

Swami Desikan's
Śrī Varadarāja Pañcāśath



COMMENTARY AND TRANSLATION BY
Sri Oppiliappan Koil Varadachari SadagOpan
Sri T. N. AarAvamudhan
Sri SathakOpa TatachAr

TABLE OF CONTENTS

Swamy Desikan's Vibhava and archA anubhavams of Lord Varadhan and the importance of Sri Varadaraja PanchAsat (வரதராஜ பஞ்சாசத்தின் ஏற்றம்) by Dr. SatakOpa TatAchAr, Kaimkaryaparar, Swamy Desikan Sannidhi, Thooppul.	5
Slokams and Commentaries by Śrī nṛsimha sevā rasikan Śrī Oppiliappan Koil Varadāchāri Śaṭhagopan	16
SIOkam 1	20
SIOkam 2	28
SIOkam 3	31
SIOkam 4	34
SIOkam 5	36
SIOkam 6	38
SIOkam 7	40
SIOkam 8	43
SIOkam 9	46
SIOkam 10	48
SIOkam 11	50
SIOkam 12	52



SIOkam 13	55
SIOkam 14	57
SIOkam 15	60
SIOkam 16	63
SIOkam 17	67
SIOkam 18	69
SIOkam 19	71
SIOkam 20	74
SIOkam 21	76
SIOkam 22	78
SIOkam 23	80
SIOkam 24	82
SIOkam 25	84
SIOkam 26	86
SIOkam 27	88
SIOkam 28	90
SIOkam 29	92
SIOkam 30	94
SIOkam 31	96
SIOkam 32	98
SIOkam 33	100
SIOkam 34	102
SIOkam 35	105



SIOkam 36	107
SIOkam 37	109
SIOkam 38	111
SIOkam 39	113
SIOkam 40	115
SIOkam 41	118
SIOkam 42	120
SIOkam 43	122
SIOkam 44	126
SIOkam 45	128
SIOkam 46	131
SIOkam 47	134
SIOkam 48	137
SIOkam 49	141
SIOkam 50	143
SIOkam 51	145

Varadarāja Pañcāśat – A study by Dr. T.N. Āravamudhan, Principal, ThiruvayyāRu Sanskrit College	148
An English Summary of Dissertation	

An article on ThiruvayyāRu Sanskrit College and the Eternal Relevance of Sanskrit by Sri Oppliappan Koil Varadāchāri Śaṭhagopan	177
---	-----



॥ श्री ॥

Swamy Desikan's Vibhava and archAnubhavam of Lord Varadhan
&
the importance of Sri Varadaraja Panchasat
(வரதராஜ பஞ்சாசத்தின் ஏற்றம்)



Swami Desikan—Composer of Sri Varadaraja Panchasath

By

Dr. SatakOpa TatAchAr, KaimkaryapArar,
Thooppul Swamy Desikan Sannidhi



For the chEtanams struggling in SamsAric Ocean for aeons, Upanishads are the means for redemption. The Upanishad Vaakyam, "yathA krathu: asmin IOkE..." points out that the jeevans performing BrahmOpAsanam reap the fruits (BrahmAnubhavam) linked directly to the particular GuNam that they used for their UpAsanaas. Swamy Desikan echoes these thoughts (upAseetha GuNAdhE--), and states that the one who does the BrahmOpAsanaa enjoys the Brahman with the same guNam that he chose for his upaasanaa. He also enjoys many auspicious attributes (anantha kalyANa guNams) of the Lord for quite a long time.

LORD VARADARAJAN'S UTHSAVAMS

The annual uthsavams enjoyed by the Lord are of three kinds:

- (1). PourANikam
- (2). Saasthreeyam and
- (3). SampradhAyam.

During these three kinds of uthsavams, Lord Varadhan receives the MangaLAsAsanam of Swamy Desikan of Thooppul and makes the BhaagavathAs happy.

(1) POURANIKA UTHSAVAM:

PurANams say that Brahmaa performs AarAdhanam for His Lord every ChithrA PourNami night on the bed of river PaalAr. This is called BrahmArAdhanam.

Let us recall some specialties of this BrahmArAdhanam. Whenever Atthigiri aruLALan travels outside, the last AarAdhana Aasanam of ParyankAsanam is



offered after He returns to the AasthAnam. The only exception is the ChithrA PourNami night, when ParyAnkAsanam is presented outside the temple. The intent is that all aspects of the AarAdhanam (six Aasanams) are enjoyed by the Lord and there is no incompleteness.

At dawn of the morning following ChithrA PourNami, Lord VaradarAjan is ready to return to Atthigiri AasthAnam. He blesses the assembled BhakthAs with an EkAntha sevai. He puts aside all His elaborate AabharaNams, Flower garlands and has just His PeethAmbharam, Yajn~Opaveetham, waist chord and His Vakshasthala Lakshmi. He has one simple garland to bless Swamy Desikan. This EkAntha Sevai was saluted by Swamy Desikan in Vibhavam, where he saluted the Lord's neck having the marks from the tight embrace of PerumdEvi ThAyAr during the Serthi after ParyankAsanam. With this simple attire and distinguishing marks on His neck, Lord VaradarAjan arrives at Thooppul and receives the darsana thAmbhoolam from His dear Bhakthan and honors him with His single garland.

(2) SAASTHREEYA UTHSAVAM:

The uthsavam referred to in the Bhagavath Saasthram of PaancharAthram is the ancient VaikAsi VisAka Uthsavam. During Swamy Desikan's Vibhava dasai, Lord VaradarAjan was travelling on His Raaja Veedhis during the Uthsavam day. At that time, few ill intentioned ones argued that the recitation of Tamizh Dhivya Prabhandham (AazhwAr aruLiccheyalkaL) is asaasthreeyam. They protested against the Lord traveling on His Raaja Veedhis listening to the Tamizh Vedams. Swamy Desikan argued with these Kudhrushtis, defeated them and made it possible for the Lord's Uthsavam to continue as before until this day. Lord VaradarAjan was very pleased with Swamy Desikan's kaimkaryam and presented one of His Thirucchinnams to Swamy as a measure of His appreciation. The Desika Prabhandham of "Thirucchinna Maalai" was composed at that time by Swamy Desikan (Detailed meaning and commentaries are





available at <http://www.sundarsimham.org>)

On this Vaikaasi Uthsavam day, Lord receives MangalAsAasanam from Swamy Desikan during day and night time.



Swamy Desikan celebrated this VaikAsi Uthsavam in Sri VaradarAja PanchAsath sIOkam (Turaga-vigaharAja-syandhanAndhOLikAdhishu--). In Thi-rucchinna Maalai Paasuram also, Swamy celebrated this uthsavam: "Aanai Pari thErin mEl Azhagar vanthAr".

On the third day of VaikAsi Uth-savam, before dawn, Lord VaradarAjan ascends on His Garuda Vaahanam and arrives at the AazhwAr PrAkAram in response to the prayer of Swamy Nam-

mAzhwAr: Won't You come by one day to the street where I live and long for You (Avar Vedhi oru NaaL --). He blesses Swamy NammAzhwAr with His dar-sanam and then travels to Swamy Desikan Sannidhi near the Dhvaja Sthamb-ham. After that, Lord Varadhan stops near the 16 pillar Mantapam and the two giant umbrellas are held over Him and He literally runs to Thooppul Swamy De-sikan ThirumALikai (Sannidhi) with the air resonating with the Haa-HaakAram of Bhaktha Janams reciting His name loud. It is almost sunrise and the two gi-gantic umbrellas shield the Lord from the Sun of VaikAsi month. With His huge flower garland, Lord VaradarAjan blesses Swamy Desikan with His sevai and offers His Sri SathAri PrasAdhams.





On the fifth day of VaikAsi Uthsavam, Lord of Hasthigiri travels by His Golden palanquin and arrives at Swamy Desikan's sannidhi at Thooppul. The PannAgam (Clothing roof) is now removed so that Swamy Desikan can have an uninterrupted sevai of the NaachiyAr ThirukkOlam of the Lord.



Kanchipuram Sri Varadaraja Koil on Hasthigiri

On the VaikAsi ThiruvONam day, Karigireesan presents Himself in the PuNyakODi VimAanam ("BhUshitham PuNyakODyaa.."). He removes all the sins of His bhakthAs and let their PuNyams grow. He arrives at Thooppul to the accompaniment of the Dhivya Prabhandha GhOshti in the front and the Vedha PaarAyaNa GhOshti following Him. Here at His dear Bhakthan's sannidhi, He receives darsana ThAmbhUlam from Swamy Desikan, who has been waiting for Him eagerly. Lord VaradarAjan honors Swamy with SathAri, Maalai and Parivattam. PrasAdham distribution for the GhOshti takes place and afterwards Swamy bids his reluctant farewell to the Lord.



While traveling on His horse (Turagam), Lord VaradarAjan stops near Thooppul, turns a little in that direction and gives His darsana saubhAgyam from the distance. It is as though He is telling Swamy Desikan that He has to rush on to Bhaktha rakshaNam and He has not forgotten Swamy even in that hurry and He will return soon for a leisurely visit.

(3) SAMPRADHAYAKOTHSAVAM:

It is our duty as SishyAs to eulogize our AchAryan and to make Him the object of our meditation for the MahOpakArams that they have rendered to us. On the avathAra ThirunALL (PurattAsi SravaNam) of Swamy Desikan, He has a wonderful kramam of traveling to Hasthigiri from Thooppul on the golden palanquin sent by the Lord and performs the most moving MangaLAsAsanam for the Lord with many of His Sri Sookthis. The scene brimming with the thousands of devotees on anuyAthra with Swamy Desikan makes the garbha gruham look like another Srivaikuntam. One does not think of the archai of Lord VaradarAjan and join with Swamy Desikan to state that they are not interested in Sri Vaikuntam and the Lord's sevai there as long as they could enjoy His dhivya soundharyam right here on top of Hasthigiri (Vaikunta VaasEapi mE nAbhilAsha:). EmperumAn as Lord VaradharAjan is moved by the akalmasha (blemishless) Bhakthi of Swamy and blesses every one assembled as anuyAthrikAs.

The other sampradhAya Uthsavam goes back to AchArya RaamAnuja's days, when latter was rescued by the dhivya dampathis of Kanchi, who took on the guise of the hunter couple and brought RaamAnujaa from the forests of DaNDakAraNyam to Their Raajadhani. On this day, Lord Varadhan blesses RaamAnuja at Saalai KiNaRu, presents RaamAnujA with the PeethAmbharam that He adorned and travels with Him to Thooppul Sannidihi of the Bhagavath RaamAnuja SiddhAndha nirdhAraNa Saarvabhoulmar, Swamy Desikan. Here,



Thooppul KulamaNi, who had Lord VaradharAjan as His AarAdhanam (VandhE yajantham Varadham savaaram--)) performs AarAdhanam for the Lord in arcchA form (from SvAgatham, SannidhyAsanam, argya, Paadhya, AachamaneeyAthi upachArams and then nivEdhanam. The PrasAdham for the Lord is next presented to Swamy Desikan's AchAryan, Bhagavath RaamAnujar before he partakes it and then distributes it to the GhOshti. It is our tradition that it is more appropriate for BhagavAn's anugraham to come from AchArya Mukham instead of directly from the Lord. It is in this context the garland worn by the Lord is presented to RaamAnuja first and then is given by Him to Swamy Desikan. This uthsavam is in commemoration of the starting of the adhyayana uthsavam due to the victory of Swamy Desikan over the kudhrushtis, who contended that AzhwArs' dhivya Prabhandhams were not at a par with Sanskrit Vedam and therefore they should not be used in Uthsavams. This one day Uthsavam is considered as Kruthajn~athA vishkaraNam (expression of gratitude) by the Lord and also for the many Sri Sookthis in Sanskrit and Tamizh on Him compared to the SaamAnya MangaLAsAsanam of the AzhwArs. Therefore, the traditionalists believe that the Lord comes in person to Thooppul home of Swamy Desikan to honor him once a year. The essence of Desika Darsanam is summarized as the 74th e-book in the Sundara Simham series(<http://www.sundarasinham.org>). Most of the Sri Sookthis of Swamy Desikan with their meanings and commentaries are available for your enjoyment at:

<http://www.sundarasimham.org>

<http://www.ahobilavalli.org>

When one looks into and enjoys the majesty of these uthsavams at Kaanchi enjoyed by Swamy Desikan, when he was in Vibahavm and today in his archaa form, one comes to the conclusion that there is no difference in the magnitude of Aanandha anubhavam of Swamy Desikan. This year's Uthsavam schedule is included at the end. Please enjoy every day of the Uthsavam and receive the Lord's and the AchAryan's munificent anugrahams!





ஸ்ரீ வரதராஜ பஞ்சாசத்தின் ஏற்றம்

ஸ்வாமி தேஸிகன் சாதித்த ஸ்தோத்ரங்களில் அநேகம். திவ்ய தேசங்களில் நமது தூர்பாக்யத்தால் அந்த அந்த எம்பெருமான் திருச்செவி சாத்துவதில்லை, like ஸ்ரீரங்கம் திருமலை etc., but நம் ஸ்வாமியை அன்றே அடைக்கலம் கொண்டவர் நம் அருள்வரதன், ஆனபடியால் ஸ்வாமி தேஸிகனிடத்தில் உள்ள அபிமானத்தால் on சித்ரா பெளணர்மி day and சீவாரம் உத்ஸவம் days பர்த்தியாக வரதராஜ பஞ்சாசத்தை திருச்செவி சாத்தின பிறகே நிவேதனம் கண்டருளுகிறார், more than that on தென்னேரி உத்ஸவம் in திருமஞ்சன கட்டியம் time தேஸிகன் ஸ்ரீஸூக்தியை திருச்செவி சாத்தியே நிவேதனம் நடைபெறுகிறது. On other days without மந்த்ரபுஷ்பம் no நிவேதனம், without ஸ்ரீபாஷ்ய ஸூத்ரம் and வரதராஜ பஞ்சாசத் (atleast one sIOkam) no மந்த்ரபுஷ்பம். So every day after hearing atleast one sIOkam from வரதராஜ பஞ்சாசத், தேவாதிராஜன் நிவேதனம் கண்டருளுவது இன்றும் ஆசாரத்தில் உள்ளது, so that we can understand பஞ்சாசத்தின் ஏற்றம்.

You have mentioned so many ஸ்ரீபாஷ்ய விஷயம் in பஞ்சாசத், like that “ஸாமான்ய புத்தி ஜநகச்ச்ச” this is for “ஈக்ஷாத்யதிகரணம்” so that here in “ஈக்ஷாத்யதிகரணம் ஸ்ருதவாச்ச” ஸூத்ரம் recited in மந்த்ரபுஷ்பம்.



SOME UTHSAVAMS AND SLOKAMS:

1. वरद तव विलोकयन्ति धन्याः (varada tava vilokayanti dhanyāḥ) – Slokam
46, ekantaseva on 4th day.

2. अनिभृत परिरम्भै (anibhṛta parirambhaiḥ) – Slokam 47,

சித்ரா பெளர்ணமி திரும்புகளில் தேலிகனின் மரியாதை.

3. तुरग विहगराज (turaga vihagarāja) – Slokam 48,

கருட ஸேவை, பல்லக்கு, குதிரை, வாஹநங்களில்
மங்களாஸாஸனம் and மரியாதை.

4. व्यातन्वाना तरुण तुळसी देवता सन्निधत्ताम् (vyātanvānā taruṇa tuḷasī....
devatā sannidhattām) - Slokam 50, on PurattAsi SrAvaNam day at
garbhagruham, எம்பெருமானுக்கு மிக ஸமீபத்தில்.

5. स त्वं स एव रभसो (sa tvam sa eva rabhaso) - Slokam 40, Gajendra
moksham.. (Adi Garudan)

6. भूयो भूयः पुळक(bhūyo bhūyaḥ puḷaka...) - Slokam 45, on Purattāsi
SrāvaNam day, ஸ்வாமி தேலிகனுக்கு ஆனந்த பாஷ்பம்.

7. त्वं चेत् प्रसीदसि भगवन्नपवर्ग एव (tvam cet prasīdasi bhagavan
apavarga eva) - Slokam 43, ஸ்ரீமத் அழகிய சிங்கர் முதலிய
ஆசார்யர்களின் சேர்த்தியில் அருள் வரதன் நின்ற பெருமையை
உபந்யாஸமாக நாம் செவிச் சாய்க்கும் சமயம்.

8. निरन्तरं (nirantaram....) - Slokam 49,

நாம் வரதனை ஆசார்யனுடன் அனுபவிக்கும் சமயத்தில் நமக்கு
கிடைக்கும் அனுபவம் இந்த சேர்த்தி சேவையே போதும்

மோகூம் வேண்டாம் என்று.

9. इति विहितमुदारं(iti vihtam udāram....) - Slokam 51,

நாம் ப்ரத்தியகூமாக பெறும் பலன்கள்.

10. तुरग विहगराज (turaga vihagarāja) - Slokam 48, like this uthsava anubhavam in Hamsasandesam and thirucchinnamAlai.

11. हस्तीश दुःख प्रत्यस्त्रमञ्जलिरसौ तव निग्रहास्त्रे (hastīśa duḥkha ... pratyas-tram añjaliḥ asau tava nigraha astre) - Slokam 30, Swami Desikan shows to us what is the prathyastram in front of emperuman nigraha asthram? That is “anjali” on Purattāsi SrAvaNam day. Only on that day Swami Desikan has anjali hastam instead of the usual SrIkOsa Jn~anamudrA.

12. Swamy says in adaikkalappattu, “உமதடிகள்....அஞ்சலெனக்கரம் வைத்து”. So we can understand that Varadan’s hastam is abhaya hastam. But Swamy called Varadan as

“शाङ्गधन्वा त्वयाऽपि वारयितुं न शक्यं निर्यन्त्रणं परिणमन्तिकरीश

(śārṅga dhanvā tvayāpi vārayitum na śakyam niryantṛṇam pariṇamanti....karīśa) – Slokam 38.

How it is possible? Yes, Swamy Desikan smArayathi

“வில்களோடு பெரும் காணில் நடந்த பேரருளானன், எம்பெருமானரைக் காப்பாற்றிய விருத்தாந்தத்தை.

Yes, from now on until anushtana kula uthsavam day, Emperuman offers sevai with His sArangam and not abhayahastam.

“Sathyam vidhatum nijabruthya bhAshitam”, nrusimhavataram like this, kachitanil kaN kodukkum PerumaL to prove Swamy words “karigripater vaha vegavadootan”, etc, runs with great speed even today by empowering His SrI Paadham ThAngis ஸ்ரீ பாத தாங்கிகளால் வேக-மாக எழுந்தருளுகிறார்.



அருள் வரதர் வாழ்க, அருள் வரதன் அருள் பெற்ற நாம்
தூப்புல் குலமணி வாழ்க வாழ்கவே.

करीश पश्येम परशतं समाः (kareśa! paśyema paraśśatam samA:)

என்று மட்டும் நாம் ப்ரார்த்திப்போம்.



Śrī Varadarāja Pañcāśat



Annotated Commentary in English

by

“ Śrī nṛsimha sevā rasika ”

Śrī Oppliappan Koil Varadāchāri Śaṭhakopan



SCHEME OF TRANSLITERATION

Vowels:

अ आ इ ई उ ऊ

a ā i ī u ū

ऋ ॠ ए ऐ ओ औ

ṛ ṝ e ai o au

anusvara ṁ

visarga ḥ (∴)



Consonants

Gutturals	क	ख	ग	घ	ङ
	ka	kha	ga	gha	ṅ
Palatals	च	छ	ज	झ	ञ
	ca	cha	ja	jha	ña
Cerebrals	ट	ठ	ड	ढ	ण
	ṭa	ṭha	ḍ	ḍha	ṇa
Dentals	त	थ	द	ध	न
	ta	tha	da	dha	na

Labials	प	फ	ब	भ	म
	pa	pha	ba	bha	ma
Semi-vowels	य	र	ल	व	
	ya	Ra	la	va	



Sibilants

स - s as in sun

श - ś (soft) palatal sibilant pronounced between

“sa” as in Sun and “sha” as in shun

ष - sha (or ṣ) ; क्ष - ksha (or kṣ)

Note: Used sha or ksha

Aspirate

क - k





॥ श्रीः ॥

श्रीमते निगमान्त महादेशिकाय नमः

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

śrīmān veṅkaṭanāthāryaḥ kavitārikakesarī |

vedāntācāryavaryo me sannidhattām sadā hṛdi ||

sadaopan.org

SLOKAM 1

द्विरद शिखरि सीम्ना सद्भवान् पद्म योनेः

तुरग सवन वेद्यां श्यामलो हव्यवाहः ।

कलश जलधि कन्या वल्लरी कल्पशाखी

कलयतु कुशलं नः कोऽपि कारुण्य राशिः ॥ १ ॥

dvirada śikhari sīmṇā sadmavān padma yoneḥ

turaga savana vedyām śyāmaḷo havyavāhah |

kalaśa jaladhi kanyā vallarī kalpa śākhī

kalayatu kuśalamḥ naḥ kopi kāruṇya rāśiḥ ||





INTRODUCTION:



Swāmy Deśikan seeks the anugraham of the matchless embodiment of compassion, Lord Varadarājan, who is always united with His Mahā Devi. Swāmy prays to the Vilakshaṇa karuṇā mūrti, Lord Varadarājan, who appeared at the agni kuṇṭam of the asvamedha yajñam performed on top of Hasthigiri by His son, Brahma Devan and granted latter the supreme boon of Darsana sākshāthkāram (Bliss of seeing and enjoying His divine form directly).

Swāmy Deśikan's Mangaḷāsāsanam is that the Lord of infinite compassion stands on top of Hasthigiri for all Yugams in response to His son's desire as the 26th tattvam (as Īswaran) and lords over the 24 Prakruthi tattvams and the Jīvan, which is the 25th tattvam in Śrī Visishtādhvaitha Siddhāntham. Swāmy Deśikan reveals to us that the Lord stands on Hasthigiri and provides protection for all the beings of this and the other worlds.

MEANING:

On the upper reaches of the hill of Hasthigiri, Peraruḷāḷan has created a permanent residence for Himself. Once upon a time Brahma Devan performed an asvamedha Yaagam. Brahma Devan's Yāga Vedhi (Homa kuṇḍam for sustaining the Yāga agni: utthara vEdhi) was constructed by the divine



architect Viswakarama on top of Hasthigiri. Peraruḷāḷan (Lord Varadharājan) was pleased with the Yajñam performed by His son and manifested Himself in that utthara vEdhi. Lord Varadarājan was resplendent at that time like the fire with a bluish black hue. Here, the natural compassion of the boon-granting Lord is accentuated multifold by the union with His Divine Consort, who appears like a golden creeper embracing the Karpaga tree. May this Lord of limitless compassion bless us with all the Purushārthams all the way up to Moksham!

COMMENTARY:

adiyEn's commentary will be drawn from great commentaries by Varadha Guṇāmṛta Varshi Rā. Śrī Srinivāsa Varada Tatācchār Swāmy, Vaikuṇṭha Vāsis Sevā Swāmigaḷ, V.N. Śrī rāma Desikācchār Swāmi and Vāvadhūka Villivalam nārāyaṇācchār Swāmy. Mine is then a collage of commentaries for all of the Varadarāja Bhakthās to enjoy His Guṇānubhavam at one place.

On this Sathya Vrata Kshetram, the Lord stands on top of the Elephant shaped hill (Hastigiri) with Periya Pirātti and is like a Kalpaka tree granting all the boons that one desires. It is a kshetram that is desired both by the Lord and His Bhāgavathās, who perform blemishless Kaimkaryams to their Lord and His Devi. The Lord's permanent abode of residence itself has the power to destroy all of our sins because the Lord sanctifies this hill with His presence on top of Hasthigiri (dvirada śikhari sīmnā sadmavān). This Mangaḷāsāsanam of the hill of Hasthigiri in the first sOkam of Śrī Varadarāja Pañcāsat is similar to the Mangaḷāsāsanam of Thiruvencatam hills in the first sOkam of dayā Śatakam. In his Śrī Varadarāja Stavam, KurEsar saluted the Hasthigiri (Elephant Hill) as



“karigirim samāśraye”. Here on top of the Hasthigiri (dviradagiri sīmnā), the Supreme Lord is saluted by all the four Vedās and whose glories can not be adequately described by the Upanishads or by the minds of Yogis. Here all doubts about the Lord not being the Supreme Devan and being nirvishesha Brahman will be banished on worshipping Lord Varadarājan at His abode on Karigiri. In this context, KurEsar observes “samśayam asau giri: nudati hai”. The Lord is worshipped as Hasthigireesan or atthiyūrān in reverence to the peak of the hill that He has chosen for His eternal residence (nitya vāsam).

Swāmy Deśikan salutes the Lord of Hasthigiri in his Śrī Sūkti, Panniru nāmam

For detailed meaning, please see the e-book available at <http://www.sundarasimham.org/ebooks/ebook18.htm>) as Mūrtis at the 12 puṇḍra sthānams (Keśavan, nārāyaṇan, mādhan, Govindan, Vishṇu, Madhusūdanan, trivikraman, Vāmanan, Śridharan, hr̥shikeśan, Padmanābhan and dāmodaran) in this way:

“Vāraṇa VeRpil Mazhai muhil pOl ninRa Maayavane” -- nārāyaṇan

“tholl atthigiri ChudarE” -- Madhan

“atthimāmalai mel ninRa puṇṇiyane”-- Govindan

“Karigiri mel ninRa KaRpakame” -- Vishṇu

“Vāraṇa VeRppin Mazhai muhile” -- Madhusūdanan



“Karigiri mel Varam tanthidum MannavanE”“ --trivikraman

“atthi Māmalai mel ninRa acyutanE”“ – Śridharan

“Sindhūrācala sevakane” ---Padmanābhan

“atthiūrIn Maragathame”-- dāmodaran

sadmavān - Here on top of Hasthigiri (dvirada śikhari sīmnā sadmavān), the Lord has nithya vāsam (eternal residence). He is there in all the four yugams. He is Prathyaksham to Ādhi Śeshan in Kali Yugam. All the Jīvarāsis can see and enjoy Him with their own physical eyes (Māmsa cakshus). On this hill situated on the northern bank of river Vegavathi, the Lord gives us His blessed sevai on top of Hasthigiri.

padma yoneḥ turaga savana vedyām - padma yoni is Brahma devan, who took his birth in the divine lotus growing out of the Lord’s nābhi. Brahma Devan performed the asvamedha Yāgam with great devotion. The Lord responded to His son’s prayer and appeared in the middle of the Utthara vEdhi as Lord Varadarājan with the puṇyakoṭi Vimānam. All this glorious events are celebrated by Swāmy Deśikan in his “Meyviratha Mānmiyam”. Swāmy Deśikan alludes to these vaibhavams on Hasthigiri through reference to “padma yoneḥ: turaga savana vedyām”.

śyāmaḷo havyvāhaḥ - The Fire (Agni) had the bluish black Śyāmaḷa varṇam as the Poornāhūti of Brahma Devan’s asvamedha Yāgam was completed. That



dark hued Agni was none other than the Śyāmaḷa Mūrti gained by the Yajñam of Brahma Devan. The normal fire will have a red hue but this unique fire was dark blue in color because it was the neela megha Śyāmaḷan that was standing in the middle of the agni kuṇḍam to bless Brahma Devan. That flood of JyOthi was denoting the Parathvam of the Lord Varadarājan. Unlike the regular Agni that can burn and blister, this One was a cooling downpour, which quenches the samsāric heat. The immense Dayā, Soulabhyaṃ (easy accessibility), and Sousīlyam (reaching down even to the lowest) of Lord Varadarājan is denoted by the choice words of this sLOkam: “śyāmaḷo havyavāhaḥ”. KurEsar salutes this Śyāmaḷa Mūrti as “neelamegha nibham”. This is a bluish-black flood of jyOthi. It is a neela megam (dark hued rainy cloud) pregnant with the rain of compassion. It is Self-manifested.

kalaśa jaladhi kanyā vallarī kalpa śākhī - Swāmy Deśikan chose these words to remind us of the deep meanings of the sacred dvaya Mantram, the second of the three esoteric mantrams. Dvaya Mantram is used as Śaraṇāgati anuṣṭhāna mantram. In the first half, Śrīman nārāyaṇa sabdham refers to the upāyam of Moksham. The Lord is visualized as the Kalpaka tree (kalpa śākhī) entwined with the golden creeper (vallarī) that incarnated from the Milky ocean as Perumdevi Thāyār (kalaśa jaladhi kanyā). In the second half of dvayam (Śrimate nārāyaṇāya namaḥ), Śrīman nārāyaṇā's presence is indicated in the upāya and phaladasai with Śrī Devi. They are yEka Śeshi dampathis. They are never ever away from each other (anapāyini tattvam). Śrī Devi has sama dharmams with Him as His sahadharminī.



ko api kārūṇya rāśih - The three sambhandhams and the ten auspicious guṇams of the Lord of Hasthigiri is hinted here by Swāmy Deśikan to highlight His Unique Kārūṇya guṇam that propels Him to grant us all boons desired by us. The three sambhandhams (connections) of the Lord with us as Jīvātmās are:

- (1) Sarva Śeshitvam: Master of all Jīvans,
- (2) Sarvādhāratvam - He being the foundation of all and holding them
- (3) Sarva niyantā - His role as the niyantā (Commander) of all.

The ten kalyāna Guṇams are:

- (1) Karuṇai (Dayāa, Krupai),
- (2) Soulabhyam,
- (3) Souseelyam,
- (4) Vātsalyam,
- (5) Kruthagnatvam (Gratefulness),
- (6) Sarvajñatvam (Omniscience),
- (7) Sarva saktitvam (Omnipotence),
- (8) Satya sanklapatvam (never changing from His sankalpam),
- (9) Paripūrṇatvam and
- (10) Parama udhāratvam (being a great Vaḷḷal) .

Among all these sambhandhams and Kalyāṇa guṇams, the Guṇam of krupā or Karuṇai becomes Supreme. If He did not have His unique Karuṇai (kOapi vilakshaṇa kārūṇyam) no one can escape His wrath over their trespasses of His commands. That is the saving grace. When He vows to protect us (makes His



sankalpam), no one can oppose it. We do not have anymore bhīthi from Samsāram once He vows to protect us because of our Śaraṇāgati anushtānam. He is known as “svetara samasta vastu vilakshana:” because of His unparalleled Karuṇā Guṇam. Because of His Karuṇā Guṇam, He stands on the top of Hasthi Giri as a Kalpaka (wish granting) tree. He is sarva Phala Pradhan of a unique kind and is therefore saluted as “Vilakshana kārūṇya rāṣiḥ”.

kalayatu kuśalam̐ naḥ - Lord Varadarājan (PeraruḷAḷan) is Sakala Phala Pradhan. He blesses us with all desired saubhāgyams including Moksha Phalan. He is Lakshmi Visishtan (united with Lakshmi); He is Sakala Kalyāṇa Guṇa Visishtan, Dhivya Mangala Vighraha Visishtan. This is the way a Sri Vaishṇavan comprehends the Para Brahma svarūpam. He grows our āchāram, anushtānam and Vairāgyam; He leads us towards a Sadācāryan and encourages us to perform our Prapatthi out of His Parama Kārūṇyam. He blesses us with Kaimkarya ruchi during the post-prapatthi period and at the time of shuffling our mortal coils leads us to His Supreme abode to perform nithya kaimkaryams there. Our Āchārya Sārvabhauman prays for all these saubhāgyams to come our way (kalayatu kuśalam̐ naḥ). Our karuṇā Mūrty, Swāmy Deśikan prays on behalf of all of us to the embodiment of Karuṇai and asks Him to drench us with His dayā laden downpours.





SLOKAM 2

यस्यानुभावमधिगन्तुमशक्नुवन्तो
मुह्यन्त्यभङ्गुरधियो मुनि सार्वभौमाः ।
तस्यैव ते स्तुतिषु साहसमश्नुवानः
क्षन्तव्य एष भवता करि शैल नाथ ॥ २ ॥

yasyānubhāvamadhigantumasaśaknuvanto
muhyantyaḅhaṅgura dhiyo muni sārvaḅhaumāḥ |
tasyaiva te stutishu sāhasamaśnuvānaḥ
kshantavya esha bhavatā kari śaila nātha ||

MEANING:

Oh Lord of Hasthigiri! There are great sages like Vyāsar and Parāśarar in this world. There are not many things that are beyond their comprehension. Their intellect is of such caliber. Even these great scholars stumble, when it comes to describing fully Your nectarine guṇams. While Thou art beyond the grasp of such lofty sages, adiyEn of meager intellect has emboldened myself to praise Your limitless glories. This act of mine is a brash one and is an apacārAm. adiyEn begs You to forgive this rash act of mine.





COMMENTARY:

kari śaila nātha! abhañ gura-dhiyaḥ muni sārvabhaumāḥ yasya anubhāvam adhigantum aśaknuvantaḥ - In the second sLOkam, Swāmy Deśikan begs the Lord of Kari Śailam to bear with his bravado to eulogize Him, who is the Supreme Being and can not be praised adequately even by the great sages with sharp minds. “yasya anubhāvam adhigantum aśaknuvantaḥ muhyanti” are the key words. Even the Muni Sārvabhaumāḥ, who are endowed with immense skills to create great itihāsams and Purāṇams, classify Vedās are unable to fathom and describe adequately the limitless Kalyāṇa guṇams of the Lord. These Maharishis like Vālmikī, Parāśara, Vyāsa, Sukha Brahman have attempted and given up in their efforts to understand and describe the Lord’s auspicious attributes. Swāmy Deśikan admits that he knows about their struggles and yet is impudent enough to attempt to praise Lord Varadarājan’s indescribable Vaibhavam in the form of a Stuti. Knowing that the great Munis were powerless to comprehend the glories of the Lord fully (yasya anubhāvam adhigantum aśaknuvantaḥ), Swāmy Deśikan states that he is wading brashly into such an effort (te stutishu sāhasam aśnuvānaḥ eshaḥ) and asks the Lord to forgive him for that wild attempt. Swāmy remembers the aparādha Kshāmaṇa guṇam of Lord Varadarāja for forgiving his bold act.

Bhagavān’s svarūa, rūpa, Guṇa, avatāra Vaibhava prasiddhi make the great sages giddy, while they attempt to praise them adequately. They give up. Swāmy Deśikan says that his effort is a miniscule one compared to theirs and yet he is emboldened to engage in this stuti of his Ārādhana Mūrti and seeks the pardon of the omniscient, forgiving Varadhan along the lines shown by KurEsar in his Varadarāja stavam:





अये ! दयाळो ! वरद ! क्षमानिधे !

विशेषतो विश्वजनीन ! विश्वद !

हितज्ञ ! सर्वज्ञ ! समग्रशक्तिक !

प्रसह्य मां प्रापय दास्यमेव ते ॥

aye! daya!O! varada! kshāmānidhe!

viśeshatO viśvajanīna! viśvada!

hitajña! sarvajña! samagra śaktika!

prasahya mām prāpaya dāsyameva te ॥

-- Varadarāja stavam, sLOkam 93

This sāhasam of Swāmy Deśikan has blessed us with the delectable and divine stOtram to use in our nityānusandhānam.





SLOKAM 3

जानन्ननादिविहितान् अपराध वर्गान्
स्वामिन् भयात् किमपि वक्तुमहं न शक्तः ।
अव्याज वत्सल तथाऽपि निरङ्कुशं मां
वात्सल्यमेव भवतो मुखरी करोति ॥ ३ ॥

jānan anādi vihitān aparādha vargān
svāmin bhayāt kimapi vaktumaham na śaktah |
avyāja vatsala tathāspi niraṅkuśam mām
vātsalyam eva bhavato mukharī karoti ||

MEANING:

Oh Lord of the Universes! adiyEn realizes now that I have accumulated countless bundles of sins over a very long time through transgression of Your commands and am standing before You as an aparādhi. Therefore, adiyEn is afraid to approach You and present before you few words of salutation about Your limitless vaibhavam (glories). In spite of adiyEn's disqualifications and unfitness, I have come forward without fear or shame to praise You. There is only reason for such uncontrollable behavior on my part. That is Your inherent love and affection (Vāthsalyam) towards all jīva rāsis (assembly of sentient). That Vāthsalya guṇam of Yours overlooks all the blemishes and mistakes.





adiyEn is emboldened by that limitless love of Yours to open my mouth to utter a few words in Your praise.

COMMENTARY:

Swāmy Deśikan states in this sLOkam that the svābhāvika (intrinsic) dayā of the Lord propels him to eulogize Him. Swāmy Deśikan continues to compare the greatness of the Lord and his own lowliness and proceeds further with his eulogy a great sense of wonderment about his attempt. He recognizes that Bhagavān's natural affection (Vāthsalyam) for the chEtanams, forgiving nature are the motivating factors for him to continue with his stuti.

Swāmy Deśikan also takes into account his many defects and unfitness to engage in this bold attempt in a spirit of naicchyānusandhānam and Kārpaṇyam. He describes himself and his inadequacies with a great sense of humility: “anādi vihitān aparādha vargān jānan aham”. adiyEn recognizes the immense bundles of sins of mine accumulated over time immemorial. He stands before Lord Varadarājan in a helpless and humble state and concedes that his Pāpārāsis will stand in the way of his attempts to eulogize the Lord and appeals to the Lord to bless him in a mood of Kārpaṇyam. He concedes further that his wild, uncontrollable act will be tamed by the intrinsic karuṇai of Lord Varadarājan and lead to the completion of this stuti. The prayer based on Kārpaṇyam is reminiscent of the passage in the 99th sLOkam of Dayā Śatakam, where Swāmy Deśikan addresses the Dayā devi at Thiruvencatam: “tvad vāraṇam mām svayam anugraha śruṇ galābhi: baddhvā gruhāṇā”. Swāmy says here: I am like Your wild elephant in rut. Please tie me down with the chains of Your anugraham and hold me.





avyāja vatsala - Vātsalyam is the adbhutha guṇam of the Lord, which overlooks our defects and extends His affection. Swāmy Nammāzhwār describes this Vātsalyam of the Lord that overlooks and outweighs his defects: “neesanEn niRaivonRilEn, yenn kaṇ Pāsam vaittha Param Chudar sOthikke”. Swāmy Nammāzhwār says that he is an **asampūrṇan** when it comes to ātma guṇams and is lowly and yet the Vātsalyam (Pāsam) shown by the Lord towards him makes the Lord proud and puts His affection to nithya Sūris at a lower level. Swāmy Deśikan concedes that it is this unique vāthsalyam of the Lord that propels him to engage in the samarpaṇam of this stuti (avyāja vatsala! bhavataḥ vātsalyam eva niraṇ kuśam māṃ mukharī karoti). There is no special reason for the Lord to display His Vāthsalyam. It is avyājam. It is intrinsic. It relates to the Śeshatvam and Dāsyatvam of the jīvan to the Lord, the Sarva Śeshi (Master of All). It has no time limits and flows continuously. All these tatthvams are hinted in this choice salutation, “avyāja vatsala”.





SLOKAM 4

किं व्याहरामि वरद स्तुतये कथं वा
खद्योतवत् प्रलघु सङ्कुचित प्रकाशः ।
तन्मे समर्पय मतिं च सरस्वतीं च
त्वामञ्जसा स्तुति पदैर्यदहं धिनोमि ॥ ४ ॥

kiṃ vyāharāmi varada stutaye katham vā
khadyotavat pralaghu saṅkucita prakāśaḥ |
tanme samarpaya matiṃ ca sarasvatīm ca
tvāmañjasā stuti padairyadaham dhinomi ||

MEANING:

Oh Lord Varadarājā! The illumination provided by the fire fly is very limited in scope. Similarly the reach of my intellect is very limited. Handicapped by

this insignificant intellect of mine, adiyEn is stumbling about the proper choice of words to engage in Your guṇānubhavam and do not know a way to proceed. You are Varadhan, the boon giver. Please bless adiyEn therefore to sing exquisitely about Your anantha Kalyāṇa guṇams so that You are pleased and grant adiyEn the power of intellect (Mathi) and speech (Vāk).





COMMENTARY:

Swāmy Deśikan beseeches the Lord of Kāñci to bless him with the Jñānam and the power of speech (**matim ca sarasvatīm ca samarpaya**) to create this

stOtram on Him. Swāmy Deśikan states here that he is a poet of limited intellect and he needs to be blessed with Ātmīka Jñānam and Kavithvam to undertake this stuti. Swāmy Deśikan seeks asankuca, Paripūrṇa Jñānam for completing his task. He compares his Jñānam to the insignificant luster of a fire fly (**khadyotavat pralaghu sañ kucita prakāśah**) and seeks the boon of Mathi and Sarasvatī to please the Thiruvuḷlam of the Lord with the right kind of speech (**tvām aham stuti padhaiḥ añjasā yat dhinomi, matim ca sarasvatīm ca me samarpaya**). Please bless my mind to be filled with the right kind of speech that would match Your glory. Stuti padams (groups of words used in the eulogy) should please You, who is Stuti Priyan. May adiyEn's Jñānam and Sarasvatī be fragrant like the Mallikai flowers that blossom in the evening!





SLOKAM 5

मच्छक्ति मात्र गणने किमिहास्ति शक्यं
शक्येन वा तव करीश किमस्ति साध्यम् ।
यद्यस्ति साधय मया तदपि त्वया वा
किं वा भवेत् भवति किञ्चिदनीहमाने ॥ ५ ॥

macchakti mātra gaṇane kimihāsti śakyam
śakyena vā tava karīśa kimasti sādhyam |
yadyasti sādahaya mayā tadapi tvayā vā
kiṃ vā bhavet bhavati kiñcidanīhamāne ||

MEANING:

Oh Lord of atthigiri! There is precious little that can happen with the power of my meager intellect. Even if adiyEn succeeds in my feeble efforts, there are insignificant gains for you from my labored efforts. If perchance there are some gains for You as a Paripūrṇan, please use adiyEn as an instrument to make that happen. If You empower me to engage in any kaimkaryam for You, it would be like Yourself performing it directly (*svasmai svayameva kāritavān*). There is nothing that one can attempt to do without Your sankalpam standing behind that act. Therefore, adiyEn beseeches You to enable me to





compose this eulogy about Your auspicious attributes and relationships (sambhandhams).

COMMENTARY:

Swāmy begs the Lord to make him the instrument of His sankalpam for pleasing Him with his stuti kaimkaryam. Swāmy Deśikan reminds us that we can not accomplish anything with our sakthi and that the Lord's anugraha sankalpam alone can make our efforts successful. Swāmy invites our attention to what is the essence of Bhagavath Śāstrams here: Kaimkaryams can not be done in a willful and selfish way; they have to be done with Sāstrokta niyamam. They have to be backed up by the anugraha sankalpam of the Lord and not in a manner that would displease Him. Swāmy asks appropriately:

“bhavati anīhamāne kim vā bhavet?”.

If You do not desire, nothing will happen. Please execute what You desire through me and use me as Your instrument in this connection (yati asti mayā sādahaya, tadapi tvayā vā).





SLOKAM 6

स्तोत्रं मया विरचितं त्वदधीन वाचा
त्वत्प्रीतये वरद यत् तदिदं न चित्रम् ।
आवर्जयन्ति हृदयं खलु शिक्षकाणां
मञ्जूनि पञ्जर शकुन्त विजल्पितानि ॥ ६ ॥

stotram mayā viracitam tvadadhīna vācā
tvatprītaye varada yat tadidam na citram |
āvarjayanti hrdayam khalu śikshakāṇām
mañjūni pañjara śakunta vijalpitāni ||

MEANING:

Oh Lord Varadarāja! You have blessed adiyEn with the power of speech. adiyEn uses that blessing to praise You. Thou art pleased even with this stOtram full of imperfections and express Your joy. There is no wonder that Sarveśvaran like You experiencing joy over my effort. The rich ones in this world keep parrots in cages at their homes and train them to speak a few words. The incoherent prattle by these birds create joy to the minds of the trainers. In a similar vein, adiyEn is inside the cage of this body and has been blessed with the faculty of speech by You and it is no wonder that You are pleased with adiyEn's eulogy taught by You (“kūṇḍuk-kiḷyin mazhalai pecchu, kaRpitthu vaitha Prabhuvin manatthaye kavaruvaṭhu illayaa?”).





COMMENTARY:

Swāmy Deśikan states here that this stOtram empowered by Lord Varadarājan will please Him and that should not surprise anyone (tvad adhīna vācā mayā viracitaṃ stotraṃ tvat prītaye yat tat idaṃ na citraṃ). Swāmy Deśikan reminds us that this stOtram did not arise because of his poetic skills but because of the boon given by the Lord to engage in the creation of such a stuti to please Him. He performs Sāthvika thyāgam here in the spirit of nyāsa daśaka sLOkam: “svadhatta svadhiyā svārtham svasmin nyasyati mām svayam”. This is the Karthruthva thyāgam, wherein one declares that the act was done by the Lord through him. When one disassociates oneself from the act performed and considers that as the act of Bhagavān, then it is Mamathā thyāgam. When one yields the phalanx resulting from the karma to the Lord, then it is Phala thyāgam. All our acts should be surrendered to the Lord in the spirit of these Sāthvika thyāgams and instructs us about this necessity of Sāthvika thyāgam from sLOkam 3 to 6 of Śrī Varadarāja Pañcāśat.

Swāmy Deśikan gives here an analogy about how his stuti pleases the Lord. He compares himself to a parrot, which was used to jumping from one fruit tree to the other in search of food and the Lord as the Master, who placed that parrot in a lovely cage and taught it how to utter words and speak. Although the parrot can speak a few words in an infantile and repetitive fashion, the owner of the parrot (the Lord here) is pleased with the fruits of His efforts: “mañjūni pañjara śakunta vijalpitāni śikshakāṇāṃ hṛdayaṃ āvarjayanti khalu?” Even if the words spoken by the parrots might sound like prattle to the others, they are very pleasing to the ear of the trainer and they fill His heart with happiness.





SLOKAM 7

यं चक्षुषामविषयं हयमेघ यज्वा
द्राघीयसा सुचरितेन ददर्श वेधाः ।
तं त्वां करीश करुणा परिणामतस्ते
भूतानि हन्त निखिलानि निशामयन्ति ॥ ७ ॥

yam cakshushāmavishayam hayamedha yajvā
drāghīyasā sucaritena dadarśa vedhāḥ |
tam tvām karīśa karuṇā pariṇāmataste
bhūtāni hanta nikhilāni niśāmayanti ||

MEANING:

Oh Lord of atthigiri! Once upon a time, many aeons ago, Brahma devan was blessed with the saubhāgyam to see You directly due to his sukrutha paramparai (accumulated bundles of good deeds). This is an unheard of thing because it is normally impossible to see You with human or divine eyes unless You will to present Yourself. Brahma devan performed the long and difficult horse sacrifice (asvamedha yāgam) to gain significant puṇyams to have Your darsana saubhāgyam. Today however, the lofty and the lowly humans having eyesight could see and enjoy Your dhivya mangala vigraham on top of Hasthigiri without any major effort comparable to that of Brahma devan. One





can ask why it is easy now to enjoy Your beautiful Thirumeni by all janthus and how that became possible. The answer is that it is the supreme compassion at its peak made that impossible becomes possible. That indeed is the nature of Your Karuṇai!

COMMENTARY:

From this sLOkam onwards, the explanation about the purport of this stuti begins. The height of Brahma Devan's Bhakthi for His Lord and the Lord's height of Kāruṇyam towards His upāsakan are referred to here. Our Lord is not visible to the human eye as a Supreme Being (cakshushām avishayam). Brahma made it possible for him and us to visualize the Lord with the physical eyes through the Puṇyam arising from the steadfast performance of the asvamedha Yāgam at Hasthigiri (yaṃ vedhāḥ hayamedha yajvā drāghīyasā sucaritena dadarśa). The Puṇya paripakkuvam of Brahma Devan led to the Lord appearing in the Yāga Vedhi under PuṇyakOṭi Vimānam. That Lord, who appeared in the Yajñam of Brahma Devan offers His sevai to one and all even today. Bhagavān's Kāruṇya Pakkuvam (perfection) is the reason for us to be blessed with His sevai even today. Instead of disappearing after pleasing Brahmā, He stays in the arcā rūpam in all the four Yugams so that the Jīva rāsis can have the bhāgyam of having His darsana saubhāgyam. He is Self-manifested (svayam Vyaktan) at this dhivya desam. He decided that all should benefit from the sevai of His dhivya mangala vigraham and stayed therefore in the arcā form. What a wonder exclaims Swāmy Deśikan (taṃ tvāṃ karuṇā pariṇāmataḥ nikhilāni bhūtāni niśāmayanti, hanta!). Pleased by the bhakthi of



Brahma Devan, the Lord promised that He will stay at this Sathya Vratha Kshethram for worship by all Janthus (Chetanam, Gajendran, Bruhaspathi, Ādhiśeshan and others) through all kinds of worship and grant them their desired boons as Varadarājan (ummudaya ārādhanattāle santushtanāi, āvirbhūta svarūpiyāi, ummudaya hithārtamāha, intha Kshetrattile sarva Prāṇi sampūjjitanāi, sarvābhīshṭa Pradhanāi , sarva-Yajña samārādhyānāi nivāsam paṇṇūhiROM). The Tamizh Prabhandham of Meyviratha Mānmiyam of Swāmy Deśikan goes into great length about the avathāram of Lord Varadarājan at Kāñci.



SLOKAM 8

तत्तत्पदैरुपहितेऽपि तुरङ्ग मेधे
शक्रादयो वरद पूर्वमलब्ध भागाः ।
अध्यक्षिते मखपतौ त्वयि चक्षुषैव
हैरण्य गर्भ हविषां रसमन्वभूवन् ॥ ८ ॥

tattat padairupahitespi turaṅga medhe
śakrādayo varada pūrvam alabdha bhāgāḥ |
adhyakshite makhapatau tvayi cakshushaiva
hairanya garbha havishāṃ rasam anvabhūvan ||

MEANING:

Oh Peraruḷāḷa Perumāḷe! When Brahma devan performed his asvamedha yāgam, he followed the ways established by the Śāstrās and offered the portions of Havis to appropriate devathais like Indran. In all Yāga-Yajñams, the devās receive their assigned portion of sacrificial offerings (Havis) through Agni Bhagavān. This is Śāstram prescribed way. In the asvamedha Yajñam of Brahma devan, the celestial beings like Indran did not get their shares. As the Lord of all these celestials, You received directly all the havis. At the crowning moment of that Yajñam, when Brahma devan offered the most important Havis (mukhya Havis of Vapā), You appeared before all those assembled at Hasthigiri and accepted in person the Mukhya Havis. All the celestials were thrilled to enjoy Your matchless soundharyam. They consumed with their own





eyes the beauty of Your Thirumeni as the essence of all the sacrificial offerings. They drank with delight Your divine beauty and did not miss at all their traditional Havis.

COMMENTARY:

In this sLOkam, Swāmy Deśikan describes the agitation of the Devās, who did not get their shares of Havis from Brahma Devan. Lord Varadarājan's avatāra vaibhavams are reminded here. Indran and the other Devās (śakrādayaḥ) were invited by Brahma Devan to attend the asvamedha Yāgam performed by Him at Kāñci. During the Yajñam, their names were called and the Havis due to them were offered but they did not receive them (śakrādayaḥ tattat padaiḥ upahiteapi turaṅ ga medhe pūrvam alabdha- bhāgāḥ). On the thirteenth day of asvamedha Yāgam, the individual havis perfected for each of the Devās were offered through their nāma ucchāraṇa Pūrvaka Homam. Devās waited but their portion of the Havis did not reach them. They were agitated and complained to Brahma devan, the Yajamānar of the Yajñam. Brahmā explained that Bhagavān alone is the BhOktha (enjoyer) for all Havis Viseshams. He some times receives those Havis directly and other times through His appointed representatives. He alone is the Phala pradhan for the observed Yajñams. For Samsāris, Devās act as receivers of the Havis and in the case of Śaraṇāgatās and Prapannās, the Lord receives their Havis. Brahmā's main upadesam was that all karmās and their Phalans originate from Bhagavān. Devās are Bhagavān's body and He is their indweller. This asvamedha Yāgam is being performed by me (Brahmā) for gaining the Sākshātkāram of the Lord and that





phalan can not be given by anyone other than Bhagavān and that is why you (the Devās) did not receive any Havis on Your (thirteenth) day. Next day, the Vapā Havis (Pradhāna Havis) was offered and the Lord arose from the Agni kunṭham and became visible to all (Devās and Brahmā). Swāmy Deśikan refers to the Lord's appearance as “makha patau adhyakshite”. makha pati means the chief of all Yāgams.

“hairanya garbha havishām rasam cakshusha eva anvabhūvan” - Earlier, the Havis offered by Brahman to Devās was received directly by the Lord Himself as the indweller of the Devās. When Pradhāna havis was offered, the Lord appeared in person and the assembled Devās enjoyed the Dhivya Mangala Vigramam of the Lord and at the same time enjoyed the essence of all Havis that they did not receive earlier through their eyes. The upadesam that they received from Brahmā helped them in this regard.





SLOKAM 9

सर्ग स्थिति प्रळय विभ्रम नाटिकायां
शैलूषवद्विविध वेष परिग्रहं त्वाम् ।
संभावयन्ति हृदयेन करीश धन्याः
संसार वारिनिधि सन्तरणैक पोतम् ॥ ९ ॥

sarga sthiti praḷaya vibhrama nāṭikāyām
śailūshavadvividha vешa parigrahaṃ tvām |
saṃbhāvayanti hr̥dayena karīśa dhanyāḥ
saṃsāra vārinidhi santaraṇaika potam ||

MEANING:

Oh Lord of Hasthigiri! Although You take on the roles of Brahmā and others to perform their various assigned roles like actors in the amusing sport of creating, protecting and destroying the Universe and its beings, the virtuous ones understand clearly that it is Yourself who stands behind all these devās to engage in such karmās. They understand Your role as the sole empowerer and place their total trust in You to ferry them across the ocean of Samsāram as the safest boat. You are the indweller of Brahmā, Śivan to perform their duties relating to creation, protection and destruction; this is a drama that you choreograph and execute.





COMMENTARY:

“sarga sthiti praḷaya vibhrama nāṭikāyāṃ śailūshavat vividha vesha parigraham tvām” - Lord Varadarājan is the Ādikāraṇa vasthu. It is however said that Brahmā is responsible for creation, Viṣṇu for protection and Śivan for destruction. Those who worship Lord Varadarājan and are clear about their tattva Jñānam know that Viṣṇu, the akāra Vācyān remains the indweller of Brahmā and Śiva and performs the acts of creation and destruction. Lord Varadhan is like an actor on a stage with many veshams. There is a difference however between an ordinary actor and Bhagavān as the actor. The ordinary actor can take only one role at any one time. Bhagavān however can take many roles at the same time (Pasu, Pakshi, humans etc). He takes these many roles to fulfill His sankalpams. The many roles played by the Lord directly and indirectly as the antaryāmi of Mukhya Devathās like Brahmā and Śivan are referred to in this sLOkam. The rangam (stage) on which He plays these roles is His līlā Vibhūti. Here, He takes on the various roles like an actor (vividha vesha śailūshavat).

tvām saṃsāra vārinidhi santaraṇa eka potam dhanyāḥ hṛdayena saṃbhāvayanti
-You are the matchless and the safest boat to cross the dangerous ocean of Samsāram. This tattvam is understood by the Bhāgyasālis and they continue to meditate on You dwelling in their heart lotuses as their sole Rakshakan.





SLOKAM 10

प्राप्तोदयेषु वरद त्वदनुप्रवेशात्
पद्मासनादिषु शिवादिषु कञ्चुकेषु ।
तन्मात्र दर्शन विलोभित शेमुषीकाः
तादात्म्य मूढ मतयो निपतन्त्यधीराः ॥ १० ॥

prāptodayeshu varada tvadanupraveśāt
padmāsanādishu śivādishu kañcukeshu |
tanmātra darāśana vilobhita śemushīkāḥ
tādātmya mūḍha matayo nipantantyadhīrāḥ ||

MEANING:

Oh Lord of atthigiri! You enter into Brahmā, Śivan and others as their indweller through anupravesam. They become thus enabled to do their assigned duties. They are like the shirts worn by You, while You perform their duties. There are many, who do not understand this subtlety and are deluded to think that it is Brahamā, Śivan doing their duties on their own and revere them. They fail to comprehend that You as the Supreme Being is performing all these duties in their forms and consider You as one of the trinity. Deluded by their ignorance, these souls wallow in the sea of samsāram.





COMMENTARY:

adhīrāḥ padmāsana ādishu śiva ādishu kañcukeshu tanmātra darāśana vilobhita śemushīkāḥ mūḍha matayaḥ nipantanti Varadha! - Those without true Jñānam do not recognize that You are present inside Brahmā and Śivā as the indweller commanding them in their assigned duties. They mistake Brahmā and Śivā as independent purushās and independent from You. They get deluded and forget to recognize that Brahmā and Śivā are like the shirts (uniforms of an official) and pay respect to those uniforms instead of the true empowerer inside them. Paramaikānthi however know that Brahmā and Śiva are Karmavasyāḥ and have powers conferred by You to grant alpa phalans. They can never give the boon of Moksham, which You alone can give. Those who are totally devoted to You and do not expect any Phalans for their worship of You declare like Kulasekhara Āzhwār: “ninnaye thānn venḍi niRpan adiyene”. In Bhagavath Geethai (7.16), Bhagavān points out in this context that three classes of people (Ārthan, Jijñāsu and Ārthārthī) worship Him for alpa phalans and it is only the Jñāni, who seeks only Moksham as the preferred Purushārtham. Those who think that Brahmā, Śivan and Yourself are equal to one another end up being tossed about in the ocean of Samsāram.





SLOKAM 11

मध्ये विरिञ्चि शिवयोर्विहितावतारः

ख्यातोऽसि तत्समतया तदिदं न चित्रम् ।

माया वशेन मकरादि शरीरिणं त्वां

तानेव पश्यति करीश यदेष लोकः ॥ ११ ॥

madhye viriñci śivayor vihitāvatārah

khyātossi tatsamatayā tadidaṃ na citram |

māyā vaśena makarādi śarīriṇaṃ tvāṃ

tāneva paśyati karīśa yadesha lokah ||

MEANING:

Oh Devarāja! You create the Universe and its beings as the indweller of Brahmā. As the antaryāmi of Śivā, You destroy the universe at praḷaya kālam. In between them, You stand as Viṣṇu and protect the world. Common folks do not comprehend this truth. They look at You as one of the Trinity and consider You as equal to Brahmā and Śivā. There is no surprise here. With Your wondrous sankalpam, You incarnated as Fish, Tortoise, Boar et al. The ignorant people think that You are indeed the Fish, Tortoise and Boar during the dasāvatārams. The foolishness of the common folk is indeed stupendous, which makes them consider You as an equal to Brahmā, Śivan and the like.





COMMENTARY:

This sLOkam focuses on the two items: Bhagavān's Sousīlyam and the pitiable state of a chetanam, which does not understand the true nature of the Lord as the Supreme Being. Our Lord has taken the avathāram as Vishṇu in between Brahmā and Śivā. Those who are not knowledgeable treat Him (Vishṇu) therefore as an equal to Brahmā and Śivan. They do not recognize His Sarveśvarathvam and misunderstand His avathāra Kāraṇam. His unique guṇams such as Soulabhyam, Sousīlyam are misinterpreted by the unfortunate chetanam. These common folks consider Your avathārams as fish, Varāham and literally equate You to a fish and a Varāham. It is not surprising therefore for such people to think that You are equal in stature and Vaibhavam to Brahmā and Śivan, who have been assigned their positions by You. Further You are the indweller of them and actuate them. They are Your servants and have finite life time even if that may be long by human standards.





SLOKAM 12

ब्रह्मेति शङ्कर इतीन्द्र इति स्वराडिति
आत्मेति सर्वमिति सर्व चराचरात्मन् ।
हस्तीश सर्व वचसामवसान सीमां
त्वां सर्वकारणमुशन्त्यनपाय वाचः ॥ १२ ॥

brahmeti śaṅkara itīndra iti svarāḍiti
ātmēti sarvamīti sarva carācarātman |
hastīśa sarva vacasāmasāna sīmāṃ
tvāṃ sarva kāraṇamuśanti anapāya vācaḥ ||

MEANING:

Oh Lord of the Elephant Hill! All words such as Brahmā, Śivan, Indran, Āthmā, Sarvam all point to You ultimately as the antharyāmi Brahmam (indwelling Supreme Being inside all of the above). Therefore You shine as the ultimate cause (Sarva Kāraṇan). You are the ultimate boundary (yellai nilam) of all the words. Therefore, the Vedās proclaim You as the Paramātmā and Sarvāntharyāmi of all chetanams and achetanams.





COMMENTARY:

Bhagavān Varadarājan's Sarvantharyāmithvam, Sarva Kāraṇathvam and Sarva Sabdha Vācyathvam are saluted in this sLOkam.

anapāya vācaḥ - Vedās are eternal. Our Lord taught them to Brahmā and when they were stolen from Brahmā, He restored them so that Brahmā can continue with his duties of creation. We have to understand the significance of Veda Mantrams with the help of the interpretations by Rishis, Āzhwārs and Ācāryās.

This sLOkam covers three important instructions of the Vedās about the Lord as the Supreme Being (Para Devathai):

- (1) Indwellership in all chEtanams and achEtanams,
- (2) Being the root cause of all and
- (3) Being the end of all vāk.

Sarvāntaryāmitvam: He is the Āthmā for all the sentient and the insentient. They serve as His body and this doctrine is proved by Jīva-īswara tatthva nirūpaṇams. That He is present inside the insentient is proven by His nṛsimhāvatāram, where He made the utterance of Prahlāadhan true by jumping out of the insentient pillar (**nṛsimha Garbham**).

Sarva kāraṇatvam: Jagath-Janmādhi kāraṇatvam is Bhagavān's lakshaṇam (distinct mark). Upanishads, Brahma Sūthrams and Śrī Bhāshyam prove that



none other than Śrīman narāyaṇan is the cause for all beings without any doubt.

Sarva Sabdha vācyatvam: All the word in the ultimate analysis point only to Śrīman narāyaṇan. All the words like Brahman, Śivan, Indran, Svarāt (One who is not under the control of KarmAs), āthmā et al point out at the end only to Śrīman narāyaṇan. He pervades them all. He commands them all and is present in them all. Swāmy Deśikan observes elsewhere (Śrī Vegā Setu StOtram) in this context: “yatra sārasvatam sroto viśrāmyati viśruṅ khalam” (He is the Setu/ dam at which the flow of all speech comes to a halt). He is the ultimate limit and destination of all nāma Rūpa Prapancham.



SLOKAM 13

आशाधिपेषु गिरिशेषु चतुर्मुखेष्वपि
अव्याहता विधि निषेध मयी तवाज्ञा ।
हस्तीश नित्यमनुपालन लङ्घनाभ्यां
पुंसां शुभाशुभ मयानि फलानि सूते ॥ १३ ॥

āśādhīpēshu girīśēshu caturmukhēshvapi
avyāhatā vidhi nīshēdha mayī tavājñā |
hastīśa nityamanupālana lanḡhanābhyām
pumsām śubhāśubha mayāni phalāni sūte ||

MEANING:

Oh Lord of Hasthigiri! “Do this, don’t do this” and similar commands of Yours are applicable to Brahmā, Śivan, and other Lord of directions and Rishis. Those demi-gods and noble souls, who obey Your injunctions and commands, gain auspicious fruits. Those who disobey Your directives are consumed by inauspiciousness and perish. The human beings have to understand Your commands through the Śāstrās and obey them and receive Your anugraham. Transgression of Your commands lands them in narakam and samsāric turmoil.



COMMENTARY:

Oh Lord Varadarāja! All the Lords of the directions (Indran, Yaman et al), the eleven RudhrAs, Caturmuka Brahmā and all devās obey Your commands on dos and don'ts (vidhi nishedham). They obey them implicitly and do not transgress them to please You. These commands are applicable to humans as well. If they follow them, they receive auspicious phalans and when they transgress them, they acquire inauspiciousness (vidhi nishedha mayī tava ājñā nityam anupālana lañghanābhyāṃ puṃsāṃ śubha aśubha mayāni phalāni sūte).



SLOKAM 14

त्राताऽऽपदि स्थिति पदं भरणं प्ररोहः

छाया करीश सरसानि फलानि च त्वम् ।

शाखागत त्रिदश वृन्द शकुन्तकानां

किं नाम नासि महतां निगम द्रुमाणाम् ॥ १४ ॥

trātā āpadi sthiti padam bharaṇam prarohaḥ

chāyā karīśa sarasāni phalāni ca tvam |

śākhāgata tridaśa bṛnda śakuntakānām

kiṃ nāma nāsi mahatām nigama drumāṇām ||

MEANING:

Oh Karigiri nātha! You are āpat bhāndhavan, anātha Rakshakan, ādhāram, stabilizer for the countless Devathās living as birds on the innumerable branches (Śākhās) of the Tree in the form of the VedAs. You are also the tender shoots, shade and delectable fruits associated with that Tree. What else can we hope for? You are everything.





COMMENTARY:



Veda Parayanam inside the Kaanchi Temple

sadagopan.org

This sLOkam celebrates the Lord being everything for the Tree of the Vedās (protector at times of danger to it, nourishing principle, seed, shade and delectable fruit grown by it). Vedās are limitless and can be compared to a gigantic tree. The Veda Bhāgams like Taittirīyam, Vājasaneyam, Jaiminīyam et al are like the different branches of that tree. In those Veda Bhāgams, the assembly of the devās, who bless one with some phalans are the assembly of birds having their homes on those branches. This gigantic Vedic tree might occasionally be exposed to danger by the cyclone of asurās. You protect the Vedic tree at those times of danger. Since all Vedās salute You as Jagadhādhāran, You become the root of that Vedic tree. You protect the purity of the Vedās by making the svarās in tact through Ācāryās and Sishyās





belonging to the Veda Paramparai. Like the aerial roots holding the giant pupil tree, You protect the vedic tree with Your prowess. Through Smruthi and Purāṇams, You protect the Vedās and their true meaning. You protect the jīvans from samsāric tāpams through the comforting shade provided by taking the form of the Vedic tree. For those, who follow Your commands and perform Prapatthi unto You, You become the most delectable fruit of that Vedic tree nourished and protected by You. In Your mysterious ways, You manifest in all aspects of the Vedic tree.



SLOKAM 15

सामान्य बुद्धि जनकाश्च सदादिशब्दाः
तत्त्वान्तर भ्रम कृतश्च शिवादि वाचः ।
नारायणे त्वयि करीश वहन्त्यनन्यम्
अन्वर्थ वृत्ति परिकल्पितमैक कण्ठयम् ॥ १५ ॥

sāmānya buddhi janakāśca sadādi śabdāḥ
tattvāntara bhrama kṛtaśca śivādi vācaḥ |
nārāyaṇe tvayi karīśa vahanti ananyam
anvartha vṛtti parikalpitam aikakanṭhyam ||

MEANING:

Oh Hasthigirīsā! Upanishads describe the Jagat Kāraṇa vastu as “Sath”, “Brahman” “Ātmā”. These are general names and thus might give room to include other vasthus. There are also particular names like Śivan, Hiraṇya Garbhan, Indran et al. They might also create the impression that there is room for some one else to be the Supreme Being (Para Devathai). When we examine the Upanishad vākyams carefully, it becomes clear these general and particular names refer only to you as Supreme Being as one examines the meanings of these words. For instance, Śivam means Yourself (Śriman nārāyaṇan), who confers Mangalātvam on all Mangala Vasthu. Indran means one who has the



highest aiswaryam. That again comes back to You as ubhaya Vibhūti nāthan. The word Brahman” stands for You as the One who is superior to every one else in Svarūpam and Guṇam. “Sath”- One that exists by itself without any help from others. nārāyaṇānuvākam clearly establishes that all of these general and special names are indeed referring to You. There is no difference among all Upanishads in this matter.

COMMENTARY:



Veda Parayana Ghosti of Sri Varadharajan

This sLOkam states that Lord Varadarājan (Śriman nārāyaṇan in the arcā form) is the Supreme God proclaimed by the Vedās. The previous sLOkam states that the Lord is every thing for the Vedic tree. In this sLOkam, Swāmy Deśikan reminds us that the Veda Pratipādhyān (the One celebrated by Vedams) is



Śrīman nārāyaṇan alone and all the Vedams loudly proclaim this truth in one voice (aikakanṭhyam).

The Vedās have Pūrva and uttara Bhāgams. Pūrva Bhāgam (Karma Kāṇḍam) describes and prescribes many karmās and the Devathās to be worshipped by those Karmās. The uttara Kāṇḍam (Deva Kāṇḍam or Upanishads) avers that Śrīman nārāyaṇan is the antaryāmi of all the devathās identified by the Karma Kāṇḍam and He is the one and only upāsya devathai for anyone seeking Moksham. The uttara bhāgam points out that the Bhakthi and Prapatthi yOgams are the two routes to gain Moksha Siddhi. The link between the Pūrva and the uttara bhāgams of the Vedams is the link between the ārādhaka and ārādhya rūpa sambhandham. Our Lord is the Jagat Kāraṇan and no one else has this defining mark (lakshaṇam). He is the Sarva Sabdha Vācyān sanctifying the Vedās as Sarva loka Śaraṇyan.



SLOKAM 16

सञ्चिन्तयन्त्यखिल हेय विपक्ष भूतं
शान्तोदितं शमवता हृदयेन धन्याः ।
नित्यं परं वरद सर्वगतं सुसूक्ष्मं
निष्पन्द नन्दथु मयं भवतः स्वरूपम् ॥ १६ ॥

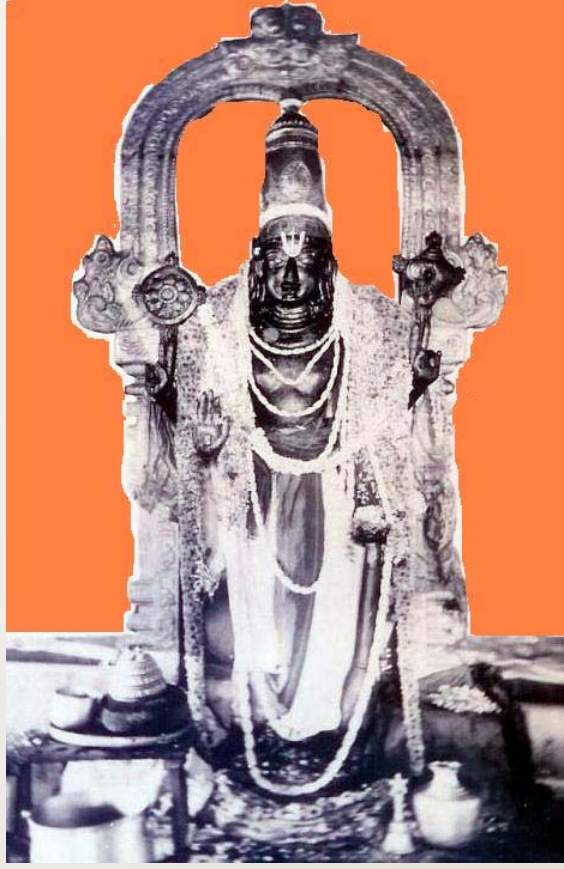
sañcintayanti akhila heya vipaksha bhūtam
śāntoditam śamavatā hṛdayena dhanyāḥ |
nityam param varada sarvagatam susūkshmam
nishpanda nandathu mayam bhavataḥ svarūpam ||

MEANING:

Oh Varadarājā! The fortunate ones with their tranquil minds meditate on Your dhivyāthma Svarūpam as akhila heya pratyanīkan (One free from any inauspicious guṇams and hence blemishless), ŚāntOdikan (One who has the sankalpam to administer Your leelā Vibhūti), nityan (eternal), Sarvagatan (pervading everywhere), Sarva Sūkshman (subtlest of the subtle to be antaryāmi in all vasthus), nishpanda nandathu-mayan (One with unchanged bliss principle). Your dhivyāthma svarūpam has such immense glories to meditate upon.



COMMENTARY:



Atthigiri Varadhar: Praacheena Murthy

Lord Varadarājan's dhivyātma Svarūpam is saluted here. Until now, the Lord's Paradevatā pāramārthya tatthvams were celebrated. From the coverage of dhivyātma Svarūpam in this sLOkam, the next five sLOkams salute the dhivya Mangaḷa vigraham in its five states as described by the Pāñcarātra Śāstrams.

The sixteenth sLOkam enlists the seven aspects of The Lord's dhivyāthma svarūpam. Īswaran's svarūpam is accepted by us as being always with His divine consort as Saguṇa Brahman and free from any inauspicious guṇams (heya rahitan) as well as with limitless aiswaryam.



Īswaran's Jñānandha svarūpam is denoted by the word “dhivyāthma svarūpam”. This svarūpam is housed and explained through the first aksharam of the Moola Mantram, nārāyaṇa nāmam, “Śriman” sabdham of dhvayam and the “mām” as well as “ekam” sabdhams of Carama sIOkam. These words explain the dhivyāthma svarūpam proven with svarūpa nirūpaka dharmams such as His Sarvādharatvam, Satyatvam, Jñānatvam, anantatvam, amalatvam and Ānandhatvam. In their Tamizh vedams, our Āzhwārs have referred to the dhivyāthma Svarūpam with the salutations: “nandhāa Viḷakke”, “aḷ atthaRkkariyāi”, “uṇar muzhu nalam”, “SūzhnthaniR periya sudar Jñāna inbham”, amalan and other choice words.

The seven states of dhivyāthma svarūpam are:

akhila heya vipaksha bhūtam -This is one of the ubhaya lingams (markers) of Bhagavān. He is the opposite of any inauspicious guṇams. The other ubhaya lingam is Kalyāṇa guṇākaratvam (possessor of limitless auspicious attributes).

nityam - That which is eternal, without origin or end.

Param - Superior to every thing.

Sarvagatam -All pervasive and which is attainable by all.

Susūkshmam - Subtlest of the subtle and is capable of entering into any thing without obstruction.



nishpanda nandathu mayam - Embodiment of bliss principle, which is never ever diminished.

Śānta uditam – nityOditam and Śāntoditam are the two states of Bhagavān, which have a range of meanings (Lord enjoying Himself with ubhaya lingams and aiswaryams). Other than the general definition that covers both the states, nityoditam and ŚāntOditam have specific meanings: The Lord's state as Paravāsudevan in Śrī Vaikuṅṭham is considered His nityoditam state and ŚāntOditam is the state of Vyūha Vāsudevan out of whom sprung the Vyūha mūrtis (Samkarshaṇa, Pradhyumna and aniruddha mūrtis). Another explanation is: nityoditam is the state, where the Lord enjoys both His vibhūthis and ŚāntOditam is the one, where He just enjoys His svarūpam without the two Vibhūthis. Yet another explanation is: nityoditam is the Bhagavath sankalpam to administer the nitya Vibhūthi and ŚāntOditam is the sankalpam to rule over the līlā Vibhūthi.

Swāmy Deśikan concludes: “bhavataḥ svarūpam śāntoditam sañcintayanti”. Mahā Bhāgyasālis meditate on the seven aspects of Your dhivyāthma Svarūpam in their tranquil hearts.



SLOKAM 17

विश्वातिशायि सुखरूप यदात्मकस्त्वं
व्यक्तिं करीश कथयन्ति तदात्मिकां ते ।
येनाधिरोहति मतिस्त्वदुपासकानां
सा किं त्वमेव तव वेति वितर्क ढोळाम् ॥ १७ ॥

viśvātiśāyi sukharūpa yadātmakastvam
vyaktiṃ karīśa kathayanti tadātmikāṃ te |
yenādhirohati matiḥ tvat upāsakānām
sā kiṃ tvameva tava veti vitarka ḍoḷām ||

MEANING:

Oh Lord of Matchless Bliss Principle (Ānanda Svarūpan)! Karīśā! Vedās point out that Your (dhivyāthma) svarūpam is as glorious as Your ThirumEni (dhivya Mangala Vighram); therefore, even those Yogis, who are close to You are driven some times by doubts about Your ThirumEni and Svarūpam are one and the same or different. Finally, they conclude that they are different and not the same.



COMMENTARY:

Here, the arcāvatāram (dhivya Mangaḷa Vighram) of Lord Varadharājan is eulogized.

viśvātiśāyi sukha rūpa - Oh Lord who is the supreme most bliss principle! Oh Supreme Ānanda rūpā!

te vyaktim tvām yat āthmakah tat ātmikām kathayanti - This is exact Veda Vākyam. Vedam points out that the unique and bewitching aspects of dhivyāthma svarūpam are reflected in His dhivya ThirumEni. At that time of immense enjoyment by the yogi, he has the doubts about His dhivyāthma svarūpam being different from His dhivya Mangaḷa vighram. On deeper reflection, they come to the conclusion that these are two different svarūpams. The Āzhwārs in general and Thirumangai in particular leaned towards the dhivya Mangaḷa vighram of the Lord for his enjoyment.



SLOKAM 18

मोहान्धकार विनिवर्तन जागरूके
दोषा दिवाऽपि निरवग्रहमेधमाने
त्वत्तेजसि द्विरद शैलपते विमृष्टे
श्लाघ्येत सन्तमस पर्व सहस्र भानोः ॥ १८ ॥

mohāndhakāra vinivartana jāgarūke
doshā divā api niravagraha medhamāne
tvattejasi dvirada śailapate vimṛṣṭe
ślāghyeta santamasa parva sahasra bhānoḥ ॥

MEANING:

Oh Peraruḷāḷā! Your tejas is far superior to that of Sūryan since Your radiance chases away the darkness of the Chetanam's ajñānam. Sūryan can not do that and can only operate in day time. Your tejas exists both day and night and can not be stopped by any obstacle like clouds in the case of Sūryan. When we compare Your radiance with that of the Sun, it becomes clear that the Sun's radiance is insignificant and can almost be described as darkness. Those who have experienced Your Jyoti will not think too much about the radiance of the Sun even at its height (Krishṇa Paksha amāvāsyai).



COMMENTARY:



The ever growing tejas of Lord Varadhan is being saluted and recognized as being far superior to that of the thousand rayed Sun. Swāmy Nammāzhwār salutes the superior Jyoti as “Āti amm Soti”. The Sun becomes equal to darkness before the incandescent Jyoti of the Lord as He emerged from the Agni Kunṭham on top of Hasthigiri. Sun’s brightness was like a lamp shining in the bright day (pahalOn pahal vilakkāha āyinān). Lord’s tejas can remove the inner darkness of ajñānam day and night, while the Sun’s luster can only remove the external darkness.



SLOKAM 19

रूढस्य चिन्मयतया हृदये करीश
स्तम्बानुकारि परिणाम विशेष भाजः ।
स्थानेषु जाग्रति चतुर्ष्वपि सत्त्ववन्तः
शाखा विभाग चतुरे तव चातुरात्म्ये ॥ १९ ॥

rūḍhasya cinmayatayā hr̥daye karīśa
stambānukāri pariṇāma viśeṣha bhājah |
sthāneshu jāgrati caturshvapi sattvantah
śākhā vibhāga cature tava cāturātmye ||

MEANING:

Oh Kālamegham of Karigiri Śikharam! The Yogis who have mastered the dhyāna yogam enjoy Your four vyūhams, which spread out in four directions as four branches of the Viśāka yūpam (Viśākā pillar). My Lord! You alone are present as the four branches. In the East is Vāsudeva Mūrti, in the South is the Sankarshaṇa Mūrti, in the West is the Pradhyumna Mūrti and in the North is the aniruddha Mūrti. These doctrines have been explained in detail by Pāncarātra āgama texts. The competent Yogis filled with Sattva Guṇam visualize these four Mūrtis as the four branches in the Viśāka yūpam present in their hearts through the four levels of dhyānam (Jāgrat-Svapnam- Sushupti or adhyalasam and turīyam).



COMMENTARY:

Lord Varadarājan's vyūha avatārams are covered in this sOkam. Varadha! The Mahāns known for their sattva guṇam invoke You in their heart lotuses as one of the four Vyūha Mūrtis. The appearances of these Vyūha Mūrtis and the way to meditate on them are covered in this sOkam.

In Śrī Vaikuṅṭham, there is a pillar known as Viśāka Sthambham. It is an embodiment of Jñānam. Para Vāsudevan is present in this pillar in the form of four Mūrtis appropriate for the dhyānam of the individual yogis. There are four branches that grow out of this pillar. In each of these four branches is a specific dhivya mangala vyūha Mūrti. In the East is Vyūha Vāsudevan, Sankarshaṇan in the South, Pradhyumnan in the West and aniruddhan is in the North. In the Vyūha Vāsudeva form, the Lord has all the six guṇams of Para Vāsudevan (Jñāna, bala, aiswarya, Vīrya, śakti and tejas). Sankarshaṇa Mūrti has Jñānam and balam. Pradhyumnan has aiswaryam and Vīryam. aniruddhan has śakti and tejas. The separation of the guṇams by pairs is for the comfort of the upāsakan. Sankarshaṇar engages in Samhāram (destruction of the world) and performs śāstra pravacanam. Pradhyumnan creates the world and its beings and instructs us on tattvams. aniruddhar protects the world and its beings. Vyūha Vāsudevar becomes the origin for the other three vyūhams. Each of the Vyūha Mūrtis generates three upa-vyūha Mūrtis to lead to a total of twelve upa-vyūha Mūrtis. Out of Vyūha Vāsudevan originate Keśavan, nārāyaṇan and Mādhavan. Govindan, Vishṇu and Madhusūdhanaan arise from Sankarshaṇan. Thrivikraman, Vāmanan and Śridharan incarnate from Pradhyumnan. aniruddhan incarnates as Hṛshīkeśan, Padmanābhan and dhāmodharan. Swāmy



Deśikan has blessed us with a Śrī Sūkti named Panniru nāmam to describe their hue, weapons, directions and Puṇḍra sthānams.

The ways to perform upāsanA on the four Vyūha Mūrtis: They have to be worshipped in the Jāgrat (awakened) state, dream state, sushupti (dreamless state of deep slumber) and in Mūrcchā state. In the Jāgrat state, the activities, weapons, Vāhanams and chinnams of the four Mūrtis will be clearly seen. In the final state of Mūrcchā, the Vyūha Mūrtis will just appear as four branches without the manifestation of any details. In the Svapna and sushupti states, the details of the anubhavam will be somewhere in between the first and the fourth states in clarity.





SLOKAM 20

नागाचलेश निखिलोपनिषन्मनीषा-

मञ्जूषिका मरकतं परिचिन्वतां त्वाम् ।

तन्वी हृदि स्फुरति काऽपि शिखा मुनीनां

सौदामनीव निभृता नव मेघ गर्भा ॥ २० ॥

nāgācaleśa nikhilopanishan mañishā-

mañjūshikā marakatam paricinvatām tvām |

tanvī hr̥di sphurati kāṣpi śikhā munīnām

saudāmanīva nibhṛtā nava megha garbhā ||

MEANING:

Oh atthi Giri Lord! Just as a jewel box is housing a green gem (Maragatham), You are present inside the meanings of all Upanishads as the Maragatha Mañi Vaṇṇan. In the heart lotuses of the Sages, who meditate on You, there is a small flame that remains stationary. You are seated on the middle of that flame just like a still lightning amidst the new cloud. Thus meditate the Yogis about You as at the center of a small agni jwālai in their heart lotuses.





COMMENTARY:

antaryāmi rūpam of Lord Varadan: This and the next slokam dwell on the antaryāmi Brahma rūpam of the Lord, where the Lord stays in a subtle state inside the heart lotus of the Jīvan. Swāmy Nammāzhwār describes the Lord within him as: “KoṇḍDal vaṇṇan, sudar mudiyān nānku thoḷan, kuni Sārngan, oṇṇ Sankathai VāḷAzhiyān oruvan adiyEn uḷḷāne. The various Upanishadic passages explain the exact location of the indweller and his appearance precisely. He is present at all times with His auspicious attributes halfway between the neck bone and the belly button, where the heart lotus is looking like an inverted lotus flower. At the tip of the heart lotus is a small space, where the Lord resides amidst the flames of the digestive fire, which nourishes the seven dhāthus. Bhagavān is present there as a narrow flame of fire giving the appearance of a streak of lightning (tanvī hr̥di sphurati kā-api śikhā munīnām saudāmanīva nibhṛtā nava megha garbhā). The Yogis meditate on Him as the ever present lightning streak in the heart lotus of absolute purity and as a jñānānanda Svarūpan (sva itara vastu vilakshaṇa ananta jñāna ānanda eka svarūpan).



SLOKAM 21

औदन्वते महति सद्मनि भासमाने
श्लाघ्ये च दिव्य सदने तमसः परस्मिन् ।
अन्तःकळेबरमिदं सुषिरं सुसूक्ष्मं
जातं करीश कथमादरणास्पदं ते ॥ २१ ॥

audanvate mahati sadmani bhāsamāne
ślāghye ca divya sadane tamasah parasmin |
antaḥkaḷebaram idam sushiram susūkshmam
jātam karīśa kathamādarana āspadam te ||

MEANING:

Your nithya Vāsasthalams are the aprākrutha Sri Vaikuṅṭha lokam and the Milky Ocean. Oh Varadharājā! While You have the claim to such expansive and beautiful eternal places of residence how did it happen that the tiny cave inside the heart cavity of our impure body became a place of residence for You? Leaving the dhivyālankrutha Śrī Vaikuṅṭham with its bejeweled Maṅ tapam and the place, where Śrī Devi was born, You chose the tiny abode inside the human heart cavity as Your place of your preferred residence. This choice could only be due to Your vāthsalyam for the chetanams.



COMMENTARY:

In the previous sLOkam, Bhagavān's presence as antharyāmi in the small space inside the heart lotus was saluted (*sushiram susūkshmam*). Swāmy Deśikan asks Lord Varadarājan a question now with wonderment: Oh My Lord! You have plenty of expansive and beautiful places to choose from such as the vast space of Milky Ocean, the divine Sri Vaikuṅṭham full of bhogya vasthus and yet You preferred to reside with joy in the small space inside the chetanam's heart lotus. Your choice of not so beautiful, cramped space in human heart can only be due to Your Vāthsalyam for the Jīvan and to be near it at all times.





SLOKAM 22

बालाकृतेर्वटपलाशमितस्य यस्य
ब्रह्माण्ड मण्डलमभूदुरैकदेशे ।
तस्यैव तद् वरद हन्त कथं प्रभूतं
वाराहमास्थितवतो वपुरद्भुतं ते ॥ २२ ॥

bālākṛter vaṭa palāśa mitasya yasya
brahmāṇḍa maṇḍalam abhūdudaraika deśe |
tasyaiva tad varada hanta katham prabhūtam
vārāhamāsthithavato vapuradbhutam te ||

MEANING:

Oh Varadarāja! When You laid down on a pupil leaf as a small baby during Praḷayam, You held the entire Brahmāṇḍam in a tiny portion of Your stomach and protected the beings of the Universe. That is indeed an adhbhutham! When You incarnated as a Kola Varāham, the gigantic Brahmāṇḍams were held as a tiny tuber on Your tusker (korai tooth). It is amazing to reflect on how those stupendous Brahmāṇḍams lay like a small entity in side your stomach, when You laid down and floated on the Pupil leaf as the Vaḍapatra Śāyī.





COMMENTARY:

A series of sLOkams on the Vibhava avathārams commence now. Swāmy Deśikan enjoys the Lord first as the Varāha avathāran.

Varada! bāla akr̥teḥ vaṭa palāśa mitasya yasya udara deśe brahmāṇḍa maṇḍalam abhūt – Oh Varada Prabho! There was a time, when You rescued this gigantic earth by swallowing it and keeping it in a small region of Your stomach as You floated down in the swirling waters of the deluge. In contrast to that small form holding the Brahmāṇḍam in your tiny stomach, during the Varāha avathāram, You lifted Bhūmi from below the ocean and held Her on Your incisor tooth like a small tuber and arose out of the ocean waters. The hugely expansive Brahmāṇḍam surrounded You then including the ocean which just came about to the height of a cow's hoof. It is indeed a wonder to think about the different roles of Brahmāṇḍam and how they related to You in these two avathārams tasya eva te adbhutam vārāham vapuḥ āsthitavataḥ tat katham prabhūtam hanta!





SLOKAM 23

भक्तस्य दानव शिशोः परिपालनाय
भद्रां नृसिंह कुहनामधिजग्मुषस्ते ।
स्तम्भैक वर्जमधुनाऽपि करीश नूनं
त्रैलोक्यमेतदखिलं नरसिंह गर्भम् ॥ २३ ॥

bhaktasya dānava śiṣoḥ paripālanāya
bhadraṃ nṛsimha kuhanām adhi jagmushaḥ te |
stambhaika varjamadhunā api karīśa nūnam
trailokyam etat akhilaṃ narasiṃha garbham||

MEANING:

Oh Lord of atthigiri! You jumped unexpectedly out of a pillar in the rāja sabhā of Hiraṇyan to save the Bāla Bhāgavathan, Prahlāadhan from the rage of the Bhagavath dhveshi, Hirṇayan. Since You left that pillar and exited, it appears that all vasthus except that pillar are serving now as abodes for You (etat trailokyam akhilaṃ sthambha varjitam adhunā api nūnam narasiṃha garbham).

COMMENTARY:

Lord Varadarājan is saluted here by Swāmy Deśikan as nṛsimha avathāran in this slokam. Swāmy Deśikan's poetic imagination comes up with the gem of





an idea of the Lord being present in all chetanāchetanams as antharyāmi Brahman after His nṛsimhāvathāram.



In the first line of this sLOkam, Swāmy Deśikan instructs us about the reason for this avathāram (viz.) for the protection of the asuran Hiranyakasipu's child, Bhaktha Prahlāadhan (bhaktasya dānava śiśoḥ paripālanāya). How did He accomplish this? He took the form of a beautiful nara Simham and jumped out of the pillar in the court of Hiranyakasipu (bhadrām nṛsimha kuhanām adhi jagmushaḥ te). After this avathāram, all objects in the three worlds except that special pillar contain even today the dhivya Mangala

vigraham of nṛsimhan (etat trailokyam akhilaṃ stambha eka varjam adhunā api narasiṃha garbham). Oh Varadharāja! Thou who incarnated as Narasimhan is ready even today with Your divine sankalpam to come to the rescue of the enemies of Your bhaktās. This is for sure!





SLOKAM 24

क्रामन् जगत् कपट वामनतामुपेतः

त्रेधा करीश स भवान् निदधे पदानि ।

अद्यापि जन्तव इमे विमलेन यस्य

पादोदकेन विधृतेन शिवा भवन्ति ॥ २४ ॥

krāman jagat kapṭa vāmanatām upetaḥ

tredhā karīśa sa bhavān nidadhe padāni |

adyāpi jantava ime vimalena yasya

pādodakena vidhṛtena śivā bhavanti ||

MEANING:

Oh Lord of atthigiri! Once upon a time, You incarnated as a dwarf, grew later as gigantic Thrivikraman and took possession of the worlds with three of Your steps. During that occasion, Brahma Devan used His Kamaṇḍalu Jalam to perform Thirumanjanam for Your sacred feet and those waters descended down as the river Gangā. All those who received that sacred Śrīpāda theertham became Śivāḥ/auspicious (śivā bhavanti).





COMMENTARY:

Thrivikramāvathāram is taken up in this sLOkam. “You took on the role of Kapaṭa Vāmanan to take back the aiswaryam grabbed by Mahā Bali from Indran. Thou who art the owner of every thing in this universe went to the Yāga Sālai of Mahā Bali to beg for three feet of Land). Mahā Bali ceded the gift and then You grew into a gigantic form to measure this earth and the sky and all that was in between with just two measures of Your sacred feet (jagat krāmān padāni tredhā nidadhe). You grew and grew and when Your foot reached the abode of Brahmā, he performed Thirumanjanam for your sacred feet and those Thirumanjanam waters came down from the sky and fell on every janthu’s head. The waters with Your Thiuvadi sambhandham consecrated the janthus and made them very auspicious (vidhṛtena vimalena yasya pādodakena ime jantavaḥ adya api śivā bhavanti). That Gangā water generated from the viseha Thirumanjanam purifies all, when they sprinkle it on their heads due to the sacred connection with the feet of the Lord. That is the power of His Śrīpāda theertham!



SLOKAM 25

येनाचल प्रकृतिना रिपु संक्षयार्थी
वारां निधिं वरद पूर्वमलङ्घयस्त्वम् ।
तं वीक्ष्य सेतुमधुनाऽपि शरीरवन्तः
सर्वे षडूर्मि बहुलं जलधिं तरन्ति ॥ २५ ॥

yenācala prakṛtinā ripu saṁkshyārthī
vārāṁ nidhiṁ varada pūrvam alaṅghayastvam |
taṁ vīkshya setum adhunā api śarīravantaḥ
sarve shadūrmi bahuḷaṁ jaladhiṁ taranti ||

MEANING:

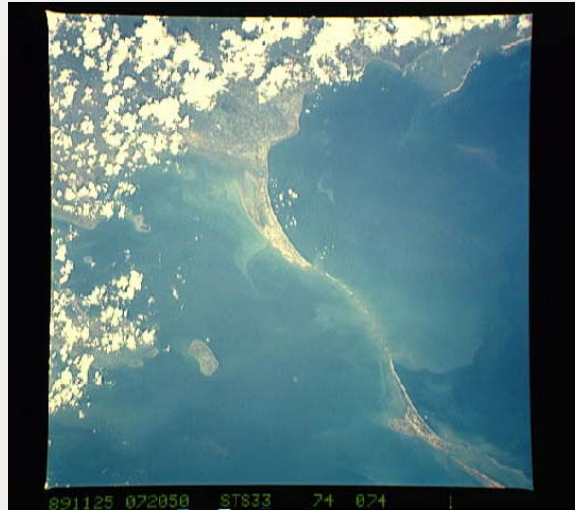
Oh Lord Varadhā! On an ancient day, You built a dam (Rāma sethu) across the Ocean, traveled over it to Lankā, engaged Rāvaṇa in battle and cut off all His ten heads with one powerful arrow. Anyone, who is blessed to see Your Sethu are able to cross effortlessly the dangerous samsāric Ocean known for six different waves (hunger, thirst, mental anguish, desire, aging and death) that cause immense sorrow. They also win over the mind with its ten heads similar to those of Rāvaṇa.



COMMENTARY:

The glories of the Rāmāvathāram are saluted now.

ripu samkshyārthī - Your sankalpam was to banish the enmity of Your sworn enemy. You knew that the death of Rāvaṇan alone will remove the cruelties caused by him. You wanted to reach Lankā surrounded by the ocean and You had a dam built with the help of the army of monkeys and bears to cross the ocean (acala prakṛtinā ena pūrvam vārāṃ nidhiṃ alaṅ ghayaḥ). Looking at that sethu even today, the embodied ones cross the ocean of samsāram with its six kinds of terrifying waves (taṃ setum vīkshya, adhunā api, sarīravantaḥ shaḍūrmi bahuḷaṃ jaladhiṃ taranti). In the days of Lord Rāmachandran, the dam was useful to cross the waters of the ocean and reach Lankā to complete the avathāra Kāryam but today the darsanam of the same dam helps to cross the ocean of Samsāram and reach the other shore of Śrī Vaikuṅṭham.



Satellite image of the Rama Sethu — Bridge built by Sri Rama to reach Lanka



SLOKAM 26

इत्थं करीश दुरपह्व दिव्य भव्य-

रूपान्वितस्य विबुधादि विभूति साम्यात्

केचिद्विविचित्र चरितान् भवतोऽवतारान्

सत्यान् दया परवशस्य विदन्ति सन्तः ॥ २६ ॥

ittham karīśa durapahnava divya bhavya-

rūpānvitasya vibudhādi vibhūti sāmyāt |

kecit vicitra caritān bhavataḥ avatārān

satyān dayā paravaśasya vidanti santah ||

MEANING:

Oh Lord standing on top of Kari Giri! You have an irrefutable Suddha Sattva (aprākṛutha) dhivya Mangaḷa Vighraha that is unique to You and yet You incarnate in many rūpams amidst the devās and humans and mingle with them out of Your compassion and Vāthsalyam for them. The learned ones point out that those avathārams are real and not like some magic. Your sarīram during those avathārams are made up of Suddha Sattvam alone (Suddha Sattva ThirumEni).



COMMENTARY:

This sLOkam points out that the Sādhus save themselves through the clear comprehension of the Bhagavath avathārams as satyam (real and true) and understanding clearly the avathāra rahasyams of Bhagavān (vicitra caritān avatārān kecit santaḥ satyān vidanti). “kecit santaḥ” refers to some righteous souls like Maharishis, āzhwārs and āchāryās. They comprehend these avthārams as true leelās of Yours (the Lord) instead of some Indhra Jālam. They worship these Vibhavāvathārams of the Lord and are blessed (vidanti) and describe what they experience to the others (vadanti). They describe to the skeptics that these are irrefutable incarnations of the Lord and are free of the defect of any rajo or tamo guṇam and hence is entirely of Suddha Sathvam. These Sādhus recognize that Your avathārams are for the protection of Your bhakthās and for the reestablishment of Dharmā, when it is on decline.



SLOKAM 27

सौशील्य भावित धिया भवता कथञ्चित्
सञ्छादितानपि गुणान् वरद त्वदीयान् ।
प्रत्यक्षयन्त्यविकलं तव सन्निकृष्टाः
पत्युस्त्वेषामिव पयोद वृतान् मयूखान् ॥ २७ ॥

sousīlya bhāvita dhiyā bhavatā kathañcit
sañchādītānapi guṇān varada tvadīyān |
pratyakshayanti avikalaṃ tava sannikṛṣṭāḥ
patyuh tvishām iva payoda vṛtān mayūkhān ||

MEANING:

Oh Boon Granting Lord of Hasthigiri! Your guṇam of Sousīlyam permits You to mingle readily with every one independent of their lowly status without any reservation. You are filled with Sousīlya Guṇam. To highlight this important attribute of Sousīlyam, You place in the background Your other guṇams like sakthi, which might intimidate the people and will drive them away from You. Even if Your celebrated and lofty attributes may not be obvious to common folks, Mahāns like Thirukkacchi Nambi do not miss them and recognize readily Your Parathvam. The situation is like the clouds hiding the Sun and preventing us from seeing the rays of the Sun. For those near the Sun like aruṇan, his (Sun's) rays are readily visible. In a similar vein, some Mahāns are able to see Your other śreshṭha guṇams even while You try to hide them and enjoy those guṇams immensely.



COMMENTARY:

The sousīlyam aspects associated with Bhagavath avathārams is the topic of this sLOkam. Our Lord does not think of His loftiness and comes down and mingles with ease with lowly chEtanams because He has made the sankalpam to display His sousīlya guṇam to give them confidence to come closer to Him. When He gives Himself so generously, the Jñānis, who know about His vaibhavam are dumbfounded and declare like Swāmy Nammāzhwār: “ammān āzhippirān yevvidatthān yānār?” He is the One who is worshipped by the nithya Sūris and Mukthās in Śrī Vaikuṅṭham and by Vedic scholars in this world. He is Sarva Swāmy. Compared to His loftiness, who am I? Swāmy Nammāzhwār felt uncomfortable this way and tried to go away humbly from his Lord. The Lord however sensed the discomfort of His devotee and used His Sousīlya Guṇam to come closer to Swāmy Nammāzhwār and let him enjoy His anantha kalyāṇa guṇams and dhivya Mangaḷa vigraham. In Rāmāvathāram, our Lord befriended the hunter chieftain, Guhan, Vānara king, Sugrīvan. In Krishṇāvathāram, our Lord displayed His sousīlya Guṇam to sport with the gopis, Kuselar and Mālākārār of Kamsan’s court. His mind was filled with Sousīlyam (souśīlya bhāvita dhiyā). In these avathārams, He hides His other guṇams like Jñāam, Balam, aishwaryam, Vīryam, Śakthi and tejas so that His bhakthās do not get uneasy to approach Him and displays His sousīlya guṇam to mingle with His bhakthās. The closest adiyārs of Bhagavān like āzhwārs, āchāryās (Thirumazhisai, Thirukkacchi Nambi, Sage Viswāmithrā) are able to see clearly all the powerful guṇams of the Lord, which are hidden by the guṇam of Sousīlyam (tava sannikṛshṭāḥ avikalamḥ pratyakshayanti).



SLOKAM 28

नित्यं करीश तिमिराविल दृष्टयोऽपि

सिद्धाञ्जनेन भवतैव विभूषिताक्षाः ।

पश्यन्त्युपर्युपरि सञ्चरतामदृश्यं

माया निगूढमनपाय महानिधिं त्वाम् ॥ २८ ॥

nityam karīśa timirāvila dr̥shṭayah api

siddhāñjanena bhavataiva vibhūshitākshāḥ

paśyanti upari upari sañcaratāmadr̥śyam

māyā nigūḍham anapāya mahānidhiṃ tvām ॥

MEANING:

Oh Karīśa! Even those chetanams, who stay surrounded in the darkness of ajñānam as a result of their sins, have their inner eyes opened by You as if they were influenced by the collyrium applied by the siddha purushās. The collyrium of the Siddhās enables the recipient to discover the treasure that lay hidden under their very feet, which they were not aware of until then. You are that collyrium for Puṇyasālīs and they overcome the curtain of Prakruthi and see You as the everlasting treasure of Your dhivyāthma svarūpam in an uninterrupted way.

COMMENTARY:



The darsana saubhāgyam of Lord Varadan will chase away one's sins and lead to Jñānam of the highest order. In the previous sLOkam, the experience of special devotees like Thirumazhisai āzhwār to see the Lord in all His splendour and not be content with His sousīlya guṇam that He used to allay their discomfort about His other powerful guṇams. In this sLOkam, Swamy says that those who engage in the practice of nivrutthi dharmams (Karma, Bhakthi, Prapatthi yogams) and have the darsanam of Varadharājan experience growth in their Jñānam and see their Pāpa rāsis dwindle. Their bhramams are gone and they regain their vision and are cured of the cataract that clouded their visions (*timirāvila dṛshṭayah api*). Your arcā Thirumeni is matchlessly beautiful from head to toe and those who are fortunate to enjoy it feel like they have benefited from a siddhānjanam that has been applied on their eyes. Your dhivyāthma svarūpam becomes clear to these Bhāgyasālis through the darsana saubhāgyam of Your dhivya Mangaḷa vigraham at Kāñci.





SLOKAM 29

सद्यस्त्यजन्ति वरद त्वयि बद्ध भावाः

पैतामहादिषु पदेष्वपि भाव बन्धम् ।

कस्मै स्वदेत सुख सञ्चरणोत्सुकाय

कारागृहे कनक शृङ्खलयाऽपि बन्धः ॥ २९ ॥

sadyaḥ tyajanti varada tvayi baddha bhāvāḥ

paitāmahādishu padeshvapi bhāva bandham |

kasmai svadeta sukha sañcaraṇa utsukāya

kārāgrhe kanaka śṛṅkhalayā api bandhaḥ ||

MEANING:

Oh Lord who grants all the boons that one seeks! Those who are strongly attached to Your sacred feet will not even desire for lofty sthānams like those of Brahmā and Indran. Will anyone, who wishes to roam freely, shackle themselves with golden handcuffs? Those who are used to enjoying the divine soundharyam of Your dhivya mangala vigraham will not seek Brahma padham and other sukha sthānams.





COMMENTARY:

The effects of continuous sevai of Varadarājan are described in this sIOkam.

Oh VaradhA! Those who are fortunate to have Your darsanam frequently are blessed with Vairāgyam and Indhriya nigraham as well as the destruction of ego, pomposity, deceit and attachment to worldly matters. Their mind is totally attached to You and rest of the matter get jettisoned (*paramātmani yo rakto, virakto aparātmani*). They get attached to Your sacred feet and lose immediately their interests even in lofty positions like Brahma padham (*tvayi baddha bhāvāḥ paitāmahādishu padeshvapi bhāva bandham sadyaḥ tyajanti*). They do not want to lead anymore the life of a Bhaddha Jīvan and want to be free to gain higher and higher levels of Bhagavath anubhavam. They do not want to be bound anymore down by the shackles of iron (sins) or Gold (Punyam). They want to travel with sukham (*sukha sañcaraṇa utsukāḥ*). They do not want to be tied down by iron or golden handcuffs and spend their time in the Samsāric prison (*kasmai kārāgruḥe kanaka śṛṅ khalayā api bandhaḥ svadeta?*).





SLOKAM 30

हस्तीश दुःख विष दिग्ध फलानुबन्धिनि

आब्रह्म कीटमपराहत संप्रयोगे ।

दुष्कर्म सञ्चयवशाद् दुरतिक्रमे नः

प्रत्यस्त्रमञ्जलिरसौ तव निग्रहास्त्रे ॥ ३० ॥

hastīśa duḥkha visha digdha phala anubandhini

ābrahma kīṭamaparāhata samprayoge |

dushkarma sañcaya vaśād duratikrame naḥ

pratyastram añjaliḥ asau tava nigraha astre ||

MEANING:

Atthigiri aruḷāḷā! Kings of the world apply poison on the tips of their arrows and aim them at their enemies to destroy them quickly. Similarly, Oh Lord, You rightfully consider us as Your enemies because of our trespasses of Your laws. You decide to place the arrow of Your nigraha sankalpam in the bow to land us in the narakam. It is not easy for anyone to counter Your nigraha sankalpam. That can reach anyone from the lowliest worm to the mighty Brahma devan. If Your nigraha sankalpam can not be deflected even by powerful celestials, how can we who have accumulated countless sins avoid it? There is however one arrow with us to respond to Your nigraha sankalpam effectively and nullify it. That powerful counter-arrow with us is the anjali





mudhrā made up by our folded hands. When we stand before You with our folded hands in a state of devotion, Your anger comes down quickly and You bless us with all phalans including Moksha Sukham. That anjali is the potent antidote for Your nigraha sankalpam.

COMMENTARY:

This sLOkam is an echo of the 27th sLOkam of Swāmy Āḷavanthār's StOtra rathnam. Swāmy Deśikan elaborated on the anjali's power celebrated by Swāmy Āḷavanthār in a Chillarai rahsyam of his own named "anjali Vaibhavam". That anjali Prabhāvam is the theme of this sLOkam. Swāmy Deśikan speaks on behalf of us and tells the Lord that our anjali is the prathyasthram for His nigraha asthram.

The details about the Śrī Sūkti, "anjali Vaibhavam" can be accessed at the following URL.

<http://www.ahobilavalli.org>. It is the 8th e-book there.





SLOKAM 31

त्वद्भक्तिं पोत मवलम्बितु मक्षमाणां
पारं परं वरदं गन्तुमनीश्वराणाम् ।
स्वैरं लिलङ्घयिषतां भव वारि राशिं
त्वामेव गन्तुमसि सेतुरभङ्गुरस्त्वम् ॥ ३१ ॥

tvadbhakti potam avalambitum akshamāṇāṃ
pāraṃ paraṃ varada gantumānīśvarāṇām |
svairam lilaṅghayishatām bhava vāri rāśim
tvāmeva gantumasi setuḥ abhaṅguraḥ tvam ||

MEANING:

Oh Varadhā! For those who do not have the power and Jñānam to observe the demanding Bhakthi yogam and yet wish to cross the ocean of Samsāram and reach its other shore to reside at Your Supreme abode have an upāyam to gain their longed Purushārtham. That unfailing upāyam (means) is Yourself, who stands as an undamageable dam to cross over the dangerous samsāric ocean. These anīśvarās (powerless ones) find You as the abhaṅgura setu (firm and safe dam to travel over to reach You).





COMMENTARY:

Our Lord is the only efficient bridge to cross over the samsArīc ocean to reach the other side of Śrī Vaikuṅṭham, the Supreme abode of the Lord.

Varadhā! There is Bhakthi yogam and Prapatthi yogam to gain Your protection and enjoy Moksha sukham. Samādhi is the angī for Bhakthi yogam with seven angams. Bhakthi yogam is hard to observe and is tardy to yield the desired phalan of **Moksham** (bhakti potam avalambitum akshamāṅām). For those, who do not possess the Jñānam and Sakthi to cross the ocean of SamsAram on their own (bhava vāri rāśim svairam lilaṅghayishatām, pāram param gantum anīśvarāṅām), You are the only safe upāyam to reach You as the Parama Purushārtham (tvām eva gantum tvam abhaṅguraḥ setuḥ asi) .



SLOKAM 32

अश्रान्त संसरण घर्म निपीडितस्य
भ्रान्तस्य मे वरद भोग मरीचिकासु ।
जीवातुरस्तु निरवग्रह मेधमानः
देव त्वदीय करुणामृत दृष्टि पातः ॥ ३२ ॥

aśrānta saṃsaraṇa gharma nipīḍitasya
bhrāntasya me varada bhoga marīcikāsu |
jīvātuḥ astu niravagrahamedhamānaḥ
deva tvadīya karuṇāmṛta dṛshṭi pātaḥ ||

MEANING:

Oh Devarāja Swāmin! adiyEn is exhausted from the relentless heat of the summer and chasing after the mirages of evanescent loka sukham. For adiyEn suffering terribly from these sorrows, May the ever growing nectarine Karuṇā kaṭākshams of Yours fall on adiyEn as a cooling rain and become the instrument for rejuvenation!

COMMENTARY:

Oh Varadā! Oh Devarājā! I am being scorched by the hot relentless summer (aśrānta saṃsaraṇa gharma nipīḍitasya me). I am chasing after vishaya sukham like some one deluded by thirst during the heat of summer, and am running after the mirages. The only remedy against this suffering is Your ever



g r o w i n g K a r u n . a i (n i r a v a g r a h a m e d h a m ā n a h .
t v a d ī y a k a r u ṇ ā m ṛ t a d ṛ s h ṭ i p ā t a ḥ). M a y t h o s e K a r u ṇ ā K a ṭ ā k s h a m s o f Y o u r s f a l l
o n m e a n d b r i n g m e b a c k t o l i f e f r o m m y s t u p e f i e d s t a t e (j ī v ā t u ḥ a s t u) !





SLOKAM 33

अन्तः प्रविश्य भगवन्नखिलस्य जन्तोः
आसेदुषस्तव करीश भृशं दवीयान् ।
सत्यं भवेयमधुनाऽपि स एव भूयः
स्वाभाविकी तव दया यदि नान्तरायः ॥ ३३ ॥

antaḥ praviśya bhagavan akhilasya jantoh
āsedushaḥ tava karīśa bhṛśam davīyān |
satyaṁ bhaveyam adhunā api sa eva bhūyah
svābhāvikī tava dayā yadi na antarāyah ||

MEANING:

Oh Bhagavān who is the good fortune (Bhāgyam) of Kāñci! You are present as the indweller in all janthus and are near them. In spite of Your proximity, adiyEn did not know that you are residing inside my heart lotus due to my ignorance about Your Guṇams and Vaibhavams. This resulted in my being far away from You. Now Your svābhāvika (intrinsic) compassion has blessed adiyEn to know You and become Your śeshan (servant). Had not Your Karuṇai stood opposite my ignorance and prevented adiyEn from You, I would have stayed far away from You.

COMMENTARY:





In the previous sLOkam, Swāmy Deśikan's prayer was for the Lord's Karuṇā kaṭākshams to fall on him and bring him back to life (jīvātu astu). PeraruḷAḷan responds affirmatively to the moving prayer of Swāmy Deśikan. His Karuṇā kaṭākshams fell on Swāmy Deśikan. In this sLOkam, Swāmy praises the Dayā guṇam of the Lord which has made a difference between being lifeless and being fully conscious about his savrūpa Jñānam. Swāmy Deśikan shudders over the thought about his lot, had not Lord Varadan's Karuṇā Kaṭākshams fallen on him to bring him back to life.





SLOKAM 34

अज्ञात निर्गम मनागम वेदिनं माम्
अन्धं न किञ्चिदवलम्बनमश्नुवानम् ।
एतावतीं गमयितुः पदवीं दयाळोः
शेषाध्वलेश नयने क इवातिभारः ॥ ३४ ॥

ajñāta nirgamam anāgama vedinaṃ mām
andham na kiñcit avalambanam aśnuvānam |
etāvatīm gamayituḥ padavīm dayāloḥ
śeshādhva leśanayane ka iva atibhārah ||

MEANING:

Oh Peraruḷāḷā! adiyEn is like a blind man, who entered into an intractable forest not knowing where the exits are. adiyEn has not a staff to lean on and do not know why I ended up in the forest. I was lost and was going round and round in the inhospitable forest. At that time, Your cool glances fell on adiyEn and You blessed me to gain a Sadāchāryan to gain tattva Jñānam for ujjevanam. adiyEn understood that I entered the forest of Samsāram because of performing kāmya karmās that led to the accumulation of sins. adiyEn was instructed by my Sadāchāryan that the pursuit of nishkāmya karmās and observance of Prapatthi will be the ways to get out of the misery of roaming in





the samsāric forest. Oh Lord! You made it thus possible for me to ascend the ladder of spiritual advancement culminating in observing the Mokshopāyam of Prapatthi. Helping me in this manner in many ways, You have made it possible for me to travel so far safely. There is only a small amount of deha yāthrai left for adiyEn to ascend to Your Supreme abode and enjoy Moksha Sukham there. Please bless adiyEn during the remaining small portion of my life on earth to engage in blemishless kaimkaryam to You and Your Bhāgavathās! It can not be a burden for You, who has guided me so long and so well until now to help me a little more in the remaining short duration of life.

COMMENTARY:

The MahOpakārams done by Emperumān are acknowledged here and the request is made to guide him during the remaining short period of life left on this earth so that he (Swāmi Deśikan) can safely travel via archirādhi mārgam to the Supreme abode of the Lord. This sIOkam takes on the form of a Prapannan's prayer acknowledging the MahOpakārams received from the Lord in a spirit of gratefulness similar to that expressed by Swamy Nammāzhwār:

அழியாத அருளாழிப் பெருமான் செய்யும்
அந்தமிலா உதவி எல்லாம் அளப்பார் ஆரே?

azhiyātha aruḷāzhip-PerumAn seyyum
anthamilā udhavi ellām aḷappār ārE?



Swāmy Deśikan's Śrī Sūkti of upakāra Sangraham lists all the MahOpakārams received from the Lord all the way upto reaching Parama Padham.

In this sLOkam, Swāmy Deśikan refers to the few upakārams to be done yet by the Lord in the upakāra Paramparai until dehāvasānam (shaking off the mortal coils). adiyEn was like a child, a blind man and ignoramus. Oh Most Merciful Lord! You shook me and woke me up and showed the way to a Sadāchāryan to perform Saraṇāgati unto You (ajñāta nirgamam, anāgama vedinaṃ, andham kiñcit avalambanam na aśnuvānam mAm).



SLOKAM 35

भूयोऽपि हन्त वसतिर्यदि मे भवित्री
याम्यासु दुर्विषह वृत्तिषु यातनासु ।
सम्यग्भविष्यति ततः शरणागतानां
संरक्षितेति बिरुदं वरद त्वदीयम् ॥ ३५ ॥

bhūyaḥ api hanta vasatiḥ yadi me bhavitrī
yāmyāsu durvishaha vṛttishu yātanāsu |
samyag bhavishyati tataḥ śaraṇāgatānām
samrakshiteti birudaṃ varada tvadīyam ||

MEANING:

Oh Varadhā! If a chEtanam, who has observed Prapatthi at Your sacred feet, land in the painful pits of narakam and suffer there, it will harm Your reputation as Saraṇāgata Samrakshakan (One who protects well those who sought Your refuge). Therefore, You have to work hard to protect adiyEn from Naraka vethanai and maintain Your vows to Saraṇāgatās.

COMMENTARY:

In the previous sLOkam and this one, Swāmy Deśikan is expressing happiness over the completion of his Prapatthi and the state of nirbharam (burdenless)



and nirbhayam (fearlessness). He has become a krutha kruthyar through anushtāna pūrti. He sees signs of Prapatthi nishtai in him. He is reflecting joyously over the Parama Purushārtham of Śrī Vaikuṅṭha Vāsam and the joy of performing blemishless kaimkaryam to the dhivya dampathis there. In an earlier sIOkam, Swāmy Deśikan reminded and thanked the Lord for His MahOpakārams. Here, he expresses his state of freedom from fear as a result of Lord Varadarājan standing as an eager Saraṅāgata Samrakshakan. His feeling state of elation over reaching the stage of Krutha Kruthyan is a sign of Prapatthi nishtai as explained in Svanishtābhijña adhikāram of Śrīmath Rahasya thraya Sāram. The Prapannan has completed his āthma Samarpaṇa anushtānam and is looking forward to the next chapter in his life: enjoying the fruits of His Prapatthi and traveling by archirādhi Mārgam to Śrī Vaikuṅṭham to enjoy Paripūrṇa Brahmānandham through nithya, niravadhya Kaimkaryam there to his divine parents. The prapannan is not afraid of death anymore and welcomes death as a dear guest. He is free from fears about sufferings (Yāthanai) in narakam (yāmyāsu durvishaha vṛttishu yātanāsu). Yama kinkarās stay away from him because of the power of his Prapatthi. adiyEn will be well protected by You due to Your sensitivity to protect Your various titles and consequent responsibilities that You have as “Prapanna Jana Samrakshakan”, “athyudhāran”. adiyEn will carry on the rest of my life here with the thought: “ini piRavOm, nanRE varuvathu ellAm, namakku param onrilathE”. We are not going to be born again in this Samsāric world. Whatever that will happen after Prapatthi would only be auspiciousness. There is nothing left for us except residence with Him at His Supreme Abode. Oh atthigiri Thirumāle! adiyEn will not be exposed to any narakānubhavam since You will strive to protect Your celebrated title as Saraṅāgata Rakshakan.



SLOKAM 36

पर्याकुलं महति दुःख पयोनिधौ मां
पश्यन् करीश यदि जोषमवस्थितस्त्वम् ।
स्फारेक्षणेऽपि मिषति त्वयि निर्निमेषं
पारे करिष्यति दया तव दुर्निवारा ॥ ३६ ॥

paryākulam mahati duḥkha payonidhau mām
paśyan karīśa yadi joshamavasthitaḥ tvam |
sphāra īkshañe api mishati tvayi nirmimesham
pāre karishyati dayā tava durnivārā ||

MEANING:

Oh Varadarājā! adiyEn is struggling in the samsāra Maṇḍalam and am slowly sinking in the ocean of sorrow. You stand on atthigiri quietly and watch me struggle to gain my foothold and do not make a move to come to my rescue. Meanwhile, the apāra karuṇāmayī, Perumdevi Thāyār, my Mother could not stand watching my sufferings and She would intervene and take me over to the other shore of Samsāric ocean and place adiyEn at Your sacred feet. You can not stop Her from this merciful act. Even if You ignore me, She will intercede for me and will find a way for my ujjīvanam.

COMMENTARY:



This is another sLOkam that stresses the Mahā Viswāsam Swāmy Deśikan has over the Lord protecting him as a Prapannan. Swāmy Deśikan describes his feeling state in the utthara Kruthyam stage of Prapatthi and his Mahā Viswāsam in being protected by the Dayā Guṇam of the Lord. Dayā is the Guṇesvari among the Lord's guṇams. She is the supporting staff for the akinchanās. She is behind all the vyāpārams of the Lord as creation, sustenance and protection as well as his avathārams. Swāmy Deśikan places total trust in Dayā Devi to intercede on his behalf as needed (*tava dayā durnivārā pare karishyati*). Dayā Devi will quench the Lord's nigraha sankalpam and bring out His anugraha sankalpam and come to his rescue without fail. Swāmy Deśikan follows the way laid out by KurEsar, who stressed the central role of Dayā guṇam of the Lord for assuring us nithya kaimkaryam in Śrī Varadarāja Stavam: “*Karīśa! teshāmapi tāvakī dayā tatātvakṛt saiva tu me balam matam*”. About the importance of Dayā (Krupā Guṇam), Sītā Pirātti explains: “*vadhārhamapi Kākuthstha: krupayā paryapālayat*” (Even if the offense committed by the Kākāsuran deserved death, Lord Rāmachandran protected it out of His dayā guṇam and spared it from death). In Gadhyam, Lord Ranganātha reminds Rāmānuja that he will be blessed true Jñānam through His Dayā alone (*madheeyaiva dayayā --*). This Swāmy Deśikan concludes that the Dayā guṇam of the Lord can not be stopped by anyone or any thing to deliver him at the sacred feet of Varadharājan.



SLOKAM 37

किं वा करीश कृपणे मयि रक्षणीये
धर्मादि बाह्य सहकारि गवेषणेन ।
नन्वस्ति विश्व परिपालन जागरूकः
सङ्कल्प एव भवतो निपुणः सहायः ॥ ३७ ॥

kiṃ vā karīśa kṛpaṇe mayi rakshaṇīye
dharmādi bāhya sahakāri gaveshaṇena |
nanvasti viśva paripālana jāgarūkaḥ
saṅkalpa eva bhavato nipuṇaḥ sahāyaḥ ||

MEANING:

Oh Lord of Atthigiri! adiyEn does not have the wherewithal to practice the difficult Bhakthi yogam. adiyEn does not have the needed Jñānam and sakthi to engage in the pursuit of Bhakthi yogam. Therefore, adiyEn chose to seek You as my refuge and have performed Saraṅāgati at Your sacred feet. It has now become Your duty to protect adiyEn without failing. You can not examine whether adiyEn is performing nithya, naimitthika karmās without blemishes. They are not of direct help to my Prapatthi. You are wide awake to carry out Your sankalpam of protecting those, who sought Your refuge. Your sankalpam alone is my strength. Why should You be looking for some thing else for the fulfillment of my Prapatthi



COMMENTARY:

Here, Swāmy Deśikan praises the power of Lord's anugraha sankalpam. “viśva paripālana jāgarūkaḥ jāgarūkaḥ bhavataḥ sañkalpa eva nipuṇaḥ sahāyaḥ asti na tu?” Oh Karīśa! What is the point in seeking the help of Dharmās for my protection, when Your anugraha sankalpam is my protection? Your sankalpam that motivates Your Śaraṇāgata rakshaṇa kāryam is under the control of Your Dayā guṇam. adiyEn is a Krupaṇan (Ākinchanan). Ākinchanathvam is my wealth. Ākinchyam in this context is inability to seek any upāyam other than Śaraṇāgati (upāyāntara sāmārthya abhāvam). This leads to ananyagatitvam, the two prerequisites for successful Prapatthi. While a chEtanan has these two walking sticks (akinchanyam and ananyagatitvam), where is the need to use the measuring sticks to assess my qualifications following Veda-Śāstra-dharmams (Yogyathai for Karma, Jñāna, Bhakthi yogams, expertise in nithya, naimitthika karmānushtānams): “mayi rakshaṇīye bāhya sahakāri gaveshaṇena vA?”



SLOKAM 38

निर्यन्त्रणं परिणमन्ति न यावदेते
नीरन्ध्र दुष्कृत भवा दुरित प्ररोहाः ।
तावन्न चेत् त्वमुपगच्छसि शार्ङ्गधन्वा
शक्यं त्वयापि न हि वारयितुं करीश ॥ ३८ ॥

niryantṛaṇaṃ pariṇamanti na yāvadete
nīrandhra dushkr̥ta bhavā durita prarohāḥ |
tāvanna cet tvam upagacchasi śārṅga dhanvā
śakyaṃ tvayāpi na hi vārayituṃ karīśa ||

MEANING:

Oh Hasthigirīsā! adiyEn has done limitless number of aparādhams by transgressing Your Śāsthams. I continue to engage in such activities. These acts have led to the accumulation of huge bundles of sins. They serve as seeds to grow into tall trees with poisonous fruits. Before all these happen, You must arrive at my side with Your bow named Śārṅgam and destroy the germinating seeds of sins and protect adiyEn.



COMMENTARY:

Swāmy Deśikan goes through a mood of naicchyānusandhānam here and expresses his impatience (sorrow) over the delay in enjoying the phalan of his Prapatthi (Phala Viḷambha asahathvam, kālakshepa akshamathvam). He makes his case to Lord Varadarājan to expedite his arrival at his side so that the bundle of his sins do not overpower him and cause additional delays in the enjoyment of the phalans of his Prapatthi. He is in a great hurry to perform nithya kaimkaryam at Śrī Vaikuṅṭham. Swāmy Deśikan appeals to the Lord to adorn His bow, Sārngam and rush to his side before the seedlings of sins take root and become strong and thereby interfere with his Prapatthi expectations (nīrandhra dushkr̥ta bhavāḥ ete durita prarohāḥ niryantṛaṇaṃ yāvāt na pariṇ amanti tāvat tvam śārṅ ga dhanvā na upagacchasi cet tvayāpi vārayituṃ na skahyaṃ). These crops arising from my constant accumulation of sins will grow and grow and begin to bear their inauspicious fruit. Unless and otherwise, You rush to my side fully armed and destroy them even at their infancy, it will be impossible for even Yourself to destroy them, when they reach their maturity. Hence, please rush to my side to protect me is the prayer of Swāmy Deśikan. Swāmy Deśikan has no sins to speak of. He is “Vitthahan, Vedhiyan, Vedāntha Desikan, Thūppul Meyythavan, utthaman”. He appealed to Lord Varadarājān on our behalves, the sinners.



SLOKAM 39

यावन्न पश्यति निकामममर्षणो मां
भ्रू भङ्ग भीषण कराळ मुखः कृतान्तः ।
तावत् पतन्तु मयि ते भगवन् दयाळोः
उन्निद्र पद्म कलिका मधुराः कटाक्षाः ॥ ३९ ॥

yāvat na paśyati nikāmam amarshaṇaḥ mām
bhrū bhaṅga bhīshaṇa karāḷa mukhaḥ kṛtāntaḥ |
tāvat patantu mayi te bhagavan dayāḷoḥ
unnidra padma kalikā madhurāḥ kaṭākshāḥ ||

MEANING:

Oh Lord with limitless auspicious attributes! Before Yama Dharma Rājan knits his brows in anger over my sins and stares at me with his fierce looks, May Your karuṇa kaṭāksham originating from the blossoming lotus like eyes fall on adiyEn! When Your mercy-laden glances fall on adiyEn, I won't have anymore fears about Yama dharma Rājan.

COMMENTARY:

In this slokam, Swāmy Deśikan prays for the karuṇā kaṭāksham of the Lotus eyed Lord to fall on him to counter the fearsome effects of the anger of Yama



dharman. In the previous sOkam, Swāmy prayed for the Lord to come to his rescue before his sins became too powerful. Here, Swāmy is reminded about the appearance of the fearsome looking Yama dharma Rājan to push him towards naraka anubhavam in return for his sins. Swāmy appeals to Varadhan to appear before Yaman shows up and thus protect him from naraka yāthanais. May Your blossomed lotus eyes and their karuṇā kaṭāksham fall on adiyEn before Yama Dharma Rājan sees me (**unnidra padma kalikā, madhurāḥ, dayāl oḥ, te kaṭākshāḥ mayi patantu**).



SLOKAM 40

स त्वं स एव रभसो भवदौपवाह्यः
चक्रं तदेव शितधारमहं च पाल्यः ।
साधारणे त्वयि करीश समस्त जन्तोः
मातङ्ग मानुषभिदा न विशेष हेतुः ॥ ४० ॥

sa tvam sa eva rabhaso bhavadaupavāhyah
cakram tadeva śitadhāram aham ca pālyah |
sādhāraṇe tvayi karīśa samasta jantoh
mātaṅga mānushabhidā na viśesha hetuḥ ||

MEANING:

Oh Lord who rushed to the banks of the lotus pond to rescue the King of Elephants from the hold of the crocodile! Your Mercy is at the same level of intensity today as it was on that day in which You freed the Gajendhran from the jaws of the crocodile. The speed of Your Vāhanam, Garudan, is the same now as it was then. The sharpness of Your Sudarsanam is at the same level today as it was in those days. adiyEn is just like the Gajendhran, who was struggling in the lotus pond. You are the Father of all janthus. While it is so, You can not discriminate against me. You must come to my rescue as You did to save the endangered Gajendhran.

COMMENTARY:



Oh Varadharāja! Both You and Your Vāhanam are known for their unimaginable speed to rush to the side of Your bhakthās, when they are in distress. This was demonstrated before, when Your visesha Bhakthan, Gajendhran, underwent himsai from the sharp teeth of the crocodile. Your weapon of Sudarsanam also displays such speed in chasing and destroying the enemies of Your Bhakthās (karīśa! tvam saḥ rabhasaḥ bhavat aupavāhyaḥ saḥ eva, śīta dhāram cakram saḥ eva). All the three of You share one thing in common: the great haste in rushing towards Your target to help. I am also in a great rush to receive Your rakshaṇam like Your other Bhakthā, Gajendhran, in a previous yugam (tadeva aham ca pālyah). You are the shared rakshakan or Rakshakan in common for all Janthus, be it an elephant or human and hence there should not be any discrimination in coming to the rescue of one or the other (tvayi samasta jantoh sādharmaṇe mātaṅ ga- mānushabhidā viśesha hetuḥ na). Thirumangai Mannan's Mangaḷāsāsanam of Gajendhra Varadhan at Thiruvallikkeni is anusandheyam here:

ஆனையின் துயரம் தீரப் புள்ளூர்ந்து
சென்று நின்று ஆழி தொட்டானை,
தேனமர் சோலை மாட மாமயிலைத்
திருவல்லிக்கேணிக் கண்டேனே.

Ānayin tuyaram thīrap-puḷḷūrntu
senRu ninRu Āzhi thottānait-
tenamar sOlai maada-māmayilait-
thiruvallikenī kaṇdene”



Śrī Hasthigiri Mahāthmyam chapter in Brahmāṇḍa Purāṇam and Swāmy Deśikan's Mey Viratha Mānmiyam describe the vaibhavam of Gajendhra Varadhan. In the Vaikāsi BrahmOthsavam of Lord Varadarājān, on the third day dawn, enacts this bhakta rakshaṇa vishayam, which happened in thretā yugam. Aruḷāzhi ammān reminds us of this dear bhakthan Gajendhran on this day.





SLOKAM 41

निर्वापयिष्यति कदा करिशैल धामन्
दुर्वारं कर्म परिपाक महादवाग्निम् ।
प्राचीन दुःखमपि मे सुखयन्निव त्वत्-
पादारविन्द परिचार रस प्रवाहः ॥ ४१ ॥

nirvāpayishyati kadā kariśaila dhāman
durvāra karma paripāka mahādavāgnim |
prācīna duḥkham api me sukhayanniva tvat
pādāravinda paricāra rasa pravāhaḥ ||

MEANING:

Oh Lord of atthigiri! adiyEn has accumulated limitless sins. They have reached a stage of maturation and are surrounding me like the wild fire. It is difficult to stop them from consuming me. What is the surest way to quench this fire? The uninterrupted apachāram-free Kaimkaryam at Your sacred feet alone is the antidote for quenching this fierce wild fire. The flood of bliss arising from such kaimkaryams will destroy all my sins and free me from the samsāric flames. When will that flood of bliss associated with Kaimkaryams to You put out the wild fire of my sins?

COMMENTARY:





Here Swāmy Deśikan describes the flood of bliss arising from the Kaimkaryam to Varadhan. In the previous sIOkam, Swāmy appealed to the Lord to come to his protection as He did before for the rescue of Gajendhran. Here, Swāmy asks with great urge as to when the Lord is going to come to his rescue.

Swāmy Deśikan asks with great thvarai (eagerness) as to when You are going to bless adiyEn with Kaimkaryam at His lotus feet (kariśaila dhāman! tvat pāda aravinda paricāra rasa pravāhaḥ kadā nirvāpayishyati?). This question as to when You are going to bless adiyEn is very similar to the queries of Swāmy Āḷavanthār in Stotra Rathnam and Srimath Bhāshyakārar in his Gadhyam and KurEsar in Śrī Varadarāja Stavam. Swāmy Nammāzhwār asks: “yenre yennai unnerār kolat-thriuvadikkeezh ninRE ātccheyya nee koṇḍaruḷa ninaippathu thānn?”.

Kulasekhara Āzhwār expresses his own thvarai this way: “Thiruvarangap-perunaharul, teṇṇeerp-Ponni tiraikkayyāl adivarudap-palli koḷ lum, karumaṇiyaik-komaḷatthaik-kaṇḍu koṇḍu yen kaṇṇiṇaikaḷ yenru koḷO kaḷ ikkum nāḷe?”.



SLOKAM 42

मुक्तः स्वयं सुकृत दुष्कृत शृङ्खलाभ्याम्
अर्चिमुखै रधिकृतै रतिवाहिताध्वा ।
स्वच्छन्द किङ्करतया भवतः करीश
स्वाभाविकं प्रतिलभेय महाधिकारम् ॥ ४२ ॥

muktaḥ svayaṃ sukṛta duṣkṛta śṛṅkhalābhyām
arcirmukhaiḥ adhikṛtaiḥ ativāhita adhvā |
svacchanda kiṅkaratayā bhavataḥ karīśa
svābhāvikaṃ pratilabheya mahādhikāram ||

MEANING:

Oh Kari Śaila Krishṇa Megham! When will adiyEn be freed from the golden and iron shackles of Puṇyam and Pāpam and become a Mukthan, assisted by archis purushās (agni devan and others) during adiyEn's travel via the archirādhi mārgam and arrive at Your supreme abode to enjoy the blessings of svābhāvika Sāmrājyam there to perform nithya kaimkaryam to You and Your divine consort and enjoy Paripūrṇa Brahmānandham?

COMMENTARY:

Here Swāmy Deśikan prays for the boon of niranthara Kaimkaryam in Śrī Vaikuṅṭham. He says that he is ready now, freed from the two handcuffs



(golden one representing Punya karmā and the steel one denoting sins) and he has been led to the gates of Śrī Vaikuṅṭham by ādhivāhikās and amānushan, as well as greeted by Mukthās there. His Bhaddha dasai is over and his muktha dasai has started and he expresses his ardent desire to perform his Kaimkaryams. He seeks now Kaimkarya Prāp̥thi.

The artha Panchaka Pāsuram passages of Swamy Desikan captures the essence of this SIOkam:

இருவிலங்கு விடுத்து இருந்த சிறைவிடுத்து ஓர் நாடியினால்
கருநிலங்கள் கடக்கும் ---

தம் திருமாதூடனே தாம் தனி அரசாய் உறைகின்ற
அந்தமில் பேரின்பத்தில் அடியவரோடு எமைச்சேர்த்து
முந்தி இழந்தன எல்லாம் முகிழ்க்கத் தந்து ஆட்கொள்ளும்
அந்தமிலா அருளாழி அத்திகிரித் திருமாலே,

iru vilangu viduttu irunda ciRai vidutthu Or nādiyināl

karu-nilankaḷ kadakkum---” artha panchakam, pAsuram 9

tam thirumādhudane thAm tani arasāi uRaikinRa

anthamil perinpatthu adiyavarOdu emai sertthu

munthi izhanthana ellām mukizhkka tantu ātkkoḷlum

anthamilā āruḷāzhi atthigirit-thirumāle

-- artha panchakam, pāsuram 10





SLOKAM 43

त्वं चेत् प्रसीदसि तवाम्बिस समीपतश्चेत्
त्वय्यस्ति भक्तिरनघा करिशैल नाथ ।
संसृज्यते यदि च दास जनस्त्वदीयः ।
संसार एष भगवन्नपवर्ग एव ॥ ४३ ॥

tvam cet prasīdasi tavāmsi samīpataścet
tvayyasti bhaktiḥ anaghā kariśaila nātha |
saṁsṛjyate yadi ca dāsa janah tvadīyah
saṁsāra esha bhagavan apavarga eva ||

MEANING:

Oh Hasthigiri Lord! Thou should always be pleased with adiyEn and bless me with intimate sevai of Your dhivya soundharyam. adiyEn should be blessed to have Bhakthi towards You without expecting anything in return. adiyEn should be blessed to have the bhāgyam of being united with Your Bhāgavatha ghoshti to engage in Your Guṇānubhavam. When You bless adiyEn with all these saubhāgyams, even this Samsāra Maṇḍalam gets transformed into Mukthi kshethram. adiyEn can enjoy Mokshānandham right here and this samsāram can transform into the essence of Moksham for adiyEn.





COMMENTARY:

Here, Swāmy Deśikan states that the full anubhavam of Peraruḷāḷan in atthigiri itself is indeed the equivalent of Moksha Sukham. In the earlier sIOkam, Swāmy Deśikan sought the boon of nithya kaimkaryam in Śrī Vaikuṅṭham for which the Muktha Jīvan is eligible. This boon of nithya kaimkaryam is sought by a Prapannan in this world through Śaraṇāgati at the sacred feet of arcā Mūrtis. The enjoyment of these arcā Mūrtis is by itself a great auspicious and moving experience. The kaimkaryams done for these arcā Mūrtis is a prelude to the nithya kaimkaryam longed for in Śrī Vaikuṅṭham. In this context, Swāmy Nammāzhwār reminds us in his Thiruvāimozhi Pāsuram that there is nothing defective in singing about the glories of the Lord here in His leelā Vibhūthi, performing archanaish and Ārādhanams for Him here and spend one's time before ascending to His Supreme abode.

Thoṇḍaradippodi Āzhwār expresses a similar thought about the arcā Mūrti of Śrī Ranganātha in his famous Thirumālai Pāsuram:

பச்சைமாமலை போல் மேனி பவளவாய் கமலச்செங்கண்
அச்சதா ! அமரரேறே ! ஆயர்தம் கொழுந்தே !
என்னும், இச்சுவை தவிரயான்போய் இந்திரலோகம் ஆளும்
அச்சுவைபெறினும் வேண்டேன் அரங்கமாநகருளானே

pacchaimā-malai pOl mEni pavaḷavāi kamalaccheṅkan
accyutā amareRe! āyar tam kozhunthe!
ennum, icchuvai tavira yān pOy indira-IOkam āḷum
acchuvai perinum veṇḍen arangamā-nakarulāne.



Thirumangai extolls arcā avathāram over the other four this way in SiRiya Thirumadal: “yErār muyal vittu, kākkai pinn pOvathe”.

Thiruppāṇar states clearly that his eyes will not wish to see anything after enjoying Lord Ranganāthā’s beauty at Śrīrangam: “ennamudhinaik-kaṇḍa kaṅkaḷ maRRonRinaik-kāṇāve”.

Swāmy Deśikan recognizes that he has to be in this world with his physical body until he is ready to travel to Śrī Vaikuṅṭham as he shakes off his mortal coils. He wishes to enjoy the beauty and proximity of his ārādhya Mūrti, Lord Varadhan, while being at His leelā Vibhūti.

Swāmy describes four prerequisites, which will transform this earth itself as Moksha sthalam:

- (1) Proximity to Lord Varadarājan at Kāñci
- (2) Having blemishless Bhakthi to Him
- (3) Having the anugraha sankalpam of the Lord of atthigiri to have both Bhakthi and physical nearness and
- (4) Joining the Bhāgavatha GhOshti of atthigiri āruḷālan.

These four requirements are

- (1) tvam prasīdasi cet (anugraha sankalpam),
- (2) tava samīpataḥ asti cet,
- (3) tvayi bhaktiḥ anaghā asti cet, and
- (4) tvadīyaḥ dāsa janaḥ saṃsṛjyate cet.



If these conditions are met, then this sorrow filled Samsāram will itself be transformed into Moksha Bhūmi “esah saṃsāra eva, apavargah”. In Dayā śatakam, Swāmy Deśikan expresses a similar thought: “muktānubhūtim iha dāsyati me mukundaḥ”.





SLOKAM 44

आहूयमानमनपाय विभूति कामैः

आलोक लुप्त जगदान्ध्यं अनुस्मरेयम् ।

आलोहितांशुकमनाकुल हेतिजालं

हैरण्यगर्भ हयमेघ हविर्भुजं त्वाम् ॥ ४४ ॥

āhūyamānam anapāya vibhūti kāmaih

āloka lupta jagadāndhyam anusmareyam |

ālohitāṃśukam anākula heti jālam

hairanya garbha hayamedha havirbhujam tvām ||

MEANING:

Oh Lord who appeared in the asvamedha Yajñam of Brahmā at Hasthigiri with “Vapā parimaḷa vāsita vadana aravindan”! May adiyEn mediate constantly on the avavthāram of Yours in response to the prayer of Brahma devan adorning the beautiful and bright Peethāmbharam that drove away the darkness of ajñānam of the world and holding the dhivyāyudhams in Your hands! May adiyEn be blessed to mediate on that vision of Your appearance at the Yāga vedhi daily!





COMMENTARY:

Here Swāmy Deśikan seeks the boon of uninterrupted dhyānam of Lord Varadarājan. Speaking of various Snānams, the statement of elders is: “Vishṇu cintanam mānasa snānam”. Swāmy Deśikan desires such a Mānasa Snānam. That type of Snānam removes sins and blesses one with Bhagavath anubhava rasam. He seeks such an anusmaraṇam. Swāmy Deśikan gives us some clues as how to meditate on atthigiri aruḷālan:

1. as One who can grant us the everlasting wealth of Moksham (anapāya vibhūti kāmāiḥ āhūyamānam),

2. as One who destroys the ajñānam (darkness) of the chEtanams (āloka lupta jagat āndhyam) ,

as One adorning the bright and beautiful peethāmbharam / yellow silk garment (ālohitha amśukam),

3. as One adorning the tranquil assembly of weapons on His body (anākula heti jālam) and

4. as One Who enjoyed the Havis in Brahma Devan’s aswamedha Yāgam at Hasthigiri (hairanya garbha hayamedha havirbhujam tvām anus-mareyam).





SLOKAM 45

भूयो भूयः पुळक निचितै रङ्गकै रेधमानाः
 स्थूल स्थूलान् नयन मुकुळैर्बिभ्रतो बाष्प बिन्दून् ।
 धन्याः केचिद् वरद् भवतः संसदं भूषयन्तः
 स्वान्तै रन्तर्विनय निभृतैः स्वादयन्ते पदं ते ॥ ४५ ॥

bhūyo bhūyaḥ puḷaka nicitaiḥ aṅgakaiḥ edhamānāḥ
 sthūla sthūlān nayana mukulaiḥ bibhrato bāshpa bindūn |
 dhanyāḥ kecid varada bhavataḥ saṁsadam bhūshayantaḥ
 svāntaiḥ antaḥ vinaya nibhṛtaiḥ svādayante padam te ||

MEANING:

Oh Devathā Sārvabhauma! The Puṇyasālis residing at Your dhivya desam of Kāñci have the blessings of enjoying Your sevai. Not every one is that fortunate. While they have Your sevā bhāgyam, the hairs on their bodies stand on end from that blissful experience. Their eyes shed ānandha bhāshpams (ānandha kaṇṇer flows). They enrich Your ghoshti with participation in Veda Viṅṅappam, aruḷiccheyal recitations and offering Mantra Pushpams. They have kept their minds totally focused on You. Such Bhāgyasālis not only enjoy Your sevai but they also encourage others to share that joy and enrich the unique rasānubhavam of experiencing Your dhivya Thirumeni.





COMMENTARY:

Here Swāmy observes that the kaimkarya Ghoshti of Peraruḷāḷan makes others enjoy the delectable nature of those sacred Thiruvadi of Peraruḷāḷan. The anubhavam of Hasthigirīsan in person and in dhyānam is equivalent to Mokshānandham. In this sLOkam and the ones to follow, Swāmy Deśikan offers his salutations to the Mahāns (Thoṇḍar kulam), which is blessed with such bhāgyam. Their Bhakthi for Varadhan is witnessed as “svara-netra-anga vikriyā” (trembling voice and limbs, ānandha bhāshpam flowing from their eyes). This Bhāgavatha Ghoshti goes on anuyāthrā with the Lord on festival days and drinks His beauty during the many sevais (BrahmOthsavam, Navarāthri uthsavam with Perumdevi Thāyār, Panguni utthiram, Mirror hall sevai, Gandha Podi uthsavam, Purattāsi Śravaṇa Mangaḷāsāsanam by Swāmi Deśikan, Śrī Lakshmi KumAra Tātha Deśikan SaāRRumuRai et al). Those tadhiyās of the Lord are the fortunate ones (Mahāns and Mahanīyās). Swāmy Deśikan pays tribute here to Bhagavath Caraṇāravinda Bhogyathā adhisayam following the path laid out by the Āzhwārs. Swāmy Nammāzhwār describes that unique anubhavam and flounders for word to describe that blissful anubhavam adequately: Are those sacred feet like the delectable nectar that arose out of the milky ocean? Are they like the sweet jaggery? Are they like the naivedhyam with six different kinds of taste (aRu suvai uṇḍi)? Are they like nei (clarified butter) or are they like sweet milk to experience? The Bhagavathās have exquisite ruchi for Bhagavadh anubhavam and are able to impart to others as well

(dhanyāḥ kecid varada bhavataḥ saṃsadam bhūshayantaḥ, svāntaiḥ antaḥ vinaya nibhṛtaiḥ te padam svādayante). The concentration of these Bhāgavathās is of single focus through discipline and they make it possible for





the novices too to experience the sweet and sacred Thiruvadi of their Varadhan. Swāmy Āḷavanthār explains the mind set of these Bhāgavathās in a moving sLOkam of Stotra Rathnam:

तवामृतस्यन्दिनि पादपङ्कजे

निवेशितात्मा कथमन्यदिच्छति ।

स्थितेऽरविन्दे मकरन्दनिभरे

मधुव्ररतो नेक्षुरकं हि वीक्षते ॥

tavāmr̥ta syandini pāda-paṅkaje

niveśitātmā katham anyat icchati? |

sthite aravinde makaranta nirbhare

madhuvrato nekshurakaṃ hi vīkshate? ||

Swāmy Āḷavanthār says: “How can a honey bee look at a thorny thistle flower, when it is right next to a honey-flowing Lotus flower? It will turn its back right away and spend all its time inside the lotus flower. Similarly, how can anyone who has tasted the nectar flowing from Your sacred feet desire anything else?”





SLOKAM 46

वरद तव विलोकयन्ति धन्याः

मरकत भूधर मातृकायमाणम्

व्यपगत परिकर्म वारवाणं

मृगमद पङ्क विशेष नीलमङ्गम् ॥ ४६ ॥

varada tava vilokayanti dhanyāḥ

marakata bhūdhara mātṛkāyamāṇam |

vyapagata parikarma vāravāṇam

mṛgamada paṅka viśeṣha nīlamaṅgam ||

MEANING:

Oh Varadarājā! There are occasions to have Your ekāntha sevai. At those times, the archakās have to remove Your Kavacham, ābharaṇams and garlands. It is only at those times, we can enjoy the intrinsic beauty of Your limbs and Thirumeni. When we have such ekāntha sevais, we wonder whether we are experiencing the appearance of a beautiful hill of Emerald in front of us. When Kasthūri paste is offered as Thirumanjanam for You at these times, Your natural śyāmaḷa meni will intensify in its hue. Only the archakās and other intimate kaimkaryaparāḷs will have the rare bhāgyam of enjoying Your Thirumeni in privacy. These are truly blessed souls!



COMMENTARY:



Divya Archa moorthy of Sri Varadharaja Perumal

This slokam celebrates the Bhāgyasālis, who have the chance to enjoy the an-tharanga sevai of the Lord prior to and during Thirumanjanams. The archakās and Sannidhi kaimkaryaparāḷs enjoy the Lord's "Pacchai māmalai pOI meni" after removing the ābharaṇams and Golden kavacham from His Thirumeni prior to His sacred bath (vyapagata parikarma vāravāṇam). Only on one day (Jyeshthābhishekam) can one have the Sevai of Varadhan without the kavacham. He stands tall as an emerald mountain (marakata bhūdhara mātr



kāyamāṇam). The Kasthūri paste on that Marakata Thirumeni leads to a dark bluish hue like the dark clouds of the rainy season (mṛgamada pañ ka viśeṣha nīlam). The fortunate antharanga kaimkarya Parāḷs enjoy such a magnificent sevai (varada tava vilokayanti dhanyāḥ). Swāmy Nammāzhwār's anubhavam of the dhivya soundharyam of ThirukkuRungudi Nambi have to be recalled here. Swāmy Nammāzhwār explains how His mind was filled with the soundharyam of every limb of His ThirumEni:

செய்ய தாமரைக் கண்ணும் அல்குலும் சிற்றிடையும் வடிவும்
மொய்ய நீன்குழல் தாழ்ந்த தோள்களும் பாவியேன் முன் நிற்குமே

seyya thAmaraik-kaṇṇum alkulum siRRidaiyum vadivum
moyya neelkuzhal thāzhnthā thOḷkaḷum pāaviyEn mun niRkume

மின்னும் நூலும் குண்டலமும் மார்பில் திருமறுவும்
மன்னு பூணும் நான்குதோளும் வந்தெங்கும் நின்றிடுமே

minnum noolum kuṇḍalamum mārbhil tirumaRuvum
mannu pūṇum nānku thOḷum vanthengum ninRidume





SLOKAM 47

अनिभृत परिरम्भै राहिता मिन्दिरायाः
कनक वलय मुद्रां कण्ठदेशे दधानः ।
फणिपति शयनीयादुत्थितस्त्वं प्रभाते
वरद सततमन्तर्मानसं सन्निधेयाः ॥ ४७ ॥

anibhṛta parirambhaiḥ āhitām indirāyāḥ
kanaka valaya mudrāṃ kaṅṭhadeśe dadhānaḥ |
phaṇipati śayanīyāt utthitaḥ tvamḥ prabhāte
varada satatam antar mānasam sannidheyāḥ ||

MEANING:

Oh boon granting Varadhā! You rest on the divine bed of Ādhiśeshan all night with Your Devi. She tightly embraces You during Your nidhrā and at that time, the marks from Her golden bangles leave a mark on Your beautiful neck. When You wake up at dawn to the sound of the Vaidhālikā's Suprabhātham, those marks on Your neck are still visible. May that vision of You at the time of suprabhātham stay fresh in adiyEn's mind always!





COMMENTARY:

Swamy Desikan prays for the lasting of Varadhan's suprabhātha sevai in his mind in this sLOkam. The Visvarūpa Sevais at Lord Varadarājan's Sannidhi are special:



Serthi Sevai of Sri Perumadevi ThAyAr and Ubhaya Naachiyaars, who are Prathibhimbhams of Sri Perumdevi ThAyAr with Sri Varadharaja Perumal

(Image courtesy: Sri Narasimhan Sampathkumar)

(1) On all days except Panguni utthiram day, the Śayana bhera MaṇavAla Perumān joins Perumdevi Thāyār for Serthi at ardha Jāmam. Next morning, this Mūrti arrives at the swing in Maṇavāḷa muRRam after being carried in kaitthaḷam with mangala vādhyams, climbs the Hasthigiri and enjoys His daily Thirumanjanam there. The Visvarūpam at that early morning hour is a beauti-



ful one to enjoy. Swāmy Deśikan enjoys the Serthi signs on the Thirumeni of the Śayana bherar as pointed out by the uthsavar and Moolavar and invites us to enjoy this special sevai (prabhāte phaṇipati śayanīyāt utthitaḥ tvam, indirāyāḥ anibhṛta parirambhaiḥ āhitām kanaka valaya mudrām kaṇṭhadeśe dadhānaḥ). The tight embrace of Perumdevi Thāyār during Their Serthi has left the marks on the neck region of the Lord from the golden bangles that she wears.

(2) On Panguni utthiram day, uthsavar enjoys Serthi with Perumdevi Thāyār, Vakshasthala Lakshmi, ubhaya Nācchiyār, Āṇḍāl and Malayāla Nāachiyār, who are Perumdevi Thāyār's Prathibhimbams.

(3) The suprabhātha Sevai during NavarAthri festival will be at the mirror room, when serthi Sevai of Peraruḷālan and Perumdevi Thāyār is enjoyed. Swamy prays for the boon of all these Suprabhātha Sevais to be etched in his mind (antar mānasam satatam sannidheyāh).



SLOKAM 48

तुरग विहगराज स्यन्दनान्दोलिकादिषु
अधिक मधिक मन्या मात्म शोभां दधानम् ।
अनवधिक विभूतिं हस्तिशैलेश्वरं त्वाम्
अनुदिन मनिमेषैर्लोचनैर्निर्विशेष्यम् ॥ ४८ ॥

turaga vihagarāja syandanā āndolīkā ādishu
adhikam adhikam anyām ātma śobhām dadhānam |
anavadhika vibhūtim hastiśaileśvaram tvām
anudinam animeshaiḥ locanaiḥ nirviśeyam ||

MEANING:

Oh Peraruḷāḷā! You enjoy uthsavams that have no parallel anywhere else in the world. Your sevai during each day of Your uthsavams with the huge umbrellas, Chāmarams, Vādhyams like Thiruchinnam are unique to You. Your beauty on those occasions is indescribable. When You travel in Your Rāja Veethis on horse back, Garudan, Palanquin and Chariot (Thirutther), Your Thirumeni reveals newer and newer soundharyams. When our eyelids shut even for a second during such enjoyment of Your sevai, we lose for that instant the continuity of the enjoyment of the ever-changing beauty of Your Thirumeni. It is not enough to have just two eyes to enjoy Your soundharyam during these



uthsavams. Please bless us with more eyes and make those eyes freed from shutting even for a second. May we be blessed to enjoy Your dhivya soundharyam with such eyes!



Parrupadu of Sri Bhu Devi ThAyArs Sametha Sri Varadharaja Perumal during an Utsavam

COMMENTARY:

Here, Swāmy Deśikan prays for the boon of enjoying the Lord in all His splendor during the different upheaval days, when He travels on the Raja Vedic of Chinna Kāñchipuram. Swāmy Deśikan prays for the Bhāgyam of enjoying the Lord always even without missing His sevai through the blinking of his eyes (tvām animeshaiḥlocanaiḥ anudinam nirviśeyam). The constantly chang-



ing āthma Śobhā of the Lord during those uthsavams are saluted here. During Brahmotsavam times, Lord Varadarājan passes through Thūppul and on special occasions comes inside the sannidhi of Swāmy Deśikan for receiving his Dear Bhakthan's Mangaḷāsāsanam. On the various uthsavam days, special alankārams like kodāli muducchu, Thoppa Hāra Kirītam, navarathna Mālais, Makara kaṇḍikai, red Sikku tādu koṇḍai, Vajra ūrdhva puṇḍram on special days and tilakam on other days, Venkadādhri koṇḍai and many Dhagadi Vasthrams. The enjoyment of Swāmy Deśikan is aptly expressed by Swamy Nammāzhwār:

எப்பொருளும் தானாய் மரகதக்குன்றமொக்கும்
அப்பொழுதைத் தாமரைப்பூக் கண் பாதம் கைகமலம்
எப்பொழுதும் நாள் திங்களாண்டு ஊழி ஊழிதொறும்
அப்பொழுதைக்கப்பொழுது என் ஆராவமுதமே.

epporuḷum thānāy marakatak kunRamokkum
appozhuthait thāmaraiṇṇai kaṇ pādam kai kamalam
eppozhthum nāl thinkal āṇḍūhi ūzhithoRum
appozhuthaikkappozhuthu en Ārāvamudame.

-- Thiruvāimozhi, pāsuram 2.5.4

MEANING ACCORDING TO DR. V. N. VEDĀNTA DEŚIKAN

I am sorry I have to repeat what I have said. It is because the experience I have had is refreshingly new, every moment, even if I enjoy it for days, years, ages and millennia, without any satiety. The infinite variety, unlike tiring uniform monotony, makes every moment a fresh bliss. It is an experience *sui generis*,





mind you. Do not think the kind of progress every moment is because of progress of the intellect. The Lord has granted me the flawless perfect intellect at the very outset. The experience of the Lord's company is on a different plane and I can enjoy now what I haven't enjoyed for ages! He who is the inner soul of all, having all things as His aspects, looking a greenish cool hill of beauty, with eyes, feet, hands all like lotus flowers that have freshly blossomed at the very moment. He is nectar that is sweet and sweet every moment, insatiable and unceasingly enjoyable.





SLOKAM 49

निरन्तरं निर्विशतस्त्वदीयम्
अस्पृष्ट चिन्तापदमाभिरूप्यम् ।
सत्यं शपे वारण शैलनाथ
वैकुण्ठ वासेऽपि न मेऽभिलाषः ॥ ४९ ॥

nirantaram nirvisataḥ tvadīyam
aspr̥ṣṭa cintā padam ābhirūpyam |
satyam śape vāraṇa śailanātha
vaikuṇṭha vāse api na me abhilāśah ||

MEANING:

Atthigiri aruḷālā! The beauty of Your Thirumeni is beyond thought or speech. adiyEn is blessed to take in Your soundharyam as much as possible even if it is with adiyEn's imperfect physical eyes (ūnakkann̄/Māmsa Chakshus). While adiyEn is steeped in the Ānandha anubhavam of enjoying your dhivya Thirumeni , I have no desire to live at Śrī Vaikuṇṭham. adiyEn vows that this state of mind of mine is utterly true. Will adiyEn's mind opt for this current Ānandha anubhavam in favor of a far too distant Moksha Sukham. Definitely not!



COMMENTARY:

Swāmy Deśikan states in this sIOkam that he has no desire for residence in Śrī Vaikuṅṭham, if he is blessed with the continuous enjoyment of Varadhan on this earth. He swears on this sankalpam (vaikuṅṭha vāse api na abhilāshah satyaṃ śape).

aspr̥shṭa cintā padam tvadīyam ābhirūpyam - Your beauty is not possible to be described or even fully grasped by the mind. The situation is like the Upanishad Vākyam about Brahman: “yato vācā nivartante, aprāpya manasā saha” (Speech fails to describe the Brahman and the mind after a futile attempt returns back to where it started). The anubhavam of Swāmy Deśikan about the riveting attraction of Lord Varadhan’s soundharyam is like Periyāzhwār’s anubhavam of ThirumālirumchOlai EmperumAn:

“inRu vanthu unnaik-kaṇḍū koṇḍen”, “unakku Panī seythirukkum tavam udayen”, “inip-pOha viduvathuṇḍe”.



SLOKAM 50

व्यातन्वाना तरुण तुळसी दामभिः स्वामभिरव्यां
मातङ्गाद्रौ मरकत रुचिं पुष्पती मानसे नः ।
भोगैश्वर्य प्रिय सहचरैः काऽपि लक्ष्मी कटाक्षैः
भूयः श्यामा भुवन जननी देवता सन्निधत्ताम् ॥ ५० ॥

vyātanvānā taruṇa tuḷasī dāmabhiḥ svāmabhikhyām
mātaṅgādrau marakata ruciṃ puṣṇātī mānase naḥ |
bhogaiśvarya priya saharaiḥ kā api lakshmī kaṭākshaiḥ
bhūyaḥ śyāmā bhuvana jananī devatā sannidhattām ||

MEANING:

Peraruḷāḷan has the natural hue like a dark blue jāthi sapphire. He adorns dark green Krishna Tuḷasi garlands that add to the beauty of His natural hue. Perumdevi Thāyār is with Him and Her karuṇā kaṭākshams bless us with anugrahams here and in the other world. She looks at Her Lord with adoration. Those blue (cool) glances of Hers also mingle with the rich assembly of blue colors associated with the Lord of Hastigiri. That integrated blue radiance from the divine body of the Lord spreads all over the Hastigiri. That makes us wonder whether Hastigiri is a mountain of Maragatham. May this Lord of many shades of bluish hue reside in our hearts and bless us always!



COMMENTARY:

The prayer to Lord Varadarājan here is: Oh Lord with Parabrahma lakshaṇams like Sarva kāraṇathvam should always have Your abode in the minds of Your Bhakthās. In the previous sLOkam, Swāmy Deśikan stated that he does not even want stay in Śrī Vaikuṅṭham because he was steeped in the enjoyment of the matchless soundharyam of the Lord at Hasthigiri. Elsewhere, he had stated that he wants to enjoy the beauty of the Lord without even closing his eyes for winking. He did not want to miss out the enjoyment even for the short duration of winking. Now, Swāmy Deśikan gives his opinion on what one should do, When the Lord's sevai is not available for any number of reasons. Swāmy Deśikan suggests that at those times, we should gain the visualization of Varadhan through dhyānam (meditation). Like the first slokam of this Pañcāśat , the 50th sLOkam is also set in the form of a lofty prayer on behalf of all of us to bless us with His Sākshāthkāram adorning the ever verdant Tuḷasi garland, Sandal paste, Yellow vasthram, yajñopavītam, Sankha chakrams, abhaya hastham, Mace and a very few Thiruvābharaṇams. May Thou reside in the heart cavity of all of Your devotees in the from You are at on top of Hasthi Giri spreading Your Maragatha luster at Your Sannidhi (mātaṅ ga adrau svām abhikyAm vyātanvānā marakata ruciṃ pushṇātī; bhuvana janani, kā api devatā naḥ mānase).



SLOKAM 51

इति विहितमुदारं वेङ्कटेशेन भक्त्या
श्रुति सुभगमिदं यः स्तोत्रमङ्गीकरोति
करिशिखरि विटङ्क स्थायिनः कल्पवृक्षात्
भवति फलमेशषं तस्य हस्तापचेयम् ॥ ५१ ॥

iti vihitam udāraṃ veṅkaṭeśena bhaktyā
śruti subhagamidaṃ yaḥ stotram aṅgīkaroti |
kariśikhari viṭaṅka sthāyinaḥ kalpa vṛkshāt
bhavati phalam aśeṣhaṃ tasya hasta apaceyam ||

MEANING:

This stotram entitled “Śrī Varadarāja Pañcāśat” was composed with devotion by adiyEn with the name of Venkatesan. It has deep Vedānthic doctrines that are embedded in it. It will be sweet to the ears of the listeners. It has the glories equivalent to the Vedās. Those who recite these sLOkam and comprehend their meanings will be blessed with all saubhāgyams. On the top of Hasthigiri is the divine abode of the Lord and there He grants all the boons desired by His devotees like the Karpaga tree in Indhrā’s garden. The fruits from the trees are at low lying branches and can be plucked readily by any one. These fruits can be enjoyed here on this earth and also at Śrī Vaikuṅṭham. May we all recite this stotram on Lord Varadarājan and be blessed!



COMMENTARY:

This is the Phala Sruti SIOkam. Swāmy Deśikan says that these fifty sIOkams were composed with great Bhakthi for Lord Varadarājan (iti veṅ kaṭeśena bhaktyā vihitam). The sIOkams of this stOtram has deep Vedānthic meanings and is delectable for the ears and are also very auspicious (idaṃ stotram udāram, śruti subhagam). Whoever recites this stOtram and understands its depth of meaning through āchāryās (yaḥ idaṃ stotram aṅ gīkaroti), for Him, the Lord having His abode under the PuṅyakOti Vimānam will grant all the desired Phalans as the KaRpakā tree and those phalans can be readily picked like fruits on the low lying branches (tasya kariśikhari viṭaṅ ka sthāyinaḥ kalpa vṛkshāt aśesham phalam hasta apaceyam bhavati). For those who recite this Pañcāśat with devotion, Lord of Hasthigiri grants the Sāthvīka sukham of Cows, children, Dhānyam, Gruham, ashta aiswaryams, Svargam, lofty positions like that of Śivan, Brahman et al, kaivalyam (āthmānubhavam) and the best of all boons, Moksham. Swāmy Deśikan's Mangaḷāsāsanam on this Sakala Phala pradha Varadhan is:

தமது அனைத்தும் அவர் தமக்கு வழங்கியும் தான் மிக விளங்கும்
அமைவுடைய அருளாளர்--

tamathu anaitthum avar tamakku vazhangiyum, thAmm miha viḷangum
amaivudaya aruḷālar--.

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥



kavitārkikasimhāya kalyāṇaguṇaśāline |
śrīmate veṅkaṭeśāya vedāntagurave namaḥ ||

॥ इति श्रीवरदराजपञ्चाशत् सपाप्तम् ॥

namO Śrī mahā devi SamEta Śrī Varadarājāya!

dāsOham, Oppiliappan Koil Varadāchāri Sadagopan



VARADARĀJA PAÑCĀŚAT

- An English summary of Thesis



By

Dr. T.N. ĀRAVAMUDHAN

(Master Of Philosophy degree awarded in 1990
by the University of Madras, MADRAS)



Śrī Vedānta Deśika holds a unique position in the history of Viśiṣṭādvaita literature and comes next only to Śrī Rāmānuja in importance. Following the footsteps of Śrī Yāmunācārya, Śrīvatsakamiśra and Parāśarabhaṭṭa, Śrī Deśika too has composed 'stotras' in the Śrīvaiṣṇava tradition. The stotras of Deśika render the quintessence of the vedic lore, upanishads, purāṇās and other scriptures but yet are simple enough to attract the attention of even a common reader¹. The contribution of Deśika is on par with that of Ālwārs. What they did in Tamil, Śrī Deśika did in Sanskrit.

Śrī Deśika is said to have composed 28 stotra poems. One such hymn is the 'Varadarāja Pañcāsat'. Most of the stanzas reflect the ideas of Ālwārs who have already sung on Śrī Varadarāja. This poem is strictly in the Śrīvaiṣṇava tradition since it deals with three important principles of Viśiṣṭādvaita namely - tattva, hita and purushārtha.

The main topics discussed in this work are:

1. Benediction.
2. Devotion of the poet.
3. The greatness of the holy place Kañchi and the deity there.
4. Viśiṣṭādvaita view of Supreme Being.
5. The five manifestations of the Supreme Being.
6. The doctrine of self- surrender.
7. The Liberation.



Śrī Deśika who belongs to 13th Century, A.D. was a versatile author. He has made contributions to almost every field of Sanskrit Literature, the important among them being -

Yādavābhyudaya	- Mahākāvya
Hamsasandeśa	- Khaṇḍakāvya
Pādukāsahasra	- Devotional poem
Sankalpasūryodaya	- Drama
Hayagrīva stotra	- Lyric
Raghuvīra gadya	- Lyric
Varadarāja Pañcāsat	- Lyric
Gopālavimśati	- Lyric
Dayāśataka	- Lyric
Śrīstuti, Bhūstuti	- Lyrics
Mimāmsāpāduka	- Śāstra
adhikaraṇasārāvaḷi	- Śāstra

and commentaries on Īśavāsya, Gītā etc. In addition to these Sanskrit works, Śrī Deśika has also composed a number of works in Tamil.

NOTES

1. The kāvya style scores over scripture on this ground.



VARADARĀJA PAÑCĀŚAT

(A) A DETAILED NOTE OF CONTENTS OF THE WORK

- 1 Śloka 1 Maṅgala ślokā of the āśin type.
- 2 Ślokas 2-6 With a note of humility, the poet expresses his inability to describe the attributes of Lord Varada.
- 3 Ślokas 7-8 The greatness of Lord Varadarāja in the holy shrine at Kāncheepuram. The sacrifices (yajñas) sacred to
- 4 Ślokas 9-15 The nature of Paramātman according to Viśiṣṭādvaita philosophy.
- 5 Ślokas 16-29 The principles of para, vyūha, vibhava, antaryāmin and arcā as detailed in the Pāñcārātrā agamas.
- 6 Ślokas 31-43 The status of Prapannas. Śrī Varadarājā's compassion towards them, the role of 'hita' in the progress towards
- 7 Ślokas 44- 49 The service rendered to Śrī Varadarāja grants supreme joy equal to that of Bliss.
- 8 Śloka 50 The poet prays for the grace of Varada
- 9 Śloka 51 Phalasaruti.

Description of para, vyūha, etc.





Slokas 16,17 - Divyātma Svarūpa

- 18 - Para rūpa
- 19 - Vyūha rūpa
- 20, 21 - antaryāmi rūpa
- 22-25 - Vibhava rūpa
- 26 - The compassion of the Lord for his devotees.
- 27-29 - arcā rūpa
- 30 - The principle of self-surrender.

(B) THE NATURE OF JĪVĀTMAN AS SET OUT IN VARADARĀJA PAÑCAŚAT (VP)

The problem of jīvatmā has been discussed in a number of Upanishads and in the works of the great Ācāryās. The nature of jīvatmā, its independence, its will to act, its conscious state, the relationship between jīvatmā and paramātmā, whether the jīvās are one or many - all those problems have been analysed in a number of philosophical treatises. But the arguments developed in these works are too minute and technical for the common man. The Varadarāja Pañcaśat aims at educating even a layman on these principles, by means of short lyrics.

(i) The jīva as a 'karta'





It is believed that the jīvā is a 'kartā'. The Vedas substantiate this hypothesis. The Brahmasūtrās also vindicate this stand.¹

Rāmanuja's Bhāshya on the Brahmasūtra passage makes this point clear². It is the śāstrās, the scriptures which activate man by their instructions. If the performer and enjoyer are different, then the doer of an action will not have an inclination to perform an action. Hence the performer of an action should also be its enjoyer. In other words, the jīvā is the 'kartā'. Śrī Ramānuja goes a step further and says that jīvā performs his actions under the directions of the Supreme Being³.

The concept of 'jīvā as a kartā' has been enunciated by Śrī Deśika in the third śloka of Varadarāja Pañcāśat. The poet expresses his inability to exhaust the qualities of the Lord, while describing them. That jīvā is capable of performing⁴ actions but he has his own limitations and that he has to be guided by the Supreme Being, have been beautifully brought out by the poet in this śloka.⁵

jānannādi vihitānaparadhavargān
svamin bhayāt kimapi vaktumahaṃ na śaktaḥ |
avyājavatsala tathā᳚pi niraṅkuśaṃ mām
vātsalymeva bhavto mukharīkaroti ||

(ii) The jīvā and the scope of his intelligence (jñāna):



The 'jñāna' is of two kinds as 'Dharmabhūtajñāna' and 'Dharma svarūpajñāna'. Śrī Deśika views 'Dharmabhūtajñāna' from two angles - (i) as that associated with the object (ii) as that associated with the knower.⁶ This 'Dharmabhūtajñāna' is capable of both expansion and contraction. It may undergo reductions also due to sins committed in previous births.⁷ It may expand on account of the grace of the Lord or due to the disappearance of obstacle on the way to the procurement of knowledge. The same idea has been expressed by Śrī Deśika in the line "tanme samarpaya matim ca sarsvatīm ca". It is possible to attain knowledge by the grace of the Lord. This idea is again stressed by Śrī Deśika in 43rd sloka thus – "samsāra yesha bhagavannapavarga yeva". "If I have faith in you, this very world becomes 'moksha' for me."

(iii) The status of Jīvātmā:

The vedic passages indicate that the animate and the inanimate objects become the body of the Lord. This is one of the fundamental principles of viśiṣṭādvaita. This concept is called "pradhānapratitantra" and passages expressing this idea are termed as "ghatakaśruti". The same idea has been brought out by Śrī Deśika in 3 ślokas viz.,

1. padmāsanādishu śivādishu kañcukeshu (VP Śloka 10)
2. sarvacarācarātman (VP Śloka 12)
3. trailokyametadakhilam narasimha garbham (VP Śloka 23)



(iv) Position of Gods:

The position of the Gods has also been dealt with by Śrī Deśika. Lord Śrīman nārāyaṇa⁸ is the only Supreme Being. Other Gods are merely agents entrusted with several duties. They are not independent. Their position as Gods are due to the 'karma' performed by them in their previous births.⁹ They too form the body of the Supreme Lord.¹⁰ The 10th ślokā of varadarāja Pañcāśat explains this idea.

prāptodayeshu varada tvadanupravesāt
padmāsanādishu śivādishu kañcukeshu |
tanmātra darśana vilobhita śemushīkāḥ
tādātmya mūdhamatayo nipatantyadhirāḥ ||

The Gods, Brahmā and others are depending upon the “anupraveśa” of the Lord for their actions. The same idea has been expressed by Śrī Deśika himself in ‘Rahasya traya’.¹¹ Brahmā and Rudra also form the body of the Lord and they too are liable to ‘pleasure’ and ‘pain’. Their jurisdiction is limited and they look forward to Lord Viṣṇu for the performance of their actions. They are supposed to simply carry out the orders of Śrī Viṣṇu. Depending upon their completion of duty - successful or otherwise - they get sukha or dukha¹². Laymen consider Viṣṇu as one of the three incarnations in the trio - Brahmā, Viṣṇu and Rudra - on par with the other incarnation, matsya etc. But it must be pointed out that the Gods Rudra and Brahmā are



known only through the Vedas, but Lord Vishṇu is the saviour of the Vedas themselves. His status as the ‘assigner’ of duties to Brahmā and Rudra is made clear by Śrī Deśika.

The human beings in this world are divided into three classes viz.,

- (i) nityasūrayaḥ
- (ii) baddhāḥ and
- (iii) muktāḥ

The ‘Mukthas’ are those who have been caught once in the ocean of life, have got rid of their bondages and live now in Vaikuṅṭha. They have surrendered themselves totally unto the Lord and always remain as devotees of the Lord. Contacts with them is capable of turning even the ‘jīvaloka’ into Vaikuṅṭha says Śrī Deśika in Varadarāja Pañcāśat It is the Lord himself who develops the desire to attain ‘Moksha’ in the minds of the devotees. It is He who makes them contemplate on the eternal problems of life namely - Wherefrom did the jīvās come? How did they come, how to get out of the worldly life, etc?



NOTES

1. kartā sāstrārthavattvāt --(Bra. sū. 2.3.33)

2.

śāsanam ca pravartanam, śāstrasya ca pravartakatvam bodha janana dvārena |
ataḥ śāstrānāmarthatvam bhoktuścetanasyaiva kartṛve bhavet ||

(Sri. bha. 2.3.33)

3. Sri. bha. 2.3.6. adhi.

4. V.P.3. A.V. Gopalachariar

5. V.P. 3

6. Sakarmakāva bhāsatvam, sakartṛkāvabhāsatvam iti tallakshaṇam

-- (nya. si. P.N.249)

7. (a) prati purushaniyata sarvagocara svabhavaḥpi samsārāvasthayām

karmaṇā samkucitā tatat karmānugūṇa tāratamyavatī indriyādhīna

prasraṇā | (n.yā.si. P.N. 247)

(b) ajñānena āvṛtaṃ jñānam, jñāvirodhina pūrva pūrva karmaṇā

svaphalānubhava योगyatvāya asya jñānam āvṛtaṃ samkucitam

-- (G. B. 5.15)

(c) pralaghusaṅkucitaprākaśaḥ (V. P. 4)

8 & 9. See Tamil text under the title - ஆ. ஜீவாத்மாவின் தன்மைகள் /

(சூ.) தேவர்களின் நிலை, Foot notes 11 & 12

10. V.P Slokam 10 - prāptodayeshu varada tvadanupravesāt-----

11 & 12. See Tamil text under the title - ஆ. ஜீவாத்மாவின் தன்மைகள் / (சூ.) தேவர்களின் நிலை





Śrīman nārāyaṇa is the Supreme Lord

According to Viśiṣṭādvaita philosophy, Sri nārāyaṇā is the only Supreme Being. The jīvās are expected to have unflinching faith in Him to attain Moksha. The Lord's supremacy is divided on the following grounds:

His supremacy cannot be decided.

His authority is intransgressible.

His authority is not derived from any other source.

His authority does not depend upon anybody else for its execution.

His consideration of the well being of his devotees as His own.

The śrutis, smṛtis, Purānās, Ithihāsas all go to prove that Śrī nārāyaṇā is the only Supreme Lord. Śrī Deśika has stressed this point in his 'catusśloki



bāshyā’ and ‘Rahasyatrayasārā.’ The same idea is set forth in Varadarāja Pañcāśat also. All other Gods are only subordinate to Him. They are created and sustained by Śrī nārāyanā only.

The nature of the Lord:

The Lord is of a form of knowledge and Bliss (jñāna and ānandā). The Pañcarātra texts state this fact with authority. The Lord has seven-fold nature. They are:

- (i) He is a repository of all kalyānaguṇās and is free from all blemishes and faults¹. This quality is known as ubhayaliṅga.
- (ii) He is nityodita and śāntodita.
- (iii) He is nitya devoid of a beginning and an end.
- (iv) He is para and he is over and above all creations.
- (v) He is sarvagata he is omnipresent.
- (vi) He is susūkshma - minutest minute among the subtle indescribable.
- (vii) He is ānandamaya of the form of Supreme joy.

These concepts have been dealt with by Śrī Deśika in Varadarāja Pañcāśat.

The form of the Lord:

The Lord’s form is set out thus in the pañcarātra āgamas:



Like His nature, His form is also full of auspicious aspects. The yekāyanaśākha of the śuklayajurveda says that the Lord's form is akin to His nature². He is divyamangalavighraha. He has five-fold forms.

Para: This aspect of the Lord refers to His form in Vaikuṅṭha³.

Vyūha: This refers to the creative aspect of the Lord. He divides Himself into four-fold forms, once again into paramātman, jīvātman, ahakāra and mahat. These four are akin to Vāsudeva, sakarshana, Pradhyumna and aniruddha. These four form the four faces of the viśākhastambha.⁴

antaryāmi: The Lord resides in the heart of each and every jīva. He guides them from inside. While describing this aspect of the Lord, a poet wonders how the Lord who bears the burden of the entire earth remains inside jīvas in such a minute form.⁵

Vibhava: This refers to the several incarnations of the Lord. The idea is to punish the wicked and protect the good. The incarnations are innumerable according to the Bhāgavat Gītā which says:

yadyadvibhūtimatsatvaṃ śrīmadūrjitumeva vā |

tattadevāvagaccha tvam mama tejomśśasambhavam ||⁶

Yet ten of them are important. Among this ten, Śrī Deśika mentions only four - varāha, narasimha, trivikrama and rāma in Varadarāja Pañcaśat. The Kṛṣṇavatārā is conspicuous by its absence. Perhaps the author thought it to



be redundant since he speaks of the glory of Sri Varadarāja⁷. About Varāhavātara the author says:

balākṛtervaṭapalāśamitasya yasya
brahmāṇḍamaṇḍalamabhūdudaraikadeśe |
tasyaiva tadvarada hanta katham prabhūtam
vārahamāsthithavato vapuradbhutam te || (V.P. Sl. 22)

The narasimhavatarā was taken by the Lord instantaneously when hiranya questioned the validity of the Lord's existence in the pillar. Our author says that the Lord who came out of a pillar that day is present in other places as well⁸. The trivikrama aspect of the Lord brings out His all-pervasive nature. He is within every animate and inanimate object of the world. He is the container as also the contained. These aspects of the Lord are brought out by Śrī Deśika in the following śloka:

brahmeti śaṅkara itīndra iti svarāḍiti
ātmeti sarvamiti sarvacarācārātman |
hastīśa sarvavacasāmavasānasīmam
tvām sarvakāraṇamuśntyānapāyavācaḥ || --(V. P Sl. 12)

This śloka corresponds to the mantra in the nārāyana anuvāka of Taittiriyaopanishad. The significance of the Brahmasūtra - śāstrayonitva - adhikaraṇa.



NOTES

1. VP.16
2. yadatmako bhagavān tadatmako vyaktiḥ (VP. D.R. Com. P.N. 29)
3. V.P. Slokam 18
4. See V.P. Slokam 19
5. (a) antaḥ pravishṭaḥ sāsṭā janānām (Sri. bha I.I.I. PN.246)
(b) ya ātmani tishṭānyasyātma śarīram (B.R.G. PN. 398)
6. B.G. 10.41
7. It may be noted that Sri Jayadeva too omits Kṛshṇa-avatara since he treats Kṛshṇa
as the Supreme Lord in the Gita Govinda.
8. V.P Sloka 23.

ON THE COMPASSION OF THE LORD:

The Supreme Lord is the repository of all the virtuous qualities (kalyānaguṇa) according to Viśiṣṭādvaita philosophy. The word ‘bhagavan’¹ signifies only this idea. The ‘kalyānaguṇās’ of the Lord speak only of this omniscient nature. But at the same time, the Lord makes himself accessible even to common people and that results out of His compassion or daya². It is by his daya that jīvas are able to survive against all odds.

According to Indian philosophy, they have to experience the results of all good or bad deeds performed in previous births and in the present birth³. What is the way to get out of this karmabandha? Different branches of philosophy prescribe different means – as jñanamārga, bhaktimārga, karmamārga – taken individually and collectively. But these ideas are difficult to be understood by common man. Śrī Deśika simplifies the procedure and he presents the problem and the solution in a nutshell as it were.

The Veda, Itihāsa, Purānās, the hymns of the Ālwārs and the work of Śrī Rāmānuja speak of śaraṇāgati - the self surrender and the best faith to get rid of samsāra. The Śaraṇāgati is given in a lucid manner by Śrī Deśika thus⁴ -

“This Prapatti as a direct and immediate means for the attainment of salvation was practised by the Ālwārs and Ācāryas like Āḷavandār and Rāmānuja. But it was Śrī Deśika who systematised and formulated śaraṇāgati as an immediate means of salvation.”

The śaraṇāgatitattva is based on the daya or the compassion of the Lord. But for his dayā, any amount of śaraṇāgati is not going to help. That is why Śrī Deśika has eulogised the dayā of the Lord by which the principle of śaraṇāgati becomes self explanatory. Śrī Deśika has dealt with the dayā of the Lord Śrī Venkaṭeśvara of Tirupati exclusively in his dayāśataka. In Varadarāja Pañcāśat also, we find several verses dealing with the dayā of Lord Varadarāja of Kañci. In spite of His numerous kalyāṇaguṇās, the Lord comes down to the mortal world for the sake of His devotees and showers His blessings on them. He presents Himself in the form of the arcamūrtis in several holy places. All these go to prove that He is all compassion⁵. The realisation of this nature of the Lord makes us conscious of his own limitations.

A man who knows his limitations will always be watchful of his acts and refrain himself from evil ways. He will engage himself in the service of his fellow devotees and the Lord. He will consider the Lord himself as the bridge that helps one to cross the ocean of life⁶. The worldly life is full of miseries. An indulgement in this will lead one to nowhere, as Sri Āḷavandār puts it:

bhavantamevāṢnucaran nirantaram

prāsānta niśśesha manorathāntarah |

kadāṢhamaikāntika nitya kiṅkarah

praharshayishyāmi sanāthajīvithah ||⁷

“The ignorance is pervading everywhere. Meaningless philosophies and strictures are attacking from all quarters. The atmosphere is heavily overcast



by a dense cloud of worldly objects”. To make matters worse, the way is lost. The same idea is expressed by Śrī Deśika:

“Both the inlet and outlet are lost sight of. There is no hold even. The eyes are blinded.”⁸ Man himself is responsible for this state. Unless he pleads for the daya of Lord, there is no redemption.

PRAPATTI (ŚARAṄAGATI):

The śaraṅagāti doctrine is the pivotal point in the philosophy of Śrī Rāmānuja. The Lord has given the jīvas independence to act. But if the independence is misused, the jīva gets bound by the samsārabandha. But on the other hand, if a jīva surrenders humbly, totally unto the Lord and knows his limitations and realises that he is totally dependent on the Lord, he gets relieved from all miseries of worldly existence. This idea has been brought out by Śrī Deśika in the following sloka:

hastīśa duḥkha visha digdha phalānubandhini
ābrahmakīṭamaparāhata saṃ prayoge |
duḥkarma sañcaya vaśād duratikrame naḥ
pratyastramañjalirasau tava nigrāhāstre || -- (VP Sl.30)





UTTARAKṚTYA :

Śrī Deśika has explained the steps to be followed by the 'Prapannas' after their taking to 'prapatti', vividly in his 'Rahasyatrayasāra'. In Varadarāja Pañcāśat again the author brings out these ideas in a nutshell. The guidelines for the 'Prapannas' as suggested by Śrī Deśika are:

- (i). Association with co-devotees.
- (ii). Remaining in the vicinity of Lord Varadarāja.
- (iii). Having the unflinching faith and devotion in Him.
- (iv). Being at His mercy.

MUKTI :

The concept of Mukti is common to all branches of Indian philosophy, though it is defined differently by them. According to one view, Mukti is the cessation from all miseries. According to others, it is the enjoyment of Supreme Joy. The concept of Mukti has been touched upon Śrī Deśika in the following śloka of Varadarāja Pañcāśat:

nirantaram nirviśatastvadīyam

asṛṣṭa cintāpadamābhirūpyam |

satyam śape vāraṇa śailanātha

vaikuṅṭhavāseṢpi na meṢbhilāśah ||-- (V.P. Sl 49)





The author seems to be of the opinion that the service rendered to the Lord is capable of giving blissful joy that is equal to that of Mukti. This blissful joy is equal to that attained even in Vaikuṅṭha.

THE ĀVIRBHĀVĀ OF THE LORD:

The pilgrim centre of Kāñci has been acclaimed as one of the sacred ones. Here the Lord presents Himself on a hillock which is called 'hastigiri'. The Lord is called Varadarāja in Sanskrit, literally meaning the 'Giver of Boons'. There is a mythological account of the shrine here. Once Lord Brahmā wanted to serve the feet of Lord Varadarāja and so performed severe penance in order to get a darśan of the Lord. But he did not succeed in his attempt. Then on hearing a heavenly voice, he performed a sacrifice, making the hastigiri as the Vedic altar. At the end of the sacrifice, there arose from the altar, a divine light followed by a divine chariot. Seated in the chariot was Lord Varadarāja. Brahmā worshipped Him to his delight. The Lord too, granting his request, remained in the same place in the same form, granting boons to His devotees. The Lord also accepted the oblation offered to all the Gods. This idea is set out in the following sloka:

tattatpadairupahiteṣpi turaṅgamedhe

śakrādayo varada pūrvamalabdhabhāgāḥ |

adhyakshite makhapatau tvayi cakṣushaiva

hairaṇyagarbha havishāṃ rasamanvabhūvan || -- (VP Sl. 8)



THE FESTIVALS OF LORD VARADARĀJĀ:

Śrī Deśika mentions about the following festivals sacred to Sri Varadarāja. Details of these festivals are found in 'Hastigirimāhātmya' section of Brahmāṇḍa Purāṇa. Śrī Deśika specifically mentions 'Garuda Sevā', chariot, palanquin and horse, sacred to Śrī Varadarāja. The 'Garuda Sevā' festival takes place on the third day during the Vaiśākhā festival. This festival perpetuates the memory of 'Gajendramoksha' when the Lord responded to the call of the elephant and saved it from the crocodile. The Lord here is called 'Gajendravarada'. The following ślokā describes this festival of the Lord:

turaga vihagarāja syandanāndolīkādishu
adhikamadhikamanyāmātmaśobhāṃ dadhānam |
anavadhika vibhūtimḥ hastiśaileśvaramḥ tvām
anudinamanimeshairlocanairnirviśeyam || -- (V.P. Sl. 48)

The other festival referred to by our author is the 'Jyeshṭābisheka'. The Lord normally wears golden armour. But on the day of jyeshṭā (கேட்டை-Kettai) during the month of mituna (ஆனி-āni), the armour is removed and the Lord is given a sacred bath. A darshan of the Lord during his 'Thirumanjanam' is indeed most sacred. The 'ekāntasevā' and 'viśvarūpadarśana sevā' have also been mentioned by the poet. This ślokā is recited as a 'suprabhāta' even today.



NOTES

1. aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyāḥ |
jñāna vairagyayoścaiva shaṇṇaṃ bhaga itīraṇā||
--(Sri. Bha. Vol. I. PN 214)
2. See VP. Sl. 33.
3. See dayaśataka Sl. 15
4. See VP - D. Ramaswamy Ayyangar – Com. PN 50.
5. See VP Sl. 26.
6. VP . 31.
7. Ālavantār Stotra Ratnam Sl. 46
8. See V.P. 34



Varadarāja Pañcāśat - A literary estimate:

Śrī Deśika is not only a philosopher but also a poet. His Yadavābhudaya, Hamsasandeśa and Sankalpasūryodaya conform to the tradition of literature in Sanskrit. He reveals his poetical instinct, in his stotras also. It would be highly rewarding if one peeps into this aspect of the work on hand.

METRICAL ANALYSIS OF VARADARĀJA PAÑCAŚAT:

The metres employed in Varadarāja Pañcāśat are:

		No. of Slo-	Place
1.	Vasantatilaka	43 Ślokās	Ślokās 2 - 44
2.	Mālini	4	1, 47, 48, 51
3.	Mandākrantā	2	45, 50
4.	Pushpitāgra	1	46
5.	upajāti	1	49

alañkārās in Varadarāja Pañcāśat



1. upama :

nagācaleśa nikhilopanishanmanīshā -
mañjūshikā marakataṃ paricinvathāṃ tvām |
tanvī hr̥di sphurati kāṣpi śikhā munīnām
saudāmanīva nibhṛta navameghagarbhā || --(V.P. Sl. 20)

Here the appearance of an indescribable flame occurring in the mind of the devotees engaged in the worship of Varadarāja is compared to the sudden flash of lightning amidst dense clouds.

In another ślokā, the author brings out the fortune of ardent devotees like ‘Śrī Thirukkacchi Nambi’ who experiences immense joy in performing service to the Lord through his humble ‘kalyāṇa gunās’ remain hidden. Such devotees are comparable to aruṇa who always enjoys the proximity of the Sun even when he is covered by clouds.¹

2. arthantaranyāsaḥ :

Even the prattling of a parrot gives immense pleasure to those who have trained it. Even the incoherent words of the devotees are bound to please the Lord, since it is He who has given the faculty of speech.²



3. Vyatirekah :

There is vyatirekālāṅkāra in the distinction that is brought out between an ordinary bridge and the bridge that helps us cross the ocean of life, which is nothing but the prapatti towards Lord Varadarāja. The other bridge built with human effort is useless in the case of samsārasāgara.³

4. Rūpaka :

In another ślokā, the author identifies Śrī Varadarāja with a treasure, the kāvya with darkness and the bhaktas⁴ devotion with siddhañjana. Unable to find the object of darkness, one applies siddhañjana after which he is able to see it clearly. Likewise, the devotion and faith will reveal the treasure of Śrī Varadarāja.

Ślokā :

nityaṃ karīṣa timirāvila dṛṣṭayoṣpi

siddhañjanena bhavataiva vibhūshitākshāḥ |

paśyantyuparyupari sañcaratāmadṛśyam

māyā nigūḍhamanapāya mahānidhiṃ tvām || -- (V.P. Sl. 28)



5. svābhavoktīḥ

We have svābhavoktīḥ in the following ślokā. Though we are incapable of any expression, the Lord's mercy makes us pour out poetry, says the author:

stotram mayā viracitam tvadadhīnavācā
tvatprītaye varada yat tadidaṃ na citram |
āvarjayanti hr̥dayaṃ khalu śikshakāṇām
mañjuni pañjaraśakuntavijalpitāni || --(V.P. Sl. 6)

The sentiment:

The chief sentiment in Varadarāja Pañcāśat is śānta. The main theme centers around the attainment of Liberation from the worldly life and detachment from worldly affairs is often stressed. Here śānta is pradhāna. The following ślokā may be quoted as an instance:

vyātanvānā taruṇa tuḷasīdāmabhiḥ svāmabhikhyām
mātaṅgadrau marakataruciṃ pushṇati mānase naḥ |
bhogaiśvarya priyasahacaraiḥ kāṣpi lakshmīkaṭāksaiḥ
bhūyaḥ śyāmā bhuvanajananī devatā sannidhattām ||
-- (V.P. Sl. 50)



Other sentiments also find their place in the work but they are subordinate to śānta. We have instances of śṛṅ gāra, karuna, vīra, raudra, bhayānaka etc. in many places.

The Style:

Śrī Deśika adopts the Gaudīriti in certain places and Vaidarbhi style in certain other places. The following ślokā can be quoted as an instance of Gaudī style:

nirvāpayishyati kadā kariśailadhāman
 durvāra karma paripāka mahādavāginim |
 prācīna duḥkhamapi me sukhyanniva tvat –
 padāravinda paricarā rasa pravāhaḥ || -- (V.P. Sl. 41)

Here the 2nd and the 4th quarters are compounds of long compounds with harsh letters. Śrī Deśika adopts the drākṣa and nārikelapāka as suited to the sentiments delineated and the situation described. For example, sloka 45 can be quoted as an instance of drākṣapāka.

bhūyo bhūyaḥ puḷakanicitaiḥ angakairdhamānāḥ
 sthūlasthūlān nayanamukūlair bibhrato bāshpabindun |
 dhanyāḥ kecidvarada bhavataḥ saṃsadam bhūshayantaḥ
 svantairantarvinaya nibhṛtaiḥ svādayante padam te ||

The following sloka can be cited as an example of nārikelapāka.



muktaḥ svayaṃ sukṛtadushkṛta śṛṅkhalābhyām

arcirmukhairadhikṛtairativāhitādhvā |

svacchanda kinkaratayā bhavataḥ karīśa

svabhāvikamḥ pratilabheya mahādhikāram || -- (V.P. Sl. 42)

Dhvani

The dhvani aspect is handled very effectively by our author in many places. For example, in sloka 13, the word ājñā is in feminine gender. It is suggested here that a man who fails to unite his wife during the ṛtu period loses the opportunity to beget noble sons and wastes his life.

āśādhipeshu giriśeshu caturmukheshvapi

avyāhatā vidhinishedhamayi tavājñā |

hastīśa nityamanupalana laṅghanabhyām

pumsām śubhaśubhamayāni phalāni sūte ||

NOTES

1. See V.P. Sl. 27
2. See V.P. Sl. 11
3. See V.P. Sl. 31

CONCLUSION

A careful assessment of the points discussed will reveal that the Varadarāja Pañcāśat is a small but important work not only with respect to Vaishṇava lot but also with respect to Sanskrit lot. The main point stressed in this work is the śaraṇāgati doctrine. The work is also of historic importance since we come to know through it about festivals, the cultural and religious atmosphere in his days and other aspects connected with society in general. The work enhances the value of the arcārūpās of the Lord. The work though small, therefore, has claimed the attention of scholars, philosophers and religious leaders alike from the time of its composition. It is no wonder that this work is recited as part of daily prayer and commented upon widely from several angles in several parts of India.



Sri BhU Devi Sametha Sri Varadharaja Perumal
Image Courtesy: Sri Narasimhan Sampathkumar

**ThiruvayyāRu Sanskrit College
and
The Eternal Relevance of Sanskrit**



By

Śrī nr̥simha sevā rasikan

Oppiliappan Koil Śrī Varadāchāri Śaṭhakopan



Invited Paper for Raja College, ThiruvayyARu's Conference on Sanskrit during the occasion of the 125th Anniversary of its Founding. Raja College, ThiruvayyARu is a famous institution, is part of the 25 colleges attached to Bharathi Daasan Univeristy and supported by Srimath PeriyANDavan Aasramam.

(Reference: Eternal Relevance of Sanskrit, Dated March 28, 2006. India-Forum - <http://www.india-forum.com/>)

The relevance of Sanskrit for modern times is significant and multifaceted. We will briefly explore here the eternal relevance of Sanskrit language and literature for now and forever. A study of these treasures bequeathed to us by Sages and scholars of ancient times are absolutely relevant to us, in all aspects of our lives.

All the modern languages of India are considered rightfully as the children of Sanskrit, which has evolved in a seamless manner from the earlier Vedic language.

At one end, Sanskrit is tied to the earliest literary and scientific record of the human race and at the other end is connected to the modern advances in esoteric areas of inquiry such as Theoretical Computer Science (TCS).





SANSKRIT AND COMPUTER SCIENCE

The recent work in TCS has established that the concepts fundamental to TCS have their origin in the classical work of Sage Paanini on Sanskrit grammar (AshtAdhyAyi).

PaNini's comprehensive and soundly scientific theory of phonetics, phonology and morphology going back to 2500 years is opening many doors to the advances in software development. The power of PaNini's grammar has been identified with the power of the Turing Machine of modern times because of the sophistication and the farsightedness of PaNini's handling of meta-rules, transformations and recursions.

The ongoing work of Dr. P. Ramanuja of [C-DAC](#), Dr. Lakshmi TatachAr of [Melkote Sanskrit Academy](#), Dr. John Backus of [IBM](#) and others on this topic point out the extraordinary relevance of Sanskrit, the language known for its Mathematical precision in the context of modern day software development.

SANSKRIT AND MATHEMATICS

In the field of Mathematical sciences deeply influenced by algebra, the structure of Sanskrit language with links to the algebraic nature of Indian Mathematics has the potential to make additional innovative contributions in astronomy and architecture and bridge the gap between Sanskrit and the modern world.

SANSKRIT AND LIFE SCIENCES

In the field of Aayur Veda, the doors of the vast knowledge base relating to Medical Sciences (herbal/mineral based drug development/Pharmacology, study of Human anatomy, performance of Surgical operations, treatment of infant diseases, management of Gerontology and Veterinary Sciences)is just about being opened. The Science and Technology of Aayur Veda is deeply embedded in Atharva Veda.

Many decades of work are needed to identify the herbs and flowers referred to in the different sections of Atharva Veda. Advances in the treatment of killer diseases like Malaria, Tuberculosis (Kashaya rhOgam), Cholera, Diabetes and Small pox are very much possible from research on the relevant insights of Aayurvedic texts. Susruta's and Charaka's and evolving work on Aayurvedic Samhitas have enormous significance to modern times to treat the ills of the body and mind in a holistic manner.

SANSKRIT AND ASTRONOMY

Significant insights to advance modern day astronomy are waiting to be gained from Sanskrit texts of Aryabhatta, VarAhamihira, Brahmagupta and BhaskarachArya. The SiddhAntha SiromaNi of BhaskarAchArya has the following four sections:

(1) LilAvathi: a treatise on pure Arithmetics, Number theory from One to trillions and positioning of digits.



(2) Bhija Ganitha (Treatise on Algebra as an introduction to astronomy /Graha Ganitha). Simple, Simultaneous, quadratic equations and those with a large number of unknowns (vargaprakruti) are covered here.

(3) & (4) Graha GaNita and GoLAdhyAya deal directly with astronomy. Astronomical instruments, geometry and geography are covered in these two chapters.

HUMANITIES, ETHICS AND PHILOSOPHY

Although we have focused so far on Science and Technology aspects and their links to Sanskrit in modern times, there is a whole realm of humanities like Dharma Sastras /Neethi Sastras (Manu Smriti, Bartruhari's Nithi Sataka), Laws and Jurisprudence, Economical Sciences (arTa Saastra), the IthihAsAs and PurANAs, Historical tales and fables that have relevance to develop comity between the various communities of a nation and between the different nations.

SANSKRIT AND MANAGEMENT SCIENCES

The engine that propels modern business is based on the use of optimal Management tools and resources in a timely and efficient manner to get the tasks done. The Western management style puts key emphasis on the development of strategic thinking, motivation of workers and display of leadership for generating profit and not for the welfare of the human kind. This



management approach and the fruits derived from there creates and sustains built-in tension between the Manager and the worker.

This style of managerial approach has been described as "Aasuri Sampath" or demonic approach in Bhagavath Gita. The opposite approach in achieving managerial effectiveness has been described by GitAchAryan as "Dhaivee Sampath" or Divine approach.

GitAchAryan defines the characteristics of the Manager with Dhaivee Sampath in Gita XV1.2:

“Causing Non-injury, dwelling on truth alone, displaying freedom from anger, renouncing fruits of action, demonstrating tranquility, avoiding fault-finding, displaying compassion to human beings, showing freedom from desire for sense objects, exercising gentleness, modesty and steadiness in dealing with others”.

This type of Manager (adhikAri) has vigour, forgiveness, fortitude, purity, freedom from malice and excessive pride (Gita XVI.3).

The one with the Aasuri sampath demonstrates ostentation, arrogance, self-conceit, anger, rudeness and ignorance"(Gita XVI.4).

In summing up the qualities of one with the demonic disposition, GitAchAryan identifies a triad of guNAs (Passion, anger and greed) that lands him into darkness, unfulfilment in managing given tasks and unhappiness. The



adhikAri, who is free from these three gates to darkness strives for the good of the Self and attains the highest goal. GitAchAryan defines thus the most optimal approach to work and managing others. This is indeed a message for all times.

In the third chapter dealing with Karma yoga, GitAchAryan advocates the performance of one's duties without attachment to them in a spirit of advancing the welfare of the world (loka samgraham).

GitAcharyan points out that all actions are done by the influence of guNas of Prakruthi and not by the individual self. Our AchAryan explains that the performance of one's duties with this understanding does not lead one to attachment to the actions and helps to overcome egoism. This message about the development of mental attitude in the performance of one's work is not a time bound message and is an eternal message for Management Sciences.

Using Sanskrit as His language of choice, GitAchAryan instructs us all with His eternal (modern) message of self-transcendence and approaching work with the renouncement of one's ego and avoid sole focus on the fruits thereof. It has been pointed out that GitAchAryan's approach to Management is at the grass roots level as opposed to the Western approach, which is at a superficial level. That grass roots level approach is linked to the development of attitude (equanimity) with respect to the success or failure of the action undertaken (Gita II.48).





By performing one's duties this way, one develops steadfast wisdom (Sthita praj~na) and realizes "karamsu kousalam" (adroitness in the execution of one's duties in this world).

A PRAYER

The many meanings given to the word "Sanskrit" are: "refined, sanctified, complete, perfect, cultured and definitive". It has been said that "Sanskrit language is a marvel of marvels, an epitome of a people's genius".

May the eternally fragrant blossoms of Sanskrit rooted in the genius of the people of BhAratha Varsham dealing with every aspect of human knowledge thrive and prosper to address the needs of the modern world!

May the fruits of the strivings of Educational institutions like the Sanskrit College at ThiruvayyARu reach out to the entire world!

Subhamasthu!

By: V Sadagopan





Swami Desikan Thiruvadigale Sarananam