

Sundarabahu Stavam

Volume 1



Sri nrusimha sEva rasikan

Oppiliappan Koil Sri. VaradAchAri SaThakOpan



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॥ श्रीः ॥

श्रीकूरनाथश्रीवत्सचिह्नमिश्र विरचितः

॥ श्रीसुन्दरबाहुस्तवः ॥

**SRI KURESAR'S
SRI SUNDARABAHUSTAVAM**



INTRODUCTION:

SrI SundarabAhu Stavam is a big stavam with 132 sLOkams. KurEsar enjoyed the Vaibhavam of ThirumAlirumchOlai SundararAja PerumAl intensively as the Six AzhwArs did through their 128 Paasurams. PeriyAzhwAr, ANDAL, Thirumangai AzhwAr, BhUthatthAzhwAr, pEy AzhwAr and NammAzhwAr have blessed us with 128 deeply moving Pasaurams about the dhivya Soundharyam of the Lord celebrated as Azhagar, MaalalankArar, Sundara ThOLudayAn, Sundara Baahu, and KaLLazhagar. As archA Moorthy, Azhagar's aprAKrutha soundharyam shines through His



AzhwAn - thanks SrI MN Srinivasan

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aparanji tanga ThirumEni.

Here at ThirumAlirumchOlai known otherwise as Azhagar Koil, Lord SundarabAhu enjoys the cool breezes from Vrushabha Giri and enjoys Thirumanjanam from the waters of SilambARu (Noopura Ganghai). Here the Lord is accompanied by Sundaravalli ThAyAr and resides under Somasundara VimAnam. The fragrant breeze from the Vrushabha Giri embraces the natural perfume of the Sandal Wood Trees, which are the Sthala Vrukshams at this dhivya dEsam.



Azhagar koil

KurEsar's ancestors were performing atthANi sEvakam to SundarabAhu and Sundaravalli ThAyAr for centuries before one of their descendants settled down in Kooram agrahaaram near Kaanchipuram. Hence, KooratthAzhwAn had ancestral links to ThirumAlirumchOlai. In the 76th SIOkam of SundarabAhu Sthavam, Swamy KurEsar refers to his ancestral links to ThirumAlirumchOlai:

मामकाश्च गुरवः पुरातनाः सुन्दरं वनमहीध्रगं श्रिताः



maamaKaaSca gurava: purAtanaa: sundaram vanamaheedhragam SritA:

Here, KurEsar states that his ancestors arrived at ThirumAlirumchOlai and gained Parama PurushArtham through their worship of Azhagar, who had settled earlier at the foothills of VrushabhAdhri.

This elaborate Stavam was created by KurEsar at ThirumAlirumchOlai, when he was an exile from ChOLa Naadu due to the cruelty of the fanatic ChOLa king. He missed the Sriranga SrI. His AchAryan was away at Melkote. He was approaching the ripe age of one hundred. Here at "Thenn KooDarkkOn tennan koNDAdum Tenn ThirumAlirumchOlai", KurEsar reminds the Lord about his ancestor's atthANi sEvakam to Him following the foot steps of Malayadhwaja Paandyan, the ruling king of Tenn Mathurai, who gained Moksham at this dhivya dEsam. Lord SundarabAhu is prathyaksham to Malayadhwaja PaaNDyan even today at this dhivya dEsam. Here KurEsar missed antharanga Kaimkaryam for his AchAryan (BhAshyakArar), who was away at Melkote and prayed to Lord SundarabAhu to unite him with his AchAryan. This union happened and AchArya RaamAnuja took his dearest sishyan to Lord VaradarAjan's Sannidhi and commanded his sishyan to pray for the restoration of his eyesight. The matchless boon giver, Lord VaradarAjan responded positively. KurEsar did not want the eye sight for seeing any one except his AchAryan and Lord VaradarAjan, His aarAdhana Moorthy. Lord VaradarAjan granted that special boon to his dear devotee.

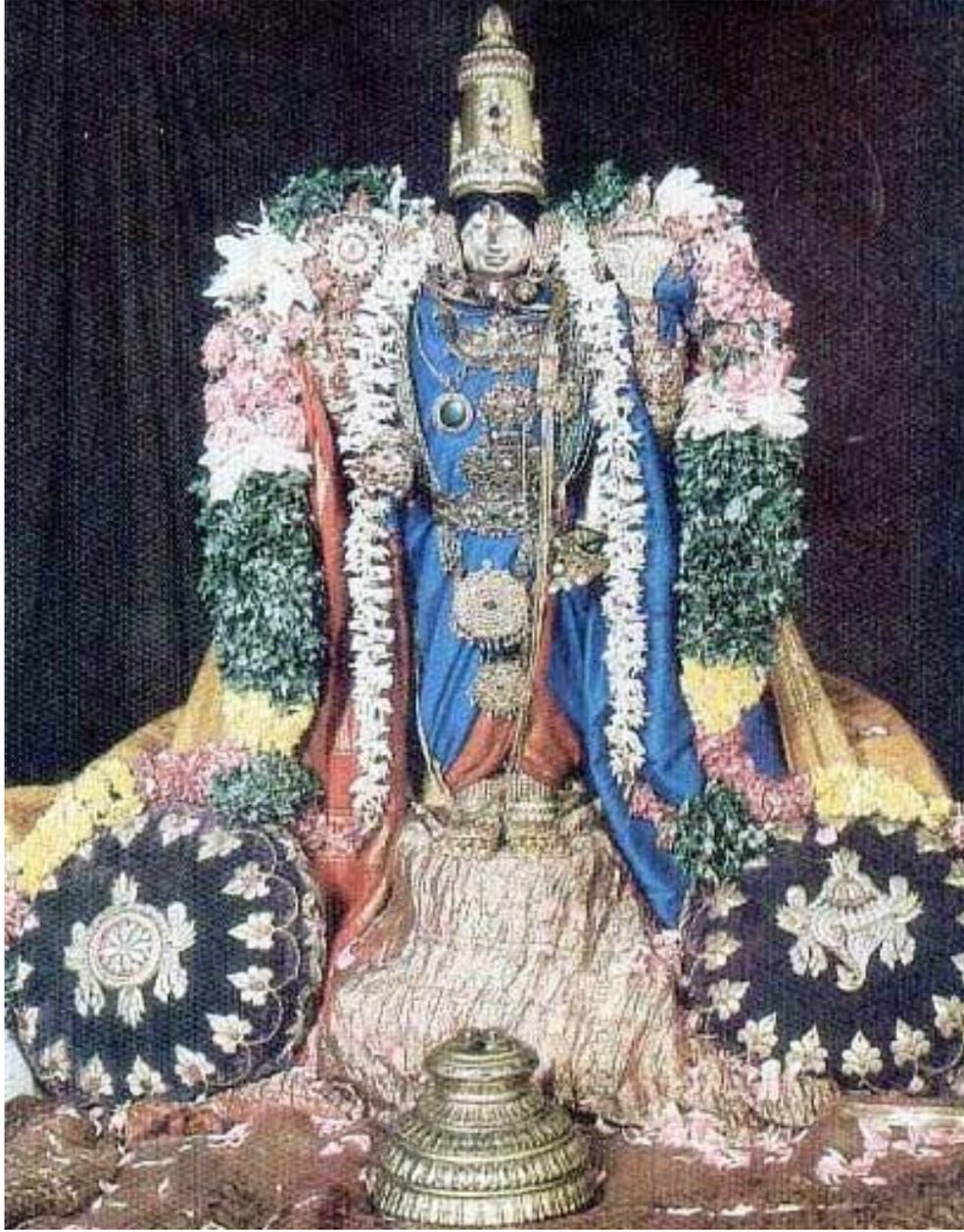
adiyEn records my indebtedness to U.Ve. SrivatsAnkAcchAr Swamy for his most scholarly commentary on Sri SundarabAhu Sthavam. His erudite and deep commentaries on the individual sLOkams has helped me immensely to provide the readers the insight into the greatness of KurEsar as a Poet, VedAnthin and AchAryan. It would have been impossible to prepare this monograph without the help of Swamy's marvellous commenttary on Sri SundarabAhu Sthavam.





Azhagar Koil - thirumaliruncholai

Slokams & Commentaries



The Lord of mAlirum solai EkAnta sEvai -
thanks SrI R. Venkat of srivaishnavam.com



TANIYAN

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गल सूत्रताम् ॥

SrIvatsa-cihna-misrebhyO nama-uktimadhImahe |

yaduktaya: trayeekaNThe yAnti mangaLa-sootratAm ||

SLOKAM 1

श्रीमन्तौ हरिचरणौ समाश्रितोऽहं

श्रीरामावरजमुनीन्द्रलब्धबोधः ।

निर्भीकस्तत इह सुन्दरोरुबाहुं

स्तोष्ये तच्चरणविलोकनाभिलाषी ॥ १ ॥

SrImantau hari caraNau samaaSritOham

SrIraamaavaraja muneendra labdha bodha: |

nirbheeka: tata iha sundarOrubAhum

stOshye taccaraNa vilOkanAbhilaashee ||

MEANING:

adiyEn, who has been blessed to receive clear Jn~Anam about the Tatthva Thrayams from Bhagavath RaamAnuja Yatheendhrar; adiyen is therefore holding the sacred feet of Hari NaarAyaNan with nithya sambhandham (eternal



links) to SrI Devi; as a result of my SaraNAgathy , adiyEn is freed from the fear about the mighty and sorrowful ocean of SamsAram. adiyEn is going to eulogize now the Lord of ThirumAlirum ChOlai -- known for His beautiful and strong shoulders-- for the purpose of gaining the darsana soubhAgyam of His sacred Thiruvadi.

COMMENTARY:

This sLOkam is a moving celebration of Swamy KurEsar's AchArya Bhakthi and his blessed status as one, who has chosen Prapatthi at the Thiruvadi of Sri Hari NaarAyaNan as the UpAyam for Moksham. Swamy KurEsar acknowledges that the AchArya Sambhandham is the cause for all MangaLams and expresses his gratefulness to his AchAryan by acknowledging that he gained clear Jn~Anam about Tatthva Thrayam and rahasyArthams from Sri RaamAnujA (SrI raamAvaraja muneendra labdha bOdha:). Afterwards, KurEsar describes that he performed his Prapatthi at the holy feet of Hari with nithya sambhandham to SrI Devi (SrImantau hari caraNau samaaSritOham). The direct result of his SaraNAgathy made KurEsar free from the fear (nirbheeka: tatA) of the sorrowful SamsAric ocean. KurEsar states that he is ready to start his sthOthram of the Lord of ThirumAlirum chOlai with mighty arms for gaining the darsana soubhAgyam of His auspicious Thiruvadi (taccaraNa vilOkana abhilAshee sundarOrubAhum stOshye). KurEsar wishes to have the darsanam of what AzhwAr saluted as "Thiruppolintha sEvadi". "SrImantau hari caraNau samaaSritOham" reminds us of the Poorva BhAgam of Dhvaya manthram.



SLOKAM 2

सून्दरायतभुजं भहामहे वृक्षषण्डमयमद्रिं आश्रितम् ।

यत्र सुप्रथितनूपुरापगा तीर्थं अर्थितफलप्रदं विदुः ॥ २ ॥

sundarAyata bhujam bhahAmahe

vruksha shaNDamayam adrim aaSritam |

yatra suprathita noopurApagA

teertham arthitha phalapradam vidu: ||

MEANING:

We worship the Lord of ThirumAlirumchOlai, who has the long and beautiful shoulders. He has chosen as His place of residence, the mountain with dense assembly of trees and groves and where the renowned SilampARu's (Noopura Gangai) sacred waters flow and grant every one, who takes bath in it their desired wishes.

COMMENTARY:

When BhagavAn took Thrivikrama AvathAram, Gangai flowed from the Silampu that he was wearing around His ankles following Brahma Devan's washing of the Lord's feet. That flow of water is known as "SilampARu" and comes down from the hills around ThirumAlirum Cholai. Sundara Baahu PerumAl gets bathed in this SilampARu water. Sundara Baahu PerumAL's archA moortham is made up of aparangi Gold (very high grade gold) and SilampARu theertham is ideal for Thirumanjanam for the aparangi gold. Those waters of SilampARu are sacred due to the association with BhagavAn's ankle ornament (Silampu) and hence it gives ishta PrApthi for those, who bathe in it. The Forests on the mountain





slopes around this dhivya dEsam are populated by fragrant trees like Sandal, Ail et al. Hence this mountain (VrushAdhri) is known as Solai Malai. ThirumAl (Sundara Baahu) stays here and hence the dhivya dEsam is known as "ThirumAlirum ChOlai". PeriyAzhwAr salutes this Noopura Gangai as "SilampARu payum tenn ThirumAlirum chOlayE" and His dear daughter (ANDAL) salutes this dhivya dEsam as "Santhodu Kaarahilum sumanthu taDangal poruthu vanthu izhiyum SilampARudai MaalirumchOlai". Thirumangai AzhwAr enjoys the beauty of the sandal trees, gems and peacock feathers being brought down by the swift currents of SilampARu from the mountain tops: "Santhodu MaNiyum aNi mayil tazhayu, thazhuvi vantharuvikaL niranthu vanthizhi saaral MaalirumchOlai".

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Sri Paramaswami Bhattar along with Sri Azhagar in NUrupa Gangai (Water falls)
thanks SrI AMR Kannan





SLOKAM 3

क्वचित् त्वरितगामिनी क्वचन मन्दमन्दालसा

क्वचित् स्वलितविह्वला क्वचन फेलिना सारवा ।

पतन्त्यपि किल क्वचित् व्रजति नूपुराह्वा नदी

सुसुन्दरभुजाह्वयं मधु निपीय मत्ता यथा ॥ ३ ॥

kvacit tvarita gAminee kvacana manda mandAlasA

kvacit skhalita-vihvalA kavacana phEnilA saaravA |

padantypa kila kvacit vrajati noopurAhvA nadee

susundara bhujAhvayam madhu nipeeya mattA yathA ||

MEANING:

This SilampARu has drunk the intoxicating honey called SundarabAhu and is descending rapidly at some places and moving leisurely at the other places; at some places, she is blocked by boulders and causes whirlpools and yet at other places, She is full of foam and is making a lot of noise as she flows down; elsewhere, she takes the form of a mountain stream (aruvi).

COMMENTARY:

Poets frequently compare the rivers to women in all their moods. If a woman has drunk any wine, her moods get accentuated. The lady with the name of SilampARu (noopurAhvA nadee) has drunk the Madhu known as SundharabAhu (susundara bhujAhvayam madhu nipeeya) and has become intoxicated (mattA yathA). This Madhu arose from the sambhandham with the Lord's sacred feet.



As a result of partaking that Madhu, Noopura Gangai rushes down from the mountain at some places and at other places, she moves with a slow gait. Elsewhere, she flows (moves) noisily. Other places, she comes down as swiftly descending aruvi (water falls).



SLOKAM 4

उदधिगमन्दराद्रिमथिमन्थनलब्धपयो-

मधुररसेन्दिराहसुध सुन्दरदोः परिघम् ।

अशरणमादृशात्मशरणं शरणार्थिजन-

प्रवणाधियं भजेम तरुषण्डमयाद्रिपातिम् ॥ ४ ॥

udadhiga mandarAdri mathimanthana labdhapayO-

madhura rasa indirAhvasudha sundaradO: parigham |

aSaraNamAdruSaatma SaraNam SaraNaarthijana-

pravaNadhiyam bhajema tarushaNDamayAdri pAtim ||

MEANING:

Let us enjoy the darsanam of the Lord of ThirumAlirum chOlai, who is the refuge for those like adiyEn, who have no other recourse; He is deeply attached to the all, who have performed SaraNagathy at His sacred feet. Let us enjoy the Sevai of this Lord with beautiful arms and shoulders, who churned the Milky Ocean with Mandhara Mountain as the churning rod and using His own powerful hands to acquire the essence of that milky ocean (i.e.), the nectar known as MahA Lakshmi.

COMMENTARY:

Our Lord churned the Milky Ocean. Every one present there thought our Lord was churning to release the simple nectar for the DevAs. He had some thing else in mind: "ViNNavar amudhuNa, amudhil varum PeNNamudhu uNDAn".





He churned milky ocean - thanks sanatansociety.com



While the DevAs ate the nectar, our Lord enjoyed the acquisition of the Feminine nectar of Sri Devi. ANDAL celebrated this leelai of the Lord this way: "mandharam nAtti anRu Madhurak-kozhumchARu koNDa Sundarat-thOLudayAn". The celebration of the Lord of ThirumAlirum ChOlai as "SaraNaarthi jana pravaNa dhiyam" is a moving tribute to the attachment of the Lord to SaraNagatha Janams The salutation to MahA Lakshmi as "payO madhurasa indirAhva sudhi" (the feminine nectar, which is the essence of the milk named indhira) is another beautiful poetic description.





SLOKAM 5

शशधररिङ्खणाढ्यशिवं उच्छिखरप्रकरं

तिमिरनिभप्रभूतरुषण्डमयं भ्रमदम् ।

भिदुरितसप्तलोकसुविश्रुङ्खलशङ्खरवं

वनगिरिं आवसन्तं उपयामि हरिं शरणम् ॥ ५ ॥

SaSadhara-rinkhaNa-AaDhyaSikham ucchikharaprakaram

timira nibha prabhUta tarushaNDamayam bhramadam |

bhidurita sapta lOKa suviSrunkhala Sankharavam

vanagirim aavasantam upayAmi harim SaraNam ||

MEANING:

adiyEn clings to the mOksha upAyam of Hari naarAyaNan, who has ThirumAlirum-cholai as the place for His permanent residence (vanagirim aavasantam harim). This Supreme Being is known for the unobstructed sound of His Paanchajanyam, which has the power to shatter all the seven worlds (bhidurita saptalOKa suviSrunkhala Sankharavam). This Vana Giri (ThirumAlirum ChOlai) has lofty peaks among which the Moon roams. These lofty peaks are mistaken as the intense, dark groves that this Vana Giri is famous for.

COMMENTARY:

"Mathi tavazh kudumi Maalirum ChOlai" is how AzhwAr describes ThirumAlinrumchOlai. AzhwAr describes the Moon here as crawling like an infant between the lofty peaks here. Thirumangai sees the play between





the Moon, the tall Mountain and the dense green (dark) groves this way: "Thingal nann maa muhil sEr ThirumAlirum ChOlai". KurEsar echoes Thirumangai's thoughts as "SaSadhara-rinkhaNa-AaDhyaSikham ucchikhara-prakaram" as the first paadham of this slokam In the second paadham, the echo of Swamy NammAzhwAr's Paasura passage is heard: "mayal mihu pozhil soozh MaalirumchOlai" (timira nibha prabhUta tarushaNda- mayam bhramadam vana giri).



sri narasimhar at outer entrance of vana giri

The Pozhils (groves and forests) cause the illusion because of the darkness created by their density that they are the dark green, tall mountains. It is hinted that the tall trees nestling with each other to form a canopy and have shot up to the sky and prevent the rays of Sun or Moon to penetrate down below. KurEsar was deeply immersed in the enjoyment of AzhwAr's aruLiccheyalkal and echoed them quite often in his own impeccable way in his Sthavams. The Third Paadham, "bhidurita saptalOka suviSrunkhala Sankharavam" is an echo of poem passage, "athir kural Sankatthazhahar", which



relates to the incident, when ThirumAlirum ChOlai Azhagar sat in the Paandya King's Tamizh Sangam as a Scholar-poet (Pulavar) and examined the offerings at that exalted assembly and blew His conch, when He approved the work presented before the Tamizh Sangam.



SLOKAM 6

यत्तुङ्गश्रृङ्गविनिषङ्गिसुराङ्गनानां

न्यस्तोर्ध्वपुण्ड्रमुखमण्डनमण्डितानाम् ।

दर्पण्यभूत् धृतमपङ्कशशाङ्कपृष्ठं

तद् धाम सुन्दरभुजस्य महान् वनाद्रिः ॥ ६ ॥

yattunga-Srunga vinishangi surAnganAnAm

nyastOrdhvapuNDra mukha maNDana maNDitAnAm |

darpaNyabhUt dhrutham apanga SaSAnka prushTham

tad dhAma sundarabhujasya mahAn vanAdri: ||

MEANING:

The divya dEsam of ThirumAlirumchOlai, the consorts of the DevAs flock to have SundararAjan's darsanam. They bathe in Noopura Gangai; adorn Urdhva puNDrams with the help of the mirror of Chandran (nyasta Urdhva puNDra mukha maNDana maNDitAnAm surAnganAnAm). The dEva mAthAs appear to touch the Moon, hold it and fix their Urdhva PuNDrams with the help of the Moon serving as the Mirror in the poet's imagination (surAnganAnAm dhrutam apanka SaSAnka prushTham darpaNee abhUt). Such is the greatness of divya dEsam of ThirumAlirumchOlai (tad dhAma sundarabhujasya vanAdri: mahan).

COMMENTARY:

The thoughts expressed in this sLOkam are echoes of number of AzhwArs. For instance, PeriyAzhwAr salutes this divya dEsam and refers to the Deva



MaathAs taking bath in the Noopura Gangai and worshipping the Lord

("SilampArkka vanthu DhaivamahaLirkaL aadum seercchilambhARu paayum tenn ThirumAlirumchOlayE"). The union of the Moon with the Divya dEsam is celebrated also by the AzhwAr as: "malamaRu mathi sEr MaalirumchOlai". Swamy KurEsar is a Master poet and has demonstrated his poetic skills by setting the various sLOkams of His Sthavam in many liltng metres.

This sLOkam is set in Vasantha Tilakam metre.



SLOKAM 7

यदीयशिखरागतां शशिकलां तु शाखामृगाः

निरीक्ष्य हरशेखरीभवनं आमृशन्तस्ततः ।

स्पृशन्ति न हि देवतान्तरसमाश्रितेति स्फुटं

स एष सुमहातरुव्रजगिरिः गृहं श्रीपतेः ॥ ७ ॥

yadeeya-SikharAgatAm SaSikalAm tu SaakhAmrugA:

nireekshya haraSekharee-bhavanam aamrusanta: tata: |

spruSanti na hi devatAntara samASriteti sphuTam

sa yEsha sumAhA-taru-vrajagiri gruham SrIpatE: ||

MEANING:

There are many Monkeys (SaakhA mrugA:) on the hills surrounding the divya dEsam. They are ParamaikAnthis (MaRanthum puRam thozhaar) and will not think of worshipping anyone but Srimann NaarAyaNan in His archA form at ThirumAlirum chOlai.

The ParamikAnthi monkeys see the Chandran on the third day of Sukla Paksham or KrishNa paksham as a crescent Moon and stay away from that form of Chandran since that adorns Siva's head due to Daksha Prajaapathi's curse. The monkeys are on top of the hill and can almost touch the crescent Moon with their hands but they refuse to do so because of the Moon's sambhandham with DevathAntharam. They cannot do so because of their ParamaikAnthithvam.





**D 45 - TIRUMALIRUNCHOLAI
(Kallazhagar Sannidhi)**

Worshipping only Him - thanks prapatti.com



COMMENTARY:

The Moon during the third day of growth or waning is adjacent to the tall peaks of the mountain and it is seen very close to them by the monkeys as they sit on top of those peaks (yadeeya Sikhara aagathAm SaSikalAm nireekshya SaakhA mrughA:). They reflect on the third day crescent Moon (aamrusanta: SaSikalAm SaakhA mruga:). The monkeys decide not to extend their hands to touch the Moon because of its dEvathAnthara sambhandham of being adorned by Lord SivA in His Jadai to give Him the name of Chandra Sekharan (SaSikalAm nireekshya, haraSekharee bhavanam aamrusanta: SaakhA mrugA:). They do not touch therefore the Moon unlike the Devasthrees in the previous sLOkam. This is clear (sphuTam). Such is the glory of this VrushAdhri, the permanent residence of SundararAjan because of the presence of ParamaikAnthi every where. Only the Moon crescent of the third day has the dEvathAnthar dhOsham, not the full Moon or ashtami chandran et al. The monkeys refuse to have contact with that particular Moon crescent.





SLOKAM 8

सुन्दरदोर्दिव्याज्ञा लम्भनकातरवशानुयायिनि करिणि ।

प्रणयजकलहसमाधिः यत्र वनाद्रिः स एष सुन्दरदोष्णः ॥ ८ ॥

sundaradOr-divyAj~nA lambhana-

kaatara-vaSaa-anuyAyini kareeNi |

praNayaja-kalaha samAdhi :

yatra vanAdri sa yEsha sundaradOshNa: ||

MEANING:

The male and female elephant couple roaming the VrushAdhri Mountain, the abode of the Lord, some times develops OOdal (anger from differences of opinion) and separate from each other. The male elephant cannot take the separation and cries out to its partner that it is the Lord's command for them to stay united and the female elephant heeds that command and forgets its anger to rejoin her partner. Swamy KurEsar invokes this picture of reunion of the elephant couple in this sLOkam as visualized earlier by PeriyAzhwAr in His ThirumAlirumchOlai Paasuram (PeriyAzhwAr Thirumozhi: 4.2.5). Such is the glory of these mountains, where the power of the Lord is evident everywhere.

COMMENTARY:

The male elephant (**kariNi**) following the angry female elephant (**kaatara vasaa anuyAyini**) creates the end to their praNaya kalaham (love quarrel) by declaring that it is the divine command of Lord Sundararajan to be together and got reunited with the female elephant (**divyAj~nA lampana praNayaja kalaha samAdhi**:). Such is the greatness of the Mountain, where Lord Sundara Rajan





resides.

The chandas used in this sLOkam is VaidhALeeyam.





SLOKAM 9

स एष सौन्दर्यानिधेः धृतश्रियो

वनाचलो नाम सुधाम यत्र हि ।

भुजङ्गराजस्य कुलस्य गौरवात्

न खण्डिताः कुण्डलिनः शिखण्डिभिः ॥ ९ ॥

sa yEsha soundaryanidhE: dhrutha-SriyO

vanAcalO nAma sudhAma yatra hi |

bhujangarAjasya kulasya gauravAt

na khaNDitA: kuNDalina: sikhaNDibhi: ||

MEANING:

On this Solai Malai's hill (VrushAdhri), the snakes (KuNDalina:) as descendants of AdhisEshan (bhujanga raajan), are not attacked by the peacocks (SikhaNDibhi:), their natural enemies. Such a hill with the celebrated name of ThirumAlirumchOlai malai is the auspicious residence (Sudhama) of the wealth of Beauty (Soundharya nidhi, Sundara Raajan), on whose chest resides Maha Lakshmi (dhruta Sriya: = "yERu ThiruvudayAn" of ANDAL's Naacchiyar Thirumozhi).

COMMNETARY:

Sthala PurANam for this divya dEsam refers to the Lord mediating to remove the traditional enmity between the Snakes and the Peacocks. Both respects the Lord's presence here and desist from attacking each other. Both engage in





Bhagavath Kaimkaryam.

The poetic meter used here is "PushpithAgraa".





pakshirajan at inner entrance



SLOKAM 10

वृषगिरिरयं अच्युतस्य यस्मिन्

स्वमतमलङ्घयितुं परस्परेभ्यः ।

खगपतिचरणै खगाः शपन्ते

भुजगपतेर्भुजगाश्च सर्व एव ॥ १० ॥

vrushagirirayam acyutasya yasmin

svamatam alanghayitum parasparebhya: |

khagapati caraNau khagaa: Sapante

bhujagapate: bhujagAsca sarva yEva ||

MEANING:

This Solai Malai is a dharma Malai, the mountain which is the embodiment of Dharma. This dharma mountain belongs to Achyuthan, who never abandons anyone, who has sought His refuge. Here, all the birds (Pakshi, Tiryank) take a vow in the name of their Kula Pathi, PakshirAjan and get their wishes fulfilled by Bhaagavaan. Similarly, the snakes take a vow in the name of their king, AdhiSeshan and have their wishes realized. Such is the power of this mountain embodying Dharma chosen as the seat of the residence by Lord Achyuthan (Sundara Raja PerumAL).

COMMENTARY:

The definition of "vrushaa" is "vrushO hi Bhagavaan Dharma:" This mountain is named Vrsuha Giri or the Dharma Svaroopaa Giri. The Achyutha naamam is



chosen for Bhagavaan here because Vrusha Giri has no sambhandham with kshudhra dEvathais. The deep meanings of Achyutha Naamam underlying the Lord's unfailing vow not to abandon anyone, who sought refuge in Him, are emphasized here: "yasmaanna chyutha - poorvOham achyuthastEna karmaNA" (Other devathais will abandon those, who sought in refuge in them but not Achyuthan, who practices the Achyutha Tatthvam through His deeds).

In Taathparya Chandrikai, Swamy Desikan defined the Achyutha naamam this way: "Aasrithan na chyAvayathi, atha chyuthOasya naasthi". (Achyuthan never lets down any one, who sought His rakshaNam).



SLOKAM 11

हरिकुलं अखिलं हनूमदङ्घ्रिं

स्वकुलपजाम्बवतस्ततहिव भल्लाः ।

निजकुलपजटायुषश्च गृध्राः

स्वकुलपतेश्च गजा गजेन्द्रनाम्नः ॥ ११ ॥

harikulam akhilam hanUmadanghrim

svakulapa jaambavata: tahiva bhalla: |

nija kulapa jaTaayusha: ca grudhrA:

svakulapate ca gajA gajendhra nAmnA: ||

SLOkam 10 and 11 has to be read together as a connected pair. In the previous sLOkam, Swamy KurEsar referred to the birds taking a vow at PakshirAjan's feet as their Kulapathy ("khaga: khagapati caraNau parasparebhya: Sapante ayam vrushagiri: acyutasya") to extol the greatness of acyutan residing at Vana giri and to perform nithya kaimkaryam to Him Here, other members of the animal kulam are invoked to show their dedication to Bhagavath Kaimkaryam because of the power of this Solai Malai (Vrusha Giri) that arises from the Lord's presence there.

MEANING:

All the monkeys vowed in the name of their Kulapathy, HanumAn; the bears vowed in the name of their Kulapathy, JaambavAn; The Eagles took a vow invoking JaTaayu; the elephants vowed to engage in Bhagavath Kaimkaryam in the name of GajEndhran. They said "thiruvANai ninnANai" and vowed that



Bhagavath Kaimkaryam is their goal (uddhEsyam). They all became ParamaikAnthis through their avyapachArika bhakthi for the Lord of ThirumAlirum ChOlai.



SLOKAM 12

वकुळधरसरस्वतीविषक्त स्वररसभावयुतासु किन्नरीषु ।

द्रवति दृषदपि प्रसक्तगानास्विह वनशैलतटीषु सुन्दरस्य ॥ १२ ॥

vakuLadhara sarasvatee vishakta

svararasa bhAvyutAsu kinnareeshu |

dravati drushadapi prasakta gAnAsva

iha vanaSaila taTeeshu sundarasya ||

MEANING:

As the Kinnara women began to sing the ThiruvAimozhi Paasurams of Swamy NammAzhwAr with the VaguLa pushpa garlands, some thing extraordinary happened at SundarabAhu's Solai Malai. The power of the NishAdham and other svarams as well as the srungAra rasam embedded in Swamy NammAzhwAr's Paasurams on Solai Malai (kiLaroLiLamai / 2.10 and mudicchOthiyAi / 3.1, SenchoRkkavihAL/10.7) made even the stones melt, as the musical experts, Kinnara women sang the above paasurams. The Svara-Rasa BhAvams of the singing of Swamy NammAzhwAr's Paasurams by the Kinnara women melted the stones of the mountain and that flowed as SilampARu.

COMMENTARY:

Just as ChandrakAntha stone melts with the Moonrise and just as SooryakAntha stone melts with the Sunrise, the stones of the Vana Giri melted on hearing the sunAdham of Swamy NammAzhwAr's paasurams sung by the divine musicians. The mountain itself is described by some bhakthAs of SundararAjan as the Noopuram (Silampu) of the Lord, which melted to





generate Noopura Gangai (SilampARu).

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Beautiful bhujaththAn in sEsha vAhanam

thanks SrI R. Venkat of srivaishnavam.com





SLOKAM 13

Long SaardhUla vIkreeDitham meter:

भृङ्गी गायति हंसताळनिभृतं तत् पुष्णती कोकिलाऽपि

उद्रायत्यथ वल्लितल्लजमुखादास्रं मधु स्यन्दते ।

निस्स्पन्दस्तिमिताः कुरङ्गततयः शीतं शिलासैकतं

सायाह्ने किल यत्र सुन्दरभुजस्तस्मिन् वनक्षमाधरे ॥ १३ ॥

brunghee gAyati hamsataaLa nibhrutam tat pushNati kOkilAapi

udgAyatyatha valli tallajamukhAt aasram madhu syandate |

nisspandastimitA: kurangatataya: Seetam SilAsaikatam

sAyAhne kila yatra sundarabhujA: tasmin vanakshmaAdhare ||

MEANING:

Lord SundararAjan presides over the Solai Malai, where the female bees sing ThiruvAimozhi in consonance with the beat (taaLam) associated with the gait of the Swans (hamsa taaLa nibhrutam bhrunghee gayati). The female nightingale takes the cue from the song of the bee and loudly joins in the ongoing song. The delicate creeper listening to these beautiful songs shed tears of joy from its flower bunches in the form of sweet honey. The assembly of deers listens to this music and become immobilized and closes their eyes in enjoyment. The hot sand dunes and the granite slabs become cool from the effect of this music. At the sandhyaA kaalam (evening), all these extraordinary events take place at this divya dEsam, where Lord SundararAjan has His abode. Such is the Vaibhavam of Solai Malai!





peethambaradhara AdikESava-perumal-thAyAr of kUram

thanks SrI MN Srinivasan



SLOKAM 14

पीताम्बरं वरदशीतलदृष्टिपातं

आजानुलम्बिभुजं आयतकर्णपाशम् ।

श्रीमन्महावनगिरीन्द्रनिवासदीक्षं

लक्ष्मीधरं किमपि वस्तु ममाविरस्तु ॥ १४ ॥

peetAmbaram varada-Seetala drushTipAtam

aajAnulambibhujam aayata karNa paaSam |

SrIman mahA vanagirIndra nivAsa deeksham

lakshmiDharam kimapi vastu mamAvirashu ||

From this sLOkam onwards, the VedAnthic doctrines will be the focus of Swamy KurEsar. He starts with the salutation to the divya MangaLa vigraham of Lord SundararAjan here.

MEANING:

May the Supreme Lord appear before adiyEn with the yellow silken garment! (peetAmbharam) around His waist, with His merciful eyes granting our desired boons, with the arms extending all the way to His knees, with His beautiful, long and auspicious ears and with MahA Lakshmi residing on His chest! May the Lord, who is beyond description by mind or speech and who has taken Vana Giri as the divya dEsam for His permanent residence bless adiyEn with His appearance!





SLOKAM 15

ManjubhAshiNee metre:

जनिजीवनाप्ययविमुक्तयो यतो

जगतामिति श्रुतिशिरस्सु गीयते ।

तदिदं समस्तदुरितैकभेषजं

वनशैलसम्भवं अहं भजे महः ॥ १५ ॥

jani jeevana apyayavimuktayO yatO

jagatAmiti SrutiSirassu geeyate |

tadidam samasta duritaika bsheshajam

vanaSaila sambhavam aham bhaje maha: ||

MEANING:

adiyEn has the sevai of the Supreme JyOthi of Vana Giri, who is the precious medicine for the illness of SamsAric afflictions, who is declared by the Upanishads as the root cause of the birth, sustenance, MokshAnugraham and the dissolution of the Universe and its beings.

COMMENTARY:

Upanishads and Geethai celebrate the Lord being the sole cause of the birth (jani), sustenance (jeevanam), destruction (apyayam) and Moksham (vimukti): "tamevam VidhvAn amruta iha bhavati" declares Purusha Sooktham. In Geethai, our Lord says: "aham tvaa sarva paapepyO mokshayishyAmi maa sucha:"





Maharishis have stated: "mokshadhO bhagavAn VishNu:, mokshmicchet janArdhanAt". PeriyAzhwAr reminds the Lord of ThirumAlirumchOlai standing as the great medicine for samsAric illness:

"ippiRavi yenum nOytku maRunthu aRivArumillai; marutthuvanAi
ninRa MaamaNi VaNNaa! maRu piRavi tavirat-tirutthi unn KOil kadaip-
puhappy ThirumAlirumchOlai YenthAi!"

Azhwar states here that neither Sivan, nor Brahma or Indhiran know about any medicine for the cruel SamsAric illness. Oh Lord of ThirumAlirumchOlai! You stand as the medicine and Doctor prescribing it. Please cure me of the SamsAric illness and bless me with freedom from the cycles of births and deaths and grant me entry into your Supreme abode! He is Bhava oushadham (medicine for SamsAram). The source pramANam for considering BhagavAn as the curative medicine for SamsAram is provided by the Veda Manthram: "bhishakttamam tvAm bhishajAm vruNeemahe".





SLOKAM 16

सद्ब्रह्मात्मपदैस्त्रयीशिरसि यो नारायाणोक्त्या तथा

व्याख्यातो गतिसाम्य लब्ध विषयानन्यत्वबोधोज्ज्वलैः ।

निस्तुल्यादिकं अद्वितीयममृतं तं पुण्डरीकेक्षणं

प्रारूढश्रियं आश्रये वनगिरेः कुञ्जोदितं सुन्दरम् ॥ १६ ॥

sadbrahmAtmapadai: trayee Sirasi yO naarAyaNoktyA tathA

vyAkyAtO gatisAmya labdha vishayAnanyatva bOdhOjjvalai: |

nistulyAdikam adviteeyam amrutam tamm PuNDarIkekshaNam

prArooDhaSriyam aasraye vanagire: kunjOditam sundaram ||

MEANING:

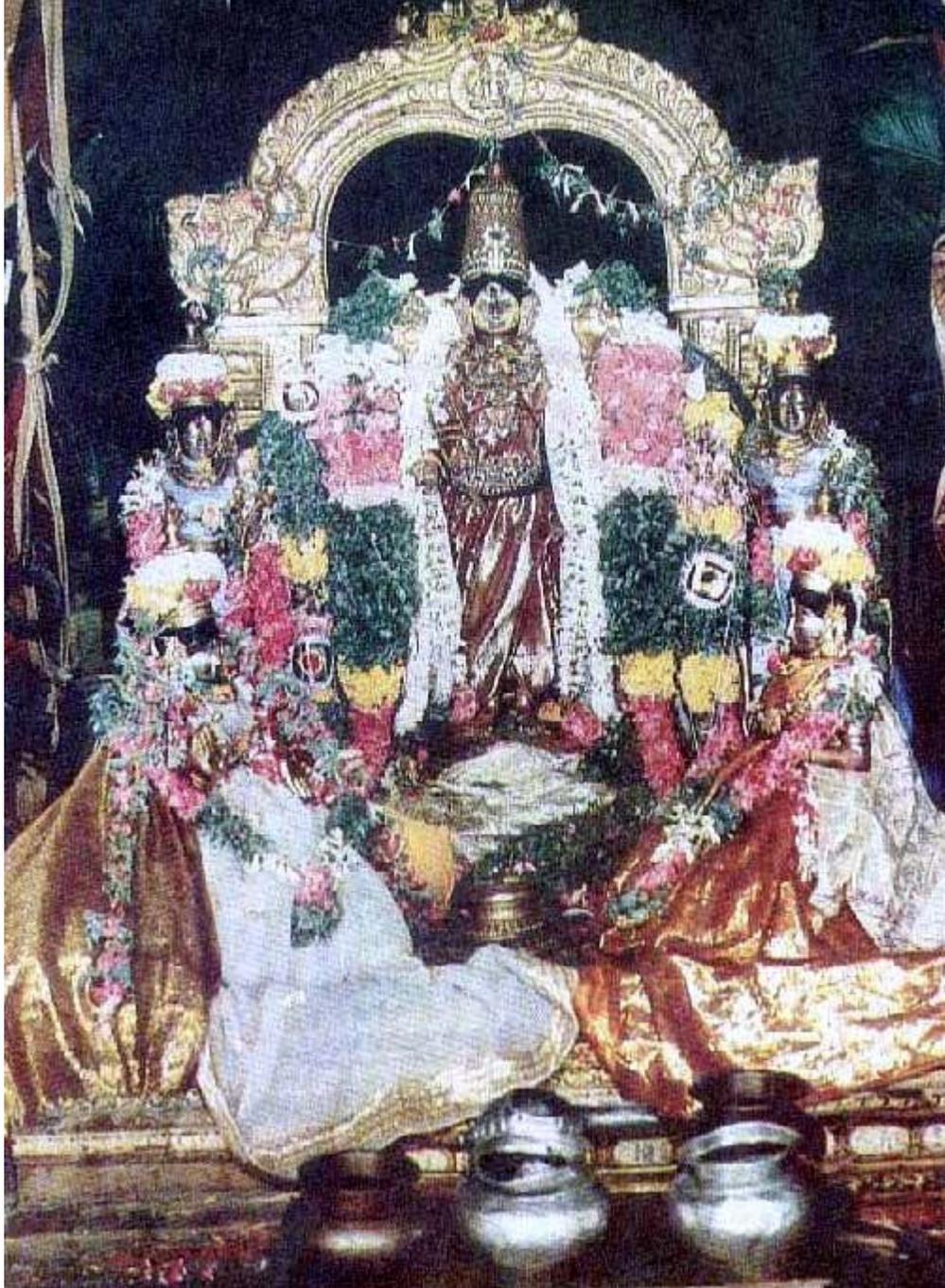
adiyEn seeks the refuge of Sundara baahu of ThriumAlirumchOlai, who incarnated in His archA form amidst the hilly, lush green gardens of Vana Giri (kunjOditam sundaram aasraye) He has eyes similar to a soft and beautiful lotus flower (puNDareeka IkshaNam) and has MahA Lakshmi in His Vaksha sthalam (prArooDha-Sriyam). He has no equal or Superior (nistulya adikam) and is nectar like to experience (amrutham) as well as matchless (adviteeyam) in every way.

The Upanishads (trayee Sirasee) reveal Him (Sundara bAhu) to be none other than Sriman NaarAyaNan following the Gathi SaamAnyaNyAyam (Brahma Soothram 1.1.11). This NyAyam teaches that Sriman NaarAyaNan (Brahman) is the First Cause regarding the origin of the world (trayee Sirasi gatismya labdha vishaya anyatva-bOdham) and is saluted as Sath, Brahman, Aathmaa





sabdams as well as by naarAyaNa sabdham. To that Lord residing forever at Vanagiri, adiyEn performs my SaraNAgathy



SundarabhAhu thirukkalyanam with 4 naachimar

thanks SrI R.Venkat of sivaishnavam-dot-com

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SLOKAM 17

पतिं विश्वस्यात्मेश्वरं इति परं ब्रह्म पुरुषः

परं ज्योतिस्तत्त्वं परमपि च नारायण इति ।

श्रुतिब्रह्मेशादीन्स्तदुदितविभूतीस्तु गृणती

यमाहारूढश्रीः स वनगिरिधामा विजयते ॥ १७ ॥

patim viSvasyAtmeSvaram iti param brahma purusha:

param jyOtiS-tattvam paramapi ca nArAyaNa iti |

Sruti: brahmeSAdeen tadudita vibhUteen tu gruNatee

yamAhArooDhaSrI: sa vanagiridhAmA vijayatE ||

MEANING:

This Lord of Solaimalai shines resplendent (sa: vanagiri dhAmA: vijayate) over BrahmA, Sivan and all other DevAs according to the revelations of the Vedas. They instruct us that He is SaakshAth Sriman NaarAyaNan (param nArAyaNa: iti) from whom BrahmA, Sivan and others received their respective aiswaryams as revealed by the VedAs (brahma IsAdeen tu tadudita vibhUteen iti Sruti: gruNatee). He is the Lord of the Universe (viSvasya pati:), He is the Lord of Himself (aatmeSvaram), He is the Supreme Being (param brahma), the Parama Purushan (purusha:) and the Supreme JyOthi (param jyOti).

COMMENTS BY SRI SRIVATHSANGACCHAR SWAMY:

The message in this sLOkam is tightly coupled with Sruthi salutations:





- "patim viSvasyAtmeSvaram"
- "nArAyaNa param brahma"
- "purusha yEvedhagum sarvam"
- "tattvam nArAyaNa: para:"
- "param jyOtir-upasampadhya"
- "parAt param"
- "nArAyaNa aaseet".





SLOKAM 18

May the Lord of Solaimalai choose our heart for His residence!

पृथिव्याद्यात्मान्तं नियमयति यस्तत्त्वनिकरं

तदन्तर्यामि तद्वपुरविदितस्तेन भगवान् ।

स एष स्वैश्वर्यं नविजहदशेषं वनगिरिं

समध्यासीनो नो विशतु हृदयं सुन्दतरभुजः ॥ १८ ॥

pruthivyAti ya: aatmAntam niyamayati ya: tattva nikaram

tadantaryAmees tat vapu: avidita: tena bhagavAn |

sa yEsha svaiSvaryam na vijahat asesham vanagirim

samadhyAseenO nO visatu hrudayam sundarabhuja: ||

MEANING:

May Lord SundarabAhu, who resides at ThirumAlirum ChOlai choose our hearts as His abode! (vanagirim samadhyAseena: sundara bhuja: na: hrudayam visatu!). He is the indweller of the assembly of tattvams from Earth (insentient) to JeevAthmA (ya: pruthivyAti aatmAntam tattva nikaram, tat antaryAmees). He has also the sentient and the insentient as His body (Ya: tat vapu:). In spite of the fact that He is both the antharyAmees and the SarIram for this assembly of tattvams, He is not comprehended by them (tena avidita:). He as Bhagavaan with the six GuNams (Jn~Anam, Sakthi, Bhalam, aiswaryam, Veeryam and tejas) controls them all (tena avidita: bhagavAn niyamati). During His archai as Sundara Bhujan, or incarnations, He never leaves aside His six guNams and aiswaryam (sa yEsha: svaiSvaryam na vijahat).





SPECIAL NOTES FROM U.VE. SRI SRIVATHSANGACCHAR SWAMY

This sLOkam is based on the section (PrakaraNam) known as AntharyAmeE BrahmaNam from BruhadhAraNyaka Upanishad. This PrakaraNam is very important for our siddhAnthAm. This prakaraNam reveals that the Lord is pervasively present as the indweller in all the tatthvams ranging from Pruthvee (Earth) to JeevAthmA and commands them in their activities and yet they do not know Him as the indweller and commander (Example of pruthvee: "(ya: pruthivyA anthara: yamm pruthivee na Veda, yasya pruthvee sareeram, ya: pruthiveemantarO yamayati, yEsha ta aatmA antaryAmi amrutha:)"). Having the status of antharyAmeE inside pruthvee, AakAsam, tamas, agni, antariksham, prANan, Vaak, Manas, Vij~nAnam, rEthas, Jeevan et al (All the tattvams: tattva nikaram), the Lord directs them in all their activities. The antharyAmi adhikaraNam of SrI BhAshyam and SubhAIOPanishad expound further on the antharyAmi Brahma tattvam. Here, KurEsar focuses on this important atthvam (ya: pruthivyAti AatmAntam tattva nikaram tadantaryAmeE).

The Lord of Solaimalai (archAvathAran) of this Vaibhavam is not without His six GuNams as BhagavAn. He stays as PoorNa ShADguNyan even in His archA manifestation (svabhAvam ajahat sasvat ajOapi sann avyayAtmA).

KurEsar prays now for the Lord in his hrudhaya kamalam (heart lotus). The question may arise: Was not He there as antharyAmeE all this time? Why invite Him afresh with the plea: "visatu".

KurEsar follows the anubhavam of the AzhwAr: "ThirumAlirumchOlai Malai yenREn yenna ThirumAl vanthu yenn nenju niRayap-puhunthAn", "malai mEl taann ninRu yenn manatthuL irunthAnai". AzhwAr says that the Lord on top of Solai Malai is also inside His Hrudhaya Kamalam. AzhwAr says further that he uttered the name, ThirumAlirumchOlai and the Lord used it as an excuse to enter His heart. Until that time, his heart was filled with desire and hatred (Raaga dhvEshams) and the Lord and it was impossible to recognize the indwelling Lord (raagadhi-dhUshitE chitthE naspadhee Madhusoodana:). Once





those interfering factors exited, the darsanam of the indweller was easy. KurEsar prays for the Lord to enter now to be seen clearly.

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Let His thiruvadi enter my heart





SLOKAM 19

Salutations to Sundara aayutha Bhujan

प्रत्यगात्मनि कदाऽप्यसम्भवद् भूमभूमिमभिवक्ति यं श्रुतिः ।

तं वनाद्रिनिलयं सुसुन्दरं सुन्दरायतभुजं भजामहे ॥ १९ ॥

pratyagAtmani kadApyasambhavad

bhUmabhUmim abhivakti yamm Sruti: |

tamm vanAdri nilayam susundaram

sundarAyata bujam bhajAmahE ||

MEANING:

We offer our salutations to the Lord with the beautiful arms (Sundara Baahu), who is beautiful (Susundaram) in every way and resides in ThirumAlirum chOlai (VanAdri nilayam bhajAmahE). He is the Lord, who is Bhuma GuNa Visishtan (One who possesses the Vaibhavam that is not possessed by the Jeevans).

The BhUma VidhyA of ChAndhOgya Upanishad is referred to by KuResar Here. The BhUma VidhyA points out that ParamAthmA is distinctly different from JeevAthma even in its state of Mukthi. For instance ParamAthmA alone (NOT JeevAthma) can grant Moksham; ParamAthmA alone can be established in His Mahimai (SvE mahimnE prathishDitha:). Our Lord alone can be present inside all jeevans (SarvAthmakathvam). That Lord (Para Brahman), the BhUma visishtan is blessing us with His sEvai as Lord Sundara Baahu at ThirumAlirumchOlai.

KurEsar helped AchArya RaamAnujA write his magnum opus, SrI BhAshyam. He





was naturally conversant with all aspects of Sri BhAshyam.

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He alone can give mOksham





In this context, KurEsar composed the 17th sLOkam of Sundara Baahu Stavam to summarize JyOthiradhikaraNam of SrI BhAshyam. In the 16th sLOkam (gatisAmya labdha), the reference was to Yeekshathya adhikaraNam. The 18th sLOkam referred to AntharyAmadhikaraNam. In the 19th sLOkam, BhUmAdhikaraNa vishaya vAkya sODhanam (examination of the meaning of BhUmAdhikaraNam) becomes the focus.





SLOKAM 20

वन्देय सुन्दरभुजं भुजगेन्द्रभोग-

सक्तं महावनगिरिप्रणयप्रवीणम् ।

यं तं विदुर्दहरमष्टगुणोपजुष्टं

आकाशं औपनिषदीषु सरस्वतीषु ॥ २० ॥

vandEya sundarabhujam bhujagEndra bhOga-

saktam mahAvanagiri praNaya praveeNam |

yamm tamm vidu: daram ashTaguNOpajushTam

aakAsam aupanishadeeshu sarasvateeshu ||

MEANING

This sLOkam summarizes the Dahara Vidhyai of ChAndhOgya Upanishad. The essence of this Vidhya is: "This body is a fit place for the residence of Brahman and hence it is appropriately recognized as Brahmaapuram. In this sareeram, ParamAthmA resides always in a small place (daharAkAsam) inside the heart lotus (Hrudhaya Kamalam). He has limitless auspicious attributes. One has to comprehend these anantha kalyANa guNams of the Lord and meditate on Him". The supreme JyOthi of the Lord and His anantha kalyANa guNams are not affected even by one iota in spite of His residence in that small place inside the heart lotus. Out of His great vaathsalyam for the Jeevan, He resides there and comes to the rescue of the Jeevan. Sri BhAshyam's AakAsAdhikaraNam focuses on this Dahara Vidhya.





The Lord reclining on AdhisEshan

EXTENDED MEANING OF THE 20TH SLOKAM

The Yogis clearly visualize the Lord occupying a small space inside their hrudhaya aakAsam as described by the ChAndhOgya Upanishad in the Dahara vidhya section. His sarvEswarathvam is indicated by Him having the eight guNams (ashTa guNa upajushTam). These 8 guNams start with

- apahatha pApmathvam (Freedom from Sins),
- vijaraa (devoid old age),
- Vimruthyu: (eternal),
- VisOka: (without sorrow),
- Vijigathsa: (no need for food),
- apipAsa:(no need for quenching thirst),



- Sathya kaamathvam (possessing true auspicious attributes) and
- Sathya Sankalpathvam (ability to complete what He wishes to do at the place and time of His wish)

That same Lord who is fond of reclining on AadhisEshan (inside the DaharAkAsam) is residing now at ThirumAliruchOlai hills as the leader among those, who claim this divya dEsam as their place of residence (tamm bhujagEndra saktam mahA vana giri praNaya praveeNam sundarabhujam vandEya). May adiyEn be blessed to have the darsana soubhAgyam of this Azhagar (Sundara Baahu)! It has been pointed out that the sLOkam is about MaalalankArar, one of the Pancha Moorthys inside the Garbha graham, who is in Bhujanga Sayanam pose (Sayanak-kOlam).



SLOKAM 21

यत् स्वायत्तस्वरूपस्थिकृत्तिकनिजेच्छानियाम्यस्वशेषा-

नन्ताशेषप्रपञ्चस्तत इह चिदिवाचिद्वपुर्वाचिशब्दैः ।

विश्वैः शब्दैः प्रवाच्यो हतवृजिनतया नित्यमेवानवद्यः

तं वन्दे सुन्दारहं वनगिरिनिलयं पुण्डरीकायताक्षम् ॥ २१ ॥

yat svAyatta-svaroopA-sthiti krutika nijEcchA niyAmy svaSEshA-

nantaaSEsha prapanca : tata iha cidiva-achidvapurvAci sabdai: |

viSvai: Sabdai: pravAcyO hata-vrujinatayA nityamEvAnavadya:

tamm vandE sundarAhvam vanagiri nilayam puNDareekAyatAksham ||

This sLOkam is a terse one summarizing the siddhAntha TatthvArthams contained in AchArya RaamAnujA's gadhyam pasage: "SvAdheena-trividha-chETanAchETana svaroopA-sthiti-pravrutti bhEdham" and the contents of Sri BhAshyam's navilakshaNathva adhikaraNam, VaiswAnara adhikaraNam and athra adhikaraNam. Each of the references in this sLOkam carries the essence of VisishtAdhvaitha VedAntham; the object behind these sruthi passages is recognized by KurEsar as Sri Sundara Baahu (Brahman) standing as the Supreme JyOthi at ThirumAlirumchOlai. KurEsar is thrilled over the bhAgyam of worshipping this quintessence of VedAntham named Azhagar with matchless lotus eyes at the divya dEsam of Vanagiri (ThirumAlirumchOlai).

EXTENDED MEANING

The Lord at Vana Giri divya dEsam has the ashta guNams referred to in the previous sLOkam. He is also free from any hEyam and is nithya anavadhyan



(eternally blemishes). He has eyes that are beautiful and soft like the red lotus (PuNDareeka aayatAkshan) in His divya MangaLa vigraham. His sacred name as a divya MangaLa vigrahan in archA form is Azhagar (SundarAhvam). His divyAtma svaroopam is the One celebrated by the Sruthis as free from any dhOshams and possessing ashta GuNams. His Svaroopam is such that the entire world of chEtanams and achEtanams are under His control and are His vibhUthi (Iswaryam). Their existence and activities are totally under His control. These are markers (lakshaNams) for His divyAtma Svaroopam as well as elaborated under the different adhikaraNmas of Sri BhAshyam. All the chEtanams and achEtanams ultimately points to Him according to the rules of aparyavasAna Vrutthi. The Sruthi vaakyams, "sarvam khalvidham brahma, visvamEdham purusha:, purusha yEvadham sarvam, JyOtheeshi VishNu: bhuvanAni VishNu:" underline the fact all these universes and their entities are blessed by His auspicious glances and attain steadiness and stay under His sole control and as such all of them are Him alone (sarvam khalvidham Brahma). Such a Lord consistent with all these features in His divyAtma Svaroopam as well as His divya MangaLa vigraham shines as the Param JyOthi at ThirumAlirumchOlai with the name of Azhagan (Sundaran).



SLOKAM 22

गुणजं गुणिनो हि मङ्गलत्वं

प्रमितं प्रत्युत यत्स्वरूपमेत्य ।

तमनन्तसुखावबोधरूपं

विमलं सुन्दरबाहुमाश्रयामः ॥ २२ ॥

gunajam guNinO hi mangaLatvam

pramitam pratyuta yatsvaroopamEtya |

tamananta sukhAvabOdha roopam

vimalam sundarabAhum aaSrayAma: ||

INTRODUCTORY COMMENTS:

This sLOkam is modeled after KurEsar's sLOkam (guNAYattam) in Sri VaradarAja Sthavam and the sLOkam (sarvasya chaiva hi) in athimAnusha Sthavam.

The above two sLOkams and this sLOkam cover the vishayam commented upon by SrI BhAshyakArar in the JanmAdhyadhikaraNam of His SrI BhAshyam: We praise a human being as GuNasaali to indicate that he has auspicious guNams and anushtAnams. In the case of BhagavAn, the situation is opposite. There is no glory for the Lord because of the links to the auspicious guNams. On the contrary, the guNams attain their glory because of association with the Lord. This situation in loukeekam is similar to the case, where the money accumulated by an unpius man that gets spent on ungodly projects. In that case, we conclude that his wealth did not have the good fortune to be spent on



auspicious kaimkaryams and therefore it has dhurbhAgyam. When the money reaches a human being, who is adhering to the injunctions of Bhagavath Saasthrams and he spends the accumulated wealth on sath kaimkaryams, then we say that the wealth had the soubhAgyam of being spent on auspicious projects to gain eminence.

That is what KurEsar says: "guNina: mangaLatvam guNajam pramitam hi".



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sundarabAhum AasrayAma:

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The pramANams point out that the guNams through their attachment to a man makes him earn the name of guNinan (GuNasaali). In the case of the Lord, the guNams have the reverse effect. They do not increase His MangaLathvam. The guNams attain instead mangalathvam through their association with the Lord (Yat svaroopam yEtya pratyuta pramitam). The situation is opposite in the case of the guNams that get linked to the divyAtma Svaroopam of the Lord. GuNams now gets elevated due to their links to the Lord and not the other way round. In the 3rd and 4th line of this 22nd sIOkam, KurEsar states that he has taken refuge at the sacred feet of that SundarabAhu PerumAL of ThirumAlirumchOlai, (sundarabAhum AasrayAma:), who is devoid of any deficiencies (vimalam) and possessing the divyAtma svaroopam noted for its limitless bliss and Jn~Anam (tamm ananta sukha avabOdha roopam vimalam sundarabAhum aasrayAma:).



Our Lord's guNams are trivida Paricchedham (not limited by dEsam, Kaalam and Vasthu). Therefore they are "anantham". His Svaroopam is aanandha mayam. Jeevan does not come anywhere near the Lord in these aspects. He is "amalan aadhipirAn, and Vimalan". The Lord does not have the dhOshams and aj~nAnam like us. KurEsar addresses the Lord as Sundara Baahu to indicate that the Lord of this dhivyAthma svaroopam, where the guNams become ennobled has a divya MangaLa vighram as well with sundara ThOLL (Beautiful shoulders). This reference to one of His beautiful limbs sets the stage for the coming sLOkams dwelling on His dhivya MangaLa vighram.

The metre for this sLOkam is Vasantha Maalika.





Sundaran on horse during chittirai festival



SLOKAM 23

अतिपतितावधिस्वमहिमानुभवप्रभवत्-

सुखकृतनिस्तरङ्गजलधीयितनित्यदशम् ।

प्रतिभटमेव हेयनिकरस्य सदाऽप्रतिमं

हरिमिह सुन्दराहं उपयामि वनाद्रितटे ॥ २३ ॥

atipatita avadhi sva-mahima anubhava prabhavat-

sukha kruta nistaranga jaladheeyita nitya daSam |

pratibhaTamEva hEya nikarasya sadA apratimam

harimiha sundarAhvam upayAmi vanAdritaTE ||

EXTENDED MEANING OF SLOKAM 23

adiyEn has sought the refuge of the Lord of ThirumAlirumchOlai. He is SaakshAth Hari with the name of Sundaran (Azhar) here. The name Hari is acquired by the Lord because the Lord swallows the whole world to protect them; the name Hari comes from the root "Hr" to take away.

The PaancharAthra and VaikAnasa Samhithais (Bhagavath Saasthrams) describe the state of the Lord in to two categories: NithyOdhitha dasai and SaanthOdhitha Dasai. The current sLOkam deals with the NithyOdhitha dasai of the Lord. In this dasai, the Lord reflects on His limitless, auspicious attributes and stays still like the wave less ocean. "AathmAnam VasudEvAkhyam chinthayan, nithyam nithyAKruthidharam" is one of the PramANams here. This NithyOdhitha, SaanthOdhitha dasais are displayed in all the five roopams of the Lord: Para-VyUha-Vibhava-Haarta and archaa. Enjoying the archai of



VaasudEvan at ThirumAlirumchOlai, KurEsar relates to His nithyOdhitha dasai in this sLOkam. The first two lines of this sLOkam deal with the salutation to the nithyOdhitha dasai:

"atpatita avati sva-mahimA anubhava prabhavat
sukha kruta nistaranga jaladheeyita nitya daSam"

In the 3rd and the 4th lines of this sLOkam, KurEsar salutes the state of the Lord, which is always the opposite of the assembly of inauspicious guNams that needs to be rejected (sadA hEya nikarasya prathibhaTamEva). This Lord has no equal (yeppOthum tann oppArillappan = sadA yEva apratimam, "na tatsamascchAbhyadhikasya dhrusyatE"). He is the Hari (Hari: harathi PaapAni) adorning the name of Sundaran at the divya dEsam of ThirumAlirumchOlai. adiyEn has sought the refuge of this Vana Giri Naathan:

"pratibhaTamEva hEya nikarasya sadApratimam
harimiha sundarAhvam upayAmi vanAdritaTE"



SLOKAM 24

सदा षाड्गुण्याख्यैः पृथुलबलविज्ञानशकन-

प्रभावीर्यैश्वर्यैरवधिविधुरैरेधितदशम् ।

द्रुमस्तोमक्षमाभृत्परिसरमहोद्यानमुदितं

प्रपद्येऽध्यारूढश्रियं इममहं सुन्दरभुजम् ॥ २४ ॥

sadA shaaDguNyAkhyai: pruthula bala vij~nAna Sakana-

prabhA veeryaiswaryai: avadhi vidhurai: yEdhita daSam |

drumastOma kshmaAbhrut parisara mahOdyAna muditam

prapadyE adhyArooDhaSriyam imamaham sundarabhujam ||

MEANING:

adiyEn takes refuge (aham prapadyE) in this Lord, who has beautiful shoulders, MahA Lakshmi on His chest and who is residing at the flower gardens in the foothills of Solai Malai divya dEsam. He is always of a joyous temperament. He has the six GuNams of Jn~Anam, Balam, Sakthi, aiswaryam, Veerayam and tEjas befitting His name as BhagavAn.

Each of these six guNams has other guNams embedded in them and thus is limitless. For instance, Souseelyam and Vaathsalyam are included under KaaruNyam, which in turn is part of one of the six guNams referred to above. He is thus known for His limitless, "six guNams" (avadhi vidhurai: prathula Moorthy). These six guNams have been saluted as "ShaDEva prathamE guNA:"

- His guNam of Balam makes Him bear (support) all the sentient and insentient



tirelessly.

- His Jn~Anam (Vijn~Anam) makes Him see (comprehend) every thing directly.
- His Sakana Sakthi enables Him to complete every thing undertaken by any means.
- His PrabhA guNam is the supreme jyOthi svaroopam that dulls every other light through its splendour.
- Veerya guNam of the Lord is the one that transforms every thing else without Himself undergoing any changes.
- Iswarya guNam relates to His status as Ubhaya VibhUthi Naathan (leelA and Nithya VibhUthis).
- He shines eternal with these guNams at Solaimalai. These six guNams are always present in His five manifestations as BhagavAn (Param, VyUham, Vibhavam, archai and antharyAmi states).



SLOKAM 25

सौशील्याश्रितवत्सलत्वमृदुतासौहार्दसाम्याजवैः

धैर्यस्थैर्यसुवीर्यशौर्यकृतितागाम्भीर्यचातुर्यकैः ।

सौन्दर्यान्वितसौकुमार्यसमतालावण्यमुख्यैर्गुणैः

देवः श्रीतरुषण्डशैलनिलये नित्यं स्थितः सुन्दरः ॥ २५ ॥

souseelyaaSrita vatsalatva mrudutA souhArda sAmyArjavai:

dhairya sthairya suveerya Sourya krutitA gAmbheerya cAturyakai: |

soundaryAnvita soukumArya samatA lAvaNya mukhyai: guNai:

dEva: SrI taru shaNDaSaila nilayE nityam sthita: sundara: ||

MEANING:

The Lord of ThirumAlirum ChOlai graces us all from His divya dEsam of VanAdri (taru shaNDa Sailam). There one has the blessings of His Sevai with every limb of His sacred body resplendent with His youthful Soundharyam. The samudhAya (collective) soundharyam (Beauty) of the Lord here is without parallel justifying His ThirunAmam as Azhagar (the Beautiful One). The auspicious guNams that have sought refuge in this beautiful body of the Lord of this divya dEsam are:

Souseelyam (moving with the lowly ones and blessing them),

Aasrita vAtsalyam (the deep affection for those, who seek His protection through SaraNAgathy),



Mrudutvam	(Soft heart for His devotees),
SouhArtam	(good will towards all),
Saamya nilai	(state of being attained by one and all),
aarjavam	(Straightforwardness, rectitude),
Dhairyam	(Courage and unperturbed ness),
sthairyam	(steadfastness, resoluteness in the execution of Sankalpam),
Suveeryam	(power to engage all enemies all alone against a multitude of enemies),
Souryam	(independent prowess that enables Him to meet the enemies at his own base and destroy them),
KrutitA	(joyous attitude after placing those who sought His protection by His side in Sri Vaikuntam),
Gaambheeryam	(Majesty),
CAturyam	(conductance with exemplary cleverness and diplomacy with all)

His unparalleled beauty blends with these auspicious and limitless guNams at His divine abode of ThirumAlirumchOlai.



SLOKAM 26

येष्वेकस्य गुणस्य विप्रुडपि वै लोकोत्तरं स्वाश्रयं

कुर्यात् तादृशवैभवैरगणितैर्निस्सीमभूमान्वितैः ।

नित्यैर्दिव्यगुणैस्ततोऽधिकशुभत्वैकास्पदात्माश्रयैः

इद्धं सुन्दरबाहुमस्मि शरणं यातो वनाद्रीश्वरम् ॥ २६ ॥

yEshvEkasya guNasya vipruDapi vai lOkOttaram svASrayam

kuryAt tAdrusa-vaibhava: agaNitai: nisseema-bhUmAnvitai: |

nityai: divya-guNai: tatOdhika SubhatvaikAspadAm-ASrayai:

iddham sundarabAhum-asmI SaraNam yAtO vanAdrIswaram ||

MEANING:

adiyEn performs SaraNagathy at the sacred feet of Lord SundarabAhu of VanAdri (ThirumAlirumchOlai). The possession of even a trace of any one of His most auspicious guNams (yEshu yEkasya guNasya vipruDapi) saluted in the previous sLOkam (SouseeIyam, aasritha Vaathsalyam, SouhArdham, Aarjavam, Dhairyam, sthairyam, Suveeryam, Souryam, Kruthaj~nathai, SrImath Gaambheeryam, ChAthuryam et al) will qualify a human being to become worthy of praise in this world. Our Lord is however the abode of all of these limitless, auspicious attributes (taadrusa vaibhava:), which are beyond our full comprehension. He possesses these countless and supremely glorious attributes (agaNitai: nisseema bhUmAnvitai: guNai:) forever. Vedam flounders in its attempt to describe fully His GuNams and Sakthi: "Paraa asya sakthi: vividhaiva srUyathE".





Rg Vedam chimes in: "na tE VishNO jaayamAnO na jaathO deva mahimna paramanthamApa". None who ever lived or yet to be born will equal or surpass the Mahimai of VishNu. The dhivyAthma Svaroopam, the abode of such anantha kalyANa guNams and the divya MangaLa vighram of Sriman NaarAyaNan have elected as their permanent abode, the divya dEsam of ThirumAlirumchOlai.



His permanent abode

daasan

Oppiliappan Koil VaradAchAri SaThakOpan

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