



swAmy kUreSar's

sundarabAhu stavam

(Vol.2)



'Sri nrsimha seva rasikan'

Oppiliappan kO il Sri varadAchari SaThakopan





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NOTE: Please check out the beautiful pictures of swAmy kUresar at kUram available at: <http://www.divyadesam.com/photo-feature/sri-koorathazhwan/swami-koorathazhwan.shtml>





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mozhiyaik kadakkum AzhwaN



श्रीः ॥

श्रीकूरनाथश्रीवत्सचिह्नमिश्र विरचितः

श्रीसुन्दरबाहुस्तवः

(द्वितीय भाग)

Sri KUresar's

Sri SundarabAhustavam

(Vol 2)



For Vol 1, covering Slokams 1 to 26,

please see Ahobilavalli Series e-Book # 68 at:

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SrI sundarabAhu perumAL



SrI:

TANIYAN

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलसूत्रताम् ॥

SrIvatsacihna miSrebhyo nama uktimadhImahe |
yaduktaya: trayIkaNThe yAnti mangaLa sUtratAm ||



Dear BhaktAs of Lord SundarabAhu PerumAL of TirumAlirumcOlai:

In the year 2008, the Ahobilavalli E-book team released the first Volume of SrI SundarabAhu stavam of SrI KUresar (68th E-boook at www.ahobilavalli.org). We covered upto 26 Slokams there. In this volume we are presenting the rest of the slokams of this beautiful stavam as the humble samarpanam for swamy kUresar's 1000th thirunakshatra mahotsava on the 3rd of February 2010.

SLOKAM 27

सदा समस्तं जगदीक्षते हि यः

प्रत्यक्षदृष्ट्या युगपद्भुवा स्वतः ।

स ईदृशज्ञाननिधिर्निधिस्तु नः

सिंहाद्रिकुञ्जेषु चकास्ति सुन्दरः ॥

sadA samastam jagat Ikshate hi ya:

pratyakshadrshTyA yugapadbhuvA svata: |

sa IdrSa j~nAnanidhi: nidhistu na:

simhAdri kunjeshu cakAsti sundara: ||

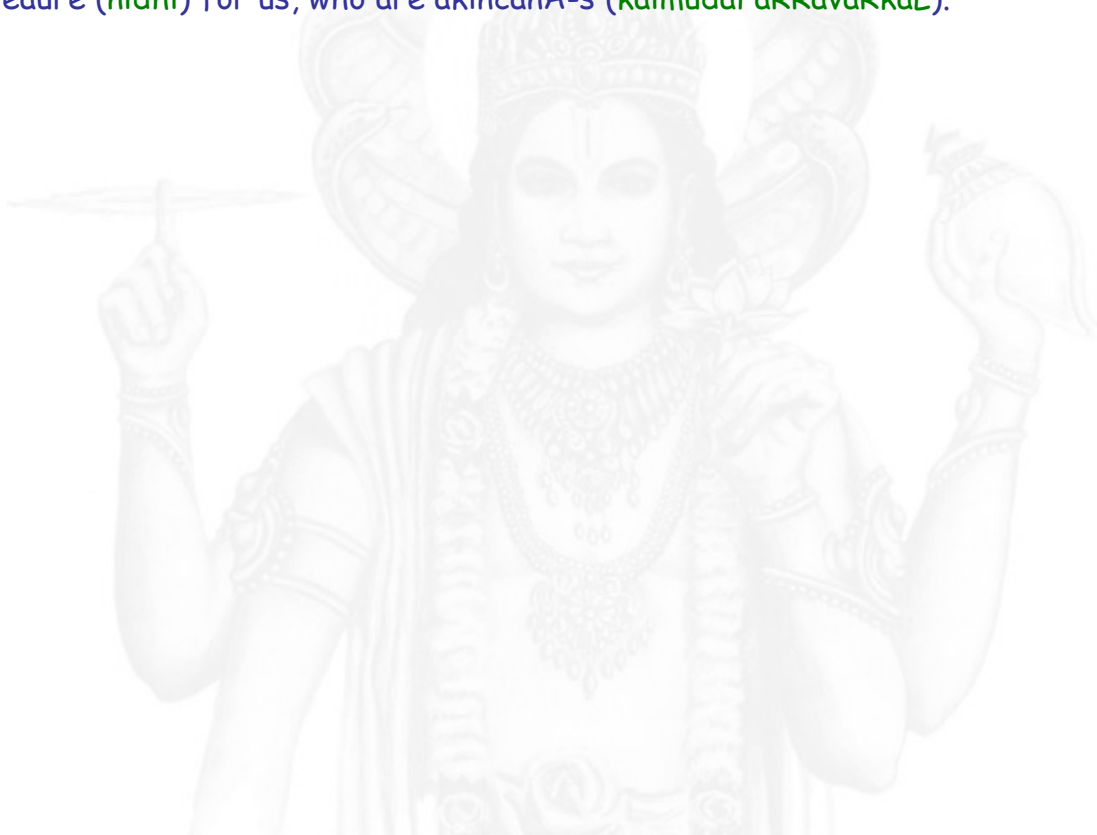
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In this Slokam, KUresar enjoys the principal guNam of J~nAnam among all the ananta kalyANa guNams of the Lord.

Meaning/Comments:

Azhagar unlike us as Parabrahamam is able to directly see without eyes (pratyaksha drshTi) and hear without the need for ears. He can run without legs. This pratyaksha drshTi is well celebrated by the Upanishads. He is the abode of such J~nAnam (IdrSa j~nAna nidhi:). At the same time, He shines in the latA maNTapams of SimhAcalam (sundara simhAdri kunjeshu cakAsti) as a treaure (nidhi) for us, who are akincaNAs (kaimudal aRRavaRkaL).





SLOKAM 28

ऐश्वर्यतेजोबलवीर्यशक्तयः

कीदृग्विधास्सुन्दरबाहुसंश्रयाः ।

योऽसौ जगज्जन्मलयस्थितिक्रियाः

सङ्कल्पतोऽल्पादुपकल्पयत्यजः ॥

aiSvarya teja: bala vIrya Saktaya:

kIdrgvidhA: sundarbAhu samSrayA: |

ya: asau jagat janmalayasthiti kriyA:

sankalpata: alpAt upakalpayati aja: ||

In the previous Slokam, KUresar saluted the j~nAna guNam. In this Slokam, he pays tribute to the rest of the five PradhAna guNams (balam, aiSvaryam, tejas, Sakti and vIryam).

Meaning/Comments:

He says: This Lord of TirumAlirumcOlai without birth (aja:) carries out the creation, sustenance and dissolution of this cetanAcetanAtmaka jagat with a minimal effort (alpa sankalpam) on His part (ya: asau jagat janma laya sthiti kriyA: alpAt sankalpta: upakalpayati). It is a trivial effort for Him. KUresar wonders about the kalyANa guNams of the Lord and how He sets in motion the various jagat vyApArams effortlessly. As sarveSvaran, His aiSvaryam is immeasurable. His tejas does not need anything else for support. His balam lets Him support any thing without being fatigued. His Sakti is the attribute of being every thing (sarvam khalvidham brahma). His vIryam that sustains this universe is matchless. KUresar hints at all these guNams and admits that they are impossible to cover (sundarabAhu samSrayA: aiSvarya, teja:, bala, vIrya, Saktaya: kIdrg vidhA?). How can we even begin to understand them. They are vAcamA gocaram says KUresar.





SLOKAM 29

यत्कल्पायुतभोगतोऽपि कृशतां यायान्न तावत्फलं

येष्वेकस्य तथाविधैस्सततजैरंहोभिरुत्सीमभिः ।

अस्तादाविह संसृतावुपचितैश्छन्नं सुसन्नं जनं

संनत्या क्षमते क्षणाद्वनगिरिप्रस्थप्रियस्सुन्दरः ॥

yat kalpAyuta bhogata: api krSatAm yAyAt na tAvat phalam

yeshu ekasya tathavidhai: satatajai: amhobhi: utsImabhi: |

astAdau iha samsrtau upacitaiSchannam susannam janam

sannatyA kshamate kshaNA+ vanagiri prasthapriya: sundara: ||

Meaning/Comments:

The Lord SundarabAhu desirous of residing at the foot hills of Vana Giri (TirumAlirumcOlai) has another important guNam celebrated as kshama (forbearance and pardoning). When we build up the limitless sins through our lives, which can not be neutralized even in the 10,000 Kalpams of Brahma Devan's life time by experiencing their fruits, the Lord of Vana Giri destroys them in a second, when these jIvans with countless sins prostrate before Him and seek His sacred feet as their refuge. These sins are beginningless (anAdi) and accumulate with out cessation. The jIvan is hidden under this mighty pile of sins and goes round and round in the whirlpool of samsAram without any hope for redemption. This jIvan is sorrow stricken. At this time, the Lord intervenes in the case of those jIvans, who through the AcArya anugraham fall at the sacred feet of SrI SundarabAhu just once and are freed thereafter of their anAdi and ever growing bundle of sins.





SLOKAM 30

यज्जातीयो यादृशो यत्स्वभावः

पादच्छायां संश्रितो योऽपि कोऽपि ।

तज्जातीयस्तादृशस्तत्स्वभावः

श्लिष्यत्येनं सुन्दरो वत्सलत्वात् ॥

yat jAtIya: yAdrSa: yat svabhAva:

pAdacchAyAm samSrita: yo api ko api |

tat jAtIya: tAdrSa: tat svabhAva:

Slishyati enam sundara: vatsalatvAt ||

In this Slokam, the Lord's vAtsalya guNam is saluted.

Meaning/Comments:

As PeriyAzhvAr reminded us: "kAdam palavum tirintuzhanRErkku angOr nizhal illai, nIrumillai, un pAda nizhalallal". Without the comforting shade of the Lord's sacred feet, there is no other redress for the samsAris; there is no shade for them or thirst quenching water to get relief. His vAtsalya guNam becomes the shady tree for the sAdhus (nivAsa vrksha: sAdhUnAm). His vAtsalyam extends to devAs, humans, people of all levels of AcAram, svabhAvams (Asuric or divine) and caste or creed. Once they make an effort and reach the shadow of His sacred feet, all their troubles are over. Our Lord takes the avatAram in their own jAtis, assumes the form like them, chooses their svabhAvam and mingles with them (Slishyati) out of His parama vAtsalya guNam and redeems them. "sundara: pAdacchAyAm samSrita: enam janam vatsalatvAt, sa: Slishyati". This vAtsalyam of the Lord has been saluted as "dosha tiraskAriNi prIti: " according to Swamy Desikan.





The Lord's sauSIlyam - Gajendra moksham



SLOKAM 31

निहीनो जात्या वा भृशमकुशलैर्वा स्वचरितैः

पुमान्वै यः कश्चिद्बहुतृणमपि स्यादगुणतः ।

भजन्तं तं पश्येद्भुजगपतिना तुल्यमपि यो

वनाद्रिप्रस्थस्थः स मम शरणं सुन्दरभुजः ॥

nihIna: jAtyA vA bhrSam akuSalai: vA svacaritai:

pumAn vai ya: kaScit bahutrNamapi syAt aguNata: |

bhajantam tam paSyet bhujagapatinA tulyamapi ya:

vanAdri prasthastha: sa mama SaraNam sundarabhuja: ||

In this Slokam, Kuresar salutes the sauSIya guNam of the Lord of TirumAlirumcOlai.

Meaning/Comments:

The Lord does not discriminate against anyone because of their kulam, jAti, scholastic attainments, wealth, righteous conduct and responds with alacrity to even those nameless ones as long as they seek Him at TirumAlirumcOlai and perform their SaraNAgati at His sacred feet. This unfortunate person may be of low birth (jAtyA nihIna:), durAcAram (akuSalai: svacaritan), lowly (bhrSam nihIna:), muddled intellect (aguNata:), worthless as a blade of grass (bahutruNamapi); once this nondescript person by the worldly standards performs SaraNAgati at the sacred feet of SundararAjan, He treats them with the same prIti as He treats one of the principal nitya sUris like AdiSeshan. Kuresar concludes this Slokam with a prayer: "May aDiyEn be blessed to seek the protection of Lord SundararAjan's sacred feet" (vanAdri prasthastha: sa: sundara bhuja: mama SaraNam bhavatu). The pramANam here is:



दुराचारोऽपि सर्वाशी कृतघ्नो नास्तिकः पुरा ।

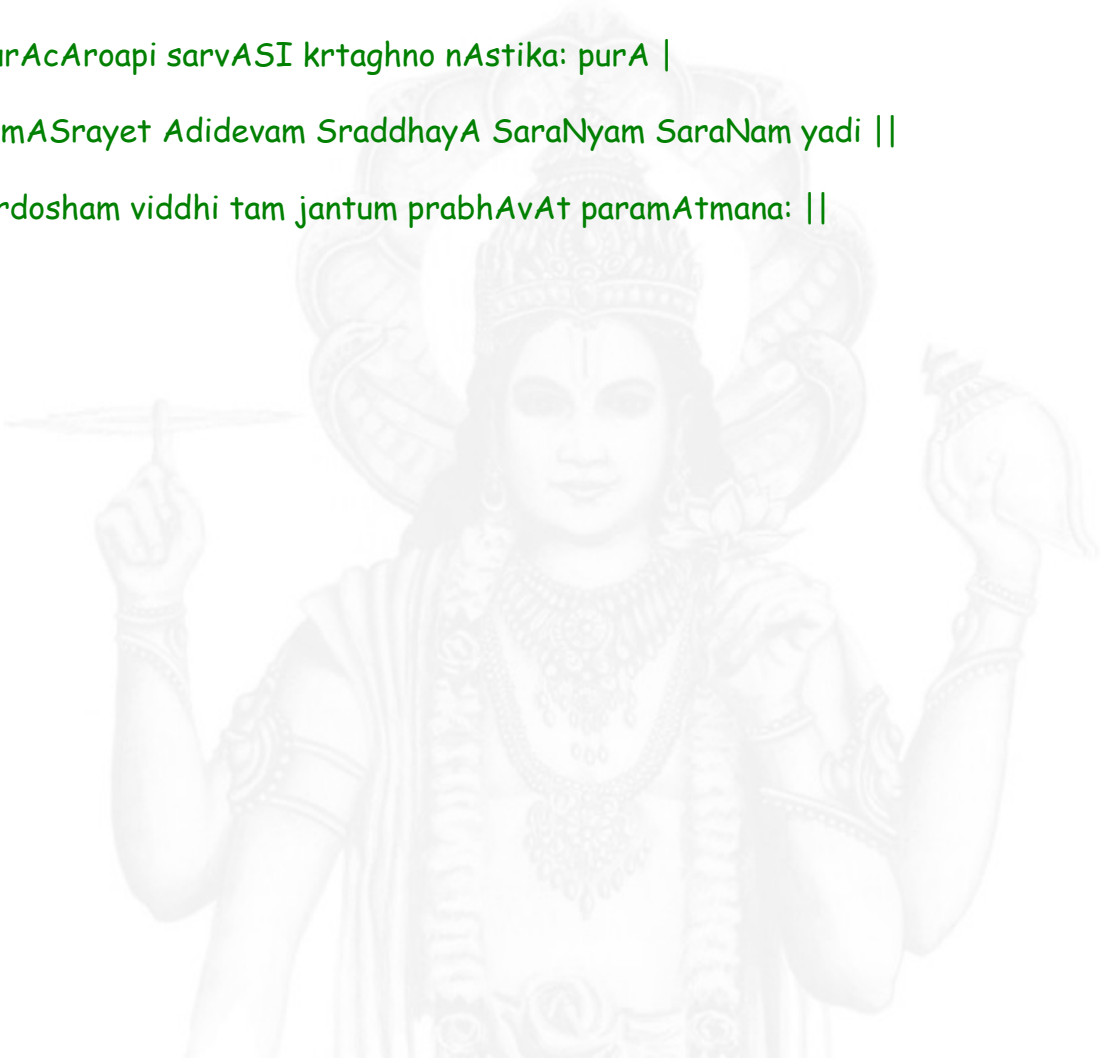
समाश्रयेदादिदेवं श्रद्धया शरण्यं शरणं यदि ॥

निर्दोषं विद्धि तं जन्तुं प्रभावात् परमात्मनः ॥

durAcAroapi sarvASI krtaghno nAstika: purA |

samASrayet Adidevam SraddhayA SaraNyam SaraNam yadi ||

nirdosham viddhi tam jantum prabhAvAt paramAtmana: ||





SLOKAM 32

एकैकमङ्गलगुणानुभवाभिनन्दं

ईदृक् त्वियानिति च सुन्दरदोषिण कृष्णे ।

ते ये शतं त्विति नियन्तुमनाः श्रुतिर्है

नैवेष वाङ्मनसगोचर इत्युदाह ॥

ekaika mangaLa guNa anubhava abhinandam

Idrk tu iyAn iti ca sundaradoshNi krshNe |

te ye Satam tu iti niyantumanA: Srutirhai

naiva esha vAngmanasa gocara iti udAha ||

Meaning/Comments:

In the previous Slokams, KUresar saluted the many guNams of the Lord and recognized that it is impossible to deal in detail and describe fully the vaibhavam of each of these guNams and the bliss generated by enjoying them (ekaika mangaLa guNa anubhava abhinandam Idruk, iyAn iti vaktum aSakta:). He comes to the Upanishadic level of experience (yato vAco nivartante aprApya manasA saha, Anandam brahmaNo vidvAn). He concedes that it is beyond his power to describe the Lord's guNams and the bliss experienced. He also refers to Srutis declaring this truth in a loud voice (Sruti: vAngmanasa gocara: iti udAha hai).





SLOKAM 33

अब्जपादमरविन्दलोचनं

पद्मपाणितलमञ्जनप्रभम् ।

सुन्दरोरुभुजमिन्दिरापतिं

वन्दिषीय वरदं वनाद्रिगम् ॥

abjapAdam aravindalocanam

padmapANitalam anjana prabham |

sundarorubhujam indirApatim

vandishIya varadam vanAdrigam ||

From here on, KUresar celebrates the saundarya vaibhavam of the Lord's TirumEni.

Meaning:/Comments:

His sacred feet are soft and beautiful like a Lotus (abhja pAdam). His hands and eyes also resemble the beautiful lotus flower in this regard (aravinda locanam padma pANitalam). His hue is that of darkish blue like collyrium (anjana prabham). His hands extend all the way to His knees. May aDiyEn have the bhAgyam of prostrating before this generous boon-granting Lord of Maha Lakshmi, who has reached TirumAlirumcOlai.

KUresar was born in a VaidIka grAmam (KUram) near Kaancipuram and was devoted to the sevai of Lord VaradarAjan. Time and again, we will see Lord VaradarAjan's TirumEni will appear before his eyes and KUresar will pay tribute to Sri Varadan as in this case, even if he was standing before Lord SundarabAhu at TirumAlirumcOlai.





SLOKAM 34

कनकमरकताञ्जनद्रवाणां

मथनसमुत्थितसारमेलनोत्थम् ।

जयति किमपि रूपमस्य तेजो

वनगिरिनन्दनसुन्दरोरुबाहोः ॥

kanaka marakata anjanadravANAm

mathana samutthita sAra melanottham |

jayati kim api rUpamasya teja:

vanagiri nandana sundarorubAho: ||

Meaning/Comments:

Oh SundarabAhu with beautiful and stout shoulders! Your TirumEni has an indescribable hue made up of the blending of the essence of gold, marakatam and collyrium. This unique kANti outshines every other hue. This unique hue of the Lord's TirumEni is known as "mayUra-kanTha-dyuti-hema". This is a SreshTa lakshaNam according to sAmudrika SAstram. This multihued color can be seen on the neck of a peacock. In the case of the Lord, the gold color component came from Maha Lakshmi. The color of the body of BhU PirATTi and ANDAL is like Marakatam (greenish hue). The collyrium hue (dark bluish black hue like the dark rainy season cloud) is the natural hue of the Lord.





'alankAra azhagan!'



SLOKAM 35

किं नु स्वयं स्वात्मविभूषणं भवन्

असावलङ्कार इतीरितो जनैः ।

वर्धिष्णुबालद्रुमषण्डमण्डितं

वनाचलं वा परितः प्रसाधयन् ॥

kim nu svayam svAtmavibhUshaNam bhavan

asau alankAra iti Irita: janai: |

vardhishNu bAladrumashaNDa maNDitam

vanAcalam vA parita: prasAdhayan ||

Meaning/Comments:

The Lord of this divya desam is known also as **alankArar**. PeriyAzhvAr salutes Him as "**azhagan alankAran**". One wonders why He got the name of alankAran. There are two reasons given for the origin of this name

- His tirumEni does not need any other AbharaNams to add beauty to Him. The bhUshaNams and weapons gain their beauty by serving as alakAram for Him. Hence, He is known as alankArar.
- The other explanation comes from the sandi: alam karoti iti alamkAra:.

alam means contentment and satiety. When one enjoys the sevai of this Lord, our mind stays away from the enjoyment (**alam karoti**) of all vishaya sukhams. That is why He is also saluted as "**alankArar**".





SLOKAM 36

सुखस्पर्शैर्नित्यैः कुसुमसुकुमाराङ्गसुखदैः

सुसौगन्ध्यैर्दिव्याभरणगणदिव्यायुधगणैः ।

अलङ्कार्यैस्सर्वैर्निगदितमलङ्कार इति यः

समाख्यानं धत्ते स वनगिरिनाथोऽस्तु शरणम् ॥

sukhasparsai: nityai: kusuma sukumAra angasukhadai:

susaugandhyai: divyAbharaNagaNa divyAyudhagaNai: |

alankAryai: sarvai: nigaditam alankAra iti ya:

samAkhyAnam dhatte sa vanagirinAtha: astu SaraNam ||

Meaning/Comments:

There is a chapter in VishNu PurANam known as "astra bhUshaNAdhyAyam". Here, the sUkshmam of all the weapons of the Lord representing one or other tattvams is revealed. It is also pointed out that these weapons and AbhAraNams are nityam (eternal) and they incarnate with the Lord as appropriate with each avatAram. These weapons like the AbharaNams have a soft touch (sukha sparsam), divine fragrance (susaugandhyam), splendid lustre and tremendous power. These weapons and AbharaNams give sukham from the Siras to TiruvaDi of the Lord's TirumEni (kusuma sukumAra anga sugatai:). They become alankAram to the Lord and He derives the name of "alankArar" as a result. All of these SAstrArthams are included in this Slokam. Kuresar states that this TirumAlirumcOlai mAl alankArar is his refuge.





SLOKAMS 37 & 38

मकुटमकुटमालोत्तंसचूडाललाम-

स्वलकतिलकमालाकुण्डलैस्सोर्ध्वपुण्ड्रैः ।

मणिवरवनमालाहारकेयूरकण्ठयैः

तुलसिकटककाञ्चीनूपुराद्यश्च भूषैः ॥ ३७ ॥

makuTa makuTamAla uttamsa cUDAlalAma

svalaka tilakamAlA kUNDalai: sa UrdhvapuNDrai: |

maNivara vanamAlA hAra keyUra kaNThyai:

tulasi kaTaka kAnci nUpurAdyaSca bhUshai: ||37

असिजलजरथाङ्गैः शार्ङ्गकौमोदकीभ्यां

अगणितगुणजालैरायुधैरप्यथान्यैः ।

सततविततशोभं पद्मनाभं वनाद्रेः

उपवनसुखलीलं सुन्दरं वन्दिषीय ॥ ३८ ॥

asi jalaja rathAngai: Sarnga kaumodakIbhyAm

agaNita guNajAlai: Ayudhai: api athAnyai: |

satata vitata Sobham padmanAbham vanAdre:

upavana sukhaliIam sundaram vandishIya ||38

This is a long Slokam with 8 pAdams. Two pAdams of four lines are united here with the anvayam of yugmam. The first Slokam covers the divyAbharaNams and



the second Slokam focuses on the divyAyudhams.

Meaning/Comments:

The beautiful curly tresses of the Lord, UrdhvapuNDram and tuLasI are included among the AbharaNams. The AbharaNams saluted are:

The Crown, the gem necklace around it, the central ratnam in the Crown, toppAram, the forehead tresses (aLakabhAram), the pearl jewelry on the forehead, KuNDalams on the ears, UrdhvapuNDrams, Kaustubham on the chest, VanamAlA, other hArams, keyUrums (shoulder jewelry), tight necklace (kARai), tuLasI and ankle jewelry (nUpurams). Among the weapons, one has the darSana saubhAgyam of the sword nandakam, Conch pAncajanyam, Disc sudarSana, Mace kauumodakI, Pestle (musalam), Kalappai (halam) and many others representing the auspicious assembly of guNams of the Lord. The jewelry and the AbharaNams spread their lustre all around the sporting gardens of TirumAlirumcOlai and bless the world and its beings with all saubhAgyams. KUresar prays for the bhAgyam of the sevai of this AlankArar.





SLOKAM 39

आजानजस्वगतबन्धुरगन्धलुब्ध-

भ्राम्यद्विदग्धमधुपालिसदेशकेशम् ।

विश्वाधिराज्यपरिबर्हकिरीटराजं

है सुन्दरस्य बत ! सुन्दरमुत्तमाङ्गम् ॥

AjAnaja svagata bandhura gandha lubdha

bhrAmyadvidagdha madhupAli sadeSa keSam |

viSvAdhi rAjya paribarha kirITarAjam

hai sundarasya bata! sundaram uttamAngam ||

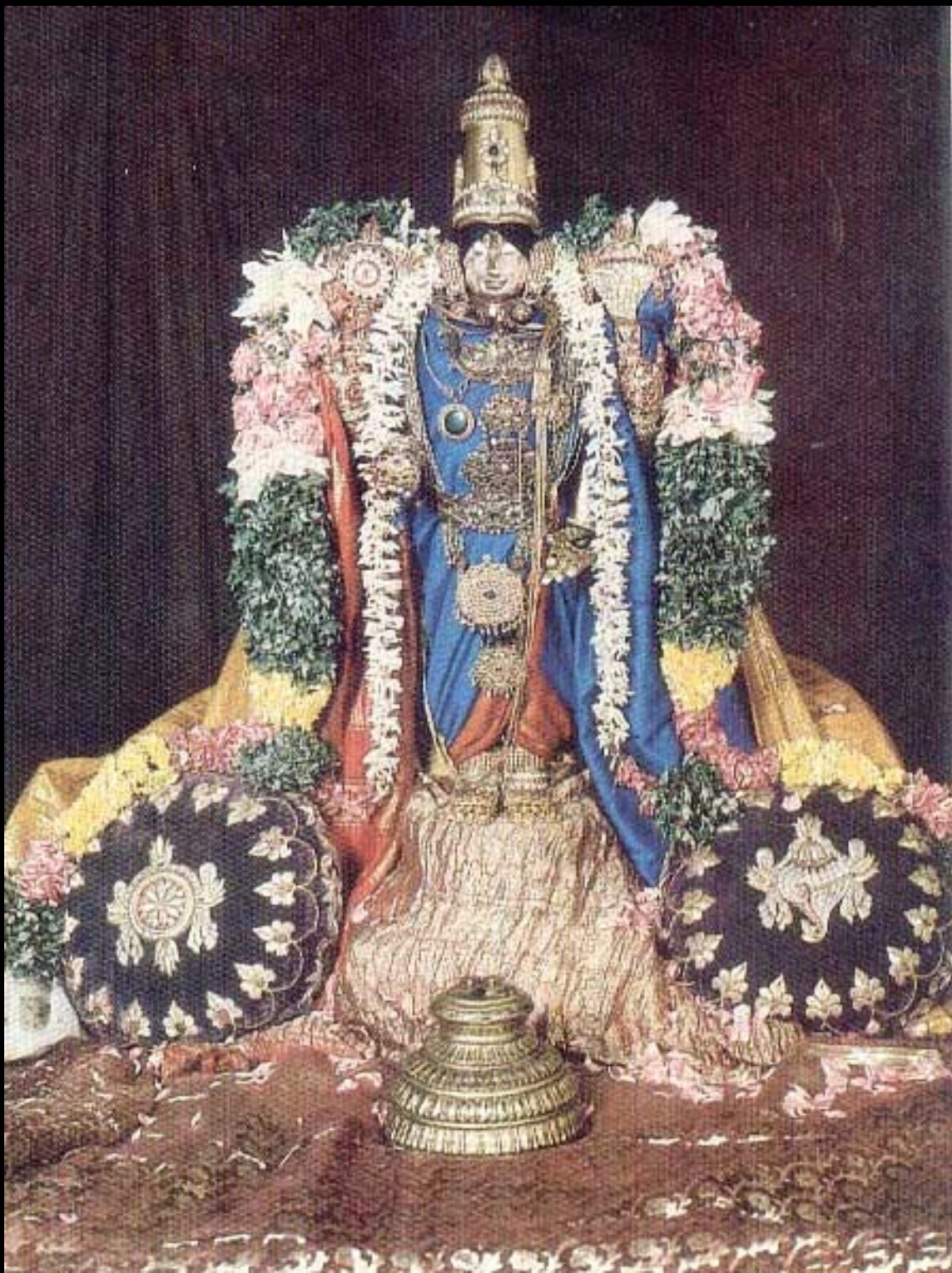
In this Slokam, KUresar enjoys the curly front locks (aLakabhAram) and the beautiful crown over those Tirukkuzhal KaRRais.

From here onto the next 31 Slokams, KUresar is engaged in the enjoyment of the divya saundaryam of the Lord from head to foot.

Meaning/Comments:

The fragrance of the Lord's tresses is natural. These tresses do not need fragrant flowers to create the fragrance. That fragrance pulls everyone near Him including the assembly of honey bees. The dark black color of His tresses resemble that of the vaNDus (bhrAmarams). ANDAL salutes the dark tresses and compares them to the black bees (kaLi VaNDu engum kalantAr pOI kamazh pUnkuzhalkaL" in Her nAcciyAr Tirumozhi (14.8). His beautiful crown announces to the world that He is the Lord of All (sarveSvaran). This TirumuDi of Azhagar is wondrous indeed!





keSavagirISan



SLOKAM 40

अन्धं तमस्तिमिरनिर्मितमेव यत्स्यात्

तत्सारसाधितसुतन्त्वतिवृत्तवार्तम् ।

ईशस्य (केसरिगिरे) केशवगिरेरलकालिजालं

तत्तुल्यकुल्यमधुपादयमहावनस्य ॥

andham tama: timira nirmitam eva yat syAt

tat sArasAdhita sutantu ativrtta vArtam |

ISasya (kesarigire) keSavagire: alakAlijAlam

tat tulya kulya madhupADhya mahAvanasya ||

In this Slokam, KUresar describes the dark color of the strands of forelocks seen on the Lord's forehead.

Meaning/Comments:

In TiruvAimozhi 7.7.9, Swamy NammAzhvAr has described the bluish-black aLakabhArams of the Lord: "You might have seen cotton being patted, squeezed and spun into a fibre. If the darkness of PraLayakAla naTakAm is thus processed into fibres, it would be an appropriate simile to the beautiful dark locks of hair of my Lord!". KUresar's description follows that of AzhvAr. He says: "mahAvanasya keSava gire: ISasya alakAli jAlam timira nirmitam eva yat andam tama: syAt tat sAra sAdhita sutantu ativrtta vArtam". TirumAlirumcOlai is the MahA Vanam. SundrabAhu resides in this Kesava Giri as the Lord (Isan). His forelocks resembling the hue of the VaNDus is like the essence of the PraLaya kAla night and the forelocks look like strands made out of that tamas of the PraLaya kAla night.

keSarigire is a pATha bheda and means SimhAdri another name for TirumAlirumcOlai.





SLOKAM 41

जुष्टाष्टमीकज्वलदिन्दुसंनिभं

धृतोर्ध्वपुण्ड्रं विलसद्विशेषकम् ।

भूम्ना ललाटं विमलं विराजते

वनाद्रिनाथस्य समुच्छ्रितश्रियः ॥

jushTAshTamIka jvaladindu sannibham

dhrta UrdhvapuNDram vilasat viSeshakam |

bUmna lalATam vimalam virAjate

vanAdrinAthasya samucchrita Sriya: ||

This Slokam describes the beauty of the Lord's forehead (vanAdhri nAthasya lalATam jushTAshTamIka jvaladindu sannibham).

Meaning/Comments:

KUresar says that the forehead resembled the ashTami Candran. It has UrdhvapuNDram and SrI cUrNam. ashTami tithi is the avatAra tithi (GokulAshTami). Candran has worshipped KaNNan and has attained a changeless state on both KrshNa and Sukla Pakshams. As Swamy Desikan would observe later in this context in his Paramapada sOpAnam:

"tirukkuzhal sErttiyAle oru bhagamirulODa sErnta ashtami candranai anukarikkira tiruneRRiyai anubhavittau".





SLOKAM 42

सुचारुचापद्वयविभ्रमं भ्रुवोः

युगं सुनेत्राहसहस्रपत्रयोः ।

उपान्तगं वा मधुपावलीयुगं

विराजते सुन्दरबाहुसंश्रयम् ॥

sucAru cApadvaya vibhramam bhruvo:

yugam sunetrAhva sahasrapatrayo: |

upAntagam vA madhupa AvalI yugam

virAjate sundarabAhu samSrayam ||

Here, the two brows of the Lord are described by the poet, SundarabAhu SevA Rasikar.

Meaning/Comments:

The two brows are like two SARngam bows of the Lord ("tan kaic cArngam atuvE pOl puruva vattamazhagiya" says ANDAL in nacciyAr tirumozhi, 14.6). "innyuirkku Ezhaiyar mEl vaLayum iNai nIla viRkol manniya sIr madanan karupuc-cilaikol" -- TiruvAimozhi:7.7.4. Kuresar says the two brows that have reached the Lord SundarabAhu's forehead (sundarabAhu samSrayam bhruvo: yugam) are beautiful (sucAru) and are like two bows (cApa dvayam). They are like the dense rows of black beetles that have reached the proximity of the the Lotus (eyes)/"sucAru cApa dvaya vibhramam sunetrAhva sahasrapatrayo: upAntagam madhupa AvalI yugam". The saundaryam of the eyes of the Lord makes one sit up (vibhramam/ bhramikka vaikkum) and near those two lotuses are the two dense arrays of black beetles taking the shape of two bows.





viSAIAkshan!



SLOKAM 43

अदीर्घमप्रेमदुघं क्षणोज्ज्वलं

नचोरमन्तःकरणस्य पश्यताम् ।

अनुब्जमब्जं नु कथं निदर्शनं

वनाद्रिनाथस्य विशालयोर्दृशोः ॥

adirgham apremadugham kshaNa ujjvalam

na coramanta: karaNasya paSyatAm |

anubjam abjam nu katham nidarSanam

vanAdri nAthasya viSAlayo: drSo: ||

Meaning/Comments:

KUresar starts to compare the eyes of the Lord of TirumAlirumcOlai, gets dissatisfied with the inadequacy of the comparison and concludes that the broad and beautiful eyes of the Lord can not ever be compared to the Lotus flowers (vanAdri nAthasya viSAlayo: drSo: nidarSanam katham nu syAt?). How can we attempt this type of comparison? It is not possible.

The points associated with this argument are:

- Lotus is circular in shape, whereas the Lord's eyes are elongated up to His ears (kariyavAKi puDai parantu miLirntu sevvariyoDi nINDa apperiyavAya KaNkaL -- TiruppANar's amalanAdipirAn, pAsuram 8).
- The Lotus does not have the KaruNA PravahAm (apremadugham) unlike the Lord's eyes
- The Lotus stays shining for a short time compared to the Lord's eyes, which is always radiant (ujjvalam). These are the deficiencies of the Lotus flower, when we try to compare it to the Lord's eyes.





SLOKAM 44

प्रश्चयोत्तप्रेमसारमृतरसचुलकप्रक्रमप्रक्रियाभ्यां

विक्षिप्तालोकितोर्मिप्रसरणमुषितस्वान्तकान्ताजनाभ्याम् ।

विश्वोत्पत्तिप्रवृत्तिस्थितिलयकरणैकान्तशान्तक्रियाभ्यां

देवोऽलङ्कारनामा वनगिरिनिलयो वीक्षतामीक्षणाभ्याम् ॥

praScayotat premasArAmrtarasa culakaprakrama prakriyAbyAm

vIshiptAlokitormi prasaraNa mushitasvAnta kAntAjanAbhyAm |

viSvotpatti pravrtti sthithilaya karaNaikAnta SAnta kriyAbhyAm

deva: alakAranAmA vanagirinilaya: vIkshatAm IkshaNAbhyAm ||

In this Slokam, KUresar reminds of the power of the eyes of the Lord in creating the world, protecting it after discounting the Lotus in the previous Slokam as an inadequate comparison to the Lord's eyes.

Meaning/Comments:

KUresar appeals to the Lord to cast His benevolent glances on him (vanagiri nilaya: alankAranAmA deva: mAm vIkshatAm). Upanishads state that the Lord carries out the creation, sustenance and dissolution of the Universe ("sa Ikshata lokAn nu srjA iti, tadaikshata bahu syAm iti, Seyam devataikshata"). Among the four lines of this Slokam, the first line relates to the Moksha Pratatvam of the Lord's eyes as illustrated by the prema rasam flowing out of the Lord's eyes towards the Gopis. The second line refers to bhoga mAtira sAmya state and the third line covers the jagat kAraNatvam. With all these references, it is clear that the Lord is the Supreme Being.





SLOKAM 45

प्रेमामृतौघपरिवाहिमहाक्षिसिन्धु

मध्ये प्रबद्धसमुदञ्चितसेतुकल्पा ।

ऋज्वी सुसुन्दरभुजस्य विभाति नासा

कल्पद्रुमाङ्कुरनिभा वनशैलभर्तुः ॥

premAmrtaugha parivAhi mahAkshi sindhu-

madhye prabaddha samudancita setu kalpA |

rjvI susundarabhujasya vibhAti nAsA

kalpadrumAnkuranibhA vanaSailabhartu: ||

In this Slokam, the saundaryam of the nose of the Lord is described. The divine eyes generate the vAtsalya amrtam.

Meaning:

Those eyes are like a deep ocean. For those, who enjoy the darsanam of the divine eyes, the nose of the Lord is like a beautiful dam (samudancita setu kalpA) strung across those oceans of the two eyes (nayanAbdi setu). KUresar also describes the nose of the Lord as a tender shoot of Kalpa drumam (Kalpaka tree).





SLOKAM 46

व्याभाषिताभ्यधिकनन्दनभन्दनर्द्धि-

मन्दस्मितामृतपरिस्त्रवसंस्तवाढ्यम् ।

आभाति विद्रुमसमाधरमास्यमस्य

देवस्य सुन्दरभुजस्य वनाद्रिभर्तुः ॥

vyAbhAshita abhyadhika nandana bhandanarddhi

mandasmita amrta parisrava samstavADhyam |

AbhAti vidruma sama adharam Asyam asya

devasya sundarabhujasya vanAdribhartu: ||

In this Slokam, Kuresar salutes the coral lips (vidruma sama adharam) of the Lord of TirumAlirumcOlai.

Meaning/Comments:

This Slokam is based on the two TiruvAimozhi pAsurams of Swamy NammAzhvAr (3.5.4 and 7.7.3) celebrating the TiruppavaLa sevvAy of the Lord.

His lips do more than comforting the devotees through His conversations with them and consoling them that way. His lips do better than that by conferring bliss and fullness to them through the smile of the Lord emanating from those coral lips.





SLOKAM 47

यशोदाङ्गुल्यग्रोन्नमितचुबुकाघ्राणमुदितौ

कपोलावद्यापि ह्यनुपरततद्धर्षगमकौ ।

विराजेते विष्वग्विततसहकारासवरस

प्रमाद्यद्भृङ्गाढ्यद्रुमवनगिरेः सुन्दरहरेः ॥

yaSodA angulya gronnamita cubukAgrANamuditau

kapolAvadyApi hi anuparata tat dharshagamakau |

virAjete vishvak vitata sahakArAsavarasa

pramAdyat bhrngADhya druma vanagire sundarahare: ||

In this Slokam, Kuresar enjoys the divya saundaryam of the cheeks of the Lord of TirumAlirumcOlai.

Meaning/Comments

First, Kuresar describes the natural beauty of this divya desam (vaNDamAr sAral mAlirumcOlai). Kuresar sees groves of mango trees at Azhagar Koil and comes across the beetles enjoying the ripe mangos and getting fattened by their excessive indulgence. Kuresar says that this verdant place with fruits and the population of bees is the abode of Azhagar (mAlalankArar). He recalls the scene during KrshNAvataram, when the adoring YaSodA lifted the chin of Kutti KrshNan to enjoy the fragrance of the cheeks of her dear son. Kutti KaNNan was very pleased with that gesture of His Mother and remembered that joyous occasion of adoration by His mother. This was all during the VibhavAvatAram. Now, Azhagar is in arcAvatAram and He still seems to indicate the joy of those days in Gokulam and one can clearly see that joy in His cheeks.





SLOKAM 48

व्यालम्बिकुण्डलं उदग्रसुवर्णपुष्प

निष्पन्नकल्पलतिकायमलानुकारम् ।

यत्कर्णपाशयुगलं निगलं धियां नः

सोऽयं सुसुन्दरभुजो वनशैलभूषाः ॥

vyAlambikuNDalam udagra suvarNa pushpa

nishpanna kalpalatikAyamala anukAram |

yat karNapSAyugalam nigalam dhiyAm na:

so ayam susundarabhuja: vanaSailabhUshA: ||

The anubhavam in this Slokam is about the beautiful ears of the Lord.

Oh su-sundara bhuja (Oh the Lord with the most beautiful shoulders)! Your two ears are like two creepers from the divine kalpaka tree (kalpalatikAyamala anukAram) adorned with high quality (udagra) gold cover over them. Those ears have long KuNDalams in the shape of Makaram (an ocean dwelling fish) stretching all the way to the shoulders. May those ears of our Lord act as a door lock to prevent aDiyEn's mind from being tempted by nihIna (lowly) bhogams! The ears with the KuNDalams stretching downward to the shoulders appear like AbharaNams for the shoulders. KUresar uses the word "su" twice (susundarabhujam) to bring out this point.





SLOKAM 49

सदंससंसञ्जितकुन्तलान्तिका-

वतीर्णकर्णाभरणाढ्यकन्धरः ।

सुबन्धुरस्कन्धनिबन्धनो युवा

सुसुन्दरः सुन्दरदोर्विजृम्भते ॥

sadamsa samsanjita kuntalAntika

avatIrNa karNABharaNa ADhya kandhara: |

subandhura: skandha nibandhana: yuvA

susundara: sundarado: vijrmbhate ||

In this Slokam, KUresar revels in the enjoyment of the neck of the Lord.

Meaning:

Lord SundarabAhu appears resplendent with His ever youthful form and with His beautiful neck (ADhya kandhara:) covered by dark, curly tresses that fall over that neck and shoulders in an orderly way (sadamsa samsanjita kuntala antika avatIrNa karNABharaNa ADhya kandhara:). The beautiful shoulders (sadamsa) are the home of well settled (samsanjita) tresses (kuntalam). Those curly black waves of hair are falling against the lovely neck of the Lord. He has also the well formed shoulder joints (subandhura skandha nibandhanam. AzhvAr's anubhavam of the shoulders of the Lord ("kamazh pUnkuzhalkaL taDam tOL mEl miLira" -- nAcciyar tirumozhi 14.8) and "maivaNna naRumkunjik-kuzhal pintAzha makaram sEr kuzhai irupAdu ilangiyAda" - tiruneDuntANDakam 21) provided the inspiration for KUresar to compose this Slokam.







SLOKAM 50

व्यूढगूढभुजजत्रुमुल्लसत्कम्बुकन्धरधरं धराधरम् ।

वृक्षषण्डमयभूभृतस्तटे सुन्दरायतभुजं भजामहे ॥

vyUDha gUDha bhuja jatrum ullasat

kambukandhara dharam dharAdharam |

vrksha shaNDamaya bhUbhrta: taTe

sundarAyata bhujam bhajAmahe ||

Here, KUresar enjoys the sevai of the shoulder joint (skandha nibandhanam/ tOL paTTai) of the Lord as he shifts his gaze from the neck.

Meaning:

The Lord's shoulder joints (bhuja jatrum/between the neck and the shoulders) have the power to bear anything (vyUDha). They are stout (gUDha). His neck is beautiful (ullasat) like a jAti conch (ullasat kambu kandhara dharam). Those shoulder joints bear effortlessly all the burdens of the universe (dharA dharam). We meditate on this Lord with long and beautiful shoulders residing at the foot hills of Solai Malai (sundara Ayata bhujam vrksha shaNDamaya bhUbhrta: taTe bhajAmahe). On the neck of the Lord adjacent to the shoulder blades is the conch like neck carrying the scratch marks from the bangles of MahA Lakshmi, when She embraced Her Lord tightly. This is the beautiful neck (ullasat kambu kandharam) with its unique marks celebrated later by Swamy Desikan in his SrI devanAyaka pancASat: "padmAlayA-valaya-dattha sujAta rekhe tvatkAnti mecakita sankha nibhe matir me". The conch is of white color. The Lord's hue is nIla megham and this neck of the Lord resembling a jAti conch (valampuri Sankhu) is dark hued and has the rekhais on it.





SLOKAM 51

मन्दरभ्रमणविभ्रमोद्भटाः सुन्दरस्य विलसन्ति बाहवः ।

इन्दिरासमभिनन्दभन्दनाः चन्दनागरुविलेपभूषिताः ॥

mandara bhramaNa vibhrama udbhaTA:

sundarasya vilasanti bAhava: |

indirA samabhinanda bhandanA:

candana agaru vilepabhUshitA: ||

In this and three more Slokams, Kuresar celebrates the Lord with the four beautiful shoulders (sundarat-tOLudaiyAn).

Meaning:

These shoulders derived immense pleasure, when they were engaged in churning the Milky Ocean with the rod of MandarA Mountain (mandara bhramaNa vibhrama udbhaTA:). These shoulders make MahA Lakshmi very happy and fulfilled (indirA-samabhinanda bhandanA:). She was for Him, "amudunim iniya peNNamudu", the female nectar principle sweeter than the ordinary nectar itself. These shoulders became auspicious by gladdening MahA Lakshmi, who arose from the Milky Ocean (mandaram nATTi anRu madurak kozhumcARu koNDa sundarat tOLudaiyAn according to ANDAL in Her nAcciyAr Tirumozhi). These shoulders adorned the sandal paste and akil offered by the kUni, Kubhja during the KrshNAvatAram at MathurA. PeriyAzhvAr celebrates these shoulders adorning sandal paste and the mountain, where He resides as "sAntaNi tOL caturan malai". Kuresar salutes these shoulders fragrant with the sandal paste and akil (candana aguru vilepa bhUshitA:).





SLOKAM 52

ज्याकिणाङ्कपरिकर्मधर्मिणो भान्ति सुन्दरभुजस्य बाहवः ।

पारिजातविटपायितद्धयः प्रार्थितार्थपरिदानदीक्षिताः ॥

jyAkiNAnka parikarma dharmiNa:

bhAnti sundarabhujasya bAhava: |

pArijAta viTapAyita rddhaya:

prArthitArtha paridAna dIkshitA: ||

Here the varNanam of the heroic shoulders continues.

Meaning:

His shoulders adorn the marks of the chord from His bow as He used His bow with both the hands as savyasAchi. The chord of the bow formed welts from usage (jyA kiNanka) and those welts appear like His AbharaNams for the shoulders (jyA kiNa anka parikarma dharmiNa:). One may wonder how can there be marks (welts) from the bow chord formed during Vibhava avatAram can be seen in the aprAkṛta suddha sattvamaya tirumEni. Swamy Desikan answers it this way: "jyA kiNair-ankitatvam para vighraha bhujeshvapi tadabhedAnusandhAnena nirdiSati". When one does not see any differentiation (bheda) between the two forms, one can see the welt marks in the body of the Para Vaasudevan as well according to Swamy Desikan.

Those shoulders are like the branches of the divine Kalpaka tree in displaying their generosity to those who seek the boons from Him: "karRpakak-kAvena naRpalat-tOLkaL" - TiruvAimozhi 6.6.6 (pArijAta viTapAyita rddhaya:). He is "koLLak-kuRaivilan vENDirReIlAm tarum vaLLal maNivaNNan". He grants all boons sought by His bhakthAs (prArthita artha paridAna dIkshitakaran). He grants with His four hands the four purushArthams (dharma, artha, kAma, moksham). Those celebrated hands known for their Vara PradAnam are resplendent (sundarabhujasya bAhava: bhAnti).





udhAra bAhu!



SLOKAM 53

सागराम्बरतमालकानन श्यामलर्द्धय उदारपीवराः ।

शेषभोगपरिभोगभागिनः तन्निभा वनगिरीशितुर्भुजाः ॥

sAgara ambara tamAlakAnana

Syamala rddhaya udAra pIvarA: |

Seshabhoga paribhoga bhAgina:

tannibhA vanagirISitu: bhujA: ||

The eulogy of the four shoulders of SundarabAhu continues in this Slokam.

Meaning:

KUresar takes the cue from the pAsura vAkyams of Periazhvar, who visualized the Lord of TirumAlirumcOlai as being blessed with many sahasrams (thousands): Thousand-hooded AdiSeshan, thousand hills, thousand springs and thousand nandavanams("Ayiram paintalaya anantasyananALum malai, AyiramARukaLum, sunaikal palavAyiramum Ayiram pUmpozhilumuDai mAlirum cOlai atE" - PeriazhvAr tirumozhi 4:3:10). KUresar salutes the bhujams of SundarabAhu which are matching the body of His bed, AdiSeshan, in length (Sesha bhoga paribhoga bhAgina: tannibhA). His bhujams are fully rounded and stout (pIvarA:). They are very generous in granting boons (udArA:). They are broad (rddhaya:). Their hue is like that of the blue ocean and the sky (sAgara and ambhara) as well as that of the tamAla tree known for its darkish SyAmala color. Thus shine the bhujams of SundarabAhu, the Vana Giri nAthan (vanagirISitu: bhujA: bhAnti).





SLOKAM 54

अहमहमिकाभाजो गोवर्धनोद्धृतिनर्मणि

प्रमथनविधावब्धेर्लब्धप्रबन्धसमक्रियाः ।

अभिमतबहूभावाः कान्ताभिरम्भणसंभ्रमे

वनगिरिपतेर्बाहाश्शुम्भन्ति सुन्दरदोहरैः ॥

ahamahamikaAbhAja: govardhana uddhrti narmaNi

pramathana vidhau abdhe: labdha prabandhasamakriyA: |

abimata bahUbhAvA: kAntA abhirambhaNa sambhrame

vanagiripate: bAhA: Sumbhanti sundaradorhare: ||

The eulogy of the sacred bhujams of SundarabAhu invokes the memory of those shoulders lifting Govardhana Giri, churning the Milky Ocean briskly and the eager embrace of His divine consort, MahA Lakshmi. Here, KUresar refers to the Lord's desire to have more bhujams to hold and enjoy MahA Lakshmi in ekAntam (abhimata bahubhAvA: kAntA abhirambhaNa sambrame).

Meaning:

His bhujams were competing with one other in lifting the Govardhana Giri; they were engaged in the brisk act of churning the Milky Ocean to gain the wealth of MahA Lakshmi and embracing Her tightly thereafter and in that hurry wished there were more bhujams to consummate His bliss. The lifting of the Govardhana Giri was like a sport (govardhana uddhrti narmaNi) for the Lord and His many bhujams completed with one another (ahamahamika bhAja) with the declaration of I want to be the first. These bhujams were engaged in the act of churning the Milky Ocean in an even manner (abdhe: pramathana vidhau labdha prabandha sama kriyA:).





Govardana giridhari

Our Lord of Solaimalai embraced with ardour His divine consort, MahA Lakshmi with these four bhujams and wished at that time that he had more hands to hold and enjoy Her (kAntA abhirambhaNa sambhrame abhimata bahU bAhavA:).





Sankha-chakraAyudhadhAri



SLOKAM 55

श्रीमद्वननाद्रिपतिपाणितलाब्जयुग्मं

आरूढयोर्विमलशङ्खरथाङ्गयोस्तु ।

एकोऽब्जमाश्रित इवोत्तमराजहंसः

पद्मप्रियोऽर्क इव तत्समितो द्वितीयः ॥

SrImadvanAdripati pANitala abjayugmam

ArUDhayo: vimala SankharathAngayo: tu |

eka: abjamASrita iva uttama rAjahamsa:

padmapriya: arka iva tatsamita: dviTiya: ||

This Slokam focuses on the Sankham and Cakram adorning His hands.

Meaning:

The two upper palms of TirumAlirumcOlai EmperumAn's hands is compared here by Kuresar to Lotuses. On each of these palms are the Sankham and Cakram. The Sankham who ascended the left palm first acts like a RaaJa Hamsam that has seated itself on the Lotus (Palm). The sudarSana cakram stays on the other palm as the sUryan, who has great fondness for lotus (padma priya: arka iva bhAti). The relationship of the palms (lotuses) to the two weapons of the Lord is conceptualized here. The significance of the Conch pAncajanyam ascending one palm first is to indicate that the Lord is the grantor of Moksham (Moksha Pradhan). The Paramasamhita passage points out in this context: "srshTi bhIjam tathA padmam, cakram sthiti nibandhanam, gadhA samhAra bhIjam tu Sankham mukti nibandhanam". PeriyAzhwAr and ANDAL salute the two weapons ascending on to the palms of the Lord this way: "urakamellaNaiyAn kayyil uRai Sankham pOl maDa annam" (PeriyAzhwAr--4.4.4) and "senkaTkarumEni



vAsudEvanudaiya ankait-talamEri annavasam seyyum SankaraiyA" (ANDAL, nAcciyAr tirumozhi, 7.7). Regarding the Cakram ascending the palm of the hand of the Lord, ANDAL observes: "UzhiyAn kaittalat-tiDaril kuDiyEri".





SLOKAM 56

लक्ष्म्याः पदं कौस्तुभसंस्कृतं च

श्रीवत्सभूमिर्विमलं विशालम् ।

विभाति वक्षो वनमालयाऽऽढ्यं

वनाद्रिनाथस्य सुसुन्दरस्य ॥

lakshmyA: padam kaustubha samskrtam ca

SrIvatsa bhUmi: vimalam viSAlam |

vibhAti vaksha: vanamAlayA ADhyam

vanAdrinAthasya susundarasya ||

This Slokam celebrates the Vaibhavam of the Lord's chest, the seat of many auspicious things in a collective way.

Meaning:

The divine chest of the most beautiful VanAdrinAthan is the abode of MahA Lakshmi (susundarasya vaksha: lakshmyA: padam); it is adorned by the Kaustubha gem (kaustubha samskrtam); It is also the place of residence of the divine mole named SrI Vatsam. It is broad (viSAlam) and blemishless (vimalam). Vaijayanti (vana) mAla fills this chest as well (vanamAlayA ADhyam ca).

MahA Lakshmi sought the chest at the time of avatAram during the churning of the Milky Ocean and stays there without parting even for a fraction of a second ("akalakillEn iRaiyum enRu AlarmEl mangai uRai mArbA"). He is therefore known as "tiruvAzh mArban and pUvAr tirumAmakaL pulkiya mArban"). Kaustubham, the gem is the abhimAna devatai for the jIvan and the Lord's chest adorning it is saluted as "kuru mAmaNip-pUN kulAvit-tikazhum



tirumArbhu"(PeriAzhvAr tirumozhi 1.3.10). SrI Vatsam is a mole or the welt from Bhrgu Maharshi's apacAram. Vana mAlai is made up of forest flowers and is the abhimAni devatai for both nitya and ILA vibhUti-s.



Lord's chest houses many auspicious things!!!





SLOKAM 57

सौन्दर्यामृतसारपूरपरिवाहावर्तगर्तायितं

यातःकिञ्च विरिञ्चिसंभवनभूम्यम्भोजसंभूतिभूः ।

नाभिश्शुम्भति कुम्भिकुम्भनिभिर्भातस्तनस्वर्वधू-

संभुक्तद्रुमषण्डशैलवसतेरारूढलक्ष्म्या हरेः ॥

saundarya amrtasAra pUraparivAhAvarta gartAyitum

yAta: kinca virinca sambhavana bhUmi ambhoja sambhUti bhU: |

nAbhi: Sumbhati kumbhikumbhanibha nirbhAta stanasvarvadhU

sambhukta drumashaNDa Sailavasate: ArUDha lakshmyA hare: ||

Here, KUresar describes the beauty of the nAbhi of the Lord.

Meaning:

The nAbhi of the Lord is the place of origin of the Lotus (ambhoja sambhUti bhU:) on which Brahma was created (virinca sambhavana bhUmi). It is His seat of residence as He engages in srshTi kAryam on command from the Lord of TirumAlirumcOlai (ArUDha lakshmyA hari). The nAbhi looks like a whirlpool in the nectar of saundaryam of the Lord and has reached a state of a great canyon. This seat of residence of Azhagar (drumashaNDa Saila nAthan) with the beautiful nAbhi is admired by the deva strI-s like RambhA, MenakA and others (svarvadhU sambhukta vanAdri) with breasts equal in size to the mastakams of the elephants (kumbhikumbha nirbhAta stana svarvadhU). They take bath in the auspicious springs in and around Azhagar malai and worship their Lord of TirumAlirumcOlai.





SLOKAM 58

सुन्दरस्य किल सुन्दरबाहोः श्रीमहातरुवनाचलभर्तुः ।

हन्तः ! यत्र निवसन्ति जगन्ति प्रापितक्रशिम तत् तनुमध्यम् ॥

sundarasya kila sundarabAho: SrImahAtaru vanAcala bhartu: |

hanta: ! yatra nivasanti jaganti prApitakraSima tat tanumadhyam ||

In this Slokam, the slender waist of the Lord is saluted by Kuresar.

Meaning:

Sri SundarabAhu is the Lord of TirumAlirumcOlai adorned by huge trees (SrImahAtaru vanAcala bhartu:). The entire universe, which is gigantic in size finds its protection inside the waist (stomach) of the Lord (sundarabAho: sundarasya yatra jaganti nivasanti). In spite of holding such huge mass inside His stomach, this region of the Lord's body looks slender instead of looking swollen. What a surprise! Slender waist is a lakshaNam of a MahA Purushan.





SLOKAM 59

पिष्टदुष्टमधुकैटभकीटौ हस्तिहस्तयुगलाभसुवृत्तौ ।

राजतः क्रमकृशौ च सदूरु सुन्दरस्य वनभूधरभर्तुः ॥

pishTa dushTa madhukaiTabha kITau

hastihasta yugalAbha suvrtau |

rAjata: kramakrSau ca sadUrU

sundarasya vanabhUdhara bhartu: ||

In this Slokam, Kuresar enjoys the Vaibhavam of the thighs of the Lord.

Meaning:

The two beautiful thighs of Lord SundarabAhu are like the trunk of an elephant, which is thick at the top and more slender at the bottom. The Lord's thighs are round in shape and are the places of pulverization of the worm-like asurA-s, Madhu and KaiTabhan. The purAnams state that the Lord took SrI HayagrIva avatAram in response to the cry of Brahma devan from whom the VedAs were stolen by Madhu and KaiTaban. Our Lord chased them down, placed them between His thighs and crushed them to death. He recovered the Vedams from them and gave them back to BrahmaA so that He can recommence the interrupted srshTi kAryam.





SLOKAM 60

यौवनवृषककुदोद्भेदनिभं नितरां

भाति विभोरुभयं जानु शुभाकृतिकम् ।

सुन्दरभुजनाम्नो मन्दरमथिताब्धेः

चन्दनवनविलसत्कन्दरवृषभपतेः ॥

yauvana vrshakakudot bhedanibham nitarAm

bhAti vibho: ubhayam jAnu Subhakrtikam |

sundarabhujanAmna: mandara mathita abdhe:

candanavana vilasat kandara vrshabhapate: ||



"sOlai malai!"

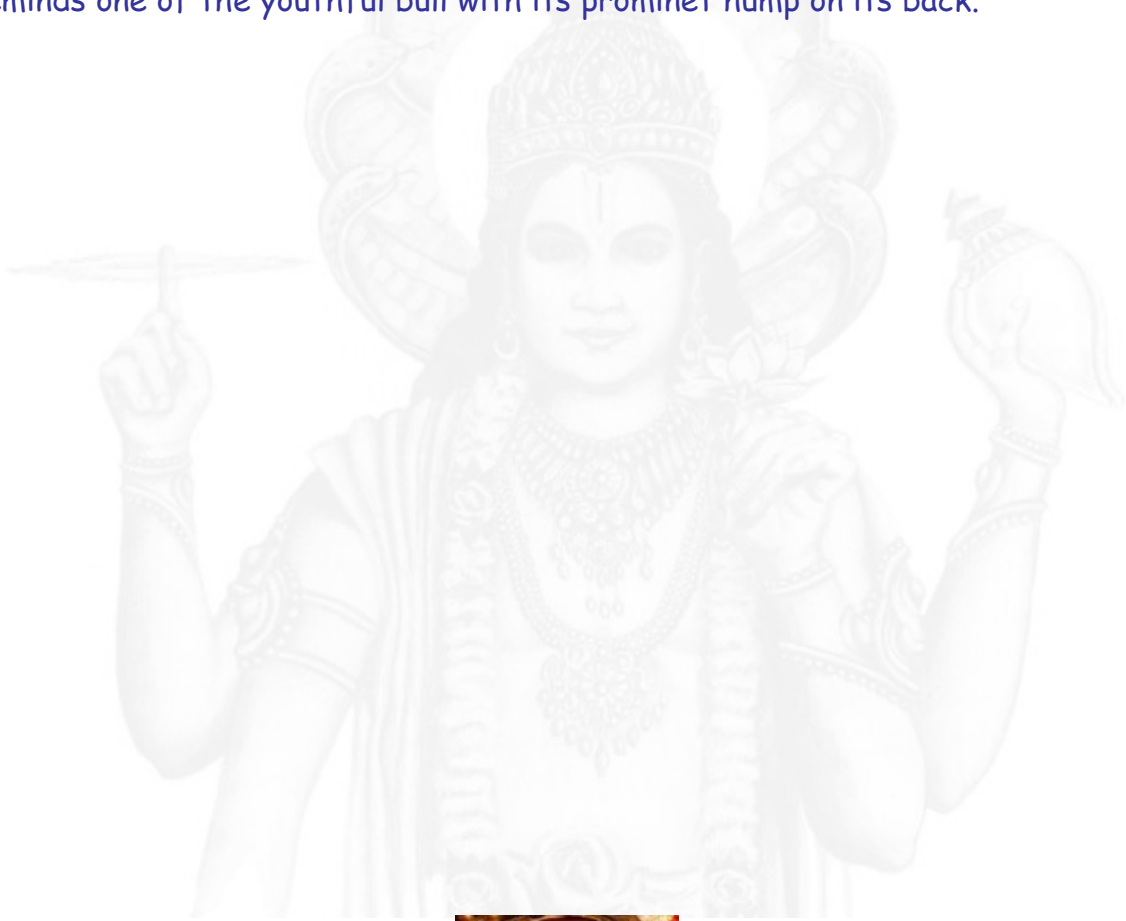




Here, KUresar enjoys the beauty of the Lord's knees.

Meaning:

Our Lord of Vrshabha Malai (Solai Malai) with its mountain streams and sandalwood tree forests is the One, who churned the Milky Ocean with Mandara Mountain as a churning rod (mandara mathita abdhe:, candana vana vilasat kandara vrshabha pate: sundarabhuja nAmna: vibho:). Our SundarabAhu's auspicious TirumEni (Subha Akrti) has a pair of knees, which reminds one of the youthful bull with its prominent hump on its back.



SLOKAM 61

अधोमुखं न्यस्तपदारविन्दयोः

उदञ्चितोदात्तसुनालसंनिभे ।

विलङ्घ्य जङ्घे क्व नु रंहतो दृशौ

वनाद्रिनाथस्य सुसुन्दरस्य मे ॥

adhomukham nyasta padAravindayo:

udancitodAttasunAla sannibhe |

vilankghya janghe kva nu ramhata: drSau

vanAdrinAthasya susundarasya me ||

Here Kuresar declares that his eyes can not remove its gaze from the beauty of the ankles of the Lord.

Meaning:

The Lord has deep affection for His place of residence, TirumAlirumcOlai mountain. He wants to hug it and hold it with affection and hence uses His ankles having the shape of two inverted lotuses to express His love and celebrates them this way. The greatness of the knees of the Lord and their darSana saubhAgyam blesses us with the cessation of being born again in this samsAric bhUmi (janghAm drshTvA janana-padavI-jAnghikatvam jahAti). Similar thought about the divine ankles of the Lord has been expressed in the 58th Slokam of Sri VaradarAja stavam.





SLOKAM 62

सुसुन्दरस्यास्य पदारविन्दे

पदारविन्दाधिकसौकुमार्ये ।

अतोऽन्यथा ते बिभृयात्कथं नु

तदासनं नाम सहस्रपत्रम् ॥

susundarasyAsya padAravinde

padAravindAdhika saukumArye |

ata: anyathA te bibhryAt katham nu

tadAsanam nAma sahasrapatram ||

This Slokam focuses on the AdhAra padmam on which Lord SundararAjan is standing upon.

Meaning:

Our Lord is eulogized as "taN tAmarai sumakkum pAda perumAn" -- TiruvAimozhi: 4.5.8. Kuresar points out that the lotus feet of the Lord is softer than those of the AdhAra padmam on which He is standing. If the feet of the Lord were not softer than the petals of the AdhAra padmam, Kuresar asks how latter could support the former. It is said that two people enter into contest and agree that the loser will carry the winner on his head. In the case of the Lord's feet and the AdhAra padmam, the latter lost out and as a result is carrying the Lord's lotus feet on top of it. KUResar elaborates on this theme in the next Slokam.





SLOKAM 63

सौन्दर्यमार्दवसुगन्धरसप्रवाहैः

एते हि सुन्दरभुजस्य पदारविन्दे ।

अम्भोजडम्भपरिरम्भणमभ्यजैष्टां

तद्वै पराजितमिमे शिरसा विभर्ति ॥

saundaryam Ardava sugandharasa pravAhai:

ete hi sundarabhujasya padAravinde |

ambhoja Dambha parirambhaNam abhyajaishTAm

tad vai parAjitam ime SirasA bibharti ||

Meaning:

EmperumAn's lotus feet has unparalleled softness and beauty (niradisaya sukha sparsam). It has divine fragrance of the VedAs (sarva gandha:) and exhudes honey (vishNo: pade parama madhva utsa:). It is an uneven competition for the Lotus, which lives a short life and produces little honey. The Lotus loses in this competition with the Lord's lotus feet and as a loser, it carries the winner's feet on its head always.





SLOKAM 64

एते ते बत ! सुन्दराह्वयजुषः पादारविन्दे शुभे

यन्निर्णेजसमुत्थितत्रिपथगास्रोतस्तु किञ्चित्किल ।

धत्तेऽसौ शिरसा ध्रुवस्तदपरं स्रोतो भवानीपतिः

यस्यास्यालकनन्दिकेति निजगुणमैवमन्वर्थकम् ॥

ete te bata! sundarAhvayajusha: pAdAravinde Subhe

yannirNeja samutthita tripathAgA srotastu kincit kila |

dhatte asau SirasA dhruva: tadaparam sroto bhavAnIpati:

yasyAsya alakanandiketi nijagu: nAmaivam anvarthakam ||

This Slokam is in celebration of GangAvataraNam from the Lord's sacred feet.

Meaning:

EmperumAn's tiruvaDis were bathed as tirumanjanam and the waters associated with that offering by Brahma flowed to Devalokam, BhUlokam and the nether world (pAtALa lokam). A small sub-stream from the above is held with reverence by Dhruvan on his head. Dhruvan, who was blessed with Sriman nArayaNa's Sankha sparsam is the power behind the movement of the jyoti Cakram from Dhruva MaNDalam. Another sub-stream flowed towards Sivan and He holds it in His matted locks. That one borne on the head of Sivan is called Alakananda (One who is happy with the residence on the head of Sivan) by Maharshis aptly. Such is the glory of the Lotus feet of the Lord from where GangA originated.

Comments:

During the time of TrivikramAvatAram, the Lord grew up and up and His feet



reached Satya lokam of Brahma Devan, who latter performed tirumanjanam for the sacred feet with His dharmam as abhisheka tIrtham. GangA flowed in seven streams from there. One came down in response to the penance of BhagIratana to BhU MaNDalam. In between, it crossed the milky way and reached dhruva maNDalam and there it helped Dhruvan to administer the rotation of the jyoti cakram. The next stop was candra MaNDalam as nectarine flow and thereafter, it reached sUrya MaNDalam to reduce the intensity of the heat of sUryan. From sUrya MaNDalam, GangA flowed on to Meru Mountain and a small stream from there landed on Lord Sivan's matted locks and purified Him. Swamy Desikan describes the multistage journey of GangA river in one of the Slokams of his SrI dehaLIsa stuti.





SLOKAM 65

आम्नायकल्पलतिकोत्थसुगन्धिपुष्पं

योगीन्द्रहार्दसरसीरुहराजहंसम् ।

उत्पक्वधर्मसहकारफलप्रकाण्डं

वन्देय सुन्दरभुजस्य पदारविन्दम् ॥

AmnAya kalpalatikottha sugandhi pushpam

yogIndra hArda sarasiruha rAjahamsam |

utpakva dharma sahakAra phala prakANDam

vandeya sundarabujasya padAravindam ||

This Slokam offers its salutation to the sacred feet of the Lord of TirumAlirumcOlai.

Meaning:

Our Lord's feet have the fragrance of a flower from the KaRpaka creeper. They are like the King Swan (rAja hamsam) residing in the heart lotuses of ParAnkuSa, ParakAla Yogis. They are like the tasty fruits from the Mango trees manifesting as our dharmAs. May aDiyEn be blessed to offer my worship to these sacred feet!





vAmana avatAr



SLOKAM 66

सुसुन्दरस्यास्य तु वामनाकृतेः

क्रमत्रयप्रार्थिनि मानसे किल ।

इमे पदे तावदिहासहिष्णुनी

विचक्रमाते त्रिजगत् पदद्वये ॥

susundarasyAsya tu vAmanAkrte:

krama traya prArthini mAnase kila |

ime pade tAvat iha asahishNunI

vicakramAte trijagat padadvaye ||

This Slokam includes another anubhavam about the sacred feet of the Lord.

Meaning:

During His VaamanAvatAram, SrI MaalalankArar took the form of a dwarf and went to MahA Bali's yaj~na sAlai to seek three measures of His feet as dAnam (krama traya prArthini). His sacred feet got offended at the gesture of the Lord, who is the owner of the whole universe seeking dAnam of His own property from a nIcan like MahA Bali, who caused so much harm to the DevAs. The offended sacred feet grew therefore and measured the whole world with two steps (tAvat pada dvaye trijagat vicakramAte). They wondered as to where was the next step for measurement and BhagavAn out of His compassion for MahA Bali placed that third step on his head and pushed him down to the nether world.





SLOKAM 67

सौन्दर्यसारामृतसिन्धुवीची-

श्रेणीषु पादाङ्गुलिनामिकासु ।

न्यक्कृत्य चन्द्रश्रियमात्मकान्त्या

नखावली शुम्भति सुन्दरस्य ॥

saundarya sArAmrta sindhu vIcI

SreNIshu pAdAngulinAmikAsu |

nyakkrtya candraSriyam AtmakAntyA

nakhAvalI Sumbhati sundarasya ||

The next two Slokams describes the saundaryam of the Lord's toe nails defeating the full Moon in their saundaryam.

Meaning:

The toes and the nails found there on the Lord's sacred feet (**sundarasya pAdAnguli**) is enjoyed by Kuresar now. The nails are round and milky white. This is a lakshaNam of a Purushottaman. EmperumAn's divya saundaryam flowed with froth and foam and reached the toes like incessant waves of nectar (**saundarya sAra amrta sindhu vIcI SreNishu nakhAvali**). Ten candrans arose from the ten nails (**daSa padyA angulaya: -- aiytareya brahmaNam**). They were all full Moons all the time in contrast to the other Candran having pUrNa kalAs only once a month due to the curse of His father-in-law. The nakha candrans easily defeat the other Candran with their saundaryam and pUrNatvam.





SLOKAM 68

यो जातक्रशिमा मली च शिरसा संभावितश्शम्भुना

सोऽयं यच्चरणाश्रयी शशधरो नूनं नखव्याजतः ।

पूर्णत्वं विमलत्वमुज्ज्वलतया सार्धं बहुत्वं तथा

यातस्तं तरुषण्डशैलनिलयं वन्दामहे सुन्दरम् ॥

ya: jAtakraSimA malI ca SirasA sambhAvita: SambhunA

sa: ayam yaccaraNASrayI SaSadhara: nUnam nakhavyAjata: |

pUrNatvam vimalatvam ujjvalatayA sArdham bahutvam tathA

yAta: tam tarushaNDaSaila nilayam vandAmahe sundaram ||

Meaning:

The Candran borne with respect by Lord Sivan on His head looked weak (krSam) and with blemishes (SambhunA SirasA sambhAvita: ya: SaSadhara: jAtakraSimA malI ca jAta:). The same Candran (sa ayam SaSadhara:) attained the Lord's sacred feet using the excuse of serving as His toe nails and became full and had ten times the jyoti and ujjvalam of His former self on Lord Sivan's matted locks (sa: ayam nakha vyAjata: yaccaraNASrayI pUrNatvam vimalatvam tathA ujjvalatayA sArdham bahutvam yAta: nUnam). aDiyEn bows before those sacred feet of TirumAlirumcOlai Azhagar (taru -shaNDa Saila nilayam tam sundaram vandAmahe).

Comments:

A profound SAstrArtham is revealed by Kuresar in this Slokam: The fierce sins that can not be eliminated by approaching other devatais will be burnt entirely through the seeking of refuge the Lord's sacred Feet since He is the paradevatai (The Supreme Being). AzhvArs salute this Lord of MaalirumcOlai



as: "malamaru mati sEr mAlirumcOlai". Candran was cursed by Daksha PrajApati to be afflicted with Kshaya rogam (waning disease - tuberculosis) and every day, he lost one of His sixteen kalais as a result. When He reached the stage of having one kalai, He sought refuge form the traditional enemy of Dakshar, (viz.), Sivan, who offered protection and let Candran live on His head with one kalai. Sivan is therefore addressed as Candra kIAdharan. Sivan had compassion for Candran because he originated from the manas of His Lord (candramA manaso jAta:). Candran could not however grow back to His pUrNa kalais, while he took his abode on Sivan's head. Once Candran left Sivan's head and sought the refuge of the sacred feet of the Lord of MaalirumcOlai, He became full and round again and His Jyoti grew multifold. He attained ujjvala dIpti.





SLOKAM 69

यस्याः कटाक्षणमनुक्षणमीश्वराणां

ऐश्वर्यहेतुरिति सर्वजनीनमेतत् ।

श्रीस्सेति सुन्दरनिषेवणतो निराहुः

तं हि श्रियः श्रियमुदाहुरुदारवाचः ॥

yasyA: kaTAKshaNam anukshaNam ISvarANAm

aiSvarya hetu: iti sarvajanInam etat |

SrI: sA iti sundara nishevaNata: nirAhu:

tam hi Sriya: Sriyam udAhu: udAravAca: ||

In the preceding 31 Slokams, KUresar enjoyed the beauty of the Lord of TirumAlirumcOlai from His Crown to sacred feet. Now He commences the stuti of SrI, BhUmi, nILA devis, AdiSesha-garuDa-vishvaksenAdi parijanams of the Lord. First He starts with the nitya yogam of Periya PirATTi in this Slokam and elaborates on the glories conferred by MahA Lakshmi on Her Lord through Her eternal union with Him.

Meaning:

The people of the world credit the saubhAgyams of aiSvaryam enjoyed by Brahma-rudra-indrAdi devAs as arising from the glances of SrI devi falling on them (yasyA: kaTAKshaNam ISvarANAm anukshaNam aiSvarya hetu: iti etat sarvajanInam hi). That Sundara Sundari united with Her Lord gained the name of "SrI devi" to recognize Her stay on the Lord's chest without ever leaving that exalted sthAnam (sA sundara nishevaNata: SrI: iti nirAhu:). Since She stays on the Lord's chest with the intention of never leaving it (akalakillEn enRu uRaiyum alarmEl mangai), one of Her name is defined as "Srayate iti SrI:". She



stays there to listen to Her children's appeals for help and to make Her Lord hear it as well with Her pleas on their behalf to pardon their trespasses. Because of Her permanent and auspicious presence on His chest, the Lord is recognized as "tiruvukkum tiuvAkiya selvan". She is the aiSvarya hetu for all.



"aiSwarya hetu!"



Comments:

Swamy Desikan celebrates SrI tattvam in His Sri Stuti (E-Book # 1 in Sundarasimham series - <http://www.sundarasimham.org>). One of the Slokams pays tribute to Her for removing the curse of DhurvAsa on indrAdi devatais and restoring their lost aiSvaryam this way:

आलोक्य त्वाममृतसहजे विष्णुवक्षःस्थलस्थां

शापाक्रान्ताः शरणमगमन् सावरोधाः सुरेन्द्राः ।

लब्ध्वा भूयस्त्रिभुवनमिदं लक्षितं त्वत्कटाक्षैः

सर्वाकारस्थिरसमुदयां संपदं निर्विशन्ति ।

AlokyA tvAm amrtasahaje vishNu vaksha:stalasthAm

SAPAkrrntA: SaraNamagaman sAvarodA: surendrA: |

labdhvA bhUyastribhuvanamidam lakshitam tvat kaTAKshai:

sarvAkArasthira samudayAm sampadam nirviSanti ||

--SrI stuti, Slokam 14





SrI bhUmi nILA samyukta SrI SundarabAhu



SLOKAM 70

दिव्याचिन्त्यमहाद्भुतोत्तमगुणैस्तारुण्यलावण्यक-

प्रायैरद्भुतभावगर्भसततापूर्वप्रियैर्विभ्रमैः ।

रूपाकारविभूतिभिश्च सदृशीं नित्यानपेतां श्रियं

नीलां भूमिमपीदृशीं रमयिता नित्यं वनाद्रीश्वरः ॥

divya acintya mahAdbhuta uttamaguNai: †AruNya lAvaNyaka-
prAyai: adbhutabhAva garbha satatA pUrvapriyai: vibhramai: |
rUpa AkAra vibhUtibhi: ca sadrSIm nityAnapetAm Sriyam
nILAm bhUmim api IdrSIm ramayitA nityam vanAdrISvara: ||

The three Devis of the Lord at SrI VaikuNTham (TirumAlirumcOlai) are saluted here.

Meaning:

In divyaAtma svarUpam, deha saundaryam, ASrita rakshaNam and other indescribable divya guNams, SrI Devi, BhU Devi and nILA Devi gladden the heart of TirumAlirumcOlai Azhagar every moment (divya acintya mahAdbhuta uttama guNai: nityAm ramayitA). Through their uttama guNams (J~nAnam, Sakti, dayA and vAtsalyam) and TirumEni saundaryam (†AruNyam/Youth, lAvaNyam) and other rUpAkAra vibhUti: (IIA and nitya vibhUti:), they become equal to the Lord of MaalirumcOlai (vanAdrISvara sadrSa:) and make Him filled with happiness. Kuresar bows before "SrI bhUmi nILA samyukta SrI SundarabAhu".





SLOKAM 71

अन्योन्यचेष्टितनिरीक्षणहार्दभाव-

प्रेमानुभावमधुरप्रणयप्रभावः ।

आजस्त्रनव्यतरदिव्यरसानुभूतिः

स्वां प्रेयसीं रमयिता वनशैलनाथः ॥

anyonya ceshTita nirIkshaNa hArda bhAva

premAnubhAva madhura praNaya prabhAva: |

Ajasra navyatara divyarasAnubhUti:

svAm preyasIm ramayitA vanaSailanAtha: ||

This Slokam describes the unity of thought of Sri Devi and Her Lord in protecting their suffering children.

Meaning:

The Lord and Periya PirATTi have matching smiles, brow movement, side glances and unity of thought and body language (anyonya ceshTita nirIkshaNa hArda bhAva:). That leads to mutual sweet affection of a high order between Them (premAnubhAva madhura praNaya prabhAva:). The Lord of Maalirumcholai is drenched in the uninterrupted and ever new bliss (Ajasra navyatara divya rasa anubhUti:) from the companionship of Periya PirATTi and makes Her very happy as well (vanaSaila nAtha: svAm preyasIm ramayitA). The bhogams presented by Periya PirATTi and their impact on Her Lord leading to the forgiving of the aparAdams committed by the jIvans are referred to here the IDupADu of the Lord in the "alli malar makaL bhOga mayakku" for Asrita samrakshaNam is alluded to in this Slokam. Swamy Desikan in His SrI stuti, Kuresar in His SrI stavam and Swamy ALavanthAr in His Catussloki have described at great length the influence of Periya PirATTi on Her Lord to reduce His anger towards the AparAdhi jIvans.





SLOKAM 72

सुन्दरस्य वनशैलवासिनो

भोगमेव निजभोगमाभजन् ।

शेष एष इति शेषताकृतेः

प्रीतिमानहिपतिः स्वनामनि ॥

sundarasya vanaSailavAsina:

bhogam eva nijabhogam Abhajan |

Sesha esha iti SeshataKрте:

prItimAn ahipati: svanAmani ||

This Slokam pays tribute to the leader among the nitya sUri-s, AdiSeshan (yasya svarUpam sa Sesha: para: Seshi as commented by AcArya RaamAnuja in VedArtha sangraham). Adi Seshan is Lord's nivAsa-SayyA- Asanam.

Meaning:

AdiSeshan has attained His divine body to cause Anandam to the Lord, His Master through His many services as His bed, throne, sandals and umbrella (vanaSaila vAsina: sundarasya bhogam eva nija bhogam Abhajan ahipati:). He is so proud of being blessed with the kaimkaryams commanded by His Lord, the sarva Seshi. He enjoys His name as "AdiSeshan" is very pleasing to Him since it implies that He is the primordial Sesha bhUtan of the Lord executing many kaimkaryams (Seshata AkrtE: esha Sesha: iti svanAmani prItimAn).

Comments:

The kaimkaryams performed by a true Seshan is for the pleasure of the Lord only (tanakkEyAka enaik-koLLumItE).

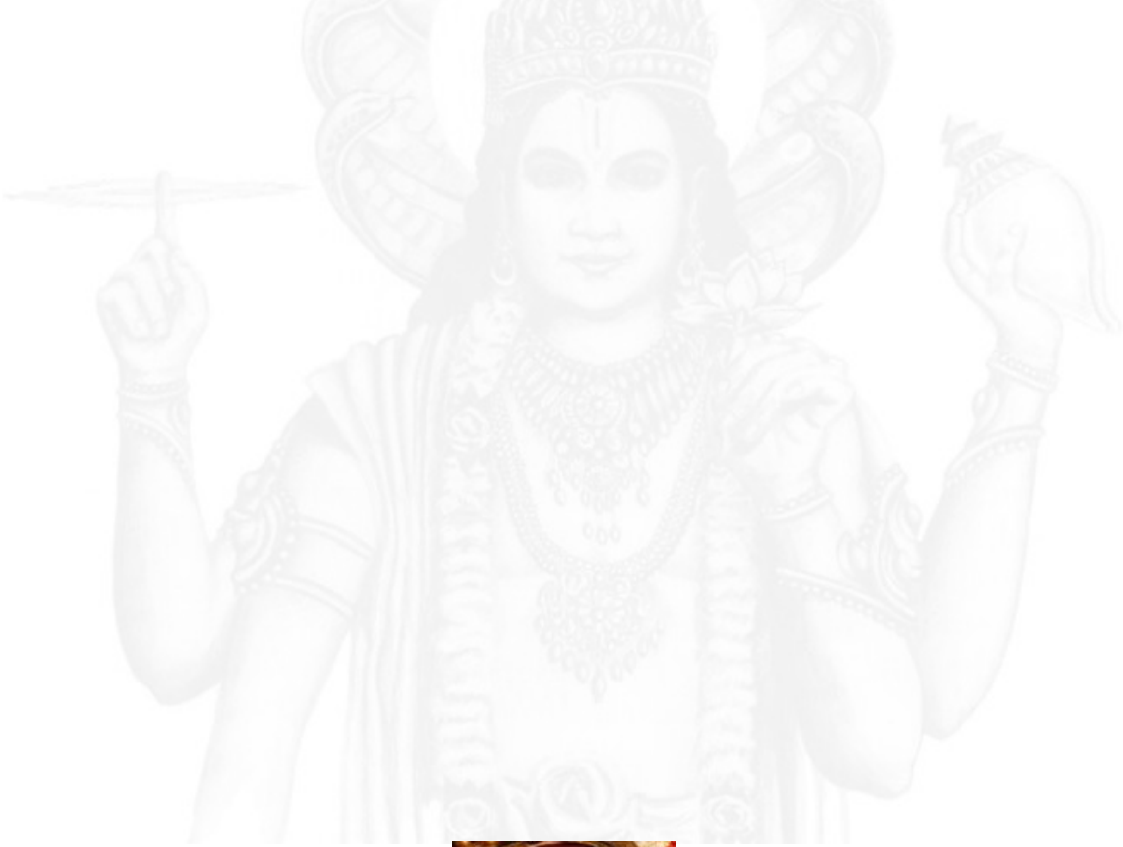




"sesha vAhanam"



AdiSeshan has many names such as nAgarAjan, ahIndran, nityasUri PradhAnar etc but He derives the greatest joy from the name Seshan because it attests to (nirUpakam) for His Sesha vrtti. KUresar brings out the meaning of the utara kANDam of dvayam by choosing the words: "sundarasya bhogam eva nija bhogam Abhajan". All His Sesha vrtti (kaimkarya vyApArams) are exclusively for enhancing the pleasure of His Lord. Phala tyAgam and phala samarpaNam are implied by the choice words of "bhogam eva". SrivatsAnkAcchAr Swamy quotes a passage at the beginning of AcArya rAMAnuja's nitya grantham in the context of explaining the true meaning of "Seshan": "sva SeshabhUtena mayA svIyai: sarva-paricchadai:, vidAtum prItamAtmAnam deva: prakramate svayam".





"garuDa vAhanam"



SLOKAM 73

वाहनासनवितानचामराद्याकृतिः खगपतिस्त्रयीमयः ।

नित्यदास्यरतिरेव यस्य वै ऐष सुन्दरभुजो वनाद्रिगः ॥

vAhana Asana vitAna cAmara

AdyAkrti: khagapati: trayImaya: |

nitya dAsyarati: eva yasya vai

esha sundarabhuja: vanAdriga: ||

This Slokam salutes another PradhAna nitya sUri, GaruDan, who is known for His nitya dAsya rati.

Meaning:

GaruDan is the vAhanam (transport) for the Lord, when He has to travel (atthiyUrvAn, puLLaiyUrvAn). He is the seat (Asanam) for the Lord as pITham as envisioned by the Agamams. He is the canopy (vitAnam), when it is hot (mElAI paranta veyil kAppAn vinatai SiRuvar siRakennum mElAppin kIzh varuvAnai - ANDAL, nAcciyAr tirumozhi, 14.3). He is the fan (cAmaram) and He performs many other Kaimkaryams. Kuresar wishes to engage in such dAsa vrtti kaimkaryams. GaruDan who is the embodiment of the three Vedams has arrived at TirumAlirumcOlai to engage in exclusive Kaimkaryams to the Lord.



SLOKAM 74

वनाद्रिनाथस्य सुसुन्दरस्य वै

प्रभुक्तशिष्टाश्रयथ सैन्यसत्पतिः ।

समस्तलोकैकधुरन्धरस्सदा

कटाक्षवीक्ष्योऽस्य च सर्वकर्मसु ॥

vanAdrinAthasya susundarasya vai

prabhukta SishTASi atha sainyasatpati: |

samastaloka eka dhurandhara: sadA

kaTAKsha vIkshya: asya ca sarvakarmasu ||



"SrI vishwaksenar!"



In this Slokam, KUresar celebrates SrI Vishvakṣenar as another principal nitya sUri.

Meaning:

Vishvakṣenar is the commander-in-chief of the Lord (senAtipati) and He partakes the food left over by the Lord after His bhojyAsanam (prabhukṭa SishTASI). Vishvakṣenar rules the world on command from the Lord and He is an expert at it (sainya satpati: samastaloka eka dhurandhara:). He performs all the kaimkaryams for Azhagar and is blessed by the auspicious glances of the Lord (sadA sarva karmasu asya atha KaTAKsha vIkshya: ca asti).

Comments:

SrivatsAnkAcchAr Swamy quotes a passage from SrI Vishvakṣena Mantram regarding the role of SrI Vishvakṣenar as the consumer of the food left over by the Lord after His bhojanam (SrISa-bhuktonjita Sesha jIvana:). His (Vishvakṣenar's) jIvanam as a Seshan of the Lord to serve as the Commander-in-chief of the Lord and He sustains Himself by partaking the food offered to the Lord and consumed by Him. His bhogyam is "pOnakam seyta SeDam ". That is why, Vishvakṣenar has a special name: SeshASanar (One who eats what is left over from the naivedhyams to the Lord).





SLOKAM 75

छत्रचामरमुखाः परिच्छदाः

सूरयः परिजनाश्च नैत्यगाः ।

सुन्दरोरुभुजमिन्धते सदा

ज्ञानशक्तिमुखनित्यसद्गुणाः ॥

chatra cAmaramukhA: paricchadA:

sUraya: parijanA: ca naityagA: |

sundarorubhujam indhate sadA

jn~Ana Saktimukha nitya sadguNA: ||

Here the noble and exalted status of the nityasUris (parijanam-s) like AdiSeshan, GaruDa et al, the accessories used in the Lord's kaimkaryams (paricchadham-s) like umbrella, fan etc that serve as bhogopakaraNams and the nitya kalyANa guNams like jn~Anam, Sakti are acknowledged by KUresar. They shine and stand out through their kaimkaryams to the Lord of TirumAlirumcOlai (sundarorubhujam prApya sadA indhate). They never leave the side of Azhagar and serve Him. Their effulgence arises from their ASrayaNam of Azhagar.

Comments:

Vedam describes the kaimkarya Ananda anubhavams of the nitya sUris as "sadA paSyanti sUraya:". Wherever the King goes, the parijanams follow with bhogopakaraNams according to BhAshyakArar ("rAjA gacchatI iti yukte, saparivAro gacchatI iti gamyate"). The kaimkaryams by the nityasUris, bhogopakaraNams to their Lord are uninterrupted. They thrive on this and derive their sattA from it (sundarorubhujam prApya sadA indhate).





SLOKAM 76

द्वारनाथगणनाथतल्लजाः पारिषद्यपदभागिनस्तथा ।

मामकाश्च गुरवः पुरातनाः सुन्दरं वनमहीध्रगं श्रिताः ॥

dvAranAtha gaNanAtha tallajA:

pArishadya padabhAgina: tathA |

mAmakASca gurava: purAtanA:

sundaram vanamahIdhragam SritA: ||

KUresar points out that the MahAns known as VishNu Parishadars, gaNa nAyakAs, pUrvAcAryAs and AzhvArs have arrived at TirumAlirumcOlai, perform Kaimkaryams for Azhagar as they do at SrI VaikuNTham and feel fulfilled.

Meaning:

dvAra pAlAkAs like caNDa-pracaNDa-s, gaNa nAyakAs like Kumuda-KumudAksha-s and other VishNu parishadars (sevakAs) described in AdhAra Sakthi pramANams and samhitAs as well as prAcIna AcAryAs and sacred AzhvArs have been uplifted by Azhagar, who has arrived now at TirumAlirumcOlai. KUresar's predecessors were original inhabitants of TirumAlirumcOlai and later moved to PerumAL Koil (Kaancipuram) and they can be counted among the VishNu parishadar group.





SLOKAM 77

ईदृशैः परिजनैः परिच्छदैः

नित्यसिद्धनिजभोगभूमिगः ।

सुन्दरो वनगिरेस्तटीषु वै

रज्यते सकलदृष्टिगोचरः ॥

IdrSai: parijanai: paricchadai:
nitya siddha nijabhogabhUmiga:
sundara: vanagire: taTIshu vai
rajyate sakala drshTigocara: ||

In this Slokam, KUresar instructs us that the same SrI VaikuNnTha nAthan served by nitya sUris and bhogopakaraNams is the same as the One seen at Azhagar Malai in the very visible arca form to be enjoyed by the Bhakta janams.

Meaning:

In the past five Slokams, nitya sUris, bhogopakaraNams, VishNu pArishadars serving the Paramapada nAthan eternally at SrI VaikuNTham were covered. The same Paramapada nAthan is seen with our physical eyes (**sakala drshTigocara:**) taking His strolls at the foot hills of VanAdri. Paramapada nAthan can not be seen directly by our physical eyes. Paramapada nAthan on the other hand can be seen only through VedAdyayanam and Yogam. That same SrI VaikuNTha nAthan has appeared amidst us in arca form to be enjoyed by us and to receive His anugraham.





SLOKAM 78

आक्रीडभूमिषु सुगन्धिषु पौष्पिकीषु

वैकुण्ठधामनि समृद्धसुवापिकासु ।

श्रीमल्लतागृहवतीषु यथा तथैव

लक्ष्मीधरस्सजति सिंहगिरेस्तटीषु ॥

AkrIDabhUmishu sugandhishu paushpikIshu

vaikuNThadhAmani samrddhasuvApikAsu |

SrImat latAgrhavatIshu yathA tathaiva

laksmIdhara: sajati simhagire: taTIshu ||

KUresar points out that at TirumAlirumcOlai, Azhagar has the entire bhoga sthAna, bhogopakaraNams that are available at His SrI VaikuNTham.

Meaning:

At SrI VaikuNTham, there are many nandavanams with fragrant flowers (vaikunTha dhAmani sugandhIshu paushpikIshu, AkrIDa bhUmIshu lakshmidhara: sajati); there are many sporting palaces (samrddha vApikA: SrImat latA grhA: asti). There are many places for aquatic sports (vApikA:) and mAdavi pandals (latA grhams). There are identical, beautiful sporting places and resting spots at Solai Malai (SimhAdri) foot hills, where Azhagar with His ArUDha SrI resides and sports. The splendid bhoga sthAna, bhogopakaraNams at SrI VaikuNTham have been described beautifully by AcArya RaamAnuja through His dhyAna balam at Srirangam on a Panguni uttaram day.





SLOKAM 79

आनन्दमन्दिरमहामणिमण्टपान्तः

लक्ष्म्या भुवाऽप्यहिपतौ सह नीळया च ।

निस्सङ्ख्यनित्यनिजदिव्यजनैकसेव्यो

नित्यं वसन् सजति सुन्दरदोर्वनाद्रौ ॥

Ananda mandira mahAmaNimaNTapAnta:

lakshmyA bhuvA api ahipatau saha nILayA ca |

nissankhya nitya nija divyajanaika sevya:

nityam vasan sajati sundarda: vanAdrau ||

In this Slokam, KUresar reveals that SrI VaikuNThanAthan of Paramapadam out of His parama dayA has descended down to sOlai malai as Azhagar to bless us all and for us to have His sevai without difficulty. KUresar invites us to join Him at TirumAlirumcOlai for this apUrva darsanam.

Meaning:

The Lord SrI VaikuNThanAthan who is seated on AdiSeshan with His three Devis in the middle of the thousand pillared maNTapam known as Ananda nilayam, while being served by limitless nitya sUris and mukta jIvans there has





now chosen TirumAlirumcOlai as His preferred place of residence on earth and is blessing us with His adbhuta Paramapada nAthan sevai, which is hard to experience with the human body.

Comments:

Samhita vacanams and AcArya sUktis describe vividly the sevai of Paramapada nAthan at the thousand pillared MaNTapam at SrI VaikuNTham:

- AsthAnam Anandamayam sahasrasthUNAdinA AmnAtam -- Swamy ParASara BhaTTar's RangarAja stavam, pUrva Satakam
- (PraNavam) AnandamayAya divya-ratna-maNTapa nama: --AdhAra Sakti Mantram,
- devo vaikuNThanAthastu AnantAsana-samhita:, sevyA: SrI bhUmi-nILAbhi: prAturbhAvaistu cAKhilai: -- Paushkara samhita: and
- AcArya RaamAnujA's dhyAna Slokams on Paramapada nAthan in His nitya grantham.

KUresar sums up the Paushkara samhita vAkyams in the first two lines of this Slokam. Vishvaksena samhita's description of the audience for this sevai of Sri VaikuNThanAthana (nityAtIto jagaddhAtA nityairmuktayaSca sevita:, baddhAnjalipuDai: nirmalai: nirubhadravai:) is encapsulated in the third line of this Slokam.





SLOKAM 80

प्रत्यर्थिनि त्रिगुणकप्रकृतेरसीम्नि

वैकुण्ठधामनि पराम्बरनाम्नि नित्ये ।

नित्यं वसन्परमसत्त्वमयेऽप्यतीत-

योगीन्द्रवाङ्मनस एष हरिर्वनाद्रौ ॥

pratyarthini triguNaka prakrte: asImni

vaikuNThadhAmani parAmbaranAmni nitye |

nityam vasan paramasatvamaye api atIta

yogindra vAngmanasa esha hari: vanAdrau ||

The Vaibhavams of SrI VaikuNTham as revealed by the VedAs is assembled in this Slokam.

Meaning:

The Suddha satvamaya Lord, who is the opposite of mUla prakrti is beyond the thoughts and words of Parama Yogis. Such a Lord residing eternally at SrI VaikuNTham (kalAngA Perunagar ParamAkASam) is blessing us with His sevai now at TirumAlirumcOlai.

Comments:

Our Prakrti MaNDalam is known as miSra sattvam since it is a mixture of sattva, rajo and tamo guNams (triguNA karminAm kshetram prakrte rUpamucyate) in contrast to SrI VaikuNTham, where only sattva guNam presides (Suddha satva maya paramAkASam saluted in Srutis as: kshayantamasya rajasa: parAke, tamasa: parastAt). This unique lokam is revered as Para Ambharam or ParamAkASam (tadvA AkASam sanAtanam, parame vyoman) and is the permanent sthAnam of SrIVaikunThanAthan.







SLOKAM 81

लोकांश्चतुर्दश दधत् किल सुन्दरस्य

पङ्कीगुणोत्तरितसप्तवृतीदमण्डम् ।

अन्यानि चास्य सुसदृशं परश्शतानि

क्रीडाविधेरिह परिच्छदतामगच्छन् ॥

lokAn caturdaSa dadhat kila sundarasya

panktI guNottarita saptavruti idam aNDam |

anyAni ca asya susadrmSi paraSSatAni

krIDAvidhe: iha paricchadatAm agacchan ||

Through the previous four Slokams, Kuresar described the different aspects of nitya VibhUti. With the next two Slokams, Kuresar describes the unique features of IIA vibhUti (prakrti MaNDalam) and how it serves as His sporting ground to enhance His pleasure.

Meaning:

The fourteen universes and the ten times bigger seven AvaraNams (hidden enclosures) constitute the brahmANDam. There are hundreds of other brahmANDams like the above and they become the IIA vibhUti, a tool (karuvi) for the Lord for His divine sport of creation et al (idam aNDam, anyAni ca iha sundarasya krIDAvidhe: paricchadatAm agacchan).

Comments:

The 14 universes constituting the entire brahmANDam are the ones like bhU:, bhuva:, suva: and others. They are created by Brahma Devan at the niyamanam of His Lord as a apart of His assigned duties. Ten time larger than this is





another aNDam that hides the brahmANDam and is made up of the seven AvaraNams: Water, agni, wind, AkASam, bhUtAdi-mahat-prakrti. Thus there are so many more brahmANDams. All these were revealed to Arjuna in the middle of the battle field at Kurukshetram by the Lord during His viSvarUpa darSanam. All of these are play things for the divya dampatis.



SLOKAM 82

सुरनरतिर्यगादिबहुभेदकभिन्नमिदं

जगदथ चाण्डमण्डवरणानि च सप्त तथा ।

गुणपुरुषौ च मुक्तपुरुषाश्च वनाद्रिपतेः

उपकरणानि नर्मविधयेऽपि भवन्ति विभोः ॥

suranaratiryagAdi bahubhedaka bhinnam idam

jagat atha ca aNDam aNDavaraNAni ca sapta tathA |

guNa purushau ca mukta purushA: ca vanAdripate:

upakaraNAni narma vidhaye api bhavanti vibho: ||

KUresar is struck with a sense of awe as he thinks about the upakaraNams (karuvikaL) for the Lord's sport. All of these (DevAs, humans, birds, beasts, ever changing ones in the brahmANDam and those in the AvaraNams) are made up of tri guNams (**prakrti**), bhaddha jIvans bound by the triguNams and Mumukshu: (those who desire Moksham). What a wonder! All of these become the play things for the Lord of TirumAlirumcOlai.

Comments:

The sweep of coverage of the entities in brahmANDam by KUresar is breath taking:

"sura-nara-tiryak Adi bahu bhedaka bhinnam idam jagat, atha ca idam aNDam tathA sapta aNDavaraNAni ca.....vanAdripate: narma vidhaye upakaraNAni bhavanti".





SLOKAM 83

ज्ञानिनः सततयोगिनो हि ये सुन्दरांघ्रिपरभक्तिभागिनः ।

मुक्तिमाप्य परमां परे पदे नित्यकिङ्करपदं भजन्ति ते ॥

jn~Anina: satata yogina: hi ye

sundarAnghri parabhaktibhAgina: |

muktimApya paramAm pare pade

nitya kinkarapadam bhajanti te ||

In the earlier Slokam, Kuresar referred to mukta jIvans, who attained mukti by following karma-jn~Ana-bhakti-prapatti yogams. Here, Kuresar celebrates these fortunate ones, who through their refuge at TirumAlirumcOlai Azhagar's sacred feet at His ILIA vibhUti and reached His SrI VaikuNTha sthAnam (nitya vibhUti) and became eligible to perform kaimkaryams for Him there.

Meaning:

Those who always performed karma yogam (**satata yogina:**), the others who through their jn~Ana yogam recognized the antaryAmi brahmam inside their heart lotuses and yet others who practiced bhakti yogam or performed SaraNAgati at the sacred feet of the Lord of TirumAlirumcOlai (described in the 24th Slokam) attained mukti and became eligible for performing nitya kaimkaryam for the Lord at His Paramapadam (**ye sundara anghri para bhakti bhAgina:, pare pade te paramAm muktim Apya nitya kinkara padam bhajanti**). The importance of observing para bhakti is highlighted here.



SLOKAM 84

देवस्य सुन्दरभुजस्य वनाद्रिभर्तुः

है ! शीलवत्त्वमथवाऽऽश्रितवत्सलत्वम् ।

ऐशस्वभावमजहद्विरिहावतारैः

योऽलञ्चकार जगताश्रिततुल्यधर्मा ॥

devasya sundarabhujasya vanAdribhartu:

hai! SIlavattvam athavA ASritavatsalatvam |

aiSasvabhAvam ajahadbhi: iha avatArai:

ya: alancakAra jagat ASrita tulya dharmA ||

In this Slokam, Kuresar provides an introduction to the theme of vibhava avatArams of the Lord, which he is going to cover next. The two divya guNams of sauSIlyam and ASrita vAtsalyam central to the vibhava avatArams are celebrated in the three Slokams starting from here.

Meaning:

Wonderful indeed are the two divyAtma guNams of VanAdrinAthan (Azhagar) that are clearly displayed without any impact on His svabhAvam (intrinsic nature) as the Lord of the Universe (ISvarana and devatA sArva-bhauman). These two guNams are sauSIlyam and Asrita vAtsalyam, which have been dominantly displayed during His many incarnations on this earth. Through that display, He practiced Asrita tulya dharmam (the dharmam of those, who sought His refuge) and SIlatvam (sauSIlyam). He hid His own brahmANDa prabhAvam and sarveSvaratvam and approached the AsritALs and mingled with them on an equal footing. He does not abandon His aiSvarartvam in these avatArams but hides them so that the AsritALs are not afraid to approach Him during these incarnations.



SrI sundarabAhu perumAL in daSAvatAra tirukkolaM

Comments:

AzhvAr refers to these many avatArams as: "innnina yOniyumAi imaiyOr talaivan piRakka". The reason for these avatArams as Matsyam, KUrnam, nrsimham, vAmanan, rAman and KrshNan are manifestations of His sauSIlya and Asrita vAtsalya guNams. He never leaves however His sarveSvaratvam in all these avatArams that He takes (svabhAvam ajahat SaSvat AkraAntaram Akrtē:).





SLOKAM 85

सिंहाद्रिनाथ ! तव वाङ्मनसातिवृत्तं

रूपं त्वतीन्द्रियमुदाह रहस्यवाणी ।

एवं च न त्वमिह चेत्समवातरिष्यः

त्वज्ज्ञानभक्तिविधयोऽद्य मुधाऽभविष्यन् ॥

simhAdrinAtha! tava vAngmanasAtivrttam

rUpam tu atIndriyam udAha rahasyavANI |

evam ca na tvam iha cet samavAtarishya:

tvat jn~Ana bhakti vidhaya: adya mudha abhavishyan ||

In this Slokam, Kuresar points out that the SAstrams dealing with karma-jn~Ana-bhakti yogams would have been rendered ineffective if EmperumAn had not taken the avatArams in this world. This a majestic and insightful observation on avatArams and their relations.

Meaning:

Oh Lord of TirumAlirumcOlai (simhAdrinAtha)! Upanishads (rahasyavANI) have loudly declared (udAha) that Your aprAkṛta tirumEni is beyond description and thought and can not be seen by the physical eyes (tava rUpam vAng-manasa ativrttam, atIndriyam). Even with that truism, if You had not appeared on this earth through Your avatArams (evam ca iha adya tvam na samavAtarishya cet), the SAstrAs based on the celebration of Your tirumEni dealing with Karma, jn~Ana and bhakti yogams would have become useless (nirvaishayam-s).

Comments:

avatArams are of four kinds:





- The sAkshAt avatArams like Matsya and KURma mUrtis
- activities completed by amSa avatArams like ParaSurAma and Veda VyAsa
- Avesa avatArams, where some are empowered through the Sakti of BhagavAn to complete some of His niyamanams (eg.), PuraNjayan.
- arcAvatArams in the form of stone (SilA), wood (kAshThA), Panca loka (five metals alloy), citrapaTa, SudA-rekhA-yantra (geometric pattern of mantram), prthvI, jala, vAyu.

The SubhASrayatvam is limited to Matsya-KURma-nrsimha-rAma-KrshNa-trivikrama avatArams. amsa-AveSa avatArams do not have SubhASrayatvam for ArAdhanam. They can not be meditated upon. Without SubhASrayam, divya MangaLa vigraham and Suddha satva maya presence in them, dhyAnam about Him or the Yogam to know Him (jn~Ana yogam), yaj~nam as a subdivision of Karma yogam (devArcana-tapas-tIrtha-dAna-yaj~adis) are not permitted. In that case all these Bhagavat SAstrams would have been rendered ineffective (avishayam and avirasam as Swamy Desikan will point out later). Swamy ParASara BhaTTar followed His father and emphasized this important doctrine in his SrI RangarAjastavam (2.49) and SrI guNaratnakoSam (Sloka 48).





SLOKAM 86

ये भक्ता भवदेकभोगमनसोऽनन्यात्मसञ्जीवनाः

तत्संश्लेषणतद्विरोधिनिधनाद्यर्थं वनाद्रीश्वरः ! ।

मध्येऽण्डं यदवातरस्सुरनराद्याकारदिव्याकृतिः

तेनैव त्रिदशैर्नरैश्च सुकरं स्वप्रार्थितप्रार्थनम् ॥

ye bhaktA bhavat eka bhogamanasa: ananyAtma sanjIvanA:

tat samsleshaNa tat virodhi nidhanAdyartham vanAdrISvara: ! |

madhye aNDam yat avAtara: suranarAdyAkAra divyAkrti:

tenaiva tridaSai: narai: ca sukaram svaprArthita prAthanam ||

Vedam reveals the truth about EmperumAn's avatArams: "ajAyamAno bahudhA vijAyate, sa u SreyAn bhavati jAyamAna:". He is not born like us due to the influence of accumulated karmAs. He could have accomplished sishTa paripAlanam and dushTa nigrham as well as dharma samrakshNam through His sankalpa balam alone without taking avatArams and coming down to earth and mingling with us. He considers however that the mukhya prayojanam of the avatArams is to come down in person to protect His bhaktAs like Gajendran, PrahlAdan and others. dharma sthApanam becomes Anushankikam (the fruits/ after effects of the sishTa paripAlanam and dushTa nigrham). In all these avatArams, He does not diminish His Sreyas (Vaibhavam as Parama Purushan). He also descends down to mingle with His dear devotees (NammAzhwAr's) mind and soul (tirumAlirumcOlai vancakkaLvan mAyakkaviyAi vantu en tan nencum uyirum uL kalantu ninRAR).

Meaning:

Oh VanAdriISvara! You incarnate in this earth for mingling and uniting with





those, who believe that the only upAyam for their redemption is the Lord and they live only to experience Him (ananyAtma sanjIvanA: bhavat eka bhoga manasa:). You incarnate amidst the devAs and humans with Your aprAkṛta tirumEni to protect Your bhaktAs, destroy their enemies and preserve Your dharmams. Your avatArams make it easy for the devAs and humans to seek the boons that they desire.



bhagavAn grants the boon of bAla bhakta dhruvan!



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Matsya avatar



SLOKAM 87

श्रीमन्महावनगिरिशविधीशयोस्ते

मध्ये तु विष्णुरिति यः प्रथमावतारः ।

तेनैव चेत्तव महिम्नि जनाः किलान्धाः

त्वन्मत्स्यभावमवगम्य कथं भवेयुः ॥

SrIman mahAvanagiriSa vidhISayo: te
madhye tu vishNu: iti ya: prathamAvatAra: |
tena eva cet tava mahimni janA: kilAndhA:
tvat matsyabhAvam avagamyA katham bhaveyu: ||

In this Slokam, KUresar comments on bhagavat dveshis, who play down the vaibhavam of the avatArams of the Lord and pities them.

Meaning:

Oh MahAvana girISa! The Most Auspicious Lord of TirumAlirumcOlai (SrIman)! You appeared in the middle of trimUrtis as VishNu, as the first avatAram. Your Paratvam was established through this first avatAram alone. Those ignorant ones, who play down these avatArams are blind ones, even if they are blessed with eyes. They assume that MatsyAvatAram is nothing but another fish. What a pity!

Comments:

The Lord incarnated in the middle between Brahma and Sivan (vidhi ISayo: madhye tu vishNu iti te prathamAvatAra:). By that alone Your Paratvam (Supremacy among the other two was established (tena eva tva mahimni sthApitam). Those ignorant ones (sightless ones even though they have been blessed with eyes) sees Your MatsyAvatAram as about one more fish in the ocean.





SLOKAM 88

हे देव ! सुन्दरभुज ! त्वमिहाण्डमध्ये

सौलभ्यतो विसदृशं चरितं महिम्नः ।

अङ्गीकरोषि यदि तत्र सुरैरमीभिः

साम्यान्निकर्षपरिपालनमेव साधु ! ॥

he deva! sundrabhuj! tvamihANDamadhye

saulabhayata: visadrSam caritam mahimna: |

angIkaroshi yadi tatra surai: amIbhi:

sAmyat nikarsha paripAlanameva sAdhu! ||

KUresar reveals another profound SAstrArtham in this Slokam (viz.), it is the greatest of sins to equate the Lord as equal to or lower than others like Brahma and Rudran, who are under the influence of their karmAs (Karma bhaddha samsAri cetanams). That type of thinking will land such thinkers in narakam.

Meaning:

Oh the Lord of DevAs! SundarabAhu! You hide Your Paratvam as sarveSvaran and take on simple ways of mingling with humans and devAs due to Your dominant saulabhya (easy to access) guNam displayed during Your avatArams in this Prakrti MaNDalam. You alone know Your mahimais (na te vishNo! jAyamAno na jAto deva mahimna:, paramantamApa -- Rg Vedam: 7.99.2 and "tvameva tvAm vetta yoasi soasi). It may be good to accept You as lower than devAs (matsyam) than considering You as equal to these devAs.





SLOKAM 89

इहावतीर्णस्य वनाद्रिनाथ ! ते निगूहतः स्वं महिमानमैश्वरम् ।

उमापतेः किं विजयः प्रियङ्करः प्रियङ्करा वेन्द्रजिदस्त्रबन्धना ॥

iha avatIrNasya vanAdrinAtha!

te nigUhata: svam mahimAnam aiSvaram |

umApate: kim vijaya: priyankara:

priyankarA vendrajit astrabandhana ||

KUresar cites two instances from avatArams (Lord KrshNA's victory over Sivan during bANAsura yuddham and being bound by the nAga pASam of indrajit during His RaamAvatAram) and asks the Lord of TirumAlirumcOlai as to which one was desirable to Him.

Our Lord hides His mahimais as sarveSvaran and declares: "AtmAnam mAnusham manye rAmam daSarathAtmajam". He conducted itself as one of the citizens of Ayodhya. When LakshmaNA lost consciousness from the mAyAstram of indrajit (nAga pASam), You conducted Yourself according to the role that You had taken as a human being and "sorrowed" over the event. During the bANAsura yuddham, You routed his army and drove away all his helpers including Sivan from the battle field with the power of Your weapons. Which one of the two roles that You chose is dear to You? Is it the mAnusha vesham or sarveSvara, atimAnusha vesham? Please tell me.

Meaning:

Oh Lord of TirumAlirumcOlai! You are sarveSvaran and yet You hid Your unique Vaibhavams and appeared in this Prakrti MaNDalam (aiSvaram svam mahimAnam nigUhata: iha avatIrNasya te). For You, is the victory over Sivan more relishable (priyamkara:) than the situation, where You permitted Yourself to be bound by the nAga pASam sent by indrajit? Please tell.





SLOKAM 90

पुच्छोत्पुच्छनमूर्च्छनोद्धतिधुतव्यावर्तितावर्तवत्

संवर्तार्णवनीरपूरविलुठत्पाठीनदिव्याकृतैः ।

सिंहाद्रीश ! न वैभवं तव कथं स्वालक्ष्यमालक्ष्यते

पद्माक्षस्य जुघुक्षतोऽपि विभवं लक्ष्मीधराधोक्षजः ॥

puccha utpucchana mUrcchana uddhati dhuta vyAvartita Avartavat

samvarta arNava nIrapUra viluThat paThIna divyAkrtai: |

simhAdrISa! na vaibhavam tava katham svAlakshyam Alakshyate

padmAkshasya jughukshata: api vibhavam lakshmiIdhara adhokshaja: ||

From here on through three Slokams, Kuresar celebrates MatsyAvatAram of the Lord.

Meaning:

Oh Lord of SimhAdri (Solai malaI)! Oh Lord whom Yogis can see through inward directed senses! Oh Lord of Lakshmi (lakshmidhara!) Even though Your intention is to hide Your Vaibhavam (tava vaibhavam jughukshata: api), Your aprAkṛta (Suddha sattvamaya) tirumEni lifting its tail (puccha utpucchana) and turning side by side (mUrcchana uddhati) in its gigantic form in the fast swirling PraLaya waters (dhuta vyAvartita Avartavat samvarta arNava) and swimming with great haste to protect the universe and its beings held on Your horn (Srngam) could not escape the attention of the Yogis.

Comments:

Oh Lord! The yogis recognized You right away as the divya matsyam playing in the PraLaya waters. Your lotus eyes gave You away (matsaya: kamala locana).





EmperumAn can not hide Himself from their inward dhyAna yogam. Swamy ALavanthAr refers to the yogis who are able to cross His mAyA and recognize the Lord as the One, who has taken the form of a giant fish due to His sauSIlya guNam for dharma samrakshaNam.



SrI kaLLAzhar temple wall with simhAdri in the background !





SLOKAM 91

साचलावटतटाकदीर्घिकाजाह्वीजलधिवर्धितः क्षये ।

शृङ्गसङ्गमितनौर्मनोरभूरग्रतोऽण्डजवपुर्हि सुन्दर ! ॥

sa acalAvaTa taTaka dIrghika

jAhnavaI jaladhi vardhita: kshaye |

SrngA sangamitanau: mano: abhu:

agrata: aNDjavapurhi sundara! ||

MatsyAvatAram as per Matsya PurANam is brilliantly summarized here.

Meaning:

Oh SundarabAhu! In one of the avantara PraLaya kAlam (**kshaye**), You rose out of a fish's egg in a small pond and grew to swim in a big lake, Vaigai river long like GangA and then the mighty ocean to fit Your ever increasing size. You tied the boat carrying the saptarshis and all the seeds of creation on to Your single horn and pulled it safely across the roaring waters of PraLayam for seven days. You appeared before Satyavrata Manu in this mighty Matsya form and fulfilled Your promise to him that You will save the world from the deluge.

Comments:

In the second Slokam of the Sri daSAvatAra stotram of Swamy Desikan (<http://www.sundarasimham.org> - E-Book # 15), He prays for the protection of this divya Matsya mUrti:

निष्प्रत्यूह तरङ्ग रिङ्गण मिथः प्रत्यूढ पाथश्छटा-

डोलारोह सदोहलं भगवतो मात्स्यं वपुः पातु नः ॥





nishpratyUha taranga ringaNa mitha: pratyUDha pAthaSchaTA

Dola Aroha sadohaLam bhagavata: mAtsyam vapu: pAtu na: ||

Swamy Desikan visualizes the rough sea, where one giant wave collides with another and the Lord rode on top of them as if He was riding a swing in a joyous mood. Swamy ParASara BhaTTar pays His tribute to MatsyAvatAram in His commentary on SrI VishNu sahasra nAmam, while commenting on the 225th nAmam: "samIraNa:"



Veda samrakshaNam in matsyAvatAra

(Please see <http://www.ahobilavalli.org> - 29th E-book on SrI VishNu sahasra nAmams, Volume I: Page 219).





SLOKAM 92

प्रलयजनीरपूरपरिपूरितस्वनिलयावसन्नवदन-

भ्रमदशरण्यभूतशरणार्थिनाकिशरणं भवन् स्वकृपया ।

चलदुद्धीरिताम्बुकलुषीक्रियाढ्यगमनस्वपृष्ठविधृता-

ऽचलकुल एष मीनतनुरत्र सुन्दरभुजो वनाद्रिनिलयः ॥

praLayaja nIrapUra paripUrita svanilaya avasanna vadana

bhramat aSaraNyabhUta SaraNArthi nAki SaraNam bhavan svakrpayA |

caladuda dhIritAmbu kalushi kriyADhyagamana: svaprshTha vidhrTA-

calakula esha mInatanu: atra sundarabhujo vanAdrinilaya: ||

This is a Slokam describing how the Lord saved the devAs during His avatAram as the Matsya mUrti during the time of deluge. The meter of this Slokam used by Swamy Desikan later in His description of MatsyAvatAram in His daSAvatAra stotram is sArduLa vikrItitam.

Meaning:

With His overwhelming dayA (svakrpayA), SundaraAjar once took the MatsyAvatAram to protect people and devAs suffering from the mighty inundation by PraLayA waters. He has taken His abode at TirumAlirumcOlai now. During one avantarapraLayam, the skies opened up and deluge followed on earth and heavens. People on earth were frightened by the destruction of their homes from the mighty floods of PraLayam (nIrapUra paripUrita svanilaya:). The devAs were equally frightened and ran helter skelter knowing that there was no one other than the Lord to save them and performed SaranAgati to the lord for their protection. (avasanta vadana: bhramat aSaraNya bhUta SaraNArthi nAki). Our Lord answered the prayers of the men and devAs and blessed them through taking the MatsyAvatAram and protected them all.





SLOKAM 93

स्वपृष्ठे प्रष्टाद्रिभ्रमणकरणैः किञ्च फणिनः

विकृष्टिव्याकृष्टिव्यतिविधुतदुग्धाब्धिचलितैः ।

अविस्पन्दो नन्दन् विकसदरविन्देक्षणरुचिः

पुराऽभूस्सिंहाद्रेः प्रियतम ! हरे ! कच्छपवपुः ॥

svaprshThe prashThAdri bhramaNa karaNai: kinca phaNina:

vikrshTi vyAkrshTi vyati viduta dugdhAbdhi calitai: |

avispanda: nandan vikasat aravinda IkshaNa ruci:

purA abhU: simhAdre: priyatama! hare! kacchapavapu: ||

Lord SundararAjan's KURmAvatAram is enjoyed in this Slokam. This avatAram demonstrated the "ananta bala Sakti" of the Lord. He used Mandara Parvatam as the churning rod and the mighty snake Vaasuki as the churning rope (mantAnam mandaram krtvA, yoktram tu vAsukim).

Meaning:

Oh Lord, Who is very fond of SimhAdri (simhAdre: priyatama)! Hari! You incarnated as a gigantic tortoise and carried on Your back, the greatest of the mountains, the Mandara Mountain and stayed still as that mountain rotated from the churning by vAsuki serving as a rope in the much agitated Milky Ocean. You were very happy over the prospect of protecting those, who sought Your refuge and had resplendent eyes shining like a fully blossomed lotus (nandan vikasat aravinda IkshaNa ruci:) during that KURmAvatAram (kacchapavapu:) for that reason. That KURmAvatAram with the lotus eyes is blessing us with His sevai today at TirumAlirumcOlai. This is a Veda Prasiddha avatAram according to SrivatsAnkAcchAr Swamy. He quotes in this context, the Sruti passage referring to KURma mUrti, who created cathurmukha BrahmA: "adIyate ca taittirIyA: prajApati-janaka karma vishaye".





varAha avatAra



SLOKAM 94

जगत्प्रलीनं पुनरुद्दिधीर्षतः

सिंहक्षितिक्षिन्निलयस्थ ! सुन्दर ! ।

पुरा वराहस्य तवेयमुर्वरा

दंष्ट्राह्वयेन्दोः किल लक्ष्मलक्षिता ॥

jagat pralInam punaruddidhIrshata:

simha kshitikshit nilayastha! sundara! |

purA varAhasya tava iyam urvarA

damshTrAhvaya indo: kila lakshma lakshita ||

This Slokam salutes the VarAha avatAram of the Lord of TirumAlirumcOlai.

Meaning:

Oh SundarabAho! Once You had an avatAram as Kola VarAhan (Beautiful wild Boar) to bring back BhUmi devi, who sank into the ocean. You dived in those deep waters with the intention of lifting Her up and bringing Her and place Her back. You found Her and placed Her back on Your damshTram (Koraippal), Horn, (*eka Srngam*) and came out of the PraLaya waters. By joining with Your sacred damshTram, She (Bhumi Devi abundant with crops) looked like a symbol for the Moon (damshTram of the Lord).

Comments:

This is another Veda Prasiddha avatAram (*uddhrtaAsi varAheNa*). The greatest benefit from this avatAram is the VarAha carama Slokam. BhUmi Devi was worried about Her children suffering in samsAram and asked for the Lord's compassionate intervention to redeem them. EmperumAn readily obliged and



revealed a laghu upAyaM for the SamsAris in the form of VarAha carama Slokam. Swamy Desikan's Rahasya SikhAmaNi elaborates on this VarAha carama Slokam in the Chillarai rahasyam of Rahasya SikhAmaNi. The 37th ebook of Ahobilavalli series covers in detail VarAha avatAram, VarAha Mantram and VarAha carama Slokam (<http://www.ahobilavalli.org>).





SLOKAM 95

न वायुः पस्पन्दे ययतु रथवाऽस्तं शशिरवी

दिशोऽनश्यन् विश्वाऽप्यचलदचला साचलकुला ।

नभश्च प्रश्चयोति क्वथितमपि पाथो नरहरौ

त्वयि स्तम्भे शुम्भद्वपुषि सति हे सुन्दरभुज ! ॥

na vAyu: paspande yayatu: athavA astam SaSi ravI

diSa: anaSyan viSvA api acalat acalA sAcalakula |

nabha: ca praScayoti kvathitam api pAtha: naraharau

tvayi stambhe Sumbhat vapushi sati he sundarabhuja! ||

In this Slokam, nrsimhAvatAram is celebrated. The state of the world at the exact time of EmperumAn's avatAram at HiraNya's palace is described here. This and the two subsequent Slokams focus on nrsimhAvatAram.

Meaning:

Oh SundarabAhu! When You appeared out of the pillar in HiraNya KaSipu's palace, the wind was still (vAyu: na paspande). Candran and sUryan set (SaSi ravI astam yayatu:). Directions got blurred (diSa: anasyan). All the mountains in the group of Kula Malai shook in the world (sAcalakula viSvA acalA api acalat). The sky slipped (nabha: ca praScayoti). The waters in ponds and reservoirs got heated up (patha: api kvathitam).

Comments:

Vedam salutes this avatAram as: "pratata vishNu: stavate vIryAya, mrgo na bhIma: kucaro girishThA:". Kuresar says that the PancabhUtams were knocked out of their normal activities, when the Lord appeared as terror-striking nrsimhan.





SrI yoga nrsimhar—tirumAliruncholai

The pancabhUtams perform their duties assigned by the Lord (bhIshAsmAt vAta; pavate, bhIshodeti sUrya:). HiraNyan was a mahA aparAdhi of Lord's parama bhAgavatan. They did not want to cooperate with the offending HiraNya KaSipu and stopped their functioning as it were.





SLOKAM 96

अरालं पातालं त्रिदशनिलयः प्रापितलयो

धरित्री निर्धूता ययूरपि दिशः कामपि दिशम् ।

अजृम्भिष्टाम्भोधिर्घुमुघुमिति घूर्णन् सुररिपोः

विभिन्दाने वक्षस्त्वयि नरहरौ सुन्दरभुज ! ॥

arALam pAtALam tridaSanilaya: prApitalaya:

dharitrI nirdhUtA yayu: api diSa: kAmapi diSam |

ajrmbhisTa ambhodhi: ghumughum iti ghUrNan suraripa:

vibhindAne vakshastvayi naraharau sundarabhuja! ||

The previous Slokam described the situation, when Lord Narasimhan jumped out of the pillar in the palace of HiraNya KaSipu. In this Slokam, KUresar describes the happenings, when Lord Narasimhan put HiraNyan on His lap and tore His chest. KUresar uses His jn~Ana drshIi these happenings at the instant of HiraNya samhAram.

Meaning:

Oh SundarbAhu! When You took NrsimhAvatAram and tore open the chest of HiraNyan, the enemy of the devAs, the pAtALa lokam got contorted (pAtALam arALam). Svarga lokam was destroyed (tridaSa nilaya: prApitalaya:). BhUmi experienced huge tremors (dharitrI nirdhUtA). The directions became unrecognizable (diSa: api kAmapi daSAm yayu:). The oceans had giant waves and clashed with each other with a mighty noise (ambhodhi: ghumughum iti ghUrNan ajrmbhishTa). They responded to the Lord's uncontrollable fury over the asahyApacAram of HiraNyan.





hiraNyakaSipu vadam



SLOKAM 97

नखक्रकचकप्रधिक्रथितदैत्यवक्षःस्थली

समुत्थरुधिरच्छटाच्छुरितबिम्बितं स्वं वपुः ।

विलोक्य रुषितः पुनः प्रतिमृगेन्द्रशङ्कावशात्

य एष नरकेसरी स इह दृश्यते सुन्दरः ॥

nakha krakacaka pradhikrathita daitya vakshassthalI

samuttha rudhiracchaTa: churita bimbitam svam vapu: |

vilokya rushita: puna: prati mrgendra SankAvaSA+

ya esha narakesari sa iha drSyate sundara: ||

This Slokam has a rare anubhavam on NrsimhAvatAram by Kuresar. The unrestrainable anger of Lord Nrsimhan is described in a moving manner.

Meaning:

The Azhakiya Singar (narakesari) used the tip of his saw like nails (nakha krakacaka) to tear apart the chest of HiraNyan. Blood poured out (daitya vakshassthalI samuttha rudhiracchaTA) and the Lord saw His body's image (bimbitam svam vapu: vilokya) in that pool of blood. For a moment, the Lord got a flashing doubt (SankhA) whether there was another lion nearby (prati mrgendra:) and His anger heightened and He roared again (puna: rushita:). Lord Narasimhan of that form is seen now at TirumAlirumcOlai for all to come and worship Him.





SLOKAM 98

क्षितिरियं जनिसंहतिपालनैः

निगिरणोद्विरणोद्धरणैरपि ।

वनगिरिश ! तवैव सती कथं

वरद ! वामन ! भिक्षणमर्हति ॥

kshitiriyam jani samhrtipAlanai:

nigiraNot giraNot dharaNai: api

vanagiriSa! tavaiva sati katham

varada! vAmana! bhikshanam arhati ||

BhagavAn's VaamanAvataram is saluted in this Slokam. EmperumAn even dared to beg for the sake of Asrita samrakshaNam His own property by taking on the VaamanAvatAram.

Meaning:

Oh Boon granting Varada! Oh Vaamana! Oh SundarabAhu! How is it possible for You to go and seek dAnam from some one, when the whole universe and its aiSvaryam belongs to You. You create, protect and dissolve this universe; You spit it out from its place of safe keeping (Your stomach) after deluge and You support this universe on Your back (KURmAvatAram) and hold it on Your tusk (VarAha avatAram). How can we understand You begging for Your own property from an asuran, who appropriated it for himself?





SLOKAM 99

भागर्वः किल भवन् भवान् पुरा कुन्दसुन्दरवनाचलेश्वर ! ।

अर्जुनस्य बलदर्पितस्य तु च्छेत्स्यति स्मरति बाहुकाननम् ॥

bhArgava: kila bhavan bhavAn purA kundasundara vanAcaleSvara! |

arjunasya bala darpitasya tu chhetsyati smarati bAhukAnanam ||

ParaSurAma avataram is celebrated here. During this avatAram, the Lord of TirumAlirumcOlai destroyed King KaartavIryArjunan with His axe (ParaSu) for the offenses that he committed and also killed the bad kings for 21 generations (dushTa kshatra nibharhaNam as per NaDA+Ur AmMAL).

Meaning:

Oh Lord of VanAcalam known for the beauty of the Kunda trees (kunda sundara vanAcaleSvara)! Once upon a time, You incarnated in the vamsam of Bhrgu Maharshi as BhArgavarAmA (bhArgava: bhavAn). Your weapon was the sharp axe (ParaSu). Do You remember (smarati kila) Your cutting off the dense forest like thousand shoulders of King KaartavIryArjunan (arjunasya bAhu kAnanam chetsyati), who was arrogant about his bhuja bala ParAkramam (bala darpitasya arjunasya bAhu kAnanam)?

Comments:

ParaSurAmA was the fourth son of Bhrgu Muni, who tested the sarveSvaratvam of Sriman nArAyaNan. EmperumAn entered in to that son of Bhrgu as AvesAvatAram to destroy the Kings, who had slipped from pursuing Raaja dharmam. While ParaSurAmA destroyed 21 generations of Kings and performed tarpaNam for them with their own blood, He spared the good and great kings like Janaka, YudhAjit and others. KUresar asks indirectly the Lord of TirumAlirumcOlai as to why He is sparing adhArmika king like the Cozha rAja, who was the cause behind his losing both of his eyes.





SrI rAmA avatAr



SLOKAM 100

आज्ञा तवात्रभवति विदिता त्रयी सा

धर्मं तदुक्तमखिलेन वनाद्रिनाथ ! ।

अन्यूनमाचरितुमास्तिकशिक्षाणार्थं

अत्रावतीर्य किल सुन्दर ! राघवोऽभूः ॥

Aj~nA tava atra bhavati viditA trayI sA

dharmam taduktam akhilena vanAdrinAtha! |

anyUnam Acaritum Astika SikshaNArtham

atrAvatIrya kila sundara! rAghava: abhU: ||

This and the subsequent six Slokams are about RaamAvatAram.

Meaning:

SundarabAho! Did You not incarnate as SrI Raamacandran in Raghu Vamsam to follow and obey the dharmams that you established in all their fullness as a role model and for correcting the AstikAs (*Astika SikshaNArtham*) from lapses in the observance of these dharmams?

Comments:

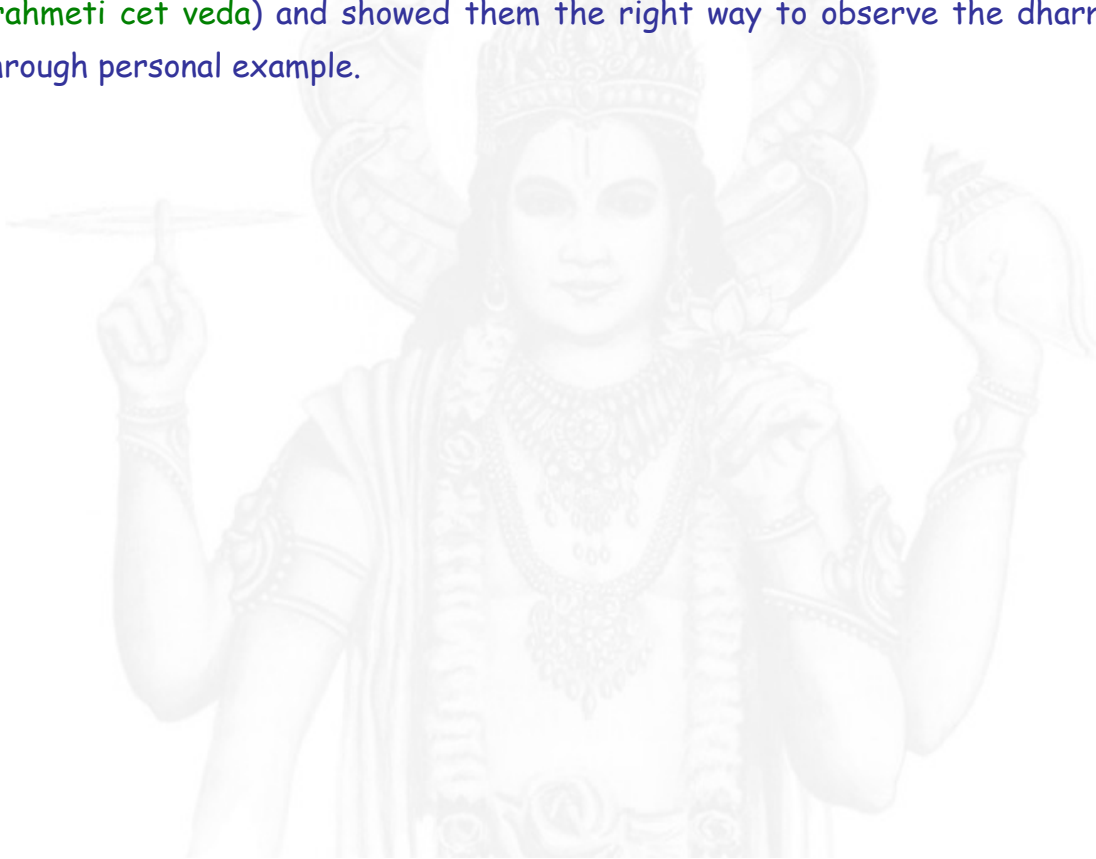
Sri Raamabhadran has been saluted by Swamy Desikan as the very embodiment of dharmam (*rAmo vighrahavAn dharma:*). In VishNu dharmOttaram, the Lord declared:

Sruti: smrtir-mamaivAjn~A yastAmullangya vartate

Ajn~AcchedhI mama drohi madbhaktoapi na vaishnava:



He said: The VedAs and the smrtis of Maharshis closely following Vedam are my commands. AstikAs should not trespass them. If they do, they commit droham to Me. Even if such trespassing AstikAs have huge amount of Bhakti for Me, they are not true VaishNavAs. The first padam of this Slokam is an echo of that statement by BhagavAn about dharmAnushThAnams based on Vedam and smrtis. Every one has to observe them without slip. If one is an AcAryan, He has to observe it and set an example for others. Sri Raaman is a prathamAcAryan and therefore He observed these dharmAs of His without blemish. He also corrected AstikAs, who believe in Vedam and Brahman (*asti brahmeti cet veda*) and showed them the right way to observe the dharmams through personal example.





SLOKAM 101

वनगिरिपतिरीशितेति देवैः

त्रिपुरहरत्रिपुरघ्नचापभङ्गात् ।

व्यगणि परशुरामदर्शितस्य

स्वकधनुषः परिमर्शदर्शनाच्च ॥

vanagiripatirISiteti devai:

tripurahara tripuraghna cApa bhangAt |

vygaNi paraSurAma darSitasya

svakadhanusha: parimarSa darSanAt ca ||

In this Slokam, KUresar refers to the demonstration of sarveSvaratvam by Lord Raamacandra by breaking of the Siva dhanus at Janaka's court and chording of the VishNu dhanus, when challenged by the haughty ParaSurAmA.

Meaning:

DevAs comprehended the sarveSvaratvam of Sri Raamacandran from two of His IIAs:

- Breaking of the bow of Siva (pinAkam), which was involved in the burning of tripuram by Sivan (tripurahara tripuraghna cApa bhangAt) and
- By chording the mighty VishNu dhanus shown by ParaSurAmA (paraSurAma darSitasya svakadhanusha: parimarSa darSanAt).

The devAs then understood that TirumAlirumcOlai nAthan is the Supreme Lord (Para brahmam).





avApta samasta kAman!



SLOKAM 102

अनवाप्तमत्र किल लिप्स्यते जनैः

न च लब्धमेदमिह भोक्तुमिष्यते ।

अनवाप्तमत्र किल नास्ति राम ! तत्

जगती त्वया तृणमवैक्षि सुन्दर ! ॥

anavAptam atra kila lipsyate janai:

na ca labdhamedam iha bhoktumishyate |

anavAptam atra kila nAsti rAma! tat

jagati tvayA trNam avaikshi sundara! ||

The avApta samasta kAmatvam of Lord Raamacandran is saluted here by KUresar.

Meaning:

Oh Lord of SolaimalaI! In this world, people wish to enjoy the sukhams and aiSvaryams that they have not experienced hitherto (sundara! janai: atra anavAptam kila lipsyate). Oh Lord who incarnated as Sri Raaman! They do not seem to relish what they have obtained here at Your divya desam (i.e.), Yourself. Among all the aiSvaryams and bhogams, there is nothing that You have not enjoyed befitting Your name as avApta samasta kAman. It is because of this, the Kosala Kingdom appeared like a worthless blade of grass and You left it behind and went to the forest. Vedam salutes the Lord as: "Attha kAma: AptakAma: satya kAma:, nAnAvAptamavAptavyam".





SLOKAM 103

शिखरिषु विपिनेष्वप्यापगास्वच्छतोयासु

अनुभवसि रसज्ञो दण्डकारण्यवासान् ।

तदिह तदनुभूतौ साभिलाषोऽद्य राम

श्रयसि वनगिरीन्द्रं सुन्दरीभूय भूयः ॥

Sikharishu vipineshu api ApagAsu accha toyAsu

anubhavasi rasaj~na: daNDakAraNyavAsAn |

tat iha tadanu bhUtau sa abhilAsha: adya rAma

Srayasi vanagiIndram sundarIbhUya bhUya: ||

KUresar suggests a reason for Lord Raamacandran of Vibhavam chose TirumAlirumcOlai for His residence during His arcAvatAram.

Meaning:

Oh Raamacandra! You are a Parama Rasikan (*rasaj~na*). During Your avatAram days, You enjoyed many pleasures with Your PirATTi at CitrakUTam foothills, dense daNDakAraNyam forest and bathed in rivers with sparkling waters. You probably wanted to enjoy once again the mountains, the rivers and the forests based on Your previous experience and that is why You have taken on the arcAvatAram with the name of Azhagar and are residing at TirumAlirumcOlai.

Comments:

During His vana vAsam with SitA PirATi, Lord Raamacandran enjoyed the stays at mountains like CitrakUTam, Prasravanam, Rshyamukham; He experienced the sights and sounds of forests like tADakA vanam, daNDakAraNyam, Madu Vanam; He bathed in the pristine streams of MandhAkini, GodhAvari and





PampA. KUresar says that the Lord wanted to experience again His AnandAnubhavams of Vibhava avatAram and chose to stay as Azhagar in arca form at TirumAlirumcOlai.



Entrance to SrI KaLLazhagar temple





SLOKAM 104

उपवनतरुषण्डैर्मण्डिते गण्डशैल-

प्रणयिभवदुदन्तोद्गायिगन्धर्वसिद्धे ।

वनगिरितटभूमिप्रस्तरे सुन्दर ! त्वं

भजसि नु मृगयानानुद्रवश्रान्तिशान्तिम् ॥

upavana tarushaNDai: maNDite gaNDaSaila-
praNayi bhavadudantot gAyi gandharvasiddhe |
vanagiritaTabhUmi prastare sundara! tvam
bhajasi nu mrgayAnAnudrava SrAnti SAntim ||

KUresar gives another reason for Lord Raamacandran to choose TirumAlirumcOlai as His abode during arcai.

Meaning:

Sundara! TirumAlirumcOlai is adorned with sporting gardens full of shady trees (upavana tarushaNDai: maNDite). It has a big, round hill at the foot hills of TirumAlirumcOlai. The GandharvAs and siddhAs who enjoy singing about Your Vaibhavam assemble here. In the big rocks, animals (deer) like MaarIcan roam. Oh! SundaraAja! You seem to have chosen TirumAlirumcOlai to remove Your fatigue from chasing MaarIca mAYa mrgam and fighting the vAnaram like Vaali and are now resting on the big rock at the foot hills of VanAdri (SrAnti SAntim tvam bhajasi nu?).

Comments:

AzhvArs have asked such questions at different divya desams (Srirangam, TiruveLLUr et al) on why the Lord is reclining. Tirumanjana KaTTiyam asks also





similar questions. KUresar does not stop at asking such a question but provides the answers here for the Lord's choice of TirumAlirumcOlai as His preferred place of residence.



ramaNIya vanam - simhAdri





SLOKAM 105

कूलेऽब्धेः किल दक्षिणस्य निवसन्दूरोत्तरम्भोधिगान्

दैत्यानेकपतत्रिणाऽच्छिन इतीयं किंवदन्ती श्रुता ।

तत्रैवेश्वरमम्भसां व्यजयथास्तस्माद्वनाद्रीश्वर !

श्रीमन् ! सुन्दर ! सेतुबन्धनमुखाः क्रीडास्तवाडम्बरम् ॥

kUle abdhe: kila dakshiNasya nivasan dUrottarambhodhigAn

daityAn ekapatatriNA acchina iti iyam kimvadantI SrutA |

tatra eva ISvaram ambhasAm vyajyathA: tasmAt vanAdrISvara!

SrIman! sundara! setubandhana mukhA: krIDA: tava ADambaram ||

In this Slokam, KUresar reveals a truism about Setu bandhanam by Lord Raamabhadran.

Meaning:

Oh Lord of VanAdri! SrIman! Sundara! We have heard that You stood on the shore of southern ocean at TiruppullANi (dakshiNasya abdhe: kUle nivasan) and aimed Your arrow at the adharmikAs residing at the far distant northern ocean shore and destroyed them with a single arrow (eka pata triNA acchina). You won over the King of oceans at that southern ocean shore (tatra eva ambhasAm ISvaram vyajayathA:). When we take into account all these heroic deeds, then Your efforts in building the dam across the ocean looks like a mere sport done for gaining fame (tasmAt tava setu bandhana mukhA: krIDA ADambaram kila?).





SLOKAM 106

रघुकुलतिलक ! त्वं जातुचिद्यातुधान-

च्छलमृगमृगायां संप्रसक्तः पुराऽभूः ।

तदुपजनितखेदच्छेदनायाद्य गायन्-

मधुकरतरुषण्डं रज्यसे किं वनाद्रिमृ ॥

raghukulatilaka! tvam jAtucit yAtudhAna-

cchala mrga mrgayAyAm samprasakta: purA abhU: |

tadupajanita khedacchedanAya adya gAyan

madhukara tarushaNDam rajyase kim vanAdrim? ||

In the 104th Slokam, Kuresar talked about the hunting of MaarIcan as one of the reasons for the choice of VanAdri as a place of rest for the Lord. Here Kuresar advances another reason.

Meaning:

Raghukula tilaka ! Sundara! At one time long ago, You were actively engaged in hunting the stealthy animals like RaavaNan (purA tvam.....yAtudAna-cchala mrga mrgayAyAm samprasakta:). That probably led you to choose TirumAlirumcOlai with verdant trees and singing bees as a place of residence during Your arcAvatAram now.

Comments:

Our Lord hunted down animals like RaavaNan during His Vibhava avatAram. He got fatigued and He looked for a pleasant, peaceful place to rest during His arcAvatAram to chase away His fatigue from all those hunting efforts during RaamAvatAram. He chose the verdant hills of TirumAlirumcOlai as His place of



residence, where the bees perform Hari nAma sankIrtanam always
(tadupajanita khedac chedanAya adya gAyan madhukara tarushaNDam
vanAdhrim kim rajyase?).



Ancient wall structure of tirumAliruncholai temple





SLOKAM 107

हे सुन्दरैकतरजन्मनि कृष्णभावे

द्वे मातरौ च पितरौ च कुले अपि द्वे ।

एकक्षणादनुगृहीतवतः फलं ते

नीला कुलेन सदृशी किल रुक्मिणी च ॥

he sundara ekatara janmani krshNabhAve

dve mAtarau ca pitarau ca kule api dve |

eka kshaNAt anugrahItavata: phalam te

nILA kulena sadrSI kila rukmiNI ca ||

In this Slokam, Kuresar poses a question about the reasons for the Lord having two mothers and fathers during KrshNAvatAram and answers it.

Meaning:

Oh SundarabAhu! When You incarnated as KrshNan, You had Devaki as Your birth mother and YaSoda as Your other mother as You moved from the city of Mathura to Gokulam (AypADi) in the middle of the night with Your birth parent Vasudevar carried You on His head across the parting YamunA river to cowherd King Nandagopan's house. Thus You had two parents (oruttti makanAy piRantu Oriravil orutti makanAy vaLara). You became Devaki Nandan and YaSoda Nandan. Thus You blessed both Vamsams in a second (dve kule api eka kshaNAt anugruhItavata:). The two vamsams are the Yadhu Kulam (Royal kulam) and Cowherd Kulam (Ayar Kulam). It appears that your intention in adopting two sets of parents from different kulams was to acquire most beautiful and fitting brides from both kulams: RukmiNI from the Royal kulam and Nappinnai from the Ayar kulam (te kulena sadrSI nILA, kulena sadrSI rukmiNI ca phalam kila).





krshNa and nappinnai

Comments:

Nappinnai is the daughter of Kumbhan, the brother of YaSodA. Kumbhan set up rules for anyone to compete for the hand of his daughter (viz.), the control and conquest of seven fierce bulls in his staple. On a mATTu Pongal day after makara sankarAnti, KrshNan entered the contest and subjugated the seven bulls and earned the hand of Nappinnai as Ayar Kula bride. Mancu viraTTu, JallikkaTTu and KumpaDakkal celebrations of today are linked to that original feat of KrshNa. RukmiNI was abducted by KrshNa after receiving Her plea to take Her away and the Lord took her to DvArakA and married Her as the bride from the royal vamsam.



SLOKAM 108

त्वं हि सुन्दर ! यथा स्तनन्धयः

पूतनास्तनमधास्तथा नु किम् ।

जीर्णमिव जठरे पयोविषं

दुर्जरं वद तदात्मना सह ॥

tvam hi sundara! yathA stanandhaya:

pUtanA stanam adhA: tathA nu kim |

jIrNam eva jaThare payovisham

durjaram vada tadAtmanA saha ||

Here, the IIA of bAla GopAlan (pUtanA samhAra vrttAntam) is covered. pUtanai was a demoness sent by Kamsan. She took on the guise of a beautiful young woman and gave her poisonous breast milk to the child, KrshNa. As He sucked away her breast milk, He also sucked away her life also. KrshNa was an infant at the crawling stage and she was a pEy (ghoul) with evil intention. He drank her milk, digested it and also gave her moksham through sambandham with Him (vishamapi amrtam kvacit bhavet amrtam vA visham ISvara icchayA). amrtam here stands for moksham. She offered visham. He took it in, digested it and in return blessed her with Moksham.

Meaning:

Sundara! What happened when You as an infant accepted the offered breast milk of pUtanA and sucked that poisonous milk and digested that poison and consumed her prANan also at the same time ? How did You manage to digest that powerful, impossible to digest poisonous milk (durjaram pUtanA stana payo visham)? Please tell!





Comments:

Swamy Desikan sums this wonderous incident beautifully:

stanyena krshNa: saha pUtanAyA:

prANAn papau lubtapunarbhavAya: |

yadadbhutam bhavayatAm janAnAm

stananatayatvam na punarbabhUva ||

She was blessed to reach Moksham and freedom from reentry into the samsAric world (na purAvartate).



SLOKAM 109

आश्रितेषु सुलभो भवन् भवान्

मर्त्यतां यदि जगाम सुन्दर ! ।

अस्तु नाम तदुलूखले कियत्

दामबद्ध इति किं तदाऽरुदः ॥

ASriteshu sulabha: bhavan bhavAn

martyatAm yadi jagAma sundara! |

astu nAma tat ulUkhale kiyat

dAmabaddha iti kim tadA aruda: ||

In the previous Slokam, Kuresar was enjoying the Paratvam of the Lord, which blessed pUtana with moksham. Here, he enjoys the saulabhyam of the Lord, which permitted His mother to tie Him down to a wooden mortar. Azhvar have reflected on this saulabhyam and have swooned over the display of saulabhya guNam of the Lord (ettiRam uralinODu iNaintu iruntu Engiya eLivE -- Swamy NammAzhvAr, TiruvAimozhi 1;3:1).

Meaning:

Oh Beautiful One (Sundara)! Let it be that You became accessible to Your devotees and took on a human form (ASriteshu sulabha: bhavan, bhavAn martyatAm yadi jagAma tat astu nAma). Why did You get bound to a mortar with a rope as punishment meted out by Your angry mother? How many ropes were needed to tie Your waist and there on to tie You to the mortar? Please tell.

Comments:

Many AzhvArs have enjoyed this Iilai of the Lord being tied up by a human



being (kaNNinuN siRut-tAmpinal kattuNNappatta peru mAyan). Kaliyan (Periya Tirumozhi 6.7.4) experiences the whimpering of the Lord at being tied down by His mother: "oLiYA veNNay uNDAn enRu uraloDu Aycci oN kayiRRAl viLiYA Arkka AppuNDu vimmi azhutAn".



yaSodha kRshNa!

Swamy NammAzhvAr says that he understands why the Lord took on sorrowful manushya avatArams with the goal of redeeming a few souls but he can not understand why He let Himself bound by a bunch of ropes and cried over that experience (tuyaril maliyum manisar piRaviyil tOnRik-kaN kANa vantU, tuyarangaL seytu, tam deiva nilai ulakil puka uyykkum AmmaN -- ThiruvAimozhi 3.10.6). KulaSekhara AzhvAr takes on the role of Mother YaSodA and enjoyed the limitless blissful anubhavam of watching KuTTi KaNNan squirming on being tied, looking at her with eyes full of fear and begging Her with folded hands to free Him. KUresar asks the Lord: How many ropes did it take to tie You up? Please tell (ulUkhale kiyat dAma baddha:?)

Swamy NammAzhvAr says that he understands why the Lord took on sorrowful manushya avatArams with the goal of redeeming a few souls but he can not understand why He let Himself bound by a bunch of ropes and cried over that experience (tuyaril maliyum manisar piRaviyil tOnRik-kaN kANa vantU, tuyarangaL seytu, tam deiva nilai ulakil puka uyykkum AmmaN -- ThiruvAimozhi 3.10.6). KulaSekhara AzhvAr takes on the role of Mother YaSodA and enjoyed the limitless blissful anubhavam of watching KuTTi KaNNan squirming on being tied, looking at



SLOKAM 110

सुन्दरोरुभुज ! नन्दनन्दनः

त्वं भवन् भ्रमरविभ्रमालकः ।

मन्दिरेषु नवनीततल्लजं

वल्लवीधियमुत व्यचूचुरः ॥

sundarorubhuj! nandanandana:

tvam bhavan bhamara vibhrama alaka:

mandiresu navanIta tallajam

vallavIdhiyam uta vyacUcura: ||

In this Slokam, Kuresar poses another question to the Lord relating to His stealing of butter and curd.

Meaning:

Oh Sundararajan with stout and well rounded shoulders! You became the son of Nandan with dark tresses resembling that of the color of the black beetles (bhamara vibhrama alaka:) and stole special butter (navanIta tallajam) from the homes of the cowherdesses. Did You steal butter or did You steal the hearts of the young cowherdesses?





Kaliya nardanam!



SLOKAM 111

काळियस्य फणतां शिरस्तु मे

सत्कदम्बशिखरत्वमेव वा ।

वष्टि जुष्टवनशैल सुन्दर !

त्वत्पदाब्जयुगमर्पितं ययोः ॥

kALiyasya phaNatAm Sirastu me

sat kadambaSikaratmeva vA |

vashTi jushTavanasSaila sundara!

tvat padAbja yugamarpitam yayo: ||

This Slokam houses a prayer of Kuresar about the Lord placing His sacred feet on his head and redeem him like He redeemed the kALiya nAgam and the burnt out Kadamba tree from which the Lord jumped to dance on the hoods of kALiyan.

Meaning:

Oh Lord, Who chose TirumAlirumcOlai as Your preferred residence (jushTavana Saila)! Sundara! Your sacred feet was placed on the hoods of kALiyan and on "the almost dead" Kadamba tree on the banks of the pond (maDu in Yamuna river), where kALiyan was causing harm to trees and animals. May those auspicious feet of Yours be placed on my head as well to redeem me to gain sattA (true existence)! aDiyEn desires this saubhAgyam also.

Comments:

Kuresar refers to the wonderful transformative power of the Lord's sacred feet as it comes into contact with a plant or creeper or the head of a snake in



the atimAnusha stavam (Acinvata: kusuma angri saroruham te ye bhejire bata vanaspatayo latA vA). The Kadamba tree by the side of the pond where kALiyan lived had lost its leaves, flowers and fruits and was struggling with its life as a result of the ingestion of the poison exuded by kALiyan before the Lord climbed on it to jump from there. The mere contact with the Lord's sacred feet brought the Kadamba tree back to life in full bloom. You placed Your holy feet even when they were not seeking them. Such a contact showered mangalams on both kALiyan and the Kadamba tree. PurANa vAKyam houses the wish of the poet wanting to be that Kadamba tree: "patyu: prajAnAm aiSvaryam paSUnAm vA na kAmaye, aham kadambo bhUyAsam kundo vA yamunAtaTe". The poet longs for being a Kadamba or Kunda tree on the banks of YamunA river instead of seeking cattle, progeny and all other kinds of wealth.





SLOKAM 112

गूहितस्वमहिमाऽपि सुन्दर !

त्वं व्रजे किमिति शक्रमाक्रमीः ।

सप्तरात्रमदधाश्च किं गिरिं

पृच्छतश्च सुहृदः किमक्रुधः ॥

gUhita svamahimA api sundara!

tvam vraje kim iti SakramAkramI: |

saptatAtramadadhASca kim girim

prcchata: ca suhrda: kim akrudha: ||

The three questions relating to the lifting of the Govardhana hill to protect the cowherd families and the cattle from Indran's fury are posed in this Slokam.

Meaning:

Oh SundarabAhu! Long time ago, when You hid Your paratvam as sarveSvaran and stopped the Gokulam people from celebrating the usual Bhogi day festival to celebrate Indra, what was the reason? Why did You ask them to stop it? At that time, You lifted the Govardhana hill and held it as an umbrella to protect the people and their cattle from the fury of Indra, who sent rain in the form of stones. You held that unusual umbrella for seven long days? Why did You hold it for such a long time? Why did You get angry with Your friends witnessing this atimAnusha IIA, when they asked whether You are a devan to accomplish such an extraordinary feat?

Comments:

The answers to the three questions by KUresar are:



- There was no reason to propitiate Indran, when the Lord Himself was there as sarva karma samArAdhyan. Otherwise, it will be devatAntara ArAdhanam. Lord has said in this context: "I am the acceptor/consumer of all Havis from yaj~nAs, tapas as sarvaloka maheSvaran. Please recognize Me as the friend and well wisher of every one and attain tranquility ".
- When the feast for Indran was stopped at the suggestion of KrshNa, Indran rained torrents of stones (kal mazhai) to harm AypADi. KrshNa uplifted the Govardhana Giri and held it with His little finger over the people and animals of AypADi and protected them from the wrath of Indran. The answer to the question "Why did You hold that Giri for seven long days?" Is it to teach a lesson to the haughty Indran that his assumptions about KrshNa getting tired and that He would have to put down the Giri quickly. KrshNa was ready to hold it as long as it was necessary for Indran's ahambhAvam to be destroyed.
- The third question was about the Lord getting angry, when friends of AypADi asked Him, whether He was a devA to perform such a stupendous act. KrshNa got angry because the answer to their question would counter all the efforts that He took to hide His Paratvam.





SLOKAM 113

हे नन्दनन्दन ! सुसुन्दर ! सुन्दराह्व !

वृन्दावने विहरतस्तव वल्लवीभिः ।

वेणुध्वनिश्रवणतस्तरुभिस्तदा वै

सग्रावभिर्जतुविलायमहो ! विलिल्ये ॥

he nandanandana! Susundara! sundarAhva!

vrndAvane viharata: tava vallavIbhi: |

veNudhvani SravaNata: tarubhi: tadA vai

sagrAvabhi: jatu vilAyam aho! vililye ||

The power of the VeNu dhvani (Flute nAdam) of the Lord at brndAvanam is recalled in this Slokam.

Meaning:

Oh most beautiful SundarabAhu (**susundara**)! Oh Lord who incarnated as the son of Nandagopan with the name of Azhagar (**nanda nandana sundrAhva**)! When You were at the tuLasI vanam named BrndAvanam, You were playing Your divine flute, while sporting with the young cowherdesses. The delectable nAdam form Your flute made the stones and the trees melt like wax under fire (**aho! tava veNu dvani SravaNata: sagrAvabhi: tarubhi: jatu vilAyam vililye**). What a wonder!

Comments:

In PeriyAzhvAr Tirumozhi 3.6.10, PeriyAzhvAr describes at great length the impact of the delectable veNu nAdam of the Lord as He played on His flute at BrndAvanam:



மரங்கள் நின்று மது தாரைகள் பாயும்

மலர்கள் வீழும் வளர் கொம்புகள் தாழும்

இரங்கும் கூம்பும் திருமால் நின்ற நின்ற

பக்கம் நோக்கி அவை செய்யும் குணமே

marangal ninRu madu tAraikaL pAyum

malarkaL vIzhum vaLar kombukaL tAzhum

irangum, kUppum tirumAl ninRa ninRa

pakkam nOkki avai seyyum guNamE.

His nectarine music melted the stones and trees. Leela Sukhar's KrshNa KarNAMrta Slokams on the Lord's VeNu ghAnam are most moving to experience:

Please refer to KrshNa KarNamrtam eBooks <http://www.ahobilavalli.org> (e-book # 58) and <http://www.srihayagrivan.org> (e-book # 14 and 15).





SLOKAM 114

गायंगायं वनगिरिपते ! त्वं हि बृन्दावनान्तः

गोपीसङ्घैर्विहरसि यदा सुन्दर ! व्यूढबाहो ।

रासारम्भोत्सवबहुविधप्रेम सीमन्तिनीनां

चेतश्चेतस्तव च तु तदा कां दशामन्वभूताम् ॥

gAyam gAyam vanagiripate! tvam hi brndAvanAnta:

gopIsanghai: viharasi yadA sundara! vyUDhabAho |

rASArambha utsava bahuvidha prema sImantinInAm

cetaSceta: tava ca tu tada kAm daSAmanvabhUtAm ||

KUresar wonders about the collective bliss experienced by the Gopis and the Lord as they performed the rAsa krIDai on the banks of YamunA river during moonlit nights. KUresar wishes that he were there as one of the gopis to dance with the Lord and share that divine anubhavam.

Meaning:

Oh Lord of TirumalirumcOlai (*vanagiri pate*)! Oh Lord of mighty shoulders (*sundara vyUDa bAho*)! When You were at the middle of BrudAvanam (*brndAvanAnta:*), You were singing frequently (*gAyam gAyam*) and sported with the young Gopis (*tvam gopIsanghai: yadA viharasi hi*), then the rAsa krIDai utsavam commenced. Both the gopi janam's hearts and Yours would have been filled with many kinds of SrngAra anubhavams at that time. aDiyEn wonders what blissful states Your minds were in during the rAsa krIDai.



SLOKAM 115

इङ्गितं निमिषितं च तावकं

रम्यमद्भुतमतिप्रियङ्करम् ।

तेन कंसमुखकीटशासनं

सुन्दराल्पकमपि प्रशस्यते ॥

ingitam nimishitam ca tAvakam

ramyam adbhutam atipriyankaram |

tena kamsamukha kITaSAsanam

sundara alpakamapi praSasyate ||



Kallazhagar on horse!



In this Slokam, Kuresar points out that even small signs from the Lord have big effects and are beneficial for the world.

Meaning:

Oh Sundara! Your meaningful gestures (**ingitam**), glances including the winking of the eyes, uplifting of the eye brows and other ceshTitams are beautiful to behold. They confer lot of auspiciousness on the world and its beings. These led to the destruction of insignificant worms (non-entities) like Kamsan, Denukan and others. Even if they are small acts, they are praised by the righteous ones.

Comments:

This Slokam is an elaboration of SrI MahA BhAshyakArar Patanjali's sUtram: "**ingitena nimishitena ca AcAryANAm pravrttiranumIyate**". The ingitam, nimishita-ceshTitams of the great ones are auspicious and beautiful says MahA BhAshyakArar. **ingitam** is hinting without body movement. **nimishitam** is the message conveyed by eye movement and winking. **ceshTitam** is movement of the hands et al.

The YAdavAbhudaya Slokam (10.79) refers to the mightiness of the Lord and the insignificance of His enemies. Kamsan was a little mosquito before the Lord, who is like an elephant. A very small act by the elephant will totally destroy the mosquito. Swamy Desikan says: If any one wonders about this little acts causing such mighty damage, we have to wonder about the wonderers themselves: "**masakAniva mAtanga: kamsa-mukhyAn-imAn kshipan, yadi vismayanIyastvam vismaye kim na vismAya**".





SLOKAM 116

वाराणसीदहनपौण्ड्रकभौमभङ्ग-

कल्पद्रुमाहरणशङ्करजृम्भणाद्याः ।

अन्याश्च भारतबलकथनादयस्ते

क्रीडास्सुसुन्दरभुज ! श्रवणामृतानि ॥

vArANasIdahana paunDraka bhaumabhanga-

kalpadrumAharaNa Sankara jrumbhaNAdyA: |

anyA: ca bhArata bala krathanAdayaste

krIDA: susundarabhuj! SravaNAmrtAni ||

KUresar wants to conclude the coverage of KrshNAvatAram quickly and condenses many wondrous incidents associated with that avatAram in this Slokam.

Meaning:

Oh Susundarabhuj! Your great heroic deeds - the burning of KAsi city of KAsi rAjan (vArANAsi dahanam) with Your sudarSanam, the destruction of PauNDra vAsudevan who ran around declaring that He was Para vAsudevan (pauNDraka bhangam), the killing of NarakAsuran, the son of BhUmi Devi and making Sivan succumb to jrumbhaNAstram in the bANAsura Yuddham and the elimination of akshauhiNi army in the BhArata Yuddham - are delectable to hear and reflect upon. Those deeds are SravaNAmrtam for me says KUresar (te krIDA: SravaNAmrtAni). This state of feeling by KUresar follows that of Swamy NammAzhvAr's TiruvAimozhi: 3.8.6 -





செவிகளால் ஆரநின் கீர்த்திக் கனியென்னும்

கவிகளே காலப்பண் தேனுறைப் பத்துற்று

புவியின்மேல் பொன்னெடுஞ் சக்கரத் துன்னையே

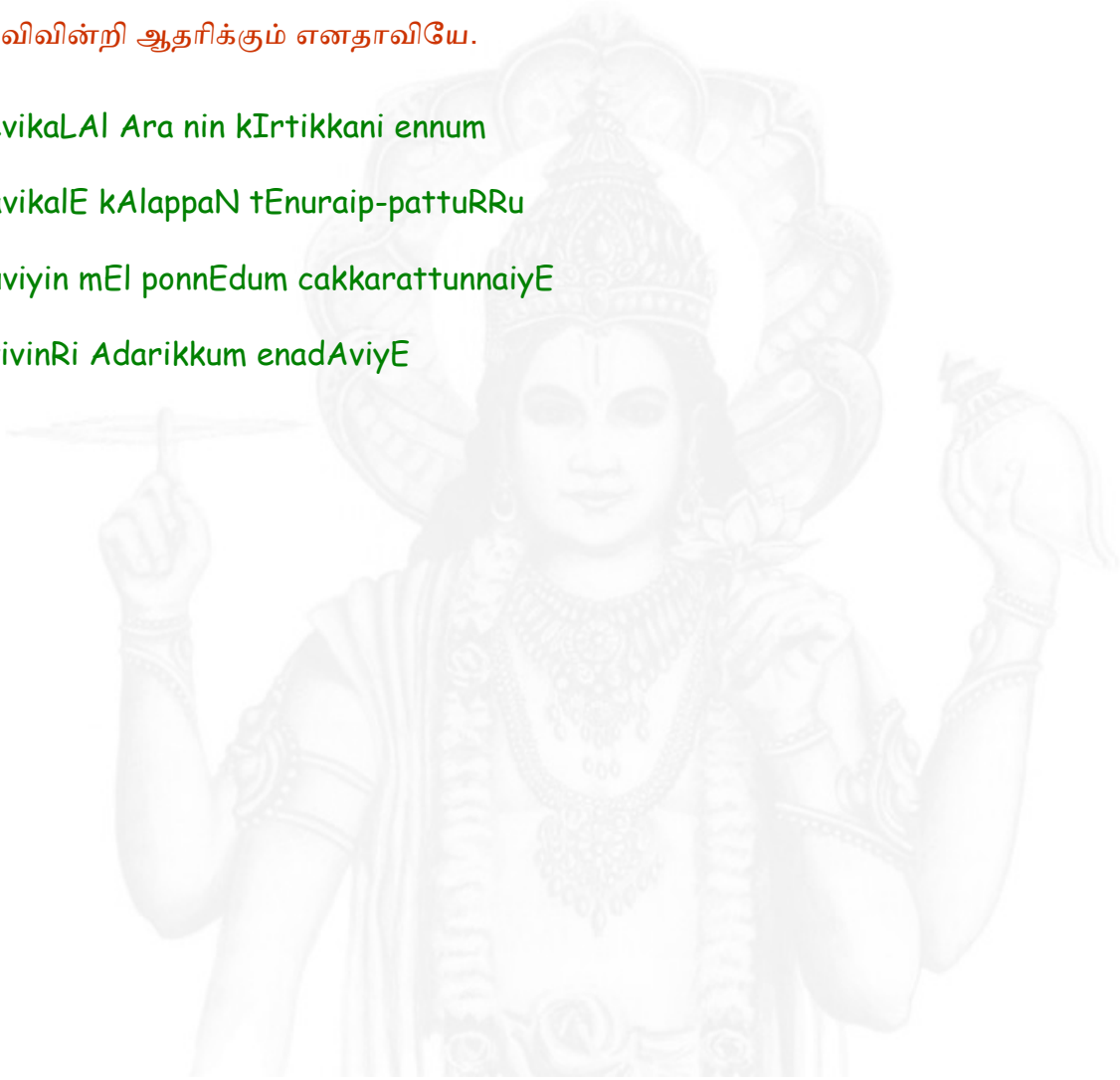
அவிவின்றி ஆதரிக்கும் எனதாவியே.

sevikaLAI Ara nin kIrtikkani ennum

kavikalE kAlappaN tEnuraip-pattuRRu

puviyin mEl ponnEdum cakkarattunnaiyE

avivinRi Adarikkum enadAviyE





SLOKAM 117

त्वं हि सुन्दर ! वनाद्रिनाथ ! हे

वेङ्कटाह्वयनगेन्द्रमूर्धनि ।

देवसेवितपदाम्बुजद्वयः

संश्रितेभ्य इह तिष्ठसे सदा ॥

tvam hi sundara! vanAdrinAtha! he

venkaTAhvaya nagendra mUrdhani |

deva sevita padAmbuja dvaya:

samSritebhya iha tishThase sada ||

After completing KrshNavatAram in the series on daSAvatAram, Kalki avatAram should be next covered. We will come to that in Slokam 120. Meanwhile, propelled by the thought about the closeness between arcAvatArams and Vibhava avatArams, KUresar pays his tributes to the arca murtis at Srirangam, tiruvenkaTam and Kaanci. KUresar chooses tiruvenkaTam first although traditionally Srirangam is considered as the first divya desam. Commentators say the choice was made because both tiruvenkaTam and TirumAlirumcOlai are known as Vrsha Giri and SimhAdri. tiruvenkaTam and TirumAlirumcOlai located on the north and the south of Tamizh nADu are like the two breasts of PirATTi (tennan uyar poruppum deiva vaDa malaiyum enum ivaiyE mulayA vaDivamainta anna naDaiya aNangE).

Meaning:

Oh Sundara! VanAdri nAtha! Thou art standing on top of the tiruvenkaTa giri (deiva vaDa malai) as Your sacred feet are worshipped by the celestials and You provide Your nirantara (permanent) sevai at Solai Malai (tennan uyar





poruppu) for those, who seek Your refuge.



SrI SrInivasa perumal utsavar of tiruvenkaTa malai

Comments:

Oh SundarabAhu! At the sikharam of tiruvenkaTam Hill, Your lotus feet are worshipped by the devAs (venkaTAhvaya nagendra mUrdhani tvam deva sevita padAmbuja dvaya:). Here at TirumAlirumcOlai in the south, You present Yourself always to those, who seek Your refuge (iha, samSritebhya: sadA tishThase hi).





Kanci divya dampatis serti



SLOKAM 118

हस्तिशैलनिलयो भवन् भवान् साम्प्रतं वरदराजसाह्वयः ।

इष्टमर्थमनुकम्पया ददद्विश्वमेव दयते हि सुन्दर ! ॥

hastiSailanilaya: bhavan bhavAn

sAmpratam varadarAjasAhvaya: |

ishTam artham anukampayA dadat

viSvameva dayate hi sundara! ||

This Slokam is about SundarabAhu offering His sevai as Lord Varadan with Perumdevi tAyAr at Kaanci. KUresar jumps from VanAdri in His mind's eyes to Hastigiri.

Meaning:

Sundara! You use Hastigiri as Your abode and stay there as Perumdevi sameta VaradarAjan and make the whole world, the object of Your grace and grant all the boons sought by Your ASritALs befitting Your name as "varam tarum maNi vaNNan".

Comments:

KUresar states in this Slokam that SundarabAhu is seen as MahA Devi sameta VaradarAjan standing on top of Hastigiri as "varam tarum deivap-PerumAL" to the whole world (sundara! hastiSaila nilaya: tvam asi, tatra varadarAja sAhvaya: anukampayA bhavan ishTam artam sAmpratam viSvameva dayate). It is interesting to note that Lord VaradarAjan does not have Varada mudrai in His hand bur abhaya mudrai. AcAryAs point out in this context that abhaya pradhAna varam is the greatest boon of them all and hence not having Varada mudrai is understandable.





Namperumal—Srirangam



SLOKAM 119

मध्येक्षीरपयोधि शेषशयने शेषे सदा सुन्दर !

त्वं तद्वैभवमात्मनो भुवि भवद्भक्तेषु वात्सल्यतः ।

विश्राण्याखिलनेत्रपात्रमिह सन् सह्योद्भवायास्तटे

श्रीरङ्गे निजधाम्नि शेषशयने शेषे वनाद्रीश्वर ! ॥

madhye kshIrapayodhi SeshaSayane Seshe sadA sundara!

tvam tat vaibhavam Atmana: bhuvi bhavat bhakteshu vAtsalyata: |

viSrANya akhila netra patram iha san sahyot bhavAyA: taTe

SrIrange nijadhAmni SeshaSayane Seshe vanAdrISvara! ||

This Slokam is about the sevai of SundarabAhu as SrI RanganAthan. The root (mUlam) of all arcAvatArams is accepted as TiruppArkkaDal (which we can not see with our human eyes) and thereafter Srirangam and tiruvenkaTam in this PrAkRta lokam. KUresar extends this thought and states that SundarabAhu (Solaimalai Azhagar) is the One who is reclining at the Milky Ocean and in the island of Srirangam formed by the two rivers for all to come and worship His sacred feet.

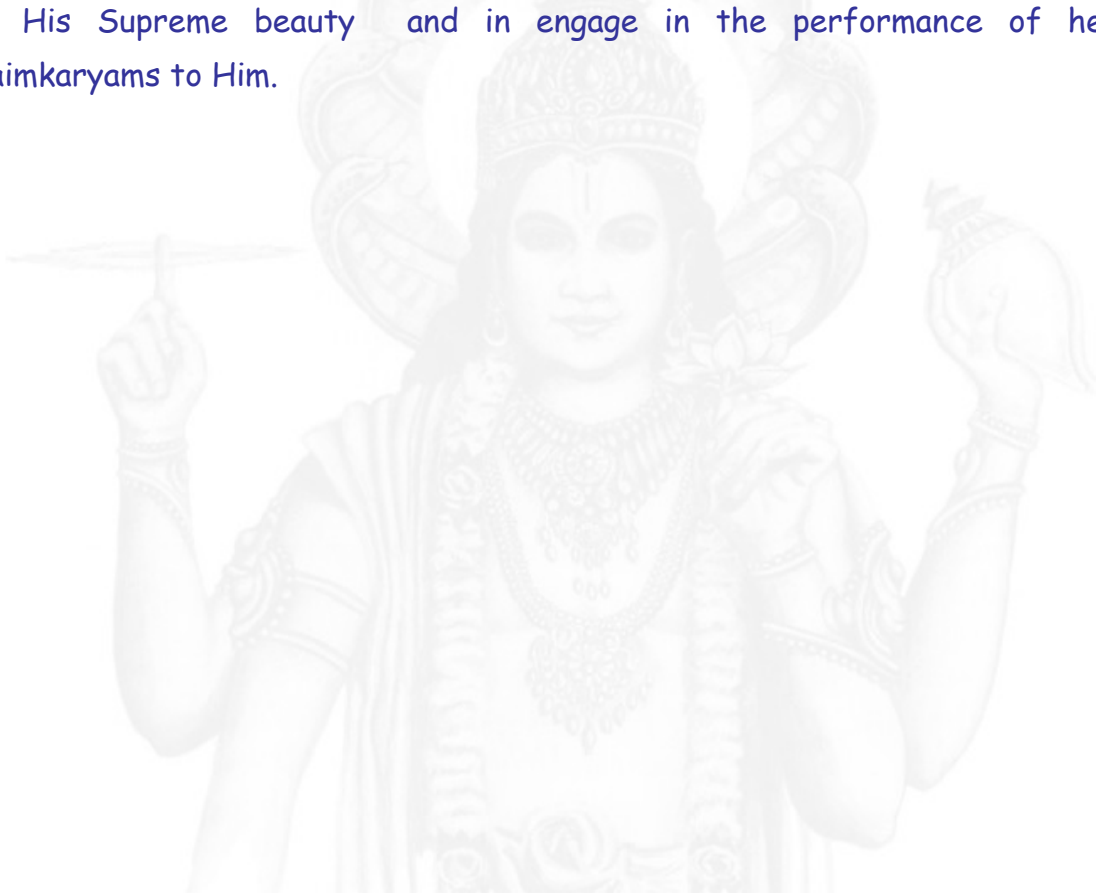
Meaning:

Oh the Lord Of VanAdri! Sundara! Thou rests always in the middle of Milky Ocean on Your divine bed of AdiSeshan (kshIra payodhi madhye Sesha Sayane tvam sadA Seshe). Your BhaktAs can not however readily see Your sevai as KshIrAbdhi nAthan with their human eyes. That sevai is reserved for nitya sUris and devAs. Oh Lord of such great fame! Out of Your vAtsalyam for the people of this BhU lokam, You become readily visible to all of them on the banks of Cauveri river as RangaSAyI at Your Tiruvaranga Tiruppati and shower Your anugrahams on them there.



Comments:

The Lord of TirumAlirumcOlai rests on His soft bed of AdiSeshan in the middle of the Milky ocean enjoying the kaimkaryams of His PirATTis and nitya sUris. While there, He can see and hear all His devotees in BhU maNDalam but they can not see Him or offer kaimkaryams to Him directly. Hence, He descends down to earth and stretches His snake bed in the island formed by the two rivers that originate from sahya parvatam so that every one can see Him with their fleshy eyes (mAmsa cakshus as opposed to j~nAna cakshus) and take in His Supreme beauty and in engage in the performance of hearty kaimkaryams to Him.





SLOKAM 120

कल्कीभविष्यन् कलिकल्कदूषितान्

दुष्टानशेषान् भगवन् ! हनिष्यसि ।

स एष तस्यावसरः सुसुन्दर !

प्रशाधि लक्ष्मीश ! समक्षमेव नः ॥

kalkI bhavishyan kalikalkadUshitAn

dushTAn aSeshAn bhagavan! hanishyasi |

sa esha tasyAvasara: susundara!

praSAdhi lakshmISa! samakshameva na: ||

KUresar now focuses on the last avatAram of SundarabAhu that is yet to happen.

Meaning:

Oh Lord of MahA Lakshmi (lakshmISa)! Oh Lord with the six PradhAna GuNams (bhagavan)! Oh Solaimalai AzhagA (susundara)! On a future date, You are going to take the name of KalkI and mount a white horse and ride to destroy all ayogyAs and evil ones created by the advancement of Kali yugam. You are going to set the stage for the dawn of Krta yugam. Right now is an appropriate time for Your avatAram given the proliferation of all adharmams in this world. Please chastise all the dushTAs (like the coLA King, nAIUrAn) right before our eyes!

Comments:

At the end of Kali yugam, EmperumAn is said to take the avatAram of KalkI at Sambala grAmam as the son of a Brahmin by name VishNu Yasas and remove the fears caused by mlecchAs (turushka yavanAdibhi: jagati jrmBhamANam bhayam). He would use His sword as the weapon, go to places where the dushTAs congregate and destroy them.







SLOKAM 121

ईदृशास्त्वदवतारसत्तमाः

सर्व एव भवदाश्रितान् जनान् ।

त्रातुमेव न कदाचिदन्यथा

तेन सुन्दर ! भवन्तमाश्रये ॥

IdrSA: tvat avatArasattamA:

sarva eva bhavadASritAn janAn |

trAtum eva na kadAcit anyathA

tena sundara! bhavantam ASraye ||

So far Kuresar celebrated the daSAvatArams of SrI SundarabAhu through number of Slokams. Even today, KaLLazhagar enters Vaigai river on Citra Purnami day and blesses the assembled bhaktAs with the celebration of His daSAvatArams. There are many other avatArams of the Lord besides the ten pradhAna avatArams, thirty seven (37) avatArams in total are mentioned in SrI Bhagavat guNa darpaNam of Swamy ParASarar (e.g.). nara-nArAyaNa, Hamsa, HayagrIva, nyagrodha SAYI, PadmanAbha, dattAtreya, Gajendra VaradAdi avatArams.

Meaning:

Oh Lord of Solaimalai! All Your other SreshTa avatArams like HayagrIva, nara-nArAyaNa et al are for protecting the sAdhu janams. (IdrSA: sarva eva tvat avatAra sattamA: bhavadASritAn janAn trAtum eva). They have no other prayojanams (kadAcit anyathA). Many of them are for sAdhu paritrANam alone without dushkrta vinAsam. Therefore, aDiyEn performs SaraNagati at Your sacred feet (tena bhavantam ASraye).





SLOKAM 122

त्वामामनन्ति कवयः करुणामृताब्धिं

त्वामेव संश्रितजनिघ्नमुपघ्नमेषाम् ।

एषां व्रजन्निह हि लोचनगोचरत्वं

है सुन्दराह ! परिचस्करिषे वनाद्रिम् ॥

tvAm Amananti kavaya: karuNAmrtaAbdhim

tvAm eva samSrita janighnam upaghnam eshAm |

eshAm vrajan iha hi locana gocaratvam

hai sundarAhva! paricaskarishe vanAdrim ||

KUresar now uses four Slokams to plead with the Lord to protect him without fail through the SaraNagati that He performed in the previous Slokam. You are the support rod (Kozhu kompu) for the Prapanna jIvans to climb up ("paRRilAr paRRA ninRAnE"). You stand at TirumAlirumcOlai to help all to come and worship You there (yAvarum vantaDi vaNanga ninRAyE).

Meaning:

Oh Lord with the name of Sundaran (Azhagar)! The great Rshis, AzhvArs and AcAryAs (kavaya:) recognize You as the ocean of nectar (karuNAmrta abdhi) and celebrate You (tvAm Amananti) without let as the One who destroys rebirth in this samsAram (samSrita janighnam) and as the surest support (eshAm SaraNagatAnAm upaghnam) for SaraNagatAs. They repeat this truism again and again (te Amananti). You have reached this Prakrti maNDalam to bless these PrapannAs and stand at TirumAlirumcOlai as the crown jewel there and become the cherished object of their eyes (locana gocaratvam).





SLOKAM 123

अशक्यं नो किञ्चित्तव न च न जानासि निखिलं

दयाळुः क्षन्ता चास्यहमपि न चागांसि तरितुम् ।

क्षमोऽतस्त्वच्छेषो ह्यगतिरिति च क्षुद्र इति च

क्षमस्वैतावन्नोऽबलमिह हरे ! सुन्दरभुज ! ॥

aSakyam no kincit tava na ca na jAnAsi nikhilam

dayALu: kshantA ca asi ahamapi na ca AgAmsi taritum |

kshama: ata: tvatcchesho hi agati: iti ca kshudra iti ca

kshamasva etAvat na: balam iha hare! sundarabhuja! ||

KUresar seeks aparAdha KshAmaNam in this Slokam for the sins that stand for a long time in the way of Moksham (anAdi kAla prayukta bandhahetu-s) and begs the Lord to forgive his sins.

Meaning:

Oh Sundarabhuja! Hari! There is nothing that You can not do (tava kincit no aSakyam). You know about every thing that is happening (nikhilam jAnAsi). You are the most merciful (dayALu) and forgiving (kshantA ca). It is also well known that aDiyEn is powerless to experience or remove my bundle of sins through prAyaScittams. Therefore, please bear with me and forgive this property of Yours, who is a kshudran (devoid of SIla guNam - sIlamillA siRiyOn). That is all the hope and resolve of sinners like us in our helpless state (iha na: etAvat balam).

Comments:

aDiyEn is powerless to experience or destroy my gigantic bundle of sins that is crushing me. What can aDiyEn do? You reside in my heart lotus and are fully conversant with all the happenings (uLLuvAuLLiRReIlAm uDan irundu aRiti).



What ways can You correct aDiyEn and set me up on the right track to travel towards You. It has been said that our sins are as tall as Meru Mountain and You as the Vaidhya nArAyaNan destroy these mountain of sins like curing a frightening disease. Thou art the Lord (Seshi) and aDiyEn is Your servant (Seshan). aDiyEn has developed Seshatva Jn~Anam and recognize that You are the sole means for those without any gati (agatInAm gatirbhavAn). aDiyEn is a kshudran (lowly, despicable one), who has poverty of means (upAya dAridryam) and highly developed taste for lowly goals in life (heya purushArtha ruci). aDiyEn is like those who sell a precious jewel for a handful of rice. You are the only one, who has the power to forgive my sins and redeem me. aDiyEn's prArthanai to You is:

अज्ञानादथवा ज्ञानादपराधेषु सत्स्वपि ।



Kallazhagar enters Vaigai on chitrotsavam



प्रायश्चित्तं क्षमस्वेति प्रार्थनैकैव केवलम् ॥

aj~nAnAt-athavA j~nAnAt aparAdheshu satsvapi |

prAyaScittam kshamasveti prArthanaikaiva kevalam ||

In this 123rd Slokam, major topics of SaraNAgati - Goptrtva varaNam, Maha viSvAsam, Akincanyam, ananyagatitvam and adhikAri viSeshanams are covered. The explanation given for the famous request for rakshaNam is provided:

सर्वज्ञोऽपि हि विश्वेशः सदा कारुणिकोऽपि सन् ।

संसारतन्त्र-वाहित्वात् रक्षापेक्षां प्रतीक्षते ॥

sarvaj~noapi hi viSveSa: sadA kAruNikoapi san |

samsAratantra-vAhitvAt rakshApekshAm pratIkshate ||

Swamy Desikan explains these doctrines in the Srimat Rahasya traya sAram chapter of SvanishThAbhij~nAna adhikAram.





SLOKAM 124

लङ्कायुद्धहतान् हरीन् द्विजसुतं शम्बूकदोषान्मृतं

सान्दीपन्यभिजं मृतं द्विजसुतान् बालांश्च वैकुण्ठगान् ।

गर्भं चार्जुनिसंभवं व्युदधरस्स्वेनैव रूपेण यः

स्वाभीष्टं मम मद्विश्व ददसे नो किं वनाद्रीश्वर ! ॥

lankA yuddhahatAn harIn dvijasutam SambUKadoshAnmrtam

sAndIpanyabhiyam mrtam dvijasutAn bAlAmSca vaikuNThagAn |

garbham ca arjunisambahavam vyudadhara: sva enaiva rUpeNa ya:

sva abhIshTam mama madguroSca dadase no kim vanAdrISvara! ||

Oh SundarabAhu! "Won't You not grant aDiyEn's and that of my AcAryan's wish" asks KUresar in this Slokam (vanAdrISvara! mama madguro: abhIshTam kim no dadase?). You have done so many atimAnusha Ilais (atimAnusha stavam: Slokam 58). There is nothing beyond your power to accomplish. Hence, we think that You will grant our wishes.

Meaning:

Oh SundarabAhu! During Your avatAram as Raaman and KaNNan, You did accomplish many supernatural things:

- Bringing back to life of all the monkeys, which died in the war at Lanka for You,
- Bringing back to life the son of a Brahmin, who had an untimely death due to the improper tapas of SambhUkan, who was a SUdran. You destroyed SambUkan and the dead boy woke up in AyodhyA as though from sleep (uttara RaamAyanam),





- During KrishNavatAram, You brought back the son of Your AcAryan sAndIpinI after he had an untimely death,
- Traveling to VaikuNTham and bringing back the young sons of VaidIkar and returning them to their father at DvArakai, and
- Transforming the lump of coal in the garbham of abhimanyu's wife back into a healthy child. Oh Lord of TirumAlirumcOlai! You did all these miraculous deeds during Your Raama-KrshNa avatArams.

How is it therefore possible for You of such parAkramam not to respond positively to aDiyEn's as well as my AcAryan's pleas for Your help?

Comments:

Oh Lord who uttered "mA Suca:" in Your carama Slokam have removed the fears of so many like Your AcAryan during KrshNavatAram, when his son died prematurely. You brought that son back to life and performed many such miracles. With the ParAkramam of this stature, both aDiyEn and aDiyen's AcAryan are confident that You will grant us our boon of sad samruddhi/ SrIranga SrI: ca vardatAm (growth of VaishNava Kulam).



SLOKAM 125

आयोध्यकान् सपशुकीटतृणांश्च जन्तून्

किङ्कर्मणो नु बत कीदृशवेदनाढ्यान् ।

सायुज्यलभ्यविभवान्निजनित्यलोकान्

सान्तानिकानगमयो वनशैलनाथ ! ॥

AyodhyakAn sapaSukITatrNAmSca jantUn

kinkarmaNo nu bata kIdrSavedanADhyAn |

sAyujya labhya vibhavAn nija nityalokAn

sAntAnikAn agamaya: vanaSailanAtha! ||

KUresar is awe struck at the MahA kArUNyam of SrI Raamacandran, who granted residence at His sAntAnika lokam for all the four footed, worm, plants of AyodhyaA at the time of His ascent to SrI VailkuNTham at the end of His rAmAvatAram. He expresses his wonder in this Slokam based on an incident described in utara RaamAyaNam.

Meaning:

Oh VanaSaila nAtha! You blessed all the residents of AyodhyaA (the two footed, the four footed, the birds, the worms, the plants and all) to ascend to



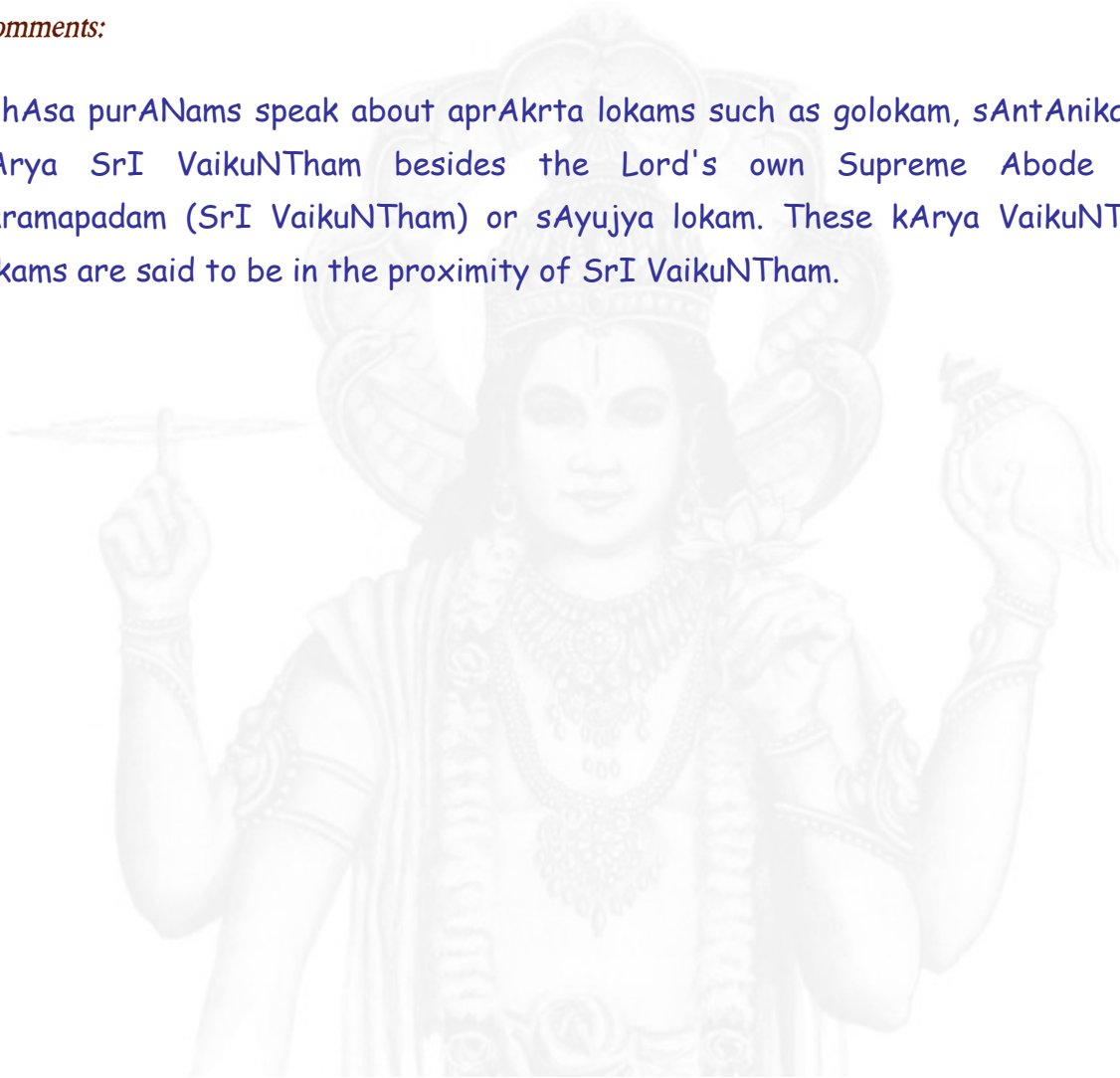
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Your sAntAnika VaikuNTha lokam at the time of Your own ascent to Your Supreme Abode. What karma, j~nAna yogams did they all do to qualify themselves to have that highest of honors? They had none of these qualifications and yet Your power permitted them to achieve the impossible. What a wonder!

Comments:

itihAsa purANams speak about aprAkṛta lokams such as golokam, sAntAnikam, kArya SrI VaikuNTham besides the Lord's own Supreme Abode of Paramapadam (SrI VaikuNTham) or sAyuḡya lokam. These kArya VaikuNTha lokams are said to be in the proximity of SrI VaikuNTham.





The Lord of tirumAlirunchOlai!



SLOKAM 126

हरितवारणभृत्यसमाह्वयं

करिगिरौ वरदस्त्वमपूर्विकाम् ।

दृशमलम्भय एव हि सूनन्दर !

स्फुटमदाश्च परश्शतमीदृशम् ॥

harita vAraNa brtya samAhvayam

karigirau varada: tvam apUrvikAm |

drSam alambhaya eva hi sundara!

sphuTam adASca paraSSatam IdrSam ||

In this Slokam, Lord VaradarAjan's restoration of the eye sight of Harita VaaraNa Brtyar, the grand father of Tirukkacchi nambi is referred to as an example of the power of the Lord. This incident happened at the time of Swamy ALavanthAr, whose sishyan was Tirukkacchi nambi.

Meaning:

Oh Sundara of TirumAlirumcOlai! At Kaancipuram, You transformed in to the boon granting Varadar and blessed harita vAraNa Bhrtyar eye sight that he never had (apUrvikAm drSam). He was blind from birth. You have thus clearly (sphuTam) fulfilled hundreds of wishes (paraSSatam) of Your devotees and performed many adbhutams. May Thou respond positively to aDiyEn's prayer for the successful SrI sampradhAya sthApanam by AcArya RaamAnuja

Comments:

The grandfather of Tirukkacchi nambi was Pacchai varNa PerumAL dAsar, who lived at dAsarathi PeTTai, next to Pooviruntavalli. The name of the EmperumAn



at dAsarathi PeTTai is Harita vAraNar. YudhishTrar perfomed an yaj~nam here. EmperumAn gave His sevai to YudhishTrar in the form of a green elephant (harita vAraNar). Tirukkacchi nambi's family were kaimkaryaparALs at Harita VaaraNar's temple (harita vAraNa bhrtyALs). Lord VaradarAja brought the grand father of Tirukkacchi nambi to Kaanci and restored his eyes. That is the reason for one of the names of Lord VaradarAjan as "kacci tanil KaN KoDukkum PerumAL". This legend is referred to here.



swAmy kUreSar with SrI rAmAnuja at kUram





SLOKAM 127

इह च देव ! ददासि वरान् परान् वरद ! सुन्दर ! सुन्दरदोर्धर ! ।

वनगिरेरभितस्तटमावसन्नखिललोचनगोचरवैभवः ॥

iha ca deva! dadAsi varAn parAn

varada! sundara! Sundaradordhara! |

vanagire: abhita: taTam Avasan

akhila locana gocara vaibhava: ||

In the previous Slokam, KUresar referred to Azhagar becoming Varadar of Kaanci to bless Harita VaarANA Bhrtiyar with eye sight. In this Slokam, KUresar visualizes Varadan of Kaanci transforming to Azhagar to grant the desired boons to His bhaktAs.

Those who reach His drshTi padam are the fortunate ones to receive all the boons that they desire.

Meaning:

Varada ! Sundarordhara (SundarabAho)! deva! You have chosen as Your place of residence the foothills on the four sides of TirumalirumcOlai hills (vana gire abhita: iha ca taTam Avasan) and have become clearly visible to the eyes of all of Your bhaktAs (akhila locana gocara vaibhava:) and grant here superior boons to them (parAn varAn dadAsi).





SLOKAM 128

इदमिमे शृणुमो मलयध्वजं

नृपमिह स्वयमेव हि सुन्दर ! ।

चरणसात्कृतवानिति तद्वयं

वनगिरीश्वर ! जातमनोरथाः ॥

idam ime SrNumo malayadhvajam

nrpam iha svaymeva hi sundara |

caraNasAt krtavAn iti tat vayam

vanagirISvara! jAtamanorathA: ||

In this Slokam, Kuresar refers to the special anugrahams that a PaaNDya King, Malayadhvajam, received from Azhagar and wishes that we would also be beneficiaries of such anugraham.

Meaning:

Oh Vanagriri ISvarA! SundarA! We heard that You made King Malayadhvaja PaaNDyan a servant at Your sacred feet on Your own (malayadhvajam nrpam svayameva caraNasAt krtavAn). He was indeed very fortunate to receive such anugraham. Inspired by this



Azhagar tirumanjanam in nUpura gangail





happening, we have also become Your antaranga KaimkaryaparALs and hope to be blessed like the King Malayadhvajan.

Comments:

Malayadhvaja PaaNDyan was a PaaNDya King of the times of PeriyAzhvAr. At His court, PeriyAzhvAr at the request of His AcAryan Selva nambi (the Minister of the King) established the Paratvam of Sriman nArAyaNan and the darSana saubhAgyam of Sriman nArAyaNan and His devis. TiruppallANDu was born at that time. The PaaNDyan king was a great VishNu bhaktan. Once he wanted to go on a tIrthA yAtrai to northern divya desams. His chariot stopped at TirumAlirumcOlai and would not move further. He asked the locals about the special reasons and learnt that TirumAlirumcOlai was the seat of the great Azhagar and nUpura Gangai. He took bath every day in nUpura Gangai and worshipped the Lord. He also built the kOil, MaNTapam, gosAlai and ramparts. Azhagar was very pleased and made the king very dear to Him and blessed Him with Moksham at the end of his life.





vanagiriSvara!



SLOKAM 129

विज्ञापनां वनगिरीश्वर ! सत्यरूपां

अङ्गीकुरुष्व करुणार्णव ! मामकीनाम् ।

श्रीरङ्गधामनि यथापुरमेकतोऽहं

रामानुजार्यवशागः परिवर्तिषीय ॥

vij~nApanAm vanagirISvara! satyarUpAm
angIkurushva karuNArNava! mAmakInAm |
SrIrangadhAmani yathapuram ekata: aham
rAmAnujArya vaSaga: parivartishIya ||

KUresar seeks from Azhagar the boon of being reunited with AcArya RaamAnuja at Srirangam. His Acaryan was at TirunArAyaNapuram and KUresar, who had lost his eyes due to the cruelty of the fanatic cozha king did not desire to live at Srirangam without His AcAryan. Hence this prayer for reunion at Srirangam with His AcAryan.

Meaning:

Oh Ocean of Mercy (karuNArNava) ! VanagirISvara! Please accept aDiyEn's sincere request (mAmakInAm satyarUpAm vij~nApanam angIkurushva). May aDiyEn be reunited with my AcAryan as before at Srirangam and serve Him always! (SrIrangadhAmani yathApuram ekata: aham rAmAnujArya vaSaga: parivartishIya).

Comments:

With the 128 Slokams so far, KUresar eulogized Azhagar in the manner of Swamy ALavanthAr (yadvA SramAvadhi yathAmati vA api aSakta: staumi). At



the beginning of SrI SundaraAja stavam, KUresar expressed his keen desire to see the sacred feet of Azhagar (tata iha sundarorubAhum stoshye tat caraNa vilokanAbhilAshI) and started the nirmANam of this beautiful stavam to overcome the grief of separation from His AcAryan. After saluting Azhagar through 128 Slokams, he remembers his original wish of being reunited with His AcAryan and seeks this boon from Azhagar. Through this Slokam, he reveals the importance of AcArya Kaimkaryam over Bhagavat and BhAgavata Kaimkaryams. KUresar did not create a stavam for SrI RanganAthan and left it to His precocious son, ParASara BhaTTar, who composed it while He was away from Srirangam on a self-imposed exile at TirukkoshTiyUr. As the SundarabAhu stavam comes to a close, KUresar refers to Srirangam (SrIiranga prastAvam) four times.





SLOKAM 130

किञ्चेदञ्च विरिञ्चभावन ! वनाद्रीश ! प्रभो ! सुन्दर !

प्रत्याख्यानपराङ्मुखो वरदतां पश्यन्नवश्यं शृणु ।

श्रीरङ्गश्रियमन्वहं प्रगुणयंस्त्वद्भक्तभोग्यां कुरु

प्रत्यक्षं सुनिरस्तमेव विदधत्प्रत्यर्थिनां प्रार्थनाम् ॥

kincetam ca virincabhAvana! vanAdrISa! prabho! sundara!

pratyAkhyAna parangmukha: varadatAm paSyam avaSyam SrNu |

SrIrangaSriyam anvaham praguNayan tvat bhaktabhogyAm kuru

pratyksham sunirastam eva vidadhat pratyarthinAm prArthanAm ||

In the previous Slokam, KUresar sought from Azhagar the boon of AcArya kaimkaryam, which got interrupted because of the residence of RaamAnujA at TirunArAyaNapuram. He asks Azhagar not to reject his appeal made earlier and presses Azhagar to grant the boon of the multiplication of the SrI Ranga SrI and the defeat of the Virodhis like Krimi KaNda COzhan, who plundered the wealth of Srirangam.

Meaning:

Oh Father of Brahma devan (**virinca bhAvana**)! VanAdrISvara! Prabho! Sundara! Please do not reject the prayer made in the previous Slokam and You should assume the boon-granting stature and grant without fail aDiyEn's request. You should reject the virodhis of Your ASritALs, who are harming Srirangam right before our eyes. You should grow multifold daily the wealth of Srirangam (SrI Ranga Sri) to gladden the heart of aDiyEn's AcAryan, SrI RaamAnujA. Please grant this boon.





azhagar on pallakku!



Comments:

We recite during tiruvArAdhanam:

कावेरि वर्धतां काले काले वर्षतु वासवः ।

श्रीरङ्गनाथो जयतु श्रीरङ्गश्रीश्च वर्धताम् ॥

श्रीरङ्गश्रियमनुपद्रवामनुदिनं संवर्धय ।

kAveri vardhatAm kAle kAle varshatu vAsava: |

SrIranganAtho jayatu SrIrangaSrISca vardhatAm ||

SrIrangaSriyamanupadravAmanudinam samvardhaya |

The mUlam for this prayer is the above prayer of KUresar to Azhagar. Krimi KaNda cOzhan was plundering the wealth at the time of KUresar and EmperumAnAr, AzhvAn and Periya nambi were suffering due to the adharmam that prevailed at Srirangam and the neighboring land. KUresar insists therefore for the anugraham of Azhagar to set things straight and restore dharmam.







SLOKAM 131

कारुण्यामृतवारिधे ! वृषपते ! हे सत्यसङ्कल्पन !

श्रीमन् ! सुन्दर ! योग्यताविरहितानुत्सार्य सद्वत्सल ! ।

क्षाम्यन् साधुजनैः कृतांस्तु निखिलानेवापचारान् क्षणात्

तद्भोग्यामनिशं कुरुष्व भगवन् ! श्रीरङ्गधामश्रियम् ॥

kAruNyAmrta vAridhe! vrshapate he satyasankalapana!

SrIman! sundara! yogyatA virahitAn utsArya sadvatsala! |

kshAmyan sAdhujanai: krtAmstu nikhilAn eva apacArAn kshaNAt

tadbhogyAm aniSam kurushva bhagavan! SrIrangadhAmaSriyam ||

In this Slokam, Kuresar praises the Lord of TirumAlirumcOlai with six viSeshaNams and appeals to the Lord of TirumAlirumcOlai to forgive any trespasses even by BhagavatAs and reminds the Lord that there is nothing that is beyond His power to drive away the ill intentioned ones (dunmArga carALs) and comfort the bhaktAs.

Meaning:

kAruNyAmrta vAridhe (Oh nectarine Ocean of Mercy)! vrshapate (Oh King of Colai Malai, where dharmam has taken the form of VrshAcalam)! satya sankalpana (Oh Lord with the power to complete what You desire to get done)! bhagavan (Oh Lord with six PradhAna guNams of J~nAnam, balam, aiSvaryam, Sakti, vIryam and tejas)! SrIman (Oh Divine consort of MahA Lakshmi)! sundara (AzhagarE)! Please drive the unfit and unrighteous ones from Srirangam (yogyatA virahitAn utsArya) and forgive all the trespasses of the righteous ones in a second (sAdhujanai: krtAn nikhilAn apacArAn kshaNAt eva kshAmasva). Please always grow the wealth of Srirangam (vaishNava samruddhi) to the content of the hearts of the righteous ones and please them (SrIrangadhAmaSriyam tadbhogyAm aniSam kurushva) !





SrI sundarabahu perumal of tirumaliruncholai



SLOKAM 132

इदं भूयो भूयः पुनरपि च भूयः पुनरपि

स्फुटं विज्ञीप्स्यामीत्यगतिरबुधोऽनन्यशरणः ।

कृतागा दुष्टात्मा कलुषमतिरस्मीत्यनवधेः

दयायास्ते पात्रं वनगिरिपते ! सुन्दरभुज ! ॥

idam bhUyo bhUya: punarapi ca bhUya: punarapi

sphuTam vijn~IpsyAmi iti agati: abudha: ananyaSaraNa: |

krtAgA dhusTAtmA kalushamati: asmi iti anavadhe:

dayAyA: te pAtram vanagiripate! sundarabhuja ||

KUresar is well known for expressing his naicchiyam (naicchyAnusandhAnam/ declaration of unfitness and inefficiencies) to the Lord. This concluding Slokam is a classic example of this type of anusandhAnam and KUresar reminds Azhagar that he is a fit object for receiving His anugraham.

Extended Meaning:

Vanagiripate! Sundarabhuja! aDiyen is agati (I have no other refuge), abudha: (aDiyEn is low in j~nAnam), ananya SaraNa: (aDiyEn has no refuge except You). aDiyEn wishes to express this status of mine very clearly to You (idam sphuTam vijn~nIpsyAmi). aDiyEn is the fittest person for receiving Your limitless anugraham rooted in Your dayA guNam (te anavadhe: dayayA: pAtram asmi). The reason for this conviction that aDiyEn is the most deserving of Your anugraham is my repeated lapses that result in accumulation of many sins that makes me a dushTAtmA (a man of inauspicious thoughts) and kalusha mati (agitated mind). As AzhvAr says, aDiyEn has become a sinner by accumulating sins (pAvamE seytu pAvi AnEn). aDiyEn in AzhavAr's words is a lowly one, do not



have any pUrNatvam, have not performed any yAga-yaj~nams and am devoid of jn~Anam about You and therefore aDiyEn is seeking Your refuge as akincanan and agati (nIsanEn niRai onRumilEn, nORRa nOmbilEn, nuNNaRivilEn, pukal onRilA aDiyEn). Just as Swamy ALavanthAr described Himself as kshudran (lowly one) and amaryAdha: (one who has trespassed Bhagavat SAstrams), KUresar declares His Akinchanya ananya gatitva rUpa adhikAri viSeshams to declare his SarNAgati at the sacred feet of Azhagar and concludes this magnificent stavam.

॥ इति श्रीसुन्दरबाहुस्तवः समाप्तः ॥

SrI sundarabAhu stavam sampUrNam

namo SrI kUranAthAya !

Sri Sundaravalli sameta Sri SundarAjAya nama:

Srimad Azhagiya Singar tiuvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAchari Sadagopan



NOTE: Please check out the beautiful pictures of swAmy kUresar at kUram available at: <http://www.divyadesam.com/photo-feature/sri-koorathazhwan/swami-koorathazhwan.shtml>