

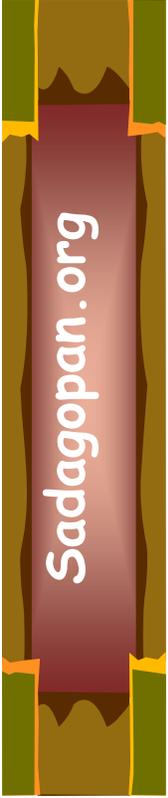
Sri kuresar's
Sri Varadaraaja stavam- Vol.2



Annotated Commentaries By

'Sri nrsimha seva rasikan'

Oppiliappan koil Sri VaradAccAri SaThakopan



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॥ श्रीः ॥

श्रीकूरनाथश्रीवत्सचिह्नमिश्र विरचितः

॥ श्रीवरदराजस्तवः ॥

(द्वितीय भाग)

Sri KUresar's
Sri VaradarAjastavam

(Vol 2)



For Vol 1, covering Slokams 1 to 18, please refer

Ahobilavalli Series e-Book # 62 at:

http://www.ahobilavalli.org/ebooks_s7.htm





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SrI Varadar—Thanks: SrI B Senthil Kumar



SLOKAM 19

दयाक्षान्त्यौदार्यम्रदिमसमतासौहृदधृति-

प्रसादप्रेमाज्ञाश्रितसुलभताद्या वरगुणाः ।

तथा सौन्दर्याद्यास्तव वरदराजोत्तमगुणाः

विसीमानोऽसङ्ख्याः प्रणतजनभोगं प्रसुवते ॥

dayA kshAnti audArya mradima samatA sauhrda dhrti

prasAda prema Aj~nA ASritasulabhatAdyA varaguNA: |

tatha saundayAdyA: tava vardarAja uttama guNA:

visImAna: asankhyaA: praNata jana bhogam prasuvate ||

Meaning:

Oh VaradarAja! Your exalted and limitless guNAs create a blissful anubhavam for those, who have performed Prapatti at Your sacred feet (varadarAja! tava visImAna: asankhyaA: uttama guNA: praNata jana bhogam prasuvate). These exalted guNAs of Yours are: compassion (dayA), patience (kshAnti), generosity (audArya), sweetness (mratima), equanimity that makes you look at every one without pakshapadam (samatA), having a good will towards the sentient always (sauhArtam), steadfastness (dhrti), clarity (prasAda), boundless love (prema), declaration of the good and the bad (Aj~nA), being readily accessible to those who seek refuge (Asrita sulabhatvam).

Comments:

Our Lord's uttamaguNAs link to

1. divyAtma svarUpam (divine inherent nature),



2. divya MangaLa vigraham (divine auspicious body), and
3. ubhaya ASritam (belonging to both the above two categories).

dayA (compassion/Mercy) and kshAnti (patience/forbearance) are associated with the divyAtma svarUpam and the divya mangaLa vigraham of the Lord. j~nAna, bala, aiSvarya, Sakti, tejas and vIryam are associated with the divyAtma svarUpam. saundarya, lAvaNya, mArdavAdi guNams are associated with the divya MangaLa vigraham. There are thus limitless auspicious guNams that are affiliated with one of the other or both categories. These guNams are natural to Him (svAbhAvikI).

dayA banishes the sorrows of the saraNAGatan. kshAnti is the forbearance that He showed to the MahAparAdi, KaakAsuran.

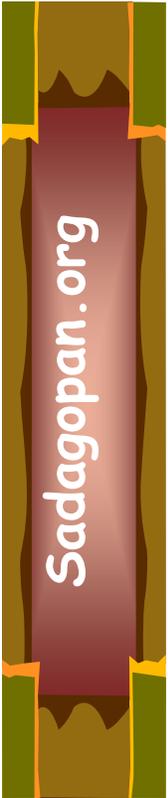
audaryam is the GuNam to grant whatever one seeks (vENDirrellAm tarum vaLLal/ sarvam sampatsyate).

mratimA is the guNam linked to the soft heart towards His devotees and His indescribable beauty (saukumAryam).

samataA guNam is equanimity, which permits every one to approach Him from MahA j~nAni to MahA pApi as he stands on top of Hastigiri (yAvarum vantaDi vaNanga, pOtu ninRa ponnam kazhal). In His Gitopadesam (gIta 9.29), He instructs us on His samataA guNam: "samoaham sarvabhuteshu na me dveshyoasti na priya:".

sauhrdam or sauhArdam is good will towards all (nivAsa: SaraNam suhrd gatiR- nArAyaNa:, suhrdam sarvabhUtAnAm j~nAtvA mAm SAntimrccati).

dhrti is the firmness of stand and holding His position in spite of opinions to the contrary as in the case of VibhIshaNa SaraNAGati. He instructed HanumAn at that time to bring VibhIshaNa before Him and that he will not abandon him and will definitely bless him with abhaya pradAnam (na tyajeyam kathancana, Anaya enam hari SreshTha! dattAm asya abhayam mayA - rAmAyaNam, yuddha khANDam 18.3 & 34).





prasAda: is the clarity of view, when it comes to granting anugraham to the PrapannAs. prema is the vAtsalyam towards PrapannAs just like the Mother cow to the just born calf.

ASrita sulabhatA is the easy access to His devotees as shown in the case of Being the charioteer to Arjuna and going to the Kaurava's court to seek a just settlement for the pANDavAs. The other unique guNams of the Lord are saundaryam (divine, incomparable beauty of every limb of the Lord/ Pratyanga saushTavam). These GuNams according to SrivatsAngAcchAr Swamy are elaborated in the SaraNagati gadya BhAshyam, tAtparya candrikai and samanvayAdi karaNa Sruta PrakAsikai





SLOKAM 20

अनन्याधीनत्वं तव किल जगुर्वैदिकगिरः

पराधीनं त्वां तु प्रणतपरतन्त्रं मनुमहे ! ।

उपालम्भोऽयं भोः ! श्रयति बत सार्वज्ञ्यमपि ते

यतो दोषं भक्तेश्विह वरद ! नैवाकलयसि ! ॥

ananyAdhInatvam tava kila jagu: vaidikagira:

parAdhInam tvAm tu praNata paratantram manumahe! |

upAlambha: ayam bho:! Srayati bata sArvajn~yam api te

yata: dosham bhakteshu iha varada! naiva Akalayasi! ||

Meaning:

Oh VaradarAja! Veda vAkyams celebrate your svatantram and state that You are not under the control of anyone. In spite of that, You become yatoktakAri (sonna vaNNam seyta perumAL) in case of Your devotees (bhakta pAratantryan). This kind of anomaly arises also in the case of Your name, sarvaj~nan. VedAs say that You are omniscient but in the case of Your bhaktAs, You become unaware of their doshams and You extend Your grace still unhesitatingly. It seems that it is Your sankalpam that sets aside Your svatantram and lets You become Paratantrar (taking orders from Your aDiyArs) and thereby gain the name of dAsa satyan. Your deliberate unawareness of the doshams and apacArams of Your ASritALs in spite of Your omniscience (sarvaj~natvam) also is an extension of Your viSesha guNa vaibhavam.

Comments:

SrivatsAnkAcchAr Swamy points out that this slokam is an example of nindA



vyAja stuti, where two guNams of the Lord ([ananyAdhInatvam](#) and [sarvaj~natvam](#)) are shown to be inconsistent and contradictory. KUresar uses this ninda vyAja stuti alankAram to reconcile this odd inconsistency (virodha ParihAram). The VedAs say that there is no one equal or greater than the Lord and salutes Him as sarveSvaran and yet He served as the pANDava dUtan (an ordinary messenger for the pANDavAs) and as a charioteer taking orders from Arjuna (PaarthasArati) during the MahA BhAratam war. How can we reconcile this apparently contradictory situations, where the Lord of all can act as a servant of the pANDavAs? The temptation arises to recognize the Lord not as a sarveSvaran but as a [parAdhInan](#) and [praNata-paratantran](#) (SaraNagata svAdhInan). The situation to reconcile Your svAtantryam with parAdhInam leads to confusion. Similar confusion also exists between Your reputation as sarvaj~nan ([ya: sarvaj~na: sarvavid](#)) and Yourself displaying the guNam of [avij~nAtA](#) (unawareness of the doshams and apacArams of Your bhaktAs). The apparent contradiction can be resolved by understanding the volition (sankalpa balam) of the Lord propelled by the dayA, ASrita vAtsalyam and atyanta prema of the Lord towards those who sought His rakshaNam. Even if an ASritan commits mountainous aparAdams, Lord Varadan overlooks them and extends His grace out of His parama premai to them and comes under the influence of the Prapannan. He does not "see" the doshams of the ASritan. The display of guNam of "[ASrita dosha joshaNam](#)" has been linked to atiSaya paurusham of the Lord recognized by the Purushottama Sabdam.





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ativiSala tamAlAn



BACKGROUND FOR SLOKAMS 21-53

So far, SrImad Sabdam of dvayam was explained through the Sabdam of "SrInidhi". The first ten slokams of SrI VaradarAjastavam extolled the Vaibhavam of Hastigiri as meanings of nAra Sabdam. It is traditional to emphasize the guNams of the Lord's nArAyaNa Sabdam. Therefore the slokams from 10-20 focused on the guNams of the Lord of Kaanci. Since the divya MangaLa Vigramam of the Lord is also linked to nArAyaNa Sabdam, now KUresar engages in the elaborate description of the divya tirumEni of the Lord through the next 33 slokams with great joy.

SLOKAM 21

पाणिपादवदनेक्षणशब्दैः

अम्बुजान्यपदिशन् वरद ! त्वम् ।

बाहुभिस्त्वतिविशालतमालान्

आञ्जनं करिगिरेरसि शृङ्गम् ॥ २१ ॥

pANipAda vadana IkshanaSabdai:

ambujAni apadiSan varada! tvam |

bAhubhi: tvat ativiSAla tamAlAn

Anjanam karigire: asi Srngam ||

Meaning:

Oh VaradarAjA! You hide the Lotuses through Your sacred hands, feet, countenance and eyes (the beauty of these limbs of Yours easily defeat the beauty of the lotus flowers). They take a back seat in the competition. Further, the beauty of Your sacred shoulders with the hands beats the majesty and proud

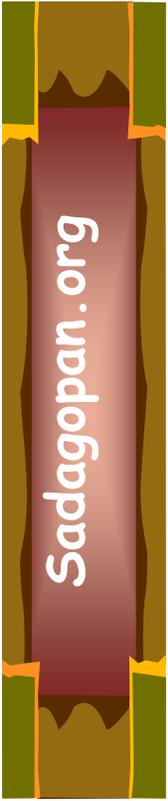


appearance of the tamAla trees. With this saundayam (beauty), You shine as the shining collyrium for the top of Hastigiri (the beauty of Lord VaradarAjan's tirumEni appears like a tamAla tree with its branches). On top of the hill would be a reservoir of water and in its body would be seen a few lotus flowers through the openings among the branches of the tree.

KUresar enjoys this kind of extraordinary beauty in the tirumEni of the Lord on top of Hastigiri.

Comments:

Sri DevarAjan appears like a flag staff (koDumuDi) on top of Hastigiri. When seen from a distance, the mountain will look dark. Our Lord is also like an anjana giri (maiyl Ana malai). On top of the hill would be ponds with beautiful lotuses. Similarly, our Lord's sacred hands, feet, eyes are shining beautifully like a red lotus ("kaivaNNam tAmarai, vAy kamalam pOlum, kaNNiNaiyum aravindam aDiyum ahtE"—Tirumangai AzhvAr). There will be a lot of dark green trees on top of the hill. Our Lord known for His "kaRpakak- kAvana naRpala tOLkaL" (TiruvAimozhi 6.6.6) reminds us of those trees. As a result, our Lord on top of Hastigiri appears like a peak made up of collyrium (Anjana Srngam asi). Mai/anguent is used for the eye by the ladies.



SLOKAM 22

त्वामुदारभुजमुन्नसमायत्कर्णपाशपरिकर्मसदंसम् ।

आयाताक्षमभिजातकपोलं पारणीयति वरप्रद ! दृङ्मे ॥

tvAm udArabhujam unnasam Ayat

karNapASa parikarma sadamsam |

AyAtaksham abhijAta kapolam

pAraNIyati varaprada! drng me ||

Meaning:

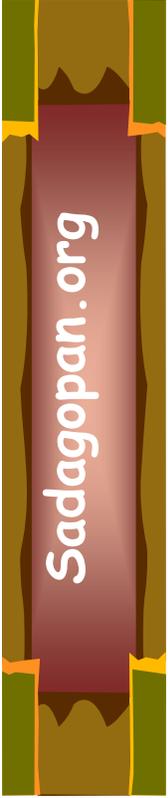
Oh Lord known for granting the best of boons! You are resplendent with the hands that give away most generously all one asks for and more (udAra bhujam). You are beautiful with Your majestic nose (unnasam), Your beautiful long ears stretching down to Your shoulders and serving as the AbharaNam for latter (karNapASa parikarma sadamsam), Your extended eyes reaching out to Your ears (AyatAksham) and Your smiling cheeks (abhijAta kapolam). All of these divya saundaryam of Your sacred body makes me long to feast on them with aDiyEn's eyes just as one who is ready for the dvAdasi pAraNai after the EkAdasi fasting.

Comments:

KUresar places himself in the position of one who is ready for pAraNai and looks forward to enjoy slowly the variety of tastes of the food presented to him. In KUresar's case, the subject matter of the feasting is not earthly things (food with six different kinds of distinct tastes made up of prAkṛta padArthams), but the food of j~nAnis (shATguNya annam, the Lord Himself). As Tirumangai AzhvAr referred to in TiruvezhukURRirukkai, the Lord becomes: "kURiya aRu suvai payan Ayinai". Ordinary people enjoy traiguNya annam made up of satva-rajas-tamas guNams. The j~nAnis enjoy the shATguNya annam (BhagavAn with j~nAna, bala,



Sakti, aiSvarya, vIrya and tejas): "traiguNyam shATguNyam ca dvidAnnam parikIrtitam, traiguNyamannam bhaddhAnAm itareshAmatatarat" The food is divided into two categories: three fold and six fold. The bound (baddha) jIvans go for the three fold food made of triguNams, where as other jIvans (liberated ones) feast on the shATguNya mUrti, BhagavAn.



SLOKAM 23

नीलमेघनिभमञ्जनपुञ्जश्यामकुन्तलमनन्तशयं त्वाम् ।

अब्जपाणिपदमम्बुजनेत्रं नेत्रसात्कुरु करीश ! सदा मे ॥

nIlameghanibham anjana punja

SyAma kuntaLam anantaSayam tvAm |

abja pANipadam ambujanetram

netrasAt kuru karIsa! sadA me ||

Meaning:

Oh Lord of attigiri! May aDiyEn have the sevai always of Your nIlamegha SyAmaLa tirumEni, the dark tresses looking like an assembly of dark collyrium (mai/ anjanam), the lotus soft and beautiful hands and feet, the lotus red eyes and Your sevai in the tirukkOlam reclining on AdiSeshan!

Comments:

This is an important slokam, when KUresar regained His eyesight that he had lost due to the cruelty of the fanatic ChOzhA king. AcArya RaamAnuja took His sishyar to SrI VaradarAjan sannidhi and asked him to compose SrI VaradarAjastavam in front of the Lord to be blessed with the boon of restored eye sight. Varam koDukkum Varadan not only gave KUresar the eye sight but He also blessed him with sevai of His Sayana tirukkOlam although on attigiri, He blesses us with the darSana saubhAgyam in the standing posture (ninRa tirukkOlam). **kacci tannil KaN koDukkum PerumAL** granted the eye sight. KUresar wanted to see only His AcAryan and Lord Varadan with the restored eyes and nothing else.

"nIla megha nibham" is the dark bluish hue resembling that of the dark rainy



season cloud. The choice of "nIruNDa mEgham" also reminds us of the need to depend only on that nIlamegha SyAmalan for the anugraham like a sAtaka Pakshi, which will only sustains itself on rain water. The inner meaning is that Prapannan should not seek the anugraham of devatAntarams (prapannaScAtakoyatvat prapattavyastu meghavat --Swamy Desikan).

"punja SyAmala kuntaLam" in this slokam is an echo of Kaliyan's MangaLAsAsanam of the Lord's dark stresses: "mey-vaNNa naRum kunci".

"ananta Sayam" or Sayana kOlam on AdiSeshan is an echo of BhUtattAzhwAr's MangaLAsAsanam: "attiyUrAn PuLLai UrvAn aNimaNiyin tutti sEr nAkattin mEl tuyilvAn". Further, at attigiri divya desam, there are panca bherams inside the garbha graham: mUlavar, utsavar, yAga bherar, bali bherar and Sayana bherar (named SrInidhi). SrI sudarSana Bhattar salutes this Sayana mUrti in the first slokam of Sruta PrakAsikai according to SrI SrivatsAnkAcchAr Swamy:

varadam dviradAdrISam SrInidhim karuNAnidhim

SaraNyam SaraNam yAmi praNatArthiharam harim

Swamy Desikan also salutes this SrInidhi at tiruppaLLiyezhucci time:

फणिपति शयनीयादुत्थितस्त्वं प्रभाते

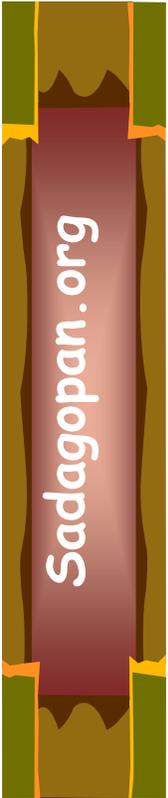
वरद सतत मन्तर्मानसं सन्निधेयाः

phaNipati SayanIyAt utthitastvam prabhAte

varada! satata mantarmAnasam sannidheyA:

---VaradarAja pancAsat, slokam 47

"sadA netrasAt kuru" - May Thou always become the object of my sight/ eyes!
This state is the state described by the VedAs: "sadA paSyanti sUraya:"



SLOKAM 24

त्वक्च दृक्च निपिपासति जिह्वा

विह्वला श्रवणवत् परवृत्तौ ।

नासिका त्वयि करीश ! तथेति

प्राप्तुयां कथमिमां स्वदवस्थाम् ॥

tvak ca drk ca nipipAsati jihvA

vihvalA SravaNavat para vrttau |

nAsika tvayi karISa! tatha iti

prApnuyAm katham imAm svid avasthAm ||

Meaning:

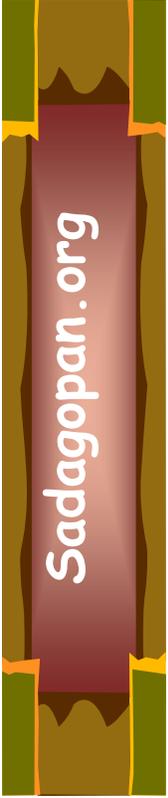
Oh Hastigiri nAtha! aDiyEn's touch-related tvak indriyam (skin organ), the sight organ of eye is eager to have the power to "drink" Your beauty. The taste organ of tongue and the hearing organ of ear also want to join in the anubhavam of the skin and eye and all of them get agitated in their eagerness to outdo the other.

Comments:

This kind of cross-organ enjoyment anubhavam or cognition without the benefit of specific organ is possible at SrI VaikuNTham for the mukta jIvan, just like BhagavAn, who can lift some thing without the need for a hand. He can run briskly without feet and can see without the benefit of the eyes and hear with out the ear (....sa SruNot akarNa). It is however not possible here on earth for one organ to cross over and assume the role of the other. Eye will strictly see and the ear will only fulfill the function of hearing. Swamy Kuresar wishes to have the unique cross experiences by the senses that one can have at VaikuNTham right here at



Kaanci, while he is standing in front of Varadan and wants to take a multimedia, cross-sensory experience to the fullest extent. This desire arises from his "craving" to enjoy the Lord deeply as Swamy NammAzhvAr described in the 3.8 decad of TiruvAimozhi ("muDiyAne"). Swamy NammAzhvAr states here that all his faculties compete with one another intensively to enjoy the Lord and during that processes crosses their assigned boundaries. For KUresar, just like Swamy NammAzhvAr, VaradarAjan is sarvam (uNNum sORu parukum nIr tinnum veRRilai ellam VaradanE).



SLOKAM 25

आधिराज्यमधिकं भुवनानां

ईश ! ते पिशुनयन् किल मौलिः ।

चूलिकामणिसहस्रमरीचेः

हस्तिभूषण ! भवत्युदयाद्रिः ॥

AdhirAjyam adhikam bhuvanAnAm

Isa! te piSunayan kila mauli: |

cUlikAmaNi sahasra marIce:

hastibhUshaNa! bhavati udayAdri: ||

From here on the enjoyment of KUresar of the Lord begins. He starts from the enjoyment of His Crown and proceeds towards His sacred feet.

Meaning:

Oh Lord! Oh Jewel of Hastigiri! Your resplendent Crown reveals that You are the Lord of the Universe. Your Crown becomes the hill for the rising of the Sun, which is the precious gem set in Your Crown. Your Paratvam as the Supreme being is indicated by Your gem-studded crown.

Comments:

SrI SrivatsAnkAcchAr Swamy points out that the inspiration for this slokam might have arisen from Swamy NammAzhvAr's TiruvAimozhi pAsuram: "kaRpakak kAvana naRpala tOLaRkku, poRRccudark-kunRanna pUntuN-muDiyaRku" (6.6.6). Swamy NammAzhvAr compares the crown of the Lord to the Meru mountain and the sUryan arises from there as a resplendent gem.



Oh jewel of Hastigiri!



Sri PeriyavAcchAn PiLLai has commented that any doubt about who is the sarveSvaran among the trimUrtis is resolved, when one recognizes that Sriman nArAyaNan alone has the Crown as a ruler of all and BrahmA or Sivan are karma vasyALs. Brahma has kamaNDalu and japa mAilai, Siva has matted locks, while Sriman nArAyaNan alone has the Crown to indicate His sarveSvaratvam. Swamy Desikan has observed at two places that there should not be any doubt about the status of Sriman nArAyaNan as sarveSvaran among the triad: "deveSvaratvamiha darSayitum kshamaste nAtha, tvayA api SirasA vidhrta: kirITa:"-- Sri devanAyaka pancASat-16; elsewhere, Swamy Desikan has observed: "bhagavatastu kirITAdi yogAt sarveSvaratva vyApakam".





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"avApta sakala kAman!"



SLOKAM 26

उद्धरत्युपरि भक्तजनानित्यूर्ध्वताश्रयणसूचितशक्तिम् ।

ऊर्ध्वपुण्ड्रतिलकं बहुमानात् किं बिभर्षि वरद ! स्वललाटे ॥

uddharati upari bhaktajanAn iti

UrdhvatASrayaNasUcita Saktim |

UrdhvapuNDra tilakam bahumanAt

kim bibharshi varada! svalalATe ||

Our SAstrAs say that any one performing vaidIka karmAs without UrdhvapuNDram (tirumaN) will not gain the phalan of that karmA and his efforts will be wasted like the offerings (AhUti) made in the ashes (sAmbhal instead of Agni): "snAnam dAnam japo homa: svAdyAya:, bhasmI bhavati tat sarvam UrdhvapuNDram vinA krtam". Here KUresar wonders why the Lord wears the UrdhvapuNDram, when He has no need for the performance of any vaidIka karmA. He is an "avApta sakala kAman" and not a karma vasyan like us, the samsAris. Yet He wears the UrdhvapuNDram. KUresar gives the reasons for His adorning UrdhvapuNDram on His forehead.

Meaning:

Oh Lord! Your aDiyArs adorn UrdhvapuNDrams on their foreheads reminding one of the shape of the Lord's sacred feet on the hoods of kALiya sarpam. You adorn the same shaped UrdhvapuNDram reaching upward. Why so, when You are outside the influence of karmAs? By adorning the UrdhvapuNDram, You indicate that it uplifts one and provides the pathway to the upper world. You seem to remember the saubhAgyam that this symbol provides to Your aDiyArs and out of recognition for that help, You also adorn the UrdhvapuNDram.



Comments:

SrI nAradIyam gives the reasons for wearing the UrdhvapuNDram and its effect on the sinners:

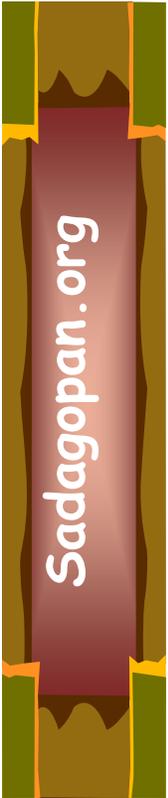
Urdhva gatyAm hi yasyeSca tasyordhvam puNDramuncyate,

UrdhvagatyA tu devatvam prApnotIha na samSaya;

Urdhvam nayati yat puNDram prANina: pApakAriNa;

tasyAkhyA Urdhva puNDreti tasmAt tad dhArayet buda:

The passage says the UrdhvapuNDram is recommended for those, who desire the upper lokams. That is why it is called Upward (Urdhva) proceeding sign. There is no doubt that the wearing of the UrdhvapuNDram confers the status of the devAs. For the sinners, this adornment leads them to the upper lokams. Therefore, one should wear it without fail.



SLOKAM 27

कर्णिका तव करीश ! किमेषा

कर्णभूषणमुतांसविभूषा ।

अंसलम्ब्यलकभूषणमाहो !

मानसस्य मम वा परिकर्म ॥

karNika tava karISa! kim eshA

karNabhUshaNam? uta asamvibhUshA? |

amsa lambi alaka bhUshaNam Aho!

mAnasasya mama vA parikarma? ||

In this slokam, KUresar enjoys the long ear AbharaNams (makara nedum kuzhai) that the Lord adorns and describes how that AbharaNam delights him.

Meaning:

Oh Lord! Are these kuNDalams worn in Your ears an adornment for Your ears or for Your shoulders as they descend down and touch the shoulders? Are they instead for enhancing the beauty of Your curly, dark tresses touching Your shoulders? Are they serving indeed as an object of delighting my mind and to make me Your devoted servant?

KUresar thus considers the possible answers for the question "kim karNa bhUshaNam" about the purpose of the ear decorations and concludes that they are only for enhancing his bhakti anubhavam (mama mAnasasya parikarma).



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"The divine shoulders!"



SLOKAM 28

पारिजातविटपानभितो या

पुष्पसम्पदुदियात् करिनाथ ! ।

तां विडम्बयति तावकबाहुषु

आतता तु कटकाङ्गदलक्ष्मीः ॥

pArijAta viTapAn abhito yA

pushpasampat udiyAat karinAtha! |

tAm viDambayati tAvaka bAhushu

AtatA tu kaTaka angada lakshmi: ||

The varNanam (description) of the beauty of the divine shoulders of the Lord starts now. The Lord of attigiri is invoked and saluted as "SrI hastiSaila Sikharojvala pArijAtam" at sandhya kAlams. KUresar chooses the analogy of the divine pArijAta tree to the boon granting Lord VaradarAjan in this slokam.

Meaning:

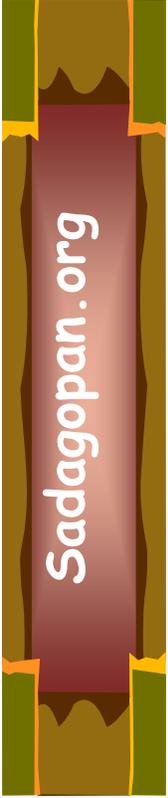
Oh VaradarAja PrabhO! The jyoti of the bangles on Your wrists and the mid shoulder AbharaNams has spread across Your entire hands. The radiance arising from this effect is like the lustre of the abundant flowers of the boon granting pArijAta tree. (The far spreading lustre of the bangles and the mid shoulder jewelry reminds one of a fully blossomed pArijAta tree).

Comments:

pArijAta tree can only grant boons, when one stands in front of it. Our Lord however seeks the places where His aDiyArs are, arrives there and grants the



four kinds of PurushArthams that they seek. He is "koLLa kuRaivilan, vENDiRRellAm tarum vaLLal maNivaNNan". He is an inexhaustible treasure house, when it comes to boon granting and is the most generous Lord. He has four hands and He pours out all the boons that we seek with all of His four hands. pArijAta tree can never come anywhere near the incomparable generosity of the Lord. It is a nIca upamAnam (poor comparison) to compare the Lord's generosity to that of the pArijAta tree, but this is true of any comparison of the Lord's attributes with prAkrtA vastus.



SLOKAM 29

मथ्यमानचलफेनिलसिन्धु

प्रोत्थितिक्षणदशां गमितौ ते ।

वक्षसि स्फुरितमौक्तिकहारे

कौस्तुभश्च कमला च करीश ! ॥

mathymAna cala phenila sindhu

protthiti kshaNa daSAm gamitau te |

vakshasi sphurita mauktika hAre

kaustubhaSca kamalA ca karIsa! ||

Now, the enjoyment of KUresar is about the divine chest of the Lord that has the ceaseless sambandham of MahA Lakshmi. He is reminded of the time of churning of the Milky Ocean for the nectar and MahA Lakshmi.

Meaning:

Oh KarISa! On Your chest with the pearl necklace swinging gently, Kaustubha gem and MahA Lakshmi of exquisite beauty are also seen. Your chest reminds aDiyEn of the moment, when the churning of the Milky Ocean with its froth and foam and the appearance of MahA Lakshmi amidst all that kOIAhAlam and Your great joy on seeing Her AvirbhAvam (appearance) as the daughter of the Milky Ocean.

Comments:

Our tannoppArillappan enjoyed the feminine nectar that arose from the efforts of churning (amudil varum peNamudu uNDavan). Kaustubham and MahA Lakshmi followed in succession from the churning of the Milky Ocean. Kaustubham was the

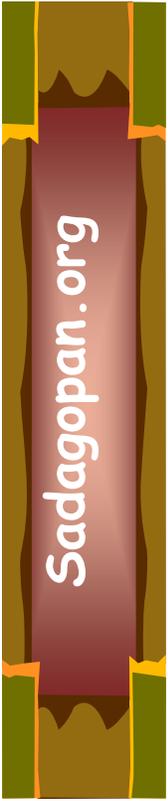


first one to appear.



SrI mahAlakshmi—SrI perundevi tAyAr

Kaustubham is the symbol of the jIvan and the jIvan is more dear to the Lord even more than MahA Lakshmi. That is indicated by Swamy Desikan: "kAsiniyin varai anaittum kauttuvattin sIrmaikku ovvA". Kaustubham becomes a fitting object of decoration on the Lord's chest because of the concern that the Lord has for the upliftment of the straying jIvan.



SLOKAM 30

अञ्जनक्षितिभृतो यदि नाम

उपत्यका वरद ! हेममयी स्यात् ।

तादृशी तव विभाति तु लक्ष्मीः

आम्बरी बत विडम्बितविद्युत् ॥ ३० ॥

anjanakshiti bhrta: yadi nAma

upatyakA varada! hemamayI syAt |

tAdrSI tava vibhAti tu lakshmI:

AmbarI bata viDambita vidyut ||

The pItAmbaram on the Lord's waist is enjoyed in this slokam.

Meaning:

Oh VaradarAja! The golden yellow silk garment (pItakavADai) around Your waist appears like an enduring (stationary) sheet of lightning. It seems to make fun of the unstable lightning, which lasts only for a fraction of a second. The pItakavADai seems to say that it is firmly staying on the Lord's waist. It is like the golden foothills of the dark mountain made up of the tresses of the Lord. The Kavi uses the alankAram of abhUtopamai here (an imaginary projection as a comparison).





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"the divya tirumukha saundaryam!"



SLOKAM 31

परभागमियाद्रवेस्तमिस्रा

वरदाद्य त्वयि तन्निशामयामः ।

गमिता तव वक्त्रचित्रभानोः

परभागं ननु कौन्तली तमिस्रा ॥

parabhAgam iyAt rave: tamisrA

varadAdya tvayi tat niSAmayAma: |

gamitA tava vaktra citrabhAno:

parabhAgam nanu kauntalI tamisrA ||

In this slokam, Kuresar focuses on the black tresses of the Lord and His tirumukha maNDalam.

Meaning:

Oh VaradarAja! Is it possible to see anywhere that the intense darkness adds to the beauty of the Sun? This would be a strange thing to experience. Normally, when there is Sun, the darkness will be chased away. If there is darkness, the Sun won't be found there. The strange phenomenon of the coexistence of the darkness with Sun is found only with the Lord of Hastigiri. Oh Lord! In Your case, the intense darkness of Your assembly of hair adds to the beauty of Your face. That reciprocal saundaryam is only seen with You.

Comments:

One great poet observed: "sAmAnAdhikaraNam hi tejas-timirayo:" (The darkness and light will not be found in the same place). In the case of the Lord, the



intensely dark keSa bhAram coexist with the radiant countenance of the Lord. Here, a bhaktan sees darkness and light together and enjoys the two enhancing the Lord's saundaryam. **parabhAgam** means the elevated status of one object with a particular color, when it mingles with another object of a different color. In the case of the Lord, the naturally opposing entities, light and darkness, provide parabhAgam and enhances the overall beauty of the Lord's face. This is indeed a surprise (adbhutam)!



SLOKAM 32

उभयोरपि पक्षयोस्तिथिर्या

विषमीभावनिरासदाऽष्टमीति ।

उपमानजसम्पदे हि सेन्दोः

वरदाभूद्भवतो ललाटलक्ष्म्या ॥

upayo: api pakshayo: tithi: yA

vishamI bhAva nirAsadA ashTami iti |

upamAnaja sampade hi sA indo:

varada abhUt bhavata: lalATa lakhsmyA ||

Here, KUresar enjoys the beauty of the forehead of the Lord.

Meaning:

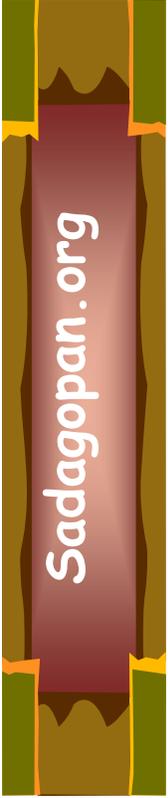
Oh Boon granting VaradA! ashTami tithi for Candran is the eighth day from full Moon or New Moon as we count from one to fifteen or from fifteen to one and it stays exactly at the same place. When this ashTami Candran is compared to Your beautiful semi-circular forehead, it attains a special glory.

Comments:

In defining the ideal cannons of beauty (sAmudrika lakshaNam - Texts describing ideal proportions to result in the utmost beauty in a man or woman), it says that the best among men would have a forehead like the ashTami Candran (ardhacandra - nibham tungam lalATam yasya sa: sa prabhu:). When counted downwards from 15 or counted upward from one (1), ashTami has the same place. It has no vishamI bhAvam (variance). Therefore it has its own glory. It is suggested that ashTami



Candran in a month attains identical status twice and that results from Candran worshipping the Lord's forehead without let (tithirashTamI yadavatAra vaibhavAt prathamA titistrijagatAmajAyata).



SLOKAM 33

अलकालिचिकीर्षया किलात्ता

सुपरीचिक्षिषया ललाटपट्टे ।

सुमषी निकषीकृता भ्रुवौ ते

वरद ! स्यादकृतत्वतस्तु नैवम् ॥

alakAli cikIrshayaA kilAttA

suparIcikhshishayaA lalATapaTTE |

sumashI nikashIkrtA bhruvau te

varada! syAt akrtatvata: tu na evam ||

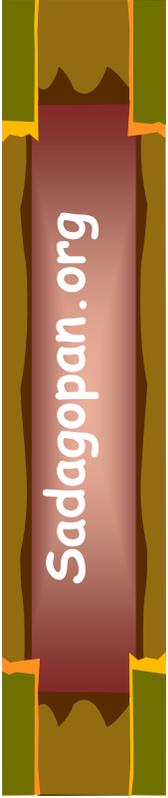
In this slokam, KUresar describes the beauty of the Lord's brows. The excellent poetic skills of KUresar and of his sensitivity to SAstrArthams are revealed through the use of "akrtatvata:" in the context of the aprAkrtA, self-manifested tirumEni of the Lord.

Meaning:

Oh VaradarAjA! When we have the sevai of Your darkly knit, curved brows, a thought occurs in our mind about how they came to be. One is inclined to think that You had the wish to have the optimal divya saundaryam in every one of Your limbs as You got ready to appear before Caturmukha Brahma at the aSvamedayAgam that he was conducting on top of Hastigiri. In checking on the darkness of Your aLakabhAram (assembly of hair), we are tempted to think that You used a paint brush (tUlIkA) and checked it by drawing two lines above Your eyes (brows). Those lines might have become the two brows. After thinking along these lines on the origin of Your beautiful, dark brows, we realize quickly that Your tirumEni is



self-manifested (svayam vyaktam) and therefore our line of reasoning can not hold water. Your tirumEni was not made by anyone (akrtatvata: tu na evam). It is svayam vyaktam.



SLOKAM 34

श्रवसश्च दृशश्च शब्दरूपग्रहणे ते न हि जीवद् व्यवस्था ।

उभयोरखिलेक्षणक्षमत्वाद्द्वरदातः ! श्रवणाश्रये दृशौ ते ॥

SrvasaSca drSaSca SabdarUpa

grahaNe te na hi jIvavad vyavasthA

ubhayo: akhilekshana kshamatvAd

varadAta:! SravaNASraye drSau te ||

Meaning:

Oh boon granting VaradA! (**varadAta!**) The jIvatmAs hear with their ears and see with their eyes. ParamAtma has however has no such limitations (**indriyAdIna vyavastA**), when it comes to the functioning of His indriyAs. His eyes can hear and His ears can see. He can run without legs. Our Lord has no sensory limitations and the Mukta jIvans of SrI VaikuNTham also attain this capability through Bhagavad AadInam in contrast to the jIvAtmAs of Prakrti MaNDalam.

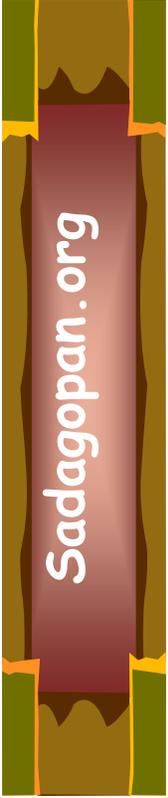
Comments:

KUresar observes the Lord's eyes extending all the way to the ears and provides a SAstrArtham (pratyaksha j~nAnam of the Lord) for that reality. He says that the Lord's eyes extend all the way to the ears to enable them to have the function of hearing as well. The pramANams for the pratyaksha j~nAnam of sarveSvaran are:

1. "**yo vetti yugapat sarvam pratyaksheNa sadA svata:**" - SrI nAtha Muni in the MangaLa slokam of nyAya tattvam and
2. "**sadA samastam jagadIkshate hi ya: pratyaksha drshTyA yugapadbhuvA svata:**" -- sundarabAhu stavam, slokam 27).



Tirumangai referred to this SAstrArtham as: "yellAm aRivIr" (You comprehend every thing / svata: samastam sadA pratyakshamiva darsitam).



SLOKAM 35

करुणारसवाहिवीक्षणोर्मेवरद् ! प्रेममयप्रवाहभाजः ।

तततीरवनावली भ्रुवौ दृक्चलसिन्धोस्तव नासिकेव सेतुः ॥

karuNArasavAhi vIkshana Urme:

varada! premamaya pravAha bhAja: |

tata tIravanaAvalI bhruvau drk-

cala sindho: tava nAsikeva setu: ||

In this slokam, the beauty of the Lord's nose is enjoyed amidst its proximity to the eyes and brows.

Meaning:

Oh Most generous Lord! Your sacred eyes are an ocean of grace. They have the waves of Your glances arising from that bottomless reservoir. Those waves have the flow of great vAtsalyam. Your brows are like the verdant groves on the banks of this ocean (eyes). Your majestic nose is located amidst these two oceans (the two eyes) like a dam across them.

Comments:

The uniqueness of Lord VaradarAjan's kaTAKshams are described as being like a never drying ocean. The glances arise from there like the waves in the milky ocean and drench us with parama vAtsalyam. (dugdhAmbude: anukaroti vilocanam te, nAsA nabhaScarapate nayanAbhdi setu: -- SrI devanAyaka pancASat, slokams 24, 26).



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'apArAm krpAm!'



SLOKAM 36

विभवं विवृणोति विस्तृणीते

रुचमाविष्कुरुते कृपामपाराम् ।

अभिवर्षति हर्षमार्द्रभावं

तनुते ते वरदैष दृष्टिपातः ॥

vibhavam vivrNoti vistrNIte

rucam Avishkurute krpAm apArAm |

abhivarshati harsham ArdrabhAvam

tanute te varada esha drshTipAta: ||

This slokam deals with the glory of the Lord's side glances

Meaning:

Oh Varada! Your side glances reveal that You are the ruler of the IIA and nitya vibhUti-s (te drshTi pAta: vibhavam vivrNoti). They elaborate on Your paramjyoti tattvam (rucam vistrNIte). They broadcast Your unparalleled grace (apArAm krpAm Avishkurute). They cause immense joy. They make even the hard hearted one become soft and mellow (Ardra bhAvam tanute).

Comments:

There are five kinds of effects that arise from the Lord's side glances falling on a fortunate jIvan:

1. One is blessed with all aiSvaryams both in this and the other world.
2. The blemishes covering the bound jIvan are removed and the jIvan acquires



Brahma tejas.

3. The jIvan becomes blessed with the dayA of the MahA dayAdhIsan (Kaliyan's Periya Tirumozhi:9.5.10 and Swamy NammAzhvAr's TiruvAimozhi: 1.4.6 celebrate His compassion by addressing Him as "peraruLALan" and "aruLAzhi ammAn".
4. His glances reveal His immense joy at gaining the jIvan after a lot of effort.
5. Those powerful glances melt as it were the iron heart of the sinning jIvan ("irumbu pOl valiya nencam iRaiyiRai urukum vaNNam" as toNDaradippoDi AzhvAr observed.



SLOKAM 37

अरुणाधरपल्लवे लसन्ती

वरदासौ द्विजचन्द्रचन्द्रिका ते ।

अधिविद्रुमस्तनिस्तिलाली

रुचमाविष्कुरुते हि पुष्काराक्ष ! ॥

aruNa adhara pallave lasantI

varada asau dvijacandra candriKA te |

adhividrumam asta nistala AI

rucam Avishkurute hi puskarAksha! ||

This slokam focuses on the beauty of the coral lips and the pearl white teeth of the Lord inside those lips .

Meaning:

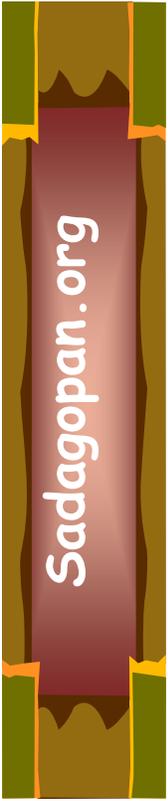
Oh Lord! The lustre of the rows of teeth that become slightly visible between Your tender red (coral) lips is like the radiance of the moon beams spreading on a cloudless night of autumn. This type of smile that reveals the lustre of the pearly white teeth inside the lips is called "hasitam". The sAmudriKA lakshaNam experts point out that the teeth should not be seen prominently, when an uttama Purushan smiles. The radiance of the teeth is compared to an array of cool Moon beams (dvija candra candriKA). That radiance of the white teeth emanating over the coral red lips is like the resting of a set of round pearls inside a coral vessel.

Comments:

The word "nistala" means round shaped pearls. "adhividrumam nistala AI rucam"



refers in this context to the exquisite beauty of a set of round pearls placed inside a coral vessel.



SLOKAM 38

स्मितनिर्झरिका विनिष्पतन्ती

तव वक्षस्स्थलभूतले विशीर्णा (विकीर्णा) ।

वरद ! प्रबिभर्ति हारलक्ष्मी

अपि मुक्तावलिका नदीव तज्जा ॥

smita nirjharika vinishpatanti

tava vakshassthala bhUtale viSIrNA (vikIrNA) |

varada! prabibharti hAralakshmi

api muktAvalika nadIva tajjA ||

The effect of the Lord's smile as it descends down is described here.

Meaning:

Oh VaradarAja! Your beautiful smile originates from Your lips and descends down to Your chest adorning a variety of pearl necklaces (one strand and multi-strand muktAvali-s/pearl necklaces). Kuresar visualizes the Lord's smiles descending towards His chest region, scattering there to form the one strand and multistrand pearl necklaces of exquisite lustre. The break up of the unitary smile breaking into multiple streams of lustre reminds Kuresar of the many tributaries formed by a big river descending down a hill.

Comments:

"varada! tava smita nirjharika vinishpatanti" - Your smile resembling a mountain stream spreads down from Your lips and progresses towards Your chest region. There it breaks up into smaller streams of jyoti and bears the Sobhai of the multi



-strand pearl necklace adorning the Lord's chest (tava smita nirjharika vakshassthala bhUtale viSIrNA hAralakshmi prabibharti). Even the single strand pearl necklace on the chest looks like a sub-tributary of the mighty stream that has descended down (ekAvaLiKA api tajjA nadIva bhAti).



SLOKAM 39

परिमण्डितरासमण्डलाभिर्वरदाघ्रातं अभिष्टगोपिकाभिः ।

अनुवर्तितदातनप्रहर्षादिव फुल्लं हि कपोलयोर्युगं ते ॥

parimaNDita rAsamaNDalAbhi:

varada AghrAtam abhishTa gopikAbhi: |

anuvarti tadAtana praharshAt

iva phullam hi kapolayo: yugam te||

Here KUresar celebrates the divine cheeks of the Lord

Meaning:

The links between the vibhava avatAram of the Lord as KrshNa ParamAtmA and His arcAvatAram as Lord VaradarAjan are imaginatively linked here. KUresar recognizes a bountiful blossom on the cheeks of Lord VaradarAjan and identifies it with the experience He had during His VibhavAvatAram as BalagopAlan, when He engaged in rAsa krIDai on the banks of the river YamunA on moon lit nights. The Gopis, who danced in tight circles with Him pressed their lips against His cheeks and made Him very joyous. KUresar states that blissful anubhavam continues to be seen (*anuvartati*) in His arcai as Lord VaradarAjan.

Comments:

The absorption of KUresar in this slokam is in the Lord's blooming cheeks. Lord danced with the Gopis in rAsa krIDai (Kuravai kUttu). This dance is one of the dances that He engaged in KrshNavatAram. The others are: Urdhva tANDavam, Pot dance (KuDa kUttu), kALiya nardhanam (SArI nrtyam), hallIsakam, ghoshTi nrttam and marakkAI kUttu.



The definition of rAsakrIDai is: "yanmaNDalena nrttam strINAm hallAsakam tu tam prAhu:, tatriako net syAt gopastrINAmiva murAri:". This is therefore a dance in a circle formed by the Lord having two gopis on each of His side. He is the Master of this dance (Seshi prAdhanAya krIDai). The joyous gopis surround Him and kiss Him on His cheeks and He becomes elated with joy. This dance took place in dvApara yugam, when our Lord was in His vibhava avatAram of KrshNan. Today in Kali Yugam, He is standing on top of Hastigiri in His arcA avatAram and we see His cheeks still having a wonderful lustre (bloom). KUresar figures this out and reveals that the joy created by the Gopis in the dvApara yugam follows in to Kali Yugam and He remembers that blissful anubhavam going back to His Vibhava days at BrndAvanam.



SLOKAM 40

मुखमुन्नसमायताक्षं उद्यत्स्मितदन्तं रुचिराधरं नतभ्रु ।

लसदंसविलम्बिकर्णपाशं मयि ते निश्चलमस्तु हस्तिनाथ ! ॥

mukham unnasam AyatAksham udyat

smitadantam rucira adharam natabhru |

lasat amsa vilambi karNapASam

mayi te niScalam astu hastinAtha! ||

This slokam houses a prayer for the Lord's divine countenance to appear before Kuresar always.

Meaning:

Oh Lord of Hastigiri! May Your divine and auspicious countenance with its majestic nose, elongated eyes, the pearly smile exiting out of Your coral lips, the slightly curved brows, the lovely long ears extending all the way towards Your shoulders appear always before aDiyEn without any changes in it.

Comments:

The prayer is for the enjoyment of the samudAya Sobhai of the Lord's sacred countenance before his mind's eyes always as well as in pratyaksham. Tradition has it that Kuresar was overwhelmed with the divine countenance of attigiri Varadar, who is in Jala Sayanam in the ananta Saras (Koil PushkaraNi) and who emerges out of there every forty years to bless us with His divine darSanam. Kuresar enjoys the Lord as "makara neDumkuzhaiKKAtan". The description of the Lord's countenance with so many attractive features is similar to Kuresar's anubhavam in his atimAnushastvam, slokam 42 "kAntalakAntamamalam kamalayAtAksham udbhrUvilAsam uditasmitam unnasam ca".



SLOKAM 41

पद्मायाः प्रणयरसात् समासजन्त्याः

स्वं बाहुं सुबहुमतो भुजेन तेन ।

कां नामान्वभवदहो ! दशां तदात्वे

कण्ठस्ते करिगिरिनाथ ! कम्बुकान्तः ॥

padmAyA: praNayarAsAt samAsa jantyA:

svam bAhum subahumato bhujena tena |

kAm nAma anvabhavat aho! daSAm tadAtve

kaNTha: te karigirinAtha! kambukAnta: ||

In this slokam, KUresar celebrates the Vaibhavam of the Lord's beautiful neck. From this slokam onwards to the next eleven slokams, KUresar uses the long and joyous meter of PraharshiNI.

Meaning:

Oh Lord of Hastigiri! What a blissful state Your beautiful neck would have experienced along with Your mighty shoulders, when PerumdEvi tAyAr, Your beloved consort, embraced You so lovingly in ekAntam in recognition of Your valour in the battle fields!

Comments:

Oh Lord! Your neck with its three lines is like the precious Valampuri Sankham with its thick base and slender top portion (*kambukAnta: te kaNTha:*). It is connected to your shoulders, which are known for their parAkramam. Out of overflowing love and admiration (*praNaya rasAt*) for your many valorous deeds,



PerumdEvi PirATTi embraced You tightly in ekAntam. She thus displayed Her intimate feelings of recognition for the display of such heroism. During the occasion of receiving such a present, aDiyEn wonders how Your neck and shoulders would have felt. PirATTi thinks of the time in the daNDakAraNyam, when Her Lord faced single handed Karan, dUshaNan and their retinue of fourteen thousand warriors and destroyed them in no time. She remembered the time She came out of the ParNasAlai and tightly embraced Her Lord as Her bahumAnam. A wife embracing her Lord voluntarily (grahAlinganam) is considered a good fortune that comes the way of a very few fortunate ones. During PirATTi's tight embrace of Her Lord every night in privacy, the bangles on Her wrists caused some welts on His neck. KUresar concludes that the Lord's neck must have felt very fortunate. Out of his own PraNaya rasam, KUresar assumes the nAyaki bhAvam and longs for such an embrace by the Lord.



SLOKAM 42

सायामा धृतपरिणद्धयोऽब्धयो वा

तादृश्यः स्फुटमथवा दिशश्चतस्रः ।

चत्वारो वरद ! वरप्रदास्त्वदीयाः

भासन्ते भुजपरिघास्तमालनीलाः ॥

sAyAmA dhrta pariNaddhaya; abdhayo vA

tAdrSyA: sphuTam atha vA diSa: catasra: |

catvAro varada! varapradA: tvadIyA:

bhAsante bhujaparighA: tamAlanIIA: ||

KUresar eulogizes the four powerful shoulders of the Lord in this slokam.

Meaning:

Oh Lord VaradarAja! Your four shoulders have the greenish-blue color of the tamAla tree and resemble stout beams (uzhal taDi/ram rods) used to protect the doors of palaces and forts. They are thick as well as long and reach down to Your knees. In area, they spread like the four oceans or the four directions. They protect Your aDiyArs from all kinds of dangers and shower Your choicest blessings.

Comments:

KUresar adopts three comparisons to describe the powerful shoulders, when he compares them with the oceans, directions and ram rods. One may wonder why so many drushTAntams (comparisons). In this context, alankAra sAstrams state that many drushTAntams are used deliberately to enhance the sense of wonder.



SLOKAM 43

आश्लेषे वरद ! भुजास्तवेन्दिरायाः

गोपीनामभिमतरासबन्धने वा ।

बन्धे वा मुदमधिकां यशोदयाऽऽहो !

संप्राप्तास्तव नवनीतमोषदोषात् ॥

ASleshe varada! bhujA: tava indirAyA:

gopInAm abhimata rAsa bandhane vA |

bande vA mudam adhikAm yaSodayA Aho!

samprAptA: tava navanIta mosha doshAt ||

The joy experienced by the shoulders of the Lord on different occasions are compared here.

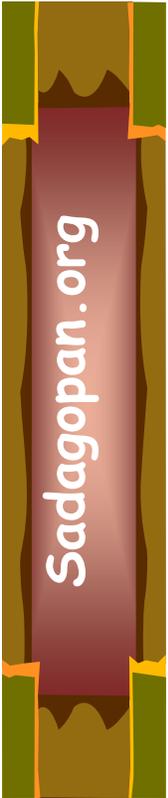
Meaning:

Oh Boon granting Varada! What was the most joyous occasion experienced by Your shoulders ? Was it when Your dear consort Perumdevi embraced You or was it during the time, when You danced the rAsa krIDai, shoulder to shoulder with the Gopis of BrndAvanam or when You were bound to a pounding mortar by Your mother as punishment for stealing VeNNai? Pray tell us which among the above three occasions did Your shoulders experience the utmost joy?

Comments:

KUresar cites three occasions of great joy for the Lord's shoulders:

1. Voluntary embrace by Perumdevi PirATTi (indirA ASlesham),



- 
- 
2. the rAsa krIDai with the dear gopis (gopInAm abhimata rAsa bandham), and
 3. Being tied to a pounding mortar for stealing navanItam by YaSodA (navanIta doshAt YaSodayA bandhanam).

Now KUresar asks the Lord to tell us which one of the three moments was the most joyous one for Him. Among the three instances, KUresar seems to indicate that the tie up to a thrashing pestle by the Mother out of affection for Him.





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01/01/2006

"the beautiful fingers!"



SLOKAM 44

सालीया इव विटपस्सपल्लवाग्राः

कल्लोला इव जलधेस्सविद्रुमाग्राः ।

भोगीन्द्रा इव च फणामणीद्धवक्त्राः

भासन्ते वरद ! भुजास्तवारुणाग्राः ॥

sAlIyA iva viTapA: sapallavAgrA:

kallolA iva jaladhe: savidrumAgrA: |

bhogIndrA iva ca phaNAmaNIddha vaktrA:

bhAsante varada! bhujA: tava aruNAgrA: ||

This slokam is a celebration of the Lord's fingers.

Meaning:

Here, KUresar enjoys the Lord's hands culminating in tender red fingers. He cites three analogies for them:

1. they are like the sAla tree that has many branches,
2. they are like the corals at the front end of the large waves and
3. the red gems on the front of the multi-hooded AdiSeshan or vAsuki.

The aruNAgram (fingers as reddish tips at the end of the hands) are compared with many drushTAntams to enhance the sense of wonder.



SLOKAM 45

अम्भोधेस्स्वयमभिमन्थनं चकर्थ

क्षोणीध्रं पुनरबिभश्च सप्तरात्रम् ।

सप्तानां विवलयति स्म कण्ठमुक्ष्णां

अम्लाना वरद ! तथाऽपि पाणयस्ते ॥

ambhodhe: svayam abhimanthanam cakartha

kshoNIidhram puna: abibha: ca saptarAtram |

saptAnAm vivalayati sma kaNTham ukshNAM

amlAnA varada! tatha api pANaya: te ||

This slokam admires the tireless hands of the Lord engaged in many heroic deeds .

Meaning:

Oh VaradarAjA! On Your own, You churned the Milky Ocean. You held on the tip of Your finger the big Govardhana mountain for seven days and protected the GopAs, the Gopis and their cattle from harm. You broke the neck of the seven wild bulls to gain the hand of Nappinnai. Even after these strenuous engagements, Your four shoulders did not exhibit any tiredness. What a wonder!

Comments:

The anubhavam of Swamy Desikan about Lord VaradarAjAn's omnipotence to protect His aDiyArs without any exertion in an effortless manner is celebrated here: "kaNNan karigiri mEl ninRanaittum kAkkinRAnE" (adhikArasangraham, pAsuram 41).



SLOKAM 46

रिङ्घातो व्रजसदनाङ्गणेषु किं ते

गोयष्टिग्रहणवशान्नु गोपगोष्ठ्याम् ।

आलम्बाद्धयनयसूत्रतोत्रयोर्वा

पाणीनां वरद ! तवारुणत्वमासीत् ॥

rinkhata: vraja sadana angaNeshu kim te

goyashTi grahaNa vaSAnnu gopa goshThyAm |

AlambAt hayanaya sUtra tottrayo: vA

pANInAm varada! tava aruNatvam AsIt ||

The many anubhavams of the hands of the Lord during the KrshNAvatAram is saluted here.

Meaning:

Oh VaradA! What has caused the palms of Your hands to redden? Is it from the strenuous efforts of crawling across the court yards of the cowherds of Gokulam? Is it from grabbing the rough staff of the cowherds for grazing the cows? Or is it from holding for extended times the reins and whip to prod the horses during Your role as the Charioteer for Arjuna (ParthasArati) during the war at Kurukshetram? Which one of the above three acts caused Your palms to get reddened? Pray tell us.



01/26/2006

'pancAyudadhAri''



SLOKAM 47

सर्वज्ञास्समुचितशक्तयस्सदैव

त्वत्सेवानियमजुषस्त्वदेकभोगाः ।

हेतीनामधिपतयस्सदा किमेतान्

शोभार्थं वरद ! बिभर्षि हर्षतो वा ॥

sarvaj~nA: samucita Saktaya: sadaiva

tvat sevA: niyamajusha: tvadeka bhogA: |

hetInAm adhipataya: sadA kim etAn

SobhArtham varada! bibharshi harshata: vA ||

This slokam celebrates the PancAyudhams of Lord VaradarAjan and their role.

Meaning:

Oh VaradarAja! The leaders among Your weapons like sudarSana, pAncajanyam are Omniscient (sarvaj~nA) and have the power to perform their kaimkaryams appropriate to the occasion (samucita Saktaya:). They consider it their special good fortune to serve You (tvadeka bhogA:). They serve You lovingly and with reverence (tvat sevA: niyama jusha: santi). You are carrying them all the time. Why so? Is it because of their beauty (SobhArtham bibharshi kim?) or is it because of Your affection for them, You carry them with joy (ata vA harshata: bibharshi?)

Comments:

AzhvArs and AcAryAs have raised these questions in their SrI sUktis before. KUresar raises the same questions and seeks the answers from the Lord. The



weapons of the Lord are the Disc (sudarSanam), Conch (pAncajanyam), Bow (SArngam), Sword (nandakam) and the Mace (Kaumodagam). Their omniscience is referred to in Paushkara samhita: "cinmayai: sva-prakASAiSca anyonya ruciranjitai:". In SaraNagati gadyam, AcArya RaamAnujA salutes them as well: "acintya Sakti Sankha-cakra-gadAsi-SArngAdya asankhyeya nitya niravadya niratiSaya kalyANa divyAyudha!". They are free from blemishes like "anyAbhigamanam, ananyArta pravrtti and anya yajanam". They will not seek or worship anyone other than their Lord. They enjoy the Lord alone and perform kaimkaryams only to Him. Our Lord enhances their Sobhai (bhUshAyudhai: adigatam nija kAnti heto:). They are the abhimAna devatais of the different tattvams like Kaustubham denoting jIvan et al (astra bhUshaNA....: Sri VishNu PurANam: 1:22-73) .



SLOKAM 48

किं धातुर्गगनविधानमातृकाऽभूत्

वक्षस्ते वरद ! वरेण्य ! यत्र नाम ।

पद्माया मुखमथ कौस्तुभश्च जातौ

चन्द्रार्कावुडुनिकरायते तु हारः ॥

kim dhatu: gagana vidhana mAtruka abhUt

vakshaste varada! vareNya! yatra nAma |

padmAyA mukhamatha kaustubha: ca jAtau

candrArKA vuDunikaRayate tu hAra: ||

The divine beauty of the Lord's chest is celebrated here.

Meaning:

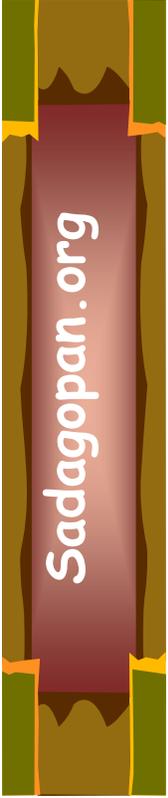
Oh Lord revered and sought by every one (vareNya!), Varada! How can one describe the divya saundaryam of Your broad chest, where MahA Lakshmi and Kaustubha gem reside and the pearl necklaces shine? Brahma devan used Your chest as a model (mAtruka) to create the wide AkASam. In that ParamAkASam of Your chest, MahA Lakshmi and Kaustubham are like the Moon and the Sun and the pearl necklaces are like the stars in that firmament. jIvAtma-abhimAni is Kaustubham and it is equated to the Sun here. In sankalpa sUryodayam (1.10), Swamy Desikan compares this Kaustubham gem to the pleasing Mirror for MahA Lakshmi (padmollAsana darpaNam).

Comments:

Sri SrivatsankAcchAr Swamy points out that some like using the Varada and



vareNya nAmAs together: "**varada vareNya**". vareNya Sabdam refers to the Lord of Kaanci being the essence of Gaayatri Mantram. He is the vareNyan on top of the 24 steps symbolizing the 24 letters of Devi Gaayatri. Swamy Desikan elaborated on this doctrine in His Sata dUshaNI (**akhila cidacit antaryAmi tad vishNu samj~nam saviturahamupAse tasya devasya bharga:**). We worship every day this varada VishNu's tejas at sandhya kAlams.



SLOKAM 49

अण्डानां त्वदुदरमामनन्ति सन्तः

स्थानं तद्वरद ! कथं नु काश्यमस्य ।

माहात्म्यं स्वत इह येषु नूनमेषां

ऋद्धिस्स्यान्महिमकरी न हीतरेषाम् ॥

aNDAnAm tvat udaram Amananti santa:

sthAnam tat varada! katham nu kArSyam asya |

mAhAtmyam svata iha eshu nUnam eshAm

rddhi: syat mahimakarI na hItareshAm ||

This slokam is about the sacred stomach (udaram) of the Lord.

Meaning:

Oh Lord who blesses us with SreshTa saubhAgyams! Those who know well the Parabrahma tattvam recognize that Your stomach is the abode of the vast BrahmANDams during the time of the great deluge (PraLayam). When that is so, how come that both sage MaarkaNDeya and ourselves have Your sEvai with a slender stomach? Is it because, the nyAyam about things that show growth because they are objects of great repute. For others, any growth is not an object of fame and reverence.

Comments:

EmperumAn's sacred stomach reflects the sAmudriKA SAstra lakshaNams. The MahA Purusha LakshaNam is: "sama jaDarA: bhogayutA:, sama kukshA: bhogAdhyA:". AzhvArs have celebrated the vaibhavam of the lean stomach of



this Lord this way: "karEzh kaDalEzh malayEzh ulakuNDum ArA vayiRRAn". Even after swallowing and retaining the seven lokams, seven mountains and seven oceans, His stomach has room for more. His stomach is still slender and is not swollen. He is the inherently glorious One for whom the growth only adds more kIrti. He has swallowed all the universes and their contents and yet they occupy a small portion of His stomach and that stomach does not show any sign of that vast content residing there. It still looks slender. For others, say, a python after swallowing its prey, its stomach is bloated and looks ugly. The two key words used by KUresar in this slokam (mAhAtmyam and rddi) are well chosen to describe the interlinked glories and the growth of the Lord's samrddhi. The other AcAryAs who followed KUresar like Swamy ParASara BhaTTar and Swamy Desikan have wondered in their own way about this slender stomach of the Lord floating in the cosmic waters as vaTapatra SAyI after swallowing the worlds for safe-keeping:

Bhattar--"kiyAn bharO mama jagadaNDa maNDalIti atrptita: krSitamivodAram vibho:" -Sri rangarAjastavam, pUrva Satakam, slokam 114

Swamy Desikan -- "brahmANDairapi bharitam kinkarasatya tava kasmAnnu krSam-udaram?" - acyuta Satakam, slokam 28 - Oh Lord who has swallowed the whole aNDa MaNDalI! How is it that Your stomach even after swallowing the universes looks lean?



SLOKAM 50

सौन्दर्यामृतरसवाहवेगजस्स्यात्

आवर्तस्तव किल पद्मनाभ ! नाभिः ।

तत्पद्मं वरद ! विभाति कान्तिमय्याः

लक्ष्म्यास्ते सकलवपुर्जुषो नु सद्म ॥

saundarya amrta rasavAha vegaja: syAt

Avarta: tava kila padmanAbha! nAbhi:

tat padmam varada! vibhAti kAntimayyA:

lakshmyA: te sakala vapur jusha: nu sadma ||

This slokam visualizes the jyoti of PirATTi spreading all over the TirumEni of the Lord.

Meaning:

Oh PadmanAbha! Oh VaradarAjA! Your incomparable saundaryam is like the whirlpool (suzhi) in Your deep navel (nAbhi pradesam). A lotus arises from that navel (nAbhi kamalam). As aDiyEn has the sevA bhAgyam of Your nAbhi kamalam, aDiyEn is reminded of the lotus abode of Your PirATTi and Her golden lustre spreading all over You.

Comments:

In the first half of this slokam, KUresar describes the divine beauty of the navel (belly button) of the Lord as the suzhi arising from the flow of the river of His nectarine saundaryam: "saundarya amrta rasa vAha vegaja: Avarta syAt". In the second half of the slokam, KUresar describes the Lotus flower arising out of the



navel home: "tat padmam te sakala vapurjusha: kAntimayyA: laskhmyA: sadma nu vibhAti". Thought of that lotus flower propels KUresar to PadmAlayA (i.e.), MahA Lakshmi seated on the Vakshasthalam of Her Lord and how that hiraNmayI's golden radiance spreads all over the dark bluish TirumEni of the Lord. MahA Lakshmi is saluted by Kaliyan as "poRRAmARaiyAL" (One who is seated on a golden lotus -- kAancana padmam). The nectar like saundaryam of Lord VaradarAjan flows like a torrential river and flows into the deep canyon of nAbhi desam from where the divine lotus arises.

Lord VaradarAjan is in standing posture (ninRa tirukkOlam). One might wonder why KUresar is describing about Sayana tirukkOla mUrthi here (padmanAbhan). There are two reasons for this:

1. Among the panca bhErams at the garbha grham of Lord VaradarAja, SrInidhi is the Sayana bhera PerumAL. KUresar might have had the darSana saubhAgyam of this reclining VaradarAjan and eulogized Him
2. It is the tradition of AcAryAs to describe one arca mUrthi as another mUrthi presiding over yet another divya desam.

For example, TiruppANar visualizes the Lord at TiruVenkaTam as the standing SrI ranganAthan: "manti pAy vaDa vEnkaTa mAmalai vAnavarkaL santi seyya ninRAn arangattaravinaNaiyAn".

Swamy ParASara BhaTTar visualizes Lord RanganAthan as the reclining VaradarAjan in the 78th slokam of the first Satakam of SrI rangarAja stavam:

वटदल्लदेवकीजठरवेदशिरः कमलास्तन-

शठकोपवाग्वपुषि रङ्गगृगे शयितम् ।

वरदमुदारदीर्घभुजलोचनसंहननं



पुरुषमुपासिषीय परमं प्ररणतार्तिहरम् ॥

vaTadaLa devakI jaThara vedaSira: kamalAstana

SaThakopa vAgvapushi rangagrhe Sayitam |

varadam udAra dIrgha bhuja locana samhananam

purusham upAsishIya paramam praNatArtiharam ||

-- Here, BhaTTar enjoys Lord Varadan as reclining on the Peepal leaf, Devaki's womb, on top of Upanishads, on top of the breasts of nappinai (kottalar pUnkuzhal nappinnai kongai mElum), on the tongue of Swamy NammAzhvAr (aNi kurukai nagar munivar nAvilum) and under SrIranga VimAnam as SrI RanganAthan.





SLOKAM 51

या दामोदर इति नामदा तवासीत्

सा दामा किल किणकारिणी बभूव ।

तन्नूनं वरद ! वलित्रयच्छलेन

त्वन्मध्यप्रथमविभूषणी बभूव ॥

yA dAmodara iti nAmadA tava AsIt

sA dAmA kila kiNakAriNI babhUva |

tat nUnam varada! valitraycchalena

tvat madhya prathama vibhUshanI babhUva ||

The three welts on the waist of Lord VaradarAjan from KrshNAvatAram days is remembered here.

Meaning:

Oh Lord VaradarAja! At the time of Your theft of navanItam (navanIta coram), YaSodA punished You by binding You with a rope (dAmam) and then tying that to a thrashing mortar. That rope (yA dAmA) left three welt marks on Your waist (udaram) and led to Your name of dAmodaran (tava dAmodara: iti nAmadA AsIt). "dAmA udare yasya sa:" is the definition for the dAmodara nAmam. Those three welt marks became a famous AbharaNam for You. The three folds seen in the waist of the arcA tirumEni of Lord VaradarAjan remind KUresar of the incident that happened during His VibhavAvatAram as KrshNa.

Comments:

These three welt marks are known as vali trayams. When Swamy NammAzhvAr





heard about this incident, the saulabhyam and ASrita vAtsalyam of the Lord made Him swoon and He stayed in the trance state for six months. He described His anubhavam in TiruvAimozhi (1.3.1): "ettiRam uralinODu iNaintiruntu Engiya eLivE". Poygai AzhvAr also refers to these welt marks (tazhumbu) this way: "veRi kamazhum kAmpEy men tOLi kaDai VeNNai unDAYai tAmpE koNDu Artta tazhumbu" - 22nd pAsuram of mudla tiruvandAti .

One may wonder how the welts can be formed on the aprAkrtA TirumEni (divya MangaLa vigraham) of the Lord. During His Vibhava avatAram, BhagavAn performs some abhinayams as though He is bound by karmAs for creating the impression that He is one of the Karma vasyALs. Lord Raamacandra grieving over SitA's separation and KrshNa's exhibition of rope marks belong to this category. KUresar projects the concept of the presence of these three rope marks on to the arCA tirumEni of Lord VaradarAjan in this Kali yugam. KUresar makes thus a connection from dvApara yugam to Kali yugam.





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"Oh varada!"



SLOKAM 52

यादृग्बीजाध्युषितभुवि यद्वस्तु हस्तीश ! जातं

तत् तादृक्षं फलति हि फलं त्वय्यपीक्षामहे तत् ।

यस्मादण्डाध्युषित उदरे तावके जायमानं

पद्मं पद्मानन ! किल फलत्यण्डषण्डानखण्डान् ॥

yAdrg bIjAdhyushita bhuvI yat vastu hastISa! jAtam

tat tAdrksham phalati hi phalam tvayi api IkshAmahe tat |

yasmAt aNDAdhyushita udare tAvake jAyamAnam

padmam padmAnana! kila phalati aNDa shaNDAna khaNDAn ||

This slokam is about the Lotus that springs out of the nAbhi of the Lord, which is the abode of Brahma devan ordained to create the nAma rUpa prapancam. KUresar enjoys here the nAbhi kamalam again.

Meaning:

Oh Lord, Who has turned Your face towards Perumdevi PirATTi (**padmAnana**)! Oh Varada! We all know that a seed planted in an appropriate soil gives rise to a phalan (tree and fruits) similar to it. We witness the same phenomenon with You. During the time of PraLayam, the "seeds" (BrahmANDams) are planted as it were in Your stomach and reside there until the time of creation; at that time, the lotus arising out of Your stomach grows and regenerates the entire assembly of BrahmANDams in the srshTi kramam (order of creation).

Comments:

About the right seed planted in the right field producing the commensurate fruit



is described beautifully by KUresar: "hastISa! yAdrg bIjAdhyushita bhuvI yat vastu jAtam, tat tAdrSam phalam phalati". adhyushita bhuvI is the soil fit for that seed (bhIja). This type of happening is seen during the srishTi kAlam in the case of the Lord as well (tat tvayi api IkshAmahe), when the navel lotus generates the appropriate BrahmANDams from the seeds saved in the udaram of the Lord for safe keeping during PraLayam.

Our Lord's devouring of the aNDams and BrahmANDams has been saluted by NammAzhvAr as "ulakamuNDa peruvAyA". Even these BrahmANDams do not fill His stomach. There is plenty of room for more and that is why He is recognized as "ArA vayiRRAn". Srutis refer to the act of creation by Brahma devan during the srshTi kAlam this way: "ajasya nAbhi-padmAd abhavan mahAtmA prajApatir-viSvasruD viSvarUpa:". Lord VaradarAjan instructs Brahma Devan seated in His nAbhi kamalam about the srshTi kramam .



SLOKAM 53

अज्ञे यज्ञेश्वर ! किल जने क्वाप्यदर्शं विमर्शं

विश्वाधीशः कतम इति तन्निर्णयं वर्णयामः ।

व्यावक्रोशी नृषु समुदिता यानुपाश्रित्य तेऽपि

ब्रह्माद्यास्ते वरद ! जनितास्तुन्दकन्दारविन्दे ॥

aj~ne yaj~neSvara! kila jane kvApi adarSam vimarSam

viSvAdhISa: katama: iti tannirNayam varNayAma: |

vyAvakroSI nrshu samuditA yAn upASritya te api

brahmAdyAstE varada! janitA: tunda kanda aravinde ||

The Paratvam of Lord VaradarAjan is saluted here.

Meaning:

Oh Lord, who is the principal Lord for ArAdhanam (yaj~neSvara)! Oh VaradarAja! aDiyEn examined carefully all the debates and step by step evaluated the findings of a few involved with the assessment of who among the various Gods is the Supreme One (viSvAdhISan). aDiyEn has now come to the conclusion that the loud proclamations and debates (vyAavakroSI) about the leading contenders like BrahmA, Siva and Indra as the Supreme Being are hollow and do not stand up.

Oh VaradarAja! Based on all the pramANams, it became clear that You are indeed the Supreme Lord of all gods and all of them originated from Your nAbhi kamalam starting from BrahmA. It is clear that Thou art the indweller, empowerer and controller of all of them as well as the Adi kAraNam for them.



Sadagopan.org

'sarveSwaran!'





Comments:

KUresar says that he looked over the research findings of many about the establishment of who is the Supreme being (para tattva nirNayam) and announces his conclusions about those studies (viz)., Lord VaradarAjan is the God of gods and He is the sarveSvaran. The Veda PramANams and the AzhvAr aruL vAkkus in support of Sriman nArAyaNan being the uncontested Supreme being quoted by SrivatsAnkAcchAr Swamy are:

1. He is the Lord of all yaj~nams and the receiver of all havis - yaj~novai vishNu:, Aa vo rAjAnAm adhvarasya
2. The pUrNAhuti in Yaj~nams are always for the sarveSvaran, Sriman nArAyaNan. The first AhUti is for agni (agnimukha vai devA:) and the last one is reserved for Sriman nArAyaNan (agniravamo devAnAm vishNurttama:) He is the creator of all the devAs including Brahma, Siva, Indra, agni and others.
3. The power of VishNu can be inferred from the recommendation of various sutrakArAs like Apastambha, bhodhAyana that the Rk "idam vishNurvicakrame" should be recited if there have been any svara-mantra-varNa preshams (lapses) in the Yaj~nams. This is recommended in recognition of VishNu being the Lord of Yaj~nams. Hari smaraNam thus removes all the lapses in any Yaj~nam
4. Smrtis also salute Him as sarvaloka maheSvaran (aham hi sarvayaj~nAnAm bhoktA ca prabhureva ca). In Brahma Yaj~nam, the last anusandhanam is "namo vishNave brhate karomi".
5. Sruti reveals to us: "sa brahma sa Siva: sendra: soakshara: parama svarAT"
6. MahA BhAratam sums it all up and states without doubt that He is sarveSvaran: "sarve vedA sarva vidyA: SAstrA: sarve yaj~nA: sarva iyaSca krshNa:, vidu: krshNam brAhmaNastattvato ye teshAm rAjan sarvayaj~nA: samApta:, trayo agnayaScahutayaSca panca sarve devA devakiputra Eva".



SLOKAM 54

मुष्णन् कृष्णः प्रियनिजजनैर्जग्यहैयङ्गवीनं

दाम्ना भूम्ना वरद ! हि यया त्वं यशोदाकराभ्याम् ।

बद्धो बन्धक्षपणकरणीं तां किलाद्यापि मातुः

प्रेम्णा गात्राभरणमुदराबन्धनाख्यं बिभर्षि ॥

mushNan krshNa: priya nijajanai: jayya haiyangavInam

dAmnA bhUmna varada! hi yaya tvam yaSoda karAbhyAm |

baddho bandha kshapaNakaraNI m tAm kila adyApi mAtu:

premNA gAtrAbharaNam udarAbandhanAkhyam bibharshi ||

KUresar is reminded the udara bandham jewelry seen on the waist of Lord VaradarAjan and relates it to the small rope that YaSoda used to tie down KrshNa to a mortar for keeping Him stationary.

Meaning:

Oh VaradarAja! You are easily conquered by the affection shown by Your BhaktAs. In KrshNa avatAram, You got bound by a small rope used by YaSoda PirATTi, when she wanted to punish You for stealing freshly melted butter with your friends. That rope is the One which will unbind all the links to this samsAram. Out of Your love for Your Mother, who doted on You, You submitted to her tying You down and You seem to be adorning it today as Your waist belt (arai j~nAN).

Comments:

KUresar addresses Lord Varadan here as "priya nija janai: jayya varada" (One who can be easily won over by those dear devotees, who seek Him as their refuge. He



is Bhakta Sulabhan. Our Lord stole the freshly melted butter (mushNan haiyyangavInam) with His dear friends (priya nija janai: saha mushNan). YaSoda in response caught Him and tied Him down to a heavy wooden mortar so that He does not wander away and commit additional thefts. That rope with which she tied her son has the power to pulverize the samsAric bonds (bandha kshapaNakaraNIIm). Lord VaradarAjan seems to be adorning that rope in the form of His waist chain even today out of His affection for His Mother, YaSoda (adya api mAtu: premNA tAm udara AbandhanAkhyam bibarshi kila?). TiruppANazhvaR salutes this udara bandham of mUlavar Lord RanganAtha, who is said to show the marks of the three rows of welt from the rope used by YaSoda (arangattammAn tiru vayiRRu udarabandham en uLLattuL ninRu ulAKinRatE -- amalanAdipirAn, pAsuram 4).





"divya mangala vigraham!"

SLOKAM 55

सौन्दर्याख्या सरिदुरसि विस्तीर्य मध्यावरुद्धा

स्थानाल्पत्वाद्धिषमगतिजावर्तगर्ताभनाभिः ।

प्राप्य प्राप्तप्रथिम जघनं विस्तृता हस्तिनाथ !

स्रोतोभेदं भजति भवतः पाददेशापदेशात् ॥

saundryaAkhyA sarit urasi vistIrya madhyAvaruddhA

sthAna alpatvAt vishama gatiJa Avartagarta Abha nAbhi: |

prApya prApta prathima jaghanam vistrtA hastinAtha!

srotobhedam bhajati bhavata: pAdadeSa apadeSA+ ||

Here, KUresar compares the Lord's saundryam with a free flowing river across the hills and dales.

Meaning:

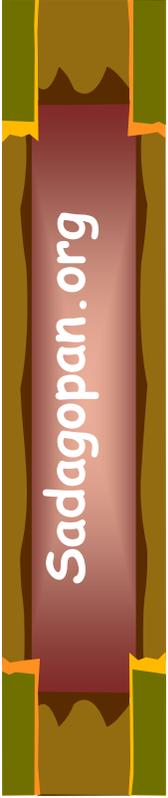
Oh the Lord of Hastigiri! Your divya MangaLa vigraham (divine auspicious TirumEni) is like a swift river. It spreads from the broad plateau of Your chest, narrows down at your slender waist, increases its speed and enters the deep canyon of Your nAbhi and forms a whirlpool (suzhal) there, exits from there and reaches Your two broad thighs and flows in an expansive form as a two branched river and ultimately reaches Your sacred feet.

Comments:

The river of the Lord's saundryam starts from His Tirumukha MaNDalam and reaches the vast plain of His chest and broadens its flow (urasi vistIrya); Next it reaches the slender portion of waist and because it is constrained by the



narrowness of the waist, it develops a fast and unusual flow pattern (*madhya avaruddhA sthAna alpatvAt vishama gatija*). The river of saundaryam of the Lord now reaches the deep canyon of the Lord's nAbhi desam (koppUzh) and swirls there rapidly (*Avarta garta Abha nAbhi:*). This river named saundaryam (*saundaryAkhyA sarit*) exits from the nAbhi, bifurcates and flows in two strands at the upper portions of the Lord's two thighs. There, it broadens because of the vastness of the thighs and descends downwards to His sacred feet. Our Lord's divya saundaryam thus extends from His head to feet.



SLOKAM 56

रम्भास्तम्भाः करिवरकराः कारभास्सारभाजो

वेषाश्लेषा अपि मरकतस्तम्भमुख्यास्तुलाख्याः ।

साम्यं सम्यग्वरद ! न दधुस्सर्वमुर्वोस्त्वदूर्वोः

न ह्यैश्वर्यं दधति न तथा यौवनारम्भजृम्भाः ॥

rambhAstambhA: karivarakarA: kArabhA: sArabhAja:

veshAsleshA api marakata stambha mukhyA: tulAkhyA: |

sAmyam samyak varada! na dadhu: sarvam urvo: tvat Urvo:

na hi aiSvaryam dadhati na tatha yauvanArambha jrumbhA: ||

Here, the beauty and power of the Lord's thighs are saluted.

Meaning:

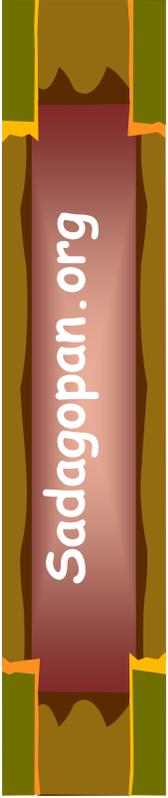
Oh devarAja PerumALE! It is futile to compare Your aprAkrtic, sacred, beautiful and powerful thighs with earthly objects like the trunk of a plantain tree (rambhA stambhA:) or that of an elephant's trunk (kari vara karA:) or to emerald pillars (marakata sthambhA:). They do not incorporate the aiSvaryam of Your thighs (jagat srushIi, dushTa nigraham and serving as a welcome pillow for Your devis). It is a place of creation, protection and destruction. Therefore none of the earthly comparisons can fully match the full spectrum of the Vaibhavam of the Lord's youngish thighs (etat sarvam samyak sAmyam na dadhu:).

Comments:

Each of the objects chosen for comparison with the Lord's thighs have one or other defect and hence they are not fit for comparison. The trunk of the banana



plant resembles the Lord's thighs in softness and shape but quickly dries up in comparison to the ever youthful thighs of the Lord (**kumAra yauvana stitham**). When we come to the comparison with the trunk (hand) of an elephant, we experience the problems of its skin being rough and tough and the dangers of the holes in the trunk through which the animals like a spider can enter and cause a lot of damage to the elephant. The emerald pillars (marakata stambhams) are hard and rough compared to the smoothness of the Lord's thighs. In every one of the above three objects chosen for comparison, there are defects. Our Lord's thighs have some unusual features that can not be claimed by any earthly objects. For instance, our Lord's thighs were the seat of origin of the great beauty, Urvasi and the vaiSya kulam. The asurAs, Madu and KaiDabhAs were crushed there and destroyed. Those thighs serve also as pillows for SrI devi and BhU devi (**strI ratnakAraNam, upAtta trtIya varNam, daityendra vIraSayanam dayitopadhAnam** - - devanAyaka pancASat, slokam 38).



SLOKAM 57

या ते गात्रे वरद ! जनिता कान्तिमय्यापगाऽभूत्

तस्यास्त्रोतोद्वितयमिह यद्याति पादप्रवादम् ।

तज्जातोर्ध्वभ्रमियुगमिवोद्भानुनी जानुनी ते

स्यादुक्ष्णोर्वा ककुदयुगळं यौवनैश्वर्यनाम्नोः ॥

yA te gAtre varada! janitA kAntimayI yA ApagA abhUt

tasyA: sroto dvitayam iha yad yAti pAdapravAdam |

tat jAta Urdhva bhrami yugam iva utbhAnunI jAnunI te

syat ukshNo: vA kakudayugaLam yauvana aiSvarya nAmno: ||

This slokam eulogizes the beautiful knees of ther Lord.

Meaning:

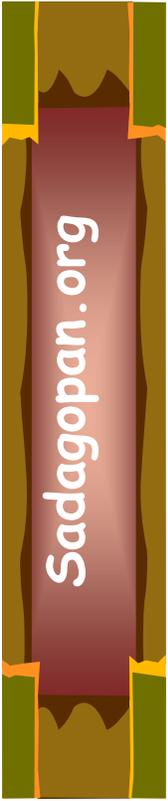
Oh Boon granting Varada! Your two knees named **yauvanam** (youth) and wealth (**aiSvaryam**) are like the humps of two strong bulls. Our Lord's beauty flows like a pravAham of a swift river and the knees are like two round whirlpools formed by the two upward streams of swirls fixed around the knees .

Comments:

KUresar visualizes the formation and flow of a jyotirmaya river in the Lord's body (**varada! te gAtre kAntimayI yA ApagA janitA**). That is seen as branching into two below the waist and flowing via the two thighs to the two knees and there onward to the feet (**tasyA: ApagA sroto dvitIyam iha pAdapravAdam**). Amidst that jyoti-laden river, the two knees look like two bubbles (whirlpools) that have flowed upwards from the feet and stabilized around the two knees (**te jAnunI tajjAta**



bhrahmi yugam iva). Those knees could also be recognized as the humps of two strong bulls with the names of youth and wealth (yauvana aiSvarya nAmno: ukshNo: kakuda yugaLam syAt).



SLOKAM 58

प्रेम्णाऽऽघ्रातुं करिगिरिशिरोऽधोमुखीभावभाजोः

अङ्घ्रिद्वन्द्वह्वयकमलयोर्दण्डकाण्डायमाने ।

अद्रिस्पर्शोद्भवसुखत उत्कण्ठके रोमहर्षात्

द्रष्टृष्टिर्वरद ! किमलं लङ्घितुं जङ्घिके ते ॥

premNA AghrAtum karigiri Siro adhomukhI bhAvabhAjo:

anghri dvandvAhvaya kamalayo: danDakANDAyamAne |

adrisparSot bhavasukhata utkaNDake romaharshAt

drashTu: drshTi: varada! kimalam langhitum janghike te ||

Here, KUresar describes the unforgettable beauty of the two ankles of the Lord.

Meaning:

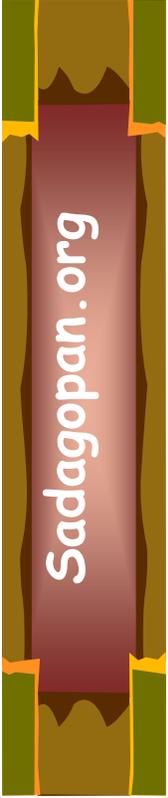
Oh Varada! Your pair of lotus feet appear to show its affection for Hastigiri for serving as the utara vedi in the aSvamedha yAgam performed by Brahma devan and for standing as a base to show the Lord to all the worlds. Those lotus feet experience horripilation on contact with Hastigiri and they lift themselves upward as the stem of the lotus flower and harden as ankles. Those who experience the sevai of those ankles of the Lord can not take their eyes away.

Comments:

Swamy NammAzhvAr asked the Lord as the lustre of His sacred feet blossomed forth as a Lotus (aDiccOti nI ninRa tAmaraiyAy alarntatuvO). The comparison of the sacred feet of the Lord to the soft and beautiful Lotus is often used by the AzhvArs. KUresar's poetic skills take him to another plane of imagination. He



sees the Lord bending His Siras to look at the Hill on which He is standing and honors it by embracing it with His lotus feet. Those soft lotus feet of the Lord now experience the feeling of horripilation from the sukhanubhavam of contact with Hastigiri and resemble the thorns standing out from the stalk of the lotus flower. The hair standing out from horripilation is compared to the thorns extending out of the lotus stalk. In the case of the lotus, the stalk with its thorns extends below the lotus and is rooted in the mud below. In the case of Hastigiri and the Lord's lotus feet, the situation is inverted. Hastigiri is the base. There, the Lotus feet of the Lord touches it like an upside down lotus. That contact creates joyful horripilation, which ascends up the petals to the stalk of the lotus and that in turn is manifested as the thorns sticking out of the stalk to form the ankle of the Lord.



SLOKAM 59

भक्तानां यद्वपुषि दहरं पण्डितं पुण्डरीकं

यच्चांम्लानं वरद ! सतताध्यासनादासनाब्जम् ।

आम्नायानां यदपि च शिरो यश्च मूर्धा शठारेः

हस्त्यद्रेर्वा किमतिसुखदं तेषु पादाब्जयोस्ते ॥

bhaktAnAm yad vapushi daharam paNDitam puNDarIkam

yat ca AmIAnam varada! satatAdhyAsanAt AsanAbjam |

AmnAyAnAm yadapi ca Siro yat ca mUrdha SaThAre:

hastyadre: vA kimati sukhadam teshu pAdAbja yo: te ||

The question of KUresar about where the Lord's sacred feet derive most joy is posed here.

Meaning:

Oh VaradarAJA! Your sacred feet are residing in the subtle heart lotus (hrd puNDarIkam) of the sAdhakAs, who practice Bhakti yogam. They are also found on the AdhAra padmam (with 1000 petals) on which You (paramapada nAtham) are seated at SrI VaikuNTham. This AdhAra padmam never shows any changes. It is forever in bloom. Your feet find their home on the top of Upanishads, the Siras of the Vedams. They adorn the head of Swamy NammAzhvAr. The very same Sacred feet stand on top of the Hastigiri as well. Pray tell us, which among these five places of residence are the dearest to Your sacred feet?

KUresar seems to hint that the residence on top of the Hastigiri is the most desired place of residence for the Lord's sacred feet.



SLOKAM 60

पद्यास्वद्याङ्गुलिषु वरद ! प्रान्ततः कान्तिसिन्धोः

वीचीवीथीविभवमुभयीष्वम्भसो लम्भितासु ।

विन्दन्निन्दुः प्रतिफलनजां सम्पदं किं पदं ते

छायाच्छद्मा नखविततितां लम्भितश्शुम्भितस्सन् ॥

padyAsu adya angulishu varada! prAntata: kAntisindho:

vIcIvIthI vibhavam ubhayishu ambhasa: lambhitAsu |

vindan indu: pratiphalanajAm sampadam kim padam te

chAyAcchadmA nakhavitatitAm lambhita: Sumbhita: san ||



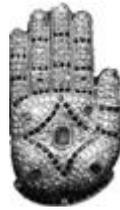
SrI varadar's sacred feet!

This slokam focuses on the beautiful radiance of the assembly of nails on the Lord's sacred feet .



Meaning:

Oh pEraruLALA ! In the ocean of kAnti of Your TirumEni are born the firm waves of the ten nails of Your TiruvaDis. Just as these ten nails of the toes arose at the time of churning for nectar, Candran is reflected on the Lord's nails. Candran who was born out of the mind of the Lord has now sought the refuge of the nails of the Lord, grows there and becomes pUrNa candran, stays there and gladdens every one's heart. eka kalA candran becomes shoDasa KALA candran through the association with the Lord's nails.





SLOKAM 61

शम्भोरम्भोरुहमुख ! सखा सन् सहाङ्कशशाङ्कः

कुर्वन् सेवां वरद ! विकलो वृत्तहीनस्सुवक्रः ।

त्वत्पादाब्जे प्रियमख ! नखच्छद्मनाऽऽश्रित्य नित्यं

स्द्वृत्तोऽभूत् स तु दशगुणः पुष्कलो निष्कलङ्कः ॥

Sambho: ambhoruhamukha! sakha san sahAnka: SaSAnka:

kurvan sevAm varada! vikala: vruttahIna: suvakra: |

tavt pAdAbje priyamakha! nakhacchadmanA ASritya nityam

sadvrta: abhUt sa tu daSaguNa: pushkala: nishkaLanka: ||

In this slokam, KUresar describes the saubhAgyams attained by Candran though AsrayaNam at the Lord's sacred feet.

Meaning:

Oh Lord reminding one of the beauty of the fully blossomed Lotus (ambhoruhamukha)! Oh Lord who relishes the performance of yAga-Yaj~nams (priya makha)! Oh Varada! Candran with his blemishes/sins (kaLangams/sahAnka:) became a friend of Sivan, performed kaimkaryams for Sivan and became empty of kalais (vikala:/mULi); he was without redeeming attributes (without the perfection of roundness in his state as a crescent Moon); with unsteady features (distorted structure/vruttahIna:). He became Sambho's sakha (Friend of Sivan) and performed kaimkaryams for Sambhu (Sambho: sevAm kurvan). That was the result of that friendship! Then, Candran gained Your lotus feet as refuge (tAvt pAdAbhje ASritya) and transformed forever (nityam) into nishkaLanka (free from sins and blemishes), pushkala (with all kalA-s every day as pUrNa candran)





and **sadvruttan** (one of high sadAcAram and auspicious attributes). His Sreyas grew ten fold (**daSa guNa: abhUt**).

Comments:

KUresar states that that the resplendent toe nails of the Lord are pUrNa candrans in their radiance. They are circular and free from any blemishes. They no longer are bent and crescent shaped but are round and full. Sivan was sakaLatran for Candran. Sivan had married before daksha PrajApati's daughter and She entered the fire, when Her husband was insulted in a yAGam done by Her father. Later, dakshan gave his 27 daughters (nakshatrams) in marriage to Candran. Candran showed more affection to RohiNi (one of the 27 wives) and ignored the others. They complained to their father, who cursed Candran to lose all his kalaA-s. When Candran lost 15 of his 16 KalaA-s, he sought the refuge of Sivan, who placed that crescent candran on His matted hair and protected Candran from daksha's curse. Thus Candran became **Sambho: sakhA**. Candran became worried about his devatAntara sambandham and as parihAram sought Lord VaradarAjan's sacred feet as refuge. From the head of Sivan as a crescent Moon, he landed on the nails of the Lord and achieved the blemish free, pUrNatva state and His auspicious guNams grew many fold. The vaibhavam of the Lord's sacred feet is thus revealed:

दुराचारोऽपि सर्वाशी कृतङ्घ्नो नास्तिकः पुरा

समाश्रयेत् आदिदेवं श्रद्धया शरण्यं शरणं यदि

निर्दोशं विद्धि तं जन्तुं प्रभावात् परमात्मनः

durAcAroapi sarvASI krtaghno nAstika: purA

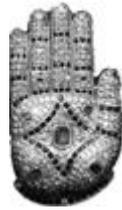
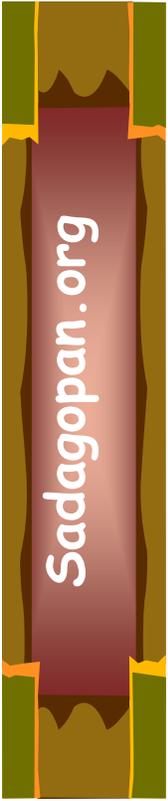
samASrayet Adidevam SraddhayA SaraNyam SaraNam yadi

nirdosham viddhi tam jantum prabhAvAt paramAtmana:





Before attaining the Lord as refuge, the jIvan might have been filled with despicable conduct. He would have been ungrateful and known for chasing all kinds of vishaya sukham. He would have denied the Lord. Once that pApi jIvan seeks the Lord's auspicious feet as refuge, he becomes rid of all sins and dosham through the redeeming power of the Supreme Being.



SLOKAM 62

त्वत्पादाब्जे प्रजाता सुरसरिदभवत्प्राक् चतुर्धा ततस्तासु

एकां धत्ते ध्रुवस्सा त्रिभुवनमपुनात्रीन्पथो भावयन्ति ।

तत्रैका खं व्रजन्ती शिवयति तु शिवं सा पुनस्सप्तधाऽभूत्

तास्वेका गां पुनाना वरद ! सगरजस्वर्गसर्गं चकार ॥

tavt pAdAbje prajAtA surasarit abhavat prAk caturdhA tata: tAsu

ekAm dhatte dhruva: sA tribhuvanam apunAt trIn patha: bhAvayanti |

tatra ekA kham vrajantI Sivayati tu Sivam sA puna: saptadhA abhUt

tAsu ekA gAm punAnA varada! sakaraja-svarga sargam cakAra ||

In this slokam, KUresar describes the many paths taken by Deva Gangai, which arose from Lord Varadan's TiruvaDi.

Meaning:

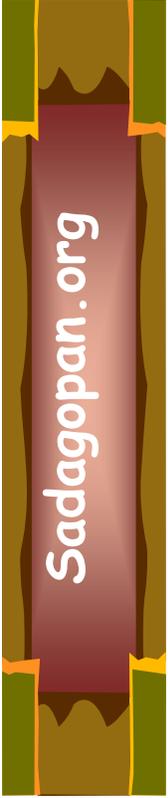
Oh VaradarAja! The Deva Gangai, which arose from Your sacred feet split in to four parts (varada! tvat pAdAbje prajAtA sura sarit caturdhA abhavat). One of them fell on SimsumAram, the assembly of stars at dhruva MaNDalam and is still borne by dhruvan (tata: tAsu ekAm dhruva: dhatte). One of the branches of the deva Gangai from the dhruva MaNDalam split in to three parts and flowed onwards and sanctified the tribhuvanam: earth, AkASam and the nether world of pAtALam (sA trIn patha: bhAvayantI satI tribhuvanam apunAt). Among those triad, the one flowing upwards to AkASam was received by Sivan in His matted locks and that purified Him (tatra kham vrajantI ekA tu Sivam Sivayati). That which entered the JaDai of Sivan divided further into seven parts (sA puna: saptadhA abhUt). One of those seven branches purified this earth and helped the



sixty thousand sons of Sagarān to reach the svarga lokam (†Asu gAm punAnA eKA saGaraja svarga sargam cakAra). BhagIratān, the scion of Sagarā lineage performed the tarpaNam with the Gangā waters, drenched the ashes with the sacred Gangā waters and gave sadgati to his ancestors.

Comments:

The happenings during Lord Varadān's avatAram as Trivikramān are described with particular emphasis on the Gangā avatāraNam. This generation and descent of sacred Gangā from the illustrious feet of the Lord and its many encounters in the three worlds are covered extensively in Srimad BhAratam, RaamAyaNam, VishNu PurAnam and SrI dehaLIsa stuti of Swamy Desikan.



SLOKAM 63

परिजनपरिबर्हा भूषणान्यायुधानि

प्रवरगुणगणाश्च ज्ञानशक्त्यादयस्ते ।

परमपदमथाण्डान्यात्मदेहस्तथाऽऽत्मा

वरद ! सकलमेतत् संश्रितार्थं चकर्त्त ॥

parijana paribarhA bhUshaNAni AyudhAni

pravaraGuNa gaNASca jn~Ana SaktyAdaya: te |

paramapadam atha aNDAni Atmadeha: tathA AtmA

varada! sakalam etat samSritArtha cakartha ||

From the 21st to the 62nd slokam, KUresar's celebration of the divya saundaryam of the MangaLa vigraham of Lord Varadan is completed. In these slokams, KUresar not only described the divine beauty of the limbs of the Lord Varadan but also paid tribute to the other avatArams taken by Him. He also covered in these slokams the divine power of the Lord of Hastigiri befitting His divyAtma svarUpam and His limitless auspicious guNAms that bless us. These 42 slokams are testaments to KUresar's superior j~nAnam, bhakti and poetic skills.

Meaning:

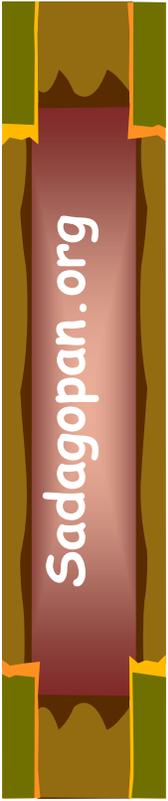
Here KUresar states that Lord Varadan engages all His wealth for gladdening the hearts of His aDiyArs (AtmA etat sakalam samSritArtha atha cakarta). The entire vibhUti of the Lord, His parijanam-s (ananta-garuDa-vishvakSena et al), His paribarhA: (white Umbrella, His AdhAra pITham on which He sits and all owned by Him), bhUshaNAni (Crown, ear rings, necklaces et al), AyudhAni (His many weapons), His unique pravara divyAtma guNa gaNA: (j~nAna, Sakti, bala, aiSvarya



and tejas), paramapadam (SrI VaikuNTham), atha aNDAni (brahmANDms with many AvaraNamS) and finally Atma deha: (His divya Mangala Vighram), His divyAtma svarUpam (tatha AtmA) -- all of these VibhUtis are given away for pleasing those who sought His sacred feet as protection and for blessing them with abhaya pradAnam (etat sakalam samSritArtham atha cakarta).

Comments:

Sri VaradarAja stavam is the elaboration (vivaraNam) of dvaya mantram. KUresar used the 21st slokam to refer to the TirumEni defined by its limbs (pANI pada vadaneKshaNa Sabdai:). In the second slokam, KUresar gave the meaning of Srimad Sabdam. From 3rd to 10th slokams, the meaning of "nArAyaNa SabdAnupravishTa nAra Sabdam" is explained. In the 11th slokam, the inherent nature (svarUpam) of the Lord's guNamS were saluted to assert that He is saguNan. Then He engaged in the description of the aprAkRta divya saundaryam of the Lord of Hastigiri through 42 slokams (21st to 62nd). In the 63rd slokam that is now being covered, KUresar celebrates the matchless audAryam (generosity of the Lord towards His aDiyArs that makes them the enjoyers of His ubhaya vibhUti-s without let. The sarva Seshi now becomes ASrita Seshan on His own volition. He does not expect any pratyupakAram for the upakArams that He has extended. He becomes ASrita pAratantryan (itta vazhakku of the aDiyArs).



SLOKAM 64

अनाप्तं ह्याप्तव्यं न तव किल किञ्चिद्वरद ! ते

जगज्जन्मस्थेमप्रलयविधयो धीविलसितम् ।

तथाऽपि क्षोदीयस्सुरनरकुलेष्वाश्रितजनान्

समाश्लेष्टुं पेषुं तदसुखकृतां चावतरसि ॥

anAptam hi Aptavyam na tava kila kincit varada! te

jagat janmasthema praLaya vidhaya: dhI vilasitam |

tathA api kshodIya: suranarakuleshu ASrita janAn

samAsleshTum peshTum tadasukhakrtAm ca avatarasi ||

The various avatArams of Lord VaradarAjan are described from this slokam.

Meaning:

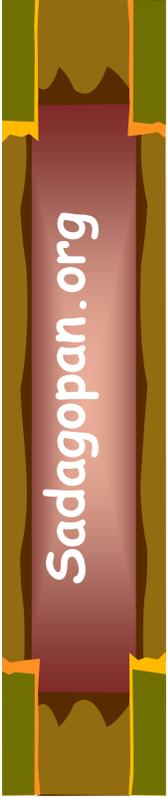
Oh Varada! Thou art an avApta samasta kAman (there is nothing that You have not experienced or anything new that You need to experience). Your sankalpa Sakti makes it possible to create cetanAcetanms, sustain them and dissolve them. Even when this is true, You seem to take on some avatArams as a manifestation of Your divya leelAs for the sake of bhakta rakshaNam, dushTa nigrham and dharma samsthApanam. During those avatArams, You move amidst the lowly humans and devAs.

Comments:

Oh Lord! There is nothing that You have not enjoyed before or anything new for You to seek for enjoyment (varada! tava anAptam Aptavyam kincit na kila hi). The creation, protection and samhAram of the universes arise from Your sankalpa



j~nAnam alone (jagat janma sthema praLaya vidhaya: te dhI vilasitam). Even then, You take Your avatArams among the lowly human and deva groups (tathA api kshodhIyas-sura nara kuleshu avatarasi). You take these avatArams instead of using Your sankalpa Sakti alone because You wish to embrace those sat purushALs, who can not bear Your separation even for a moment and for the punishment of those who harm Your BhAgavatALs. You wish to comfort Your AsritALs that You are their sajAtIyan, when You incarnate as devan or Human or animal or a plant (deva-manushya-tiryak-sthAvara jAti) .



SLOKAM 65

विवेकधियमेकतो ह्यभिनिवेशलेशो हरेत्

महत्त्वभिनिवेशनं किमुत तन्महिम्नस्तव ।

अहो ! विसदृशे जगत्यवततर्थं पार्थादिकं

निजं जनमुदञ्चयन् वरद ! तं समाश्लेषकः ॥

vivekadhiyam ekata: hi abhiniveSa leSa: haret

mahat tu abhiniveSanam kimuta tanmahimna: tava |

aho! visadruSe jagati avatatartha pArthAdikam

nijam janam udancayan varada! tam samAsleshaka: ||

In this slokam, Kuresar wonders about the Lord's firmness of purpose and insistence to follow His avatAra kAraNams.

Meaning:

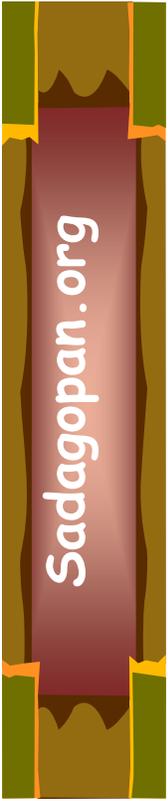
Oh Varada! In the common world, the deep attachment to an object and unreasonable tenacity to hang on to it come what may, would lead to the destruction of j~nAnam based on rigorous, intellect-based reasoning (varada! ekata: abhiniveSa leSa: viveka dhiyam haret). This truism is well known.

Of Your great abhineveSam (towards the Asrita janams), what can we say (tava mahat abhiniveSam kimuta)? What a wonder that You took on avatArams in this lower world unfit for You and related to ArjunA and the likes as Your relatives there, honored them and embraced them as Your equal. Your sauSIlyam displayed in such avatArams makes us wonder struck.



Comments:

sauSIlyam is a Bhagavat guNam, where He mingles with those, who are lower than His exalted sthAnam. Normally, passionate and persistent attachment to an object of desire would make one ignore the warnings about the dangers of such tenacious exercises leading to one's destruction. In Your case however, even the greatest of abhiniveSa kAryams displayed by You towards Your ASritALs like the pANDavAs goes against the experience of humans in such matters. Your sauSIlyam that made You declare: "aham vo bAndhavo jAta:, mama prANA hi pANDavA:". Here at Kaanci, Your kaimkarya ParALs celebrate that extraordinary sauSIlyam of Yours with the KaTTiyam and the Tiruccinna dvani: "pakal naDuvE iravu azhaikka vallAr vantAr, pAncAli kuzhal muDittAr vantAr tAmE". Here the reference is to two things related to MahA BhArata Yuddham, where Lord Varadan demonstrated His mahA abhiniveSam to the pANDavAs, whom He claimed as His relatives. In one instance He used His cakram to hide the Sun during midday and created night to destroy a key enemy of the pANDavAs. In the other instance, He helped draupati to tie Her hair by helping to destroy the KauravAs, who had humiliated her earlier. This type of firmness of commitment to His aDiyArs is unique to the Lord and is not seen in this world.



SLOKAM 66

संश्लेषे भजतां त्वरापरवशः कालेन संशोध्य तान्

आनीय स्वपदे स्वसङ्गमकृतं सोढुं विलम्बं बत ।

अक्षाम्यन् क्षमिणां वरो वरद ! सन्नत्रावतीर्णो भवेः

किं नाम त्वमसंश्रितेषु वितरन् वेषं वृणीषे तु तान् ॥

samSleshe bhajatAm tvarA paravaSa: kAlena samSodhya tAn

AnIya svapade sva sangamakrtam soDhum vilambam bata |

akshAmyan kshamiNAm vara: varada! san atra avatIrNa: bhave:

kim nAma tvam asamSriteshu vitaran vesham vrNIshe tu tAn ||

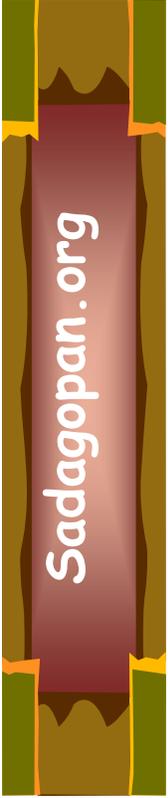
Here, KUresar eulogizes the unshakable abhimAnam for His BhAgavatAs and His patience with even those, who insult Him like SiSupAlan, Kamsan and JarAsandhan.

Meaning:

Oh Varada! You are the first among all in forbearance and patience (tvam kshamiNAm vara:). You take avatArams in this world since You can not bear with the delay in uniting with Your parama BhAgavatAs (tvam bhajatAm samSlesha: tvarA paravaSa:). You are impatient to have their company at SrI VaikuNTham. You are overcome by a sense of urgency, You incarnate in this earth, correct them over time (tirutti paNi koNDu) and shorten any delays to unite with them at Your supreme abode (tvam tAn bhajatAm kAlena samSodya, svapade AnIya, sva sangama krtam vilambam soDhum akshAmyan, atra avatIrNa: bhave). For that purpose, You take avatArams descend on this earth and remove any obstacles (Moksha Virodhis) that they might face in ascending to SrI VaikuNTham to unite with You and to enjoy complete bliss with You. You could not tolerate such delays



in union with Your Parama BhAgavatAs and take the step of appropriate avatArams to hasten the process of uniting with them. In the case of Your dear ones, this impatience to bless them with Your dayA is understandable but in the case of those who insult You like SiSupAlan and others who stay away from You (asamSritA-s) because of their dvesham for You, it is amazing that You overpower them either by Your saundaryam or power (vIryam) at their last moments and redeem them.



SLOKAM 67

वरद ! यदि न भुव्यवातरिष्यः

श्रुतिविहितास्त्वदुपासनार्चनाद्याः ।

करणपथविदूरगे सति त्वयि

अविषयतानिकृताः किलाभविष्यन् ॥

varada! yadi na bhuvi avAtarishya:

Sruti vihita: tvat upAsana arcanAdya: |

karaNapatha vidUrage sati tvayi

avishayatA nikrtA: kila abhavishyan ||

Here KUresar cites the benefits arising form the Lord's avatArams.

Meaning:

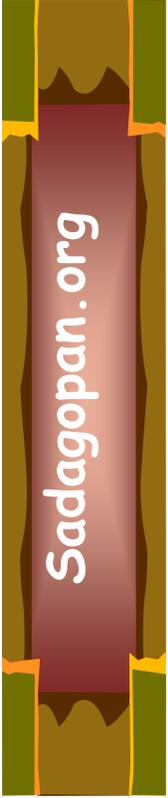
Oh DevarAjA! If You had not descended down to this prakrtic world, where the people can see and mingle with You and if You had elected instead to stay at Your Supreme and distant abode of SrI VaikuNTham , where one can not access You through their senses, the instructions of the VedAs for Your upAsanai, arcanai and ArAdhanams would have been lost forever. What a boon it is to have Your avatArams!

Comments:

Vedam instructs us to perform the karmAs relating to the Lord (vishNo: karmANi paSyata yato vratAni paspaSe). VedAs asks us to engage in His upAsana (soanvedavya: tasmin yadantstupAsitavyam). We can only understand the greatness of the Lord and His power through the SrI sUktis bequeathed to us by



those who interacted with Him like Sage VaalmIki or uddhava. If there were no avatArams and a body of knowledge about these avatArams, SAstrAs will just be "anushThAna lakshaNa aprAmaNya nirAkrtam-s". They will be sapless and uninspiring theoretical texts.



SLOKAM 68

यदपराधसहस्रमजस्रजं

त्वयि शरण्य ! हिरण्य उपावहत् ।

वरद ! तेन चिरं त्वमविक्रियो

विकृतिमर्भकनिर्भजनादगाः ॥

yat aparAdha sahasram ajasrajam

tvayi SaraNya! hiraNya upAvahat |

varada! tena ciram tvam avikriya:

vikrtim arbhaka nirbhajanAt agA: ||

From here on, KUresar eulogizes some of the avatArams. This slokam is about NrsimhAvatAram.

Meaning:

Oh Lord of Hastigiri, who practices the vratam of SaraNAgata rakshaNam! You never got annoyed and angry, when the terrible asuran, HiraNyan offended You with crores of apacArams without let (SaraNya varada! hiraNya: tvayi ajasram yat aparAdha sahasram upAvahat tena ciram avikriya: tvam). You did not pay attention to his thousands of aparAdhAms. When he began however to cause harm to Your Bhaktan, PrahlAdan, then You flew into a uncontrollable rage (tvam arbhaga: nirbhajanAt ciram vikrtim agA:).

Comments:

Swamy NammAzhvAr's tribute to Lord Narasimhan has been quoted by SrI SrivatsAnkAcchAr Swamy to bring out the position of the Lord here.



Ugra nrsimha—Mudgere, karnataka

An aparAdhi can offend the Lord and our Lord does not get furious but He gets uncontrollably angry, when apacAram is extended to His bhaktAs like the dAnava SiSu, PrahlAdan:

எங்கும் உள்ள கண்ணன் என்ற மகனைக் காய்ந்து





இங்கில்லையால் என்று இரணியன் தூண்டபுடைப்ப

அங்கப்பொழுதே அவன் வியத் தோன்றிய, என்

சிங்கப்பிரான் பெருமை யாராயும் சீர்மைத்தே?

engum uLan kaNNan enRa makanaik-kAyntu,

ingillaiyAl enRu iraNiyan tUN puDaippa,

angu appozhute avan vIyat-tOnRiya

en SingapirAn perumai yArAyum sIrmaittE?

---TiruvAimozi, 2:8:9

PrahlAdhan was a Parama BhAgavatan, who believed: "mAtA pitA bhrAtA nivAsa: SaraNam suhrd gAtir-nArAyaNa:". Sriman nArAyaNan was sarvavida bandhu for Bhakta PrahlAdan. Our Lord could not tolerate the apacAras committed by HiraNyan to PrahlAdan. He jumped out of the pillar in the court of HiraNyan and tore him apart for the offenses against His Bhaktan.





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'SrI varadar in SrI rAmAr tirukkOlam"



SLOKAM 69

त्वामामनन्ति कवयः करुणामृताब्धे !

ज्ञानक्रियाभजनलभ्यमलभ्यमन्यैः ।

एतेषु केन वरदोत्तरकोसलस्थाः

पूर्वं सदूर्वमभजन्त हि जन्तवस्त्वाम् ॥

tvAm Amananti kavaya: karuNAmrtAbdhe!

j~nAnakriya bhajanalabhyam alabhyam anyai: |

eteshu kena varada uttara kosalasthA:

pUrvam sadUrvam abhajanta hi jantava: tvAm ||

This slokam is about SrI RaamAvatAram.

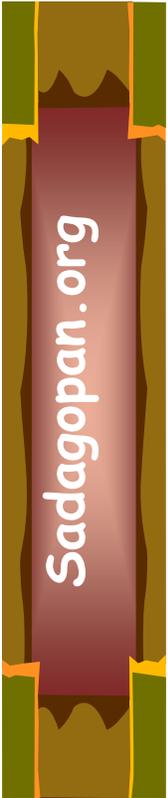
Meaning:

Oh VaradarAja, the nectarine ocean of dayA! AcAryAs have pointed out clearly that bhakti yogam, j~nAna yogam and karma yogam are routes for Moksha siddhi. For those, who are not capable of practicing these yogams, Prapatti yogam has been suggested as Moksha upAyam. These j~nAnis assert that You can not be attained by any other upAyams. During Your time of avatAram as SrI Raamacandran, it has been well recorded that every one including the grass of Northern Kosala desam attained You (puRpAmudalAp-pul eRumpAti onRinRiyE naRppAl AyOddiyil vAzhum carAcaram muRRavum) at SrI VaikuNTham. They never practiced any one of the yogams or observed SaraNAgati. Indeed, how did they attain You at Your Supreme Abode without the upAyams that are traditionally accepted?



Comments:

SaraNagati yogam has been identified as route to Moksham in PramANams: "SaraNamAkum tan tAL aDaintArku ellAm maraNamAnAl vaikuntam koDukkum pirAn". The uselessnes of the other routes for moksha siddhi like study of Vedams, tapas or dAnam is indicated (nAnyA: panthA ayanAya vidyate, nAham vedair-na tapasA na dAnena na cejyayA". gItAcAryan has pointed out the importance of Bhakti yogam: "bhaktyA tvananyaya Sakya". The glory of Prapatti yogam is indicated by the PramANam: "prapatyA vA labhyasva". Thus Bhakti and Prapatti are SAKshAt upAyams. The grass, the ants, the plants and every thing from Ayodhya attained moksham due to their sukrta viSesham of residing in the uttara Kosalam sanctified by Lord Raamacandran. They reached SAntAnika lokam (kArya VaikNTha lokam near SrI VaikuNTham (sAmIpyAth tu tadavyapadesa: --- VedAnta sUtram: 4.3.8). Because of its proximirty to SrI VaikuNTham, SAntAnika lokam is called SrI VaikuNTham.



SLOKAM 70

भजत्सु वात्सल्यवशात् समुत्सुकः

प्रकाममत्रावतरेर्वरप्रद ! ।

भवेश्च तेषां सुलभोऽथ किंन्विदं

यदङ्ग दाम्ना नियतः पुराऽरुदः ! ॥

bhajatsu vAtsalyavaSat samutsuka:

prakAmam atra avatare: varaprada! |

bhave: ca teshAm sulabha: atha kim nu idam

yadanga dAmnA niyata: purA aruda:! ||

This slokam covers KrshNAvatAram.

Meaning:

Oh Lord fit for displaying Bhakti! Out of Your great affection for us, You incarnate with joy in different forms. You become bhakta sulabhan and confer on them all auspiciousness. During KrshNAvatAram, You got Yourself bound by the rope and cried. This kind of bhakta pAratantryam is a great display of Your kalyANa guNam.

Comments:

Oh Lord VaradarAja! Out of Your parama premai for those who seek You, various avatArams are made joyously by You in this Prakrti MaNDalam (tvam bhajatsu vAtsalyavaSAAt samutsuka: atra prakAmam avatare). In these avatArams, You confer all auspiciousness on those bhaktAs and become readily accessible to them (teshAm atha sulabhaSca bhave). Even more than that, during KrshNAvatAram,



"SrI varadar in srI krshNar tirukkOlam!"

You wept after being bound by Your loving Mother, YaSodA (atha: param, purA dAmnA niyata: aruda) This (abhinayam) act of Yours is wondrous indeed! (dAmnA niyata: aruda: iti yat idam kim nu!).





"SrI lakshmi nrsimhar!"

SLOKAM 71

नरसिंहतनुरगौणी समसमयसमुद्भवश्च भक्तगिरिः ।

स्तम्भे च सम्भवस्ते पिशुनयति परेशतां वरद ! ॥

narasimha tanu: agauNI samasamaya samudbhavaSca bhaktagira: |

stambhe ca sambhava: te piSunayati pareSatAm varada! ||

Earlier in the 68th slokam, KUresar saluted SrI NrsimhAvatAram. He continues to celebrate this avatAram according to SimhAvalokana nyAyam. As per this nyAyam, the lion sees some objects as though it has not seen it, proceeds a few steps further and looks at that object this time more deliberately. It is said that this slokam is a MangaLAsAnam of Guhai Narasimhan at the foot of Hastigiri.

Meaning:

Oh Varada! Your sarveSvaratvam (Mastership over all) is revealed by Your divine (agauNi tanu:) appearance out of a pillar at HiraNyan's court in exact synchronization with bhakta PrahlAdan's declaration that You are everywhere (engum uLan kaNNan). You appeared as naram kalanta Singam (narasimha tanu:). You incarnated exactly at the same time Your Bhakta SironmaNi completed his utterance that You are everywhere in answer to his father's query as to whether the Lord was in the pillar of his court ("bhakta gira: sama samaya stambhe samudbhava"). Lord Narasimhan appeared instantaneously so that His bhaktan's word will stay true.

Comments:

Three incidents are cited by KUresar to reveal the Paratvam of Lord VaradarAjan, who took SrI NrsimhAvatAram (antiyam pOtinil ari uruvAKi ariyai azhitta avatAram). The three words/passages from the slokam relating to the establishment of Lord Narasimha VaradarAjan as the Supreme Being are:



1. agauNI
2. sama samaya samudbhava and
3. stambhe ca sambhava: te

NrsimhAksharam (rIrK ऋलृक्) according to SrivatsAnkAcchAr swamy is like the situation where the axis and the wheel are united and is an unique combination of r ऋ and Ir लृ . For this reason, PaaNini has created a special sUtram for the combination of these two letters to celebrate the pratyeka jAti of SrI Nrsimha rUpam. Nrsimha rUpam does not fit into any sAMAnyA (ordinary) jAti. It is a vilakshaNa jAti with nothing to compare.

The first word indicating Paratvam is "agauNI". It means pradhAna (Principal) rUpam. It is not an illusion. It is very real. It is also a paripUrNa TirumEni (nrsimha rAma krshNeshu shATguNyam pUritam). This avatAram is therefore one of the three avatArams of the Lord, which has its own jayanti for celebration.

The second occasion revealing His Paratvam is: "sama samaya samudbhava" . His pUrNatvam as a param poruL is revealed by the PurANic statement: "satyam vidhAtum nijabhrtiya bhAshitam vyAptim ca sarveshu". He did not want to falsify the declaration of His true bhaktan PrahlAdan and therefore appeared from the pillar hit by HiraNyan instantaneously. He reminded every one of the Veda vAkyam: "antar bahiSca tat sarvam vyApya nArAyaNa: sthita:". As per the adage "tUNilum iruppAr, turumbilum iruppAr", He appeared out of the pillar immediately after PrahlAdan completed his response to his father that the Lord is everywhere including the pillar that his father hit. His stambhAvatAram is celebrated by our AcAryan as: "pitrtvam anyeshvavicArya tUrNam, stambhAvatara:". He did not worry about who should be His Father and appeared in the Pillar and made the whole world "narasimha garbham".

The third passage in this slokam dealing with Paratvam is: "stambhe ca sambhava: te". "iDi murasiyamba veDi paDApoDi tUDaiyODu taDi taDi pala paDa" is the



description of the appearance from the pillar at the sabhA of HiraNyan. Our Lord unlike in RaamAvatAram and KrshNAvatAram had no time to decide as to who should be His parents. He did not think for a fraction of a second about the consequences. He had no time to decide on these things and followed immediately the declaration of His Bhaktan.





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"caraNau SaraNam prapadye!"



SLOKAM 72

तापत्रयीमयदवानलदह्यमानं

मुह्यन्तमन्तमवयन्तमनन्त ! नैव ।

स्थातुं प्रयातुमुपयातुमनीशमीश !

हस्तीश ! दृष्ट्यमृतवृष्टिभिराभजेथाः ॥

tApatrayImaya davAnaladahyamAnam

muhyantam antam avayantam ananta! naiva |

sthAtum prayAtum upayAtum anISam ISa!

hastIiSa! drshTi amrta vrshTibhi: AbhajethA: ||

Until now, KUresar elaborated on the meanings of Srimad nArAyaNa caraNau Sabdam, while engaged in performing SaraNAgati to Lord VaradarAjan. From here on through the next 18 slokams, He engages in naicAnusandhAnam about his pitiable and unfit status. Among these 18 slokams, he uses 8 to elaborate on the dvaya mantra passage: "SaraNam prapadye".

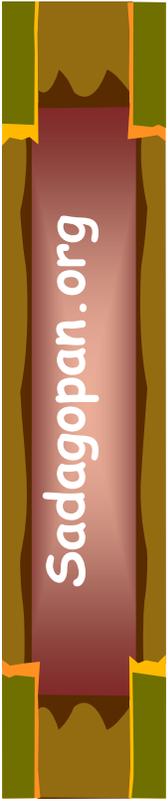
Meaning:

Oh Master of All! Oh Lord who can not be confined by place, time or object (ananta)! Oh the Lord of Hastigiri! aDiyEn is being scorched by the wild fire of three tApams (AdhyAtmikam, Adhibhautikam and Adhidaivikam). aDiyEn is about to succumb to it and faint. aDiyEn is unaware of the end point for the sufferings from the tApa trayams and am incapable of standing up against these sufferings. aDiyEn does not know about the auspicious route to escape these tApams to reach You. Oh Lord! Please help this powerless one and pour down on aDiyEn the cooling shower of Your nectarine glances to destroy my sufferings.



Comments:

The tApa trayams consist of AdhyAtmikam (bodily afflictions like fever, chills, head ache etc), Adhibhautikam (troubles caused by jantus, man, ghouls and RaakshasAs), Adhidaivikam (Wind, rain, fire, lightning thunder, earth quake, sunAmi etc). KUresar states that he is surrounded by the tApa trayams like a wild fire, which is not quenchable by the human beings. It can only be quenched by torrential rains. Similarly, the tApa trayams can only be neutralized by the Lord's cool glances. In the wild fire, the big animals like the elephants as well as little ones like the mosquitoes will die. They can not escape anywhere. KUresar says that his state is like theirs as he suffers from the scorching flames of tApa trayam. He seeks the Lord's nectarine glances to come to his rescue. At the end of the slokam, KUresar uses the word "**AbhajetA**:", which means to counter an adversity. SrivatsAngAcchAr Swamy points out this word summarizes succinctly the meaning of the TiruvAimozhi pAsuram 2.7.6 (**etir sUzhal pukku**).



SLOKAM 73

नानाविरुद्धविदिशासु दशासु चाहो

वन्ध्यैर्मनोरथशतैर्युगपद्विकृष्टः ।

त्वत्पादयोरनुदितस्पृह एष सोऽहं

न स्वस्तिहस्तिगिरिनाथ ! निशामयामि ॥

nAnAviruddha vidiSAsu daSAsu ca aho

vandhyai: manorathaSatai: yugapat vikrshTa: |

tvat pAdayo: anuditasprha esha sa aham

na svasti hastigininAtha! niSamayAmi ||

Meaning:

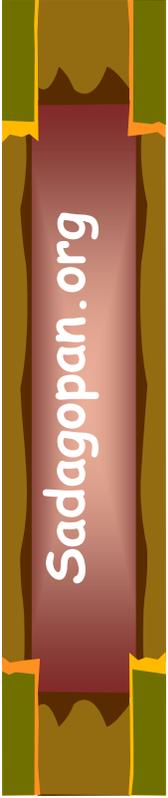
Oh HastigiriSa! Hundreds of fruitless thoughts, the crooked paths which appear to be leading to auspiciousness but in reality causing amangalams and, the various temptations drag aDiyEn in different directions at the same time (daSAsu diSAsu ca yugapat vikrshTa:). Not being engaged in seeking Your sacred feet as refuge, aDiyEn does not see any sign of redemption or MangaLam (tvat pAdayo: anudita sprha: sa esha aham svasti na niSamayAmi).

Comments:

KUresar uses the word "manoratha Satai:" to echo gItAcAryan's description of some one being pulled by many desires, attachments, frustrations in not gaining what was sought (ASA-pASa Satair-bhaddhA: kAma krodha parAyaNA: -- Gita: 16.12). aDiyEn should be traveling by the straight and royal road shown by the sadAcAryAs to Your Paramapadam but instead aDiyEn is traveling through the crooked back roads to disillusionment. This is similar to what AzhvAr observed:



"payanalla seytu payanillai nencE --TiruvAimozhi: 2.10.3). Proceeding in this manner, there is no praSakti (cause) for ishTa prApti says KUresar. aDiyEn is surrounded by Moksha Virodhi vargams. How can I hope for redemption without Your grace?



SLOKAM 74

है! निर्भयोऽस्म्यविनयोऽस्मि यतस्त्वदङ्घ्रौ

लिप्सामलब्धवति चेतसि दुर्विनीते ।

दुष्कर्मवर्मपरिकर्मित एष सोऽहं

अग्रे वरप्रद ! तव प्रलपामि किञ्चित् ॥

hai! nirbhaya: asmi avinaya: asmi yata: tvadanghrau

lipsAm alabdhavati cetasi durvinIte |

dushkarma varma parikarmita esha so aham

agre varaprada! tava pralapAmi kincit ||

Meaning:

Oh Varada Prabho! aDiyEn pulled in so many opposite directions stand before You now without modesty (avinaya:) and fear (bhayam). Alas! My uncontrollable mind runs away from Your sacred feet that can confer tranquility and happiness. aDiyEn engages in durAcArams (evil deeds) and think that they will serve as my decorative and protective shield. aDiyEn stands before You with this mind set and blabbers.

Comments:

KUresar who understands the Lord's svarUpa-svabhAvams well and knows also about the terrible impact of his karmAs prohibited by Bhagavat SAstrams feels encouraged by the power of his AcArya sambandham and feels comforted to utter a few words:

durAcAroapi sarvASI krtaghno nAstika: purA

samASrayet Adidevam SraddhayA SaraNyam SaraNam yadi

nirdosham viddhi tam jantum prabhAvAt paramAtmana:



SLOKAM 75

सव्याधिराधिरवितुष्टिरनिष्टयोगः

स्वाभीष्टभञ्जनममर्षकरो निकर्षः ।

कृन्तन्ति सन्ततमिमानी मनो मदीयं

हस्तीश ! न त्वदभिलाषनिधिप्रहाणिः ॥

sa vyAdhi: Adhi: avitushTi: anishTayoga:

svAbhishTa bhanjanam amarshakara: nikarsha: |

krntanti santatam imAni mana: madIyam

hastISa! na tvat abhilAsha nidhi prahANi: ||

Meaning:

Oh HastISA! Clobbered by the diseases that this body is prone to, buffeted by the whirlpool of destructive thoughts, driven by discontent, desiring unwanted things, angered by obstructions to things sought, impatient and affected by the lowliness derived from these nIca bhAvams, aDiyEn is confronted by sorrow all the time. aDiyEn has lost the wealth of being engaged ardently in Your worship. aDiyEn is yet not sorrow stricken over this loss. What a pity?

Comments:

KUresar lists all those Virodhi vargams that pierce him without cessation:

1. sa vyAdhi: Adhi: (those bodily diseases and the agitations that plague my mind),
2. avitushTi: (discontent) ,





3. svAbhIshTa bhanjanam (obstructions to what one longs for) and

4. amarshakara nikarsha: (lowliness caused by impatience and consequent anger).

All of these negative thoughts pierce me and cause incessant pain (imAni madIyam mana: santatam krntanti). aDiyEn does not possess the wealth of attachment to You and the lack of that does not seem to affect me as much (tvat abhilAsha nidhi prahANi: na krntanti). Alas!

About the diseases, PeriyAzhvAr movingly compares them to the ants that surround the pot of ghee (neyk-kuDattai paRRi ERum eRumbukaL pOl nirantu engum kaik-koNDu niRkinRa nOyKAL -- PeriyAzhvAr Tirumozhi: 5.2.1). SAstrAs describe the VyAdhis to arise from pUrva janma pApams to trouble us (janmAntara krtam pApam vyAdhi rUpENa bhadhate). After the bodily diseases (vyAdhi), KUresar focuses on another suffering: Adhi: (hunger, thirst, old age, death, Sokam and moham known as ShaDUrmis). The lack of trpti and the consequent unsettlement of the mind (asantushTi) is described by the character, MahA Mohan in Sankalpa sUryOdayam (akhaNDair-bhrahmANDairapi na khalu trptir-bhAvati). anishTa yogam (being condemned with what one does not want) and svAbhIshTa bhanjanam (obstacles to what one desires) are two other Moksha Virodhi vargams. There is no impetus in aDiyEn to seek You, the sure Vaidyan for these diseases (vaidyo nArAyaNo hari:). That does not seem to worry aDiyEn as much as the others that stand as the obstacles to attain You.





SLOKAM 76

विद्वेषमानमदरागविलोभमोहा-

द्याजानभूमिरहमत्र भवे निमज्जन् ।

निर्द्वन्द्व नित्यनिरवद्य महागुणं त्वां

हस्तीश ! कश्चयितुमीक्षितुमीप्सितुं वा ॥

vidveshamAna madarAga vilobha mohAti

AjAna bhUmi: aham atra bhava nimajjan |

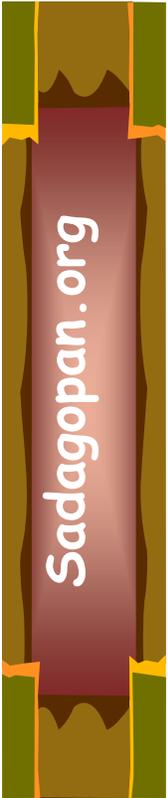
nirdvandva nitya niravadya mahAguNam tvAm

hastISa! ka: Srayitum Ikshitum Ipsitum vA ||

Here KUresar lists number of his blemishes (prAtikUlyam-s) that results in him not having a desire to enjoy the Lord of Hastigiri.

Meaning:

Oh Lord unaffected by the dvandvams (nirdvandva)! Oh Lord who is eternal (nitya)! Oh blemishless One without heyams (niravadya)! Oh Lord of Hastigiri! aDiyEn is the home (aham AjAna bhUmi:) of many evil guNams such as vidvesham (enmity without cause), mAnam (haughtiness arising from the thought of belonging to higher kulam, possessing advanced scholarship and riches), madam (pride from enjoying vishaya bhogam), rAgam (attachment to these vishaya bhogam), vilobham (miserliness) and moham (disillusionment over what is the right thing to do). aDiyEn is sinking in this terrifying samsAram and is not fit for desiring, seeing and attaining You with ananta KalyANa GuNams. Alas!



Comments:

The dvandvams (iraTTai, the pair) are:

kshut-pipAsE Soka-mohau rAgadveshau jarA-mrti

kAma-krodhau dambhadarbau dvandva Sabdena varNItau

BhagavAn is free from these dvandvams related to the SarIra (body) and mAnasa (mind) dukkhams. BhagavAn is also akhila heya rahitan (free from any kind of doshams): pradhAna kshEtraj~na-patinguNeSar according to SvetasvAtAra Upanishad. He is the abode of limitless KalyANa guNams. aDiyEn longs to see Him and attain Him. Would that be possible? Who am I with my lowliness? My attempt will be a daring venture (sAhasam). KUresar is an epitome of al auspicious guNams. He describes himself this way for our benefit and for us to know how we should approach the Lord with naicciyam.





SLOKAM 77

पुत्रादयः कथममी मयि संस्थिते स्युः

इत्यप्रतिक्रियनिरर्थकचिन्तनेन ।

दूये न तु स्वयमहं भवितास्मि कीदृक्

इत्यस्ति हस्तिगिरिनाथ ! विमर्शलेशः ॥

putrAdaya: katham amI mayi samsthite syu:

iti apratikriya nirarthaka cintanena |

dUye na tu svayam aham bhavitAsmi kIdrk

iti asti hastigininAtha! vimarSaleSa: ||

Meaning:

Oh Lord of Hastigiri! aDiyEn worries about fruitless items such as what would happen to my children and wife after my death. aDiyEn thus wastes my time over some thing that I can not predict or protect and as a result it is a fruitless exercise. aDiyEn sorrows over such uncontrollable matters, while I am here. aDiyEn does not spend any time on what will happen to me at the end of this deha yAtrai. Thus, aDiyEn spends so much time on fruitless pursuits worrying about the fate of my kith and kin after my passing away and totally disengage myself from thoughts on how to succeed in developing a plan for my sadgati at the end of my earthly life.

Comments:

For those who are born, the death is certain (jAtasya hi druvo mrtyu:). Those who are here worry intensely about what will happen to their wives, children and other members of the family after their deaths (ukrAnti kAlam). They are intensely



overcome by such thoughts during their lives. They think about gold, dAnyam, wife, servants and house and do not pay any attention to what would happen to them after their own casting off their bodies and fail to follow the means (upAyam) for their own sadgati. Tirumangai AzhvAr voices such thoughts to the Lord of TiruvenkaDam and states that he was stricken with the disease of worrying about his parents, wife and children and did not as a result turn his mind towards BhagavAn and think about his own sadgati ("tAyE tantaiyE enRum, tAramE kiLai makkaLE enRum nOyE pattozhintEn"). AzhvAr points out the need to think about the Lord and seek His refuge. AcAryAs like RaamAnuja in SaraNAgati gadyam showed us the way to perform prapatti and attain the Lord's sacred feet. That is a fruitful and necessary exercise compared to the fruitless exercise of thinking all the time about what is going to happen the near and dear ones after their own deha vyoham. The exemplary prayer of Swamy Desikan should be kept in mind and practiced:

मां मदीयं च निखिलं चेतनाचेतनात्मकम् ।

स्वकैक्योपकरणं वरद स्वीकुरु स्वयम् ॥

mAm madIyam ca nikhilam cetanAcetanAtmakam |

sva kaimkaryopakaraNam varada! svIkuru svayam ||

--nyAsa daSakam





"Lord of cetanAcetanams!"



SLOKAM 78

शम्पाचलं बहुलदुःखमनर्थहेतुः

अल्पीय इत्यपि विमृष्टिषु दृष्टदोषम् ।

दुर्वासनाद्रढिमतस्सुखमिन्द्रियोत्थं

हातुं न मे मतिरलं वरदाधिराज ! ॥

SampAcalam bahuLadu:kham anarthaHetu:

alpIya iti api vimrshTishu drshTadosham |

durvAsanA draDhimata: sukham indriyottham

hAtum na me mati: alam varadAdhirAja! ||

Here, Kuresar expresses his sorrow about his inability to cast aside his bad habits due to their powerful grip on him.

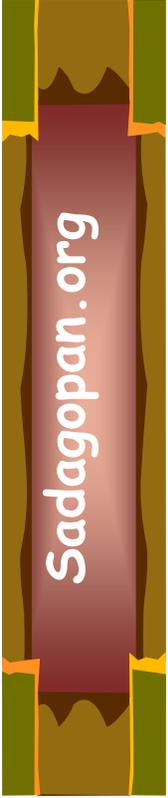
Meaning:

Oh VaradarAja! AtirAja (Lord of all cetanAcetanams)! When aDiyEn looks deep into things, I realize that the indriya sukham are evanescent and nonenduring. They are like the streak of lightning that flashes for a second (SampAcalam). They also lead to huge sorrows (bahu dukkham). They form the basis for amangaLams (anartha hetu). They are insignificant (alpIyam) and easily recognizable as defective (drshTa dosham). aDiyEn's mind is unable to shake off these destructive indriya sukham due to their powerful hold on me due to pursuit of them over a long time (indriyottam sukham me mati: durvAsanA draDhimata: hAtum na alam) .



Comments:

Oh Lord of Hastigiri! You are an eternal bliss (antamil pErinbam). Instead of enjoying You of infinite bliss, my mind runs after the non-lasting indriya sukham. This behavior of my mind is due to anAdi durvAsanA. Seven kinds of dosham are implicit in the enjoyment of vishaya sukham (alpatva, astiratva dukkhamUlatva, dukkhamiSratva, dukkhodarkatva, svabhAvikAnanda-viruddhatva, viparItAbhimAnamUlatvadi sapta doshA:). The vAsanA bandham is firm and it is difficult to shake off this " aivar kumaikkum siRRinbam". The only way to overcome this is through prapatti at the sacred feet of the Lord of Hastigiri with a declaration: "devarAjamadirAjam ASraye".



SLOKAM 79

बुद्ध्वा च नो च विहिताकरणैर्निषिद्ध-

संसेवनैस्त्वदपचारशतैरसह्यैः ।

भक्तागसामपि शतैर्भवताऽप्यगण्यैः

हस्तीश ! वाक्कनुमनोजनितैर्हतोऽस्मि ॥

buddhvA ca no ca vihita akaraNai: nishiddha

samsevanai: tvat apacAraSatai: asahyai: |

bhaktAgasAmapi Satai: bhavatApi agaNyai:

hastISa! vAktanumanojanitai: hatosmi ||

Here KUresar laments over many apacArams committed by him.

Meaning:

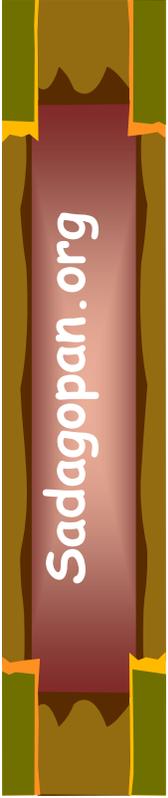
Oh HastISA! Consciously or unconsciously, aDiyEn transgresses the laws enshrined in Your SAstrams through my speech, mind and body day after day. aDiyEn accumulates huge bundle of sins by both not doing karmAs prescribed by You as well as by doing things that are strictly prohibited by Your SAstrAs. aDiyEn does all these things with ardour during my life and thus get immersed in samsAra sAgaram. Through many unpardonable apacArams (asahyApacArams) to Your BhAgavatAs, aDiyEn sinks even deeper into the bottomless samsAric ocean and struggle there. What a pity! Fie on me ! aDiyEn is destroyed by pursuit of these apacArams (hatosmi)!

Comments:

In this slokam, KUresar echoes the thoughts of his own AcAryan expressed in one



SaraNAgati gadya-CUrNikai: "akrtya-karaNa krtyAKaraNa bhagavadapacAra bhAgavata-apacAra asahyApacAra.....". Here Kuresar reveals the SAstrArtham of utter destruction of the jIvan through committal of asahyApacArams. In aparAdha parihArAdhikAram of Rahasya traya sAram, Swamy Desikan explains in great detail the various prAyaScittams for conscious and unconscious apacArams as well as the ways in which prArabda pApams, anAdi kAla sancita karmAs and laghu apacArams can be eliminated. In this slokam, Kuresar instructs us about the fierceness of the Bhagavad-BhAgavata apacArams and how the Lord of Hastigiri protects His ASritAls from experiencing such apacArams.



SLOKAM 80

त्वद्दास्यमस्य हि मम स्वरसप्रसक्तं

तच्चोरयन्नयमहं किल चस्खल प्राक् ।

त्वं मामकीन इति मामभिमन्यसे स्म

हस्तीश ! संशयथ नस्तमिमं विवादम् ॥

tvat dAsyam asya hi mama svarasa prasaktam

tat corayan ayam aham kila caskhala prAk |

tvam mAmakIna iti mAm abhimanyase sma

hastISa! samSayatha na: tam imam vivAdam ||

Meaning:

Oh HastISA! For aDiyEn of these imperfections, being Your dAsan is but natural (asya mama tvat dAsyam svarasa prasaktam hi). aDiyEn has however accumulated bundles of sins, got deluded and have succeeded in AtmAbhaharaNam and have therefore slipped out (ayam aham prAk tat corayan caskhala) of the relationship (Sesha-Seshi). devarIr took pity on aDiyEn and out of Your parama vAtsalyam accepted aDiyEn as Your own and destroyed my illusion. Oh Lord! Please settle this dispute about myself being independent and You being my Master once and for all and bless aDiyEn with true j~nAnam .

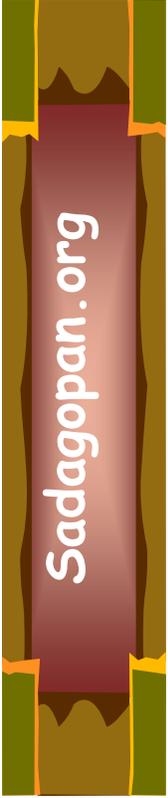
Comments:

The prayer here is for the Lord to bring back the haughty jIvan, which out of its delusion thinks it is independent and argues for its independence from the Lord and denies its natural relationship to its Master, the Lord of Hastigiri. The instructive dialog between the Lord and the obstinate jIvan insisting that it is



independent and how the Lord helps it to remove its delusion is housed in the tirumanjana kaTTiyam for SrI RanganAtha bequeathed to us by Swamy ParASara Bhattar. Please see Sundarasimham series E-Book # 52 at:

<http://www.sundarasimham.org/ebooks/ebook52.htm>



SLOKAM 81

भोगा इमे विधिशिवादिपदं च किञ्च

स्वात्मानुभूतिरिति या किल मुक्तिरुक्ता ।

सर्वं तदूषजलजोषमहं जुषेय

हस्त्यद्रिनाथ ! तव दास्यमहारसज्ञः ॥

bhogA ime vidhiSivAdipadam ca kinca

svAtmAnubhUti: iti yA kila mukti: uktA |

sarvam tat Ushajalajosham aham jusheya

hastyadrinAtha! tava dAsya mahArasaj~na: ||

In the previous slokam, KUresar referred to the lack of Seshatva j~nAnam and dAsyatva j~nAnam, which made the haughty jIvan conclude that it is independent and on that basis argue with the Lord about Him being its undisputed Master and denies their svAbhAvika relationship as Seshan and Seshi (Servant-Master). MantrarAjapadam states that all the jIvans are dAsAs of the Lord (dAsabhUtA: svata: sarve hi AtmAna: paramAtmana:). The jIvan is the property of the Lord. He is therefore called SeshabhUtan of the sarva Seshi, the Lord. The jIvan seeks kaimkaryam to its Lord by introducing itself as VishNu Seshan (aham AtmA na dehoasmi vishNuSeshoaparigraha:, tameva SaraNam prApta: tat kaimkarya cikIrshayA). There was a time the jIvan out of the lack of Seshatva j~nAnam thought it was independent of the Lord (yAnE ennai aRiyakilAtE yAnE enRanatE enRiruntEn-TiruvAimozhi2.9.9). The jIvan in that state did not realize it was like a thief, who has stolen the property of its Lord (without His permission). The jIvan just appropriated the Lord's property (the Self). It was plain theft (cauryam hi nAma:). It is not a true state of behavior by the jIvan and arose from



the lack of SAstra j~nAnam and is named pramAtA avastai. Our Lord does not change His status as the Lord of the deluded jIvan and forgives it and relates to it as His own (nammavan). In the previous slokam, KUresar requested the Lord's intercession to settle this continuing deluded claim by the jIvan and remind the jIvan about the indissoluble link as Servant-Master between the jIvan and the Lord. Until this dispute by the jIvan is settled and its delusions as well as asahyApacArams are chased away, the jIvan disqualifies itself from pursuit of any mokshopAyam and is condemned.

In this 81st slokam, KUresar states that he has rushed to the Lord's side to enjoy the nectar of Kaimkaryam to Him based on the complete understanding of the transient nature of the earthly wealth (aiSvaryams) and kaivalyam. KUresar was a very wealthy person. He gave up every thing and went to Srirangam with just the cloth on his body. He relinquished every thing to seek the lasting wealth reclining at Srirangam.

Meaning:

This slokam houses the SaraNAgati performed for Moksha siddhi by KUresar to Lord VaradarAjan. He says: Oh HastyadrinAtha! aDiyEn is aware of the great bliss of being Your servant (*aham tava dAsya mahA rasaj~na:*). aDiyEn has no interest in the earthly "bhogams" or those at Svargam (*ime bhogA: na abhilAshaye*). aDiyEn is also not interested in the positions occupied by Brahma, Sivan and other SamsAris/karmavaSyALs (*vidi Siva padam ca na abhilAshaye*). Further, the status of kaivalyam (AtmAnubhavam/ svAtmAnubhUti:) is not of interest to me. That kaivalyam is erroneously described as the equivalent of Moksham (sAyujyam) and therefore it is outside my interest. Kaivalyam does not last either like various padavis and Vishaya Sukhams. aDiyEn considers all of the above as the salty water of the sea (*tat sarvam Usha jala josham jushaye*) and prefer sAyujya Moksham and kaimkaryam to You.

Comments:

KUresar was a very rich man in toNDai MaNDalam. He gave up all of that because



of Vishaya and abhyAsa vairAgyam. He is the father of Swamy ParASara BhaTTar, who will declare later that he would prefer to be a dog in the streets of Srirangam to perform Bhagavat-BhAgavata sevai instead of the surfeit of wealth of every kind. KUresar also states that he is not interested in the "exalted" sthAnams of Brahma and Sivan (patyu: prajAnAm aiSvaryam paSUnAm vA na kAmaye). Brahma and Sivan were blessed with their posts due to thousands and thousands of years of tapas aimed at You as baddha jIvars and their positions have only a finite term (yugakoTi sahasrANi vishNumArAdhya padmabhU:). aDiyEn does not covet for these positions either. Same for kaivalyam (prakrti vinirmuktAtmAnubhavam) since it is also anityam (transient). It is known that the jIvan with true j~nAnam prefers only sAyujya mukti over every thing else (pratibuddhAstu moksha-bhAg). KUresar concludes that he, who is aware of the infinite bliss of dAsya rasam and nitya kaimkaryam to the Lord of Kaanci spurns all other temptations.





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"Oh hastigirISA! Please protect aDiyEn!"



SLOKAM 82

विषयविषधरव्रजव्याकुले

जननमरणनक्रचक्रास्पदे ।

अगतिरशरणो भवाब्धौ लुठन्

वरद ! शरणमित्यहं त्वां वृणे ॥

vishaya vishadhara vraja vyAkule

janana maraNa nakra cakra Aspade |

agati: aSaraNa: bhavAbdhau luThan

varada! SaraNam iti aham tvAm vrNe ||

The SaraNagati anushThAnam progresses further here.

Meaning:

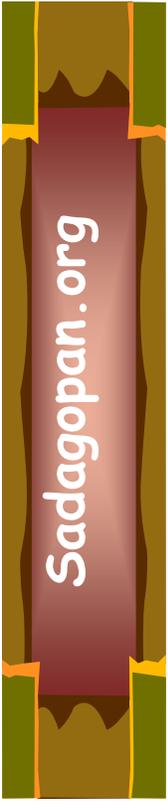
Oh Varada! aDiyEn is swimming in the dangerous waters of the samsAric ocean, where the assembly of snakes known as Vishaya sukham criss cross (vishaya vishadhara vraja vyAkule bhavAbdhi). Here in this samsAric ocean are also the whirlpools of crocodiles representing births and deaths (janana maraNa cakra nakra Aspade bhavAabdhi). There aDiyEn swims around (aham luThan) without any means for help or refuge except You (aham agati: aSaraNa: luThan). aDiyEn now performs Prapatti at Your scared feet for these reasons (iti tvAm SaraNam vrNe).

The word vrNe refers to an angam of prapatti known as goptrutva varaNam (goptrutva varaNam nAma svAbhiprAya nivedanam). The appeal is for the rakshaNam by the Lord.



Comments:

Tirumangai AzhvAr has compared the association with samsAric terrors as being the equivalent of coexistence in a roof with the snakes (pAmpODu oru kURayilE payinRAR pOl tAngAtu uLLam taLLum en tAmaraik-kaNNA). sAmsArika bhogams are equated here to an assembly of poisonous snakes. KUresar describes the samsAric ocean as the abode of crocodiles with sharp teeth as well invoking the Gajendran, whose leg was caught in the grip of the strong jaw of the crocodile. KUresar feels that the Lord will come to his rescue as well. Until this slokam, KUresar used the PramANam of "aham asmi aparAdhAnAm Alaya". In this slokam, he describes himself as "akincano agati:". The other word for akincana: is aSaraNa:. KUresar uses the words from Stotraratnam of Swamy ALavantAr here: "akincano ananya gati: SaraNya! tvat pAdamUlam SaraNam prapadye". The passage "varada! SaraNam aham vrNe" includes the angam of goptrutva varaNam, which is elaborated in the sAngaprapadanAdhikAram of Swamy Desikan's Srimad Rahasya traya sAram.



SLOKAM 83

अकृतसुकृतकस्सुदुष्कृत्तरः

शुभगुणलवलेशदेशातिगः ।

अशुभगुणपरस्सहस्रावृतः

वरदमुरुदयं गतिं त्वां वृणे ॥

akrta sukrtaka: sudushkrttara:

SubhaguNa lavaleSa deSATiga: |

aSubhaguNa parassahasra Avruta:

varadam urudayam gatim tvAm vrNe ||

The goptrutva varaNa angam is invoked once again throuh this slokam.

Meaning:

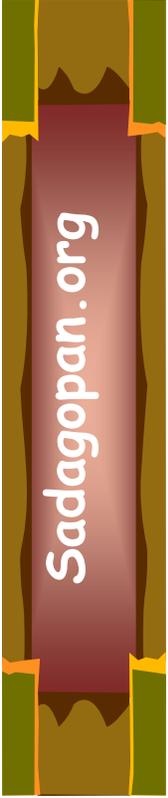
The appeal to the most compassionate Lord is: "aham urudayam varadam tvAm gatim vrNe". aDiyEn seeks You, the Parama dayALu, as my gati and protector. aDiyEn has not done any good deeds (akrta sukrtaka:). aDiyEn is the leader among the sinners and have accumulated the largest bundle of sins (sudushkrttara:). aDiyEn is miles away from even a small portion of good conduct prescribed by Your SAstrAs (Subha guNa lavaleSa deSAdika:). aDiyEn is surrounded by many thousands of durguNams (aSubha guNa parassahasra Avruta: aham asmi). The only hope for me is Yourself and hence aDiyEn seeks You out as my protector.

Comments:

Driven by the mood of agati and aSaraNatvam, KUresar performs mAnasIka goptrutva varaNam in this slokam. The word "sudushkrttara:" refers to AzhvAr's



nirvedam: "pAvamE seytu pAviyAnEn". aDiyEn is a nihIna AcAran with no Atma guNam to speak off. aDiyEn has no means except You and hence aDiyEn is approaching You as "mAtA pitA bhrAtA nivAsa: SaraNam suhrd gatirnArAyaNa:".



SLOKAM 84

शरणवरणवागियं योदिता

न भवति बत साऽपि धीपूर्विका ।

इति यदि दयनीयता मय्यहो !

वरद ! तव भवेत् ततः प्राणिमि ॥

SaraNa varaNavAk iyam yA uditA

na bhavati bata sA api dhIpUrvika |

iti yadi dayanIyatA mayi aho!

varada! tava bhavet tata: prANimi ||

Meaning:

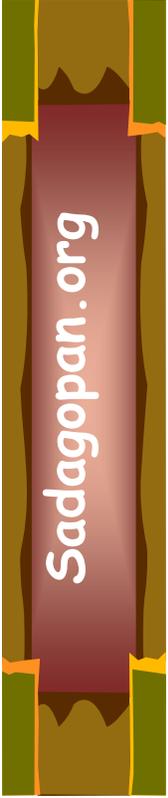
dayanIya PrabhO! Varada! aDiyEn performed SaraNAGati to You through the two previous slokams (iyam SaraNa varaNavAk uditA). That act of mine may not be deliberately done with the conviction of the right j~nAnam (sA SaraNa varaNa vAk api dhI pUrvika na bhavati). Alas! If aDiyEn's effort leads to the generation of compassion in You to consider me as fit for Your grace, aDiyEn would be saved. aDiyEn will then be blessed with svarUpa sattai.

Comments:

SaraNAGati has to be performed with five angams (AnukUlya sankalpam, prAtikUlya varjanam, mahA viSvAsam, goptrutva varaNam and kArpaNyam). The burden of protection has to be done with these five angams. Such a SaraNAGati would be a pUrNa SaraNAGati. Even in the case of those, who do not have a clear understanding of the svarUpa svabhAvams of SaraNAGati and perform



SaraNAgati with samudAya j~nAnam, the Lord blesses them with the phalan of pUrNa SaraNAgati (na dhI pUrvika api, dayALu ISvara: phalam dadAti). The AcArya SrI sUkti vAkyams to be remembered are: "pApIyasoapi SaraNAgata SabdabhAja:", SaraNa varaNa vAgiyam yoditA na bhavati bata, sApi dhI pUrvika", "prapatti vAcaiva nirIkshitam vrNe". Even MahA pApis, who utter the SaraNAgati vAkyams are not abandoned by the most merciful Lord. He considers those utterances as "dhI pUrvakam". Kuresar follows here the instruction of Swamy NammAzhvAr (TiruvAimozhi: 4.3.9): "poyyillAta paramcudarE! iraittu nalla mEnmakkaL Etta yAnum EttinEn". AzhvAr says that he performed the Prapatti based on samudAya j~nAnam and not with a precise understanding of the angams of Prapatti and that his prapatti will fructify due to the dayA of the Lord .



SLOKAM 85

निरवधिषु कृतेषु चागस्स्वहो !

मतिरनुशयिनी यदि स्यात् ततः ।

वरद ! हि दयसे न संशेमहे

निरनुशयधियो हता है वयम् ॥

niravadhishu krteshu ca Agassu aho!

mati: anuSayinI yadi syAt tata: |

varada! hi dayase na samSemahe

niranuSayadhiya: hatA hai vayam ||

Meaning:

Oh VaradarAja! Even if one commits all kinds of apacArams, if that person truly and sincerely regrets over them later, You take pity on his change of mind and bless him. We do not have any doubt over this. We however do not have the feeling of regret over our sins and move around. Alas!

Comments:

Lord has the Parama sauhArda guNam, which makes Him respond compassionately to a sinner, who truly repents over his sins. You forgive such a person and bless him. Alas! We do not have such an anutApam to perform acts of PrAyaScittam, anusayam or anutApam or paccAttapam or regret over lapses is a central matter in receiving the Lord's forgiveness: "paScAttApo hi sarveshAm aghAnAm nishkrti: parA". "agha" is sin. The parihAram (nishkrti) for removal of the sins is anusayam or paScAttApam or contriteness. Among all the remedies to cure the sins, paScAttApam is the top most upAyam to regain the Lord's grace.



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"Oh varada! Please drench aDiyEn with Your dayA!"



SLOKAM 86

शरणवरणवागियं याऽद्य मे

वरद ! तदधिकं न किञ्चिन्मम ।

सुलभमभिमतार्थदं साधनं

तदयमवसरो दयायास्तव ॥

SaraNa varaNa vAk iyam yA adya me

varada! tadadhikam na kincit mama |

sulabham abhimatArthadam sAdhanam

tat ayam avasara: dayAyA: tava ||

Meaning:

Oh VaradarAja! the words uttered by me (viz.), aDiyEn has chosen You as the object of my Prapatti are the most effective words to gain the Parama PurushArtham of Moksham. There are no other easy means to gain this great boon. Hence, this is the most appropriate time for Your dayA to drench me.

Comments:

Among all upAyams for Moksha siddhi, You are the siddhopAyam to grant us the Parama PurushArtham of Moksham through the enactment of the sAdhyopAyam of Prapatti. There is nothing else left for me to practice as the effective means to reach You in this Kali Yugam (*varada! tatadhikam na kincit mama*). When KUresar uses the words, "*tadayam avasarao dayayA: tava*", we hear the echoes of Swamy ALavantAr's Stotraratna vAkyams in the 24th slokam: "*idAnIm anuttamam pAtramidam dayAyA:*". The word *dayA* here can also refer to PerumdEvi tAyAr, the AkAra traya sampannai with PurushakAra lAbham and Her importance along with Her Lord during the time of AsrayaNam and the time of granting the phalan of SaraNAgati.



SLOKAM 87

विषयविषययिणी स्पृहा भूयसी

तव तु चरणयोर्न साऽल्पापि मे ।

वरद ! ननु भरस्तवैव त्वयं

यदुत तव पदस्पृहाजन्म मे ॥

vishaya vishayayiNi sprhA bhUyasI

tava tu caraNayo: na sA alpA api me |

varada! nanu bhara: tavaiva tvayam

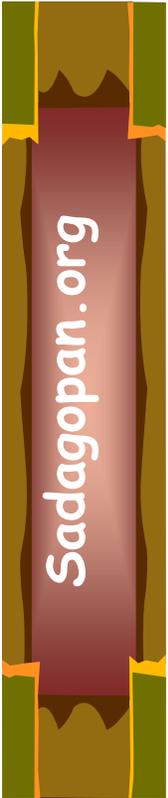
yaduta tava padasprhA janma me ||

Meaning:

Oh DevarAjA! aDiyEn is filled with the sense of keen desire to enjoy the Vishaya sukhams. aDiyEn does not however posses a similar longing for performing kaimkaryams at Your sweet and sacred feet. That desire is miniscule and is almost absent. That desire can be kindled only through Your grace. That burden of responsibility to create desire in me for nitya niravadya kaimkaryams at Your sweet feet originates from Your grace as well.

Comments:

Oh imaiyOr talaivA! aDiyEn has abundant involvement with the enjoyment of pain causing vishaya sukhams, which mislead one by presenting themselves as delectable (varada! me vishaya vishayiNI sprhA bhUyasI); but there is nothing comparable in intensity, when it comes to enjoying the fruits of kaimkaryams at Your sacred feet (tu tava caraNayO: sA alpA api na). The generation of para bhakti to perform such kaimkaryams can only result from Your delectable grace (atuvum avanatu innaruLE). It is Your bhAram (burden) to transform my proclivities.



SLOKAM 88

इयमिह मतिरस्मदुज्जीवनी

वरद ! तव खलु प्रसादादृते ।

शरणमिति वचोऽपि मे नोदियात्

त्वमसि मयि ततः प्रसादोन्मुखः ॥

iyam iha mati: asmad ujjIvanI

varada! tava khalu prAsAdAdrte |

SaraNam iti vaca: api me na udiyAt

tvam asi mayi tata: prAsAda un mukha: ||

Meaning:

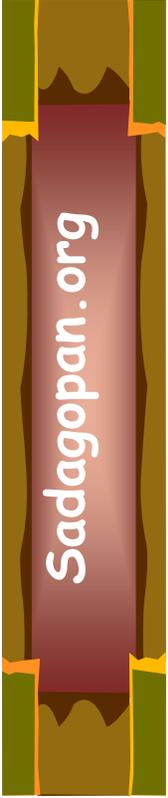
Oh VaradarAja! The utterance, "deva deva! SaraNamaham prapadye" could not have arisen from me without Your anugraham. Therefore, aDiyEn concludes that Your clear grace is flowing towards me. The importance of Your grace is vital for the ujjIvanam of us, the akincanAs (resourceless jIvans).

Comments:

Oh Varada! Without Your anugraham, my utterance of the words of SaraNagati ("tvameva SaraNam gatosmi") would not have arisen from me (varada! me SaraNam iti vaca: api tava prasAdAdrte na udiyAt khalu). Hence, it is aDiyEn's understanding (mati:) that You are very favorably disposed (prasAda un mukha:) towards me (tata: tvam mayi prasAda un mukha: asi iyam mati:). Here, AzhvAr reminds us that the fruits of the jAyamaNa kaTAKsham of the Lord arising from His efforts (krshi) as sAddhyopAyan (moksha phala pradhAyaka ISvaran) should not however be equated with siddhopAyan (prapatti performed by the jIvan). We



can not gloat that we took a great initiative thru the performance of our SaraNAgati and it will be equal to His power as siddhopAyan. This slokam has been created by KUresar to understand the loftiness of the Lord's role and the meagerness of our effort. When the Lord does not cast His glances on us, encourages us to perform SaraNAgati and acts as a helper (sahakAri), nothing will happen. His prasAda unmukham is a must for success in gaining the fruits of Prapatti.



SLOKAM 89

वरद ! यदिह वस्तु वाञ्छाम्यहं

तव चरणलभाविरोधस्ततः ।

यदि न भवति तत् प्रदेहि प्रभो !

झटिति वितर पादमेवान्यथा ॥

varada! yat iha vastu vAnchAmi aham

tava caraNa labhAvirodha: tata: |

yadi na bhavati tat pradehi prabho!

jhaTiti vitara pAdAm eva anyatA ||

Meaning:

Oh VaradarAja! Please grant only the vastu that aDiyEn desires as long as it does not interfere with the path to gain Your sacred feet. If the desired object comes in the way, Please grant instead the anubhavam of Your sacred feet to aDiyEn.

Comments:

KUresar was a Parama VairAgyasAli. He had no desire for worldly pleasures. His whole focus was on kaimkaryam at the Lord's TiruvaDi. He is worried whether he might end up asking unconsciously for some thing in this world (iha) that might interfere with the Bhagavat kaimkaryam (tava caraNa labhA virodha vastu) and asks the Lord not to give him such an adverse thing, if it stands in the way of caraNAnubhavam. Please grant me only Your TiruvaDi anubhavam quickly in that case (anyatA tava pAdam eva jhaTiti vitara). SrI Saunakar's vAkyam has been quoted in this context by SrivatsAnkAcchAr Swamy:



यत्र कुत्र कुले वासो येषुकेषु भवोऽस्तु मे ।

तव दास्यैकभोगे स्यात् सदा सर्वत्र मे रतिः ॥

मनसा कर्मणा वाचा शिरसा वा कथञ्चन ।

त्वां विना नान्यमुद्धिश्य करिष्ये किञ्चिदप्यहम् ॥

yatra kutra kule vAso yeshu keshu bhavostu me |

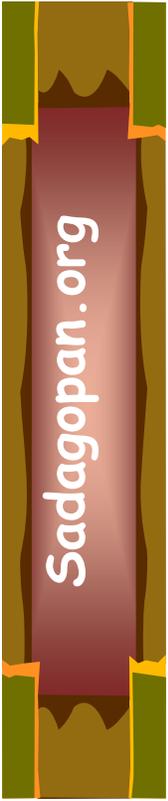
tava dAsyaika bhoge syAt sada sarvatra me rati: ||

manasA karmaNA vAcA SirasA vAa kathancana |

tvAm vinA nAnyamuddhiSya karishye kincidapyaham ||

--- jitante stotram 2-8,9

Whether aDiyEn is born in this kulam or that kulam, whether aDiyEn resides here or there, May aDiyEn be a rasikan of performing kaimkaryams to You everywhere and at all times. aDiyEn will not bow before anyone except You by speech, mind or body.



SLOKAM 90

तदपि किमपि हन्त ! दुर्वासना-

शतविवशतया यदभ्यर्थये ।

तदतुलदय ! सार्व ! सर्वप्रद !

प्रवितर वरद ! क्षमाम्भोनिधे ! ॥

tadapi kimapi hanta! durvAsana-

SatavivaSatayA yat abhyarthaye |

tadatuladaya! sArva! sarvaprada!

pravitara varada! kshamAmbhonidhe! ||

Meaning:

Oh Varada, the abode of matchless dayA! Oh Ocean of forbearance (kshamAmbhonidhe)! Oh Lord, Who blesses everyone with auspiciousness sArva)! Oh Lord, Who grants all the boons that Your bhakta janams desire (sarva prada)! Although aDiyEn has stated many times that vishaya sukhams are detestable and that the bliss of kaimkaryam at sacred feet is the most desirable goal, aDiyEn is prone to be a slave of hundreds of inauspicious vAsanAs. aDiyEn is going to ask you to grant me a boon (aham durvAsana Sata vivaSatayaa yat kimapi abhyarthaye). Please grant that boon to aDiyEn (tat pravitara) .

Comments:

KUresar was a Parama VairAgyasAli. He felt shy about asking the Lord to grant the eye sight that he had lost, as suggested by his AcAryan and paraphrases his request to the Lord in this context. He knows about the Lord's power to grant what one asks (sarva phala pratatva Sakti). He is not keen on asking but if he does



not do so, it will be going against the niyamanam of his AcAryan (AcArya Aj~nAdilankanam). He is uncomfortable and links his request to his anAdi kAla pravrtta durvAsanA. He knows that the conversation of the Lord with Dhruvan in recognition of his superior penance:

वरं वरय तस्मात्त्वं यथाभिमतमात्मनः ।

सर्वं संपद्यते पुंसां मयि दृष्टिपदं गते ॥

varam varaya tasmAt tvam yathAbhimatamAtmana: |

sarvam sampadyate pumsAm mayi drshTipadam gate ||

---VishNu purANAm 1;12;76

The Lord tells Dhruvan: Please therefore ask whatever boon that you desire, when I appear before anyone, I bless them all with all the purushArthams that they seek. KUresar asked in the 23rd slokam for the restoration of his eye sight and the Lord blessed him with j~nAna cakshus. KUresar did not wish to have the mAmsa cakshus (physical eye). If that were so, we wonder as to why KUresar is asking again for eye sight. The learned AcAryAs explain that KUresar wished to stay near Lord VaradarAjan at Kaanci, while performing kaimkaryams for his AcAryan, who had to be at Srirangam for darSana samrakshaNam. This wish is elaborated in slokam 98 of Sri VaradarAja stavam.



SLOKAM 91

प्रियमितरदथापि वा यद्यथा

वितरसि वरद ! प्रभो ! त्वं हि मे ।

तदनुभवनमेव युक्तं तु मे

त्वयि निहितभरोऽस्मि सोऽहं यतः ॥

priyam itarat athApi vA yat yathA

vitarasi varada! prabho! tvam hi me |

tadanubhavameva yuktam tu me

tvayi nihita bharo asmi soaham yata: ||

Meaning:

Oh Varada Prabho! It is only appropriate to enjoy whatever You bless me with, be it enjoyable or auspicious. Some will give pleasure immediately and others will prove beneficial step by step. Among these, aDiyEn's disposition would be to enjoy them in whatever way You desire me to enjoy. This is because, aDiyEn possessing the Seshatva j~nAnam is an unconditional servant of Yours and has placed his Atma rakshA bharam at Your sacred feet. aDiyEn has therefore understood that whatever the Lord grants to His saraNAgatAs can only possess priya-hita viSeshams (nanRE varuvatellAm). Here KUresar reminds us that one should not seek on his own anything (nivrtti from sva-pravrtti dharmam prescribed for SaraNAgatAs).



"ananta kalyANa guNa gaNan!"



SLOKAM 92

यथाऽसि यावानसि योऽसि यद्गुणः

करीश ! यादृग्विभवो यदिङ्गितः ।

तथाविदं त्वाऽहमभक्तदुर्ग्रहं

प्रपत्तिवाचैव निरीक्षितुं वृणे ॥ ९२ ॥

yathA asi yAvAn asi ya: asi yadguNa:

karISa! yAdrg vibhavo yadingita: |

tathAvidam tvA aham abhakta durgraham

prapatti vAcaiva nirIkshitum vrNe ||

Meaning:

KarISa! Oh Lord who stands on Kari Giri and protecting all! Your svarUpa-rUpa-guNa vaibhavams are as such that it is hard to comprehend the magnitude and details of Your sthiti, dimensions, auspicious attributes, Sakti, conductance and aiSvaryam. You are easily approachable by Your bhaktAs and are inaccessible to those, who do not have bhakti for You. aDiyEn wishes to see DevarIr of such glories with my own eyes through the SaraNAgati Sabdam.

Comments:

In the last ten slokams, KUresar elaborated on the meanings of nama: Sabdam. In this last daSakam (92-101), KUresar focuses on the meanings of nArAyaNaya Sabdam. The intrinsic nature of the Lord (His svarUpam), rUpam (form), the nature of His worship, His vaibhavam and the ways of His operations are not easy to comprehend by us. Vedam says in this context: "tvameva tvam vettha yoasi soasi" (You know very well about Yourself; we do not know about your svarUpa-



rUpa-vaibhavam-s). In Bhagavad GitA, the Lord Himself declares in this context: "svayamevAtmAnam vettha tvam purushottama" -- GitA: 10.15. Oh PurushOttamaa! You alone comprehend the vaibhavam of Yours. It is clear that only those with Bhakti for Him can comprehend Him (pattuDaiya aDiyavarkku eLiyavan/ abhakta durgraham).

KUresar is overwhelmed by the vaibhavam of the Lord and states it in a moving way:

"karISa! tvam ya: asi, yathA asi, yAvAn asi, yat guNa: asi, yAdrug vibhava: yadingita: asi tathA vidam abhakta durgraham tvA prapatti vAcA eva nirIkshitum aham vrNe".

ya: asi is for referring to the Lord's jagat kAraNatvam and His satyatva-j~nAnatva-anantatva-amalatvAdi guNams.

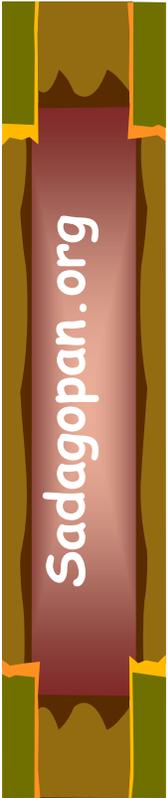
yathA asi refers to His five forms (para-vyUha-vibhava-arca and antaryAmitvam.

yAvAn asi refers to the Sruti vAkyams: "aNoraNIyAn mahato mahIyAn, antar-bahiSca tat sarvam vyApya nArAyaNa: sthita:". Being smaller than the smallest and being bigger than the biggest and inside and outside all pervades the Lord nArAyaNan. His SrIpatitvam is also referred to (yathA sarvagato vishNu: tathaiveyam dvijotthama).

yAdrg vibhava asi refers to His infinite Vaibhavam, His svAtantryam and the eternal nature of His glories are referred to here.

yadingita: asi refers to His indwellership in all and His controllership ("anta: pravishTa: SAstA janAnAm sarvAtmA").

Now KUresar states that the Lord of this Vaibhavam can not be comprehended by any upAyam except Bhakti yogam and Prapatti yogam and he will seek the Lord's sAkshAtkAram through prapatti yogam (SaraNam tvAm prapanna ye dhyAna yoga vivrjitA:, teapi mrtyum atikramya yAnti tad vaishNavam padam).



SLOKAM 93

अये ! दयालो ! वरद ! क्षमानिधे !

विशेषतो विश्वजनीन ! विश्वद !

हितज्ञ ! सर्वज्ञ ! समग्रशक्तिक !

प्रसह्य मां प्रापय दास्यमेव ते ॥

aye! dayaLo! varada! kshamAnidhe!

viSeshato viSvajanIna! viSvada!

hitaj~na! sarvaj~na! samagraSaktika!

prasahya mAm prApaya dAsyam eva te ||

This is one of the most moving prayers that we should include in one's nityAnusandhAnam.

Meaning:

Oh Most Merciful One (dayALo)! Oh PeraruLALA! Oh the ocean of forbearance (kshamA nidhe)! Oh Lord who confers boons and especially auspicious boons for all bhaktAs (viSeshato viSvajanIna)! Oh Lord who grants the varams that people desire (viSvata)! Oh Lord who understands what would result in hitam for Your bhaktAs and grant those boons (hitaj~na)! Oh Omniscient One (saravaj~na)! Oh Omnipotent One, who is able to carry out anything You wish through Your valour (samagra Saktika)!

Oh VaradarAja! Please take me away from engagement in sinful acts and bless aDiyEn only to be Your dAsan (mAm prasahya te dAsyam eva prApaya)!



"dayALA! kshamAnidhe!"





Comments:

In the previous slokam, KUresar said that he has sought the Lord (varaNam) to have His blessed darsanam (sAkshAtkAram). We may be led to think from that request that KUresar wanted his physical eye sight back. To avoid any confusion in this matter, KUresar hurries to say that he only desires the dAsyam of the Lord to perform kaimkaryams to Him. This prayer is like Swamy NammAzhvAr's prayer for serving the Lord (TiruvAimozhi: 10.4.9): "toNDE seytu enRum tozhutu vazhiozhuka paNDE paraman paNitta paNi vakaiyE".

dayALo! - When one examines the meaning of the utara kANDam of Mantra Ratnam (dvayam), we understand that this sambhodanam addresses the Lord's consort, Perumdevi tAyAr as well (karuNAmiva rUpiNam, devyA kARuNyarUpayA, krpayA paryapAlayat).

kshamAnidhe - This sambhodanam also refers to Bhumi devi (SrI bhUmi sahitam harim) and ANDAL (sAkshAt kshamAm). In pAduka sahasram, Swamy Desikan alludes to the guNam of kshamA (yat krpA pratighAtAnAm kshamayA vAraNam maya). In kshamA shoDasi, we find another reference to the Devi's Kshama: "tvat svAtantryam apohya kalpita jagat kshemAtihrdyA svata: kshAntiste karuNa sukhi vijayatAm kshemAya sarvAtmanAm".

viSeshata viSvajanIna - SrivatsAnkAcchAr quotes many pramANams to elaborate on this unique guNam of the Lord of Hastigiri: ("anAlocita viSesha aSesha loka SaraNya" -- AcArya RaamAnuja), "viSvebhyo janebhyo hitam kurvan". He will never grant any inauspiciousness, if the bhaktan requests it (yAcitoapi sadA bhaktai: nAhitam kARayet hari:).

hitaj~na - He always blesses His bhaktAs with the supreme boons (hitatamam). KUresar's prayer reminds us of Swamy Desikan's prayer to Trivikraman of TirukkOvalUr: "yAn manyase mama hitam tadupAdadhItA".

sarvaj~na: - He is Omniscient (sarvaj~na: sarvavid as saluted in Sri VishNu sahasra nAmams). Kaliyan teases the Lord of tiruindaLUr about His



sarvaj~natvam: "nummaDiyAr ellArODum okka eNNi irundIr! aDiyEnai nallaraRivIr! tIyAraRivIr! namakku ivvulakil ellAm aRivIr! ItE aRiyIr indaLUrIrE!. He is not only a sarvaj~nan but He is a kAruNIkan (sarvaj~nopi hi viSvesa: sadA kAruNIkoapi san).

samagra Saktika: - Abode of all types of inherent capabilities and the power (Sakti) to execute them (parAsya Saktir-vividaiva SrUyate svAbhvikI).

The assembly of sambhodana Sabdams provides a beautiful summary of dvayArtham: utara kANDam provides the nArAyaNa SabdArtham, "dayA nidhe kshamA nidhe" covers the SrI SabdArtham, "dAsyam prApaya" takes care of the caturti's artham and "prasahya me" includes the nama: SabdArtham.



SLOKAM 94

स्वकैर्गुणैः स्वैश्चरितैः स्ववेदनात्

भजन्ति ये त्वां त्वयि भक्तितोऽथवा ।

करीश ! तेषामपि तावकी दया

तथात्वकृत् सैव तु मे बलं मतम् ॥

svakai: guNai: svaScaritai: sva vedanAt

bhajanti ye tvAm tvayi bhaktita: athavA |

karISa! teshAm api tAvakI dayA

tathAtvakrt sa eva tu me balam matam ||

In this slokam, KUresar reminds us of the central doctrine of SrI VisishTAdvaitam that BhagavAn's grace (aruL) is indispensable for the success in the upAyam (Prapatti or Bhakti yogam) used towards a purushArtham such as Moksha siddhi.

Meaning:

Oh KarISA! Some jIvans perform SaraNAgati and You appear before them to accept their prayer. Others perform karma or J~nAna yogam or Bhakti yogam to reach You. Karma yogam is about the performance of one's duties without expecting any phalan in a nishkAmya sense. J~nAna yogam is adopted by a few qualified ones, which paves the way for AtmAnubhavam. Bhakti yogam gradually grows and leads up to Moksha siddhi. In all these efforts, Your divine grace (tiruvaruL) is the central cause for them to enjoy You and to perform kaimkaryams for You here and in the other world. That tiruvaruL is my core strength as well says KUresar (saiva tu me balam matam).



Comments:

There are many paths to reach EmperumAn's sacred feet -

कर्म ज्ञानमपासनं च शरणव्रज्येति चावस्थितान्

सन्मार्गानपवर्ग साधनविधौ सद्वारकाद्वारकान् ।

karma j~nAnam upAsanam ca SaraNavrajyeti cAvasthitAn

sanmArgAn apavarga sAdhana vidhau sadvArakAdvArakAn |

--- Srimad rahasya traya sAram, upAyavibhAgAdhikAram

These paths are karma, j~nAna Bhakti and Prapatti yogams. Our attigiri TirumAl creates the interest in us to seek one of these paths and corrects us as we engage in pursuit of them (tiruvaruLAI anRE aDaikkalam koNDa nam attigiri tirumAl). All these bhAgyams arise from the parama krupai (aruL) of Lord VaradarAjan. Our Lord uses His guNams (svakai: guNai:) to make us varaNIyam (the chosen ones). These guNams are saluted as "parama purusha vraNIyatA hetubhUta guNa viSesham". For those, who perform SaraNAgati, He considers them as His very dear ones (priyatama eva hi varaNIyo bhavati). To attract the Lord towards him, the jIvan performs SAstroкта SaraNAgati (tasya ca vaSIkaraNam taccaraNAgatireva). In the case of SaraNAgati, guNams can be equated to dharmams like the five angams of SaraNAgati (AnukUlya sankalpam et al).



SLOKAM 95

यदि त्वभक्तोऽप्यगुणोऽपि निष्क्रियो

निरुद्यमो निष्कृतदुष्कृतो न च ।

लभेय पादौ वरद ! स्फुटास्ततः

क्षमाद्याद्यास्तव मङ्गला गुणाः ॥

yadi tu abhakta: api aguNo api nishkriya:

nirudyamo nishkrta dushkrto na ca |

labheya pAdau varada! sphuTa: tata:

kshamAdayAdyA: tava mangaLA guNA: ||

Here, Kuresar points out his insufficiencies as an adhikAri to pursue various upAyams for Moksham and invites the KalyANa guNams of the Lord such as dayA, KshAnti (forbearance) to come to his rescue to realize Moksham.

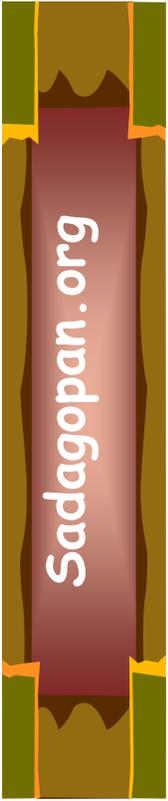
Meaning:

Oh VaradarAja! aDiyEn does not engage in the practice of bhakti yogam since it needs a lot of concentrated effort and it takes a long time to complete it successfully. aDiyEn does not have the j~nAnam and Sakti to practice karma yogam. aDiyEn is not knowledgeable about the doctrines and procedures of SaraNAgati and hence aDiyEn does not observe it either. aDiyEn does not perform the prAyaScittams to eliminate the different kinds of accumulated sins. Therefore, it would be the power of Your auspicious attributes (KalyANa guNams) alone that would have to come to aDiyEn's rescue to make me succeed in my efforts. Those KalyANa guNams have been instrumental in rescuing Your bhakta janams before. May aDiyEn request DevarIr to use them in my case too?



Comments:

KUresar reminds himself of Swamy NammAzvAr's declaration about his unfitness (nORRa nOnbilEn nuNNaRivilEn) and that of Swamy ALavanthAr in his Stotraratna slokam (na dharmanishThosmi na cAtmavedi, na bhaktimAn tvaccarANAravinde). KUresar admits that he did not try to perform some of the prescribed prAyaScittams to reduce his load of sins. aDiyEn did not observe the five angams of SaraNagati either and yet aDiyEn strives to attain Your sacred feet. If aDiyEn succeeds in these efforts with all my deficiencies, it would be because of Your auspicious guNams (Forbearance, dayA et al) coming to my rakshaNam. aDiyEn's SaraNagati is just an excuse (vyAjam) and it is Your dayA and KshamA that overlook my deficiencies and sins (krtAn karishyamANAn ca sarvAn kshamitvA anugraham karoti) and correct aDiyEn and set me up to travel on the sanmArgam (arcirAdi mArgam).



SLOKAM 96

विलोकनैर्विभ्रमणैरपि भ्रुवोः

स्मितामृतैरिङ्गितमङ्गळैरपि ।

प्रचोदितस्ते वरद ! प्रहृष्टधीः

कदा विधास्ये वरिवस्यनं तव ॥

vilokanai: vibhramaNai: api bhruvo:

smitAmrtai: ingita mangaLai: api |

pracodita: te varada! prahrshTadhI:

kadA vidhAsye varivasyanam tava ||

The AzhvArs and the AcAryAs express their sense of urgency to serve the Lord in their SrI sUktis. KUresar expresses his own longing and impatience to serve the Lord through this slokam.

Meaning:

Oh VaradarAja! When am I going to perform nitya kaimkaryam for You after taking the hints from Your compassionate glances (*te vilokanai:*), playful lifting of Your brows (*bhruvo: vibhramaNai: api*), nectarine smiles (*smitAmrtai:*) and other auspicious clues/signs (*ingita mangaLai: api*)?

KUresar looks forward to seeing these signs from the Lord commanding him to engage in Kaimkaryams (*ingita mangaLai: api pracodita:*) with a happy heart (*prahrshTa dhI:*). When am I going to become blessed to perform the Kaimkaryams of Your choice (*tava varivasyanam kadA vidhAsye*)? KUresar expects the Lord's response impatiently .



Comments:

Swamy NammAzhvAr expresses a similar thought and presses the Lord to tell him as to when He is going to accept his kaimkaryam at SrI VaikuNTham (enRE ennai un ERAr kOLat-tiruntaDikkIzh ninRE Atc-ceyya nI, koNDaruLa ninaipatu tAn--TiruvAimozhi: 8.3.8). Swamy NammAzhvAr is also waiting for ingita-nimishita ceshTitams from His Swamy. Kaimkaryam is one, which is performed after His niyamanam and not one that one grabs from the Lord's hand and executes. Our Lord's communications through His eyes, brows, smiles et al with out speech is saluted by Swamy Desikan this way: "dehaLyadhISvara! dayA bharitai apAngai: vAcam vinA api vadasIva" -(dehaLika stuti).

KUresar asks the Lord as to when (kadA) he will have the kaimkarya prApti with a sense of urgency. There are similar queries starting with kadA about Bhagavat paricaryam (kaimkaryam) in AcArya RaamAnujA's Sri VaikuNTha gadyam, Swamy ALavanthAr's stotraratnam and Jitante stotram (e-books in Ahobilavalli.com). AcArya RaamAnujA asks the Lord as to when the Lord is going to look at him with His dayA laden cool glances and command him with His majestic voice to start the Kaimkaryams (kadA mAm bhagavAn svakIyayA atiSIItalayA drSA avalokya, snigdha gambhIra madhurayA girA paricaryAyAm Aj~nApayishyati?). Swamy ALavanthAr's query takes this form: "kadAham-aikAntika nitya kinkara: praharshayishyAmi?".



SLOKAM 97

विविश्य विश्वेन्द्रियतर्षकर्षणीः

मनस्स्थले नित्यनिखातनिश्चलाः ।

सुधासखीर्हस्तिपदे ! सुशीतलाः

गिरः श्रवस्याः श्रुणुयाम तावकीः ॥

viviSya viSva indriya tarsha karshaNI:

mana: sthale nitya nikhAta niScalA: |

sudhAsakhI: hastipade! suSIItalA:

gira: SravasyA: SrNuyAma tAvakI: ||

In this slokam, KUresar prays to the Lord to confer on him the bhAgyam to hear him speak just as He did with Tirukkacchi Nambi and Tirumangai Mannan at Kaanchi. KUresar wants to experience the joy of listening to the Lord's words addressed to him.

Meaning:

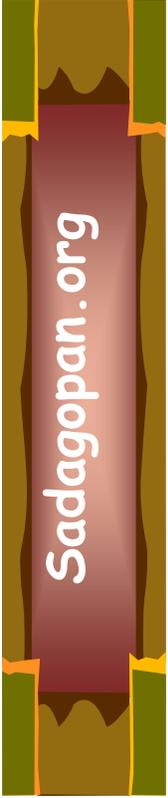
Oh the Lord of Hastigiri! Your speech is the nectar (sudhAsakhI) that enters all of our indriyams and quench their thirsts (viviSya viSva indriya tarsha karshNI:) and get etched in our minds (nitya nikhAta niScalA:). They are delectable and cool (Sravasya suSIItalA:). May aDiyEn be honored to hear Your sweet and charming words (gira:) ?

Comments:

KUresar wants to have the experience of the Lord of Kaanci breaking His arca samAdhi and speaking to him like He did with Tirukkacchi Nambi (the Six



upadesams for AcArya RaamAnujA) and His conversation with Kaliyan about the location of the gold in the middle of Vegavati river. Our Lord at Srirangam spoke with AcArya RaamAnujA at the end of the SaraNagati gadyam recital: "mA te bhUdhatra na samSaya:, anrtam noktapUrvam me na ca vakshye kadAcana,.....". arca state has restrictions about conversation by the Lord but He breaks it on special occasions out of ASrita pAratantryam. Lord ArAvamudhan and YatoktakAri spoke thus to Tirumazhisai PirAn and broke their self-imposed arca silence. KUresar wishes to have one such experience.



SLOKAM 98

अशेषदेशाखिलकालयोगिनीषु

अहं त्ववस्थास्वखिलास्वनन्यधीः ।

अशेषदास्यैकरतिस्तदाचरन्

करीश ! वर्तेय सदा त्वदन्तिके ॥

aSeshadeSa akhila kAla yoginIshu

aham tu avasthAsu akhilAsu ananyadhI: |

aSesha dAsya ekarati: tat Acaran

karISa! varteya sadA tvadantike ||

In this slokam, KUresar seeks atyanta kaimkaryam to the Lord at all times and places and expresses his deep desire to be close to the Lord.

Meaning:

Oh KarISA! At all times, places and states, aDiyEn wishes to perform single minded dAsya kaimkaryams to You! May aDiyEn be blessed to be near You to perform these kaimkaryams without any distractions!

Comments:

KUresar seeks the performance of blemishless kaimkaryam as the intimate servant of the Lord (vazhuvila aDimai and attANi sEvakam). KUresar wants this type of kaimkaryam to continue undistracted at all places (aSesha deSAni). He wants to travel with the Lord, wherever He travels by taking appropriate rUpam as the Vedam describes: "kAmAnI kAmarUpI anusancaran". Swamy ALavanthAR expresses a similar thought of accompanying the Lord alone always: "bhavantam



eva anucaran nirantaram" -46th slokam of Stotraratnam. Swamy Desikan describes that kind of saubhAgyam as: "sahacaratva dhanyam". Swamy NammAzhvAr as ParAnkusa nAyaki points out that she will not leave the side of the Lord of the Universe even for the fraction of a second: "anaittulakamum uDaiya aravindalOcananai tinaittanaiyum viDAL"--TVM 6.7.10).

KUresar wishes to serve the Lord at all times (akhila kAlam) like Swamy NammAzhvAr: "ozhivil kAlamellAm uDanAi manni vazhuvilA aDimai seyya vENDum nAn". Swamy NammAzhvAr prayed for this boon at tiruvenkTaDamuDaiyAn sannidhi.

akhilAsu avastAsu - KUresar wants to serve the Lord in all states just as AdiSeshan offers his Kaimkaryam as umbrella, seat, bed and pAduka. GaruDan also has many roles in service to the Lord as His "nishparya dAsan".

KUresar wishes to have the saubhAgyam of sarvakAla - sarva desa - sarva avasthocita-sarvavida kaimkaryams with sarva vida SarIrams. He wants to perform these kaimkaryams without any distractions (ananya dhI:). There should not be any ananyAbhigamanam (thought of anyone else). Lord likes it this way and says in this context that He inquires after the yoga kshemam of those bhaktAs (ananya cetA: satatam, ananyAScintayanto mAm). One should not have ananya dhI:, ananyAbhigamanam, anyArtha Pravrutti, anya yajanam, anya kIrtanam and anya cintanam as a ParamaikAnti.

KUresar concludes this slokam with a prayer to be near the Lord of Hastigiri at all times (sadA tvat antike varteya). Swamy Desikan expressed a similar thought in Sri VaradarAja pancASat, slokam 43 and concluded that even this vile SamsAram will become SrIvaikuNTham, if he had the blessings of staying near the Lord all the time - -

त्वं चेत् प्रसीदसि तवास्मि समीपतश्चेत्

त्वय्यस्ति भक्तिरनघा करिशैल नाथ ।



संसृज्यते यदि च दास जनस्त्वदीयः

संसार एष भगवन्नपवर्ग एव ॥

tvam cet prasIdasi tavAsmi samIpataScet

tvayyasti bhaktiranaghA kariSaila nAtha! |

samsrjyate yadi ca dAsa janastvadIya:

samsAra esha bhagavan! apavarga eva ||





Sadagopan.org

"deva deva! jagatpate!"



SLOKAM 99

इमं जनं हन्त ! कदाऽभिषेक्ष्यति

त्वदक्षिनद्योर्वरद ! श्रमापहा ।

अकृत्रिमप्रेमरसप्रवाहजा

विसृत्वरी वीक्षणवीचिसन्ततिः ॥

imam janam hanta! kadA abhishekshyati

tvadakshinadyo: varada! SramApahA |

akrtrima prema rasa pravAhajA

visrtvarI vIkshaNa vIci santati: ||

In this slokam, KUresar expresses his sense of urgency about the Lord's compassionate glances falling on him. When would that happen is the cry of KUresar? How quickly it is going to happen is his thought?

Meaning:

Oh Lord VaradarAja! Your eyes are like a river. The vAtsalyam shown by You is its water. The kaTAKshams that emanate out of those vAtsalyam-laden eyes removes the intense heat caused by tApa trayams and spread everywhere like big waves. When would the continuum of these waves drench aDiyEn and cool me?

Comments:

KUresar's comparison of the Lord's eyes to a nectar flowing river is based on the SrI devarAjAshTakam by Tirukkacchi Nambi:

देवराज ! दयासिन्धो ! देवदेव ! जगत्पते ! ॥



त्वदीक्षणसुधासिन्धु वीचिविक्षेपशीकरैः ।

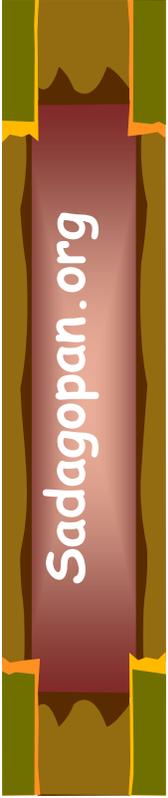
कारुण्यामारुतानीतैः शीतलैरभिषिञ्च माम् ॥

devarAja! dayAsindho! devadeva! jagatpate! ||

tvadIkshaNa sudhA sindhu vIci vikshepa SIkarai: |

kAruNyAmArutAnItai: SItalai: abhishinca mAm ||

The loftiness of the KaTAKsham of the Lord is understood from this pramANam: "jAyamAnam hi purusham yam paSyen madhusUdana:, sAtvika: sa tu vij~neya: sa vai mokshArtha cintaka:". One who is blessed with MadhusUdana KaTAKsham at birth will be a Parama sAtvikan and will be blessed with thoughts of Moksham. The importance of those auspicious glances of the Lord is also described by the passage: "vishNo: kaTAKsham advesham Abhimukhyam ca sAtvikai:".



SLOKAM 100

सदातनत्वेऽपि तदातनत्ववत्

नवीभवत्प्रेमरसप्रवाहया ।

निषेवितं त्वां सततोत्कया श्रिया

करीश ! पश्येम परश्शतं समाः ॥

sadAtanatve api tadAtanatvavat

navIbhavat premarasa pravAhayA |

nishevitam tvAm satata utkaya SriyA

karISa! paSyema paraSSatam samA: ||

This slokam houses a prayer for the boon of sEvai of Lord Varadan for more than one hundred years. KUresar stayed in this earth for 126 years and had the blessings of Lord VaradarAjan to see Him and serve Him even after he lost his eyes due to the cruelty of the COLa rAJA. Lord blessed KUresar with divya cakshus to see and enjoy Him during the samarpaNam of SrI VaradarAjastavam at His sannidhi.

Meaning:

Oh Lord of Hastigiri! You are eternal; Perumdevi tAyAr sits in front of You and enjoys Your ever changing and captivating saundaryam with great love afresh all the time as a new anubhavam due to Her love for You (navIbhavat premarasa pravAhayA satata utkayA SriyA nishevitam). Your "ezhil miku tiru uruvam" fills Her mind with parama Ananda anubhavam and it is insatiable (ArA amudu). Her glances fall on You and enhances Your lAvaNyam. May we be blessed to enjoy Your ever increasing divya saundaryam for hundred and more years (paSyema paraSSatam samA:).



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"SrI perundevi tAyAr"



Comments:

Perumdevi PirATTi sits in front of Her Lord leisurely and takes in the ever changing and ever increasing beauty of Her Lord without even winking Her eyes (agre bhartu: sarasija maye bhadra pIThE nishaNNAm). The enjoyment of the beauty of the eternal Lord sadAtanatvam as tadAtanatvam (just formed) is according to Swamy ParAsara Bhattar, nityam nUtana bhogya: It is an insatiable enjoyment (aparyAptAmrtam). Swamy Desikan describes that each of the avayavams (angams) of the Lord have their own pUrNa and pratyeka saundaryam and the Devis can not take their eyes off Him and enjoy His lAvaNyam without winking -

भुक्तं प्रियाभिरनिमेष विलोचनाभिः

प्रत्यङ्ग पूर्ण सुषमा सुभगं वपुस्ते

दृष्ट्वा दृशौ विबुधनाथ न तृप्यतो मे ॥

bhuktam priyAbhi: animesha vilocanAbhi:

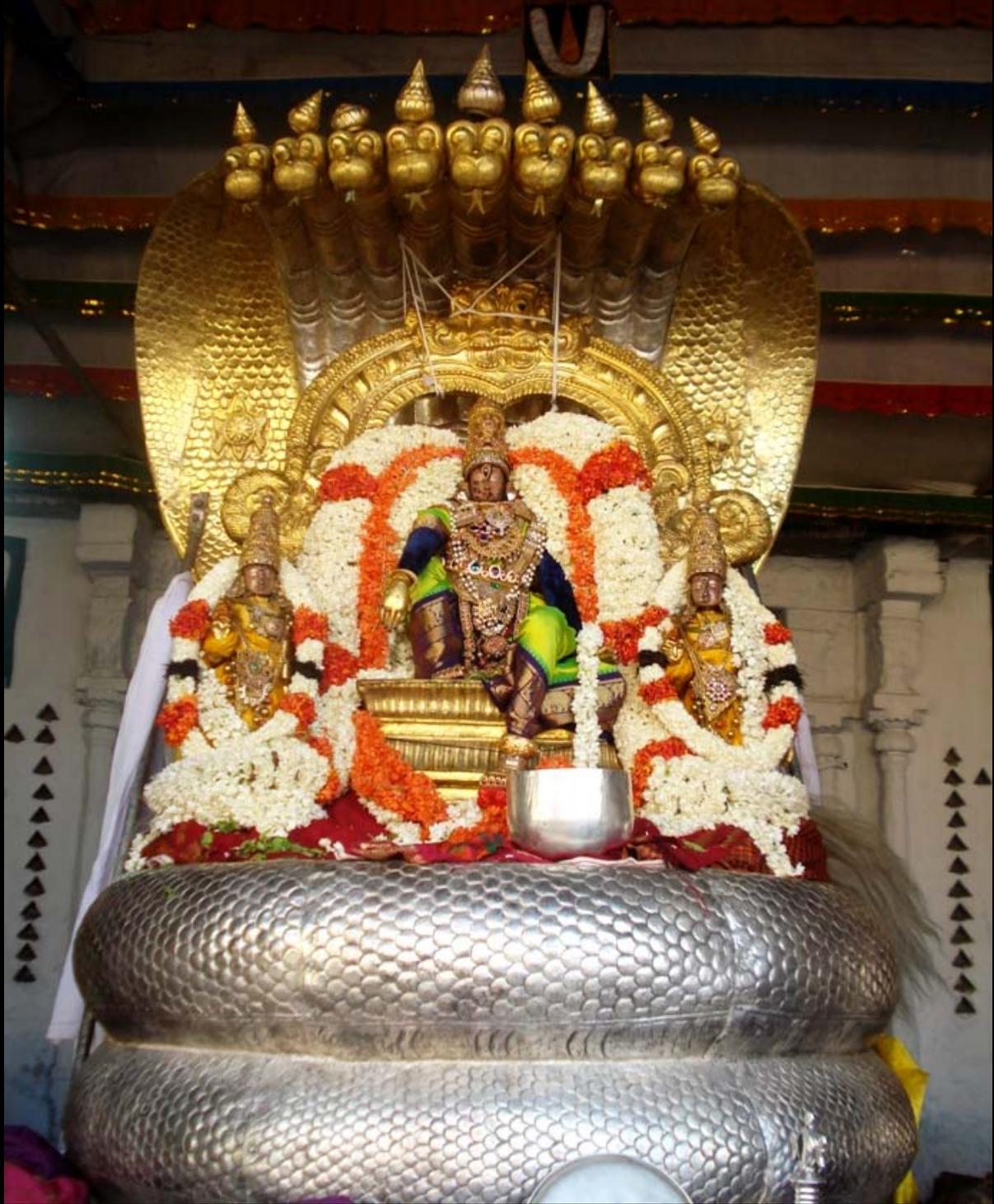
pratyanga pUrNa sushamA subhagam vapuste

drshTvA drSau vibudhanAtha na trpyato me ||

--devanAyaka pancASat, slokam 14

Swamy Desikan has a similar experience: "anu kshaNamum anubhavittAlum pErAval aDangavillai".





'The Lord at HIS Supreme Abode'



SLOKAM 101

समाहितैस्साधु सनन्दनादिभिः

सुदुर्लभं भक्तजनैरदुर्लभम् ।

अचिन्त्यमत्यद्भुतमप्रतर्कणं

वरप्रद ! त्वत्पदमाम्बुयां कथम् ॥

samAhitai: sAdhu sanandanAdibhi:

sudurlabham bhaktajanai: adurlabham |

acintyam ati adbhutam apratarkaNam

varaprada! tvat padam ApnuyAm katham ||

In the previous slokam, KUresar expressed his ardour in serving the Lord at Kaanci for more than one hundred years. Now, KUresar shifts his goal posts and articulates his sense of urgency to reach the Lord's Supreme abode (SrI VaikuNTham) to perform nitya kaimkaryam there quickly and enjoy paripUrNa brahmAnandam there with the Lord and His nitya sUris.

Meaning:

Oh the best among boon granters (**varaprada**)! Oh VaradarAja! Your lofty abode of Paramapadam is not easily attained even by the likes of Sanantanar, SanAdhanar and SanatsujAtar known for their accomplishments in Bhakti Yogam (**sAdhu samAhitai: sanantAdibhi: api sudurlabham**). The bhaktAs of Yours reach however Paramapadam easily through the quick-to-practice upAyam of Prapatti anushThAnam (**bhakta janai: adurlabham**). When we think about the difficulties in comprehending Your Suddha sattvamaya SrI VaikuNTham, we find it hard to visualize it in all its splendors (**acintyam, apratarkaNam and adbhutam**). Oh



VaradarAJA! How am I going to arrive at Your Paramapadam to serve You (tvat adbhutam padam katham ApnuyAm) ?

Comments:

sAdhu samAhitai: sanandAnAdibhI: - Sanantanar and other mAnasa putrAs of Brahma devan practice the ashTAnga bhakti yogam (yama- niyama-Asana - prANAYama- pratyAhAradhArana- dhyAna- samAdhi). They have controlled their minds (pratyAhAram) and are at the final stage of their yogam (samAdhi). Even such accomplished yogis could not fully see the Lord at His Supreme Abode .

bhakta janai: adurlabham - That Lord who is not easily seen by the likes of Sanantana becomes easily visible for His bhakta janams like the AzhvArs (kaNDEn kamala malar pAdam ukantu paNi seytu un pAdam peRREn). He is: "pattuDaiya aDiyavarkaLukku eLiyavan, piRarkaLukku ariya vittakan"

acintyam apratarkaNam adbhutam - Our Lord's Paramapadam is beyond imagination. Its vaibhavam can not be inferred . it is wondrous. Swamy ALavanthAr refers to this acintyam aspect of SrI VaikuNTham even for Brahma, SivA and Sanaka Rshi:

परमपुरुष योऽहं योगिवर्याग्रगण्यैः ।

विधिशिवसनकाद्यैर्ध्यातुमत्यन्तदूरं

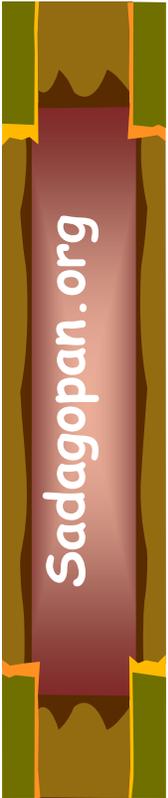
तव परिजनभावं कामये कामवृत्तः ॥

parama purusha! yoaham yogivaryAgragaNyai: ,

vidhi-Siva-sanakAdyair-dhyAtum atyanta dUram

tava parijana bhAvam kAmayE kAma vrtta:

---Stotraratnam, 47





Sri BhAshyakArar alludes to the difficulties in conceptualizing SrI VaikuNTham this way:

सनकविधिशिवादिभिरपि अचिन्त्यस्वभावैश्वर्यं दिव्यपुरुषैर्महात्माभिरापूरिते

तेषामपि इयत्परिमाणम् इयदैश्वर्यम् ईदृशस्वभावम् इति परिच्छेतुमयोग्ये

sanaka-vidhi-SivAdibhi: api acintya svabhAvaiSvarya, divya purushai:

mahAtmAbhirApUrite, teshAmapi iyat parimAnam, iyat aiSvaryam,

IdrSa svabhAvam iti paricchetumayogye

--SrI VaikuNTha gadyam

In VishNu PurAnam, ParAsara Maharshi describes the difficulties of SivA, Munis and devAs:

यन्न देवा न मुनयो न चाहं न च शङ्करः ।

जानन्ति परमेशस्य तद्विष्णोः परमं पदम् ॥

yam na devA na munayo na cAham na ca Sankara: |

jAnanti parameSasya tadvishNo: paramam padam ||

KUresar concedes that he could not hope to visualize Lord VaradarAjan's Paramapadam except through His AcArya kaTAKsham.





SLOKAM 102

रामानुजाङ्घ्रिशरणोऽस्मि कुलप्रदीपः

त्वासीत् स यामुनमुनेस्स च नाथवंश्यः ।

वंश्य पराङ्कुशमुनेस्स च सोऽपि देव्याः

दासस्तवेति वरदास्मि तवेक्षणीयः ॥

rAmanujAnghri SaraNosmi kulapradIpa:

tu AsIt sa yAmuna mune: sa ca nathavamSya: |

vamSya parAnkuSamune: sa ca soapi devyA:

dAsa: tava iti varadAsmi tava IkshaNIya: ||

KUresar sought the aruL of the Lord now concludes his SrI sUKti by reminding the Lord that he is the sishya of a great AcArya paramparai and therefore he is qualified to receive the Lord's ParipUrNa anugraham.

Meaning:

Oh VaradarAja! aDiyEn is a fitting jIvan to be blessed by You because aDiyEn is holding my AcAryA's (RaamAnujA's) sacred feet as refuge. My AcAryan has sought the refuge of Swamy ALavanthAr, who belongs to the vamsam of the darSana Pravartakar, Swamy nAthamuni; latter belongs to the spiritual paramparai of Prapanna santAna jana kUTastar Swamy NammAzhvAr, who in turn is linked to Your PirATTi's sishya kulam. aDiyEn is thus blessed by birth, AcArya and AnmIka sambandhams and consider aDiyEn fit to be the object of anugraham through Your sacred glances. May Your divine KaTakshams fall on aDiyEn and bless aDiyEn always !





"SrI bhAshyakArar at Kanchi"

Comments:

Thus KUresar eulogized the vaibhavam of Lord VaradarAjan and at the end of his stavam he states that his eye sight was restored through his AcArya sambanhdam and pays tribute to his AcArya vamsam starting from SrI RaamAnujA and all the way up to Lord VaradarAjan as Emperumaan (prathama AcAryan). The AcArya paramparai of KUresar is:

Sri RaamAnujar, Periya Nambi, ALavanthAr, ManakkAl Nambi, UyyakkoNDAR, nAthamuni, NammAzhvAr, Senai MudhaliyAr (vishvaksenar), Perumdevi tAyAr and Lord VaradarAjan.

Six AcAryAs among these ten AcAryAs from this paramparai are saluted specifically by KUresar in this slokam.



KUresar expresses his great AcArya Bhakti with choice words: "rAmAnujAnghri SaraNosmi". That RaamAnujA became the radiant lamp of the kulam of Swamy ALavanthAr (kulapradIpa: tu AsIt sa yAmunamune:). By birth and vidyA grahaNam, ALavanthAr belongs to (SrIranga) nAthamuni vamsam. This is acknowledged by KUresar as "sa ca nAtha vamSa:". That nAthamuni belongs to the vidyA vamsam of Swamy NammAzhvAr, who is the dAsan of Perumdevi tAyAr (soapi tava devyA: dAsa:). KUresar reaches Lord VaradarAjan's sacred feet through "innamuda tirumakaL", Perumdevi PirATTi. She is the Varada Vallabhai (AkAra traya sampannAm aravinda nivAsinIm, aSesha jagadISitrIm vande varada vallabhAm). PirATTi of Lord VaradarAjan has the three AkArams of PrApakatvam, PrApyatvam and PurushakAratvam.

KUresar approaches the Lord through dayAmayi, Perumdevi PirATTi and states: "iti varada IkshaNIya:". KUresar points out that he has incredible credentials as a descendant of the illustrious AcArya Paramparai and indissoluble SeshatvAdi Sambandham and therefore he is a pUrNadhikAri befitting the KaTAKsham of the Lord of Hastigiri.

SrI VaradarAjastavam sampUrNam



SrI Perumdevi sameta SrI VardarAja parabrahmaNe nama:

kUratAzvAn tiruvaDigaLE SaraNam

dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

