

# OPPILIAPPAN VAIBHAVAM



ANNOTATED COMMENTARY IN ENGLISH BY:

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"Thiruvinnagaram"





## LORD SRI OPPILIAPPAN: THE MATCHLESS VEDA NAARAYANAN

### 1. OUR SAMPRADHAYAM:

Sri Bhagavath RaamAnuja SampradhAyam of ours is one, which is the celebrated sampradhAyam rooted in the four Vedams; further, it is the sampradhAyam that pays homage to the Chidachidh Visishta Brahmam, who is none other than Sri Vaikuntanaathan of ThiruviNNagar saluted by NammAzhwAr, Thrumangai and PeyAzhwAr with 47 paasurams.

Our sampradhAyam is the glorious one which identifies "thuyar theerkkum ThuzhAi ThirumudiyAn" as the One who blesses us to ascend the archirAdhi maargam to His parama-padham in the nithya VibhUthi. Swami Desikan salutes these blessings and says that through those blessings, He points the way for us to reach paramapadham thru the nine steps of the divine ladder (vaan yERum vazhi kaNDOM).



thuzhai thirumuDiyAn





## 2. KSHETRA MAHIMAI

Thiruvinnagar is the Kshethram, where we dip in the pure, sweet and cool waters (vimala -madhura - seethalam) of AhOrAthra PushkariNi and offer our worship to Akasa Nagareesan in the middle of His Tulasee Vanam to get rid of all of our samsaric sorrows. MahA Bharatham states that those, who have not overcome the desires for vishaya sukham can not reach Akasa Nagaram (na tathra mUDA: gacchanthi purushA: vishayAthmakA:).



ahOrAthrapushkariNi

The Saama Veda manthram which forms the basis for this thought is as follows:

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।

अतप्तनूर्न तदामो अश्रुते श्रुतास इद्वहन्तः सं तदाशत ॥ ५६५





pavitraṁ te vitataṁ brahmaṇspate prabhurgātrāṇi paryeṣi viśvataḥ |  
ataptatanūrna tadāmo aśnute śr̥tāsa idvahantaḥ saṁ tadāśata || 565

(Meaning): O Supreme Lord! O Master of the Vedas! Vast is Thy pure knowledge. O Lord of Lords! Thou pervadest all physical bodies. A baddha jeevan devoid of severe austerity can not comprehend your true svarupam. Only the true JnAnis annealed in the furnace of Tapas can perceive and comprehend Thee!

### 3. ADIYEN'S SOUBHAGYAM

In this Thiruvinnagar (Vaikuntam/Akasa Nagaram) of this earth, adiyEn was blessed to be born as the son of Vaikunta Vaasis Sri Poundarikapuram Brahaspathi Sri Varadachar Swamy and the most merciful dharma mUrthy,



adiyEn's soubhagyam

PerugavazhundAn AlamElu ammaI. adiyEn's additional blessings have been to claim Kaimkarya Sri Padma VeerarAghavan as my sister. Thanks to the





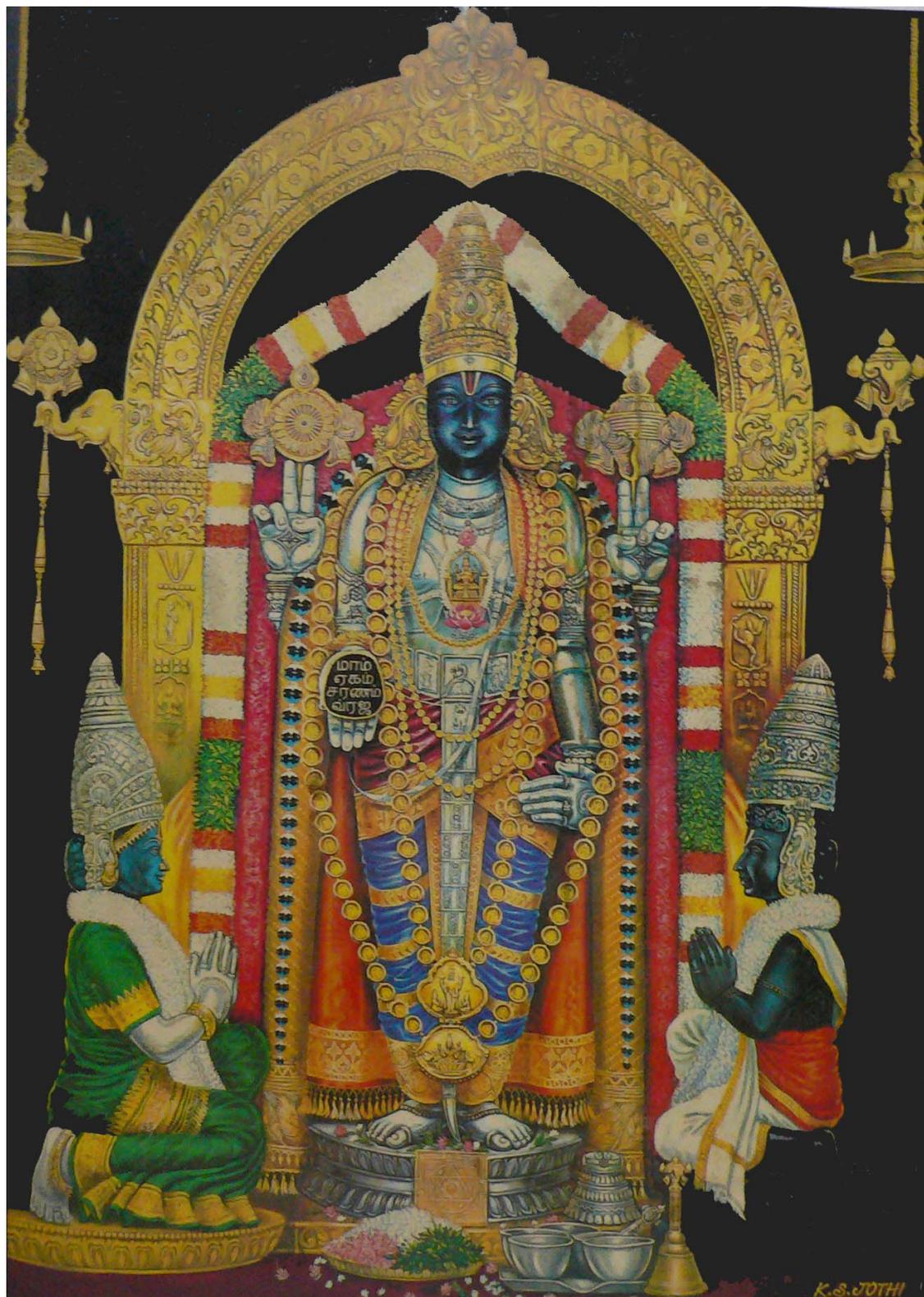
strength of the Aseervadhams of these three, adiyEn has been blessed to become engaged in Bhagavath and Bhaagavatha Kaimkaryams. Thanks to these and other AchArya anugraha VisEshams, adiyEn is fortunate to join the auspicious BhAgavatha ghOshti of Sundara Simham to contribute to the souvenir for the Kaimkaryam to reflect upon the anantha KalyANa guNams of the Lord of ThiruviNNagar inspite of adiyEn's lack of qualifications as a "seelamilla siRiyOn". adiyEn prays for the well being of the Bhaagavatha GhOshti and for giving the strength to offer the fragrant flowers of AchArya Sri Sookthis in the Sundara Simham souvenir for asmath AchAryan's SathAbhishEkam. adiyEn seeks the aparAdha KshAmaNams of MahAns, who read the Sanchikais of Sundara Simham about the unintended errors that might have crept in inspite of all the care and consider the disqualifications of this veritable mandha mathi and overlook the mistakes made during the course of this essay eulogizing Yennappan.

#### APPEAL TO VEDA NAARAYANAN AT THIRUVINNAGAR

adiyEn approaches Him with "chamara vyakra hastham" (with hands carrying the fan made of bushy tail of Chamara deer) and offer adiyEn's fan service to Him in the spirit of NammAzhwAr, the far seeing and world renowned poet celebrated by the pavamAna KhAndam saaman of Sama vedam (pariprAsishyadhathkavi). I appeal to Him to accept my prayer in the spirit of the following AgnEya KhAnda Manthram of Saama Vedam: "sa paavaka srudhee havam".

The above manthram states: "O my supreme Lord! O the Most sacred among sacred! Please destroy our sins just as the Agni burns off without trace the dust particles (theyinil thUsAhum) and listen to my sincere prayerful appeal (adiyEn seyyum viNNappatthai mey ninRu kEttaruL)". Following the foot steps of the Vedam identified by the Lord Himself to be the dearest one to Him (vEdAnAm Sama vEdhOsmi), I appeal to Him to bless this effort to eulogize this agatitha gaDanan as "palvahayum parantha perumAn". May we all hear clearly this "kELAthA maRayin geetham" and enjoy the "kidayAthA pErinbam"





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that is all about the Sri VaikuntanAthan of Oppiliappan Koil divya desam.

### 5. THE MAHIMAI OF THIRUVINNAGARAPPAN

Rg Vedam refers to His glories with a rhetorical question and answers it right away. The question is "kvO gAvO na raNyanthi? kO visAni soubhagA?". It asks: "O Lord, who measured the universe! Please explain this to me. Is there a place, where your glories are not sung?" You are "the Ongi ulahaLanda PerumAn". NammAzhwAr pointed Your sacred feet as: "kaaNmingaLulahIryenru kaNN muhappE nimirntha tALiNayan". You are matchless (TannoppArillappan). Vedam gives the answer to its own question and states unambiguously that there is no place in His Universe, where the Lord's mahimai is not celebrated.

Rg Vedic passage, "idham vishNurvichakramE trEdhA nidhadhE padham, samULhamasya paamsurE" once again points out that our Lord of ThiruviNNagar spread in all the directions and measured the Earth, AkAsam and the mid space (anthariksham) with His two steps. He then placed His third step in the deep dark mystery beyond the knowledge of mankind. NammAzhwAr intuited the mystery of this third step and recognized Him as the luminous MaayAvi, who is residing in his heart cave ("PaaviyEn manatthuraihinra Paramsudar". NammAzhwAr also pointed out in one of his ThiruviNNagar paasuram that that ThiruviNNagar is the seat of the Lord, who rules over him (yennai aaLvAnUr) and the Lord of Thiruvinnagaram is not easy to be understood fully by any from the perspective of His limitless auspicious attributes.

NammAzhwAr through his four Prabhandhams, which are considered the essence of the four vedams received the special blessings of the Lord of ThiruviNNagar through his salutation in the spirit of this UttarArchika Saama manthram:

पाहि नो अग्न एकया पाह्युत द्वितीयया

पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥ ३६





pāhi no agna ekayā pāhyūta dvitīyayā

pāhi gīrbhistisṛbhirūrjām pate pāhi catasṛbhirvaso || 36

(Meaning): O Lord! Protect us with One vedam (Rg); Protect us by the second (Yajus); Protect us by the third (sAma); Guard us, O All-pervading Lord with all the FOUR vedAs.

Yet another UttharArchika Saaman recognizes the Lord of ThiruviNNagar as sathakrathu and describes how the priests of the Four Vedams skillfully eulogize Him in their roles as UdghAthA, hOthri, Adhvaryu and BrahmA:

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।

ब्रह्माणस्त्वा शतक्रत उद्वृशमिव येमिरे ॥ १३४४

gāyanti tvā gāyatriṇo'rcantyarkamarkīṇaḥ |

brahmāṇastvā śatakrata udvaśamiva yemire || 1344

(Meaning): O Supreme Lord of AkAsa Nagaram! O performer of innumerable deeds as Sathakrathu to create, protect and dissolve this Universe! The UdghAthAs of Saama Vedam sing about Thee; the HothAs eulogize Thee with reverence; the adhvaryus and the BrahmAs exalt Thee as jugglers, who lift aloft a pole and balance it on their forehead with skill.

## 6. THIRUVINNAGARAPPAN IS VISVATHOMUKAN

ThiruviNNagarappan recognized by Thirumangai as His one and Only Lord (MaRROR dhaivam piRithaRiyEn) is SarvathOmukan (Omnipresent). That Parabrahmam with garlands on His crown made up of just blossomed flowers (pOthalar nedumudip puNNiyan), who is the sweet naadham in the Veda manthrams is saluted by the ancient Rg Veda manthram as follows:

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचद् अघम् ॥

tvaṁ hi viśvatomukha viśvataḥ pari`bhūr asi

apā naḥ`śośúcad agham ||





(Meaning): O veda NaarAyaNA! O ChandhOgA (celebrated by the Saama Veda Upanishad, ChAndhOgyam)! O PouzhiyA (Saluted by Rg Vedam)!, O Taittiriya (adored by Yajur Veda manthrams)!, O lord of ThiruviNNagar! Thou art the all pervading, Omnipresent, Omniscient One! Please remove our sins in its entirety.



sarvathomukhan

O TannoppArillappA! Thou art the One, who consumed the seven oceans, seven kula parvathams and the seven Universes and kept them safely in Your stomach during the destructive time of PraLayam (kaarkezhru kadalkaLum malaikaLumAyErkezhru ulahamumAhinavan); during those times of MahA praLayam, You devoured the Sun, the moon and the stars and kept them in Your stomach (as amithAsanan, You became then, "nilavodu veyil nilavirusudarum ulahamumuyir-kalum unDavan"). After this miraculous feat, You





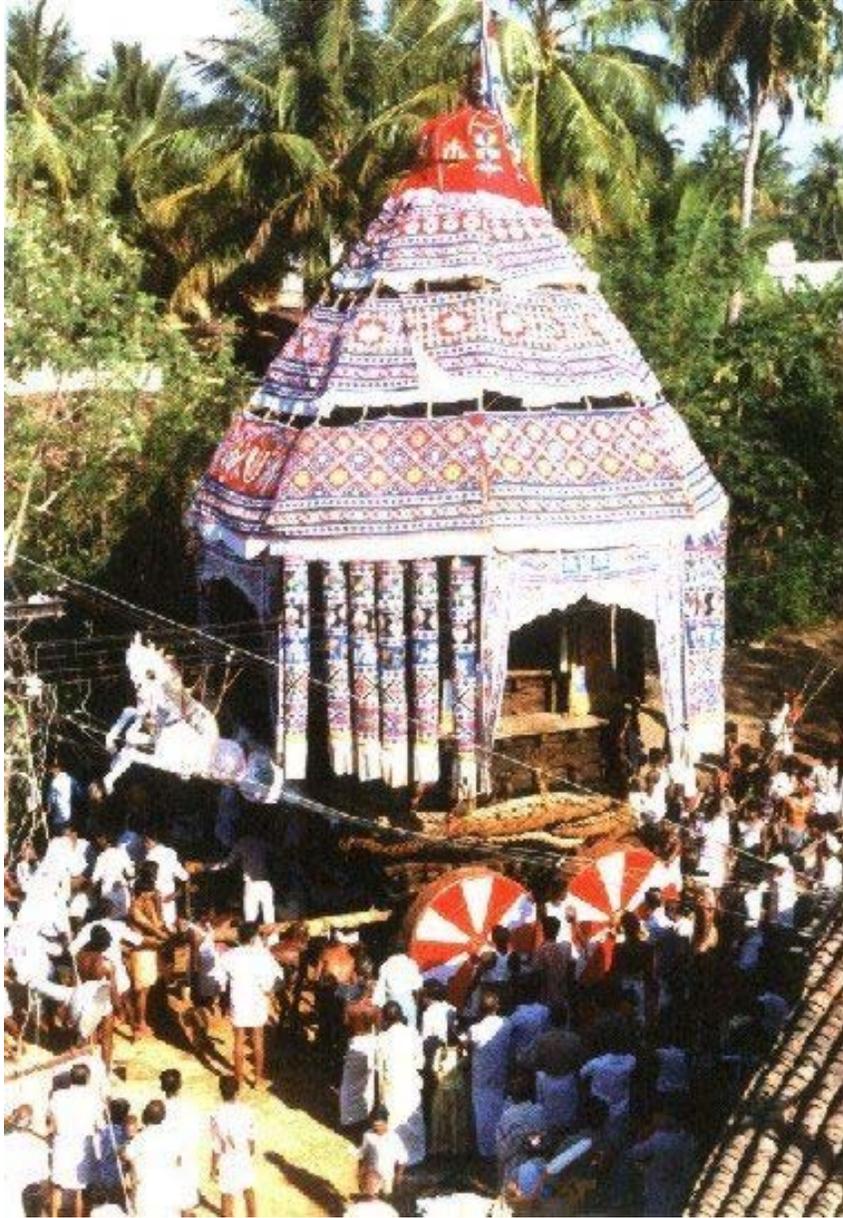
shone as the YekAksharan (PraNava mUrthy/ aarkezhuvayiRRiniladakkininRangOrezutthOru uruvAnAi). In the spirit of Yajur Vedam's salutation,

ब्रह्म यज्ञानाम् प्रथमम् पुरस्तात्

वि सीमतः सुरुचो वेन आवः ।

स बुध्या उपमा अस्य विष्टाः

सतश्च योनिमसतश्च विवः ॥



ponnappa in chariot





brahma yajñānām prathamam purastāt

vi sīmataḥ suruco vena āvaḥ

sa budhnyā upamā asya viṣṭhāḥ

sataśca yonimasataśca vivaḥ

(Meaning): O Veda NaarAyaNA! Thou created, protected and consumed all of these sentients and the insentients. Thus Thou shineth as SarvOtthaman, Parama Poojyan and shine as the indweller (antharyAmi Brahman) and direct them. You are recognized therefore as Sarvaj~nan and Param JyOthi.

#### 7. FOREVER RESPLENDENT MANIVANNAN SHINING EVERYWHERE

O ThiruviNNagarappA! Yajur Vedam recognizes You as the power behind the Agni through Your Svayam JyOthi, incandescent Suryan's power to warm, the pervasive wind (as Vaayu) the energy principle behind the cooling rays of the Moon, the aadhAram for the purity of Sukran the gigantic principle understood as Brahman and the protecting doctrine supporting PrajApathi. Thus Thou art forever resplendent based on the Yajur Veda Manthram:

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तद् चन्द्रमाः ।

तदेव शुक्रममृतं तद्ब्रह्म तदापस्स प्रजापतिः । ।

tadevāgnistadvāyustathsūryastadu candramāḥ |

tadeva śukramamṛtaṁ tadbrahma tadāpassa prajāpatiḥ |

Thou art sarvakaala svarUpi. All divisions of Time spring from Thee, the resplendent paripUrNan. No one hath comprehended Thee from above or across or in the middle.

Yet another Yajur Veda Manthram says:

स नो बन्धुर्जनिता स विधाता ।

धामानि वेद भुवनानि विश्वा । ।





sa no bandhurjanitā sa vidhātā

dhāmāni veda bhuvanāni viśvā

(Meaning): He is our only relative; He is our protective Father; He is the great One, who generated us; He is the One, who understands every one and every thing (Sarva~Jnan).

Another Yajur Manthram points out that He is the One, who blessed us with the different Vedams and revealed their esoteric meanings and became Veda NaarAyaNan:

रुचो नामांसि यजुगुंषि नामास्मि ।

सामानि नामांसि ।।

rucu nāmāṁsi yajugum̐ṣi nāmāsmi

sāmāni nāmāṁsi

#### 8. ALL PERVASIVE GOLDEN LORD (PONNAPPAN)

The Lord of ThiruviNNagar, who is present every where as "palavahaiyum Paranatha PerumAn" is witness to all happenings (Sarva Saakshi). Atharva Vedam salutes His Sarva Saakshithvam as follows:

आ पश्यति प्रति पश्यति परा पश्यति पश्यति ।

दिवमन्तरिक्षमात् भूमिम् सर्वम् तत् देवि पश्यति ।।

ā paśyati prati paśyati parā paśyati paśyati

divamantarikṣamāt bhūmim sarvam tat devi paśyati

(Meaning): He sees every thing in front; He sees everything behind Him; He sees everything far and wide; He sees all that is in AkAsam, BhUmi and anathariksham.

The AzhwArs recognize ThiruviNNagarappan as the essence of the four VedAs (Veda NaarAyaNan) and plead with Him for the boon of nithya kaimkaryam in His Parama Padham and to banish the two kinds of vinais (paapams and





puNyams). The Atharva Veda Manthram containing these thoughts is:

यज्ञम् भ्रूमो यजमानम्रुचः सामानि भेषजा ।

यजूगुम्षि होत्रा भ्रूमस्ते नो मुन्चन्त्वंहसः ॥

yajñam bhrūmo yajamānamrucaḥ sāmāni bheṣajā

yajūgumṣi hotrā bhrūmaste no muncantvaṁhasaḥ

(Meaning): We recite with svaram, the Rg veda manthrams for eulogizing, Saama veda manthrams for singing about Your glories, Atharva veda manthrams for removing all kinds of afflictions, physical and mental, and Yajur



ponnappa in seshavahanam





veda manthrams for the performance of YaagAs and pray to You to banish all of our accumulated karmAs.

Yet another Atharva veda manthram prays to the omnipotent (sarva sakthan) Lord of AkAsanagaram to bless the supplicants with undiminishing wealth of nithya kaimkarya soubhAgyam as the Creator, protector and dissolver of this Universe and its chEthanams and achEthanams:

वृषभम् वाजिनम् वयम् पौर्णमासम् यजामहे ।

स नो ददात्वक्षिताम् रयिमनुपदस्वतीम् ॥

vṛṣabham vājinam vayam paurṇamāsam yajāmahe

sa no dadātvakṣitām rayimanupadasvatīm

#### 9. SALUTATIONS TO MUTTHAPPAN

At the end of the Atharva vedam, there is a manthram that begs the Lord to make the supplicant's dhyAnam, upAsanai and Kaimkaryam fruitful by standing on their side as a friend and guide them:

योगे योगे तवस्तरम् वाजे वाजे हवामहे ।

सखाय इन्द्रम्मूतये ॥

yoge yoge tavastaram vāje vāje havāmahe

sakhāya indrammūtaye

AzhwArs as supplicants placed all of their Bhakthi-laden paasurams at the sacred feet of their Lord. In the rahsyArtham, mutthukkaL (pearls) refer to Azhwar's paasurams. Bhagavan of ThiruviNNagar accepts these pearls strung together as pearl garlands and earned the name of Mutthappan. These garlands are known as MukthAvalis. They shine at His chest, neck and at His ankles as nUpura AbharaNam. There, they stay shining and with their sacred luster remove the Kali dhOshams of all chEthanams, who bow unto these lotus feet of the Lord. Swami Desikan refers to the power of the mukthAvalis in banishing all the accumulated karmAs this way in one of the slokams of the





MukthA paddhathi of Sri Ranganatha divya PaadhukA sahasram:

प्रचुरकिरणपूराः पादुके संश्रितानाम् ।

कलि कलुषमशेषम् क्षाळयन्तिव मुक्ताः ।।

pracurakiraṇapūrāḥ pāduke saṁśritānām

kali kaluṣamaśeṣam kṣālayantiva muktāḥ

The Lord at ThiruviNNagar blesses us with His sevai as Mutthappan wearing the mukthAvalis of AzhwArs on His subha Tanu and grants MokshAnugraham to those, who seek His sacred feet as their sole refuge.

#### 10. THIRUVINNAGARAPPAN IS JAGADHAADHARAN

The most sacred part of the four Vedams is Purusha Sooktham (Sundara Simham series: 73rd e-book). The key passage in Purusha Sooktham is "Purusha yEvadhagum SARVAM". He is the One, who pervades every chEthanam and AchEthanam both inside and outside. ThiruviNNagarAn has the combination of Bruhathva-BrumhaNathva attributes. He is the grandest and the largest in svarUpam (bruhathvam). Through His anantha kalyANa guNams, He has BrumhaNathvam. He is filled with endless glories. He is the One, who empowered BrahmA with the powers of creation. He is the supreme jyOthi (ParamjyOthi), the light of lights. He is worshipped as ParadEvathai by all the DevAs as their supreme Lord. He is the most sacred of sacred doctrines (pavithrANAm pavithram) and the most auspicious among auspicious entities (mangaLAnAM cha MangaLam). He is the One with the unmatched glories of sacred feet pointed to us by the Mantra rathnam, the Dhvaya Manthram. As revealed to us by the Mukttthakam of AchArya RaamAnuja (anathikramaNeeyam hi charaNa grahaNam), when we hold firmly His sacred feet, He will not shake us and run away from us because of His infinite DayA for us. The limitless compassion that He has for us is summed up by the last Saaman of Saama vedam:





स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।  
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥  
ॐ स्वस्ति नो बृहस्पतिर्दधातु ॥ १८७५

svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ |  
svasti nastārksyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ||  
om svasti no bṛhaspatirdadhātu || 1875

(Meaning): May the Master of vast knowledge, May mighty God bless us with prosperity! May the nourisher of All, the author of All vedAs bless us with prosperity! May he, the giver of All comforts like the horse and cattle bless us with prosperity! May Veda NaarAyaNan, the Lord of All elements of nature vouchsafe us prosperity! May the same Veda NaarAyaNan standing as ThiruviNNagarAn, the Lord of All the elements of nature vouchsafe us prosperity!

#### 11. BHUMI NAATHAN IS THE BHUMAN OF UPANISHADS

The ChAndhOgya Upanishad passage saluting the blissful svarUpa visEsham of the Parabrahmam recognizes Him as the Infinite Bliss principle underlying His creations. This revelatory passage of ChAndhOgya Upanishad is:

यो वै भूमा तत् सुखम् नाल्पे सुखमस्ति ।  
भूमैव सुखम् भुमा त्वेव विजिज्ञासितव्य ॥  
इति भूमानम् भगवो विजिज्ञास इति ॥  
yo vai bhūmā tat sukham nālpe sukhamasti  
bhūmaiva sukham bhumā tveva vijijñāsitavya  
iti bhūmānam bhagavo vijijñāsa iti

The above passage from the Upanishad of the Upanishads states that "the Brahman (Infinite) is bliss. There can not be any bliss in something other than





bhUmAn

that is in this Infinite Brahman. This Infinite Brahman should be the sole goal of our serious learning. Rest of them are all bhinna vasthus and can not lead to bliss".

Rg Vedam salutes this Infinite Brahman standing as ArchA at ThiruviNNagar at His leelA vibhUthi and as Parama Padha Naathan at His divine abode this way:

सम् बाहुभ्यां धमति सम् पतत्रैर् द्यावाभूमी जनयन् देव एकः!

-- विश्वस्य भुवनस्य राजा --

sam bā`hubhyām` dhamāti` sam patātrai`r dyāvā`bhūmī ja`nayan de`va ekaḥ --  
viśvasya bhuvanasya rājā --

This sole and supreme Lord of Lords is our SaraNyan, Our father, Mother, Bhandhu at ThiruviNNagar and everything. He is anaadhi as explained by the Upanishad: "sa yEva saumya idam agrE aaseeth". By knowing Him, "yena asrutham srutham bhavathi". This is purushArtha vivEkam that leads us to "sUri tulya svAtanthryam".





## 12. SUMMARY OF THE FRUITS OF THIRUVINNAGARAAN'S SEVAI

The last sLOkam of Swami Desikan's Parama Padha sOPanam summarizes beautifully the fruits of the enjoyment of ArchAi and the anubhavam of the Sri Sookthis of AzhwArs and AchAryAs on ThiruviNNagarAn. This sLOkam is:

बलाद् आकर्षिद्भिः बहुभिः अपराधैः विहितया ।

परावृत्त्या नित्य भव जलधि पङ्के निपतताम् ॥

प्रथिम्ना सम्पन्ना भगवदनुकम्पैक वपुषा ।

प्रतीची दृष्टेयम् परमपद सोपान पदवी ॥

balād ākarṣidbhiḥ bahubhiḥ aparādhaiḥ vihitayā

parāvṛṭṭyā nitya bhava jaladhi paṅke nipatatām

prathimnā sampannā bhagavadanukampaika vapuṣā

pratīcī dr̥ṣṭeyam paramapada sopāna padavī

(Meaning): For us, who are pulled powerfully by the many of our aparAdhams and turn us away from BhagavAn and land us deep in the mud of samsAram, the glory of His KrupA pulls us out of these miseries and aligns us to climb the steps of the ladder of His Parama Padham. This has been asserted by the Veda PramANams as the Truth.

May we offer our soulful prayers to Sri Bhumi Devi SamEtha ThiruviNNagarappan with all humility on the occasion of this Sundara Simha AbharaNa samarpaNa Kaimkaryam and seek the blessings of the SaraNya Dampathis to lead us to Their Parama Padham! We, the contributors to the Sundara Simham web site seek the paramAnugraham of the Mahaa DayaLa Murthy, Prakrutham Srimath Azhagiya Singar during the occasion of His SathAbhishEka MahOthsavam.

Sri Bhumi Devi sametha ThiruviNNagarappan

ThiruvadigaLE SaraNam

Daasan Oppiliappan Koil VaradAchAri SadagOpan





## MAHIMAI OF BHUMI DEVI & BHUVARAHAN OF OPPILIAPPAN SANNIDHI



Sri Varaham and Bhumi Devi

This section offers tribute to the Mahimai of BhUmi Devi and Her Consort. Swami Desikan paid extraordinary tribute to BhUmi Devi of Oppiliappan Koil (<http://www.sundarasimham.org/ebooks/ebook2.htm>); adiyEn will link it to the BhUsUktham of Taittireeya Samhithai and Sage VyasA's Srimadh Bhaagavatham passages. May the most merciful Mother bless us all in this effort of celebrating Her Mahimai.





### BHUSUKTHAM'S MAJESTIC TRIBUTE

The first manthram of BhUsUktham starts majestically and addresses Her with great awe and wonder this way:

भूमिर्भूम्नाद्यौर्वरिणाऽन्तरिक्षं महित्वा ।

उपस्थे ते देव्यदिते ऽग्निमन्नाद-मन्नाद्यायादधे ॥

bhūmirbhū`mnādyaurvāri`ṇā`ntārikṣaṁ mahi`tvā |

u`pasthé te devyadite` 'gnimānnā`da-ma`nnādyā`yādādhe||

Oh Bhumi PirAtti! Thou art vast in area and shine forth in a manner appreciated by all! Thou art supreme in Your kalyANa guNAs. Oh Bhumi Devi, who can not be cut asunder by anyone! I invoke the Agni devan in Your midst who can partake the offered Havis so that we can enjoy good harvests and nourishing food.

The link of Bhumi Devi and Havis in the Yaagam immediately reminds us of Her dear Consort, Yajna NaarAyaNan /Yaj~na VarAhan saluted by the Sri VishNu Sahasra Naamaa Passage:

भूर्भुवः स्वस्तरुस्तारः सविता प्रपितामहः ।

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञ वाहनः ॥

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृत् यज्ञ गुह्यः अन्नम् अन्नादयेव च ॥

bhūrbhuvāḥ svastarustārah savitā prapitāmahaḥ

yajño yajñapatiryajvā yajñāṅgo yajña vāhanaḥ

yajñabhṛdyajñakṛdyajñī yajñabhugyajñasādhanah

yajñāntakṛt yajña guhyaḥ annam annādayeva ca



bhUmidEvi





It is instructive to see the link between annam (food as well as the object of enjoyment), Agni, Yaj~nam and Yaj~na NaarAyaNa mUrthy, the consort of BhUmi Devi in both the first manthram of BhU sUktham and the above passage of Sri VishNu Sahasra nAmam. That YajvA (the One who performs the Yaj~nam) and Yaj~na Vaahanan (One who helps others to complete their Yaj~nams) is the Sarva sEshi of all Yaj~nams. He is Yaj~nee for whose sake the sacrifices have been created. He accepts and enjoys the Havis offered at those Yaj~nams as Yajn~a bhukh. He as the consort of BhUmi Devi is the annam or the object of enjoyment and is the enjoyer of those, who enjoy Him as the AnnadAh.

The secret behind the Yaj~nam (Yaj~na guhyam) is the Lord Himself as stated by the passage:

"All the VedAs and all that has to be learnt, all the SaasthrAs and all yaj~nAs and and all worship --ALL are Sri KrishNA! O Kings! Those, who know KrishNA correctly in this way, may be considered to have completed successfully all yaj~nAs."

The relation between our Mother BhUmi Devi and Her consort and our Father is celebrated in the context of the yaj~nam in the second manthram of BhU sUktham:

आऽयङ्गौः पृश्निरकमी दसनन्मातरं पुनः ।

पितरं च प्रयन्त्सुवः ॥

ā'yaṅgauḥ pṛśnirakramī dasānamātaram punaḥ |

pitaram ca prayantsuvāḥ||

Sri Vishnu Sahasra Naamam passage below salutes the link between Bhu: Bhuva: and Suva: this way:

**BhUr Bhuva: svas tharu: tAra: SavithA prapithAmaha:**

This great grandfather (prapithAmahar), this great producer/creator of every thing (savithA / Surya NarAyaNan), who helps people cross the turbulent





ocean of SamsArA is compared to a Brahma Taru (Eternal Tree of Brahman), the tree for the beings of all the three worlds: earth (BhU:), Sky (bhuva:) and heaven (sva:). This effulgent divine tree spreading from Earth to Heaven is both the Mother, who nourishes us with life-giving food (BhU Devi) and the benevolent Father (Yaj~na NaarAyaNan), who blesses the Earth with rain to make it ready to produce the nourishing food. ANDAL, who is none other than BhUmi Devi has referred to this tatthuvam in the third ThiruppAvai Paasuram this way (Sundara Simham releases on Thiruppavai #62 and Godha Sthuthi: #3): "--theenginiri nAdellAm thingal mummAri peythu -- neengAtha selvam nirainthElOrempAvAi"

The BhUsUktham concludes with a beautiful NaamArchanai of BhUmi Devi's anantha KalyANa GuNAS, which Swami Desikan echoes in his BhU sthuthi. Some of the names used by the Vedam as salutation to BhU Devi are:

मेदिनी देवी वसुन्धरा -- वसुधा देवी वासवी

-- देवी हिरण्यगर्भिणी देवी प्रसूवरी

-- समुद्रवती सावित्री हनो देवि मह्यगी -- इन्द्रपत्नी व्यापिनी

वायुमती जलशयनी श्रियन्धा विष्णुपत्नीं महीं देवीं माधवीं

माधवप्रियां लक्ष्मीं प्रियसखीं देवीं नमाम्यच्युत वल्लभाम्

ॐ धनुर्धरायै विद्महे सर्वसिद्धयैश्च धीमहि

तन्नो धरा प्रचोदयात्

medinī devī vasundharā -- vasudhā devī vāsavī

-- devī hiraṇyagarbhiṇī devī prasūvarī

--- samudravatī sāvitrī hano devi mahyagī --indrapatnī vyāpinī

vāyumatī jalaśayanī śriyandhā viṣṇupatnīm mahīm devīm mādhavīm

mādhavapriyāṁ lakṣmī priyasakhīm devīm namāmyacyuta vallabhām

om dhanurdharāyai vidmahe sarvasiddhayaiśca dhīmahī

tanno dharā pracodayāt





The above passage of BhUsUktham has to be compared to the sixth sLOkam of Sri BhU sthuthi of Swami Desikan to appreciate his anubhavam of the Mahimai of BhU Devi. In the fifth sLOkam, he explained to us as how Her grace nourishes all the worlds (Visvam Tvadh aasrithathayA paripOshavanthee). This again is a reference to the nourishing power of BhU devi celebrated in the Veda manthram. That the Lord Himself rejuvenates and enhances His well being thru His association with BhU devi is the conclusion of Swami Desikan (Maadhavee! Tvadh SangamAdh Bhavathi labdha pOsha:).



vasundhara on kamalavahanam

Such is the greatness of BhUmi Devi!

Subhamasthu.

Sri BhU Vallabhasya charaNou SaraNam prapathyE

Oppiliappan Koil VaradAchAri SadagOpan





## AAKASA NAGAREESA PRAPATTHI



AakAsa Nagaram

There are eleven moving Prapatthi sLOkams that are recited before Oppiliappan by His BhakthAs. adiyEn will take this opportunity to summarize their meanings.

### SLOKAM 1:

संकल्प कल्प लतिकां अवधीं क्षमायाः ।  
आकाश पुर्याधिपथेः महिषीम् दयार्द्राम् ॥  
विश्वस्यमातरमकिन्चन कामधेनुम् ।  
विश्वम्भराम् अशरणः शरणम् प्रपद्ये ॥





sarṅkalpa kalpa latikāṁ avadhīṁ kṣamāyāḥ  
ākāśa puryādhipatheḥ mahiṣīm dayārdrām  
viśvasyamātaramakincana kāmadhenum  
viśvambharām aśaraṇaḥ śaraṇam prapadye

(MEANING): AdiyEn without any other source of support offer my prapatthi to the Pattamahishi of ThiruviNNagarappan, Sri Bhumi Devi. She is the kalpaka creeper, who blesses the adiyArs with all the boons that they seek. She is the boundary of forbearance. She is the Mother of the Universe. She is the divine KaamadhEnu, who enriches all of Her adiyaars with immeasurable wealth. AdiyEn without any other means of protection surrenders unto Her lotus feet.

SLOKAM 2:

श्रीमन् मृकन्दुज महर्षि तौविभोगौ ।

भूम्याभिनन्धित महन्निदिम स्वभावौ ॥

आवीष्ट दुष्ट सकट प्रकटोग्रभावौ ।

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

śrīman mṛikanduja maharṣi tauvibhogau

bhūmyābhinandhita mahamridima svabhāvau

āvīṣṭa duṣṭa sakaṭa prakatograbhāvau

bhūvallabhasya caraṇau śaraṇam prapadye

(MEANING): adiyEn surrenders unto the sacred feet of ThiruviNNagarappan, who took the beautiful form befitting that of the bridegroom of Bhumi dEvi in response to the austere penance of MaarkandEya Maharishi. adiyEn offers my prapatthi to The Lord who once showed His ferocious anger at SakatAsuran and kicked him out of existence.





Dhivyadampathis on Ramanavami

**SLOKAM 3:**

सापोश्रष्ट यमळार्जुन दृष्टलीलौ ।  
पाषाण निर्मित तपोधन धर्मधारौ ॥  
दिव्यान्तरिक्ष नगरी कृत सन्निधानौ ।  
भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

sāpośṛṣṭa yamaḷārjuna dṛṣṭalīlau

pāṣāṇa nirmita tapodhana dharmadhārau

divyāntarikṣa nagarī kṛta sannidhānau

bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks shelter at those holy feet of ThiruviNNagarappan, which reside permanently at AakAsa Nagaram. They are the ones that showed their power in a playful manner to the two GandharvAs, who had been cursed to exist as a pair of marutha trees; those holy feet are the very same ones, which released Ahalyai, who was trapped inside the stone due to another curse.





**SLOKAM 4:**

स्वान्ते सताम् श्रुतिषु यौ तमसश्च पारे ।

अहोरात्र पुष्करणिका रमणीय तीरे ॥

देव्या भुवोङ्गभुवि सन्निहितौ सदा तौ ।

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

svānte satām śrutiṣu yau tamasaśca pāre

ahorātra puṣkaraṇikā ramaṇīya tīre

devyā bhuvonṅabhuvi sannihitau sadā tau

bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks the shelter at those sacred feet of AkAsa nagareesan, who reside permanently in the minds of His adiyArs, in VedAnthams, at Sri VaikunTam, on the banks of ahOrAthra pushkariNi and on the lap of BhUmi dEvi.

**SLOKAM 5:**

दुर्दान्त काळिय पणा कृत दिव्य नृत्तौ ।

वेदः कमण्डलु जलैरभिषिक्त पूर्वौ ॥

गङ्गाङ्ग सङ्ग परिभूत भवस्तुतौ तौ ।

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

durdānta kāliya paṇā kṛta divya nṛttau

vedaḥ kamaṇḍalu jalairabhiśikta pūrvau

gaṅgāṅga saṅga paribhūta bhavastutau tau

bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks shelter at those sacred feet which danced once beautifully on





the hoods of the wicked serpent, KaaLiya. They are the Ones which were bathed by the waters from the kamandalu of Brahma dEva. They are the Ones, which are eulogized by MahEsvaran, who became purified by the contact of the GangA waters that were associated with the Lord's holy feet.

**SLOKAM 6:**

त्रैविक्रम क्रम वशीकृत सप्त लोकौ ।

लोकेश्वरैरपि सदा कलित प्रणामौ ॥

नामावशेषित वदान्य बलि प्रभावौ ।

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

traivikrama krama vaśīkruta sapta lokau

lokeśvarairapi sadā kalita praṇāmau

nāmāvaśeṣita vadānya bali prabhāvau

bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks shelter at those sacred feet, which claimed back all the seven worlds as its own and are worshipped always by Brahma and the sakala dEvAs. They are the very same Ones that destroyed the ego of Bhali chakravarthi, the great gift-giver.

**SLOKAM 7:**

सद्भक्त पाण्डवा-कृते कृत दूत कृत्यौ ।

बृन्दावनान्तर विहार रस प्रशक्तौ ॥

सर्वोपकार करणाय कृतावतारौ ।

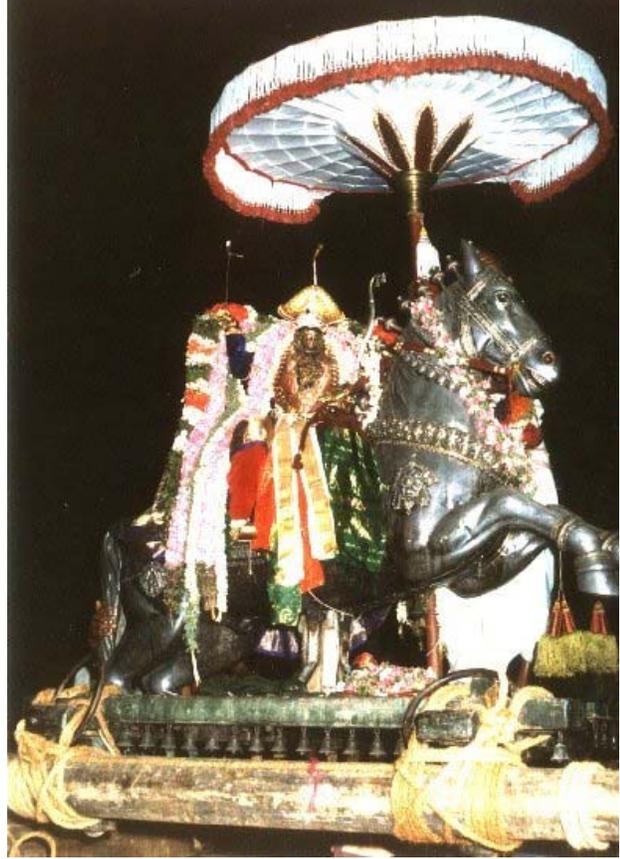
भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥





sadbhakta pāṇḍavā-kṛte kṛta dūta kṛtyau  
 bṛndāvanāntara vihāra rasa praśaktau  
 sarvopakāra karaṇāya kṛtāvātārau  
 bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks shelter at those holy feet of ThiruviNNagarappan, which walked to the court of kauravAs as the ambassador for His truly devoted PaaNdavAs. They are the Ones engaged in enjoying the roamings on the interior of BrindhAvanam. They are the very same ones that incarnated as ArchA mUrthy at ThiruviNNagar to help us all.



Ambassador of Pandavas

SLOKAM 8:

श्रीमत् शठारि कलिवैरि महत् सरोभिः ।

नाथागमान्त गुरुमुख्य गुरुत्तमैश्च ॥

सम्बान्चितातिशयित रिय मङ्गळौ तौ ।

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

śrīmat śaṭhāri kalivairi mahat sarobhiḥ

nāthāgamānta gurumukhya guruttamaiśca

samvāncitātiśayita riya maṅgaḷau tau

bhūvallabhasya caraṇau śaraṇam prapadye





adiyEn seeks the shelter at those sacred feet of the Lord of ThiruviNNagar, which have received the superior mangalAsAsanams of NammAzhwAr, Thirumangai, Poygai and PEy AzhwArs as well as by Naatha Muni and NigamAnthA MahA dEsikan.

**SLOKAM 9:**

भक्त प्रपन्न जन रक्षण बद्ध दीक्षौ ।  
नानाविधागधित सङ्गधने समर्थौ ॥  
अर्च्यौ प्रशस्त तुलसी कुसुमैरनन्यैः ।  
भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

**bhakta prapanna jana rakṣaṇa baddha dīkṣau**  
**nānāvidhāgadhita saṅgadhane samarthau**  
**arcyau praśasta tulasī kusumairananyaiḥ**  
**bhūvallabhasya caraṇau śaraṇam prapadye**

adiyEn seeks the shelter at those sacred feet of ThiruviNNagarAn, who has vowed to protect His BhakthAs and prapannAs. Those holy feet are worshipped with affection by the paramaikAnthi with fragrant flowers and TuLasi leaves. Those very same sacred feet have the power to unite many principles and objects that have diametrically opposite properties.

**SLOKAM 10:**

सङ्गन्दनादि सुरवृन्द समर्प्यमाण-- ।  
मन्दारमाल्य विगलन् मकरन्द सान्द्रौ ॥  
सारथ्य सूचित स्थीढ्य सुशील भावौ ।  
भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥





saṅkrandanādi surabr̥nda samarpyamāṇa--  
mandāramālya vigalan makaranda sāndrau  
sārathya sūcita sthīḍhya suśīla bhāvau  
bhūvallabhasya caraṇau śaraṇam prapadye

adiyEn seeks the shelter at those sacred feet, which are eulogized by the noble people for revealing their sauseelya guNam through the act of serving as the charioteer for ArjunA. Those are the very same ones that are covered with the honey flowing from the flowers of the Kalpaka garlands placed on them by IndrA and his retinue.

**SLOKAM 11:**

विश्वातिशायि सुषुमा सुकुमार भावौ ।  
वज्र ध्वजाङ्कुश रथाङ्ग मुखाङ्ग दृष्यौ ॥  
दिव्याङ्गुली नख मयूख विलिप्त पीतौ ।  
भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

viśvātīśāyi suṣumā sukumāra bhāvau  
vajra dhvajāṅkuśa rathāṅga mukhāṅga dṛṣyau  
divyāṅgulī nakha mayūkha vilipta pītau  
bhūvallabhasya caraṇau śaraṇam prapadye

adiyEN seeks the shelter at those holy feet of the Lord of ThiruviNNagar, which have unsurpassed beauty and softness. The lustre of the rays emanating from the shining nails of those feet cover the lotus peetam on which He stands. The souls of those sacred feet have the insignia of Vajram, Flag, Ankusam and Disc to denote them as those of the Emperor of all of the Universes.





**SLOKAM 12:**

सम्पत् दारिद्र्य भावात् असुख सुकृतेः पत्तन ग्राम भावात् ।

पुण्यापुण्यादि भावात् कपटरुजुतया सर्वलोकादि भावात् ॥

दिव्यादिव्याङ्गवत्वात् सुरदितिजगण- स्निग्धशत्रुत्व कीर्त्या ।

छायाच्छायादि भावात् अगधितगधनम् प्राह कृष्णम् शठारिः ॥

sampat dāridrya bhāvāt asukha sukṛteḥ pattana grāma bhāvāt

punṣyāpunṣyādi bhāvāt kapaṭarujutayā sarvalokādi bhāvāt

divyādivyāṅgavatvāt suraditijagaṇa-snigdhaśatrutva kīrtyā

chāyācchāyādi bhāvāt agadhitagadhanam prāha kṛṣṇam śaṭhāriḥ



Lord of Thiruvinnagar

This slokam is that of Sri NigamAntha MahA desikan in Taathparya RathnAvali summarizing the Paasurams of NammAzhwAr, who performed Prapatthi at the sacred feet of OppilA appan of ThiruviNNagar.

In the very first paasuram of NammAzhwAr (nalkuravum Selvum --), we experience his sense of wonderment on contemplation of the lotus feet of the





Lord of ThiruviNNagar. He speaks loud with awe: "Look at the marvellous splendor of my Lord! He pervades and is present as antharyAmi Brahmam in all and controls them all -- yes, even all mutually non-co-existables, such as penury and prosperity, hell and heaven, enmity and kinship, poison and nectar, and He is my Master too! -- He is the One principle behind the pleasure and pain we experience in this world, confusions and clarifications, punishment and pleasing grace, torturing heat and cool shelter -- He is the sum and substance of all in this world --city and hamlet, knowledge and ignorance, light and darkness, puNya and paapA, union and separation, remembrance and forgetfulness, existence and nonexistence" and all like these opposing dvandhvams. He is the dvandhvAtheethan.

The summary of the paasurams of ChatAri sUri on Oppiliappan by Swami Desikan thus serves as the fitting finale to our prapatthi to ThruviNNagarAn. NammAzhwAr declared in his ninth paasuram that the Lord, who has no equal, gave me the shelter of His feet (TannoppArillappan tandanan Tann thAL nizhalE).

In this same paasuram, AzhwAr states that my Lord (Yennappan), who has taken up His residence at ThiruviNNagar (ThiruviNNagarappan) is my Father, foster mother, as well as my own biological Mother and is covetable as Gold (Ponnappan), effulgent like a gem (MaNiappan) and cool like a pearl (Mutthappan). The Lord, who has no equal, gave me the shelter of His feet, cool, soothing to the sweltering heat and even more to the tormenting samsAric life here.

Such is the glory of the Prapatthi to Sri Oppiliappan, which was performed by NammAzhwAr and he reminded Thiruppathi Srinivasan that he had performed SaraNagathi at His feet already at Oppiliappan Koil.





## SRI OPPILIAPPAN MANGALAM

**Sri BhUmi dEvi SamEtha SrinivAsa ParabrahmaNE Nama:**

**Sri AlarmEI MangA SamEtha SrinivAsa ParabrahmaNE Nama:**

I will cover six of the twelve MangaLa sLOkams on Sri Oppiliappan. The tradition is to have a triad of SuprabhAtham, Prapatthi and MangaLa sLOkams on ArchA murthys. Both ThiruviNNagarAn of AakAsa Nagara kshEthram and Saptha Gireesan of Thiruppathi have such a complete set of sLOkams. Yesterday, I covered the AakAsa Nagareesa prapatthi. In this and the next posting, I will include the two sets of MangaLa sLOkams on Sri Oppiliappan and Sri Thiruppathi VenkatEsan respectively and seek their blessings to complete this kaimkaryam. The translations for Thiruppathi SrinivAsan MangaLa sLOkams are excerpted from the official translations by the Sri VenkatEswarA temple, Pittsburgh. I thank the authorities there in advance.

**FIRST sLOKAMS:(GRUHASTHA STATUS OF THE LORD)**

श्रीमद् व्योमपुरीशाय भूदेव्या युहमेदिने ।

पुत्र पौत्रादि पूर्णाय ब्रह्माद्यैरस्तु मङ्गळम् ॥

**śrīmad vyomapurīśāya bhūdevyā gruhamedine**

**putra pautrādi pūrṇāya brahmādyairastu maṅgaḷam**

Mangalam to ThiruviNNagarAn, who practices guruhasthAsramam with BhUmi dEvi and who has the blessed progeny of BrahmA and RudrA as son, grandson from that aasramam.

श्रियः कान्ताय कल्याण निधये निधयेर्थिनाम् ।

श्रीवेङ्कटनिवासाय श्रीनिवासाय मङ्गळम् ॥

**śriyaḥ kāntāya kalyāṇa nidhaye nidhayerthinām**

**śrī veṅkaṭa nivāsāya śrīnivāsāya maṅgaḷam**





"May Auspiciousness be to SrinivAsA, Who is the Lord of Lakshmi (who is) an abode of auspiciousness (who is) a treasure-trove of supplicants and (who) dwells on the VenkatAchalA!"

**SLOKAMS 2 (AUSPICIOUS EYES OF THE LORD)**

मार्कण्डेयार्षि मान्याय खण्डितामर शत्रवे ।

पुन्दरीकदलाक्षाय महीनाथाय मङ्गलम् ॥

mārkaṇḍeyārṣi mānyāya khaṇḍitāmara śatrave

punḍarīkadalākṣāya mahīnāthāya maṅgaḷam

Mangalams to the lotus-eyed Lord of BhUmi Devi, who is eulogized by Sage MaarkandEYA and who is the destroyer of AsurAs.

लक्ष्मी विभ्रमालोक सुभ्रूविभ्रम चक्षुषे ।

चक्षुषे सर्वलोकानाम् वेङ्कटेशाय मङ्गलम् ॥

lakṣmī vibhramāloka subhrūvibhrama cakṣuṣe

cakṣuṣe sarvalokānām veṅkaṭeśāya maṅgaḷam

"May Auspiciousness be to Sri VenkatEsA, whose eyes, charming with beautiful eye-brows, gaze at Lakshmi with flurry and who is the eye of all the Worlds."

**SLOKAMS 3: (SALUTATIONS TO THE HOLY FEET OF THE LORD)**

शटवैरि कलिध्वंसि सरो वेताळ सुरिभिः ।

नित्यस्तुत पदाब्जाय धरणीशाय मङ्गलम् ॥

śaṭavairi kalidhvamsi saro vetāḷa suribhiḥ

nityastuta padābjāya dharaṇīśāya maṅgaḷam

ManagaLams to the Lord of BhUmi Devi, whose sacred feet are forever saluted by NammAzhwAr, Thirumangai, Poygai and pEy AzhwArs.





श्री वेङ्कटाध्रि शृङ्गाग्र मङ्गलाभरणाङ्गये ।

मङ्गलानाम् निवासाय श्रीनिवासाय मङ्गलम् ॥

śri veṅkaṭādhri śṙṅgāgra maṅgaḷābharanāṅgraye

maṅgaḷānām nivāsāya śrīnivāsāya maṅgaḷam

"May auspiciousness be to Sri SrinivAsA, whose feet are an auspicious ornament to the crest of VenkataChalA and who is an abode of auspiciousness".



His feet are ornament to Venkatachala





SLOKAMS 4:

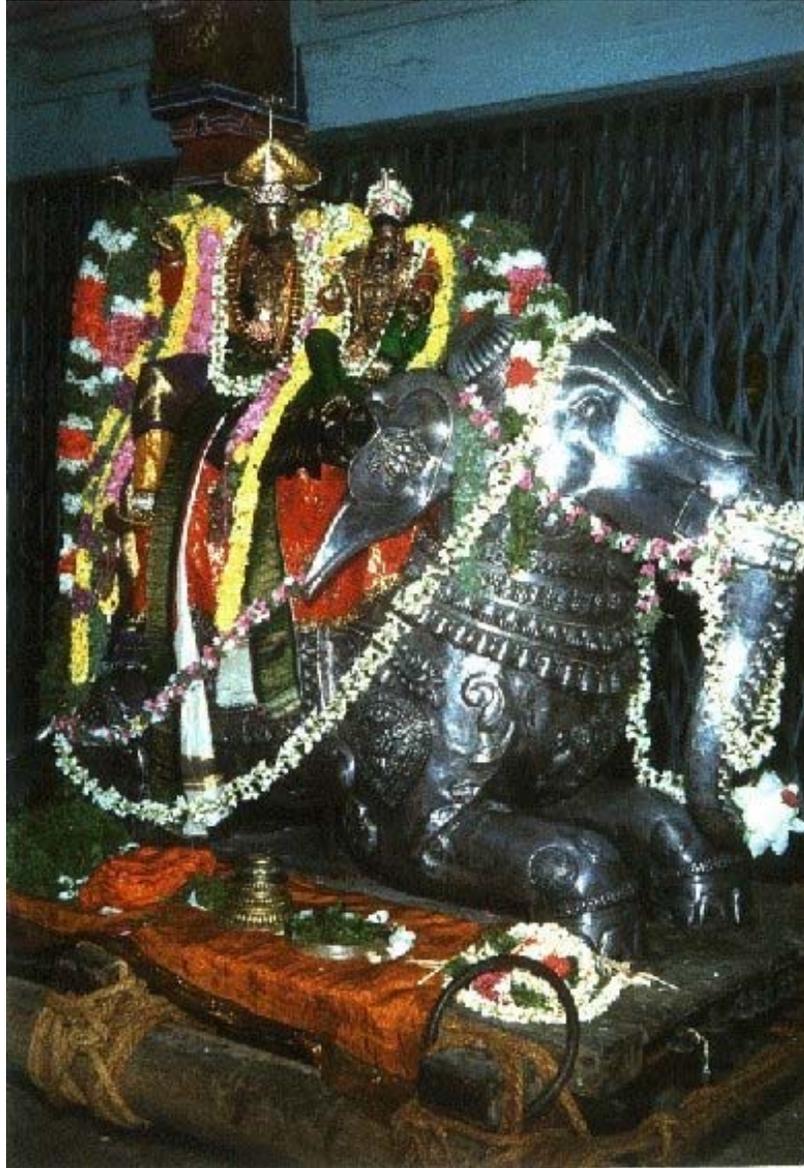
वेदान्तदेशिक मुखैः आचार्यैरार्चिताङ्गये ।

आकाशनगरीशाय वसुदेशाय मङ्गलम् ॥

vedāntadeśika mukhaiḥ ācāryairārcitāṅgraye

ākāśanagarīśāya vasudeśāya maṅgalam

Mangalams to the Lord of Vasudha, whose sacred feet have been worshipped by Sri Vedantha Desika and other AchAryAs.



Lord of Vasudha





सर्वावय सौन्दर्य सम्पदा सर्व चेतसाम् ।

सदा सम्मोहनायास्तु वेङ्कटेशाय मङ्गळम् ॥

sarvāvaya saundarya sampadā sarva cetasām

sadā sammohanāyāstu veṅkaṭeśāya maṅgaḷam

"May auspiciousness be to Sri VenkatEsA, whose wealth of bodily charm causes stupor to all living beings".

SLOKAMS 5:

हेम मुक्ता मणि व्योमपुरीशा मत्पतिस्तथा ।

इति पन्चावताराय निश्चूलेशाय मङ्गळम् ॥

hema muktā maṇi vyomapurīśā matpatistathā

iti pañcāvatārāya niśhūleśāya maṅgaḷam

MangaLams to the matchless Lord, who has revealed Himself to NammAzhwAr in the five forms of Ponnappan, maNiyappan, Mutthappan, Yennappan and ThiruviNNagarappan.

नित्याय निरवद्याय सत्यानन्द चिदात्मने ।

सर्वान्तरात्मने श्रीमद्वेङ्कटेशाय मङ्गळम् ॥

nityāya niravadyāya satyānanda cidātmane

sarvāntarātmane śrīmadveṅkaṭeśāya maṅgaḷam

"May auspiciousness be to Sri VenkatEsA, who is eternal, blemishless, of the form of Sath (Existence), Chidh (Consciousness) and AnandhA (bliss) and is the inner soul of All."





**SLOKAM 6:**

घटयित्रे दुर्घटानाम् समाहर्त्रे च सम्पदाम् ।

विनिहन्त्रे च विपदाम् महीभर्त्रेस्तु मङ्गलम् ॥

ghaṭayitre durghaṭānām samāhartre ca sampadām

vinihantre ca vipadām mahībhartrestu maṅgaḷam

Mangalams to BhUminAthana, who unites the difficult-to-reconcile concepts, who blesses one with immeasurable wealth and protects us from dangers.

स्वस्तस्-सर्वविधे सर्वशक्तये सर्व शेषिणे ।

सुलभाय सुशीलाय वेङ्कटेशाय मङ्गलम् ॥

svastas-sarvavidhe sarvaśaktaye sarva śeṣiṇe

sulabhāya suśīlāya veṅkaṭeśāya maṅgaḷam

"May auspiciousness be to Sri VenkatEsA, who is self-omniscient, Omnipotent, principal of all, easily attainable and of good nature (character)."

**SEVENTH MANGALA SLOKAMS ON SRI OPPILIAPPAN & SRI VENKATACHALAPATHY OF SAPTHA GIRI:**

लावण्य निधये अपास्त लवणाय महीकृते ।

कारुण्येनावतीर्णाय शरण्यायास्तु मङ्गलम् ॥

lāvaṇya nidhaye apāsta lavaṇāya mahīkṛte

kāruṇyenāvatīrṇāya śaraṇyāyāstu maṅgaḷam

Mangalams to the SaraNyan, Lord of ThiruviNNagar, who is the embodiment of beauty, who incarnated out of DayA for His bhakthAs and rejected the taste of salt in His food for the sole purpose of qualifying to marry the most beautiful BhUmi Devi, the daughter of Sage MarkandEyA.

Comments: The ThiruviNNagar sthala purANam-Covered at length by Sri Sampath Rengarajan earlier- states that the Lord appearing as an old man





ying for the hand of the young BhUmi Devi assured Sage MarkandEyA, the worried father, that He will rather give up salt totally in His food instead of worrying whether the bride can prepare food with the right amount of salt/seasoning. Sage MarkaNdEyA was trying to discourage the old man seeking his daughter's hand in marriage with the statement that his daughter, Bhumi Devi was so young that She does not even know how to prepare food and even add



Golden thEr





the right amount of salt in the food to properly season it. The clever old man, our Lord, disarmed Sage MarkandEya with His deft concession that he would rather give up salt than the hand of Bhumi Devi. Once Sage MarkandEya recovered from that parry, he had no argument. He recognized now the true identity of the old man standing in front of him beseeching his daughter's hand in marriage. The sage gladly consented now to the marriage and stays even today with folded hands on the left side of the Lord at His garbhagraham. On the right hand side is his daughter serving the Lord, who has taken on the name of LavaNa varjitha VenkatEsan, or the One who has rejected salt in His NaivEdhyams out of His love for His consort.

#### SEVENTH MANGALA SLOKAM ON UTTARA VENKATESAN

परस्मै ब्रह्मणे पूर्ण कामाय परमात्मने ।

प्रयुञ्जे परतत्वाय वेङ्कटेशाय मङ्गलम् ॥

parasmai brahmaṇe pūrṇa kāmāya paramātmne

prayunje paratatvāya veṅkaṭeśāya maṅgaḷam

"May Auspiciousness be to Sri VenkatEsA, who is the supreme Brahman, whose desires are fulfilled (i-e., who is desireless), and who is the supreme soul".

#### EIGHTH SLOKAMS ON DAKSHINA AND UTTARA VENKATESAN

शुद्धानन्द विमानेस्मिन् स्वयम्ब्यक्ताय तेजसे ।

अहोरात्र सरस्तीर पारिजाताय मङ्गलम् ॥

śuddhānanda vimānesmin svayamvyaktāya tejase

ahorātra sarastīra pārijātāya maṅgaḷam

Mangalams to the radiant Lord, who appeared on the banks of AhOrAthra PushkaraNi out of His own volition and stands there even today as the wish-fulfilling Kalpaka vruksham.





sudhdhAnandavimAnam

आकाल-तत्त्वम् आश्रान्तम् आत्मानमनुपश्यताम् ।

अतृप्त्यमृत रूपाय वेङ्कटेशाय मङ्गलम् ॥

ākāla-tattvam āśrāntam ātmānamanupaśyatām

atrptyamṛta rūpāya veṅkaṭeśāya maṅgaḷam

"May Auspiciousness be to Sri VenkatEsA, whose ever-charming form is nectar-like to the living beings that gaze upon Him incessantly as long as Time lasts".





### NINTH SLOKAMS ON DAKSHINA AND UTTARA VENKATESAN

मार्कण्डेयस्य तार्क्षस्य धर्म सहजयौरपि ।

प्रत्यक्षाम्बुजाक्षाय धरा नाथाय मङ्गलम् ॥

mārkaṇḍeyasya tārkṣasya dharmā sahyajayaurapi

pratyakṣāmbujākṣāya dharā nāthāya maṅgaḷam

Sarva MangaLams to the Lotus-eyed Lord of BhUmi Devi, who is prathyaksham (visible) to His father-in-law, Sage MarkandEyA, Garuda, Dharma Devathai and Cauveri mAthA.

प्रायः स्वचरणौ पुंसाम् शरण्यत्वेन पाणिना ।

कृपया दिशते श्रीमत् वेङ्कटेशाय मङ्गलम् ॥

prāyaḥ svacaraṇau puṁsām śaraṇyatvena pāṇinā

kṛpayā diśate śrīmat veṅkaṭeśāya maṅgaḷam

"May Auspiciousness be to Sri VenkatEsA, who with His (right) hand (i-e., Varada HasthA) shows His feet, as refuge, to ALL human beings".

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### TENTH SLOKAMS ON DAKSHINA AND UTTARA VENKATESAN

भूमिदेवी समेतस्य श्रीनिवासाय मङ्गलम् ।

मङ्गलाशासनमिदम् अथताम् अस्तु मङ्गलम् ॥

bhūmidevī sametasya śrīnivāsāya maṅgaḷam

maṅgaḷāśāsanamidam athatām astu maṅgaḷam

Let all auspiciousness shower on those who recite with bhakthi these MangaLAsAsana sLOkams of Bhumidevi Sametha SrinivAsan of Thiruvinnagar.

दयामृत तरङ्गिण्यास्तरङ्गैहिव शीतलैः ।

आङ्गैः शिञ्जते विश्वम् वेङ्कटेशाय मङ्गलम् ॥





dayāmr̥ta taraṅgiṇyāstaraṅgaihiva śītalaiḥ  
āṅgaiḥ śiñjate viśvam veṅkaṭeśāya maṅgaḷam

"May Auspiciousness be to Sri Venkatesa, who moistens the Universe with His glances, cool like the waves of the nectarine-river of compassion (DayA)".

ELEVENTH SLOKAMS ON DAKSHINA AND UTTARA VENKATESAN

मङ्गलाशासनपरैर्मदाचार्यपुरोगमैः ।

सर्वैश्च पुर्वैराचार्यैः सत्कृतायास्तु मङ्गळम् ॥

maṅgalāśāsanaparairmadācāryapurogamaiḥ

sarvaiśca purvairācāryaiḥ satkṛtāyāstu maṅgaḷam



Sarva mangalams to thiruvinnagarappan





Sarva MangaLams to ThiruviNNagarappan, who has been eulogized by our AchAryAS and their purvAchAryAS known for their dedication for performing MangaLAsAnam to Him.

स्रग् भूशाम्भर हेतिनाम् सुशुमावह मूर्तये ।

सर्वार्थि समनायास्तु वेङ्कटेशाय मङ्गळम् ॥

srag bhūsāmbhara hetinām suśumāvaha mūrtaye

sarvārthi samanāyāstu veṅkaṭeśāya maṅgaḷam

"May auspiciousness be to Sri VenkatEsA, whose form lends splendor to the garlands, ornaments, garments and weapons (which he bears) and (whose form) subdues all (samsAric) afflictions."

TWELFTH SLOKAMS ON DAKSHiNA AND UTTARA VENKATESAN

यावदावर्तते चक्रम् यावती च वसुन्धरा ।

तावत् त्वमिह सर्वस्य स्वामित्वम् अनुवर्तय ॥

yāvadāvartate cakram yāvatī ca vasundharā

tāvat tvamiha sarvasya svāmitvam anuvartaya

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Sravana dheepam





O Lord of ThiruviNNagar! Here is my prayer to You! Please protect all the jeeva raasis as their supreme Lord as long as there are the Moon, Sun, Stars and the Earth.

श्री वैकुण्ठ विरक्ताय स्वामि पुष्करिणी तटे ।

रमया रममाणायवेङ्कटेशाय मङ्गलम् ॥

śrī vaikunṭha viraktāya svāmi puṣkariṇī taṭe

ramayā ramamāṇāyaveṅkaṭeśāya maṅgalaṃ

"May Auspiciousness be to Sri VenkatEsA, who, giving up attachment to Sri Vaikuntam, sports gracefully with Lakshmi on the banks of the SvAmi PushkariNi".

THIRTEENTH AND FOURTEENTH SLOKAMS OF SAPTHA GIREESAN OF



Ponnappan in Golden thEr





## THIRUVENKATAM

श्रीमत् सुन्दर जामात्रु मुनिमानस वासिने ।

सर्वलोक निवासाय श्रीनिवासाय मङ्गळम् ॥

śrīmat sundara jāmātru munimānasa vāsine

sarvaloka nivāsāya śrīnivāsāya maṅgaḷam

"May Auspiciousness be to Sri SrinivAsA, who dwells in the heart of the sage MaNavALa and all the Worlds.

मङ्गळाशासनपरैर् मदाचार्य पुरोगमैः ।

सर्वैश्च पूर्वाचार्यैः सत्कृतायास्तु मङ्गळम् ॥

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Ratnangi sevai

maṅgaḷāśāsanaparair madācārya purogamaiḥ

sarvaiśca pūrvācāryaiḥ satkṛtāyāstu maṅgaḷam





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Garuda Sevai





May Auspiciousness be to Sri VenkatEsA, who has been worshipped by my teachers and their early teachers and all those devoted to reciting this MangalAsAnam."

**THREE SPECIAL MANGALAASAASANA SLOKAMS FOR DAKSHINA VENKATESAN (THIRUVINNAGARAAN):**

तपस्ये फाल्गुने मासे एकादश्याम् तिथौ मुने ।  
पुण्ये श्रवण नक्षत्रे मुहूर्ते अभिजिताह्वये ॥  
आजगाम महा योगि शाक्षान् नारायणो हरिः ।  
स देवः श्रीनिवासाख्यो भूमिदेव्याः पतिर्विभुः ॥

tapasye phālgune māse ekādaśyām tithau mune  
puṇye śravaṇa nakṣatre muhūrte abhijitāhvaye  
ājagāma mahā yogi śākṣān nārāyaṇo hariḥ  
sa devaḥ śrīnivāsākhyo bhūmidevyāḥ patirvibhuḥ

On a Panguni EkAdasi SravaNam day, during Abhijith mUUrtham, Sriman NaarAyaNan, the Lord of Sri Vaikuntam arrived (incarnated) at the Tulasee Vanam of Sage MarkantEyA to marry BhUmi dEvi and to bless all the jeevans. He is the One celebrated as SrinivAsan, the abode of All Auspicious attributes and is the One, who responds to all of our prayers. This Nithya mangalAm is presented to the AakAsa Nagareesan, who is verily SrinivAsan.

(It is our wishful prayer that Sri Bhumi Devi accepts Her children's samarpaNam of MaaNiccka Kondai and other AabharaNams on the Isvara Panguni Uttaram day and the Divya Dampathis bless us to complete the last in the series of kaimkaryams, the Mutthagis for them during the BahudhAnyaya Year Kaisiki EkAdasi or during Iyppasi SravaNam day. Thanks to all of You





BhakthAs, who have participated in the RathnAngi, MaaNiccka Kondai Kaimkaryams for our SaraNya Dampathis).



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**SrimathE Sri BhUmidEvi SamEtha-SrinivAsa ParabrahmaNE Nama:**

**Sri VaNN SatakOpa Daasan,**

Oppiliappan Koil VaradAchAri Sadagopan

Isvara Samvathsaram, Sukla Paksha Sathayam

Maasi Month, Fifteenth Day.

