

VarAha PurANam



Annotated Commentary In English By
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Oppiliappan kOil Sri.VaradAchAri SaThakOpan

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Sri bhumidevi-oppiliappankoil

॥ श्रीः ॥

श्री वराह पुराणम्

Sri VarAha PurANam



Introduction

It is important to think about ANDAL as an avathAram of BhUmi Devi and in this context remember Her appeal to Her Lord on His duties to come to the help of the suffering Chethanams as referred by Parasara Bhattar in his taniyan for Thiruppaavai. ANDAL asked the Lord to wake up from His most enjoyable slumber on His soft bed and proceed with His "Sworn duties".

Earlier, Bhumi Devi had a similar concern for Her suffering children and asked Her Lord, Aadhi VarAhan to reveal a laghu upAyam for helping them from the terrors of samsAram and to make them eligible for Her Lord's anugraham.

Our DayAsvarUpi, BhU Varaahan responded positively to His dear Consort's request and blessed us with the revered SIOkams known as VarAha Charama SIOkam and revealed His depth of affection for His children. He established however some ground rules through these Charama SIOkam, which have a very special significance. Swami Desikan was so moved by these Charama sIOkam that he created an entire Rahasyam called Rahasya SikhAmaNi

adiyEn will cover the particulars about VarAha PurANam, VarAha Charama SIOkam, the many references to VarahAvathAram in PurANams, Vedam and in Divya prabhandha passurams, His Divya Desams, His manthram and sIOkam and a lot of details on this blessed avathAram.

Highlights of VarAha PurANam and VaraahAvathAram

1. VarAha PurANam has the pancha lakshanam of a standard PurANam, (Viz)., Cantos (Sargam), their subdivisions (Prathisargam), dynasties (vamsam) and the periods of time known as manvanthRAs and the charithram associated with that period.
2. Sage VyAsA is the traditional author, since it is one of the 18 purANams associated with him.
3. This PurANam is in the form of a dialog between VishNu in the form of the Varahap-pirAn and His consort, BhUmi dEvi. This PurANam has 24,000 sLOkams. ThAyAr is a Sarvaj~nai, but yet She asks for the benefit of Her children the questions that result in the Varaha charama Slokam.

Bhumi Devi's prayer to her Lord on behalf of us for showing the way via Charama Slokam:

अहं शिष्या च दासि च भक्ता व त्वयि माधव--

aham sishyA ca daasi ca bhaktA ca tvayi maadhava

(VarAha PurANam: 114.64)

Here Bhumi dEvi says:

"My lord! I am Your disciple, servant and have great bhakthi for You. Please accept my appeal and bless me with instructions on the easy means that would help all jeevans to reach sathgathi (mOksham)". The Lord then revealed the two sLOkams that constitute the pUrva and Uttara BhAgams of Varaaha Charama Slokam.

The two sLOkAs that came out of Sri Varaaha Moorthy's sacred lips embed the essence of Vedic thoughts as discussed in detail by Swami Desikan in his Rahasya Grantham, Rahasya SikhAmaNi. This rahasya grantham has huge

references to the significance of VarahAvathaaram, Charama SIOkam and has quotations from the Divya Prabhandhams. Swami Desikan analysed word by word the VarAha Charama Slokam with pramANams in this rahasya grantham.

Sathapatha BraahmaNam, Linga, Matsya PurANams and RaamAyaNam refer to this avathAram and the Lord lifting His consort on His tusk and bringing Her out of the terrifying waters of Pralayam.



Sri yagna varahan

The best sustained tribute to VarAha avathAram is in Srimad Bhaagavatham (Canto 3.13) and its derivative work by NaarayaNa Bhattadhiri, Srimad NaarayaNeeyam (Dasakam 11, 12 and 13). Bhattadhiri's descriptions of the Lord as Yaj~na VarAha moorthy are inspiring and are based on the Srimad Bhaagavatham's descriptions of all the Yaj~na paathrams and saamagriyAs being seen as the limbs of the Lord (Bhaagavatham: 3.13-44).

The same visualization of the Lord as Yaj~na VarAhan is depicted by Hari Vamsam (3.34-41). That long salutation begins with "The VedAs are His feet, the sacrificial post is His teeth, the offering His hand and ends with, the pyre His mouth, fire is His tongue, the sacred grass is His hair----the most secret teachings of the Upanishads are His seat". Every limb of His sacred body is linked to the Yaj~nam. The famous passage in Sri VishNu Sahasra Naamam,

यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १०४ ॥

yaj~nO yaj~napatir yajvA yaj~nAngo yaj~navAhanah ||

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद् एव च ॥ १०५ ॥

yaj~nabhrut yaj~nakrut yaj~nI yaj~nabhuk yaj~na sAdhanah |

yaj~nAntakrut yaj~naguhyam annam annAda yEva ca ||

These refer again to the Lord as Yaj~na Svarupi as visualized by Hari Vamsam and Srimad BhAgavatham. Sri VishNu sahasra naamam is older than the above two granthams. (For detailed commentaries on every nAma of Sri VishNu Sahasra nAmam go to <http://www.ahobilavalli.org> Ebook numbers xx)

He is Aadhi VarAhan and as such was asked permission by Sri VenkatEsA to share the Aadhi Varaha KshEthram during Kali ugam, when He took the archA form to reside on the top of Venkatam hills. On the banks of Swami PushkaraNI , Adhi VarAhan stands even today and we worship Him first before

going inside Sri VenkatEsA's temple.

His svayamvyaktha svarUpam is at Sri MushNam. His divya desam is at Thiruvidaventhai.



Sri mushnam Sri bhuvarAha perumAL



Taittiriya AarNyakam, Taittiriya SamhithA and the Taittiriya BrAhmaNam as well as the Sathapatha BrAhmaNam salute this avathAram. The fifth Vedam, MahA BhAratham (2.45, 3.144.1-29, 12.208), the VishNu DharmOthhara PurANam (1.3.1-12), the Padma PurANam (6.264), Vaayu PurANam (chapter 6), Agni PurANam (Chapter 4), Brahma PurANam (Ch.213), Linga PurANam (Part 1, Ch. 94), the Kurma PurANam (1.6) and VishNu purANam (1.4.26, 45-50) salute VarAhAvathaaram as well.

Swami Desikan's DasAvathAra Slokam saluting the Lord's Varaha avathAram is a moving portrayal of the Lord emerging out of the swirling ocean holding His consort firmly on His giant tusk.

Divya Prabhandham references on this avathAram:

ANDAL (Bhumi Devi amsam) saluting Her Lord for the gift of VarAha Charama SIOkam: Naacchiyar Thirumozhi --11.8. Here, She equates Sri Ranganatha, who took that form of VarAham and blessed us with the Charama slokam. She says that she can not erase that message of Her Lord, even if She wanted to. She implies that the Varaha Charama slokam has vakthru VailakshaNyam and SrOthru VailakshaNyam. The one who told it (vakthru) was Jn~Anap pirAn and He is the most auspicious; the One, who listened to it was none other than His divine consort giving it srOthru VailakshaNyam. ANDAL hints that She will hold on to the words given as assurance by this Varaha Moorthy.

Thiruvaimozhi: 2.8.7:

கிடந்திருந்து நின்றளந்து* கேழலாய்க்கீழ்புக்கு

இடந்திடும்,* தன்னுள் கரக்கும் உமிழும்,*

தடம் பெருந்தோள் ஆரத்தழவும்* பாரென்னும்

மடந்தையை,* மால் செய்கின்ற* மால் ஆர் காண்பாரே?. 2.8.7

kidandhirundhu ninRaLandhu kEzhalaaykklzhpukku

idandhidum, thannuL karakkum umizhum,



thadam perundhOL aaraththazhuvum paarennum

madandhaiyai, maal seykinRa maal aar kaaNpaarE. 2.8.7

The description of the Lord entering the praLayA waters and bringing up His consort on His tusk as well as His embracing Her with His broad shoulders after reunion is covered here.

Thiruvaimozhi: 7.4.3:

நான்றிலஏழ்* மண்ணும் தானத்தவே,* பின்னும்
நான்றில ஏழ்* மலை தானத்தவே,* பின்னும்
நான்றில ஏழ்* கடல் தானத்தவே,* அப்பன்
ஊன்றி இடந்து* எயிற்றில் கொண்ட நாளே. 7.4.3

naanRil yEzh maNNum thaanatthavE,pinnum

naanRil yEzh malai thaanatthavE,pinnum

naanRil yEzh kadal thaanatthavE,appan

oonRi idandhu yeyiRRil koNda naaLE. 7.4.3

The marvelous feet of the Lord lifting Bhumi Devi on His tusk without dislocating the saptha parvathams and the saptha dhveepams are saluted here.

Thiruvaimozhi 10.10.7:

கோல மலர்ப்பாவைக்கு அன்பாகிய* என் அன்பேயோ*
நீலவரை இரண்டு பிறைகவ்வி* நிமிர்ந்த தொப்ப*
கோல வராகமொன்றாய்* நிலம்கோட்டிடைக் கொண்ட எந்தாய்*
நீலக் கடல்கடைந்தாய்!* உன்னைப்பெற்று இனிப் போக்குவனோ?

10.10.7



kOla malarppaavaikku anbaagiya yen anbEyO
 neelavarai irandu piRai kavvi nimirndha thoppa
 kOla varaakamonRaai nilam kOttidaik konda yendhaai
 neelak kadalkadaindhaai unnaippeRRu inippOkkuvanO? (2) 10.10.7

Here NammAhzwaR visualizes the Lord as a Blue Mountain adorned by two crescent moons (tusks) and holding His consort on one of them and emerging out of the Ocean. This description is based on the VishNu purANa vaakyams:
 "samutthitO neela ivAcalO mahAn"



kOla varAha perumAL



Thiruvaimozhi: 7.5.5

சூழல்கள் சிந்திக்கில்* மாயன் கழலன்றிச் சூழ்வரோ,*
ஆழப் பெரும்புனல்* தன்னுள் அழுந்திய ஞாலத்தை,*
தாழப் படாமல்*தன் பாலொரு கோட்டிடைத் தான்கொண்ட,*
கேழல் திருவுருவாயிற்றுக்* கேட்டும் உணர்த்துமே? 7.5.5

soozhalkaL chindhikkil maayan kazhalanRich choozhvarO,
aazhap perumpunal thannuL azhundhiya jn~aalatthai,
thaazhap pataamal than paaloru kOttidaith than koNda,
kEzhal thiruvuruvaayiRRuk kEttum uNarndhumE? 7.5.5

Understanding of the VarAhAvathAram as the redeeming one for one's salvation.

Periya Thirumozhi: 2.6.3 (Thirukkadanmallai Paasuram):

ஏனத்தினுருவாகி* நிலமங்கையெழில் கொண்டான்*
வானத்திலவர் முறையால்* மகிழ்ந்தேத்தி வலங்கொள்ள*
கானத்தின் கடல்மல்லைத்* தலசயனத் துறைகின்ற*
ஞானத்தின் ஒளியுருவை* நினைவார் என் நாயகரே. 2.6.3

yEnatthinuruvaagi nilamangai yezhilkoNdaan,
vaanatthil avarmuRaiyaal magizhndhEtthi valangkoLLa,
kaanatthin kadalmallaith thalasayanaththu uRaiginRa,
jn~aanatthin oLiyuruvai ninaivaar yen naayagarE. 2.6.3

AzhwAr sauté's EmperumAn as "jn~Anatthin oLi uruvai" as the embodiment of the guiding light of Jn~Anam.



Periya Thirumozhi: 4.4.8 (Thirut theRRiyampalam)

சிலம்பினிடைச் சிறுபரல்போல் பெரியமேரு*
திருக்குளம்பில் கணகணப்பத் திருவாகாரம்குலுங்க*
நிலமடந்தைதனை இடந்து புல்கிக்*
கோட்டிடைவைத்தருளிய எங்கோமான் கண்டீர்*
இலங்கிய நான்மறை அனைத்தும் அங்கமாறும்*
ஏழிசையும் கேள்விகளும் எண்திக்கெங்கும்,*
சிலம்பியநற் பெருஞ்செல்வம் திகழும் நாங்கூர்த்*
திருதெற்றியம்பலத்து என்செங்கண்மாலே 4.4.8

silambinidaich chiRuparalpOl periya mEru
thirukkuLambil kaNakaNappath thiruvaakaaram kulunga,
nilamadanthaithanai yidanthu pulgikkOttidaivaitthu
aruLiyaVengkOmaan kandeer,
ilangiya naanmaRaiy anaitthum angamaaRum
Ezhisaiyum kELvigaLum yendikkengum,
chilambiyanaR perunchelvam thigazhum naangoorth
thiruTheRRiyambalatthu yenchengaNmaalE (4.4.8)

Here Meru Mountain is visualized as reaching up to the gigantic body of VarAha PerumAn as He rose out of the water.

Periya Thirumozhi: 7.8.4 (TherazhundUr Paasuram)

சிலம்புமுதல் கலனணிந்தோர் செங்கண் குன்றம்*
திகழ்ந்ததெனத் திருவுருவம் பன்றியாகி*



இலங்குபுவி மடந்தைதனை இடந்து புல்கி*

எயிற்றிடை வைத்தருளிய எம்மீசன் காண்மின்*

புலம்புசிறை வண்டொலிப்பப் பூகம் தொக்க*

பொழில்கள் தொறும் குயில்கூவ மயில்களால*

அலம்புதிரைப் புனல்புடைகுழ்ந்து அழகார் செல்வத்து*

அணியமுந்தூர் நின்றுகந்த அமரர் கோவே*. 7.8.4

silambumudhal kalanaNindhOr chengaN kunRam

thigazhndhadhenath thiruvuruvam panRi yaagi,

ilangupuvi madandhaithanai yidandhu pulgi

eyiRRidaivaith tharuLiyavem Isan kaaNmin,

pulambuchiRai vaNdolippap poogam thokka

pozhiikaldhoRum kuyilkoova mayilgaLaala

alambuthiraip punalpudaichoozhnthu azhagaar chelvatthu

aNiyazhundhoor ninRuganNdha amarar kOvE

7.8.4

The BhU VarAha SvarUpam is saluted here.

Periya Thirumozhi: 11.4.3 (Celebration of DasAvathArams).

தீதறு திங்கள் பொங்கு சுடரும்பர் உம்பர்* உலகேழினோடும் உடனே,*

மாதிர மண்சுமந்து வடகுன்றும் நின்ற* மலையாறும் ஏழு கடலும்*

பாதமர் சூழ்குளம்பின கமண்ட லத்தின்* ஒருபால் ஒடுங்க வளர்சேர்,*

ஆதிமுன் ஏனமாகி அரணய முர்த்தி* அதுநம்மை ஆளும் அரசே.

--11.4.3.

theethaRu thingaL pongu sudarumbar umbar ulakEzhinOdum udanE,

maadhira maNsumandhu vadakunRum ninRa malaiyaaRum Ezhu kadalum



paadhamar soozhguLambina kamaNdalatthin orupaal odunga vaLarsEr,
aadhimun Enamaagi araNaaya moortthi adhunammai aaLum arasE.

11.4.3.

Here AzhwAr salutes VarAha PirAN as "nammai aaLum arasu"

Poygai: Mudal ThiruvanthAdhi: paasuram 91

ஊனக் குரம்பையின்* உள்புக்கு இருள்நீக்கி,*
ஞானச் சுடர்கொளிஇ நாள்தோறும்,* ஏனத்து
உருவா உலகிடந்த* ஊழியான் பாதம்,*
மருவாதார்க்கு உண்டாமோ வான்?

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Unak kurampaiyin uLpukku iruLneekki,
jn~aanach chudar_koL_ee naaLthORum, Enaththu
uruvaa ulakidantha oozhiyaan paadham,
maruvaadhaarkku uNdaamO vaan?

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Salutation to jn~Anac chudar, VarAha PirAn

There are many other references found elsewhere in Dhivya Prabhandham.

The central message for us is the rich meanings of the VarAha Charama SIOkam as explained by Swami Desikan.

Mutthuswami Deekshithar's Sri Lakshmi VarAHam krithi set in AbhOgi raagam is a beautiful one saluting this avathAram as that of Sriman NaarAyaNA. Lakshmi never leaves Him in any avathAram.

Sri Deekshithar sang about a Lakshmi Varaha sthalam on the banks of



TamprabharaNi River. He salutes the Lord as "Srita jana subha pratam". He recognizes Him as "neela mEgha Jaya SyAmaLa gAtram, neeLA BhUdEvi stuti paatram".

श्री लक्ष्मीवराहं भजेहं श्री लक्ष्मीसहितं शरितजन शुभप्रदम्

नीलमेघ जय श्यामल गात्रं नीला भूदेवी स्तुतिपात्रम्

ஸ்ரீ லக்ஷ்மீவராஹம் பஜேஹம் ஸ்ரீ லக்ஷ்மீஸஹிதம்

-ஸ்ரீதஜன ஸூபப்ரதம்

நீலமேக ஜய ஸ்யாமள காத்ரம் நீளா பூதேவீ ஸ்துதிபாத்ரம்



varahanarasimhan-ahobilam

Courtesy: www.srivaishnavam.com





BhU Devi's sthuthi and the manthram that She uses to worship Yaj~na VarAha mUrthy are found in Srimad BhAgavatham (5.18.39 and 35 respectively). Her prayer takes on this form:

प्रमथ्य दैत्यं प्रतिवारणं मृगे

यो मां रसाया जगदादिसूकरः ।

कृत्वोग्रदंष्ट्रे निरगादुदन्वतः

क्रीडन्निवेभः प्रणतास्मि तं विभुम् ॥

pramatya daityam prativAraNam mrughE

yO maam rasayaa jagadAdisUkara: |

krutvOgra damshTrE niragAdudanvata:

kreetan nivEbha: praNatAsmi tam vibhum ||

Meaning:

I salute that yaj~na VarAha Moorthy, who is the cause of this Universe, who took the form of a Boar and lifted me up from the waters of pralayam and placed me on His tusk and came out of the waters like a powerful elephant and killed the offending enemy (HiraNyAkshan) like destroying an opposing elephant as though it was an effortless sport. To that Omnipotent Lord are my salutations.



kalahalli bhuvare perumAL

(Courtesy: Sri.Lakshminarasimhan Sridhar)

The Manthram for yaj~na Varaha mUrthy used by BhUmi Devi is:

(प्रणवम्) नमो भगवते मन्त्रतत्त्वलिङ्गाय

यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः

कर्मशुक्लाय त्रियुगाय नमस्ते

(praNavam) namO bhagavatE mantratattvalingAya

yaj~na kratavE mahAdhvarAvayavAya mahA purushAya nama:

karma sukhlAya triyugAya namastE

(Srimad Bhagavatam .18.351)





Meaning:

To Thee My Lord, who is OmkAra SvarUpi, One who is revealed by the Veda ManthrAs, One who is the form of Yaj~nam and Krathu, One who has all the Yaj~nAs as limbs of Your sareeram, One who is karma suddhar, One who is of the form of the three yugAs, to that ONE who is Bhagavaan, my profound salutations.

adiyEn concludes this with the beautiful salutation of Sri NaarayaNa Bhattadhiri to Sri GuruvAyurappan, who gave darsanam to him as Aadhi Varaahan:

किञ्चोत्तरेषु कुरुषु प्रियया धरण्या

संसेवितो महितमन्त्रनुतिप्रभेदैः ।

दंष्ट्राग्रघृष्टघनपृष्ठगरिष्ठवर्ष्मा

त्वं पाहि विज्ञानुत यज्ञवराहमूर्ते ॥ २१-७ ॥

kincOttarEshu kurushu priyayA dharaNyA

samsEvithO mahitha manthra nuti prabhEdai: |

dhamshTrAgra ghrushTa ghana prushTa garishTha varshmA

tvam paahi vij~nyanuta yaj~na varAha mUrtE ||

--- daSakam 21, Slokam 7

Meaning:

Oh GuruvAyUrappa taking the form of Yaj~na varAha mUrthy! In the Uttarakuru dEsam (Varsham), the dear consort of Yours sitting on Your huge tusk of Your gigantic body is saluting You with the most sacred sthuthi and manthram. May Thou with the front part of Your huge tusk hiding the clouds behind it, protect me.



Here are a few more points to round off the earlier references to this avathAram including some original quotations from the PurANam itself:

The special appreciation for the VarAha Charama sIOkam can be obtained from a reply that Bhagavan gave to Sage Narada in Brahma PurANam. The great NaarAyaNa PaarAyaNaa, Sage Naradar asked the Lord:

“prANa prayANa samayE ka: (tvam) smartum sakta: syAt?” Bhagvan gave a bland answer, which did not have the precision of VarAha Charama SIOkam and the One found in Bhagavad GitA. In Brahma PurANam, Bhagavan held out the stakes high and said:

“He who thinks of me always, will certainly cross this vast and frightening ocean of SamsArA filled with waters of greed and avarice”.

“yO maam smarati nityasa:” is Bhagavaan’s words. Dhruva Smrithi (ceaseless remembrance) is not with in easy reach of all. The discipline needed, the dharmams to be followed, the Yogams to be practiced are arduous for many. That is why Krishna said in GitA:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarva dharmAn parityajya maamEkam SaraNam vraja |
aham tva sarva paapEpyo mokshayishyAmi maa suca: ||

and removed the bheethi and kIEsam of the SaraNAgathan.

In VarAha Charama sIOkam, the Varaha Bhagavaan went many steps beyond that position stated by Lord KrishNa in GitA and MadhusUdhana’s statement about dhruva smrithi in Brahma PurANam. What He said to Bhumi Devi in response to the request for a Laghu UpAyam was:

“The Man/woman, who, when his/her mind in its normal condition, when his/her body is not shattered, and when the elementary constituents (DhAthus) are in



perfect equipoise, meditates on Me, who has the world as My body and (meditates) on Me, who is not subject to births due to Karma --when that man/woman lies like a log of wood or a piece of stone in his/her dying moments, then I think of (him/her), My bhakthan/Bhakthai and lead him/her to My supreme abode” .



thirukkutanthai bhuvarAha perumAL

The conditions that this parama DayALu lays on the humans fully cognizant of their helplessness in their last moments are so driven by His limitless compassion to His Bhakthan.

The AzhwAr's plea, "appOthukkippOthE solli vaitthEn" now comes into focus. Varaha BhagavAn's outright, unambiguous statement of His declared intent to rush to the side of such BhakthAL and then leading them by hand as it were to His parama padham has in my opinion no match anywhere.



Sri VishNu sahasra Naamam salutes this avathAram as “MahA VarAhO GovindhO---” It is interesting to see the juxtaposition of Govindha Naamam after MahA VarAha nAmam. In one approach Govindha is the One, the One, who rescued Mother Earth (Go=Earth, VindA = rescuer). It is as MahA VarAham that BhagavAn rescued His consort and acquired the name of Govindhan.

Niruktham also endorses this interpretation based on the texts from VishNu purAnam and MahA Bhaaratham:

ततः समुत्क्षिप्य धरां स्वदंष्ट्रया महावराहः स्फुटपद्मलोचनः ।

tata: samutkshipya dharAm sva dhamshTrayA maha VarAha:
-sphuTa padma IOchana:

(Vishnu PurAnam:1.4.26)

नष्टां च धरणीं पूर्वमविन्दं वै गुहा गताम् ।

गोविन्द इति मां देवा वाग्भिः समभितुष्टुवुः ॥३३०-५ ॥

nashtAm ca dharaNI m purvamavindham vai guhaagatam
govinda iti mAm devA vagbhi: samabhithushtuvu: |||

(BhAratham Saanthi parvam: 330-5)

To conclude, adiyEn will provide a quick overview of Swami Desikan's Rahasya Grantham revered as Rahasya SikhAmaNi.

The Scope of Rahasya SikhAmaNi

Rahasya SikhAmaNi is one of the chillarai Rahasyams created by Swami Sri Desikan. It celebrates and explains the deeper meanings of the two sIOkams that constitute the unit known as varaha charama SIOkam.

The esoteric meanings for every word of these two sIOkams are provided by



Swami Sri Desikan in this powerful grantham.

Swami Desikan's Tribute to the Lord

Swami Sri Desikan's salutation to the gigantic form of the VarAha PerumAn in this rahasyam is as follows:

क्वापि कल्पान्तवेशन्ते खुरदघ्ने समुद्धृताम् ।

वहते मेदिनीमुस्तां महते पोत्रिणे नमः ॥

kvApi kalpaantavEsantE khuradaghnE samuddhrutAm |
vahatE mEdineemustAm mahatE pOtriNE nama: ||

Meaning:

The deep ocean of the ocean during the MahA PraLyam times was equal to the dimension of one hoof of the gigantic Varaha PerumAn, who lifted BhUmi PirAtti out of that Ocean like lifting a tuber (kOraik Kizhangu) from those waters and placed Her on His immense tusk. I salute that BhUmiVarAhan, the MahA POthrin.

The Context of the VarAha Charama Slokam

VarAha Charama SIOkam arose because of the immense compassion of Our ThAyAr, who is Omniscient and yet asked Her Lord to bless the unfortunate chEthanams (Her children) with a Laghu UpAyam to overcome the sufferings of SamsAram and to reach His Lotus feet.

She rightfully recognized us as asaktha adhikhAris unable to practice the Guru upAyam (difficult to practice means) like Bhakthi Yogam. She felt that route would be the equivalent of tying a panam kaai (big palmyra fruit) around the neck of a sparrow, which surely will ground it forever. She knew that we will not be able to think of the Lord during the last moments of our life on this



earth, when we are overpowered by blocked throat and memory loss et al. Our mind will struggle with every matter other than the thoughts about Lord at that time. She prayed to Her Lord therefore to have mercy on us and begged Him to bless us with a laghu upAyam (simple and unfailing means) of salvation. She wanted that laghu UpAyam to be free from the burdens of svarUpa parikArAmS (structure and limbs/angams). BhU VarAhan agreed to His dear consort's request and revealed to Her for our benefit a supreme message of hope that would remove our fears at the worst time of our suffering as our Jeevan is about to part from the cage of body.



Laghu Aradanam to Sri Varaha Salagrama murthi

The Meaning of the VarAha Charama Slokam

The message contained in these two sLOkams is the essence of Jn~Ana



Yaj-nam, (viz), Prapatthi. As elaborated by NammAzhwAr's Thiruvaimozhi 3.7.7, He revealed the steps that He takes to place the Jeevan at His sacred feet at parama padham after revealing their natural nithyAnandha svarUpam. This He does by descending on this earth in Vibhava avathArams, protecting His adiyArs and then lifting them up to His celestial abode at the end of their deha yaathrAis.

These two sIOkams support the pUrva-utthara sections of Dhvayam and charama sIOkam of Lord KrishNA and the ahalahillEn paasuram of NammAzhwAr.

Thus the VarAha charama sIOkams are anyOnya upakArams (mutually supportive of each other in thought) for the latter rahasyams like Dhvayam and Charama SIOkam of Lord ParthasArathy. These two sacred VarAha Charama SIOkams, the subject matter of the elaborate commentary, Rahasya SikhAmaNi are:

स्थिते मनसि सुस्वस्थे शरीरे सति यो नरः ।

धातुसाम्ये स्थिते स्मर्ता विश्वरूपं च मामजम् ॥ १ ॥

sthitE manasi susvasthE sarI rE sati yO nara: |

dhAtusAmyE sthitE smartA visvarUpam ca maamajam ||1||

ततस्तं म्रियमाणं तु काष्ठपाषाणसन्निभम् ।

अहं स्मरामि मद्भक्तं नयामि परमां गतिम् ॥ २ ॥

tatastam mriyamANam tu kAshTha paashaNa sannibham |

aham smarAmi mad bhaktam nayAmi paramAm gatim ||2||

Meaning:

Oh Bhumi Devi! The entire universe is my body (sarI ram). I do not have births



or deaths. When my bhakthAs with mahA visvAsam surrender to me, while they are still in a state of tranquil mind and healthy body and reflect about Me as SarvAdharan (root cause of all), niyanthA (one who commands from within) sarva sEshi (the ultimate), aasrayaNeeyan (one who is fit to be worshipped), Sarva VyApthan (all-pervasive) and Nithya sannihithan (One who is always near), **then** I think of them at their last moments, when they are totally unconscious like a log or a stone and lead them by archirAdhi maargam to My parama padham and bless them to have nithya kaimkarya bhAgyam to Me there.



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Concluding prayer of Swami Desikan to BhU VarAhan

Swami Desikan concludes his elaborate commentary with a moving prayer:

काले प्राप्ते करणविलयात् काष्ठपाषाणकल्पान्

नाथः पोत्री नयतु कृपया नाथितः स्वं पदं नः ॥

kaalE prAptE karaNavilayAt kaashTha paashaNa kalpAn |

naatha: pOtrI nayatu krupayaa naathita: svam padam na:

Meaning:

When the time of physical death approaches, and when our limbs have lost their power and when we are in a state of unconsciousness equal to that of a stone or a log, then may Lord VarAhan in response to our earlier saraNAgathi have mercy on us and lead us to His Parama Padham.

This in essence is Rahasya SikhAmaNi grantham.



SrI BhU varAha PerumAL



The twin significance of the VarAhAvathAram

The deeper significance of the Varaha avatara/Hiranyaksha story with which we are all familiar is as follows:

The deeper significance to this avathAram are two fold in adiyEn's opinion

1. The birth of VarAha Charama sIOkam and
2. asahyApachaaram/BhagavathApachAram as revealed by the dwaara paalakAs' (Jaya-Vijaya's) apachAram to the SanathkumAraa and the other three great sages, who were prevented by from having the darsanam of Sriman NaaraayaNa at Parama Padham. Our Lord will not put up with BhAgavathApachAram even if it originates from His servants.

Jn~anap Piraan ThiruvdigaLE SaraNam

Bhumi Devi ThAyAr ThiruvadigaLE SaraNam



dAsan,

Oppiliappan Koil VaradAchAri SaThakOpan

