

Swamy Kuresar's
Athimanusha Sthavam



**Annotated Commentary In English By
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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीकूरनाथश्रीवत्सचिह्नमिश्रैरनुगृहीतम्

॥ श्री अतिमानुषस्तवः ॥

Srivatsacihnamisrai: anugruheeta

SRI ATIMAANUSHA STAVAM

INTRODUCTION

The twenty year old scholarly Comments of Mahaa VidvAn PayyampAdi SrivathsAnkAcchAr swamy on the Pancha Sthavms of AchArya Srivatsachinha Misra (KurEsar) has been my inspiration to offer this SamarpaNam to Sriman naarayaNan to celebrate His athimAnusha ChEshtitams.

Sri athimaanusha stavam has 61 sLOkams. It has extensive references to Raama and KrishNa avathArams and the Supra-human (athimAnusha) leelAs of Sriman naarAyaNa during those two vibhava avathArams. Although our Lord declared Himself to be a mere human being in these two avathArams, He performed wondrous acts that are beyond the power or imagination of mere humans (MaanushALs). KurEsar selects some of these athimAnusha chEshtithams form ithihAsams and PurANams in his athimAnusha Sthavam for salutations. There are 16 sLOkams in this Sthavam about RaamAvathAram and 25 sLOkams about KrishNAvathAram.

The central upadesam in this stavam is that Sriman naarayaNan alone is Sarveswaran, who can perform these atimaanusha leelais.





Integrated Essence of rama-krishna



SIOkams and Commentary

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Taniyan

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।
यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गळ सूत्रताम् ॥



Sri KUratazhwAn

SrIvatsacihnamisrEbhyO nama uktim adhImahE |
yaduktaya: trayeeKanThE yaanti mangaLa sUtratAm ||



SLOKAM 1

अतिमानुषशीलवृत्तवेषैः अतिवृत्तामरविक्रमप्रतापैः ।

अतिलङ्घितसर्वलोकसाम्यं वरये वैष्णववैभवावतारम् ॥ १ ॥

atimAnusha Seelavrutta vEshai:

ativrutta-amara vikrama prAtApai: |

atilanghita sarvalOka saamyam

varayE vaishNava vaibhava avatAram ||

MEANING:

adiyEn salutes with ardour the VaishNava VibhavAvathArams of Sriman naarAyaNan (vaishNava vaibhAva avatAram varayE), which are matchless in all the worlds (atilanghita SarvalOka saamyam). His conductance, nature and bhAvanais in these avathArams mark Him out as supra-human in nature (atimAnusha Seela vrutta vEshai: atilanghita SarvalOka saamyam). Through His leelAs displayed in these Raama - KrishNa Vibhava avathArams, He demonstrates also His supremacy over the fame and lustre of the dEvAs (ativrutta amara vikrama pratApam).

COMMENTS:

In the avathArams of the Lord, He demonstrates that there is none, who is equal or superior to Him in the world of humans or celestials (na tat Sama: chApyadhika: cha vidhyathE). AzhwAr wonders in the same spirit: "oppAr mikkAr ilayaaya MaamAyan". The great MaayAvi has no equal or superior. He is "tannoppAr-illappan" (matchless ThiruviNNagrappan even when He sported a human form and walked amidst us). He is aprAkrutha Suddha Satthvamayam (not mixed with the three guNams of Prakruthi: Satthva, Rajas and tamas). Bhagavath GeethA's sLOkams on the six avathAra rahasyams of the Lord (Janma Karma cha mE dhiviyam---) has to be reflected upon in this





context. The mystery of these Vibhava avathAram has been praised by Swamy ParAsara Bhattar in his comments on the 159th nAmA of Sri VishNu Sahasra Naamam: "atheendhra:"

He excels all in Lordship and glorious deeds. About His athimAnusha Roopam, it has been admired as matchless in all the three worlds and to pull us like a magnet (trailOkya Vismayakaram kaanthAkruthydharam). There will be none like Him in all the three worlds now or forever in the future (trailOkYE thAdrusa: kascchith na jAthO na janishyathE).

Swamy Alavanthar's sthOthra rathna sLOka bhAgam inspired Swamy KurEsar here (15th SthOthra ratna sLOkam: "tvAm SeelarooPa charithai:). Swamy AlavanthAr states here that only VedAchArya like Sage VyAsaa or Srimath RaamAyaNa Pravarthakar, Sage Vaalmiki can understand the athimAnusha chestithams of the Vibhava avathArams. Swamy KurEsar's own Sri Vaikunta Sthava sLOkam (80th sLOkam: roopasriyA guNagaNair-vibhavEna dhAmnA ---) has to be reflected upon in this context. Finally, the Lord's own revelations on His avathAra rahasyam in Bhagavath Geethai and in particular the sLOkam (Geethai: 4.9) is to be contemplated upon regarding the truth behind His divine birth as Raama and KrishNa:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन

janma karma ca mE divyamEvam yO vEtti tattvata: |

tyaktvaa dEham punarjanma naiti maamEti sOArjuna ||

MEANING:

"He who thus knows in truth my divine birth and actions (athimAnusha lelais) does not get rebirth after leaving this body; he will come instead to Me, Oh ArjunA!".





Sriman naarAyaNan's avathArams as Raamaa and KrishNaa are a result of His own will and not due to karmaas associated with Prakruthi and its three guNams. In these avathArams, He displays aprAKruthic Suddha Satthvamaya sarIram and maintains His Lordship over all (SarvEswarathvam), Omniscience (Sarvajn~athvam) and infallibility (Sathya Sanklapthvam and Sathya-Kaamathvam). Comprehending His athimAnusha svaroopam, reflecting on it and taking refuge in Him as athimAnusha achyuthan will take us right to His Sri Vaikuntam at the end of our lives here.

The four sLOkams (2- 5) are salutations for lord Ranganathaa as the ultimate athi-maanusha chestithan.

At Srirangam, it is well known that Moola BhEram is DhAmOdharma KrishNan and the uthsavar (processional deity) is Lord Raamachandran. Hence it is not surprising to see KurEsar devoting four sLOkams at the beginning of AthimAnusha Stavam to SrI RanganAthaa as the integrated essence of Raama-KrishNa avathArams.



SLOKAM 2

श्रेयः किरन्तु किरणाश्वरणारविन्द-

निष्यन्दमानमकरन्दरसौघदेश्याः ।

तज्जाः श्रुतेर्मधुन उत्स इति प्रतिताः

मङ्गळयरङ्गनिलयस्य परस्य धाम्नः ॥ २ ॥

SrEya: kirantu kiraNA: caraNAravinda-
nishyandamAna makaranda rasougha dESyA: |
tajjA: srutErmadhuna utsa iti prateeta:
mangaLyA ranga-nilayasya parasya dhAmna: ||

MEANING:

May the radiant rays emanating from the lotus feet of the Lord of Thiruvarangam resting under the Sriranga Vimaanam, known for its goal to bless all with auspiciousness, confer mangalams also on us! Vedam declares that the Supreme JyOthi of the lotus feet of the Lord generates the delectable flood of honey (VishNO: padhE ParamE madhva uthsa:). May those fast flowing flood of honey drench us in its sweetness and grant us all soubhAgyams!

COMMENTS:

In this sthavam focused on the celebration of Vibhava avathArams, KurEsar stops to salute the archAvathAra Moorthy at SrIrangam first. This is consistent with the anubhavam of AzhwArs, who switch often from Vibhava Moorthys to archAvathAra Moorthys. An example is provided by ThiruppANa AzhwAr: "KOvalanAi VeNNai uNDa vAyan yenn uLLam kavarnthAnai aNDarkOn



aNiyaranganai:" If we recognize Moolavar as DhAmOdhara KrishNan , who was tied upto a rice husking mortar in Vibhava avathAram and Uthsavar to Lord Raamachandra, the links of these two vibhavAvathArams to archAvathAram becomes evident.

VishNu Sooktham found in Rg Vedam states that Lord Thrivikraman from whose sacred feet Ganga (honey) flows as Sri Paadha Theertham in the form of a brook fulfilling the desires of men, who wish to attain the status of dEvAs and that EmperumAn is our Sarva vidha Bhandhu:



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Supreme Jyothi

तदस्य प्रियमपि पाथो अश्याम् नरो यत्र देवयवो मदन्ति ।

उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उथ्सः ॥

tadasya priyamapi paathO aSyAm narO yatra dEvayavO madanti |

urukramasya sa hi bandhuritthA vishNO: padE paramE madhva uthsa: ||





The second sLOkam is thus connected to the above Rg Veda Manthram. Sri RanganAthan is recognized as that Supreme JyOthi (mangaLYa ranga-nilayasya parasya dhAmnA). His charaNAravindhams are the source of ever flowing stream of delectable honey (caraNAravinda nishyandamAna makaranda rasa Oga dEsyA: madhuna utsa:). KurEsar prays for the rays emanating out of those lotus feet to bless us with SrEyas.





SLOKAM 3

श्रीमत्पराङ्कुशमुनीन्द्रमनोनिवासात्

तज्जानुरागरसमज्जनं अञ्जसाऽऽप्य ।

अद्याप्यनारततदुत्थितरागयोगं

श्रीरङ्गराजचरणाम्बुजं उन्नयामः ॥ ३ ॥

SrImat parAnkuSa muneendra manO nivAsAt

tajja anurAgarasa majjanam anjasa apya |

adyApi anArata tad utthitha rAgayOgam

SrIrangarAja caraNAmbhujam unnayAma : ||

MEANING:

We carry on our heads the lotus feet of the Lord of Srirangam with His divine consort; those sacred feet have received the abhishEkam from the water of love from the mind of Swamy NammAzhwAr of blemishless bhakthi and Kaimkarya SrI. Lord RanganAthaa resides in the heart lotus of Swamy NammAzhwAr and the cool abhishEkam that the Lord has received makes the hue of His lotus feet even a shade redder than usual. We bear on our heads with affection those lotus red feet of the Lord.

COMMENTS:

The sacred feet of the Lord of Srirangam are red in color. KurEsar inquires about the cause behind that red hue and concludes that the origin of that color is from the permanent residence of the Lord in the heart lotus of Swamy NammAzhwAr. Poets have a tradition of describing the love for a dear one having a red hue (Rakthou cha Raagou). This is not uncommon. Swamy





NammAzhwAr's prEmai for the Lord of Srirangam is famous: AzhwAr's Sriranga Paasurams of "Kangum Pahalum" is abundant proofs of such pure love. The prEmai of Swamy NammAzhwAr leads him to perform abhishEkam for the Lord resting inside his heart and the end result of the enjoyment of that kaimkaryam by Lord RanganAtha is the further reddening of His already red feet caused by the pressing of them by Sri RanganAyaki ("Malar MahaL kai varuda malar pOthiR sivanthana").

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ParAnkuser SaraNagathy



SLOKAM 4

वज्रध्वजाङ्कुशसुधाकलशातपत्र-

पङ्केरुहाङ्कपरिकर्मपरीतमन्तः ।

आपादपङ्कजविश्रुङ्खलदीप्रमौलेः

श्रीरङ्गिणश्चरणयोर्युगं आश्रयामः ॥ ४ ॥

vajra-dhvajaAnkuSa sudhA kalaSAthapatra-

pankEruhAnka parikarma pareetamanta: |

aapAda-pankaja visrunkhala deepra-moule:

SrIrangiNa: caraNayOr yugam aasrayAma: ||

MEANING:

We seek the refuge of the sacred feet of the Lord of Srirangam, the soles of which are adorned with VajrAyudham, Flag of Garudan, elephant goad (ankusam), Conch, Disc, white umbrella, pot of nectar in the form of lines (rEkhAs) to indicate Sri RanganAthA's sovereignty as the Emperor of all universes. The radiance from the gems on SrI RanganAyaki samEtha SrI RanganAthA's tall crown spreads without interruption



SriRanga Divya Dampathi



all the way down to His sacred, lotus-soft feet.

COMMENTS:

The Parama Purusha lakshaNam of the Lord is described here. The radiance of the gems from the Lord's crown spreading all the way down to His lotus feet has been saluted by the AzhWAra to provide the inspiration for KurEsara: " Kathir Aayiram Iravi kalantheritthAl ottha neeL mudil".





SLOKAM 5

श्रीरङ्गराजचरणौ प्रणुमो ययोः खलु

एकस्त्रिविक्रमविधौ वसुधामशेषाम् ।

व्यक्रंस्त साचलकुलामपि विप्रकीर्ण-

स्थुलावलग्नसिकतामिव निर्नतोच्चम् ॥ ५ ॥

SrI rangarAja caraNou praNumO yayO: khalu
yEka: trivikramavidhou vasudhAm aSEshAm |
vyakramsta saacala kulAm api viprakeerNa-
sthoola avalagna sikatAm iva nirnatOccam ||

MEANING:

We eulogize the gigantic growing feet of Lord RanganAtha, which measured the wide and enormous world during the time of His avathAram as Thrivikraman to seek three steps of earth from Emperor MahA Bali. At that time, the worlds with the huge KulAchalams of the Universes stuck to His growing feet like little grains of sand and the Lord's Thiruvadi sambhandham was realized by every entity in the universe without distinction about their loftiness or insignificance.

COMMENTS:

The seven KulAchalams known for their mighty size are: HimavAn, Vindhya, PaariyAthram, Nishadham, Sahyam, Malayam, MahEndhram and Dhardhuram. As Thrivikrama-RanganAthan took one step to measure all of the earth, these seven KulAchalams looked like little grains of sands sticking to that right foot, while the left foot shot upward to the sky. The greatness of that "thaall parappi maNN thAviya Thiruvadi of Thrivikraman" sanctified all chEthanams





and achEthanams through contact with it through Thiruvadi Sambhandham (unnathAnAm avanathi: nathAnAm yathra cha unnathi:). Rg Vedam celebrates this noble act of the Lord and His Thiruvadi as "samooDamasya paagumsurE". In view of the extended celebration of ThrivikramAvathAram in the VedAs, KurEsar pays special attention to that avathAram in the context of offering his salutations to Lord RanganAtha.

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The Growing Feet





SLOKAM 6

ज्ञानं बलं विपुलमीशानवीर्यशक्ति-

तेजांसि च त्रियुगभूयमुपागतानि ।

पूर्णानि षट् च परिगृह्य भवंश्चतुर्धा

भक्तं जनं त्वमनुजग्रहिथानुरागात् ॥ ६ ॥

Jn~Anam balam vipulam ISana veerya Sakti-

tEjAmsi ca triyugabhUyam upAgatAni |

poorNAni shaT ca parigruhya bhavam caturdha

bhaktam janam tvam anujagrahithAnurAgAt ||

MEANING:

hEy Bhagavann! With Your immeasurable Jn~Anam, power to support every thing (Balam), ruling over all without obstruction (Iswarya), capacity to stay changeless (Veeryam), power to transform anything into anything else (Sakthi) and Supreme luster (tEjas) serving You as Your six principal guNams, You have willed to group them in to three pairs and also as four sets (VaasudEva-SankarshaNa -Pradhyumna - Aniruddha) to bless with affection Your devotees.

COMMENTS:

athimAnusha Sthavam is all about the Lord taking human incarnations (Raama and KrishNa) and yet revealing that He is the ParamAthmaa through acts and behaviour, which are beyond the capabilities of mere humans. In this sthavam, there are descriptions about the five states of the Lord: Param, VyUham, Vibhavam, Haaratham and archai. The largest number of sLOkams of this athimAnusha Sthavam deal with Vibhava avathArams and particularly about





the ParamAthmA's avathArams such as Raama and KrishNa. In this sixth sLOkam, the celebration is about VyUhAvathArams.

Our Lord rests in the Milky Ocean as the basis of VyUhAvathArams. Here, the Lord has all the six guNams of Bhagavaan as Para VaasudEvan. These six guNams (Jn~Ana, Bala, Iswarya, Veerya, Sakthi and tEjas) are the principal (PradhAna) guNams and the other guNams are derived from them.

Jn~Anam is the GuNam, which makes Him aware of every thing at all times directly. Vedam uses the following salutations to acknowledge this PradhAna guNam: "Sarvadarsee, SarvEswara: SvAdhInO--anAdhi: Sarva dhruG, SarvaJ~na: and Sarvavith". Our AchAryan has described this GuNam succinctly this way: "Yugapadh-akhilam prathyakshENa svatha: sathatham vidhan".

Balam is the guNam of supporting every thing tirelessly (SarvAdharathvam).

Iswaryam is the uninhibited power to control every thing and hold in His fold as saluted by the Vedas: "SvAdhInO-anadhi: SarvEswara:, yad bhUtham yaccha bhavyam uthAmruthathvasya IsAna:".

Veeryam is the GuNam to stay without being altered by any force. Vedam defines this guNam as: "Sathyam chAnrutham cha satyamabhavath" and by Rishi's upadEsams like: "vikAra-virahO veeryam prakruthithvEapi mE sadhaa".

Sakthi is the power to energize the world and to perform things that are not possible to do by anyone. agadithagadanaa Saamarthyam has also been identified as Lord's sakthi. His power to unite those which are normally polar opposites is known as agadithagadanA Saamarthyam (Sakthi).

Tejas is the luster of a matchless kind that empowers all lusters like Sooryan, Moon, and Stars with a fraction of its tEjas. It has also been defined as a state of non reliance on any other entity for the execution of all its activities (tEjasthu anyAn apEkshathA).





Among the four VyUha Moorthys, Bhagavaan in VaasudEva Roopam manifests all the six guNams at the same time.

1. SankarshaNa demonstrates primarily Jn~Anam and Balam;
2. Pradhyumnan displays Iswaryam and Veeryam;
3. Aniruddhan displays primarily Sakthi and tEjas.
4. These six MangaLa guNams are split in the above manner.

The PurANAs and PaancharAthram reveal to us that VyUha VaasudEvan is present in Krutha yugam and has a white hue and six guNams.

SankarshaNan rules in trEthA yugam and has a red hue.

Pradhyumnan is present in dhvApara yugam with a yellow hue.

In Kali Yugam, Aniruddhan is dominant with a black color.

MaaNDUKya Upanishad splits PraNavam in to four Paadhams (akAram, ukAram, makAram and ardha maatraa) and identifies them with Aniruddha, Pradhyumna, SankarshaNa and VaasudEva VyUha Svaroopams (ChAthur-vyUham vahathi ChathurtthA).

Out of these four VyUhams emerge derivative vyUhams in triads to form the 12 VyUha Moorthys staying as our protection in the 12 Urdhva PuNDra SthAnams of our bodies with their own hues and weapons. Swamy NammAzhwAr explains these doctrines in the "Kesavan tamar" ThiruvAimozhi (2.7). In his Prabhandham named Panniru ThirunAmam, Swamy Desikan elaborates on this topic as well.

Note: For additional commentaries and meanings on Panniru ThirunAmam please visit : <http://www.sundarasimham.org/ebooks/ebook18.htm>



SLOKAM 7

एकान्तमङ्गलगुणास्पदं अस्तहेयं

नित्यं पदं तव यतस्तत एव देव ! ।

आम्नायते तदिह विश्वविरूपरूपं

तेनैव नन्विदं अशब्दं अरूपं आहुः ॥ ७ ॥

yEkAnta mangala guNAspadam astahEyam

nityam padam tava yatastata yEva dEva ! |

AamNayatE tadiha viswa viroopa-roopam

tEnaiva nanvidam aSaabdham aroopam aahu: ||

MEANING:

Oh Lord RanganAthA! The VaidhikAs rooted in the VedAs declare Your dhivyAthma svaroopam as formless and extending beyond description through any particular names. This dhivyAthma svaroopam (padham) of Yours defies definition thus through individual names and descriptions. This uniqueness arises because of Your infinite Kalayana guNams that are exclusive to You and take abode in You; further, this padham of Yours is totally devoid of any blemishes and inauspicious guNams. Therefore VedAs declare that Your dhivyAthma svaroopam cannot be circumscribed by the various defining words (chOdhaka vaakyams) and as such Your dhivyAthma savroopam is quite different from anything else that can be described as this or that.

COMMENTS:

KurEsar refers here to the dhivyAthma svaroopam or the inherent nature of the divine spark within (Brahman) as opposed to the dhivya MangaLa vighram



of the Lord with sacred feet and other beautiful limbs that we can reflect on and enjoy. This dhivyAthma savroopam has been saluted by Upanishads as "asabdam asparsam aroopam avyayam" and "yat tat adhrEsayam agrAhyam". That dhivya Aathma Svaroopam is pervasively present everywhere and is totally devoid of any hEya guNams (asthahEyam/ blemishes) as recognized by the UbhayalingAdhikaraNam of Brahma Soothrams.

Brahman possesses the two fold characteristics (ubhaya lingam):

Freedom from imperfections and possession of infinite auspicious guNams.

The unique auspicious guNams associated with Brahman is saluted by KurEsar here as "yEkAnta mangaLa gUnAspadam".

Vedas declare that dhivyAthma svaroopam is "nithyam vibhum sarvagatham susookshmam" (eternal, Lord of all, all pervasive and the subtlest of the subtle).

Kuresar relates to this Veda Vaakyam and ubhaya lingam with the choice of words:

"yEkAnta mangaLa guNAspadam astahEyam nityam padam". That Padam of Yours (DhivyAthma Svaroopam) is the abode of all auspicious guNams that are unique to You and at the same time it is free from any taint of inauspiciousness.



SLOKAM 8

शब्दादि हेयं इह गोचर इन्द्रियाणां

तत्प्रत्यनीकविभवस्त्वं अतीन्द्रियोऽसि ।

तेनैव ते न बत दर्शनमस्ति किञ्चिद्

वाचो धियश्च तत एव न गोचरोऽसि ॥ ८ ॥

SabdAdi hEyam iha gOcara indriyANAm

tatpratyaneeka vibhava: tvam ateendriyOasi |

tEnaiva tE na bata darSanam asti kincit

vaacO dhiyasca tata yEva na gOcarOasi ||

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archchaarUpam is paramabhOghyam for all - ArAdha Amudhan



MEANING:

Oh Lord! In this materialistic world (Prakruthi MaNDalam), the five despicable entities (sound, touch, sight, taste and smell) become objects of cognition by the indhriyams. You, my Lord are the opposite of the latter and can not be related to by the indhriyams and hence You are known as atheendhriyan (beyond the power of indhriyams to ken). Therefore, one can not have the direct darsanam of Your dhivyAthma svaroopam. It is a pity that we can not fully grasp your dhivyAthma svaroopam by mind or speech.

COMMENTS:

Here KurEsar elaborates on the asabdam (cannot be heard), agrAhyam (cannot be clasped), adhrEsyam (cannot be seen) aspects of this divine Aathma svaroopam (Padam) beyond what he covered in the previous sLOkam. That padam can not be reached thru speech, cannot be seen or grasped by touch (achakshu-SrOthram). One can not directly visualize (SaakshAthkAram) of that dhivyAthma svaroopam. We can not see that svaroopam with maamsa chakshus (physical eyes). Yogis however with yOga nayanam (eyes) can experience that svaroopam inside their heart lotuses. Thus this dhivyAthma svaroopam is beyond the experience of our senses (na chakshushaa gruhyathE, naapi vaachaa).



SLOKAM 9

एवं स्थिते त्वदुपसंश्रयणाभ्युपायो

मानेन केनचिदलप्स्यत नोपलब्धम् ।

नो चेद् अमर्त्यमनुजादिषु योनिषु त्वं

इच्छाविहारविधिना समवातरिष्यः ॥ ९ ॥

yEvam sthitE tvat-upasamsrayaNa-abhyupAyO
mAnEna kEnacit-alapsyata nOpalabdham |
nO cEd amartya-manujAdishu yOnishu tvam
icchA-vihAra vidhinA samavAtarishya: ||

MEANING:

Oh Ocean of Mercy! In spite of Your difficult-to-experience dhivyAthma svaroopam, You sportingly enter into births as devAs, humans et al (icchA vihAra vidhinA amartya manujAdishu yOnishu samavAtarishya:). If that were not to happen and You stayed only with Your dhivyAthma svaroopam, You would prove to be beyond our comprehension by any means at our disposal (through our indhriyams).

COMMENTS:

Until now, KurEsar dwelt on the Para, VyUha, antharyAmi and archA forms of the Lord. He did not touch upon the fifth form (viz): Vibhava avathArams like Raama and KrishNa, which is the central topic of athimAnusha Sthavam.

In the second sLOkam (SrEya: kirantu--), KurEsar saluted the Para form as Para VaasudEvan.



In the third sLOkam (Srimath ParAnkusa ---), he identified with antharyAmi svaroopam and in the fourth and fifth sLOkams (Sri RangarAja charaNou--) related to the archa roopam.



You sportingly enter into births

In the sixth sLOkam (Jn~Aanm balam--), he saluted the VyUha Moorthys. Now, KurEsar shifts to the central theme of athimAnusha Sthavam (Viz), Vibhava avthArams. He wonders how impoverished we would have been, had the merciful Lord chosen to remain in His dhivyAthma svaroopam alone. Thanks to the compassion of the Lord taking avthArams in Deva-Maanusha-thiryak (animals) - sthAvara yOnis, we gained the means to relate to Him and reach Him (tvath upasamSrayaNa apyupAya:).

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SLOKAM 10

शीलः क एष तव हन्त ! दयैकसिन्धो !

क्षुद्रे पृथग्जनपदे जगदण्डमध्ये ।

क्षोदीयसोऽपि हि जनस्य कृते कृती त्वं

अत्रावतीर्य ननु लोचनगोचरोऽभूः ॥ १० ॥

Seela: ka yEsha tava hanta! dayaika sindhO!
kshudrE pruthagjanapadE jagadaNDamadhyE |
kshOdeeyasOapi hi janasya krutE krutee tvam
atrAvateerya nanu lOchana gOcharOabhU: ||

MEANING:

Oh Lord with matchless compassion! You have accomplished every thing and there is nothing for you to desire as avAptha Samastha kaaman. In spite of it, You have incarnated in the middle of this huge universe amidst us, the ignoramus and people of limited intellect (Kshudhra Janam).Your incarnation amidst us, the insignificant ones, and became visible to our eyes. Your souseelyam in blessing us this way has no comparison. We are truly blessed!

COMMENTS:

Oh Lord! We are Kshudhra Janams, who run all the time after food, clothing, wife and children and other non-lasting riches. We do not think of You. We sink deeper and deeper into the SamsArice ocean. In spite of it, out of Your incomparable souseelyam, You incarnate amidst us, the most undeserving ones, to lift us out of our accumulated miseries. Rg Vedam comments in this context:

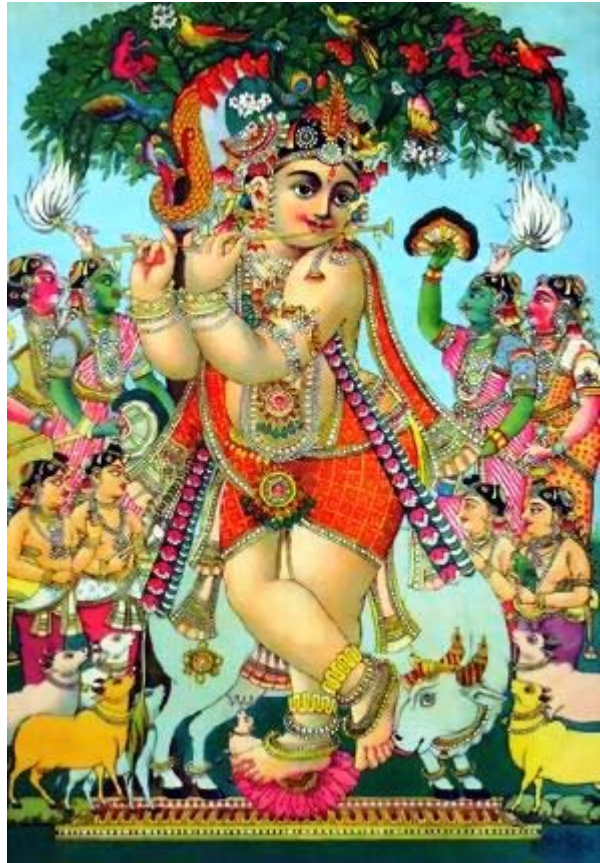
"na tE VishNO! jaayamAnO na jAthO Deva ! mahimna: ParamanthamApa " (Oh



VishNu! There is no one born yet, who has understood precisely Your vaibhavam).

Through Your avathArams, You came within reach of the eyes of all including the fools and lowly (Kshudhra Janam and KshOdheeyasa: Janam). How can we praise adequately Your souseelyam towards these Pruthak Janam (those different from the righteous and noble souls)?

Let us understand the Lord's guNam of Souseelyam, which is tied to Vaathsalyam. Swamy Desikan has explained that Souseelya guNam of the Lord creates visvAsam for the Lord and makes us rid of our fears and seek the Lord's protection. Our Lord is the loftiest of all and yet during Raama-KrishNa vibhava avathArams, He mixed with not so lofty people like the hunter (Guhan), monkeys and cowherd boys and girls. That is souseelyam. When one seeks His refuge and approaches Him, He will drive their chariot (as ParthasArathy), serve as a Messenger (PaaNDava DhUthan). His behavior makes Him Suseelan. Swamy NammAzhwar wonders about this



souSeelyam

GuNam: The Lord is the most powerful One holding His Chakram; I am a lowly one and yet He graces me out of His souseelya guNam (YemmAn AazhippirAn, avan yevvidatthAn? Yann Aarr?). I am a lowly one (neechan) and He is not easily approachable even by the eternally liberated (nithya Sooris) and yet He mixes with me. Such is His souseelyam!



SLOKAM 11

यं पातकात् सुमहतोऽप्युदधारयस्त्वं
त्वत्पादवारिपरिपूतशिराश्च योऽभुत् ।
तं वन्दसे किल ततश्च वरं वृणीषे !

क्रीडाविधिर्बत विलक्षणलक्षणस्ते ॥ ११ ॥

yamm pAtakAt sumahatOapyudadhArayastvam
tvat pAdavAri paripoota SirAsca yOabhUt |
tamm vandasE kila, tatasca varam vruNeeshE !
kreeDaavidhirbata vilakshaNa lakshaNastE ||

MEANING:

Oh Lord with Incomparable compassion! Your delightful pursuit of activities are quite different than those of the human beings (**VilakshaNa lakshaNa:**). Those activities performed in a sportive manner fill us with wonderment. One such activity of Yours as Sriman narayaNaa was that of destroying the gigantic sins that Rudran acquired from plucking one of the heads of his father, Brahma dEvan.

That Rudran partook the water (SrI Paadha Theertham) used by Brahma to wash Your sacred feet and got released from his heinous sins. Later, in Your VibhavaavathAram as KrishNa, You bent before that Rudran (Your seshan) and sought from him the boon of progeny. This is not what a human being will do under such circumstances. Your souseelyam here is incomparable for those, who are dear to You. Strange and wondrous indeed are such activities of Yours! They display Your athimAnushathvam.

COMMENTS:

There was a time when both Brahma dEvan and his son, Rudran had five heads. Parvathi, the wife of Rudran mixed up once the identity between the two and offered her Kaimkaryams to her father-in-law under the mistaken notion that it was her husband. Rudran flew into a rage, when he witnessed Parvathi's behavior and plucked away one of the five heads of his innocent Father, the accomplished Master of the four vedaas. Rudran acquired a bundle of sins as a result. Brahma also cursed his



HarasAba VimOchana PerumAL

son to wander around the world begging for food, while Brahma's skull got stuck to Rudran's palm. Later, Sriman nArAyaNan freed Rudran from the curse of Brahma dEvan through His anugraham at KaNdiyUr dhivya dEsam. On another occasion, Rudran absorbed the Holy water that flowed as the sacred Ganga from the lotus feet of the Lord and that absolved all his sins. From these acts, Your supremacy (parathvam) over Rudran is clearly established. Yet, when you incarnated as KrishNa, the son of Devaki and VasudEva, You sought the boon of progeny from Rudran. This is truly a sport on Your part indicating the limit of your souseelyam.

SLOKAM 12

क्रीडाविधेः परिकरस्तव या तु माया

सा मोहिनी न कतमस्य तु हन्त ! जन्तोः ।

है ! मर्त्यसिंहवपुषस्तव तेजसोंऽशे

शम्भुर्भवन् हि शरभः शलभो बभूव ॥ १२ ॥

kreeDaavidhE: parikarastava yaa tu maayaa

Saa mOhinee na katamasya tu hanta! jantO: |

hai! martya simha vapushastava tEjasOmaSE

Sambhu: bhavan hi Sarabha: SalabhO babhUva ||

MEANING:

Oh Lord! Your wonderous Maayai (Moola Prakruthi) is the instrument of Your sportive acts. That Maayai made up of thriguNams can delude anyone it wishes. For instance, that VishNu Maayaa deluded even the omniscient (Sarvajn~an) Sivan and made him take the form of the Sarabha animal to kill Narasimhan. In the fight that ensued, Sivan was destroyed by JwAlA Narasimhan like a fire fly that flew into a mighty flame. Bhagavan Himself has commented on His Maayai as invincible and tough for anyone to cross in Gita: "dhaivee hEyshaa guNamayee mama maayaa dhurathyathaa". The fierce anger of Lord Narasimhan was such



jwAlA nrusimhan



that the attacking Rudran in the Sarabham form got decimated instantaneously like a salabham (fire fly) flying into a naked flame.



SLOKAM 13

यस्यात्मतां त्रिपुरभङ्गविधावधास्त्वं

त्वच्छक्तितेजितशरो विजयी च योऽभूत् ।

दक्षक्रतौ तु किल तेन विनिर्जितस्त्वं

युक्तो विधेयविषयेषु हि कामचारः ॥ १३ ॥

yasya AatmatAm tripura bhangavidhou adhAstvam

tvat sakti tEjita SarO vijayee ca yO abhUt |

daksha kratou tu kila tEna vinirjitastvam

yuktO vidhEya vishayEshu hi kaamacAra: ||

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MEANING:

Oh Lord of matchless KaaruNyam! In the battle of Rudran against the ThripurAsurans, You stayed as the arrow in the bow of Rudran, empowered Rudran thru anupravEsam (inner presence) and helped Rudran destroy the three asurans. Your valour and Parathvam was very clearly revealed here.

In the Yaj~nam of Daksha prajApathy, You pretended however as though You were frightened by the ferocity of Veerabhadran sent by Rudran and ran away from the Yaj~nam taking the form of a crow. How can we relate this odd behavior with Your Parathvam?

nirapEksha swatantran



How could these contradictory happenings be reconciled? The explanation is: "VidhEya vishayEshu kaamachAra: yuktha hi?" It is appropriate to act in the case of dependents according to the pull of one's mind. This is just Your chosen sport. Even if the Lord is nirapEksha svatantran (Supremely endowed independent One), He becomes Aasritha Paarantran (Obedient to those, who seek His protection. In the case of those, who are dear to Him, the Lord sets aside His parathvam (Supremacy) and SvAntantryam (independence) and becomes Bhaktha Paratantran (totally controlled by those who seek His refuge / AasrithAs).



SLOKAM 14

मुग्धः शिशुः वटदले शयितोऽतितन्वा

तन्वा जगन्ति बिभृषे सविकासमेव ।

ऐशीमिमां तु तव शक्तिमत्कर्तव्यां

अव्याजतः प्रथयसे किमिहावतीर्णः ॥ १४ ॥

mugdha: SiSu: vaTadale SayitO ati tanvaa
tanvaa jaganti bibhrushE savikAsam yEva |
aiSeem imAm tu tava Saktim atarkitavyaam
avyAjata: prathayasE kim iha avateerNa: ॥

MEANING:

KurEsar praises here the power of the Lord of the Universe, who was resting on the tender leaf of a pupil tree while that leaf was floating on the fierce waters of the deluge (Pralayam). He was appearing like an innocent, helpless child. In the stomach of that small physical frame of the Lord, the sentient and the insentient of all the worlds were stacked up without congestion. KurEsar reflects on this mystery of the small child housing the entire assembly of chEtanAchEtanams inside His small stomach for protection and wonders whether the Lord appeared in this Prakruthi MaNDalam as VaTapatra Saayee to reveal His unmatched sakthi and His Jagath KaaraNathvam.

COMMENTS:

The reference here is to the viswa roopa sevai blessed by VaTapatra Saayee to Sage MarkandEya during the occasion of universal deluge. Our Lord appeared as an innocent, helpless baby (mugdha SiSu:). With His small physical frame (ati tanvaa tanvaa), the child was holding without congestion all the entities of the universe in a small portion of his stomach (jaganti savikAsam



bibhrushE). KurEsar like MarganDEyar before wonders about this unimaginable feat of the Lord displaying the power of Him being a SarvEswaran (atarkitavyAm aiseem tava Sakti:). AzhwArs have expressed their own dismay over that "impossible" feat of the Lord:

"Aala maamaratthin ilai mEl oru BaalakanAi Gn~AlamEzhum uNDAn"

(ThiruppANar). The child had inside its stomach, the 33 crores of dEvAs, the aNDams, Mahaa Pruthvee with its seven Kula parvathams and carried them all effortlessly to release them at the end of the PraLayam.



Mugdha(!) SiSu



SLOKAM 15

ब्रह्मेशमध्यगणना गणनाऽर्कपङ्क्तौ

इन्द्रानुजत्वं अदितेस्तनयत्वयोगात् ।

इक्ष्वाकुवंश यदुवंशजनिश्च हन्त !

श्लाघ्यान्यमून्यनुपमस्य परस्य धाम्नाः ॥ १५

brahmESa madhya gaNanA gaNanArka panktou

indra anuja tvam aditEstanayatva yOgAt |

ikshvAKu vamSa yaduvamSa janis ca hanta!

slaaghyAn amUni anupamasya parasya dhAmna: ||

MEANING:

This slokam is about the avathAra tatthvam of our Lord through reference to selected vibhava avathArams of our Lord. His purpose in descending from His lofty heights to our lowly levels is to mingle with us and uplift us from our samsAric miseries. He also incarnates to destroy the virOdhis of His dear ones and offer protection to His BhAgavathAs. Our Lord is a matchless (anupamasya), supreme effulgence (parasya dhAmna:). He is counted by some as the incarnation in between Brahma and Sivan. Others consider Him as adhithi's son (upEndhnan) and therefore the brother of DevEndhnan; Yet others count Him as one of the twelve Suns; few others identify Him as the scion of IshvAKu of Soorya Vamsam as well as the descendant of Yathu of Chandra Vamsam. All these bewildering varieties of incarnations are indeed praiseworthy events (slAganeeyam) and not derogatory descent in any sense. These avathArams are made out of His own volition and not because of any karmaas that pushed Him to take these avathArams.



SLOKAM 16

त्वन्निर्मिता जठरगा च तव त्रिलोकी

किं भिक्षणादियमृते भवता दुरापा ।

मध्ये कदा तु न विचक्रमिषे जगच्चेत्

त्वद्विक्रमैः कथमिव श्रुतिरञ्जिता स्यात् ॥ १६ ॥

tvan nirmitaa jaTharagaa ca tava trilOkee

kim bhikshaNAAt iyam ruthE bhavatA durApaap? |

madhyE kadaa tu na vicakramishE jagaccEt

tvat vikramai: kathamiva Sruti: anjitaas yAt? ||

MEANING:

Oh Bhagavaan! These three worlds were created by You (tvan nirmitaa) and kept inside Your stomach (jaTharagaa ca) ready for protection during the destructive time of universal deluge. How is it that You could not gain these three worlds except through requesting Bali to cede them to You as Bikshai? If You had not measured the Universe with your sacred feet as Thrivikraman (Ongi ulahaLantha Utthaman), how would the superiority of the VedAs could have been maintained? The VedAs became superior (anjitaa) through singing about the stories on the greatness of Your three strides to measure the



Got back 3 worlds through
yaachakam





universes. Our Lord's souseelyam goaded Him to gain back the three worlds from Bali thru yaachakam (begging) instead of recovering it by force. Even this deceptive seeking of the boon of three feet of earth as Kapata Vaamananis an act of apadhAnam (an act worthy of praise). Without these apadhAnams relating to ThrivikramAvathAram , VedAs would not have the lofty status that they enjoy. The respect of the Vedams having Vedathvam (power to describe the upAyam that can not be seen or inferred) is based on this avathAram. What is that upAyam? It is the upAyam to attain the Lord's sacred feet as Parama PurushArtham. That is the secret of the athimAnusha ThrivikramAvathAram.



SLOKAM 17

एतत् कथं कथय यन्मथितस्त्वयाऽसौ

हित्वा स्वभावनियमं प्रथितं त्रिलोक्याम् ।

अश्वाप्यसरोविषसुधाविधुपारिजात

लक्ष्म्यात्मना परिणतो जलधिर्बभूव ॥ १७ ॥

yEtat katham kathaya yan mathitas tvayA asou

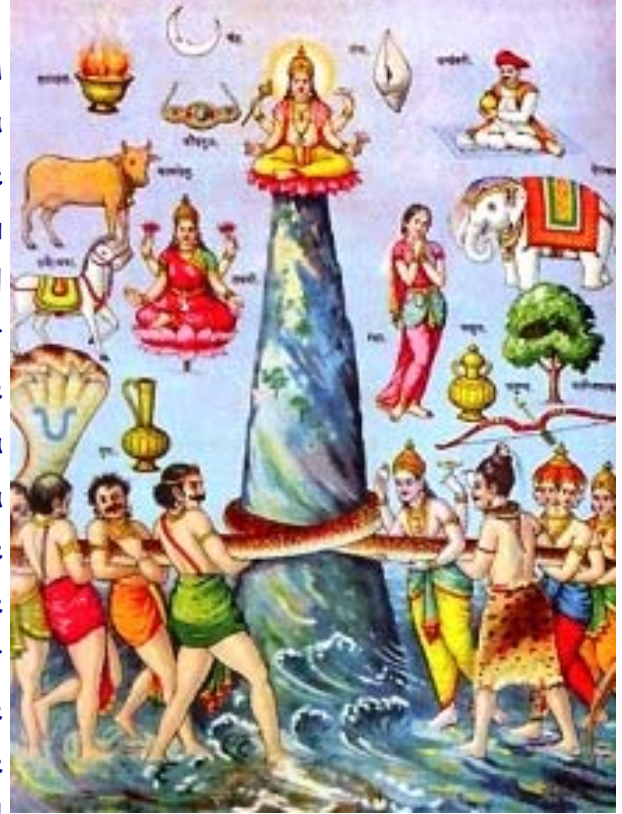
hitvA svabhAva niyamam prathitam trilOkyaM |

aSva apsarO visha-sudhaa vidhu paarijAta

lakshmi Aatmanaa pariNata: jaladhir babhUva ||

MEANING:

In this sLOkam, KurEsar is struck with dismay about the athimAnusha chEshtitham of the Lord churning the Milky ocean. He says: "Oh Lord, You churned the milky ocean. The general rules of which transforms into what were cast aside. Typically, we can trace that clay transformed into a pot and the threads formed into a piece of cloth. In the case of the churning of the Milky ocean, those relationships were blurred. From that single entity of Milk, un-relatable entities arose such as the white horse named uchainravas, the celestial damsels named Rambhai and Menakai,



Un-relatable entities



Chandran, the Kalpaka tree, Haalaaahala visham, the life giving nectar (Sudhaa) and the best of all the Supreme nectar of Mahaa Lakshmi. This is indeed an athimAnusha chEshtai (Suprahuman sport) of Yours!

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SLOKAM 18

पृच्छामि किञ्चन यदा किल राघवत्वे

मायामृगस्य वशगो मनुजत्वमौग्ध्यात् ।

सीतावियोगविवशो न च तद्गतिज्ञः

प्रादास्तदा परगतिं हि कथं खगाय ॥ १८ ॥

prucchAmi kinchana yadaa kila rAghavatvE

mAYaa mrugasya vaSagO manujatva mougdhyAt |

Sitaa viyOga vivaSO na ca tadgatij~na:

prAdAs tadaa paragatim hi katham? khagAya ||

MEANING:

Dear Lord! adiyEn would like to inquire about one thing (kinchana prucchAmi). How can we reconcile the happenings during RaamAvathAnam that are not reconcilable? For instance, LakshmaNa Swamy counseled you that the beautiful deer that appeared before the Aasramam was not a real deer but a deceptive one and yet You acted like an ordinary man deluded by desire (mOham) and ran after it to bring it back as Your present to Sitaa PirAtti. You were overcome by the beauty of that misleading deer and ran after it. On another occasion, when RaavaNan stole Sitaa PirAtti and ran off with Her, You could not trace the path that RavaNaa took and yet You had the power to send JaTaayu on the path of Moksham. How can we piece all of these inconsistent acts together? Once You declared emphatically that You are just a human being born as the son of King Dasarathaa (AathmAnam maanusham manyE Raamam DasarathAthmajam). Next You blessed JaTaayu with the boon





kOdandaraman

of Moksham. How can we reconcile this diametrically opposite, suprahuman acts of Yours?

COMMENTS:

From this sLOkam on to the next sixteen, KurEsar focuses on the athimAnusha chEshtais displayed during RaamAvathAram.



SLOKAM 19

अक्षुण्णयोगपथं अग्र्यहतं जटायुं

तिर्यञ्चमेव बत मोक्षपथे नियोक्तुम् ।

शक्रोषि वेत्सि च यदा स तदा कथं त्वं

देवीमवाप्तुमनलं व्यथितो विचिन्वन् ॥ १९ ॥

akshuNNa yOgapatham agrya hatam jaTaayum

tiryancam yEva bata mOksha pathE niyOktum |

SaknOshi vEtsi ca yadaa, sa tadaa katham tvam

dEveem avAptum analam vyathita: vicinvan ||

MEANING:

Oh Lord Raamachandra! You performed the athimAnusha act of granting Moksham to the old eagle JaTaayu; that JaTaayu was not eligible for Moksham since:

1. He had no familiarity with Yoga maargam (unfamiliarity with Karma, Bhakthi or Jn~Ana yogams that can help one as means for Moksham).
2. He was not born in the Jaathi fit for practicing the means for Moksham. He was born as a bird.
3. He was killed by RaavaNan, the son of a Brahmin; saasthrAs state that one killed by a Brahmin cannot gain Moksham in that birth.

While all these odds against JaTaayu gaining Moksham were there, You performed the athimAnusha act of lifting JaTaayu up to Moksham. You are SarvEswaran and You do not need any reason to do what you wish. No one can stop You.





While You granted that impossible Moksham for JaTaayu, You floundered in finding the path by which Sitaa PirAtti was kidnapped. You were stricken with sorrow, You wailed over Her loss, You were in despair. LakshmaNa Swamy had to counsel and console You. What was Your mind set here? adiyEn does not understand that.

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Jatayu was killed by rAvaNA
Courtesy:Kamat.com



SLOKAM 20

सालान् हि सप्त सगिरीन् सरसातलान् यान्

एकेषुमन्दजवतो निरपत्रयस्त्वम् ।

तेष्वेकविव्यथनखिन्नकपिप्रणुन्नं

शाखामृगं मृगयसे स्म कथं सहायम् ॥ २० ॥

saalAn hi sapta sagireen sarasAtalAn yaan

yEka ishU manda javata: nirapatraya: tvam |

tEshu yEka vivyathana khinna kapi praNunnam

SaakhAmrugam mrugayasE sma katham sahAyam? ||

MEANING:

Oh Lord! adiyEn is mystified about Your decision to seek the help and friendship of Sugreevan, who is no match for Your power and valour. Normally, one seeks the help of a more powerful one, when one can not accomplish the goals by himself. Sugreevan tested you about your strength to destroy the mighty brother of his, Vaali. That doubting Sugreevan wanted to test your power in uprooting the Saala Vrukshams; challenged You to move the bones of mighty Dhunthubhi. You demonstrated with ease Your superior power by sending a single arrow through seven Saala Vrukshams, sent the bones of Dhunthubhi flying over huge distance and did some thing extra not requested by Sugreevan to demonstrate Your parAkramam (i.e.), You pulverized a nearby mountain with your arrows and spread the dust down to the nether world. Sugreevan who was soundly defeated by Vaali was no match for You in valour and yet You elected to seek his help as an equal or superior. How can I understand this athimAnusha chEshtai of Yours? You are the powerful Lord of all (IOka nAtham). What is the logic in You seeking Sugreevan as Your naathan? You hid Your Svatantryam and acted like an obedient one to Sugreevan. You



certainly did not need any help from Sugreevan or any other and yet You followed this path. How can adiyEn comprehend this athimAnusha chEshtai of Yours?



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vali-sugreeva-yuddham





SLOKAM 21

दासः सखा समभवत् तव यः कपीन्द्रः

तद्विद्विषं कपिं अमर्षवशात् जिघांसुः ।

त्वत्स्नेहविकलवधियं तमिमं कपीन्द्रं

विस्त्रम्भयन् सपदि सालगिरीन् अविध्यः ॥ २१ ॥

daasa: sakhaa samabhavat tava ya: kapeendra:

tat vidvisham kapim amarshavaSAAt jighAmsu: |

tvat snEha viklavadhiyam tamimam kapeendram

visrambhayan sapadi saalagireen avidhya: ||

MEANING:

Oh Raamachandra! Sugrivan became the companion, and liege (daasan) to You. Vaali, the elder brother of Sugriavan hated his younger brother and stole latter's wife and drove him away from the kingdom. You were offended by the behavior of Vaali towards Sugrivan and got angry at Vaali. You wanted to destroy Vaali for his mighty offenses and took the side of Sugrivan, who was agitated because of his doubts about Your ability to win the mighty Vaali in a battle. To build up the trust of Sugrivan in You, You pierced the seven saala trees and the Kula Parvathams with one single arrow of Yours. What an athimAnusha (superhuman) act that was!

COMMENTS:

Here KurEsar answers the question about the inappropriateness of Sugrivan's doubt in the Lord and the tests that Sugrivan made our Lord undertake because of his own doubt. Our Lord's dharmam is to protect those, who sought





His refuge. KurEsar points out with the choice of words describing Sugrivan as "daasa:, Sakhaa" that Sugrivan was in reality a trustworthy friend and servant although for outer experience appeared like one without conviction about Raamachandran's valour. Hence, our Lord went out of His way (athimAnusha chEshtais) to convince the doubting Sugrivan.

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jambavan, hanuman, sugreevan



SLOKAM 22

यद्वा मृगं मृगयुवद् मृगयापदेशात्

छन्नो जघन्थ न तु शत्रुवदाभिमुख्यात् ।

तद् युक्तमेव तव राघववंशजस्य

तिर्यक्षु नैव हि विपक्षतयोपचारः ॥ २२ ॥

yadvaa mrugam mrugayuvad mrugayApadESAt

channO jaghantha na tu Satru vada abhi mukhyAt |

tad yuktam yEva tava raaghava-vamSajasya

tiryakshu naiva hi vipakshatayOpacAra: ||

MEANING:

Oh Veera Raaghavaa! You hunted down and destroyed Vaali, the monkey with animal instincts and conduct, like a hunter killing a fierce animal. Your act was like a princely hunter hiding behind to kill a tiger, which was destroying the cows. You did not kill him in a face to face battle since You did not consider Vaali as an enemy. This conduct is quite appropriate for a prince belonging to the kulam of King Raghu. The kings of Your Raghu Vamsam never rated the fools with despicable conduct as enemies worthy of direct battle. They treated them as unworthy animals deserving slaughter to maintain royal dharmam.

COMMENTS:

KurEsar answers the oft debated question about Raama not killing Vaali in a face to face battle instead of hitting him with an arrow from a hidden place of vantage. KurEsar explains here that the ancient Kshathriya Dharmam of Raghu



Vamsa Kings and Raamachandra' s vow of SaraNAgatha RakshaNam (in this case abhaya PradhAnam for Sugrivan) led to His classification of Vaali as an animal worthy of slaughter instead of fighting him like an enemy worthy of direct fight. Sugrivan had also performed Saranagathy to his elder brother and yet Vaali rejected him and drove him out of the kingdom. It is an unforgivable crime for any one who is capable to reject one that sought refuge. Ramachandra took into account this unpardonable behavior of Vaali and killed Vaali like killing a wild beast.

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Sugreevan was made vaanara-raja by You!





SLOKAM 23

मानुष्यकाचरितमाचरितुं प्रवृत्तो

देवातिगं चरितमङ्ग ! किमङ्ग्यकार्षीः ।

यत् सागरे बत बबन्धिथ नाथ ! सेतुं

शैलैः प्लवङ्गमसमिङ्गितसम्प्रणुन्नैः ॥ २३ ॥

maanushyaka- aacaritam Aacaritum pravrutta:

dEvAtigam carithamanga ! kim angyakArshee:? |

yat sAgarE bata babandhitha naatha ! sEtum

Sailai: plavangama samingita sampraNunnai: ||

MEANING:

SarvEswarA! During the sEthu bhandham, the mountains thrown by the monkeys floated on the ocean instead of sinking because of Your sankalpa sakthi. This is a feat that can not be achieved even by the dEvAs. Such an act beyond the capacity of humans (amAnusheekam) was demonstrated by you then. This reminds one of Veda Vaakyam:

"VishNO: karmANi paSyata". VishNu's acts are beyond normal comprehension by humans and totally outside the capabilities of even a giant assembly of humans. Oh EmperumAn! Why indeed did you undertake such an effort (kim angyakArshee:?). You built the dam across the ocean with the mountains thrown on the water by the monkeys and bears (plavangama sampraNunnai: Sailai: sEtum babandhi). How can we understand that act which is beyond the power of dEvAs or humans?





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Opportunity to serve





SLOKAM 24

यो विक्रमेण मनुजत्वविभूषणेन

देवं वरं वरुणराजं अज ! व्यजेष्ठाः ।

कृत्वोपदां दशरथं विधिरुद्रमुख्यैः

देवैः स्तुतश्च स किलेन्द्रजिता जितोऽसि ॥ २४ ॥

yO vikramENa manujatva vibhUshaNENa

dEvam varam varuNarAjam aja ! vyajEshThA: |

krutvOpadAm daSaratham vidhi-rudra mukhyai:

dEvai: stuthas ca, sa kilEndrajitA jitOasi ||

MEANING:

Oh Lord without any births! You are SarvalOka SaraNyan. You are used to give refuge and not seek refuge. Yet, you followed the counsel of a great BhagavathA (VibhishaNan) and rested on dharbham for three nights on the beach (prathisayanam) seeking the permission of Your servant, the King of the Oceans. When he did not respond, You were ready to dry up the Oceans for the indifference shown by the King of the Oceans. The frightened Samudra Raajan showed up in fear and sought Your pardon. You forgave him and deflected Your arrow at a group of sinners in an island. All of these acts are understandable proofs of Your SarvEswarathvam. We can not however understand your being bound by the Naaga Paasam aimed at You by Indhrajith. It is a great wonder that the power of Naaga Paasam bound You up. This is indeed a great mystery. One can only guess that this was acting/abhinayam on your part. You pretended as though You were unable to overcome the power of the Naaga Paasam. Perhaps, You wanted to give Your servant and friend, Garudan an opportunity to perform a Kaimkaryam. Once Garudan rushed to the





scene (battle field), the snakes ran away and You were freed from their nooses.

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SLOKAM 25

अब्धिं न तेरिथ जिगेथ न राक्षसेन्द्रं

नैवास्य जज्ञिथ यदा च बलाबलं त्वम् ।

निस्संशयः सपदि तस्य पदेऽभ्यषिञ्चः

तस्यानुजं कथमिदं हि विभीषणं च ॥ २५ ॥

abdhim na tEritha jigEtha na rAkshasEndram

naivAsya jaj~nitha yadA ca balAbalam tvam |

nissamSaya: sapadi tasya padEabhyashinca:

tasya anujam katham idam hi vibhIshaNam ca ||

MEANING:

How can we understand Your atimAnusha activity of crowning VibhishaNan as the Emperor of LankA on the banks of Sethu even before

1. You had built a dam to cross over to LankhA
2. You had not defeated RaavaNaa in battle
3. You were not even aware of the strength of RaavaNaa and his army?



Crowning VibheeshaNA

It is mysterious to understand

your statement and vow: "RaaJanam tvAm karishyAmi satyamEthath SruNOthu mE". You were firm in Your declaration about VibhishaNa's PattAbhishEkam as



LankAdhipathi. KurEsar pays tribute here to the Sathya Sankalpathvam of the Lord.



Sethu Bandham





SLOKAM 26

त्वं दक्षिणस्य निवसन् उदधेस्तटेऽपि

दूरान्तरोत्तरपयोधिमहान्तरीपे ।

दैत्यान् निजैकशरपारणयन् किमेतां

लङ्कां स्थितोऽत्र कुरुषे न किल स्म भस्म ॥ २६ ॥

tvam dakshiNasya nivasan udadhE: taTEapi

dUrAnthara utara payOdhi mahAntareepE |

daityAn nijaiKa Sara-pArANayan, kimEtAm

lanKaM sthitO atra kurushE na kila sma bhasma ||

MEANING:

Here, KurEsar salutes the GuNam of the Lord known as Dhairyam (Courage). He says: "Oh Lord without birth! You engaged in Prathisayanam at ThiruppullANi and waited for permission from Samudra Raajan to build a dam over him to reach the island of Lanka to engage RaavaNan in battle and destroy him. Samudra Raajan ignored You thinking that You are just a human being. You got enraged at the insult of the King of oceans and got ready to send Your fiery arrow to dry up the waters of the oceans. Samudra Raajan was now afraid for his life and appeared with his wives before You and performed SaraNAgathy and begged to be spared. You informed the king of Oceans that Your arrow was set and can not be withdrawn; You asked him to suggest another target. Samudra Raajan begged You to send Your unfailing arrow at the inhabitants of a remote island in the north, who were abusing him. You obliged and Your arrow destroyed them from an immense distance. If that (Your power) is so profound and far reaching, how can adiyEn understand your inaction in not destroying RaavaNaa and his army, which were not far away from your position in ThiruppullANi.



Sethu Bhandam and the invasion of Lanka look in this context appear like window dressing. You could have reduced to ashes RaavaNAdhis from the banks of Sethu itself but you chose not to. Why is that?

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Prathisayanam at Thiruppullaani



SLOKAM 27

यत् तादृशागसमरिं रघुवीर वीक्ष्य

विश्रम्यतां इति मुमोचिथ मुग्धमाजौ ।

कोऽयं गुणः कतरकोटिगतः कियान् वा

कस्य स्तुतेः पदमहो बह कस्य भूमिः ॥ २७ ॥

yat tAdruSa agasam arim raghuveera veeekshya
visramyatAm iti mumOcitha mughdham ajou |
kO ayam guNa: katarakOTi gata: kiyAn vaa
kasya stutE: padam ahO baha kasya bhUmi: ||

MEANING:

Oh RaghuvērA! How can adiyEn eulogize Your KaaruNya guNam demonstrated through the gesture of advising the Mahaa aparAdhi, RaavaNan to retire from the battle field for the day and return the next day after resting, when he had lost his chariot, bow and pride during the first day's battle with You? This generosity towards the most undeserving RaavaNan defies classification under the category of all noble guNams. No one can adequately eulogize this grand gesture of Yours. It is a wondrous act, whose mystery defies comprehension.



SLOKAM 28

एतेन वै सुविदितोऽभवदिन्द्रशत्रोः

मायास्त्रबन्धननिबन्धनजो विमोहः ।

यल्लक्ष्मणस्त्वदनुजो रिपुशक्तिमुग्धः

शत्रोर्गुरुः हनुमतस्तु लघुत्वमाप ॥ २८ ॥

yEtE na vai suviditO abhavat indhra SatrO:

maaystra bandhana nibandhanajO vimOha: |

yat lakshmaNa: tvat anujO ripu Sakti mugdha:

SatrO: guru: hanumatastu laghutvam Aapa ||

MEANING:

Oh Raamabhadra! When your dear brother LakshmaNa got hit by RaavaNan's weapon (sakthi Aayudham) and swooned, RaavaNan tried to lift the fallen LakshmaNan and found that latter was too heavy for him to lift and take him away to his palace. Then came HanumAn and lifted LakshmaNan like lifting a feather and took him to the army physician, SushENan. KurEsar concludes in wonderment that the same object appearing in different ways at the same time (heavy for RaavaNaa and light for HanumAn) can only be attributed to an athimAnusha vyApAram. In a similar vein, the great ones understand how you were bound by the naaga Paasam sent by Indhrajith and got released later.



SLOKAM 29

हा हन्त हन्त भवतश्चरणारविन्द-

द्वन्दं कदा नु विषयीभविता ममाक्ष्णोः ।

योऽहं निरर्गळविनिर्गळदन्धकारैः

वृक्षैस्तृणैश्च सुलभं समयं व्यतीतः ॥ २९ ॥

haa hanta hanta bhavata: caraNAravinda-

dvandam kadA nu vishayee bhavitA mama akshNO: |

yOaham nirargaLa vinirgaLa dandhakArai:

vrukshai: truNai: ca sulabham samayam vyateeta: ||

MEANING:

Oh RaamabhadhrA! What a misfortune! I was not living at the time of Your ascent to Sri Vaikuntam at the end of Your avathAra kAryam at AyOdhyai. At that time, it has been said that even the plants and trees (filled with ajn~Anam) reached with Your anugraham the Kaarya Vaikuntam of SaanthAnika IOkam. Had I lived at that time, adiyEn would have reached Sri Vaikuntam with You and would have put an end to the SamsAric sufferings. Alas, I lost that golden chance.



SLOKAM 30

वंशं रघोरनुजिघृक्षुरिहावतीर्णः

दिव्यैर्ववर्षिथ तथाऽत्र भवद्गुणौघैः ।

त्वत्सन्निधिप्रभवशैत्यजुषो यथा ही

वृक्षाश्च तान्तिमभजन्त भवद्वियोगे ॥ ३० ॥

vamSam raghO: anujighrukshu: ihaavateerNa:

divyai: vavarshitha tathA atra bhavath guNaughai: |

tvat sannidhi prabhava SaityajushO yathA hee

vrushAs ca tAntim abhajanta bhavat viyOgE ||

MEANING:

Oh Lord Raamachandraa! How did those trees and plants attain Mukthi at the time of completion of Your avathAram? You incarnated in this world filled with nescience to bless the vamsam of Raghu Chakravarthy (raghO: vamsam anujighrushu:). Through Your athimAnusha svaroopam, you inundated this world with the flood of auspicious guNams unique to You. Even the trees and plants in Your kingdom enjoyed the nectarine coolness, when you were at AyOddhi as its ruler and withered, when You left the kingdom to follow Your father's command of staying in the forest for fourteen years. This is really a wondrous reaction by the plants and trees to Your presence and absence. They did not have the skills to engage in upAsanam (Bhakthi yOgam) to reach sathgathi. They could not perform SaraNAgathy to gain moksham. They just stayed close to the shadow of Your sacred feet and as a result reached Sathgathy. The very fact that they lived close to the Lord qualified them to reach Sathgathy.



SLOKAM 31

ये धर्ममाचरितुं अभ्यसितुं च योगं

बोद्धुं च किञ्चन न जात्वधिकारभाजः ।

तेऽपि त्वदाचरितभूतलबन्धगन्धाद्

बन्धातिगाः परगतिं गमितास्तृणाद्याः ॥ ३१ ॥

yE dharmam Aacaritum abhyasitum ca yOgam

bOddhum ca kincana na jAtvadhikAra bhAja: |

tEapi tvAt Aacarita bhUtala bandha gandhAd

bandhAtigA: paragatim gamitA: truNAdyA: ||

MEANING:

Oh Lord! The blades of grass and animals are incapable of comprehending the tatthva thrayam (chEtana-achEtana-Iswara tatthvams) or practicing karma yOgam or Jn~Ana yOgam or Bhakthi Yogam that will unite them with You as SarvEswaran. They were not born to practice such yOgams that qualify them to reach sathgathy (the Supreme PurushArtham of Moksham) and yet due to their sambhandham (links) to a dhivya dEsam, where you moved around, they too got freed from their karmic bonds and gained Moksham.

COMMENTS:

The reference here is to the elevation of all chEtanams (grass, ant and other chEtanams) to Moksham at the end of RamAvathAram. Once Lord RaamachandrA's avathAra kaaryam was over and as He returned to Sri Vaikuntam from AyOdhyaa, even the lower lives, who were not qualified to practice Karma, Jn~Ana or Bhakthi yOgams were elevated to Sathgathy by mere association with the dhivya dEsam, where the Lord was born and reigned.





They got released from their lowly births and cut asunder their karmAs and ascended the ladder to Parama Padham without having practiced successfully any one of the yOGams prescribed for gaining the great PurushArtham of Moksham. Oh Lord! Such is the extraordinary, superhuman power of Your sports!



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To be born as plants in TirumalA!

"truNAAdya: dharmam Aacaritum na sakta:": Those chEtanams born into wombs of plants and animals did not have the svaroopA Jn~Anam about Bhagavath Seshathvam (being liege to the Lord) or Bhagavath SvaroopA-svabhAva Jn~Anam. They could not practice any one of the upAsanams recommended by the Upanishads for gaining Moksham. They just stayed under the shade of the Lord's sacred feet at AyOdhyaa and got qualified to cut asunder their karmAs and ascended to Parama Padham. That connection to Your Thiruvadi nizhal (comforting shade of Your sacred feet) was sufficient to propel them towards sathgathy: "tEapi tvat Aacarita bhUtala bandha gandhAd paragatim gamitA:".

This extraordinary happening is due to the power of sthAna viSEsham (residence in the dhivya dEsams) of Bhagavaan. Swamy AlavanthAr also refers to this through his prayers to be born even as a worm in the mansion of the





houses of BhAgavathAs. KulasEkhara AzhwAr also prays for such a soubhAgyam of links to Thirumala through birth there as a worm or a plant to have Bhagavath sambhandham.

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SLOKAM 32

तादृग्गुणो ननु बभूविथ राघवत्वे

यस्तावकं चरितमन्वहं अन्वभुङ्क्त ।

सोऽत्रैव हन्त ! हनुमान् परमां विमुक्तिं

बुद्ध्वाऽवधूय चरितं तव सेवतेऽसौ ॥ ३२ ॥

tAdrug guNO nanu babhUvitha raaghavatvE
yas tAvakam caritam anvaham anva bhunkta |
sO atra yEva hanta ! hanumAn paramAm vimuktim
buddhvA avadhUya caritam tava sEvatE asou ||

MEANING:

Oh Raamabhadra! You are shining with such auspicious guNams that defy adequate description. It is the spell of those matchless guNams and the sukham arising from the delectable reflection on them that made HanumAn prefer to stay in this world to sing Your glories instead of accepting Your invitation to accompany You to Parama Padham at the end of Your avathAram.



chiramjeevi

COMMENTS:

Another incident at the time of the Lord's ascent to Srivaikuntam at the end of His avathAram as Raamachandraa gets KurEsar's attention: HanumAn was



engaged in deep GuNAnubhavam of His Lord at a distant place known as Gandha Madhana Mountain. Lord Raamabhdhraa invited HanumAn at the end of His avathAra kaalam to join Him at Sri Vaikuntam. HanumAn responded to that personal invitation with a moving statement declaring his firm love for the Lord and politely declining the invitation: "snEham mE ParamO Raajan! tvayi nityam prathishtitha:, bhakthisccha niyathaa Veera! bhAvO nAnyathra gacchathy". Oh Raghuveeraa! adiyEn is overcome with the three states of Bhakthi Yogam: Parabhakthi (snEha:), Para Jn~Anam (Parama: prathishtitha:) and Parama Bhakthi (niyathaa bhakthi:). Please forgive adiyEn. I have no compelling desire to come to Parama Padham (Nithya VibhUthi/ Sri Vaikuntam) with you. I prefer to be here on Your Leela VibhUthi (Earth) engaged in the enjoyment of Your guNAnubhavam. adiyEn will sing about Your athimAnusha, Asccharya guNams while staying here as Chiramjeevi.



SLOKAM 33

यस्त्वं कृतागसमपि प्रणतिप्रसक्तं

तं वायसं परमया कृपयाऽक्षमिष्ठाः ।

तेनैव मादृशजनस्य महागसोऽपि

युक्तं समाश्वसनं इत्युपधारयामि ॥ ३३ ॥

yat tvam krutAgasam api praNati prasaktam

tamm vAyasam paramayA krupayA akshamishThA: |

tEnaiva mAdruSa janasya mahAgasoApi

yuktam samASvasanam iti upadhArayAmi ||

MEANING:

Oh RaaghavA! Even in the case of the mighty sinner KaakAsuran, who committed an unpardonable apachAram to Your dear consort, You forgave him out of Your matchless KaaruNyam to those who sought Your refuge and fell at Your sacred feet seeking protection. Based on the recollection of that forbearance of Yours against the Mahaa AparAdhi, KaakAsuran, adiyEn is comforted that even a mighty sinner like me can be saved by Your infinite grace. (This sLOkam is a naicchyAnusandhAna sLOkam).

COMMENTS:

The reference is to the incident at Chithrakootam, where an aggressive, flesh eating Crow (son of Indhran) poked at the breast of Mother Sitaa, while Her consort was resting with His head on Her thigh. The blood flowed and fell on the Lord's face. He woke up and saw the offending crow. Lord Ramachandraa was mighty angry and picked up a blade of grass and empowered it to destroy the Crow, which took chase and went to all the three worlds in search of some



one to rescue it from the power of the BrahmAstham sent after it by Raamachandraa. No one would volunteer to help the crow including its father, Indhran knowing the wrath of their Lord. Ultimately, the tired crow returned to Chithrakootam and fell at the feet of the Lord. The most merciful Lord considered that act of the crow as the one of SaraNagathy, took pity on the crow and punished it lightly by removing its sight in one eye and spared its life. Swamy KurEsar recalls this amAnushitha KaaruNyam of the Lord and states in a spirit of Naicchiyam that there is still hope for him and others to be redeemed from their bundle of sins. KaakAsura VrutthAntham and the Sookshma dharmAs associated with that are elaborated in the abhaya pradhAna saara Sri Sookthi of Swamy Desikan. The passage from Srimath RaamyaNam to remember here is:

treen IOkaan samparikramya tamEva SaraNam gata:
sa tamm nipathithm bhUmou SaraNya: SaraNagatham
vadhArhamapi kaakutstha: krupayA paryapAlayath

MEANING:

After travelling all the three worlds looking for some one to protect it from the chasing BrahmAstham sent by the Lord, the unsuccessful crow returned and fell back at the sacred feet of the Lord. Sarva IOka SaraNyan took that act of the crow to mean the seeking of rakshaNam by the crow and treated it as a SaraNagathan. Even if the crow deserved to be killed for its despicable act, the most merciful Lord saved its life out of His infinite mercy to those, who sought His protection.





SrI Krishnaavataara stuti:

SLOKAM 34

सा पूतना शकटं अर्जुनयोश्च युग्मं

बाल्योचितान्यपरचेष्टितविष्फुलिङ्गे ।

यस्यालभन्त शलभत्वमहो ! निगूढः

स त्वं व्रजे ववृधिषे किल कंसभीत्या ॥ ३४ ॥

saa pootanA SakaTam arjunayO: ca yugmam

bAlyOcita anyapara cEshTita vishphulingE |

yasya alabhanta Salabhatvam ahO! nigooDha:

sa tvam vrajE vavrudhishE kila kamsa bheetyA ||

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MEANING:

Oh Lord! How can we understand your baffling act of hiding in Thiru AaypAdi out of fear from Kamsan, when earlier You had destroyed effortlessly the ill intentioned Poothanai, who wanted to kill You with her poisonous breast milk, pulverized the asuran, who came in the form of a cart and brought down the twin arjuna (Marudha) trees as a crawling infant. You made Poothanaa and SakatAsuran reach the fate of an insect that flew into a naked flame. How can we reconcile such high act of valor with the unexplainable act of hiding from Kamsan out of "fear" at Gokulam?

COMMENTS:

KurEsar has followed the MangaLAsAnams of AzhwArs and echoed their sentiments in this sLOkam to describe KaNNan's dhivya chEstithams:





1. "Orutthi mahanAy piranthu, oritthi mahanAy vaLarntthu"...Andal
2. "pEy thAyai mulai uNda piLLai tannai" --Thirumangai
3. "kaLLa chahada kalakkazhiya panjiyenna melladiyAl pAyntha pOthu" -- AzhwAr

"पूतना शकट यमलार्जुनारिष्ट प्रलम्ब धेनुक कालिय केशि कुवलायपीड चाणूर
मुष्टिकतोसल कंसादीन् निहत्य"

"PootanA SakaTa YamalArjunaarishTa Pralamba dhEnuka KaaLiya kESi
kuvalayApeeDA cANUra mushTikatOsala kamsAdeen nihatyA"

-- AchArya RaamAnujA's introduction in His GeethA BhAshyam



kEsi vadam(courtesy:glimpseofkrishna.com)

(You destroyed Pootanai, SakaTaasuran, the twin Marutha marams in Your backyard, PralambhAsuran, Kesi (horse faced asuran), the royal elephant KuvalayapeeDam, the wrestlers of the royal court of Kamsan (ChANUra Mushtikans) and Kamsan Himself during Your KrishNaavathAram; yet You went and hid at Gokulam as though You were afraid of Kamsan).





navaneetha chOram



SLOKAM 35

पश्यत्सु सूरिषु सदा परमं पदं ते

देव्या श्रिया सह वसन् परया विभूत्या ।

योगेन योगनिरतैः परिमृग्यमाणः

किं त्वं ब्रजेषु नवनीतमहो ! व्यमुष्णाः ॥ ३५ ॥

paSyatsu soorishu sadaa paramam padam tE

dEvyA SriyA saha vasan parayA vibhUtyaa |

yOgEna yOganiratai: parimruggyamaaNaa:

kim tvam vrajEshu navaneetam ahO! vyamushNA: ||

MEANING:

Oh KrishNA! It is indeed baffling that You with the matchless wealth of Yours as ubhaya VibhUthi Naathan (Parama Padham and BhU IOkam) and receiving uninterrupted adoration from Your Parijanams (Nithya Sooris, Anantha - Garuda -VishvaksEnAdhis) and Devis as well as the Rishis engaged in stealing butter and navaneetham from the huts of humble Gopis in Gokulam! It is indeed one of your athimAnusha ChEshtais. You have every thing in this and the other world of Yours and yet you went after stealing the insignificant butter and navaneetham.

COMMENTS:

Oh Lord! You are adored by the Nithya Sooris in Your Supreme abode without closing their eyelids even for a moment (tadh VishNO; Paramam Padam sadhA pasyanty Sooraya:). There you reside with your devis surrounded by your matchless wealth (dEvyaa Sriyaa saha vasan). No body fully comprehends Your





Vaibhavam (na tE VishNO! JaayamAnO na JaathO dEva! mahimna:
paramanthamApa). Yogis search You through Yogic practices (yOgEna
yOganiratai: parimrugyamaaNa:). Such is the PrabhAvam of Yours and yet it is
mysterious that you went and stole VeNNai from the houses of the Gopis!

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SLOKAM 36

यं दुर्ग्रहं सुमनसो मनसाऽपि नित्यं

बन्दच्छिदं परममीशमुदाहरन्ति ।

दाम्ना निबद्ध इति शुश्रुम तं भवन्तं

नालं बभूविथ ! बत ! श्लथनाय तस्य ॥ ३६ ॥

yamm durgraham sumanasO manasAapi nityam
bandacchidam paramam ISam udAharanti |
dAmnA nibaddha iti Susruma tamm bhavantam
nAlam babhUvitha! bata! slathanAya tasya ||

MEANING:

Oh Krishna! You are beyond comprehension in the past, present or future even by one with an auspicious mind. You are eulogized by the DevAs as the One who can break the bonds of our KarmAs and as being always with the lady of Supreme auspiciousness, Sri Devi. We hear that You known for such power and majesty and yet were tied to a hustling mortar with fine rope and you could not loosen Yourself from that knot. What a surprise!

COMMENTS:

Oh Lord! "KaNNinuNN siRu thAmbinAl kattuNNappatta Peru Maayan". You permitted yourself to be bound to a mortar by a simple cowherdess, YasOdha (inRu AaycchiyarAl aLai veNNai uNDu AappuNdirunthavanE --Kaliyan). You became DhAmOdaran on that occasion with welt marks on Your waist from the rope. Swamy NammAzhwAr reflected on Your helpless state and fainted. You who remove all bonds got tied up and could not shake lose. What a Wonder!



SLOKAM 37

ऐशं हि शैशवमपि व्यतिवेलखेलं

यत् पूतना शकटं अर्जुनयोश्च युग्मम् ।

बाल्योचितान्यपरसाचिविचेष्टितेन

हन्तालभन्त शलभायितमोजसस्ते ॥ ३७ ॥

aiSam hi SaiSavam api vyativEla khElam

yat pootana SakTam arjunayO: ca yugmam |

baalyOcitAnyapara sAci vicEshTitEna

hantAlabhanta SalabhAyitam OjasastE ||

MEANING:

Oh KrishNa! Only a very few can understand the athimAnusha chEshtais of Yours such as the destruction of the deceitful Poothanaa, the asuran who took the form of a cart, the twin arjunaa trees. You destroyed their detestable births like the fire into which the insects land. One can recognize from these chEshtais that You are the divine Lord, who sported as the child at Gokulam doing all these superhuman acts. Even your limitless sports during the tender period as "a helpless child" reveal your svaroopam as the Lord of the Universe!

COMMENTS:

"tE Saisavam api Isam vyativElam" - You were a crawling infant (Sisu) at the time of destroying Poothanaa, SakaTAsuran and others, who came with the intent to harm You. You are however the Omnipotent Iswaran, who did perform wonderous deeds which had no limits (vyativElakhElam). What a wonder that is to reflect on these suprahuman deeds of Yours as a Sisu (vyathivElakhElam hantha!).



SLOKAM 38

सत्येव गव्यनिवहे निजघाम्नि भूम्ना

पर्यन्तसद्मसु किमर्थं अचूचुरस्त्वम् ।

मुष्णन् च किं व्यजघटो घटशेषमग्रे

गोपीजनस्य परिहासपदं किमासिः ॥ ३८ ॥

satyEva gavyanivahE nijadhAmni bhUmna

paryanta sadmasu kimartham? acUcurastvam |

mushNan ca kim vyajaghaTO ghaTaSEshamagrE

gopIjanasya parihAsapadam kimAsi:? ||

MEANING:

Oh Gopala! How can we understand fully Your divine activities such as stealing milk, curd, VeNNai, ghee from the neighbor's houses while You have so much of all these for Your enjoyment at Your own house? Why did You engage in such acts? After consuming these delectable stolen goods, You broke the pots that contained the curd and milk right in front of the Gopis. You became the object of their harsh words as a result of Your questionable activities. How can we understand these athimAnusha ChEshtithams of Yours?

COMMENTS:

Here KurEsar literally translates the AzhwAr's grand anubhavams of the Navaneetha ChOran caught in the act of stealing dairy goods from neighbor's houses and being chastised. His own house (nija dhAmam) had plenty of this delectable material for consumption and yet He broke into neighbor's houses (paryanta sadhmam) to have the thrill of stealing and helping Himself. He provoked the Gopis further by breaking the pots from which He had helped Himself earlier.





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Caught white handed!





He created even a noisy scene to announce His visits. He got caught in the act and was humiliated by the angry Gopis, some of whom went and complained to YasOdhA PirAtti and appealed her to curb this impossible child of hers. AzhwAr's Paasurams are full of these anubhavams of the Lord as Navaneetha ChOran.



SLOKAM 39

यन्नाम नाथ ! नवनीतं अचूचुरस्त्वं

तच्छादनाय यदि ते मतिराविरासीत् ।

किं मुग्ध ! दिग्धममुना करपल्लवं ते

गात्रे प्रमृज्य निरगाः किल निर्विशङ्कः ॥ ३९ ॥

yannAma naatha! navaneetam acUcurastvam

tacchAdanAya yadi tE matirAvirAseet |

kim mugdha ! digdhamamunA karapallavam tE

gAtrE pramrujya niragA: kila nirviSanka: ||



How to hide!

MEANING:

Oh Lord of the Universe who did not know how You could hide Your act of stealing navaneetham! If Your intent was to hide Your chEshtais of stealing VeNNai from the neighbor's houses, why on earth did You dash out of the



neighbor's houses without any worries, while You had the tell tale marks of VeNNai all over Your body resulting from your deliberate smearing of the stolen VeNNai on Your torso with Your tender fingers? How come You did not know how to hide Your theft and leave the scene without display of any evidence?

COMMENTS:

Thirumangai Mannan's Paasura Vaakyam has been the inspiration for KurEsar here (Peria Thirumozhi 10.7.3): "VeLLi malaiirundhAlottha VeNNyai vaari vizhungiyittu KALVAN uRanguhinrAn". KulasEkhara AzhwAr's anubhavam (PerumAL Thirumozhi 7.8) captures for us the confused state of YasOdha, who is overcome by the dhivya soundharyam of the divine thief, while she wishes to teach her dear son a lesson for stealing from the neighbor's houses.



SLOKAM 40

त्वामन्यगोपगृहगव्यमुषं यशोदा

गुर्वी त्वदीयमवमानममृष्यमाणा ।

प्रेम्णाऽथ दामपरिणामजुषा बबन्ध

तादृक् न ते चरितं आर्यजनाः सहन्ते ॥ ४० ॥

tvAm anyagOpagruhagavya musham yaSOdA
gurvee tvadeeyam avamAnam amrushyamANaa |
prEmNAatha dAmapariNaama jushaa babandha
tAdrug na tE caritam Aryajana: sahantE ||

MEANING:

Oh KaLvaa! Your dear Mother YasOdhaa could not put up with the complaints made by the neighbors about Your VeNNai stealing activities in their houses She felt humiliated by your stealthy acts. She responded to their complaints and wanted to teach You a lesson to stop you from Your pranks and making a nuisance of Yourself to the neighbors. She was a proud woman. She also adored You and did not want others to hurl charges at You. She decided to tie you down to a hustling mortar with a small piece of rope. She did this out of affection for You and to get you away from Your repeated mischief. The AzhwArs were overcome with profound emotions about You, the Lord of the universe being tied down by Your mother. These noble souls (**Aarya Janaa:**) could not bear to think of Your sufferings that You underwent from being tied down to the mortar.



COMMENTS:

Your Mother YasOdhaa knotted together few pieces of small ropes and used that to tie You, the Lord, to a heavy mortar to keep You stationary. She did it to teach You a lesson and to prevent You from entering the neighbor's houses and stealing butter and milk there. She tied You with such affection that it did not hurt You. In reality, when Your Mother did not have sufficient length of the rope to tie You down, You blessed her effort to become successful and appeared to be submissive. The mortar and the rope became blessed through their participation in this incident. You gained the name of DhAmOdharan and carry those welt marks even today as the Moola BhEram at Srirangam. Swamy NammAzhwAr stayed in a state of swooning after reflecting on Your simplicity to submit to such treatment although You are Sarva Sakthan (ThiruvAimozhi: 1.3.1: "matthuRu kadai veNNai kaLavil, uravidayAppuNdu YetthiRam uralinodu iNainthu yEngia yeLivE"). It is said that this sLOkam of KurEsar was a response by him to his erstwhile sishyan, NaalUrAn, who plotted with Krimi KaNda ChOzhan to humiliate and punish him. NaalUrAn became a KrishNa dhvEshi and made fun of the holiness of KrishNa as SarvEwaran, who entered other people's houses, stole butter and being tied down by a simple cowherdess, YasOdhaa. He questioned the Lord's SarvEswarathvam instead of admiring His soulabhyam, souseelyam and dhivya guNams. The AzhwArs were admiring the Lord's SarvEswarathvam through their reflections on these deeds and hence KurEsar calls the AzhwArs "Aarya Janaa:". KurEsar implies that Bhagavath dhvEshis like NaalUrAn are AnArya Janams.



SLOKAM 41

मात्रा यदि त्वमसि दामनि सन्निबद्धः

तच्छ्राविणां उदितचाक्षुष निर्झराणाम् ।

बध्नासि हन्त हृदयं भगवन् ! कुतस्तत्

सर्वो हि वश्यविषये विवृणोति वीर्यम् ॥ ४१ ॥

maatrasa yadi tvamasi dAmani sannibaddha:

tat SrAviNAm udita cAkshusha nirjharANAm |

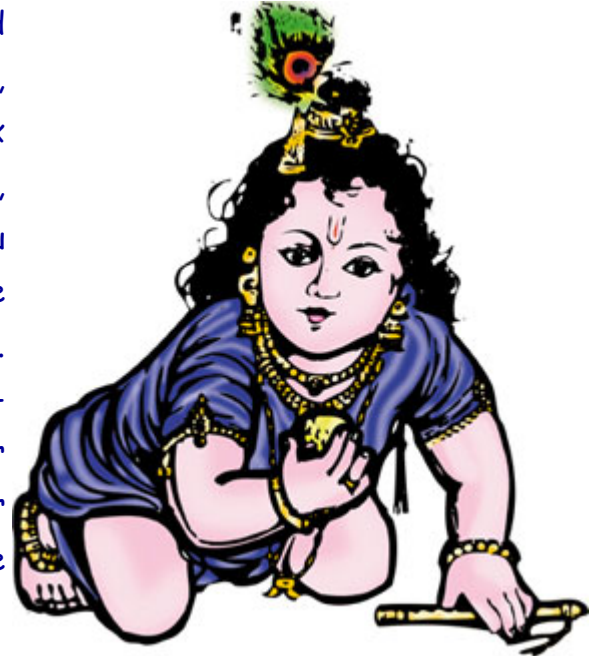
badhnAsi hanta hrudayam bhagavan ! kutastat

sarvO hi vaSyavishayE vivruNOti veeryam ||

MEANING:

Here KurEsar poses a question and provides an answer. Oh Lord (Bhagavan), You are the ParipoorNan with Your six guNams of Jn~Anam, Sakthi, Bhalam, aiswaryam, Veeryam and tEjas. You permitted Yourself to be bound by the feeble rope constructed by YasOdha. Those who heard about you as sarvasakthan being bound to a husking mortar (ulUkalam/ural) wept ceaselessly over the sufferings that You might have undergone.

Through the enactment of that incident, you caused the binding of the hearts of Your bhaktha janams. How did that effect come to be? It is because it is



Bound by a rope - "eththiRam"



consistent with the loka reethi, where the powerful one displays his valour in front of those under his influence (vasya vishayE veeryam vivruNoti hi?). By appearing to obey Your Mother in being bound with a rope, You bound up the hearts of Your dear ones like Sukhar, ParAsarar, ParAnkusa (Swamy NammAzhwAr), Parakaala Naayaki (Thirumangai Mannan) and others with Your own heart. They were overcome (Bhakthi paravasam) by their tender bhakthi for You.

COMMENTS:

Swamy NammAzhwAr is said to have fainted after reflecting on what happened to the Lord (being bound up by His Mother). He stayed in a state of unconsciousness for few months over the thought of the Lord's helplessness, simplicity (yeLivu) and submission to accept His mother's punishment. Our Lord was bound by the rope constructed by His mother (maatrA damani sannibaddha:). Those who heard about this incident broke down and tears poured out of their eyes (tat SrAviNAM-udita cAkshushu nirjharANaa:). Their hearts became bound to you. Your mother tied You up and experience of this soulabhyam of Yours, made the hearts of Your devotees tied up inextricably to You.



SLOKAM 42

कान्तालकान्तममलं कमलायताक्षं

उद्भ्रूविलासं उदितस्मितं उन्नसं च ।

वक्त्रं वहन् परम ! गोपगृहेषु किं त्वं

गोपीमनांसि नवनीतमुताभ्यमोषीः ॥ ४२ ॥

kAntAla kAntamamalam kamalAyatAksham
udbhrUvilAsam uditasmitam unnasam ca |
vaktram vahan parama ! gOpagruhEshu kim tvam
gOpeemanAmsi navaneetamutAbhya mOshee: ||

MEANING:

Oh Lord! You have beautiful curly hair on your forehead, beautiful long eyes resembling the lotus petals, perfectly rounded brows, gentle smile displayed on your charming lips and beautifully proportioned nose. With this divine soundharyam, You entered the houses of Gopis. Oh Lord! What did you accomplish there? Did you steal VeNNai there or did You steal instead the hearts of the gopis with Your dhivya soundharyam? Please tell me!

COMMENTS:

Here KurEsar enjoys the enchanting beauty of the Lord's Thirumukha MaNDalam (face) and the samudhAya sObhai (integrated beauty) of all the limbs there. KurEsar enjoys the PuNDareeka Nayanam (lotus soft eyes / KamalAyathAksham) and their glances filled with Dayaa; KurEsar enjoys next the Mahaa Purusha lakshaNams that he finds on the face of the Lord: the majestic uplifted brows and nose that is on the look out for any gopis that

might surprise Him during his act of reaching out to the pots of navaneetham.



mandahaasam in Thirumukha maNDalam

After success with the stealing act, He adorns a gentle smile approving His own act of ChOram (udbhrUvilAsam uditasmitam unnasam vaktram vahan). Swamy AlavanthAr is overtaken by this mandhahAsam adorning the Lord's Thirumukha MaNDalam and salutes it as "Suchismitham". The room where He was looking for the hidden pots of delectable was dark. The lustre of His teeth emanating from His smile however made the room lit to help Him find the objects of His search (Sva danthEndhuchayOtthE na hIAvayan gOgaNeshu thu).

SLOKAM 43

सर्वं गुणाय गुणिनां इति सत्यमेतत्

यत् खल्विहेतरजने मलिनत्वहेतुः ।

यत् गोपवेषविनिवेशणमुत्तमं ते

गोपालनं च गणयन्ति गुणं गुणेषु ॥ ४३ ॥

sarvam guNAya guNinAm iti satyam yEtat
yat khalvihEtarajanE malinatvahEtu: |
yat gOpavEsha vinivEshaNam uttamam tE
gOpAlanam ca gaNayanti guNam guNEshu ||

MEANING:

It is common for the worldly folk to think highly of those born in high kulam, living in lofty mansions and adorning rich jewelery and clothes. Oh my Lord! You were born in the lowly kulam of cowherds grazing cattle and living in forests. By birth and occupation, You were identified as One belonging to a lower rung of society by Your enemies such as Kamsan, SiSupAlan and yet this gOpa vEsahm became the object of high adoration for Your bhaktha janams like the AzhwArs. Those bhaktha janams consider Your simple dress, adornment of the flowers of the forest and moving with the cowherd folks as the demonstration of Your Souseelya guNam and enjoyed You in all of Your simplicity:



Simplicity of birth



"kOvalanAi VeNNai uNDa vaayan, yenn uLLam kavarthAnai".

COMMENTS:

The adoption of the garb of a cowherd is adored by Swamy Desikan in his GopAla Vimsathy sLOkam (sLOkam 17)

चित्राकल्पः श्रवसि कलयन् लाङ्गलिकर्णपूरं

बर्होत्तंसस्फुरितचिकुरो बन्धुजीवं दधानः ।

गुञ्जाबद्धामुरसि लळितां धारयन् हारयष्टिं ---

citrAkAlpa: Sravasi kalayan, laangali karNapooram,

barhOttamsa - sphurita cikurO bandhujeevam dadhAna: |

gunjaa-baddhAmurasi laLithAm dhAryan haarayashTim..."

(He shines radiant wearing the coconut flowers over His ears, peacock feather on His tresses and wears a garland of red hibiscus flowers around His neck as well as another necklace made of kunRumaNi beads). The simplicity of birth amidst the lowly cowherd clan could not hide the divinity of the Lord.



SLOKAM 44

गोपालपोतकतया निभृतं धरित्रीं

आवस्तुकाम इव सन्नपि बाल्यलौल्यात् ।

ऐन्द्रं निहत्य महं अद्रिमथो दधानः

किं तस्थिषे सुरगणाय सवासवाय ॥ ४४ ॥

gopAlapOtakatayaa nibhrutam dharitreem

aavastu kaama iva sannapi baalyaloulyAt |

aindram nihaty maham adrimathO dadhAna:

kim tasthishE suragaNAya savAsavAya ||

MEANING:

Oh Lord! You incarnated as the jewel of the race of simple cowherds in this world as if You wanted to hide Your divinity. In spite of this intention of Yours, You were driven by the spirit of youthful mischief to persuade the GopAs to desist from conducting the annual festival of homage to Indhran. Once that happened, the mighty Indhran, the god of rains, flew into rage and pelted the home of the gOpAs and gOPis with violent hail storms and vicious thunder. Immediately, You lifted the hill of Govardhanam and held it as an umbrella to protect every one in Gokulam including the cowherd folks and the cattle. At that time, Indhran and the dEvAs realized Your Parathvam (supremacy) as SarvEswaran and fell at Your sacred feet. If this is not a demonstration of Your athimAnusha ChEshtitham, what else is? Please explain this to us.



SLOKAM 45

वेणुक्वणप्रणयिनि त्वयि लोकनाथ !

बृन्दावनं चरणसञ्चरणैः पुनाने ।

भवास्तदा वनभुवः किल कीदृशस्ते

त्वद्गीतसिक्तसिकतासु वसुन्धरासु ॥ ४५ ॥

vENukvaNa praNayini tvayi lOkanAtha !

brundAvanam caraNa sancaraNai: punAnE |

bhAvastadA vanabhuva: kila keedruSastE

tvat geetasikta sikatAsu vasundharAsu ||

MEANING:

Here the greatness of the Lord playing on His divine flute is enjoyed by KurEsar. Oh Lord! When you desired to play on Your flute, You walked over the thorny land of BrundhAvanam and through the sanctity of Your divine feet converted those lands into lush green forest full of TuLasi plants. That land became useful now to both the gopAs and their cattle for grazing. You started playing on Your flute to invite the Gopis to join with You. Now KurEsar asks a question in wonderment: Oh Lord! When You generated that divine music from Your flute, what became of the flora and fauna of that forest in BrundhAvanam? How did they respond to Your divine music?

COMMENTS:

The extraordinary powers of the divine music made the animals drop every thing they were doing and reach a state of equipoise. For instance, the deer which was chewing the grass stopped abruptly and stayed motionless. The tiger that was chasing its food (antelope) stopped on its tracks. The chaser and the chased remained motionless.





Divine vENu gAnam (thanks glimpseofkrishna.com)

The branches of the trees moved in the direction of the music and lowered themselves to the ground. The sages were dumbfounded and awakened out of their deep meditation. In the PeriyAzhwAr Thirumozhi (3.7), AzhwAr devotes a whole decad to describe the effect of the divine VeNu ghAnam on the trees, animals and the other residents of the forest.



SLOKAM 46

धन्यैः श्रुतं तदिह तावकरासकाले

गीतेन येन हि शिलाः सलिलाम्बभूवुः ।

पञ्चापि किञ्च परिवृत्तगुणानि भूतानि

उर्वीकृशानुमरुदम्बरशंबराणि ॥ ४६ ॥

dhanyai: Srutam tadiha tAvaka raasakAlE
geetEna yEna hi Silaa salilAm babhUvu: |
pancApi kimca parivrutta guNaani bhUtaani
urveekruSaanu marudambara SambaraaNi ||

MEANING:

Here KurEsar laments about his misfortune of not being on this earth, when the Lord performed raasa kreedaa dance with the gopis. KurEsar says: On this earth, when You and those gopis dear to You engaged in raasakreedai on the banks of the Yamunaa river, You played the flute. That divine music emanating from your flute melted the stones. The pancha bhUthams (Earth, Fire, Air, Sky and Water) lost their svaroopam and attained a state different than their own. Fortunate were those, who were there to experience the divine music that arose from Your flute. Alas! adiyEn could not be there at that time.

COMMENTS:

There are many kinds of dances that KrishNa performed. One was Raasa Kreedai, when He locked hands with each of the assembled gopis through His multiple forms and danced with each of them in a circle, while standing outside



that circle and playing the flute to accompany the dance. Each of the Gopis believed that there was only one Krishna that was dancing with her alone. Our Lord is the Master of all dances. As Thrivikraman, He engaged in performing Urdhva thANDavam. He danced Navaneetha thANDavam, when he begged for VeNNai. He entertained His friends with pot dance (Kuda Kootthu) at the intersection of the streets (Santhis). He performed Saari Nruthyam on the head of the serpent, KaaLiyan. Here, He planted firmly one foot on the head of KaaLiyan and moved it around, while the other foot stayed in the air all the time. KaNNan also performed the dance of Halleesakam and GhOshti dance. In Halleesakam, He was at the center of a ring and the Gopis danced around Him. GhOshti dance was performed, when KrishNan destroyed RishtAsuran. Raasakreedaa dance has been the dance of celebration chosen for elaboration by many poets.



Dance on the heads of kALiyan



SLOKAM 47

तेभ्यः कृती न किल कश्चिदिहास्ति ये वै

रासोत्सवोत्सुकधियस्तव काननान्ते ।

वेणुस्वनस्रुत रसौघपरिप्लुतान्ते

स्वे सूक्वणी रसनया लिलिहुर्भुजङ्गाः ॥ ४७ ॥

tEbhya: krutee na khila kascidihAsti yE vai

rAsOtsavOt sukadhiyastava kAnanAntE |

vENusvana sruta rasougha pariplitAntE

svE srukvaNee rasanayaa lilihu: bhujangA: ||

MEANING:

There is no one more fortunate than those serpents whose mouths were made moist from listening to the delectable sound of the flute music of the Lord at BrundhAvanam. They moved their tongue from side to side of their jaws to taste the nectar flowing out of their mouths, when our Lord played His flute to accompany the Raasa Kreedaa. (That animals, infants and the snakes relate intimately to music is the thought behind this sLOkam: "Pasur-vEtthi, SiSur-vEtthi, vEtthi ghAna rasam PhaNee"

COMMENTS:

Our Lord's music made even the most poisonous snakes to exude nectar from their poison hoods in their mouth. In Raghu Vamsam, Mahaa kavi KaaLidAsan refers to this transformation of poison into nectar and vice versa thru the sankalpam of Iswaran this way: "Vishamapi amrutham kvachidh bhavEth, amrutham vaa visham Iswara icchayaa".



SLOKAM 48

अम्भोदनीलं अरविन्ददळायताक्षं

पिञ्छावतंसं उररीकृतवेणुपाणिम् ।

त्वां गोपवेषपरिकर्मितकायकान्तिं

धन्यास्तदा दृशुरुन्मथितान्यभावाः ॥ ४८ ॥

ambhOda neelam aravinda daLAyatAksham

pinchAvatamsam urareekruta vENupANim |

tvAm gOpavEsha parikarmita kaaya kAntim

dhanyA: tadhaa dadruSurunmathita anya bhAvA: ||

MEANING:

When you were engaged in Raasa Kreedaa, a fortunate few ParamaikAnthis (those who desire nothing except You) were able to see You in Your Gopa Vesham with the hue of the dark clouds of the rainy season holding the melodious flute in Your hands and casting Your dayaa laden glances from Your beautiful lotus like eyes while adorning the feather of the forest peacock on Your tresses.

COMMENTS:

The inspiration for this sLOkam has been identified to be the PeriyAzhAr Thirumozhi Paasuram 3.4.7: "kOla senthAmarai kaNN miLirak- kuzhalUdhi isai paadik-kuninthu AayarOdu, Aalitthu varuhinRa AayappiLLai, azhagu kaNDu yenn mahaL ayarkkinRathE".

PeriyAzhwAr includes His daughter in the ghOshti of ParamaikAnthis, who were fortunate to listen to the Lord's VeNu ghAnam.



SLOKAM 49

गोवर्धनो गिरिवरो यमुना नदी सा

बुन्दावनं च मथुरा च पुरी पुराणी ।

अद्यापि हन्त ! सुलभाः कृतिनां जनानां

एते भवच्चरणचारजुषः प्रदेशाः ॥ ४९ ॥

govardhanO girivarO yamunaa nadee saa

brundAvanam ca mathurA ca puree purANee |

adyApi hanta ! sulabhA: krutinAm janAnAm

yEtE bhavat caraNa cArajusha: pradESaa: ||

MEANING:

The most revered Govardhana Giri, the sacred waters of Yamunaa River, the forest known as Brundhaavanam and the ancient city of Mathuraa had the sambhandham (association) with Your sacred Thiruvadi. They stay even today as the places of easy access to those fortunate ones seeking the Phalan for not being born as chEtanams in this samsAric world.

COMMENTS:

In this sLOkam, KurEsar comforts those who were not born during the time of the Lord's incarnation as KrishNan. Our Lord was born in Mathurai, roamed around in BrundhAvanam and lifted the Govardhana hill to protect the cowherds from the wrath of Indhran. These places have the Thiruvadi sambhandham of the Lord during His vibhava avathAram. For those who were not born during the Lord's stay, these places associated with His sacred feet still exist to fulfill their wishes to reach Sathgathy. AndaL in Her NaacchiyAr Thirumozhi longs for being at these places to cure Her viraha taapam and begs





Her friends to bring Her to Mathurai, AaypAdi and the banks of the river Yamunaa:



gOvardhana giridhAri

"Mathurai puratten uyttidumin, AaypAdikkE yennai uyttidumin, Yamunai KaraikkE yennai uyttidumin, Poyhai karaikkE yennai uyttidumin, Govardhanatthennai uyttidumin"

These are the pleas of AndaL in Her Thirumozhi. These places are easy to access even today (adyApi sulabhaa:) for us to uplift ourselves.





SLOKAM 50

बुन्दावने स्थिरचरात्मककीटदूर्वा-

पर्यन्तजन्तुनिचये बत ये तदानीम् ।

नैवालभामहि जनिं हतकास्त एते

पापाः पदं तव कदा पुनराश्रयामः ॥ ५० ॥

brundAvanE sthira-carAtmaka keeTa dUrva-

paryanta jantu nicayE bata yE tadAneem |

naivAlabhAmahi janim hatakAsta yEtE

pApA: padam tava kadaa punarASrayAma: ||

MEANING:

Oh Lord! We the great sinners were not blessed to be born, when You incarnated among the chETanams and achETanams (trees, plants, grass, worms, birds, animals, the gOpAs and the gOpis) of BrundhAvanam. When will we as the miserable ones reach Your sacred feet at Srivaikuntam to perform nithya kaimkaryam for You?

COMMENTS:

All chETanams and achETanams of AaypAdi, BrundhAvanam and Mathurai reached sathgathy through the Thiruvadi sambhandham of the Lord. If we had the good fortune of being born at the time of your avathAra kaalam, we would also have been blessed with Parama purushArtham of Moksham. Alas! We lost that opportunity due to our sins. KurEsar regrets over our misfortunes and laments as to what we can do now. KurEsar indicates here the power of Bhagavath KshEthra vaasam.



SLOKAM 51

हा जन्म तासु सिकतासु मया न लब्धं

रासे त्वया विरहिताः किल गोपकन्याः ।

यास्तावकीनपदपङ्क्तिजुषोऽजुषन्त

निक्षिप्य तत्र निजमङ्गमनङ्गतप्तम् ॥ ५१ ॥

haa janma taasu sikataasu mayaa na labdham
raasE tvayaa virahitaa: kila gOpakanyaa: |
yaastaavakeena pada pankti jushOajushanta
nikshipyata tatra nijam angam ananga taptam ||

MEANING:

When the Lord disappeared at the end of the Raasa KreeDai, the Gopis suffered immensely from their separation from Him. They were overcome with viraha tApam. They placed their bodies on the sands of river Yamunaa that got consecrated thru the sambhandham with the Lord's feet during the occasion of the Raasa KreeDai. That helped them to quell the sufferings from their thApam. AzhwAr laments that he was not fortunate to have been born as one of the shoals of sand, which had the bhAgyam of association with the Lord's sacred feet.

COMMENTS:

Raasa Kreedai was over and the Lord disappeared. Suddenly the gOpis, who were immersed in the bliss of the Lord's company, felt acutely the pangs of separation from their dear One. They looked around for some object, which had the sambhandham of the Lord to get relief from their thApam (ananga taptam nija angam nikshipyata). They found the shoals of Yamunaa sand on which



they had performed Raasa KreeDaa earlier.



The sands of YamunA river

The Gopis threw themselves on those sands and reduced their taapam. Those shoals had the miraculous curative power because of their sambhandham to the Lord's sacred feet. KurEsar wishes that he were born as one of those islands of sand so that he would have been blessed with the sambhandham of the Lord's sacred feet.

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SLOKAM 52

आचिन्वतः कुसुममङ्घ्रिसरोरुहं ते

ये भेजिरे बत ! वनस्पतयो लता वा ।

अद्यापि तत्कुलभुवः कुलदैवतं मे

बृन्दावनं मम धियं च सनाथयन्ति ॥ ५२ ॥

Aachinvata: kusumam anghri sarOruham tE

yE bhEjirE bata ! vanaspatayO latA vaa |

adyApi tatkulabhuvā: kuladaivatam mE

brundAvanam mama dhiyam ca sanAthayanti ||

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kadamba tree - vrundAvanam



MEANING:

In the previous sLOkam, KurEsar expressed his regret over the dhurbhAgyam of not having been an achEtana vasthu (shoal of sand) in the Raasa KreeDaa BhUmi. In this sLOkam, KurEsar gives vent to his sorrow that he missed being a plant or tree at BrundhAvanam that had the sambhandham with the Thiruvadi of the Lord as He sported amidst them. KurEsar comforts himself by the thought that the trees and plants of current time, which are descendants of the trees and plants of KrishNa's time, are his kula dEvathais because of their lineage. Kuresar states that BrundhAvanam and the plants and trees there rule over his mind.

COMMENTS:

During His KrishNAvathAram, our Lord climbed the trees for sport and picked the flowers from the creepers to decorate the tresses of the Gopis. He climbed a Kundha tree during the Gopikaa vasthrApaharaNam. He got on top of a Kadhambha tree to jump on the head of KaaLiyan. Thus many trees and plants had the sambhandham of the Lord's Thiruvadi during KrishNAvathAram at BrundhAvanam. KurEsar acknowledges that the offsprings of those trees that exist today at BrundhAvanam are objects of adoration for him due to their inherited sacredness.



SLOKAM 53

यत् त्वत्प्रियं तदिह पुण्यं अपुण्यमन्यत्

नान्यत् तयोर्भवति लक्षणमत्र जातु ।

धूर्तायितं तव हि यत् किल रासगोष्ठ्यां

तत्कीर्तनं परमपावनं आमनन्ति ॥ ५३ ॥

yat tvatpriyam tadiha puNyam, apuNyam anyat
nAnyat tayOrbhavati lakshaNamatra jAtu |
dhUrtAyitam tava hi yat kila rAsagOshThyAm
tat keertanam parama pAvanam Aamananti |

MEANING:

During KrishNAvathAram, our Lord danced with Gopa kannikais as well as some who were married women. Questions might arise about the Lord's behavior here. How could He as the embodiment of dharmam behave in this manner and serve as a bad example for others to follow?

KurEsar responds to this query by defining the rules of grammar relating to BhagavAn's behavior: Whatever that is desired by the Lord is puNyam for us and whatever that is rejected by the Lord is Paapam for us. Raasa Kreedai provided ample evidences for the workings of this divine grammar.

COMMENTS:

Our Lord is SarvAvasthitan, SarvaantharAthmaa. There is nothing that does



nithya brahmachari



not have His sambhandham. Hence there is nothing wrong in having the Lord's sambhandham by one and all .We can not however imitate the Lord's act because we do not have His sakthi of all pervasiveness. Swamy Desikan gives an example of our Lord's Brahmacharyam (celibacy), which was demonstrated during the time, when the child of Abhimanyu fell out of his mother's womb as a lump of lifeless charcoal. Sage VyAsar said at that time the touch by a true BrahmachAri would bring life back to that lump of charcoal. Well known BrahmachAris like Bheeshama, HanumAn, and Sukhar were invited to touch that lump of charcoal but they hesitated to undergo this test. Lord KrishNaa now stepped in front and declared if I am a true BrahmachAri, let this piece of coal come to life as a baby. He touched the inanimate object with His sacred foot and that touch transformed the coal immediately into a joyous baby. This is only possible because the Lord had related to the Gopis without any bodily sambhandham and stayed through out as a BrahmachAri in His relationships with them.



SLOKAM 54

या कंसमुख्यनृपकीटनिबर्हणोत्था

सा निर्जितत्रिजगतस्तव नैव कीर्तिः ।

गोपालनादि यदिदं भवदीयकर्म-

त्यार्द्रीकरोति विदुषां हृदयं तदेतत् ॥ ५४ ॥

yaa kamsa mukhyanrupakeeTa nibarhaNOtthA

saa nirjita trijagata: tava naiva keerti: |

gOpAlanAdi yadidam bhavadeeya karma-

ithyArdree karOti vidushAm hrudayam tadEtat ||

MEANING:

Oh KrishNa! In Your previous avathArams such as Thrivikraman, Narasimhan and VarAhan, You destroyed mighty asurAs and conquered all the worlds. Compared to those glories, Your destruction of worm like kings like Kamsan, SiSupAlan and Dantha Vakthran in Your avathArAm as KrishNa will pale into insignificance. What people will remember as the most glorious chEstithams in Your avathAram as KrishNa are - Your grazing cows, subduing the seven fierce bulls, being bound to a mortar by a simple woman, lifting the gOvardhana hill to protect the citizens and the cattle of Gokulam, going to DuryOdhanA's court as a messenger for the PaaNDavaas, serving as a charioteer for Arjuna and stealing veNNai at neighbors' houses and being humiliated when caught in that act. These acts are the limits of Your soulabhya and souseelya guNams. There are no matches for those acts in this or other universes.



SLOKAM 55

गोपालवेषपरिकर्म परावरेशं

यन्नाम धाम परमं तमसः परस्तात् ।

तत् पिञ्छलाञ्छनसुदामकृतोपवीतं

गोधूलिधूसरितकुन्तलं अन्तरास्ताम् ॥ ५५ ॥

gOpAla vEsha-parikarma parAvarESam

yannAma dhAma paramam tamasa: parastAt |

tat pinchAlAnchana sudAma krutOpaveetam

gOdhULi dhUsarita kuntaLam anta: AastAm ||

MEANING:

While the eternally liberated souls (nithya sooris) were eulogizing the Lord at Sri Vaikuntam, at the same time He was roaming as a cowherd at BrundhAvanam wearing the peacock feather in His tresses and with the dust from the hoofs of the calves settled all over His body. This Sri Vaikunta Naathan, the supreme JyOthi adored by the nithya Sooris sported with illiterate cowherds and went into the forest in midday heat to graze cows. The simplicity of KrishNavathAram moved KurEsar so much that he begged for the permanent retention of the Lord's image in his mind as the cowherd youth with His tresses adorned with the dust from the cows and the peacock feather (gO dhULi dhUsarita kuntaLam anta: AastAm) .





Soulabhyam and paratvam



SLOKAM 56

यद्वै जरासुतभयात् विपलायथास्त्वं

तच्चेन्मनुष्य चरितानुविधानजं ते ।

तर्हि त्रिलोकगुरुं ईश्वरमीश्वराणां

बाणाहवे किमिति शम्भुं अजृम्भयस्त्वम् ॥ ५६ ॥

yadhvai jarAsuta bhayAt vipalAyathAstvam

tat cEt manushya caritAnu vidhAnajam tE |

tarhi trilOka gurum ISwaram ISwarANAm

bANAhavE kimiti Sambhum ajrumbhayastvam ||

MEANING:

Oh Lord, PurANAs say that you ran away from the battle field while fighting JarAsanthan. One has to conclude that in this case you acted like a mere mortal. In other instances, You professed that You are a mere mortal and yet displayed many superhuman (athimAnusha) acts. It is hard to equate your behavior like running away from the battle field with Your destruction of many asurAs (Poothanai, SakatAsuran, Pralambhan, DhEnukaasuran) even as a small boy .Even if You acted as a mere human and behaved accordingly, Your Iswarathvam was revealed on many occasions. One such instance is the battle with BhANAsuran, who was aided by Sivan, SubramaNyan et al. My KrishNa, You revealed Your athimAnushathvam by chasing Sivan and SubramaNyan from the battle field and cut off all but four of the thousand hands of the offending BaaNan.



SLOKAM 57

जातं कुतस्तदकृतज्ञविचेष्टितं ते

पुत्रीयया किल वरं ववृषे वृषाङ्कात् ।

अक्षेषु सक्तमतिना च निरादरेण

वाराणसी हरपुरी भवता विदग्धा ॥ ५७ ॥

jatam kutastat akrutaj~na vicEshTitam tE
putreeyayaa kila varam vavrushE vrushankAt |
akshEshu saktamatinA ca nirAdarENa
vaaraNasee harapuri bhavathA vidagdhA ||

MEANING:

Oh Lord! How can we understand your two acts that look contradictory? In one, you sought the boon of the birth of a son from Lord Siva. In the other act, You destroyed the city of Sivan (Kaasi) along with the armies of the king of Kaasi, who came to the rescue of Poundra VaasudEvan, who ran around declaring that he was ParavAsudEvan Himself. You had to kill Poundra VaasudEvan. When latter's friend, Kaasi Raajan came to avenge for Poundran's death, he brought with him a demon given to him as a boon by Siva to kill You and destroy DhwaAraka's citizens. At that time, You were playing chess with RukmiNi. You sent Sudarsana Chakram after Kaasi Raajan, his city and the goul sent by Sivan as help. KurEsa wonders as to how KrishNa could be a supplicant for the boon of Siva to be blessed with a son at one time and on another occasion humiliate Siva and his client, Kaasi Raajan. It suggests that KrishNa was ungrateful to His benefactor. KurEsa asks how one can understand such behavior? KurEsa answers this apparent contradiction this way: A Karma bhaddhan (One under the influence of his karmAs) like Sivan, who encouraged and supported BhAnan and Kaasi Raajan to fight with the Lord deserves to be



punished by the Lord even if earlier he (Sivan) had granted the boon of a son to KrishNaa, when He approached Sivan as "a Human being" during His avathAram among the cowherds.



SLOKAM 58

सञ्जीवयन् अपि मृतं सुतमुत्तरायाः

सान्दीपनेश्विरमृतं सुतमानयन् च ।

धाम्नो निजाद् द्विजसुतान् पुनरानयन् वा

स्वामेव तां तनुमहो ! कथमानयस्त्वम् ॥ ५८

sanjeevayan api mrutam sutam uttarAyA:

saandeepanE: ciramrutam sutam Aanayan ca |

dhAmnO nijAd dvijasutAn punarAnayan vaa

svAmEva tAmm tanumahO! kathamAnayastvam ||

MEANING:

Oh Lord! You brought back to life Uttharai's (daughter in law of Arjunan) child, AchAryan Saandeepanee's son, who was dead for quite some time and the children of Vaidhikan of DhvArakai from Sri Vaikuntam. When they were returned to life, they were of the same form and age as when they had lost their lives. KurEsar points out that suprahuman restoration of the lives of these children could only be grouped as athimAnusha chEshtithams.

COMMENTS:

Arjuna had a son by name Abhimnayu, who was married to Utthirai. She was pregnant. DhrONar's son, AswatthAman vowed before his king, DuryOdhanan that he will use an asthram to destroy all the children of the PaaNDavAs including the one in the womb of Utthirai. KrishNa asked AswatthAman to spare the embryo of Utthirai but to no avail. The embryo was burnt to a cinder of coal and fell out. KrishNa breathed life into that lump of coal thru the power of His Brahmacharyam and Parikshith was born thus thru the athimAnusha ChEshtai of the Lord.



KrishNa and BalarAma chose Saandeepanee as their AchAryan to learn VedAs and all arts in 64 days and became experts in every field of learning. When time came to give Guru DakshInai, the AchAryan asked KrishNa to bring back his son, who was lost at the sea many years ago. KrishNa went to Yama lOkam and brought the child from there and reunited the child with His AchAryan. That was another athimAnusha chEshtai.

In DhvAraka, there was a Brahmin, whose children died soon after they were born. The Brahmin blamed KrishNaa's deficiencies as the King and accused KrishNaa as the cause of his children's premature death. KrishNan climbed on His chariot accompanied by Arjuna, left the Prakruthi Mandalam and arrived at His Supreme abode of Sri Vaikuntam, where He found the children. The Nithya Sooris had retained them there so that they can have the darsanam of their Lord at Sri Vaikuntam as KrishNAvathAran. All the children of the Brahmin were brought back by KrishNaa from Sri Vaikuntam and returned to the grateful Brahmin. This is the third athimAnusha ChEshtai of the Lord regarding the restoration of life.



SLOKAM 59

अद्यापि नास्त्युपरतिः त्रिविधापचारात्

पापः परे निपतितोऽस्मि तमस्यपारे ।

एतादृशोऽहमगतिर्भवतो दयायाः

पात्रं त्वदीयचरणौ शरणं प्रपद्ये ॥ ५९ ॥

adya api na asti uparati: trividhApacArAt

paapa: parE nipatita: asmi tamasi apArE |

yEtAdruSa: aham agati: bhavata: dayAyA:

pAtram tvadeeya caraNou SaraNam prapadyE ||

MEANING:

This is the first of the three sLOkams at the end of this Sri Sookthi of athimAnusha Sthavam, where KurEsar performs his SaraNagathy to the Lord. KurEsar says: "adiyEn has not freed myself from the three kinds of apachArams even after undergoing the rites of SamAsrayaNam. adiyEn is roiling in this world of SamsAram as a sinner without any refuge (ananya gathi:) adiyEn is helpless and has no recourse (akinchana:). adiyEn is looking to You to rescue me from this pitiable state of residence in the darkness of SamsAram and am performing SaraNagathy to You with utter faith in You as my Saviour.

COMMENTS:

The three kinds of apachArams (trespasses) are Bhagavath apachAram (transgression of the Lord's sAsthrAs and display of dhvEsham to the Lord), BhAgavatha apachAram (enmity to those who are dear to the Lord) and asahyApachArams (disrespect to one's AchAryan, discourtesy to the Vedams etc). All the 32 apachArams are classified under these three major categories

of apachArams.

KurEsar says even now (after SamAsrayaNam with a SadAchAryan), I am committing the three apachArams (adya api trividha apacArAt uparati: na asti). I am struggling in the mighty darkness of nescience with no hope of finding any way out (parE apaarE tamasi nipatita: asmi). adiyEn is thus with no refuge (yEtAdrusa: agati aham).



adiyEn is fit for your dayaa

adiyEn is hoping to be the object of your dayaa and am performing adiyEn's SaraNagathy at Your charaNam kamalam (bhavata: dayAyA: pAtram tvadeeya caraNou SaraNam prapadyE). adiyEn is the fit object for Your dayaa.

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SLOKAM 60

विस्त्रम्भणं त्वयि न यद्यपि मेऽस्ति नापि

श्रद्धा यथोक्तवचनार्थगता तथाऽपि ।

वाचं त्विमां सकृदथाप्यसकृन्मयोक्तां

सत्यां कुरुष्व दययैव दयैकसिन्धो ॥ ६० ॥

visrambhaNam tvayi na yadyapi mEasti nApi
sraddhA yathOkta vacanArthagatA, tatha api |
vAcam tvimAm sakrut athapyasakrut mayOkAm
satyAm kurushva dayayaiva dayaika sindhO ||

MEANING:

Oh Lord of matchless Compassion! Even if adiyEn is not blessed with Mahaa ViswAsam about Your power to protect, adiyEn has uttered the SaraNagathy vaakyams although there are deficiencies (anga vaikalyams) in the SaraNagathy that adiyEn has performed through the utterance of dhvaya manthram (yEna kEnApi prakArENa dhvya vakthaa). In spite of these defects in my SaraNaagathy, adiyEn seeks your infinite grace to accept the burden of adiyEn's protection (athA api dayayaA kurushva).

SLOKAM 61

पापीयसोऽपि शरणागतिशब्दभाजो

नोपेक्षणं मम तवोचितमीश्वरस्य ।

त्वज्ज्ञानशक्तिकरुणासु सतीषु नैव

पापं पराक्रमितुमर्हति मामकीनम् ॥ ६१ ॥

paapeeyasa: api SaraNAgati SabdabhAjO

na upEkshaNam mama tava ucitam ISwarasya |

tvat jn~Ana Sakti karuNASu sateeshu na yEva

paapam parAKramitum arhati mAmakeenam ||



valvilraman - pullambhuthangudi

MEANING:

Oh Ocean of Mercy! It does not befit you to ignore adiyEn, who has uttered the SaraNAgathy mantrams even if adiyEn is a mighty sinner (paapeeyasa: api mama upEkshaNam Iswarasya tava na ucitam). adiyEn's sins are no match for your Omniscience (Sarvajn~athvam), unfailing power to protect all and natural



grace. Your Jn~Ana, sakthi and KaruNa will surely come to the rescue of this Prapannan, who is marked by akinchanathvam and ananya gathithvam. You must correct adiyEn and engage adiyEn in Your kaimkaryams (tirutthi PaNi koLLa vENum) through the exercise of Your Jn~Anam, Sakthi and KaruNaa. With this powerful appeal, KurEsar concludes the beautiful Sri Sookthi of athimAnusha Sthavam.



KurEsar ThiruvadigaLE SaraNam,
adiyEn, Oppiliappan KOil V. SaThakOpan

