this way: " KarmasvanAdhi vishamEshu samO DayALu: SvEnaiva kluptam upadEsam apEkshamANa:, SvaprApthayE tanubhruthAm thvarasE Mukundha ! SVAABHAAVIKAM TAVA SUHRUTTHVAM IDHAM GRUNANTHY".

AzhwAr also reminds the Lord about this never- ending relationship with Him: "viduvEnO yenn ViLakkai yenn aaviyai naduvE vanthuuyyakkoLhinRa Naathanai". In AchArya RaamAnujA's Vaishamya- NairgruNya soothra BhAshyam, he refers to EmperumAn responding to our adopting one of the two upAyams for Moksham to be practised by the chEtanams. Our Lord elects the ones, who observe the UpAyam of SaranAgathy or Bhakthi yOgam (priyatamO hi VaraNeeyO bhavathy, YasyAyAm nirathisaya priya: Sa yEvAsya priyatamO bhavathy according to BhAshyakArar). He responds to the ones, who adopt the UpAyams (in gaining His anugraham, SaraNagathy is the easiest and the best to practise according to BhAshyakArar: "Tasya cha vaseekaraNam TaccharaNagathyrEva"). KurEsar followed His AchArya UpadEsam and stated in this sLOkam : "Thvam yEnam janam urareekurushE chEth , amrutha: kascchith yukthatama: na bhavathy yEva " (If You , my Master , choose this janthu , there is no one to match this status as the best among Yogis).

87th SLOkam of Sri Vaikunta Sthavam

yannAbhavaama bhavadheeya kaDAkshalaksham
samsAra gartha parivartham athOagamAma
aagAmsi yE khalu sahasramajasramEva
JanmasvatanmahimE kaTam ta imEanukampyaa:

(Meaning): Oh SarvEswaraa! If we do not become the object of Your nectarine glances, we are condemned to go round and round the deep pit of samsAram and suffer there interminably (SamsAra gartha parivartham aagAmsi). How can we, who have committed countless sins hope for those rejuvenating glances of Yours to fall on us?

(Commenatary): KurEsar states that those, who are not blessed to receive the moksham granting glances of the Lord (VishNO: kaDAksham) keep on accumulating Paapams and go round and

round the wheel of SamsAram without hope of redemption (Paapame seythu Paavi aanEn). How can we under those circumstances hope to receive Your anugraham asks KurEsar.

88th SLOkam of Sri Vaikunta Sthavam

sathkarma naiva kila kinchana sanjinOmi
vidhyaAapyavadhyarahithA na cha vidhyathE mE
kimcha thvadanjitha padhAmbhua bhathiheena:
pAthram bhavaami Bhagavan! BhavathO dayAyaa:

(Meaning): Oh Bhagavann! adiyEn has not accumulated any SathkarmAs through the practise of Karma Yogam. adiyEn does not possess any sharp intellect to comprehend Your Saasthrams and upadEsams. adiyEn has not engaged in the worship of Your sacred feet. Therefore, adiyEn stands as the most fitting object for Your karuNai (avasara Pradheeksha karuNaa).

(Commentary): Swamy NammAzhwAr's Paasura Vaakyams (nORRa nOnbhilEn, NuNNaRivilEn -) and Swamy AlavanthAr's SthOthra Rathna sLOkam (na dharmanishtOsmi na chAthmavEdhi na bhakthimAn ThvaccharaNAravindhE, akinchanOanyagathi: SaraNya! Thvath Paadhamoolam SaraNam prapadhyE) inspired Swamy Kuresar to bless us with this sLOkam. adiyEn is not adept at Karma or Jn~Ana or Bhakthi yOgams. adiyEn does not have the discipline to worship Your lotus feet. adiyEn is destitute and deficient in all means. Your KaaruNyam and SahEthuka dayaa alone can rescue adiyEn from this cruel samsAric sufferings. adiyEn has no other gathi (annaya gathithvam is invoked here). adiyEn is therefore seeking Your protection (rakshaa) as a helpless one. Thou art the omniscinet and the most Merciful; yet You expect a plea for protection to save us from the horrors of SamsAram:"

Saravj~nOapi hi VisvEsa: sadhaa KaaruNikOapi, SamsAra- tantravAhithvAth
RakshApEkshAm pratheekshathE " .

89th SLOkam of Sri Vaikunta Sthavam

kim bhUyasaa pralapithEna ? yadhEva kimchith
pApAhvam alpam uru vaa tadhasEsham yEsha:
jAnan na vaa sathasahasra parArdhakruthvO
yOakArsham yEnam agathim krupayA kashamasva

(Meaning): Oh Bhagavann! What is the use of my meaningless utterances? adiyEn has accumulated paapams beyond counts hundreds and thousands of times over the aeons consciously or without knowing. adiyEn is pulled under the weight of all these big and small bundles of sins. adiyEn has no recourse except you. You must forgive me and lift me out of my miseries out of your infinite and intrinsic guNam of Dayaa.

(Commentary): In the previous sLOkam, KurEsar had the adhikAri Svaroopam of aakinchanyam (sense of Meekness). In this sLOkam, KurEsar states his ananyagathithvam (not having any one as recourse to save him). He echos Swamy AlavanthAr's moving plea: " akinchanO-anyagathi: SaraNya! Thvath Paadhamoolam SaraNam PrapadhyE! KulasEkhara AzhwAr's paasurams on VitthuvakkOttammAn (Taru thuyaram tadAyEl) dealing with ananyagathithvam also form the basis for this sLOkam. It fits with our PoorvAchAryA's prayer: "agathim SaraNagatham HarE krupayA kEvalamAthmasAth kuru".

90th Slokam of Sri Vaikunta Sthavam

Deva ! Thvdheeya charaNa praNaya praveeNa
RaamAnujArya vishayekrutham apyahO ! Maam
bhUya: pradarshayathi vaishayikO vimOhO
mathkarmaNa: katarath athra samAnasAram

(Meaning): Oh Lord ! adiyEn is the object of the merciful glances of AchArya RaamAnujA , who is the dearest among those having uninterrupted anugraham of Your lotus feet. The attachment to the Indhriya sukham (PrAkrutha bhOgams) is tumbling me around in the fierce ocean of SamsAram. Where is the experience equivalent to the power of my karmAs? There are none implies KurEsar in his effort to describe the miserable state he is in. KurEsar suggests that BhagavAn's matchless power alone can free him from these samsAric miseries. Here KurEsar invokes the sambhandham of AchArya RaamAnujA , who considered every worldly anubhavam as thruNam (an insignificant speck of dust) out of his love for the lotus feet of Achyuthan (yO nithyam Achyutha padhAmbhujA yugmarugma vyAmOhathas- that idharANI thruNaya mEnE). AchArya RaamAnujA corrected those who are deeply attached to Vishaya anubhavamams like URanga villi Daasar. As Swamy Desikan observed, AchArya RaamAnujA's sishyAs are not affected by PrAkrutha bhOgams: "Madhana kadhanai: na klisyanthE Yatheeswara Samsrayaa:". In this context, KurEsar thinks about Raamanuja KaruNA and the power of Emperuman in banishing the Paapams resulting from Vishaya sukham and echos Azhwar's words: "aavi tihaiikka

Iyvar kumaikkum siRRinbham paaviyEnai pala Nee kAttippaduppAyO ?".

91 Slokam of Sri Vaikunta Sthavam

GarbhEshu nirbhara nipeeDana khinna dEha:
KshOdheeyasO-athimahath)-api akhilasaya janthO:
janmAntharANyanu vichinthya parassahasrANi
athrAham aprathi vidhir-nhatha: charAmi

(Meaning): adiyEn roams around in this world after tens of thousands of irths in different wombs ranging in size from tiny to mighty animals, birds, humans and plants; while residing in these wombs during garbha Vaasam, adiyEn reflects with sorrow in that cramped space about the current and future births resulting from adiyEn's karmAs. Not discerning any hope for change in the deplorable situation of repeated cycles of births and deaths, adiyEn roams around ceaselessly in the prakruthi MaNdalam.

(Commentary): From this slokam to the next 5 slokams, KurEsar describes the terrors of Prakruthi Bhandham (SamsAric shackles) resulting from one's karmaas. GarbhOpanishad, VishNu PurANam (6th amsam, 5th adhyAyam), SusruthAdhi samhithathAs, JyOthisha Saasthram describe the memories recalled by the Jeevan during garbha Vaasam (residence in the womb): the bad karmAs performed during the previous births, the births taken and the future births to be taken. The Jeevan resides in small wombs (KshOdhiyasa:) or in big wombs (athi Mahathi); it is positioned in a highly compressed place (nirbhara nipeeDana garbhEshu). The body is sorrow stricken (Khinna dEha:) as the Jeevan reflects on its sad lot due to its history of karmAs and its consequences. It thinks about its tens of thousands of births taken upto this point (JanmAntharANi para sahasrANi anuvichinthya). The jeevan is despondent over not seeing any hopeful prospects for escape from the cycles of births and deaths due to its load of KarmAs and feels the pressures of roaming in this samsaric world endlessly.

92nd SLOkam of Sri Vaikunta Sthavam

bhUyascha janma samayEshu sudhurvachAni
dhukkhAni dukkham athirichya kimapyajAnan
mooDOanubhUya punarEva thu BaalabhAvAth
dukkhOttharam nija charithram amuthra sEvE

(Meaning): Oh Bhagavann ! Reentering the world from the mother's womb, adiyEn experiences and endures indescribable sufferings. adiyEn, who does not know of anything but sufferings continue to engage in acts (KarmAs) that will yield as phalan only additional suffering in the subsequent births too because of my foolishness!

(Commentary): Seven kinds of dhOshams (blemishes) are attached to PrAkrutha bhOgams (worldly pleasures) enjoyed by the Jeevan that make the Jeevan get wound up even more tightly in SamsAram. Swamy Desikan describes them in a sLOkam of SaraNAgathy DhIpikai (56th SLOkam). They interfere with the enjoyment of BhagavAn and Bhagavath-BhAgavatha Kaimkaryams. These bhOgams are insignificant compared to the ParipoorNa BrahmAnandham, perishable, sorrow-producing as one enjoys them and sorrow-yielding after the enjoyment. When the jeevan is inside the womb, it has the power to know about its previous and future births (Jaathi smarathvam). When the wind (SaTha Vaayu) touches the new born child, it becomes a Jatam and forgets about all of its previous lives. Swamy NammAzhwAr chased away that SaTha Vaayu with a hoomkAra, as a result of the blessings of the Dhivya dampathis and VishvaksEnar as he lay in the womb and came to be known as SaThakOpan. KurEsar suggests that it is impossible for chEtanams like us to gain that type of anugraham.

93rd SLOkam of Sri Vaikunta Sthavam

bhUyAmsi bhUya upayan vividhAni dukkhAni
anyasccha dukkamanubhUya sukhabramENa
dukkhAnuBandham api dukkha-vimisram alpam
kshudhram jugupsitha sukham sukhamithyupAsE

(Meaning): Oh Lord of Sri Vaikuntam! Again and again, adiyEn experiences multitudes of sufferings and continue to taste what adiyEn thinks are Sukhams, which in reality are Dukkams (like Sugar coated bitter pills). These are insignificant and evanescent sukhamams that have been rejected by the wise. adiyEn does not free myself from them.

(Commentary): KurEsar is performing upadEsam for us through his NaicchAnusandhAnam. When KurEsar states that he is immersed in the enjoyment of Vishaya bhOgams, it is to be considered as the limit of Viraktha Jeevan's naicchAnusandhAnam. Swamy AlavanthAr described himself this context as "amaryAdha: kshudhra:". Thirumangai AzhwAr described his sufferings in the famous Paasuram: "VaadinEn Vaadi VarunthinEn". Sounaka Maharishi described his state, where the body is ailing from vyAdhis and the mind is running after vishaya sukhamams ("Sareeram mama DevEsa! VyAdhibhi: paripeeDitham, manO mE PuNDareekAksha vishayAnEva dhAvathy").

94th SLOkam of Sri Vaikunta Sthavam

lOlathbhir- indhriyahayai: paTEshu neetha:

dushprApa dhurbhaga -- manOraTa-- maTyamAna :
VidhyA-dhana-abhijana janmamadhEna kaama--
krodhAbhischa hathadhee: na samam prayAmi

(meaning): Oh Bhagavann ! AdiyEn has no mental peace due to being taken for a ride on many crooked paths by the eleven horses (11 Indhriyams). adiyEn is tempted by harmful desires that in reality are unattainable. adiyEn is affected by the bundle of mischief associated with knowledge, wealth , birth in a good kulam. I have lost my mind from lust and anger. adiyEn does not possess as a result equanimity and mental peace.

(Commentary): KatOpanishad compares the Indhriyams to wild horses that take the jeevan across rough terrain: "IndhriyANi hayAnAhu: vishayAn tEshu gOcharAn ". They drag one thru pathless tracks. The arrogance arising from thinking that one has excellent vidhyA ends up in VidhyA Madham . Wealth creates dhana Madham (madness caued by wealth). Birth in a noble kulam generates abhijana madham. Together, these three madnnesses are known as " MukkuRumbhu " (three kinds of madnnesses). KurEsar known for his superior aathma guNams and VairAgya-anushtAnams never suffered from these madnnesses or aasura svanhAvams. KurEsar expresses his NaicchAnusandhAnam for correcting people like us.

95th SLOkam of Sri Vaikunta Sthavam

labhyEshu dhurlabhatarEshvapi vaanchithEshu
jaathA sahasraguNatha: prathilambhanEapi
vignai: hathEshvapi cha tEshu samoolaghAtham
vardhishNurEva na thu sAmyathi hantha thrushNA

(Meaning): Oh Bhagavann ! The intense desire for both easily attainable and the difficult-to-attain things never subsides. It grows thousand fold even after attaining them to gain additional similar things. Even if the wished -- for things are destroyed due to interferences, the intense longing for such vishaya sukhams grows and grows uncontrollably. This thrushNai (desire and thirst for Vishaya bhOgam) stays as VardhishNu (ever growing) and is never quenched (na saamyathi) laments KurEsar.

96th SLOkam of Sri Vaikunta Sthavam

Thvath keerthana sthuthi namskruthi vEdhanEshu
sraddhA na bhakthirapi sakthiraTO chEcchA
naivAnuthaapamathy : yEshvakrutEshu , kim nu
bhUyAn ahO ! parikara: prathikoolapakshE

(Meaning): Oh Bhagavann! What a pity? adiyEn is not engaged in reciting Your auspicious naamAs , eulogizing Your kalyANa guNams , prostrating before You and performing AarAdhanam for You or meditating on Your dhivya mangaLa vigraham. adiyEn has no ruchi or bhakthi for such noble acts. adiyEn has neither the desire nor sakthi to be engaged in such efforts. adiyEn does not even have the feeling of repentance over not being engaged in such activities. Are there anything left among saadhanAs that are opposed to Your auspicious mind set (ThiruvuLLam)?

(Commentary): When one performs SaraNagathy to the Lord , the two angams of that Prapatthi (aanukoolya sankalpam and PrAthikoolya varjanam) has to be accomplished very well. Here KurEsar has nirvEdham (sorrow) over his imperfections in his observance of PrAthikoolya Varjanam. The prayer behind this sorrowful statement is that housed in VishNu PurANam

(5.7.70), where KaaLiyan (Naaga rAjan) prays to Lord KrishNa this way : " sOham tE DevadEvEsa nArchanAdhou sthuthou na cha, saamarTyavAn, krupAmAthra manOvrutthi: praseedha mE ". KurEsar feels dejected that even repentance (anutApam) over the omissions does not arise in his mind. The purpose behind this type of statement of unfitness (naicchAnusandhAnam) is to get rid of such prAthikoolyams and develop gradually the qualifications for performing SaraNAgathy at the Lord's sacred feet.

97th SLOkam of Sri Vaikunta Sthavam

yEtEna vai suvidhitham Bata maamakeenam
dourAthmyam apratividhEyam apAram Isa : !
sammUrchathOapyapadhamasmi yathasthvadheeya-
nisseema bhUma karuNAmrutha veechi vaayO :

(Meaning): Oh Lord of all ! What a pity ? adiyEn is not touched even by an iota by the nectarine and all pervasive breeze arising from Your Ocean of KaruNaa. adiyEn does not comprehend how this misfortune (dhourbhAgyam) resulted. adiyEn wallows in this state of helplessness, and is unable to find a remedy to reverse this misfortune. adiyEn's sorrowful status is clearly understood by me.

(Commentary): There are four ways to destroy the sins through prAyascchittham: "AnutApa, Uparama, PrAchithOnmukhathva and PrAyascchittha PoorNangaL". In the previous sLOkam, KurEsar said that he has no anutApam; in the sLOkam before the previous sLOkam (the 95th sLOkam), KurEsar pointed out that there is no uparati for him and his sins keep on growing. In this sLOkam, KurEsar despairs over his inability and lack of incentive (motivation) to perform the adequate PrAyascchitthams to destroy his paapams. He hints that there is no hope for him since the paapams are so heinous and limitless (apAram) that he has reason to despair. Swamy Desikan voiced such feelings in Dayaa sathakam: "prasamayithum asEsham nishkriyAbhir-na sakyam". He expresses his dhurbhAgyam (lucklessness) about the ever-present breeze of the Lord's infinite mercy missing to touch him.

98th SLOkam of Sri Vaikunta Sthavam

Iswarya veerya karuNagarima kshamAdhyaa:
Swamin ! akAraNa suhruthvam aTO visEshAth
sarvE guNA : savishayA : tava maamm apAra-
gOrakapoorNam agathim nihatham samEthyA

(Meaning): Oh Lord of Nithya and Leelaa VibhUthis! Your Lordship, Your freedom from changes inspite of Your supporting every thing through Your indwellership in all of Your creations, Your compassion to remove the miseries of the suffering souls, Your omnipotence, Your forbearance and particularly Your guNam of blessing others with soubhAgyams without expecting any thing in return are well celebrated. Those auspicious guNams have found their ideal target in adiyEn, who is the abode of limitless and fearsome sins, which gives me the status of a goner.

(Commentary): In the earlier sLOkams, KurEsar saluted the anantha KalyANa GuNams of the Lord correcting the erring jeevans out of His dayaa and bringing them to His fold. Here, Kuresar states that all those guNams celebrated by Vedams and Upanishads must be used in his favor. He points out that they can not afford to miss him as the most eligible target. by the principle of " Reductio ad absurdum "(elimination process). They will be otherwise purposeless. Thus KurEsar hints that he has the anugraham of Sri Vaikunta NaaTan.

For the Nithya sooris or the Muktha Jeevans, there is not much need for the GuNams like KaaruNyam (Dayaa). For sages like Sanaka, who possess SvaroopA Jn~Anam, these guNams are not much in need either. These guNams are only for the benefit of those who are helpless and lost in SamsAram. Sawmy Desikan says in this context: " manyE MaathA JaDa iva SuthE vathsala maadhruS E Thvam ". Swamy AlavanthAr observed: adiyEn is the fitting object of Your Dayaa (idhAneem anutthamam Athramidham DayAyA: ". KurEsar constructed the second Paadham of this sLOkam (SwAmin! akAraNa suhruth Thvam aTO visEshAth) to remind us of the message of Upanishad that Sriman NaarAyaNa is the path and goal for us through SaraNAgathy (nivAsa SaraNam suhrudh gathi: NaarAyaNa:). GeethAchAryan reminded us of this central doctrine: " suhrudham sarva bhUthAnAm jn~AthvA mAmM sAnthimrucchathi". Know Me as the well-disposed One to all janthus and therefrom attain peace of mind says the Lord to Arjuna.

99th SLOkam of Sri Vaikunta Sthavam

ThvathpAdha samsrayaNa hEthushu saadhikArAn
 udhyunjatha:charithakruthsnavidheen cha tAmstAnn
 Thvam rakshaseethi mahimaa na tavAlamEsha
 maamm chEth aneedhrusam ananyagathim na rakshE :

(Meaning): Oh Bhagavann! It is well known that You rush to protect those who practise Bhakthi or Prapatthi yOgam to attain Your sacred feet and also those who are fit to observe one of these yOgams. That is not an act of generosity by you. It is almost natural and some thing to be expected of You. That is KarmaAnuguNa phala-pradhAnam since they follow the path laid out by Your Saasthrams. It follows the rule: "kruthE cha prathikarthavyam yEsha dharma: sanaathana:". Your action towards me without any recourse or inability to follow the difficult yogams of Karma, Jn~Ana and Bhakthi has to be different. It will not be a great testament to Your anugraha sakthi if You do not come to adiyEn's rescue during my state of helplessness. adiyEn is " Dhee-karma-bhakthi rahitha asakthan". KurEsar's son (ParAsara Bhattar) commented on this aspect of the Lord coming to the rescue of the asakthars and becoming fulfilled through such an act. Bhattar described in his Sri RangarAja Sthavam that such an act of the Lord is like having a water stand in the middle of a desert instead of having such a stand in a place abundant with water. Saving those, who are competent in Jan~Ana, Bhakthi Yogams is like adding water to a fish that is constantly in the middle of water. Helping those struggling outside water needs to be placed instead in the water said ParAsara Bhattar. Thus KurEsar expressed his aakinchanyam (meekness) and ananyagathithvam (being without recourse).

100th SLOkam of Sri Vaikunta Sthavam

yaa karmaNAm adhikruthi:ya ihOdhyamastEshu
 apyEshvanushDithirasEshamidham hi pumsAm
 thvAmantharENa na kaTanjana sakyamApthum
 yEvam cha tEshu mayi chAsthi na tE visEsha:

(Meaning): Oh Lord ! The adhikAram (fitness and qualifications) for practising Bhakthi or Jn~Ana or Karma yogam can not be realized unless You will it so (athuvum Avanathu innaruLE). It is impossible for them to succeed by themselves in such efforts. The Lord, who is SiddhOpAyan blesses them with the fruits of such efforts. As for adiyEn, SaraNAgathy at Your sacred feet due some one with my limitations in intellect and aunshtAnam is the way shown by the AzhwArs (nORRa nOnbhilEn, nuNNaRivilEn aahilum ini Unnai vittonRum aaRRahiRkkinRilEn AravinaNai AmmANE "). adiyEn has dared to observe SaraNAgathy at Your holy feet. The

SaasthrArTam of the impossibility of SaadhyOpAyams like Bhakthi Yogam giving the Phalan of Moksham without the prasadhanam (favor) of the SiddhOpAyan (BhagavAn) is indicated here. KurEsar states that he is therefore clinging to the upAyam of Prapatthi alone.

101st SlOkam of Sri Vaikunta Sthavam

nirbhandha yEsha yadhi tE yathasEshvaidha-
samsEvinO Varadha ! rakshasi nEtharAmsathvam
tarhi ThvamEva mayi sakthyAdhikAra vaanchaa :
prathyUha saanthim itharath cha vidEhi viswam

(Meaning): Oh Boon granting Lord (Varadha)! Thou art known for protect those, who approach You by the ways that You have created in Your SaasthrAs. If there are any restrictions that You have about protecting the others outside the above group, in that case, please bless me with the sakthi to practise the required upAyam, fitness and the freedom from seeking the fruits of such an observance. Please bless adiyEn with all those required angams for reaching You as UpEyam.

(Commentary): At the end of this Sthavam, KurEsar declares without ambiguity that the Lord does not grant MOksham without Svanishtai or AchArya or Ukthi or BhAgavatha Nishtai. BhagavAn expects vyAjamAthra SaraNAGathy (rakshaapEkshAm pratheekshathE . This is the essence of the Lord's upadEsam: "MaamEkam SaraNam vraja".

Following the way shown by the AzhwAr, KurEsar appeals for the Lord's dayaa to fulfill without deficiency all the angams of SaraNAGathy including the completion of the Utthara kruthyams to realize nithya, niravadhya kaimkaryams at Parama Padham.

KurEsar addresses Lord VaradarAjan, his ishta dhaivam in the last slOkam of Sri Vaikunta Sthavam : "Varadha ! Thvam yEva Mayi Sakthi, adhikAra vaanchaa, prathyUha Saanthim, itharath viswam cha vidEhi". Kuresar did not ask "dEhi" (please grant me); instead, KurEsar selects the word "vidEhi" (please generate in me). KurEsar seeks the anugraham of Sakthi , desire for fitness to practice the upAyam and removal of those that stand in the way of successful practise of the angams of the SaraNAGathy yOgam . With MahA Viswaasam in Lord Deva Raajan of Kaanchi, Kuresar concludes Sri Vaikunta Stavam in the most hopeful, optimistic and triumphant note.

Special Taniyan

Vyaktheekurvan nigamasirasaarTam antharnigooDam
SrIvaikuntasthavamakrutha ya: srEyasO sajjanAnAm
Kuraadheesam gurutara dayaa dhugdha sindhum tameeDE
SrIvathsAngam gurucchAthra seelaikadhAma

This Taniyan is about KurEsar and the SrI Sookthi of Sri Vaikunta Stavam blessed to us by him. This Sri Sookthi the Vaibhavams of Sri Vaikunta NaaTan housed in Veda-VedAnthams. He celebrates His Vaikunta RaajadhAni, where He reigns supreme as the Emperor surrounded by Nithya Sooris and Muktha jeevans enjoying ParipoorNa BrahmAnadham and performing nithya, abhimatha Kaimkaryams for Him. In this Sri Sookthi, KurEsar salutes the UpAyams for attaining Him and eulogizes His DhivyAthma Svaroopam, Dhivya Mangala Vighram, His three divine consorts (SrI, BhUmi and NeeLA DEvis), His anantha kalyANa guNams, His dhivya aabharaNams and Aayudhams. KurEsar expressed movingly His Naicchiyam. He prayed through this Sthavam for the well being of his own sishtyan, NaalUrAnun, who had committed

unpardonable apachAram against him KurEsar had the ideal lakshaNams of a MahA Desikan and forgave that MahAparAdhi, who committed AchArya drOham.

KurEsar also had the ideal sishya lakshaNam and demonstrated it in every step of his way to his own AchAryan, SrI Bhagavath RaamAnujar. He gave his own eyes to the darsanam to keep AchArya RaamAnuja outside the danger posed by the evil ChOLA king.

The attributes of the MahA Desikan celebrated in this Taniyan are:

(1) Nigama sirasAm antha: nigooDam arTam vyakthee kurvan = One who brought out the inner meanings hidden inside the Veda-VedAnthas doctrines (rahasyArTams embedded in Sruthi passages).

(2) SajjanAnAm srEyasE Ya: SrI Vaikunta Stavam akrutha = One who created the SrI Sookthi of SrI Vaikunta Sthavam for the benefit of the PrapannAs and to assure them auspiciousness here and in the other world.

(3) GurucchAthra seela yEka dhAmam = The whole abode of the ideal conduct to be observed by the AchArya and his sishyan as established in the VedAs. He was the model of the ideal observances of an exemplary AchAryan to his sishyAs and an ideal sishyan to AchArya RaamAnuja.

(4) Gurutara dayA dhugdha sindhu: the most abundant milky ocean of Dayaa.

The Taniyan concludes with a prayer to the head of the agrahAram of Kooram with the ThirunAmam of SrivathsAngar (KoorAdheesam tamm SrIvathsAngam eeDE).

SrI Vaikunta VinOdhini VyAkhyAnam of Sri VathSaangAcchAr sampoorNam,

Swamy KurEsar ThiruvadigaLE SaraNam ,
Daasan , Oppiliappan Koil VaradAchAri Sadagopan

Srimate Sri Lakshminrisimha Divya Paduka Sevaka
Sri VaNN SaThakopa Sri Narayana Yatindra Mahadesikaya Nama: