

swAmi deSikan's
hamsa sandeSam

(vol 2)



Thirumaliruncholai

Thirupathi

Thiruvarangam

ThiruveLLarai

Thiruvekka



'SrI nrsimha seva rasikan'
oppiliappan kOil SrI varadAchAri SaThakopan





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Volume 1 of swAmi deSikan's hamsa sandeSam can be accessed at:

<http://www.ahobilavalli.org/hamsa.pdf>





SrI rAma parivAr - SrI Oppiliappan kOil, puzhuthivAkkam



श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

swAmi deSikan's hamsa sandeSam (vol 2)



INTRODUCTION:

Dear BhaktAs of Swamy Desikan:

A short introduction to Swamy Desikan's SrI KoSam of Hamsa sandeSam was released earlier as the 88th e-book in the Ahobilavalli series (<http://www.ahaobilavalli.org>).

We will now cover the individual Slokams of this SrI KoSam organized in two sections (ASvAsams). The message (sandeSam) sent by a loving couple, when they are separated from each other through another person to comfort each other is called ASvAsam. In the case of Mega sandeSam, an Yakshan banished from his home temporarily becomes the sorrowing nAyakan, who sends messages to his wife through the clouds hurrying towards his home. In the uttama kAvyam of Hamsa sandeSam, a king swan is chosen as the messenger by the nAyakan (Lord Raamacandran), while He is separated from His nAyaki, Sita Devi. The whole kAvyam consisting of 110 Slokams (60 Slokams in first ASvAsam and 50 in second) is set in the delectable MandakrAntA meter. Hamsa sandeSam is an adhiSaya kAvyam, where Sriman nArAyaNan in Vibhava avatAram as "a human being"(Raamacandran, son of King DaSarathA) suffers from the pangs of separation from His nAyaki (SitA PirATTi) and sends the message to His PirATTi in Lanka through a Raaja Hamsam. After a general summary of the two ASvAsams, aDiyEn will cover the individual Slokams of SrI Hamsa sandeSam.

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aDiyEn is following the text and commentaries of VaikuNThavAsi U.Ve. Oppiliappan Koil Navaneetham Srirama DesikAcchAr Swamy for this English version.

SUMMARY OF THE FIRST ASVASAM

HanumAn was back from a successful visit to Lanka, gave the message to His Lord about finding SitA PirATTi at aSOka vanam and tried to comfort Lord Raamacandran with that auspicious news. The sorrow of Lord Raamacandran grew however even more and He wanted to assemble an army, invade Lanka immediately, retrieve SitA PirATTi and reunite with Her. Swamy Desikan's imagination (Kalpanai) entered here and led to the creation of a scene before invasion to send a royal swan that He met on the pool side as a second messenger to Lanka to comfort His PirATTi further. Hamsa sandeSa kAvyam originated under these circumstances.

Raamacandran saw this rAja hamsam strutting about with ullAsam. The beautiful gait of the swan reminded Raamacandran of His PirATTi's enchanting gait. He invites the swan, offers its upacArams and requests it to travel to Lanka on His behalf and convey His comforting message to His PirATTi. He describes the location of Lanka and requests the swan to overlook the troubles of the long travel to protect both Him and His Devi. Raamacandran said further: "Oh dear Raaja Hamsam! When You travel to Lanka, the peacocks watching your majestic flight will become silent in celebration of Your vaibhavam. The wind, trees and the clouds would welcome You and express their friendship. After crossing the ocean, You will see My PirATTi, who is the embodiment of Chastity, at aSOka vanam. Please brief your wife, get her permission and start on Your journey to Lanka immediately. During Your travel, do not get distracted and get to Lanka as soon as possible. On Your way, Your beautiful shadow will be reflected from the gems of the MaalyavAn mountain. Among the two choices of route available to travel to Lanka, the eastern route will be more enjoyable and please travel that way. The ladies on your path will





listen raptly to your sweet voice and come out to see You. The beauty of the junction between Kannada desam and Andhra Pradesam will captivate You.

You must worship the Lord on top of the sacred hills of TiruvEnkaDam, where men and devAs are assembled to offer their worship of SrI VenkaTeSan. The river SvarNamukhi flowing nearby will be a feast to your eyes. You should proceed cautiously in this region and avoid the snares and arrows of the local hunters. After crossing Tirumala, You should worship the Satya Vrata Kshetram (Kaancipuram) and the Lord of matchless Vaibhavam there, Lord VaradarAjan. There, the devAs adorn on their heads the dust from the streets, where He travels during His utsavams. The gentle breeze of Satya Vrata Kshetram will welcome you and offer its homage to you. You will see your Mistress, Sarasvati flowing swiftly near by in the form of a river (Vegavati River). When you take your bath in that river, Your inside and outside will become pure. Please climb the Hastigiri, which served earlier as the utara vedi during the aSvamedayAgam performed by Brahma Devan and have the darSana saubhAgyam of Lord VaradarAjan there and receive His anugraham. When He travels in the koil nandavanam with His Devi, please perform fan kaimkaryam with Your wings and continue with your journey southward thereafter towards the Cozha desam, where the sacred river Cauvery flows.

In the verdant Cauvery delta, the beauty of the busily chattering girls during their morning bath will be a feast for your eyes and ears. Please stop at the divya desam of TiruveLLaRai and receive the blessings of the Lord of this divya desam. At this divya desam, You will come across the beautiful forest of nIlivanam and the verdant groves of kamuka trees. Now You will be on the way to Srirangam, where Cauvery river, which is more sacred than GangA, flows. At Srirangam stop first at Sesha pITham on the banks of Candra PushkaraNI. There My kula dhanam of Sri RanganAthan currently residing at AyodyA is going to reside soon. As I speak about My Lord RanganAthan, My mind leaps rapidly towards Sri RanganAthan resting now at the Sarayu banks.

After your travel across Cozha nADu, You will reach PaaNDya nADu. Between





the Cozha and PaaNDya nADu-s is a forest full of KaLLars. Here, you have to travel quietly without attracting the attention of the KaLLars. The women of PaaNDya nADu will celebrate you. Now You will be at TirumAlirumcolai, where the SilampARu flows ever so gently. Please worship that river, which provides Tirumanjana waters to Azhagar and proceed onwards to the banks of TaamraparaNi river. Please take your bath in this river to gain a beautiful and sparkling hue. Rest there for a while and then fly towards the banks of the beautiful southern ocean (at TirupullANi). This ocean was created by my ancestors (Saagaran) and the ocean will offer its respects to you, who is traveling to take care of the task assigned by Me. Fly over the ocean and the Suvela mountain will come in to sight now. Enjoy the beauty of the sunset there and from the top of the Suvela mountain, You will be able to see the trikUTa Mountain on which the city of Lanka is established.

Thus, Lord Raamacandran described the travel path to Lanka for the Royal Swan and concluded the first ASvAsam.

THE SECOND ASVASAM

In this ASvAsam, Lord Raamacandran instructs the Swan on the tasks to be performed on His behalf at Lanka.

"My dear Hamsam friend! At Lanka, RaavaNan has incarcerated many consorts of the devAs after abducting them from their homes. These deva mAtAs will be happy to see You and will make You happy. Due to a curse that RaavaNan received, these celestial ladies can not be subjected to the pressures of RaavaNan to come near them and touch them. They are waiting for the auspicious time to return home from the prison of RaavaNan. They are shedding copious tears over their separation from their husbands, when they see the Moon in the cool evenings. The city of Lanka burnt down by My previous messenger, HanumAn, has been rebuilt now and the palace of RaavaNan is even more beautiful than before. Nearby is a verdant grove made up of aSoka trees (aSoka vanam). Right in the middle of that vanam, You will see a simsupA tree on





whose branches, My PirATTi would have placed Her discarded jewelery. Let Me imagine the sorrowful state of My Devi seated under this tree and attempt to describe her tApam over separation from Me. I can not be sure about Her exact state of existence at the time of Your visit there.

My Devi is incarcerated there and let Me attempt to guess one or two of Her pitiable states in the aSoka Vanam prison. When You see Her, She may be sitting very still lost in thoughts about the unbearable sorrow of being away from Me or She may be speaking to the birds that She might have chosen to send messages (ASvAsams) to comfort Me. She may be looking towards My direction across the ocean inspired by some auspicious signs (good omens) that She might have experienced. She might be conversing with Her jewelery nearby lost in the thoughts over the glories of our life together in AyodyA and the forest before She was abducted cruelly by RaavaNan in a despicable way. She may be thinking about the proximity with Me through the placement of My ring alternatively on Her head and Her chest. She may be holding in Her hand the ankle AbharaNam (Silampu) that I used to adorn Her with and reflecting mournfully about our separation. She will be in a state of trance like an Yogi totally absorbed in thoughts about Me. She will be roiled inside her mind and heart by the unbearable suffering that She is undergoing. Oh My Swan Friend! You will experience great sorrow at the sight of My PirATTi's suffering. It would be unbearable for You as well.

Please take a good rest at aSoka Vanam after your long travel and approach My Devi in the Morning, when the Raakshasis are sleeping and convey My message to her. You should seat Yourself on the top of the SimsupA tree and sing in a sweet and low voice the glories of My and Her renowned kulam and awaken Her gently. Her divine glances will fall on You; create trust in Her and then inform Her of my well being (Kshemam) and afterwards deliver My message to her: My sufferings at night over Her absence from My side--My prayers to the Lord of Spring season not to torment Her --The torture caused by the gentle breeze (tenRal) -- My inability to answer favorably to Her Father, King Janaka, about





Her well being -- My sufferings during the rainy season--the sadness of the clouds, when they see my pitiable condition --the listless way in which I spend my time --the goading by summer season to start on the task of invasion of Lanka --My inconsolable sufferings from the delay in assembling the troops for invasion-- The prospect of Her receiving good news from my end soon--the old memories of Her embracing Me tightly, when I returned to the ParNasAlA after destroying the army of Kharan. Please remind Her about the sorrows of IndrANi and Paarvati resulting from their separations from their consorts in previous times and their joy on reunion and ask Her to be comforted by these thoughts and assure Her that we are going to be reunited soon.

Oh My Swan Friend! You will not refuse to accept My request to carry this message to Lanka once You recall that the member of one of Your Hamsa vamSam went as a messenger between NaLan and Damayanti and reunited them. Therefore, Please go as My messenger to rekindle hope in My PirATTi and thereby rejuvenate Her and become the object of friendship of Myself and all the kings of the sUrya vamSam. After Your return from Lanka, please join Your consort and roam freely all over the world and enjoy the auspicious life like the divya dampatis. These are My mangaLAsAnams to You. Lord Raamacandran concludes thus His conversation with the Royal Swan.

Swamy Desikan continues with the story of construction of the dam over the ocean (setu bandhanam) by Ramacandran to reach Lanka, the destruction of RaavaNan in the battle field and the union with His PirATTi, return to AyodyA ruled by His PaadukAs, His PaTTAbhishekam, the long and auspicious Raama Raajyam thereafter and concludes this kAvyam. Swamy Desikan informs us in the Phala Sruti that the SrI KoSam of Hamsa sandeSam was created after much reverential reflections and the study of it will yield subham. NigamAnta MahA Desikan confides that His gain in the construction of this kAvyam is the knowledge that ParamaikAnti sAarvabhauma-s would enjoy this SrI KoSam through their divine vision (Jn~Ana Cakshus) and derive bliss.

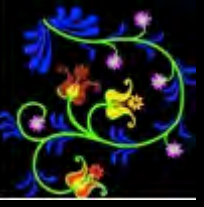
Now we will study and enjoy the individual Slokams of Sri Hamsa sandeSam.





Slokams and Commentaries





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SrIrAma - tirupati





श्रीः ॥

श्रीमते निगमान्तमहादेशिकाय नमः

हंससन्देश

(प्रथमाश्वासः)

prathama ASvAsam

(Vol. 2)

taniyan



श्रीमान् वेङ्कटनाथार्यः कवितार्किकेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkika kesarI |

vedAntAcAryavaryo me sannidhattAm sadA hrDi ||

ॐ

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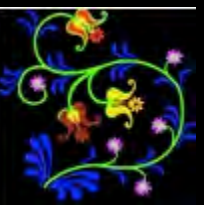


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'SrIrAma searches for SrI sItAdevi'

(Thanks: www.glimpseofkrishna.com)





SLOKAM 1

Lord Raamacandran spending a restless night sorrowing over His separation from His Devi.

वंशे जातः सवितुः अनघे मानयन् मानुषत्वं

देवः श्रीमान् जनकतनयान्वेषणे जागरूकः ।

प्रत्यायाते पवनतनये निश्चितार्थः स कामी

कल्पाकारां कथमपि निशां आविभातं विषेहे ॥

vamSe jAta: savitu: anaghe mAnayan mAnushatvam

deva: SrImAn janaka tanaya anveshaNe jAgarUka: |

pratyAyAte pavanatanaye niScitArtha: sa kAmI

kalpAKArAm kathamapi niSAm AvibhAtam vishehe ||

anvaya kramam (Prose Order):

SrimAn sa: deva: mAnushatvam mAnayan, anaghe savitu: vamSe jAta:, janaka tanayA anveshaNe jAgarUka: pavana tanaye pratyAyAte, niScitArtha:, kAmI, kalpAKAram niSAm AvibhAtam kathamapi vishehe.

Meaning:

The Lord Sriman nArAyaNan, the ruler of all the three worlds and who never is away from His Devi even for a second, incarnated as a human being in the blemishless sUrya vamSam as Raamacandran and obeyed all the dharmams of the human beings. He married SitA PirATTi, renounced the kingdom in favor of His brother and exiled Himself to the forest in obedience to His father's words (Pitru vAkhya paripAlanam). In the forest, the stealthy RaavaNan





abducted His PirATTi and took Her to his kingdom of Lanka. Lord Raamabhadran sent HanumAn to find the place in Lanka, where His Devi was imprisoned by RaavaNa. HanumAn located SitA PirATTi in the aSoka vanam, gave this auspicious message of his Lord to PirATTi to comfort Her and returned to the side of his Master with the subha samAcAram of finding SitA PirATTi in Lanka. Hearing this good news, Lord Raamacandran resolved to invade Lanka to retrieve His Devi. He longed to be reunited with His Devi and spent the insufferably long night in great suffering. That night until dawn broke was like a yugam for the Lord eager to join His Devi as quickly as possible.

Comments:

Lord Raamacandran is sUrya vamSotbhavan; JANaki, the daughter of King Janaka is Candra vamSothbhavaL. She took an anurUpam as a human being to accompany Her lord during this Vibhava avatAram. She was an ayonijai and was found by King Janaka in a field, which He was ploughing for the conductance of a yAgam. Lord Raamacandra experienced twelve years of garbha vAsam in Mother KausalyA's womb. He observed and respected the dharmams observed by humans and declared that He was a mere human being and the son of King DaSarathan (AtmAnam mAnusham manye rAmam daSaratAtmajam). He "suffered" like human beings for the fulfillment of His avatAra kAraNam. He was separated from Jaanaki (janaka tanayA) and showed eagerness in searching for Her, when She was abducted by the evil RaavaNan (janaka tanayA anveshaNe jAgarUka:) after return of HanumAn with the good news from Lanka (pavana tanaye pratyAyAte), he made up His mind (niScitArtha:) immediately to invade Lanka and free His Devi from imprisonment. He desired intensely to be united with His Devi and suffered patiently through the night that stretched like kalpa kAlam (kAmI kalpa AkAram niSAm kathamapi vishehe).





SLOKAM 2

काल्ये सेनां कपिकुलपतेः तूर्णमुद्योजयिष्यन्

दूरीभावाज्जनकदुहितु दूर्यमानान्तरात्मा ।

क्रीडाखेलं कमलसरसि क्वापि कालोपयातं

राकाचन्द्रद्युतिसहचरं राजहंसं ददर्श ॥

kAlye senAm kapikulapate: tUrNam udyojayishyan

dUrIbhAvAt janakaduhitu: dUyamAnA antarAtmA |

krIDAKhelam kamalasarasi kvApi kAlipayAtam

rAKA candra dyuti sahaaram rAjahamsam dadarSa ||

Prose Order:

kAlye kapikula pate: senAm tUrNam udyojayishyan, janaka duhitu: dUrIbhAvAt dUyamAna antarAtmA, kva api kamala sarasi, kAla upayAtam krIDA khelam rAKAcandra dyuti sahaaram rAja hamsam dadarSa.

Meaning:

In the early morning hours (kAlye), Lord Raamacandran woke up with the intent of pressing the army of monkeys led by their King SugrIvan (kapi kula pate: senAm) to start quickly on their journey for the invasion of Lanka (dUrNam udyojayishyan). He moved around with a sorrowful heart resulting from His separation from His dear Devi, who was at a great distance. During His stroll, He came across a white King swan with a joyous gait (krIDA khelam) and bright hue of the full Moon (rAKA candra dyuti sahaaram) at a lotus pond (kamala sarasi) near His camp.





SrI rAman - tirupati (Thanks : SrI rAmakrishna dIkshitolu arcakam)

Comments:

The moment Sri Raamacandran heard the auspicious news of SitA PirATTi being at Lanka, He wanted to expedite the invasion of Lanka with the army of SogrIvan and to lay siege to Lanka. His mind was agitated over the fact that a huge distance separated Him from His Devi and the vast sea was in between. He was worried about the dead line set by His PirATTi for her rescue and many thoughts criss crossed His mind. During His walk around the camp where SogrIVa'a army was stationed, there was a lotus pond, where the Raaja Hamsams that normally reside in Lake Maanasarovar spend their summers. At this pond, Sri Raamacandran saw a proud and beautiful Raaja Hamsam. Its gait reminded Him of His Devi's gait. It was a pUrNima day and the beauty of the Swan caught His attention.





SLOKAM 3

The State of RAma on seeing the Raaja Hamsam

तस्मिन्सीतागतिमनुगते तदुकुलाङ्कमूर्तौ

तन्मञ्जीरप्रतिमनिनदे न्यस्तनिष्पन्ददृष्टिः ।

वीरश्चेतोविलयमगमत्तन्मयात्मा मुहूर्तं

शङ्के तीव्रं भवति समये शासनं मीनकेतोः ॥

tasmin sItAgatim anugate tAddukulAnkamUrtau

tat manjIra pratima ninade nyasta nishpanda drshTi: |

vIra: cetovilayam agamat tanmayAtmA muhUrtam

Sanke tIvram bhavati samaye SAsanam mInaketo: ||

Prose Order:

vIra: sItAgatim anugate tat dukula anka mUrtau tat manjIra pratima ninade tasmin nyasta nishpanda drshTi: tanmaya AtmA muhUrtam ceta: vilayam agamat. samaye mIna keto: SAsanam tIvram bhavati Sanke.

Meaning:

The courageous Raaman (vIra:) lost control over His mind for a moment (ceta: vilayam muhUrtam agamat) after seeing the Raaja Hamsam. What led to that? The gait of the Swan reminded Him of SitA Devi's gait (SitA gatim anugate). It had a sweet voice that reminded Him of the delectable sound arising from the nUpuram (ankle AbharaNam) of His PirATTi (tat manjIra pratima ninade). The Swan also looked like the art work of swan embroidered on to the silk vastram of His PirATTi (tat dukUla anka mUrtau). All of these similarities led to





intense cintanai about His PirATTi and SrI Raaman became totally attuned to the Swan in front of Him ; He gazed at the Swan without blinking His eyes and lost control over His mind for a short time. He was a courageous man and yet the suffering from His viraha tApam overcame Him, when the various similarities between the Swan and His PirATTi reminded Him of His far away Devi. Swamy Desikan acknowledges the power of Manmathan with the flag of Fish (mIna keto:) at the appropriate time (samaye). Manmathan's commands become hard to jump over (mIna keto: SAsanam tIvram bhavati).

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'the loving couple - divya mithunam'





SLOKAM 4

The upacArams rendered by SrI Raaman to the Swan

लब्धाश्वासः कथमपि तदा लक्ष्मणस्याग्रजन्मा

सन्देशेन प्रणयमहता मैथिलीं जीवयिष्यन् ।

चक्रे तस्मै सरसिजदलैस्सोपचारां सपर्यां

कान्ताश्लेषादधिकसुभगः कामिनां दूतलाभः ॥

labdhASvAsa: kathamapi tadA lakshmaNasya agrajanmA

sandeSena praNayamahatA maithilIm jIvayishyan |

cakre tasmai sarasijadaLai: sopacArAm saparyAm

kAntA ASleshAt adhikasubhaga: kAminAm dUtalAbha: ||

Prose Order:

tadA lakshmaNasya agrajanmA kathamapi labdha ASvAsa: praNaya mahatA sandeSena maithilIm jIvayishyan tasmai sarasija daLai: sopacArAm saparyAm cakre. kAminAm dUta lAbha: kAntA ASleshAt adhika subhaga:

Extended Meaning:

At the time, when the elder brother (agra janmA) of LakshmaNa was some what overcome with sorrow, the younger brother (LakshmaNa) consoled his elder brother some how (kathamapi labdha ASvAsa:) and brought Him back to a state of equilibrium. SrI Raama decided then to send specific messages of affection to His Devi in the distant land of Lanka, where She was submerged in the ocean of sorrow. His goal was to give Her hope and rejuvenate Her until He could travel to Lanka and rescue Her. He decided to request the royal swan to carry





those messages to His Devi. He wanted to honor the Swan first through the presentation lotus petals (*sarasija taLai:*) and other upacArams (*sopacAram saparyA*) before making His request to the Swan to be His messenger. Swamy Desikan comments here that for the One in great love (*praNaya mahatA kAminAm*), the gainful acquisition of a dUtan (*dUta lAbha:*) to carry a message (*sandeSam*) to reunite Him with His lady love is even more delightful than the tight embrace with His lady love (*dUta lAbha: kAntA- ASleshAt adhika subhaga:*).

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SrI rAmar - vaduvUr (Thanks: SrI SrIkrisna Akhilesh)





SLOKAM 5

SrI Raama's endeavours to send the Swan to Lanka as His messenger to SitA
PirATTi

कृत्वा तस्मिन्बहुमतिमसौ भूयसीमाञ्जनेयात्

गाढोन्मादः प्रणयपदवीं प्राप वार्तानभिज्ञैः ।

विश्लेषेण क्षुपितमनसां मेघशैलद्रुमादौ

याच्चादैन्यं भवति किमुत क्वापिसंवेदनार्हे ॥

krtvA tasmin bahumatimasau bhUyasIm AnjaneyAt

gADha unMAda: praNaya padavIm prApa vArtA anabhij~ne: |

viSlesheNa kshupitamanasAm meghaSailadruma Adau

yAc~nA dainyam bahavti kimuta kvA api samvedanArhe ||

Prose Order:

asau gADha unMAdta: vArtA anabhij~ne tasmin AnjaneyAt bhUyasIm
bahumatim krtvA praNaya padavIm prApa. viSlesheNa kshupita manasAm megha
-Saila-druma Adau yAc~nA dainyam bahavti. samvedana arhe kva api kimuta?

Meaning:

The intensely deluded SrI Raaman reached the stage of begging the swan, which did not have the capabilities of understanding even simple things and conferred on it an honor that was even larger than accorded to HanumAn for his deft discharge of duties as the Raama dUtan earlier. For one experiencing the intense pain of separation from his beloved wife, the lowly act of seeking help from acetanams like a cloud, mountain, tree et al to reunite him with his





wife are understandable. If that were so, it is not strange that some one in that state chooses to approach a cetanam like the Swan (which is capable of enjoying sukha - dukkams) for such help.

Comments:

SrI Raaman was deluded over the intensity of suffering from being separated from His beloved consort. He lost his discriminative intellect to choose the right person for the successful execution of a task that needed attention. The Swan does not have the capability to comprehend a simple matter or talk about it. In His deluded state, SrI Raaman considered such an unqualified Swan to be an intelligent one to be entrusted with the responsibilities of serving as His second dUtan. SrI Raaman placed a trust greater even than that He had for the MahA MedAvi (nava vyAkaraNa PaNDitar), HanumAn, who went as His first dUtan to Lanka and distinguished himself. SrI Raaman engaged in the act of begging that Swan to help Him. Such an act is probably not so strange, when one considers the stressful state of mind of those who are separated from their object of love request help from insentient ones like a cloud, tree or a mountain. This is loka rIti. In this context, SrI Raaman asking a sentient being like the Swan, which can sense pleasure and pain, is not strange after all.





SLOKAM 6

SrI Raaman's praise of the Swan

वेदोदन्वद्विभजनविदो वंशजं विश्वमूर्तेः

आहुस्सिद्धाः कमलवसतेः औपवाह्यं भवन्तम् ।

लब्धं येन प्रगुणगतिना तत्प्रियायास्सकाशात्

तत्सावर्ण्यं श्रवणरसनास्वादयोग्या सुधा च ॥

veda udanvat vibhajana vida: vamSajam viSvamUrte:

Ahu: siddhA: kamalavasate: aupavAhyam bhavantam |

labdham yena praguNa gatinA tatpriyAyA: sa AkASAt

tat sAvarNyam SravaNa rasanA AsvAda yogyA sudhA ca ||

Prose Order:

siddhA: veda udanvat vibhajana vida: viSvamUrte: vamSajam bhavantam kamala
vasate: aupavAhyam Ahu:, praguNa gatinA yena tat-priyAyA: sa AkASAt tat-
sAvarNyam SravaNa rasanA AsvAda yogyA sudhA ca labdham.

Meaning:

Oh Dear Swan! The Yogis recognize you as the vAhanam of Brahma devan seated in the lotus arising from Sriman nArAyaNan's navel. They also recognize you as arising from the kulam of the divine Hamsam that instructed Brahma devan on the various divisions of the vast Vedams remaining as shoreless oceans along with their rahsyArthams. Oh Swan with a beautiful gait! You have also acquired from Sarasvati, the divine consort of Brahma devan, Your beautiful white hue and the nectarine voice, which is most delectable to





experience. Such is Your Vaibhavam!



brahmadevan on the swan

Comments:

The limitless (endless) VedAs are vast as the shoreless oceans. Sriman nArAyaNan, who is a Master of all these VedAs instructs Brahma devan on the Veda mantras and their meanings to enable Brahma devan to engage in srshTi kAryam. The created world is in the form of Sriman nArAyaNan. Oh Swan! You have the glory of being born in the vamSam of that Sriman nArAyaNan, who took HamsAvatAram. Yogis recognize You as the vAhanam of Brahma devan, who resides in the lotus arising out of the navel of Sriman nArAyaNan. Your charming gait is beyond description. Due to the anugraham of Sarasvati devi, Brahma devan's consort, you have the same beautiful hue that Sarasvati has. Further, through Sarsavati's blessings, You have acquired a nectar-like voice and people love to drink it in.





SLOKAM 7

SrI Raaman making a case for the appropriateness of the Swan accepting His invitation to go to Lanka as a dUtan

मध्ये केचिद्वयमिह सखे केवलं मानुषाणां

व्यक्तोत्कर्षो महति भुवने व्योमगानां पतिस्त्वम् ।

स्थाने दूत्यं तदपि भवतस्संश्रित त्राणहेतोः

विश्वस्रष्टा विधिरपि यतस्सारथित्वेन तस्थौ ॥

madhye kecit vayam iha sakhe! kevalam mAnushANAm

vyakta utkarsha: mahati bhuvane vyomagAnAm patistvam |

sthAne dUtyam tadapi bhavata: samSrita trANa heto:

viSvasrashTA vidhi: api yata: sArathitvena tasthau ||

Prose Order:

sakhe! iha vayam kevalam mAnushANAm madhye kecit tvam vyomagAnAm pati:
mahati bhuvane vyakta utkarsha: tat api samSrita: trANa heto: bhavata:
dUtyam sthAne yata: viSva srashTA vidhi: api sArathitvena tasthau.

Extended Meaning:

Oh Swan Friend! In this world there are so many common folks. One does not see any greatness or auspicious traits in them. They are recognized as humans only by name and form. We belong to that group of common folks and occupy one corner in this group. When it comes to You, due to your puNyam, You have a divine birth. You are the leader among the birds that fly in the sky. Your vaibhavam is clearly perceived by all. In spite of your lofty status, the act of





going to Lanka as my messenger will not demean you. It is a plus for you to engage in an act that would remove the sorrow of one, who has sought your refuge. Did not the creator of the universe (Brhama devan) act as the sArati for Sivan during tripura samhAram and helped Sivan to win?

Comments:

Identifying with His mAnusha avatAram (incarnation as a human being), SrI Raaman befriends the Swan and points out that he along with many others are simple human beings with nothing special to claim in this world (iha vayam kevalam mAnushANAm madye kecit). In contrast to our lot, Oh Swan! You have clear status as a lofty leader of those which fly in the air and go from place to place with speed. Beyond that, the duty of a lofty leader is to intervene and respond to the appeal of a saraNagatan. It is therefore appropriate for You to accept my request to be my dUtan. The case in point is Brahma devan, who accepted Sivan's request for help and served as his charioteer in spite of His lofty status as the Creator of the universe.

The key message is: "samSrita trANa heto: bhavata: dUtyam sthAne".





SLOKAM 8

SrI Raaman requests the Swan directly to go to Lanka as His dUtan (Messenger)

इच्छामात्राज्जगदपरधा संविधातुं क्षमाणां

इक्ष्वाकूणां प्रकृतिमहतामीदृशीं प्रेक्ष्यवेलाम् ।

लक्ष्यालक्ष्ये जलधिपयसा लब्धसंस्थां त्रिकूटे

लङ्कां गन्तुं तव समुचितं राक्षसीं राजधानीम् ॥

icchAmAtrAt jagat aparadhA samvidhAtum kshamANAm

ikshvAkUNAm prakrti mahatAm IdrSIm prekshya velAm |

lakshyAlakshye jaladhi payasA labdha samsthAm trikUTE

lankAm gantum tava samucitam rAkshasIm rAjadhAnIm ||

Prose Order:

icchA mAtrAt jagat aparadhA samvidhAtum kshamANAm prakrti mahatAm
ikshvAkUNAm IdrSIm velAm prekshya jaladhi payasA lakshya alakshye trikUTE
labdha samsthAm lankAm rAkshasIm rAjadhAnIm gantum tava samucitam.

Extended Meaning:

Oh Swan, My Friend! Please listen to what I have to say about the help that you can render. My ancestors belonging to the ishvaKu kulam were great kings, who were known for their valour. They displayed their power to improve the lot of the world and its beings by sheer will power. They did not need to gain any new glories. Their lofty status was well established. Their vaibhavam was natural to them. Now look at my sad situation compared to my great ancestors.





This is the most appropriate time for you to come to my help. You must now go to Lanka, the capital of the king of RaakshasAs. Lanka is situated on top of trikUTa mountain. It is called trikUTam because it has three peaks. That mountain is in the middle of the ocean and is hidden from view, when the mighty waves rise. It will become visible, when there is low tide. You have to use these signs, You should locate the city of Lanka, which is very well defended. Those who can roam on water or fly in the sky like You can easily reach Lanka You are the vAhanam of Brahma devan and therefore are the leader among the birds. It is therefore easy for you to travel to Lanka and it is also appropriate.

Comments:

The key words are: "lankAm gantum tava samucitam".

Oh Raaja Hamsam! It is very appropriate for You to travel to Lanka. SrI Raaman compares His ancestors, the glorious Kings of ikshvAKu vamSam with Himself and speaks highly of the ikshvAKu kings. He contrasts His troubled state with that of His ancestors, who by their will power alone could transform the world from inauspicious to auspicious (icchA mAtrAt jagat aparadhA samvidhAtum kshamANAm prakrti mahatAm ishvakUNAm). He asks the Swan to reflect well on the troubled times that He is going through (idrSIm velAm prekshya) and states that the Swan should help Him with the requested service as His dUtan.





SLOKAM 9

The Glories of the Southern part of BhArata desam

स्थानैर्दिव्यैरुपचितगुणां चन्दनारण्यरम्यां

मुक्तासूतिं मलयमरुतां मातरं दक्षिणाशाम् ।

अस्मत्प्रीत्यै जनकतनया जीवतार्थं च गच्छ-

न्नेकं रक्षः पदमिति सखे दोषलेशं सहेथाः ॥

sthAnai: divyai: upacita guNAm candana araNya ramyAm

muktAsUtim malayamarutAm mAtaram dakshiNASAm |

asmat prItyai janaka tanayA jIvatArtham ca gacchan

ekam raksha: padam iti sakhe! doshaleSam sahethA: ||

Prose Order:

sakhe! divyai: sthAnai: upacita guNAm, candana araNya ramyAm, mukta sUtim, malaya marutAm mAtaram, dakshiNa ASAm, asmat prItyai, janaka tanayA jIvatArtham ca, gacchan raksha: padam iti ekam dosha leSam sahethA:

Meaning:

Oh Friend! The southern direction is famous for many things. It has many divya desams that add to its glory. It has fragrant forests of sandal wood trees. It has lakes and rivers filled with beautiful pearls. It is the place of origin of the gentle southern breeze. Please travel to Lanka via this enchanting southern land to please Me and for saving the life of Jaanaki. There is only one blemish about Lanka in that RaajadhAni being the place of residence of RaakshasAs. Please put up with that sole blemish associated with the city of Lanka.





Comments:

In the south, there are the most sacred divya desams like Srirangam, Kaanci, TiruveLLaRai et al. Travel over these divya desams and halting at them to worship the Lords of these sacred places will gain you a lot of PuNYam. There are a lot sandal wood forests in the south. The coolness of these forests will remove Your fatigue from travel over long distances. There are high quality pearls in the river TamraparaNi.

You will be delighted to see these classy, fresh water pearls. They say that the swans enjoy pearls as their food. You might like that too! The cool winds originate from the Malaya mountain (**malaya mArutam**) in the south. Those gentle winds will soothe your travel fatigue. You will make Me very happy by accepting this request to travel to Lanka as My dUtan to present My message to SitA PirATTi. By consoling Her with the message of My arrival in Lanka as soon as possible to rescue Her, you will give hope to Her to sustain Herself.

This southern direction has only one blemish (viz.), Lanka, as the seat of power of RaavaNan, the king of RaakshasAs. In balance, You can weigh the pros and cons of the south and accept this mission and thereby please Me and help My PirATTi.





SLOKAM 10

The silence of the forest peacocks en route after seeing the Raaja Hamsam

वाचालानामिव जडधियां सत्कवौ दूरयाते

कैलासाय त्वयि गतवति क्षीबतामाश्रितानाम् ।

सम्मोदस्ते पथि परिणमेच्चन्द्रकैरुज्जितानां

मेघापाये विपिनशिखिनां वीक्ष्य वाचंयमत्वम् ॥

vAcAlAnAm iva jaDadhiyAm satkavau dUra yAte

kailAsAya tvayi gatavati kshIbatAm ASritAnAm |

sammodaste pathi pariNamet candrakai: ujjitAnAm

meghApAye vipinaSikhinAm vIkshya vAcamyamatvam ||

Prose Order:

sat kavau dUra yAte, jaDa dhiyAm iva, tvayi kailAsAya gatavati, vAcAlAnAm kshIbatAm ASritAnAm megha apAye candrakai: ujjitAnAm vipina SikhinAm vAcamyamatvam vIkshya te pathi sammoda: pariNamet.

Extended Meaning:

My Swan Friend! The Maanasa saras (Lake Maanasam) is in KailAsa Mountain. During the rainy season, Your community lives in that sacred lake. When You go away to the KailAsa Mountain, the peacocks of the forest that stayed behind get arrogant and make loud and harsh shrieks. This situation is similar to the case when the ignorant ones make a lot of noise, when the renowned poets are away. When the poet returns amidst them, these ignorant ones shut up. This is the way of the world. When the rainy season is over and You return, the forest





peacocks will lose their bright eye like spots on their feathers and will stay mute. When You travel towards Lanka, You will witness these amusing incidents.



'rAja hamsams in maanasa saras'

Comments:

SrI Raaman amuses the Swan by describing some incidents to focus on the nobility of the Swan and contrasts it with the harsh-sounding and narcissistic forest, garden-variety peacocks. The Swan is compared to a noble poet (**sat kavi**) and the haughty peacock is compared to a dullard (**jaDa dhiyA**). SrI Raaman points out that the clumsy forest peacocks do not open their mouth (**vAcamyamatvam**) and observe Mounam in front of the sweet sounding Swan.





SLOKAM 11

The help of the Wind to the Swan as it flies South

आरक्तानां नवमधु शनैरापिबन् पद्मिनीनां

कालोन्निद्रे कुवलयवने घूर्णमानस्सलीलम् ।

स्विन्नो दानैर्विपिनकरिणां सौम्य सेविष्यते त्वां

आमोदानामहमहमिकामादिशन्गन्धवाहः ॥

AraktAnAm navamadhu SanairApiban padminInAm

kAlonnidre kuvalayavane ghUrNamAna: salIlam |

svinno dAnair vipina kariNAm saumya sevishyate tvAm

AmodAnAm ahamahmikAm AdiSan gandhavAha:

Prose Order:

saumya! gandhavAha: AraktAnAm padminInAm nava madhu Sanai: Apiban kAla
unnidre kuvalaya vane salIlam ghUrNamAna: vipina kariNAm dAnai: svinna:
AmodanAm ahamamikAm AdiSan tvAm sevishyate.

Extended Meaning:

The upacArAs offered by the wind are described here. SrI Raaman says: Oh Beautiful Swan! The lotus flowers in the ponds under your aerial path have a robust redness. The wind (gandhavAha:) will blow over them and extract slowly (Sanai: Apiban) the freshly formed honey (padminInAm nava madhu:) from them. Next, the wind will swirl playfully (salIlam ghUrNamAna:) around the Ambal flowers that open in the night (kAla unnidre kuvalaya vane) and add their coolness and fragrance inside it. The wind will travel now towards the wild





elephants (**vipina kariNAm**) in the forest and blow its pollen pockets and get them moistened with their (elephant's) madha jalam. After all these preparatory steps, the various fragrances housed in the wind are going to compete with one another (**ahamahamikAm**) to offer their worship to You (**sevishyate**). The dhvani in this Slokam is about a young man (the wind devan) sipping slowly the new wine offered by the ladies from high kulam, getting progressively intoxicated and staggering as he moves around.

The key words are: "**AmodAnAm ahamahamikAm AdiSan tvAm sevishyate**". The various fragrances borne by the wind are going to compete with one another to elbow themselves to the front to be the first to offer their worship to the swan.





SLOKAM 12

The help of the trees to the Swan during its flight south

पर्याप्तं ते पवनचलितैरङ्गरागं परागैः

स्थाने कुर्युस्समसमुदयाद्वन्धवो बन्धुजीवाः ।

येनान्वेष्यस्य चलतनया पादलाक्षानुषक्तं

चूडाचन्द्रं पुरविजयिनः स्वर्णदीफेनपूर्णम् ॥

paryAptam te pavanacalita: angarAgam parAgai:

sthAne kuryu: samasamudayAt bandhavo bandhujIvA: |

yena anveshyasi acalatanayA pAdalAksha anushaktam

cUDAcandram puravijayina: svarNadI phenapUrNam ||

Prose Order:

sama samudayAt bandhava: bandhujIvA: sthAne pavana calitai: parAgai: te paryAptam angarAgam kuryu: yena acala tanayA pAda lAkshA anushaktam svarNadI phena pUrNam pura vijayina: cUDA candram anveshyasi.

Extended Meaning:

My dear friend! On your way to Lanka, you will experience enjoyable changes in you due to the help of the trees below your flight path. The red hibiscus flowers blossoming at the same time like a group reaction from closely related ones as it were will spread the wind-loosened red dust of pollen and paint your white body red all over (pavana calitai: parAgai: te paryAptam angarAgam kuryu:). That red coating will make you resemble the crescent Moon on Siva's matted locks, which have the admixture of both the red dye from the feet of





Paarvati and the white foam from the river GangA.

Lord Siva has both the river GangA and the crescent Moon on His matted locks of hair. During the UDal stage (PraNaya Kalaham), Siva places His head at His devi's feet to calm Her and at that time the red dye from Paarvati's feet (acala tanayA pAda lAkshA) leaves its imprint on the white crescent Moon. The white foam from the AkASa GangA (svarNadI: phena:) also joins the crescent Moon to present a beautiful picture of white and red. SrI Raaman says that the white Swan's hue will be admixed with the red pollen dust to resemble the white crescent Moon painted with the red dye from the feet of Paarvati. The spraying of the foam from AkASa GangA will make the crescent Moon (cUDA candra:) look like a Full Moon (pUrNa candran).

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SLOKAM 13

The help of the clouds to the Swan en route to Lanka

सूक्ष्माकारैर्दिनकरकरैः कल्पितान्तश्शलाकाः

शारोपान्ताः शतमखधनुः शेषचित्रांशुकेन ।

ऊढाः पश्चादुचितगतिना वायुनाराजहंस

च्छत्रायेरन्नभसि भवतशशारदा वारिवाहाः ॥

sUkshma AkArAi: dina karakarai: kalpitAnta: SalAKA:

SAropAntA: Satamakha dhanu: Sesha citra amSukena |

UDhA: paScAt ucitagatinA vAyunA rAjahamsa:

chatrAyeran nabhasi bhavata: SARadA vArivAhA: ||

Prose Order:

rAja hamsa! SARadA vAri vAhA: sUkshma AkArAi: dinakara karai: kalpita anta SalAKA: Satamakha dhanu: Sesha citra amSukena sAra upAntA: ucita gatinA vAyunA paScAt UDA: bhavata nabhasi chatrAyeran.

Extended Meaning:

Oh Raaja Hamsam! Please listen to the additional upacArams that you are going to receive. As You fly, the wind will blow and push the summer season clouds (SARadA: vAri vAhA:) behind you. Those clouds will look like white umbrella held over Your head (bhavata: nabhasi cchatrAyeran). When the narrow beams of Sun (sUkshmAkArAi: dinakara karai:) fall on these clouds, it will look like the golden spokes (kalpita anta SalAKA:) of that umbrella made of clouds. Now that the rainy season is over, there will be only small portions of the rain bow





(Satamakha dhanu:) left. Those pieces of rain bow will attach themselves to the edge of the clouds to give an appearance of decorative silk knots (kunjalam) at the end of the golden spokes. Under these cloud umbrella, few rain drops will fall and cool You off and reduce Your fatigue.

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Tiruvendipuram SrI rAma parivAr





SLOKAM 14

The glories of SitA PirATTi to be experienced by the Swan

द्रक्ष्यस्येवं प्रियसखसुखं लङ्घिताध्वासखीं ते

सीतां क्षेत्रे जनकनृपतेरुत्थितां सीरकृष्टे ।

गोपायन्ती तनुमपिनिजां या कथञ्चिन्मदर्थं

भूमौलोके वहति महतीमेकपत्नीसमाख्याम् ॥

drakshyasi evam priyasakha sukham langhitAdhvA sakhIm te

sItAm kshetre janakanrpate: utthitAm sIrakrshTe |

gopAyantI tanumapi nijAm yA kathancit madartham

bhUmau loke vahati mahatIm ekapatnI samAkhyAm ||

Prose Order:

priya sakha! evam sukham langhita adhva sIrakrshTe janaka nrpate: kshetra utthitAm sItAm te SakhIm drakshyasi. yA nijAm tanumapi madartham kathancit gopAyantI bhUmau loke eka patnI samAkhyAm vahati.

Extended Meaning:

Oh dear Friend (priya sakha)! After receiving so many of upacArAs during your comfortable journey, you will reach your final destination of Lanka and see SitA PirATTi there. She will befriend you too! Her birth is a sacred one. She is not born out of a womb of a Mother (ayonijai) like us. She was discovered when Janaka MahArAja ploughed the land to consecrate the yAga bhUmi. Since Her birth is associated with a plough (sItA), She was named sItA. She is undergoing immense sufferings now because of Her separation from me. She is holding on





to Her life with the hope of uniting with Me again soon and has therefore gained the title of Maha PativrataI (bhUmau loke mahatIm eka patnI samAkhyam vahati). You will be blessed to see this great pativrataI at the end of your travel to Lanka.

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'SrI sItA devi pines for SrI rAmA at Lanka'





SLOKAM 15

Asking the Swan to get the permission of its pEDai for the Journey South

प्रक्षीणां त्वद्विरहसमये जातहर्षामिदानीं

प्रत्यायास्यन्नुनयशनैः पद्मिनीं स्वादुवाचा ।

सा ते तन्त्रीस्वनसुभगया स्यादितीहाभ्यनुज्ञां

मन्ये कुर्यान्मधुकरगिरा मैथिलीसौहृदेन ॥

prakshINAm tvat virahasamaye jAtaharshAm idAnIm

pratyAyAsyan anunaya Sanai: padminIm svAduvAcA |

sA te tantrI svanasubhagayA syAt iti iha abhyanuj~nAm

manye kuryAt madhukaragirA maithilI sauhrdena ||

Prose Order:

tvat viraha samaye, prakshINAm idAnIm jAta harshAm padminIm
pratyAyAsyan svAdu vAcA Sanai: anunaya. sA tantrI svana: subhagayA syAt iti
te iha abhyanuj~nAm maithilI sauhrdena kuryAt manye.

Extended Meaning:

Oh dear Swan! You may have legitimate concerns about the feelings of your dear love, the lotus flower , from whom you were separated as a result of your stay at the far away Maanasarovar lake in the North. You might wonder whether She will now give you permission to be absent for extended periods of time away from home just after your return from North. Yes, these are legitimate worries. It is just right that your consort is happy now after extended separation from you. You have to do however something for Me.





Please explain to Her My sorrowful state arising from My separation from My beloved SitA. Please assure her that you will return quickly from this trip after delivering My sandeSam to SitA.

Please talk with her gently and console her. Your wife will understand the sensitivity of the situation as a compassionate woman; She will take pity and extend her permission through the voice of the hovering bee near her. That sound emanating from the bee will be like the sweet sound arising from the strings of the MangaLa vAdhyam, veeNA. There is a reason for your devi to agree to your request. She will give you permission because of her friendship with SitA. She will consider that the removal of SitA's suffering is more important than her own viraha tApam, when you would be away. It is but natural that noble ladies have dayA for other women exposed to difficult circumstances.

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SLOKAM 16

The importance of carefulness to avoid dangers en route

सार्धं कान्तैश्शबरसुदृशामद्रिकुञ्चेषु रागा-

दासीनानां क्षणमसमये दृश्यचन्द्रोदयश्रीः ।

उड्डीयेथाः सरसिजवनादक्षिणाशानुसारी

पश्यन्दूरात् प्रबलगरुतां पक्षिणां दत्तवर्त्मा ॥

sArdham kAntai: Sabara sudrSAm adri kunceshu rAgAt

AsInAnAm kshaNam asamaye drSya candrodayaSrI: |

uDDIyethA: sarasijavanAt dakshiNA ASA anusArI

paSyAn dUrAt prabalagarutAm pakshiNAm dattavartmA ||

Prose Order:

kAntai: sArdham adri kunceshu rAgAt AsInAnAm sabara sudrSAm asamaye
kshaNam drSya candra udaya SrI: dakshiNa ASA anusArI paSyAn prabala
garutAm pakshiNAm datta vartmA sarasija vanAt uDDIyethA:

Extended Meaning:

Dear Swan Friend! From Your Lotus pond, You must now climb up to the sky to start your journey southward. There will be number of mountains on the way. There will be lot of creepers in those mountains spreading all over making them look like houses. In those "houses", the girls belonging to the hunter's tribe would be enjoying the lazy afternoons with their husbands. From their locations, They will see you as you fly over. You will appear like the Moon to their eyes. They will get confused as to how the Moon can rise in broad daylight





(asamaye drSya candra udaya SrI:) and will get perplexed. You should not be distracted by all these happenings and keep your attention firmly on your flight southward. During the occasion of your flight, strong winged birds like GaruDan might share the skies with You. When You see these big birds, You must think of your safety first and give them the right of way and let them go ahead instead of blocking their path and courting danger.

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"Proceed with haste to lanka and convey my message to SrI sItA"





SLOKAM 17

The Beauty of the shadow of the Swan on the mountains as the Swan flies south

अङ्गीकुर्वन्नमृतरुचिरामुत्पतिष्णोस्सलीलं

छायामन्तस्तवमणिमयो माल्यवानेष शैलः ।

शोभां वक्ष्यत्यधिकललितां शोभमानामतीन्दो-

र्देवस्यादेरुपजनयतो मानसादिन्दुबिम्बम् ॥

angI kurvan amrtarucirAm utpatishNo: salIlam

chAyAm antastava maNimaya: mAlyavAn esha Saila: |

SobhAm vakshyati adhika lalitAm SobhamAnAm atIindo:

devasyA Ade: upajanayato mAnasAi indu bimbam ||

Prose Order:

maNimaya: esha: Saila: salIlam utpatishNo: ati indo: tava amrta rucirAm
chAyAm anta: mAnasAt indu bimbam upajanayata Ade: devasya adhika lalitAm
SobhamAnam SobhAm vakshyati.

Extended Meaning:

Oh Swan friend! There is a reputed mountain on your path with the name of MaalyavAn. This mountain has a large assembly of indra nIla (sapphire) gem stones spread all over its surface (maNimaya yEsha: mAlyavAn Saila). As you fly joyously (salIlam utpatishNo:) over the mountain heading south, your beautiful white image charming the viewers like delectable nectar will be reflected on those blue sapphires. Your beauty far exceeds that of the Candran (ati indo:





tava amrta rucirAm chAyAm) and wins the mind of those who see you. The sapphire mountain now appears like the Supreme being SrIman nArAyaNan. Vedam says: "candramA manaso jAta:" (The Moon took its birth from the mind of SrIman nArAyaNan). SrI Raaman suggests that the image of Candran must have been in the mind of the Lord, if the Moon were to take birth from the Lord's mind. The blue gem strewn mountain is equated here to the nIlamegha SyAmaLan, SrIman nArAyaNan and the reflected white image in the middle of the mind of the blue-hued Lord is identified with the Swan. Clearly, SrI Raamacandran had His beautiful swan ambassador very much on His mind.





SLOKAM 18

Description of the two routes to Lanka

मार्गौसम्यक् ममहनुमता वर्णितौद्वौतयोस्ते

सह्यासन्नोप्यनतिसुभगः पश्चिमोनित्यवर्षः ।

प्राचीनेतु प्रतिजनपदं संहतावद्भुतानां

मग्नादृष्टिः कथमपिसखे मत्कृतेतेनिवार्या ॥

mArgau samyak mama hanumatA varNitau dvau tavoste

sahyAsanna: api anati subhaga: paScimonyavarsha: |

prAcIne tu pratijanapadam samhatau adbhutAnAm

magnA drshTi: kathamapi sakhe matkrte te nivAryA ||

Prose Order:

sakhe! hanumatA mama dvau mArgau samyak varNitau tayo: paScima: anati subhaga: sa: hi te Asanna: nitya varsha: prAcIne tu pratijanapadam adbhutAnAm samhatau magnA te drshTi: matkrte katamapi nivAryA.

Extended Meaning:

Dear Swan Friend! HanumAn had clearly explained earlier to Me about the existence of two routes to Lanka (sakhe! hanumatA mama dvau mArgau samyak varNitau). HanumAn named them as the western route (paScima mArgam) and the Eastern route (prAcIna mArgam). Among the two, the western route is beautiful to experience and is shorter but it is not recommended because the skies over that route are full of rain. That makes it very difficult to travel. HanumAn has therefore recommended the Eastern route for easy travel. This





route has one negative factor. There are many wondrous things to see, while one travels through this eastern route. You may be easily distracted by these charming sights and these distractions would cause delays for you in reaching Lanka. Please think of My sorrowful state and make a special effort not to be distracted by these charming sights below and get to Lanka as soon as possible.

Comments:

sarva tantra svatantrar, Swamy Desikan's deep knowledge of the geography of BhArata desam is amazing. This is the first glimpse of that knowledge. nigamAnta MahA Desikan will be describing these charming sights in the flight path of the Swan in the rest of the First ASvAsam of this kAvyam and will provide copious evidence for His encyclopedic knowledge of geography. The western route that Swamy Desikan refers to is the Western Ghat route over MaharAshtrA and Kerala and the Eastern route is over Andra Pradesh, KarnATaka and COzha-PaaNDya nADu.

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SLOKAM 19

The coming out of the village girls on hearing the sound of the Flying Swan

श्रुत्वाशब्दं श्रवणमधुरं तावकं पामरीणां

प्रत्यासन्नात् सपदि भवनात् सादरं निर्गतानाम् ।

अभ्रूभङ्गेप्यधिकसुभगैर्निश्चिताङ्गःकटाक्षैः

देशानेतान्वनगिरिनदी संविभक्तान्व्यतीयाः ॥

SrutvA Sabdam SravaNamadhuram tAvakam pAmarINAm

pratyAsannAt sapadi bhavanAt sAdaram nirgatAnAm |

abhrUbhange api adhikasubhagai: niScitAnga: kaTAKshai:

deSAn etAn vanagiri nadI samvibhaktAn vyatIyA: ||

Prose Order:

SravaNa subhagam tAvakam Sabdam SrtvA pratyAsannAt bhavanAt sapati sAdaram nirgatAnAm pAmarINAm abhrU bhange api adhika subhagai: kaTAKshai: niScita anga: vana giri nadI samvibhaktAn etAn deSAn vyatIyA:

Extended Meaning:

Dear Swan Friend! As you wing Your way south joyously on your mission for Me, you will be also generating sweet dhvani, which is delectable to listen to (SravaNa subhagam tAvakam Sabdam). The unsophisticated village girls (pAmarI) hear your dhvani and rush out of their houses to identify where that sweet sound is coming from. They look at you without arching their eye brows to focus on you flying way high up. Normally, one has to arch one's brows to look at a distant object to identify it. The village girls did not have to strain





themselves. Their upward glances to identify you as the source of that delectable voice that is most enjoyable to experience. From the formation of your body, the village girls conclude that you are the originator of that sweet sound. You will be flying this way with your voice serving as a beacon to mark your flight progression and cross many land boundaries marked by forests, mountains and rivers (*vana giri nadI samvibhaktAn yEtAn deSAn vyatIyA:*).

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SLOKAM 20

The Junction of KannaDa and Andhra desams

इक्षुच्छाये किसलयमयं तल्पमातस्थुषीणां

सल्लापैस्तैर्मुदित मनसां शालिसंरक्षिकाणां ।

कर्णाटान्ध्रव्यतिकरवशात् कबुरे गीतिभेदे

मुह्यन्तीनां मदनकलुषं मौग्ध्यमास्वादयेथाः ॥

ikshucchAye kisalayamayam talpam AtasthushINAm

sallApai: tai: mudita manasAm SALi samrakshikANAm |

karNATa Andhra vyatikara vaSAT karbure gItibhede

muhyantInAm madanakalusham maugdhyam AsvAdayethA: ||

Prose Order:

ikshucchAye kisalayamayam talpam AtasthushINAm tai: sallAbhai: mudita manasAm karNATa Andhra vyatikara vasAt karbure gItibhede muhayntInAm SALi samrakshikANAm madana kalusham maugdhyam ASvAdayethA:

Extended Meaning:

My dear Swan friend! During your flight, you will see additional sweet sights. At the junction of Andhra deSam and KarnATaKa, you will find rich fields growing sugar cane crops. The young girls of this junction area provide protective services for the crops (SALi samrakshika). Under the shade of these tall sugar cane crops, the girls stretch beds made of woven leaves and will be sitting on them and chatting about the day's events (ikshucchAye kisalaya mayam talpam AtathushINAm). They will gossip and tease each other joyously (tai: sallApai:





mudita manasAm) during those lazy afternoons to wile away their time. They will be enchanted by their own sweet songs set in hybrid Telugu and KannaDa BhAshA (karNATa-Andhra vyatikara vasAt karbure gIti) and tender feelings of love will arise in the minds of these young girls at the beginning of youth (SAlI samrakshikANAm madana kalusham maugdhyam). May you (Swan) take note of all these happenings, enjoy them (AsvAdayethA:) and continue with your journey!

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SLOKAM 21

The hills of TiruvEnkaDam coming into view

विष्णोर्वासादवनिवहनात् बद्धरत्नैश्शिरोभिः

शेषः साक्षादयमिति जनैस्सम्यगुन्नीयमानः ।

अभ्रैर्युक्तो लघुभिरचिरान्मुक्त निर्मोककल्पैः

अग्रेभावी तदनु नयने रञ्जयन्नञ्जनाद्रिः ॥

vishNor-vAsAt avanivahanAt baddharatnai: Sirobhi:

Sesha: sAKshAt ayam iti janai: samyak unnIyamAna: |

Abhrai: yukta: laghubhi: acirAnmukta nirmoka kalpai:

agre bhAvI tadanu nayane ranjayan anjanAdri: ||

Prose Order:

tadanu vishNo: avani vahanAt baddha ratnai: Sirobhi: ayam sAKshAt Sesha: iti janai: samyak unnIyamAna: laghubhi: acirAt mukta nirmoka kalpai: abhrai: yukta: anjanAdri: nayane ranjayan agre bhAvI.

Extended Meaning:

Oh dear Swan Friend! As you continue with your flight south beyond the border of KarnATakA and Andra Pradesh, the hill of SeshAdri/anjana Giri will come in to your sight. This hill is recognized by the people as Lord AdiSeshan Himself. There are three reasons for it:

- Lord SrinivAsan resides eternally here seated on AdiSeshan
- The king of serpents, AdiSeshan stays under BhUmi and supports this hill





The sacred hills of tirumala



- AdiSeshan's hoods carry precious gems. Such gems are also seen on the peaks of these hills.

These three reasons give rise to the acceptance by the devotees that AdiSeshan himself has taken the form of these hills. The rainy season is now over. The clouds are white now and look like the snake that has shed its skin. Such a hill will appear before your eyes and make you happy.

Comments:

anjanAdri: The name of anjanAdri arose because of

- Vaayu's wife, anjanA devi performed severe tapas on this hill and was blessed here with a son, whom she named Anjaneyan. That hill, where she performed tapas is linked to her name
- Once BhUmi Devi wanted Her Lord (VarAha PerumAL) to tell Her about the mountains that can bear Her. VarAhar listed first Himayam and then identified TiruvEnkaDam as the best among mountains to support Her (VarAha PurANam),
- Once AdiSeshan performed severe penance seeking the boon of becoming TiruvEnkaDam hills and for the Lord to reside there eternally.

These are the PurANa - itihAsa references. Please see the e-books on SrI VenkaTeSa ashTottarams in the Sundarasimham series (95 and 96) - <http://www.sundarasimham.org> for additional information on the TiruvEnkaDam hills including anjanAdri.





SLOKAM 22

The worship of devAs and Humans at Tirumala

तत्रारूढैर् महतिमनुजैः स्वर्गिभिश्चावतीर्णैः

सत्वोन्मेषा द्व्यपगतमिथः तारतम्यादिभेदैः ।

साधारण्यात्फलपरिणतेः सङ्घशाबध्यमानं

शक्त्याकामं मधुविजयिनः त्वंचकुर्यात्सपर्याम् ॥

tatrArUDhai: mahati manujai: svargibhi: ca avatIrNai:

satvonmeshAt vyapagatamitha: tAratamyAdi bhedai: |

sAdhAraNyAt phalapariNate: sanghaSo badhyamAnam

SaktyA kAmam madhuvijayina: tvam ca kuryA: saparyAm ||

Prose Order:

mahati tatra ArUDhai: manujai: avatINai: svargibhi: ca satva unmeshAt
vyapagatamitha: tAratamyAdi bhedhai: phala pariNate sAdharaNyAt sanghaSa:
badhyamAnam madhuvijayina: tvam ca SaktyA kAmam kuryA:

Extended Meaning:

My dear Swan Friend! TiruvEnkaDa Malai is very renowned. The humans from below climb this hill to reach the Lord's sannidhi. The celestials (svargibhi:) descend down to Tirumala to worship Him. Once they reach Tirumala, their tamo and rajo guNams take leave and their sattva guNam dominates.

Their feelings about lofty status as celestials and lowly status as humans (tAratamyam) disappear fully. Every one receives the phalans that they sought.





The celestials and the humans stay in one sARRumuRai ghoshTi and worship the Lord. Oh dear Swan, when you are in that ghoshTi, your rajo and tamo guNams will disappear and your sattva guNam will become prominent. You can worship as one of the members of that group of devotees of TiruvEngaDamuDaiyAn (Sundarasimham e-book # 94) . Please do not worry that you do not have the capability to worship Him in the perfect manner. Please perform Kaimkaryam according to your Sakti (yathA Sakti). That would be adequate to receive His anugraham.

The key instruction is : "madhu- vijayaina : saparyAm tvam ca SaktyA kAmam kuryA:".



'Oh swan! Join the goshTi of devotees thronging the tirumala temple!'





SLOKAM 23

Sighting of the river SvarNamukhi

स्तोकोन्मग्न स्फुरितपुळिनां त्वन्निवासेच्छयेव

द्रक्ष्यस्यारात् कनकमुखरीं दक्षिणामञ्जनाद्रेः ।

आसन्नानां वनविटपिनां वीचीहस्तैः प्रसूना-

न्यचहितो रूपहरतिया नूनमर्धेन्दुमौळेः ॥

Stoka unmagna sphuritapuLinAm tvat nivAsa icchayA iva

drakshyasyi ArAt kanakamukharIm dakshiNAm anjanAdre: |

AsannAnAm vanaviTapinAm vIcIhastai: prasUnAni

arcAheto: upaharati yA nUnam ardha indu mauLe: ||

Prose Order:

tavat nivAsa icchayA iva stoka unmagna sphurita puLinAm anjanAdre: ArAt dakshiNAm kanaka mukharIm drakshyasi. yA AsannAnAm vana viTapinAm prasUnAni ardha indu mauLe: arcA heto: vIcihastai: upaharati nUnam.

Extended Meaning:

Oh My dear Friend Swan! You will find a river named Kanaka MukharI (SvarNamukhi) flowing not far from anjanAdri (Tirumalai) in the southern direction (anjanAdre: ArAt dakshiNAm kanaka mukharIm drakshyasi). Since it is summer time, the volume of water flowing in that river would have dwindled and you will see therefore many islands of sand in between the flowing water. These islands of sand appear as though the river wishes to invite you to rest on its shoals (tvat nivAsa icchayA stoka unmagna sphurita puLinAm) for a short time to





reduce the fatigue from your long flight. SvarNa MukharI river collects the flowers from the trees of the forest near by (yA AsannAnAm vana viTapinAm prasUnAni upaharati) and assembles them in to bunches with its hands made up of its waves (vIci hastai: upaharati). The river presents them to Lord Sivan for His ArAdhanam of TiruvEngaDamuDaiyAn (vana viDapinAm prasUnAni ardha indu mauLe: arcA heto: upaharati). This is for sure.



Swarnamukhi river flowing near kalahasti temple

Comments:

Few miles south of Tirumala, Sivan was meditating without awareness of any thing around Him. Sage Agastya arrived at this place and Sivan was not aware of the revered Sage's presence. When Agastya asked Sivan later about the reason for Sivan's lack of awareness, Sivan replied that he was performing MaanasIka ArAdhanam for Sriman nArAyaNan, who was standing on Tirumala as TiruvEngaDamuDaiyAn and as a result failed to notice the arrival of the Sage. PurANams thus say that Sivan is performing ArAdhanam for Lord VenkaTeSa at Tirumala and the Kanaka MukharI river brings flowers from the forest trees for that ArAdhanam.





SrI SrInivAsa perumAL utsavar with ubhaya nAccimArs - tirumalaa (Thanks: SrI SrIkriShna Akhilesh)



SLOKAM 24

Appeal to the Swan to stay clear of obstacles on the way to Lanka

निर्विश्यैनां निभृतमनभि व्यक्तमञ्जुप्रणादो

मन्दाधूतः पुळिनपवनैः वञ्जुळामोदगर्भैः ।

अव्यासङ्गः सपदिपदवीं संश्रयान्यैरलङ्घ्यो

बन्दीकुर्युस्तटवसतयो मा भवन्तं किराताः ॥

nirviSyam nibhrtam-anabhivyakta-manju-praNAda:

mandAdhUta: puLina pavanai: vanjuLa Amodagarbhai: |

avyAsanga: sapadi padavIm samSrayAnyai: alanghya:

bandIkuryus-taTa vasatayo mA bhavantam kirAtA: ||

Prose Order:

enAm nibhrtam nirviSya vanjuLa Amoda garbhai: puLina pavanai: manda AdhUta
avyAsanga: anabhivyakta manju praNAda: anyai: alanghya padavIm sapadi
samSraya. taTa vasatayA kirAtA: bhavantam mA bandIkuryu:

Extended Meaning:

Dear Swan Friend! Please stay on the shoals of the river in a stationary manner (nibhrtam) and enjoy the sukham offered by the river. At that time, the wind will carry the fragrance of the VanjuLA flowers (vanjuLa Amoda garbhai:) and blow gently over the shoals (puLina pavanai: manda AdhUta), where you are resting. While enjoying these pleasures offered during your sojourn on the sand banks of the river, please do not tarry too long and be distracted from your mission. As you restart your trip to Lanka, keep your sweet voice low





(anabhivakta manju praNada:). The common folks listening to your enjoyable voice would like to capture you and keep you in their houses as their pet. The hunters living on the banks of Kanaka MukharI river would also catch you and imprison you. To avoid these mishaps, please hide your voice and move silently and swiftly towards your destination.

The key instruction of SrI Raaman to the Swan is: Please do not get captured by others and speed away on your path to Lanka (anyai: alanghya padavIm sapadi samSraya).

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SLOKAM 25

Sighting of Satyavrata Kshetram

तुण्डीराख्यं तदनुमहितं मण्डलं वीक्षमाणः

क्षेत्रं यायाः क्षपितदुरितं तत्र सत्यव्रताख्याम् ।

पत्यौरोषात् सलिलवपुषो यत्रवाग्देवतायाः

सेतुर्जज्ञे सकलजगतामेकसेतुस्सदेवः ॥

tuNDIrAkhyam tadanu mahitam maNDalam vIkshamANa:

kshetram yAyA: kshapita duritam tatra satyavratAkhyAm |

patyau roshAt salila vapusho yatra vAgdevatAyA:

setu: jag~ne sakala jagatAm ekasetu: sa deva: ||

Prose Order:

tadanu mahitam tuNDIrAkhyam maNDalam vIkshamANa: tatra kshupita duritam satya vratAkhyam kshetram yAyA: yatra sakala jagatAm eka setu: sa deva: patyau roshAt salila vapusha: vAgdevatAyA: sethu jag~ne.

Extended Meaning:

After leaving the banks of Kanaka MukharI river, traveling south, you will arrive at tuNDIra MaNDalam (toNDai nADu). Please proceed to the sin-destroying Satya Vrata Kshetram in that MaNDalam (region). That Kshetram is revered by all. In that Kshetram, Sriman nArAyaNan rests as the matchless dam for the whole world (sakala jagatAm yEka setu:) and blocks the flood caused by the consort of Brahma devan (Sarasvati), who was rushing towards Satya Vrata Kshetram in all fury in the form of a fast flowing river (vegA setU)





to destroy the Yaj~nam started by Her husband on top of Hastigiri. Please go to this PuNya Kshetram.

Comments:

This Kshetram is called Satya Vrata Kshetram because any vratams or yaj~nams performed in this Kshetram will yield the desired phalan even if there are any blemishes in the conductance of these vratams.

Sriman nArAyaNan took the form of a dam (setu) to block the fast moving waters of VegA setu river. SrI Sarasvati was angry at Her husband, Brahma devan due to a PraNaya kalaham (love dispute) between them.

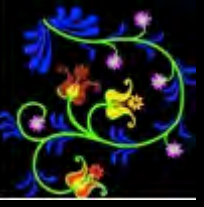
She was separated from Her husband. BrahmA decided to commence an aSvamedha yAgam on top of Hastigiri at Satya Vrata Kshetram. He invited Sarasvati to join Him, since a wife has to be present at a Yaj~nam. She refused the invitation and BrahmA decided to have His other wife, Saavitri by His side and commenced the Yaj~nam. Sarasvati was infuriated over the insult and took the form of a fiercely flowing river to wash away the site of the Yaj~nam on top of Hastigiri and disrupt the Yaj~nam. Sriman nArAyaNan came to the rescue of His son, (Brahma devan) and blocked the flow of Sarasvati (His daughter in law) by taking the form of a matchless dam. Sarasvati's anger was subdued by the action of Her father-in-law and She joined Her husband to complete the Yaj~nam.





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SrI yatOktakAri perumAL - tiruvekka
(Thanks: www.pbase.com/svami)



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SrI varadarAja perumAl utsavar with ubhaya nAccimArs - tirukkacchi
(Thanks:SrI SrIkriShna Akhilesh)





SLOKAM 26

Approaching Kaanci nagaram

नानारत्नैः उपचित गुणां नित्यसङ्गीतनादां

भूमेर्द्रक्ष्यस्युचित विभवं भूषणं तत्रकाञ्चीम् ।

यस्यां नित्यं निहित नयनो हस्तिशैलाधिवासी

द्वन्द्वातीतः स खलु पुरुषो दृश्यतेसत्यकामः ॥

nAnAratnai: upacita guNA m nitya sangIta nAdAm

bhUme: drakshyasi ucita vibhavam bhUshaNam tatra kAncIm |

yasyAm nityam nihita nayana: hastiSailAdhivAsI

dvandvAtIta: sa khalu purusho drSyate satyakAma: ||

Prose Order:

tatra nAnA ratnai: upacita guNA m, nitya sangIta nAdAm, bhUme: ucita vibhavam bhUshaNam, kAncIm drakshyasi. dvandva atita: satya kAma: sa: purusha: hastiSaila adhivAsI, yasyAm nityam nihita nayana: drsyate khalu.

Meaning:

Oh dear Swan friend! There is a city with the name of Kaanci in the Satya Vrata Kshetram. It is a top most gem among cities. Its glories are revealed by the many precious objects found there. Delectable SangItam will be heard there all the time (nitya sangIta nAdAm).

This city in the BhUlokam is like an AbharaNam (bhUshaNam) for BhUmi devi's Vaibhavam. You are going to see this auspicious city of Kaanci to your heart's





content (nAnA ratnai: upacita guNAm kAncIm drakshyasi). There is a special item at Kaanci. It is the Lord with the name of PeraruLALan, who is seen on top of the hill known as Hastigiri. His Vaibhavam is beyond anyone's description. He is outside the twins (dvandvams): hunger-thirst, sorrow-delusion, old age-death, puNyam-pApam. He is the Possessor of immeasurable and lasting wealth. This Lord, ubhaya vibhUti nAthana, Lord VaradarAjan is casting always His auspicious and dayA-laden glances on the city of Kaanci (satya kAma: sa purusha: hastiSaila adhivAsI yasyAm nityam nihita nayana: drSyate khalu). May You delight over the darSana saubhAgyam of this city of Kaanci.

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SLOKAM 27

The sacredness of the dust from the streets of Kaanci

तामासीदन्प्रणमनगरीं भक्तिनम्रेणमूर्ध्ना

जातामादौ कृतयुगमुखे धातुरिच्छावशेन ।

यद्वीथीनां करिगिरिपतेः वाहवेगावधूतान्

धन्यान् रेणून् त्रिदशपतयो धारयन्त्युत्तमाङ्गैः ॥

tAmAsIdan praNama nagarIm bhakti namreNa mUrdhnA

jAtAmAdau krtayugamukhe dhAtu: icchA vaSena |

yat vIthInAm karigiripate: vAhavegAvadhUtAn

dhanyAn reNUn tridaSapataya: dhArayanti uttamAngai: ||

Prose Order:

Adau krtayugamukhe dhAtu: icchA vaSena jAtAm tAm nagarIm AsIdan bhakti namreNa mUrdhnA praNama. karigiri pate: vAha vega: avadhUtAn dhanyAn yat vIthInAm reNUn tridaSa pataya: uttamAngai: dhArayanti.

Meaning:

Oh Swan Friend! The Kaanci nagaram described by Me was constructed at the beginning of Krta yugam through the sankalpam of Brahma devan (Adau kruta yuga mukhe dhAtu: icchA vaSena jAtAm nagarIm). The architect of the celestials, ViSvakarMA created this city of Kaanci. Once you arrive at this sacred Kshetram (tAm nagarIm AsIdhn), please bend your head and offer your worship (bhakti namreNa mUrdhnA praNama). The Lord of this sacred city blessing us in His arcA form as SrI VaradarAjan travels on the streets of His





city on the vAhanams of GaruDan, Seshan and horse in rapid stride. His speedy travel raises sacred dust from the ground (karigiri pate: vAha vega: avadhUtAn dhanyAn yat vIthI reNUn). The celestials assembled at Kaanci to enjoy the Lord's utsavam pick up the dust particles from the Raaja vIti-s of Kaanci and place them reverentially on their heads because of their sacredness (tridaSa pataya: uttamAngai dhArayanti). Great indeed is the glory of those dust particles!

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SrI varadarAja perumAl majestically goes thru the streets of kaanchi!
(Thanks: SrI SrIkrisna Akhilesh)





SLOKAM 28

The upacAram rendered by the wind to the Swan engaged in Bhagavat Kaimkaryam

मन्दाधूतात् तदनु महितो निस्सृतश्चूतषण्डात्

पार्श्वे तस्याः पशुपति शिरश्चन्द्र नीहारवाही ।

दूरात्प्राप्तं प्रियसखमिव त्वामुपैष्यत्यवश्यं

कम्पापाथः कमलवनिका कामुकोगन्धवाहः ॥

mandAdhUtAt tadanu mahito nissrta: cUta shaNDAt

pArSve tasyA: paSupati SiraScandra nIhAravAhI |

dUrAt prAptam priyasakhamiva tvAm upaishyati avaSyam

kampApAtha: kamalavanika kAmuko gandhavAha: ||

Prose Order:

tadanu tasyA: pArSve manda AdhUtAt cUta shaNDAt nissrta: paSupati Sira: candra nIhAra vAhI kampApAtha: kamala vanika kAmuka: gandha vAha: tvAm dUrAt prAptam priya sakham iva avaSyam upaishyati.

Meaning:

Oh Swan Friend! When you arrive at Kaanci and stay worshipping Lord VaradarAjan, the gentle breeze will welcome you as a dear friend, who has returned after a long separation. That breeze (gandha vAha:) will come close to you and offer its upacAram. Earlier this breeze would have rushed by a mango grove (cUta shaNDam) and travel from there gently. Next, it will pass by the cool, crescent Moon resting on the matted locks of EkAmbareSvaran of the





local SivA temple. The breeze would have the admixture of drops of snow associated with the crescent Moon on SivA's hair (paSupati SiraScandra nAhAra vAhI). It will now travel with affection (kAmukha:) over the lotus forests (kamala vanika) present in the Kampai river (one of the seven branches of Vegavati river) and incorporate the fragrance of the lotus inside it. This gentle breeze incorporating softness, coolness and fragrance will now blow over you and delight you.

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SLOKAM 29

The glory of the river Vegavati

वर्णस्तोमैरिव परिणता सप्तभेदैर्महौघैः

मान्या मध्येनगरमभितः सेविता देवताभिः ।

स्वच्छस्वादु प्रसरसुभगा स्वामिनी वः कवीनां

वेगासंज्ञां वहति महतीं वल्लभापद्मयोनेः ॥

varNastomai: iva pariNatA saptabhedai: mahA oghai:

mAnyA madhye nagaram abhita: sevitA devatAbhi: |

svaccha svAdu prasara subhagA svAminI va: kavInAm

vegAsamj~nAm vahati mahatIm vallabhA padmayone: ||

Prose Order:

kavInAm va: svAminI padmayone: vallabhA varNastomai: iva sapta bhedai: mahA
ogai: pariNatA madhye nagaram mAnyA abhita: devatAbhi: sevitA svaccha
svAdu prasara subhagA mahatIm vegA samj~nAm vahati.

Meaning:

Oh Swan Friend! Bramha devan arose out of the lotus in the Lord's navel. Sarasvati devi is the dearest consort of that Brahma devan (**padma yone: vallabhA**). Taking the form of a river (Vegavati), She is the queen of all of you who reside on the water (**kavInAm va: svAminI**). When She stays as the goddess of Learning, She is the queen of all the poets. When She stays as the devatai of speech, She is present as the seven divisions of aksharams like





akAram. When She flows as a Kaanci river, She divides Herself in to seven types of floods (Suktika, Kanaka, SrbhrA, KampA, pheya, ManjuLA and caNDalekhA) and is revered by all. On both sides of the river Vegavati, the arcA mUrtis of different divya desams benefit from Her and honor Her (mAnyA). The clear waters of Vegavati is sweet to taste and is a delight to watch as it flows (svaccha svAdu prasara subhagA). Great indeed is Her fame as a river (mahatIm vegA samj~nAm vahati)!

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SLOKAM 30

The auspiciousness of taking bath in the river Vegavati

तीर्थे पुंसां शमितकलुषे तत्रसारस्वताख्ये

स्नात्वासार्धं मुनिभिरनघैः सम्यगुल्लासिताङ्गः ।

विश्वं चित्ते विगतरजसि व्यञ्जयन्तीमशेषं

वक्ष्यस्यन्तर्बहिरपिपरां शुद्धिमक्षेपणीयाम् ॥

tIrthe pumsAm Samita-kalushe tatra sArasvata Akhye

snAtvA sArdham munibhi: anaghai: samyak ullAsita anga: |

viSvam citte vigatarajasi vyanjayantIm aSesham

vakshyasi antarbahirapi parAm Suddhim akshepaNIyAm ||

Prose Order:

tatra pumsAm Samita kalushe sArasvata Aakhye tIrthe anagai: munibhi: sArdham snAtvA samyak ullAsita anga: vigata rajasi citte aSesham viSvam vyanjayantIm akshepaNIyAm parAm suddhim anta: bahi: api vakshyasi.

Meaning:

Oh Swan Friend! Since Sarasvati flows as the river Vegavati, this river is also called Sarasvati. The sins of all those, who take bath in this river will be destroyed (pumsAm Samita kalusha nASana tIrtham). The sinless sages (anaghai: muni:) also immerse in it. If You join these sages and dip in this river (munibhi sArdham snAtvA), your limbs will attain a special glow (samyak ullAsita anga:). The rajo guNam inside you will disappear (vigata rajasi bhUyAt). Sattva guNam will dominate. Your mind will be purified from this snAnam in the river.





This consecration can not be altered by any force (akshepaNIyam parAm Suddhim anta: bahi: api vakshyasi). Your external limbs and internal faculties would have a special jyoti. All the objects will be seen by your mind (citte aSesham viSvam vyanjayantIm).

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SLOKAM 31

The Vaibhavam of Hastigiri/attigiri

तस्यास्तीरे सरसिजभुवस्सौम्य वैतानवेदिः

दिव्यं कुर्वन्द्रमिडविषयं दृश्यते हस्तिशैलः ।

यस्योपान्ते कृतवसतयो यापयित्वा शरीरं

वर्तिष्यन्ते वितमसिपदे वासुदेवस्यधन्याः ॥

tasyA: tIre sarasijabhuva: saumya vaitAnavedi:

divyam kurvan dramida vishayam drSyate hastiSaila: |

yasyA upAnte krta vasataya: yApayitvA SarIram

vartishyante vitamasi pade vAsudevasya dhanya: ||

Prose Order:

saumya! tasyA: tIre sarasijabhuva: vaitAna vedi: hastiSaila: dramida vishayam divyam kurvan drSyate. yasyA upAnte krta vasataya: dhanya: SarIram yApayitvA vitamasi vAsudevasya pade vartishyante.

Meaning:

Beautiful friend! On the banks of the river Vegavati is seen Hastigiri, where the yAga vedi of the lotus-born Brahma devan is seen sanctifying the drAviDa desam by its presence. Those who live within the vicinity of this Hastigiri are truly fortunate. Mere residence close to Hastigiri will lead them to perform the MokshopAyam of SaraNAGati at the sacred feet of BhagavAn. At the end of their earthly lives, they will be freed from links to Prakrti and be blessed with the BhAgyam of residence in SrI VaikuNTham and perform nitya Kaimkaryam





there. Oh Swan Friend! You will see the sacred Hastigiri now.

The prayogam of "vitamasi vAsudevasya pade vartishyante" is a moving one. It reminds one of Swamy NammAzhVAR pAsura vAKyam: "maraNamAnAl Vaikuntam pukuvatu maNNavar vidiyE". It is so reassuring to us.

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SLOKAM 32

The main reason behind the glory of Hastigiri

सञ्चिन्वाना तरुणतुळसी दामभिस्स्वाभिरव्यां

तस्यां वेद्यामनुविदधती श्यामळं हव्यवाहम् ।

भोगैश्वर्यप्रियसहचरैः कापिलक्ष्मीकटाक्षैः

भुयश्श्यामा भुवनजननी देवतासन्निधत्ते ॥

sancinvAnA taruNa tuLasI dAmabhi: svAm abhikhyAm

tasyAm vedyAm anuvidadhatI SyAmaLam havya vAham |

bhoga: aiSvarya priya sahadara: kA api lakshmi kaTAKshai:

bhuya: SyAma bhuvana jananI devatA sannidhatte ||

Prose Order:

tasyAm vedyAm taruNa tuLasI dAmabhi: svAm abhikhyAm sancinvAnA
SyAmaLam havya vAham anuvidadhatI bhoga: aiSvarya priya sahadarai: lakshmi
kaTAKshai: bhUya: SyAma bhuvana jananI kA api devatA sannidhatte.

Meaning:

Oh Swan friend! Please listen and learn about the main reason behind the glories of this Hastigiri. On that hill resides eternally a great God, Whose loftiness can not be described adequately. This God having the name of PeraruLALan (the great boon granting Lord) has the natural hue of syAmaLam (greenish-black). This God wears number of KrshNa tuLasI garlands and latter enhances His syAmaLa varNam. Since this God of dark color has a bright radiance, He is like the Fire God with the dark color (SyAmaLam havya vAham

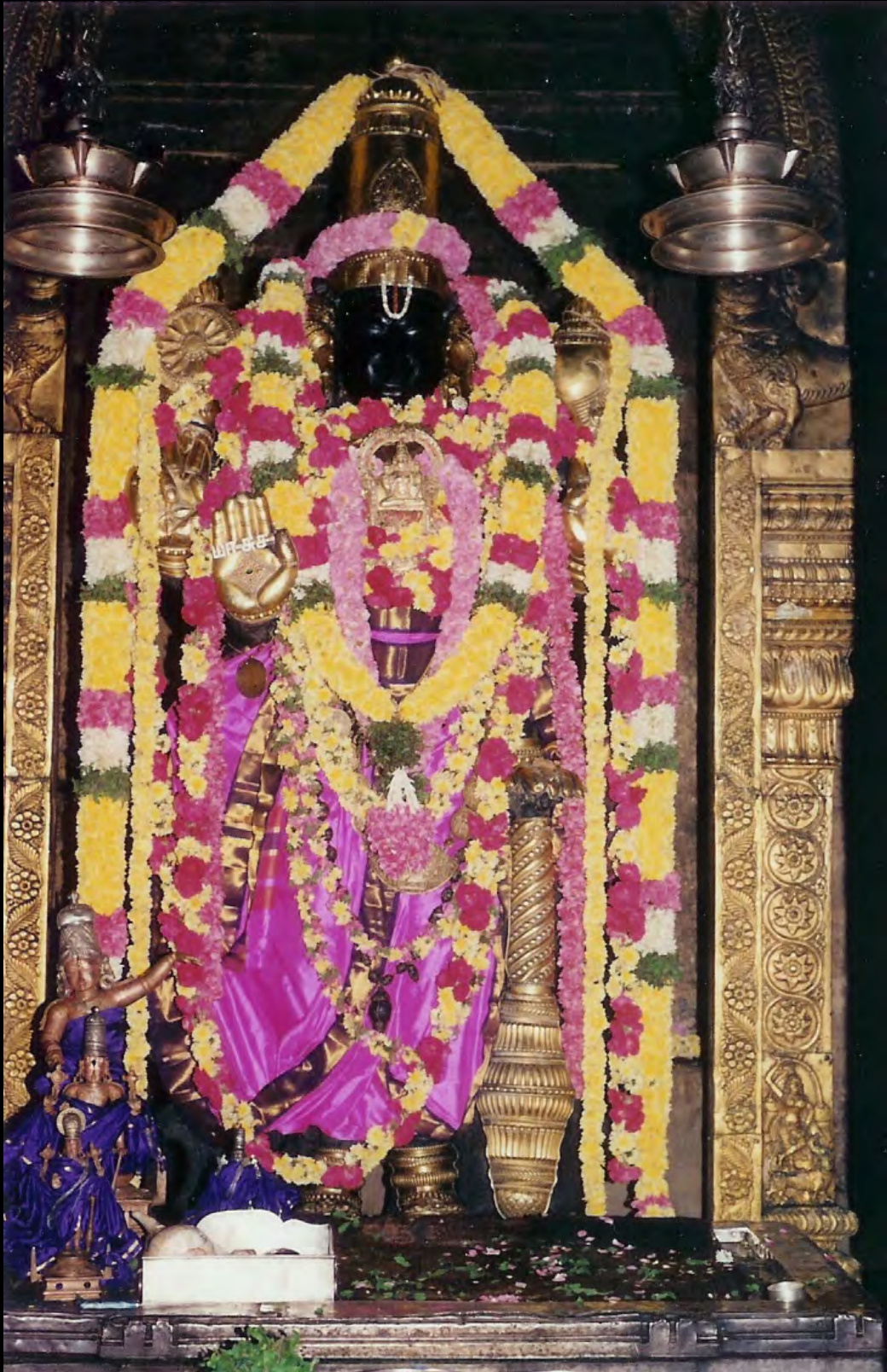




anuvidadhathI). This God has the power to bless one with bliss of Moksham. He can grant bhogams (pleasures) on this earth as well. In all these acts, the dayA-laden glances of His divine consort residing on His chest is His support (enabler). Without Her KaruNA kaTAKsham, nothing materializes. Since Her glances are falling frequently on Him, His darkish hue gets intensified further (lakshmI kaTAKshai: bhUya: SyAmA). This God remains as the Mother of all the beings of the universe and is also their nourisher. Oh Raaja Hamsam! You will have the bhAgyam of seeing this wondrous Lord with your own eyes on top of Hastigiri!

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The wondrous Lord of Hastigiri!



The divya megham called PeraruLALan - (Thanks: SrI Srikrishna Akilesh)



SLOKAM 33

लक्ष्मीविद्युललित वपुषं तत्रकारुण्यपूर्णं

माभैषीस्त्वं मरकतशिलामेचकं वीक्ष्यमेघम् ।

शुद्धैर्नित्यं परिचित पदस्त्वादृशैर्देवहंसैः

हंसीभूतः सखलु भवतामन्ववायाग्रजन्मा ॥

lakshmi vidyut lalita vapusham tatra karuNyapUrNam

ma bhaishi: tvam marakata Sila mecakam vikshya megham |

Suddhai: nityam paricita pada: tvA drSai: deva hamsai:

hamsIbhUta sa khalu bhavatAm anvavAya agrajanma ||

Prose Order:

tatra lakshmi vidyut lalita vapusham karuNya pUrNam marakata Sila mecakam megham vikshya tvam ma bhaishi. Suddhai: tvA drSai: deva hamsai: nityam paricita pada: hamsIbhUta: bhavatAm anvavAya agrajanma khalu.

Meaning:

Oh Swan friend! In the yAga vedi (ceremonial ground for Yaj~nam), there shines a dark hued cloud. Do not be afraid, when I mention the word megham (cloud). It is natural for the swans to run away from dark and threatening cloud. This megham with the name of PeraruLALan does not need to be feared. It shines with the dark blue splendour of a Indra neela gem. The presence of MahA Lakshmi on the chest of PeraruLALan is like the residence of a streak of lightning in the middle of a dark, rainy season megham.

MahA Lakshmi's presence adds to the beauty of this Lord. This megham is





filled with KaruNai. The white swans from svargam have assembled together and determined that this megham on top of Hastigiri is unlike other meghams and it will not cause any harm to anyone including them. These daiva hamsams are comfortable with their nitya-ArAdhanam of this karuNA pUrNa megham. Further, they remind themselves that this megham incarnated once as a divine Swan to recover the VedAs stolen by the asurAs and therefore this KaaLa megham is the ancestor of Your swan kulam (kUTastar). Therefore, please do not be afraid and enjoy this divya megham with the name of PeraruLALan. (The deva hamsams referred to here are the nitya sUris without any karma sambandham).

Swamy Desikan's attachment to Lord VaradarAjan has resulted in the creation of many SrI KoSams (SrI VaradarAja pancASat, nyAsa dasSakam, adaikkalappattu, Hastigiri MahAtmyam et al). In the Slokams such as this one offering his salutations to his ishTa deivam, Swamy Desikan uses groups of beautifully chosen and moving words to eulogize Lord VaradarAjan. "kAruNya pUrNam marakata SilA mecam megham" is one such salutation.





SLOKAM 34

The anugraham of Lord Varadarajan to the Raaja Hamsam

सारास्वादी सवनहविषां स्वामिनस्तेसदेवः

शुद्धं चक्षुः श्रुतिपरिषदां चक्षुषां भागधेयम् ।

अङ्गीकुर्याद्विनतममृतासारसंवादिभिस्त्वा-

माविमोदैरभिमत वरस्थूललक्षैः कटाक्षैः ॥

sAra AsvAdI savana havishAm svAmina: te sa deva:

Suddham cakshu: Sruti parishadAm cakshushAm bhAgadheyam |

angIkuryAt vinatam amrta-AsAra-samvAdibhi: tvAm

Avirmodai: abhimata varasthUla lakshai: kaTAKshai: ||

Prose Order:

te svAmina: savana havishAm sAra AsvAdI Sruti parishadAm Suddham cakshu:
cakshushAm bhAgadheyam sa: deva: vinatam tvAm Avirmodai: amrta AsAra
samvAdibhi: abhimata vara sthUla lakshai: kaTAKshai: angIkuryAt.

Meaning:

Oh Hamsam! Your Master Brahma devan presented with great bhakti the havis to the Lord in the aSvamedha Yaj~nam that he performed at Hastigiri. PeraruLALan accepted it joyously and enjoyed it thoroughly. Our Lord's glories are matchless. Listen to them:

He stays as the eye of the universe and shows us all things. We comprehend every thing with the help of the VedAs. He is the sacred eye of all the





assemblies of the VedAs. The activities of the Veda Mantrams are under His control. For the VedAs to see Him and enjoy Him, He becomes their eye as well. Blessed indeed are the human eyes that have the bhAgyam of seeing Him. He shines as the embodiment of that bhAgyam. When you prostrate before Him, His merciful glances will fall on you. Your experience at that time would be like a flood of nectar flowing through You. His glances will reveal the depth of His affection for you. Those kaTAKshams have the power to grant all the boons that His devotees desire. Casting His cool glances on you, He will accept you as His own dear one.

Swamy Desikan is deeply immersed in the anubhavam of the dayA kaTAKsham of Lord VaradarAjan and salutes those KaTAKsham with nectarine words: "abhimata vara sthUla lakshai: kaTAKshai:". His staying as the blemishless eye of the assembly of Veda mantrams is saluted as: "Sruti parishadAm suddham cakshu:". That Lord is recognized as the bhAgyam for one's eyes: "cakshushAm bhAgadheyam". His joy as the Yaj~nabhug is saluted by the choice words: "savana havishAm sAra AsvAdI".





SLOKAM 35

The Kaimkaryams performed by the Swan to PeraruLALan

मध्वासक्तं सरसिजमिव स्विन्नमालम्बमानो

देव्याहस्तं तदितरकरन्यस्तलीलारविंदः ।

देवःश्रिमान्सयदिविहरेत्स्वैरमारामभूमौ

व्यक्तो वालव्यजनवपुषा वीजयेस्तं त्वमेव ॥

madhu Asaktam sarasijam iva svinnam AlambamAna:

devyA hastam tat itara karanyasta lIA aravinda: |

deva: SrimAn sa: yadi viharet svairam ArAma bhUmau

vyakta: vAlavyajana vapushA vIjaye: tam tvam eva ||

Prose Order:

sa: SrImAn deva: madhu Asaktam sarasijam iva svinnam devyA: AlambamAna:
tat itara kara nyasta lIA aravinda: ArAma bhUmau svairam viharet yadi tvam
eva vAlavyajana vapushA vyakta: tam vIjaye:

Meaning:

Oh Swan friend! After PeraruLALa PerumAl has cast His benevolent glances on you, there is one kaimkaryam that you have to perform for Him. In the evening times, He would go to the nandavanam behind His dear consort's residence and spend joyous times with Her (Perumdevi tAyAr) there. He will take enjoyable walks with Her. When He roams around with Her, He will hold on to Her left hand with His right hand and His divine consort will be overcome with the joy of that sparSam (touch) and Her hands will become moist with buds of sweat. At





that time, Her hand will look like a lotus dipped in honey. PeraruLALan will place sportingly a lotus flower on His devi's right hand. You might arrive at Kaanci during the evening time, when the divya dampatis will be strolling in Their nandavanam. If so, please take the form of a fan and offer fan kaimkaryam for the divya dampatis. His fatigue will diminish as a result of your kaimkaryam. You belong to the category of birds and therefore you wont cause any embarrassment to Them during your fan kaimkaraym. The anta:pura servants wont intrude on such occasions and therefore you will have the entire field open for kaimkaryam available to you.

Comments:

A beautiful picture of the ekAnta seva of the divya dampatis of Kaancipuram is presented by Swamy Desikan in this Slokam.

"deva: madhu Asaktam sarasijamiva svinnam devyA: hastam AlambamAna: tat itara kara nyasta IIA aravinda: ArAma bhUmau svairam viharet".

He is Deva rAjan, DevAti devan. He chooses to enjoy the company of His devi in ekAntam and chooses the flower garden with the lotus pond as the place to sport with His devi. Out of His great love for His devi, He holds Her left hand with His right hand in the sampradhAyic manner as a newly wed Purushan. Perumdevi tAyAr is overcome with that joyous experience and buds of sweat arise on Her hand (svinnam hastam). Her hand takes on the appearance of a lotus flower dipped in honey (madhu Asaktam sarasijam iva).





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SrI Perundevi tAyAr - tirukkacchi (Thanks: SrI Srikrishna Akilesh)



SLOKAM 36

Arrival of the Hamsam at Cozha desam

जातप्रीतिर्जनपदमथो मध्यमंलङ्घयित्वा

दूरालक्ष्य क्रमुक निवहश्श्यामळान्याहिचोळान् ।

प्रत्युद्गच्छन्मकरवलन स्तम्भितैस्सहजायाः

स्रोतो भेदैर्विविध गतिभिस्संविभक्तावकाशन् ॥

jAtaprIti: janapadam atho madhyamam langhayitvA

dUrAt lakshya kramuka nivaha: SyAmALAn yAhi coLAn |

pratyut gacchat makaravalana stambhitai: sahyajAyA:

sroto bhedai: vividha gatibhi: samvibhakta avakASan ||

Prose Order:

atho jAta prIti: madhyamam janapadam langhayitvA dUrAt lakshya kramuka nivaha: SyAmALAn pratyut gacchat makara valana stambhitai: vividha gatibhi: sahyajAyA: sroto bhedhai: samvibhakta avakASan coLAn yAhi.

Meaning:

Oh Swan! You must have enjoyed toNDai nADu (jana padam), which is in between Andhra nADu and CoLa nADu. After crossing toNDai nADu, proceed directly to CoLa desam. You will see dark and dense greenish groves of areca nut trees (kramuka nivaha SyAmALAN), which through their vastness almost make the whole Cola nADu look dark. The flocks of fish swimming against the floods of Cauvery (pratyutgacchat makara valanam) appear to slow down some what the speed of flow of the river. The floods of Cauvery branch out in





various directions and enrich the land on both banks of the river without any discrimination (sahyajA: srota bhedhai: samvibhakta avakASan coLAn). May You arrive at this CoLa desam known for its wealth of water!



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SLOKAM 37

Enjoying the young girls engaged in the sport of Dolai

सन्ध्यारागं सुरभिरजनी सम्भवैरङ्गरागैः

केशैर्ज्योत्स्नाकलहि तिमिरं पाळिकापीडगर्भैः ।

आभिभ्राणास्सरसिजदृशो हंसदोलाधिरोहा-

दाधास्यन्ते मदकलगिरस्तेषु नेत्रोत्सवते ॥

sandhyArAgam surabhi rajanI sambhavai: angarAgai:

keSai: jyotsnA kalahi timiram pALika ApIDa garbhai: |

AbibhrANA: sarasija drSa hamsa dola adhirohAt

AdhAsyante madakalagira: teshu netra utsavam te ||

Prose Order:

hamsa! teshu surabhi rajanI sambhavai: angarAgai: sandhyA rAgam pALika ApIDa garbhai: keSai: jyotsnA kalahi timiram AbibhrANA: mada kala gira: sarasija drSa doLA adhirohAt te netra utsavam Adhasyante.

Meaning:

Oh Hamsam! In the CoLa nADu that you are about to visit, the ladies with eyes as beautiful and soft as the lotus would smear all over their body fragrant turmeric paste containing other ingredients. After that cosmetic treatment, they will resemble in color, the evening sunset. They would be wearing the white flowers of areca nut on their dark hair. The combination of the white flowers on their dark tresses would remind one of the simultaneous presence of the moon against the dark background of the night. The speech of these confident





and self-assured girls in the height of their youth (*mada kalahi gira:*) would be delightful (bubbly) and not always clear. You will enjoy the sight of these beautiful girls sporting in their swings.

Comments:

The some what reddish fragrant body lotions with their ingredients such as turmeric (*surabhi rajanI sambhavai: angarAgai:*) is compared to the special red shown by the evening sunset (*sandhyA rAgai:*). They have the long rows of flowers from the areca nut trees/ pAKku maram (*kramuka pALiKA*) adorning their dark and long tresses (*pALiKA ApIDagarbhai: keSai:*). The combination of these black and white colors is captivating and enhances the beauty of these young CoLa desam girls.





SLOKAM 38

Sighting of the TiruveLLaRai divya desam

पृथ्वीलीला तिलकसुभगं पश्चिमं भागमेषां

नाम्नावर्षं जलचरनदी मातृकं गाहमानः ।

द्रक्ष्यस्यारात्परिमिततया मग्नकैलासदृश्यं

श्वेतं शैलं फणिपतिमिव क्षमातलादुज्जिहानम् ॥

prthvI IIA tilaka subhagam paScimam bhAgam eshAm

nAmnA varsham jala cara nadI mAtrkam gAhamAna: |

drakshyasi ArAt parimitatayA magna kailAsa drSyam

Svetam Sailam phaNipatimiva kshMAtalAt ujjihAnam ||

Prose Order:

jala cara prthvI IIA tilaka subhagam nAmnA varsham nadI mAtrkam eshAm
paScimam bhAgam gAhamAna: parimitatayA magna kailASa drSyam kshMAtalAt
ujjihAnam phaNipatimiva Svetam Sailam ArAt drakshyasi.

Meaning:

Dear Swan friend! You have an aquatic life (water based life). Listen now! As You enter the Cola nADu from the western side, You will find a region called Varsham. This region enhances the beauty of BhU lokam itself. Therefore, it is the tilakam worn by BhUmi Devi on Her forehead. Please do not fear that the name. Varsham refers to this region having continuous rain fall. The name is only Varsham and it thrives on abundant irrigation channels for its fertile





tiruvellarai temple gopuram - Thanks : SrI Ranga Madabushi
(<http://picasaweb.google.com/mithila3b/SriPundarikatsaperumalThiruvellarai#>)



Chandra pushkarani at tiruvellarai - Thanks : SrI Ranga Madabushi
(<http://picasaweb.google.com/mithila3b/SriPundarikatsaperumalThiruvellarai#>)

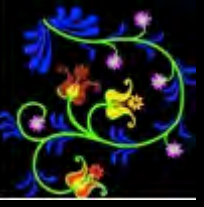


fields. When you enter the Varsham section of CoLa nADu, you will see a white mountain (Svetagiri). There are trench like formations around this mountain and the mountain looks somewhat hidden inside these trenches. When one sees this sunken mountain, one thinks of portions of KailAsa Mountain after a large portion of it is hidden in earth. It will also appear as though AdiSeshan is just about rising from the earth, which he holds on His head.

Comments:

The beauty of the fertile Varsha region is compared to the beauty of a tilakam on the forehead of BhUmi devi. Here drainage water from Cauvery flows through many channels and makes the land abundantly fertile. TiruveLLaRai divya desam (Svetagiri) is in this VarshA region. The whiteness mountain jutting out of the plains is viewed as portion of snow-clad KailAsa mountain and as AdiSeshan of beautiful white color arising out of the earth.





sadagopan.org



SrI puNDarIkAksha perumAL mUlavar and utsavar
(Thanks: www.srivaishnavam.com)





SLOKAM 39

The worship of the Lord of TiruveLLaRai (PuNDarIkAkshan)

स्फारालोक प्रशमिततमस्सञ्चयं तत्र पुंसां

प्रत्यग्रूपं प्रगुणविभवं प्रार्थनीयं बुधानाम् ।

नेदीयांसं कुशलनिवहं नन्तुराधास्यते ते

दिव्यं तेजो जलधितनया स्नेहं नित्यानुषक्तम् ॥

sphArAloka praSamita tama: sancayam tatra pumsAm

pratyak rUpam praguNa vibhavam prArthanIyam budhAnAm |

nedIyAmsam kuSala nivaham nantu: AdhAsyate te

divyam tejo jaladhitanayA sneha nityAnushaktam ||

Prose Order:

tatra pratyak rUpam praguNa vibhavam budhAnAm prArthanIyam jaladhi
tanayA sneha nitya anushaktam pumsAm sphAra Aloka praSamita tama:
sancayam divyam teja: nantu: te kusala nivaham nedIyAmsam AdhAsyate.

Meaning:

Oh Swan friend! At TiruveLLaRai, there is a jyotirmaya Parabrahmam devoid of Prakrti sambandham. He is svayam prakASam and His svarUpam can not be fully understood by any others. He gains the Phalan arising from its prakASam. He has limitless auspicious guNams. Those with discriminating intellect surrender to Him, when they desire the highest of PurushArthams. Because of His love for Periya PirATTi, this Jyoti svarUpam does not stay apart from Her even for one second. When this svayam jyoti PerumAn casts His glance even





once on a cetanan, latter's darkness of nescience will be destroyed immediately. It is enough for you to prostrate before this PuNDarIkAkshan once. All the wealth and auspiciousness will arrive your way.

Comments:

In this Slokam, the words "guNa" represents the wick, "sneha" stands for the oil, "Aloka" denotes the jyoti, "tama:" the darkness and the word "teja:" is linked to a bright lamp. This Parabrahmam shines without the need for any other lamp. It is a divine dIpam with a good wick and does not need any oil to sustain itself unlike other lamps. He chases away the darkness and showers on any one, who prostrates before Him all mangaLams. This is the dhvani in this Slokam.

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SLOKAM 40

Visit to the nIII vanam at TiruveLLaRai

स्निग्धच्छायं तदनुविततं तस्यधामेवनीलं

नीलीरक्षा नियतललितं काननं संविचीयाः ।

दृष्टे तस्मिन्ननिमिष वधूनित्यनिर्वेशयोग्ये

स्वर्गोद्यान श्रियमपिलघुं मंस्यतेमानसं ते ॥

snigdhaCchAyam tadanu vitatam tasya dhAmeva nIlam

nIIIrakshA niyata lalitam kAnanam samvicIyA: |

drshTe tasmin animisha vadhU nitya nirveSya yogye

svarga udyAna Sriyam api laghum mamsyate mAnasam te ||

Prose Order:

tadanu snigdhaCchAyam vitatam tasya dhAma iva nIlam nIII rakshA niyata lalitam kAnanam samvicIyA:, animisha vadhU nitya nirveSa yogye tasmin drshTe te manAsam svarga udyAna Sriyam api laghum mamsyate.

Meaning:

Oh Swan friend! After worshipping the divya dampatis of TiruveLLaRai and receiving Their blessings, please do not forget to visit a forest there. That forest will always provide cool shade. It will be vast in area. It will have a dark hue like that of the Lord because of the dense population of trees. This forest is protected by a Raakshasi by the name of NeelI and prevents it from being harmed by anyone or anything. The beauty of the NeelI Vanam does not therefore diminish in beauty. The women of deva lokam prefer the NeelI Vanam





over their own nandavanams and come here for enjoying it. Please see this vanam with Your eyes and you will come to the conclusion that this vanam is better than the one at Indra lokam.

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SLOKAM 41

The Kaimkaryam done by the wind to Manmathan

कुर्वन्नानाकुसुमरजसा यत्रचित्रं वितानं

पूगारण्ये मृदुविचलयन् पाळिकाचामराणि ।

पादन्यास क्षममवकिरन् क्षमातलं पुष्पजालैः

प्रायोवायुः परिजनविधिं पञ्चबाणस्यधत्ते ॥

kurvan nAnA kusuma rajasa yatra citram vitAnam

pUgA araNye mrdu vicalayan pALika cAmarANi |

pAdanyAsa kshamam avakiran kshamAtalam pushpajAlai:

prAya: vAyu: parijana vidhim pancabANasya dhatte ||

Prose Order:

yatra pUgA araNye vAyu: nAnA kusuma rajasa citram vitAnam kurvan pALika cAmarANi mrdu vicalayan pushpa jAlai: kshamAtalam pada nyAsa kshamam avakiran pancabANasya parijana vidhim dhatte prAya:

Meaning:

Dear Swan friend! Please hear more about the greatness of this NeelI Vanam. There are a lot of areca nut groves in this forest. There, you will see with your own eyes, the kaimkaryams performed by the wind to Manmathan, the love god. The lifting of the pollen dust by the wind from the flowers of different colors and the spreading of them over the sky would look like the spreading of a multi-colored canopy over Manmathan (nAnA kusuma rajasa citram vitAnam kurvan). When the wind sways gently the white kamuka flowers in that forest, it will be





like the gentle fan service with the kamukA flower fan to Manmathan (pALika cAmarANi mrdu vicalayan). When the wind blows strongly and scatters the flowers on the floor of the forest, it would be like a soft carpet made up of strewn flowers (pushpa jAlai: kshamAtalam pAda nyAsa kshamam avakiran) for Manmathan to walk over softly. You will thus see the many kaimkaryams to the god of love with the five flower arrows made up of lotus, aSokam, mango, jasmine and black neytal) in this NeelI Vanam.





SLOKAM 42

The vaibhavam of Cauvery river

स्रोतोवेगादथ जनपदं सौम्यसीमन्तयन्ती

प्रत्यादेशो विबुधसरित स्स्यन्दतेसह्यकन्या ।

कालेकाले परिणतिवशात्पर्वभेदावकीर्णैः

पुण्ड्रेक्षणां पुळिनविशदै गर्द्गदामौक्तिकौघैः ॥

srota: vegAt atha janapadam saumya sImantayantI

pratyAdeSa: vibudha sarita: syandate sahyakanyA |

kAle kAle pariNati vaSAAt parvabheda avakIrNai:

puNDrekshUNAm puLina viSadai: gadgadA mauktika oghai: ||

Prose Order:

saumya! atha srota: vegAt janapadam sImantayantI vibudha sarita:
pratyAdeSa: kAle kAle pariNati vaSAAt puNDrekshUNAm parva bheda
avakIrNai: puLina viSadai: mauktika oghai: gad-gadA sahya kanyA syandate.

Meaning:

Dear Swan friend! In the middle of Cola nADu (jana padam) flows Cauvery like the division in the lady's hair that separates the hair in to two parts (vakiDu) and splits the land (sImantayantI) in to two portions. This Cauvery is nobler than Deva Gangai (vibudha sarita: pratyAdeSa:) in sanctity and Vaibhavam. There are tall sugar cane crops on both the banks of the river. As the sugar cane stalks have reached their full spurt of growth, their stalks (kaNus) have split open (parva bheda:) and the pearl like substance from inside the stalks





are spilled under the individual plants. The assemblies of such "pearls" make them look like shoals/mounds of white sand. As the waters of Cauvery course their way over these mounds of "pearls", the waves have to climb up and fall down and create the impression of hills and ditches (mEDu and PaLLam). Thus flows Cauvery (*sahya kanyA syandate*), which originates from the sahya a mountain in the west.



River Cauvery of chola deSam

(Thanks: Appaji, commons.wikimedia.org/wiki/File:Trichy_and_Srirangam.jpg)

Comments:

AzhvAr salutes the sacredness of the Cauvery over Ganga: "*GangaiyIR punitamAya kAviri*". Once Cauvery and Ganga rivers went to Brahma and asked Him to rule as to who is more sacred. BrahmA ruled that Ganga is more noble because of links to the Lord's sacred feet. River Cauvery was hurt and did penance.

BrahmA was pleased with the tapas of Cauvery and declared that both Ganga and Cauvery are equal in their Vaibhavam. Cauvery was not satisfied with the





equal status and continued with Her tapas this time towards EmperumAn. BhagavAn was pleased with the severity of the tapas of Cauvery and revealed that He will be moving with His Ranga VimAnam to the banks of Cauvery in the future during His RaamAvatAram and will have the permanent sambandham with Cauvery then. He assured Cauvery that She will enjoy a state superior to that of Ganga. Thus Cauvery attained its superior status over Ganga river.





SLOKAM 43

The glory of the flow of Cauvery

सह्योत्सङ्गात्सपदिमरुता सागरं नीयमानां

भद्रालापैर्विहितकुशलां त्वादृशानां द्विजानाम् ।

यामस्कन्नास्सरसकुहळीपत्रपातैर्निशान्ते

मन्दस्मेरांमधुपरिमळैर्वसयन्तीवपूगाः ॥

sahya utsangAt sapadi marutA sAgaram nIyamAnAm

bhadra AlApai: vihita kuSalAm tvAdrSAnAm dvijAnAm |

yAm askannA: sarasakuhaLI patrapAtai: niSAnte

manda smerAm madhuparimalai: vAsyantI iva pUgA: ||

Prose Order:

sahya utsangAt sapadi marutA sAgaram nIyamAnAm tvAdrSAnAm dvijAnAm
bhadra AlApai: vihita kuSalAm sarasa kuhaLI patra pAtai: manda smerAm yAm
niSAnte askanna: pUgA: madhu parimalai: vAsyantI iva.

Meaning:

Dear Swan friend! Cauvery arises from the western part of sahya mountain. The wind blows these Cauvery floods to the sea. On the banks of Cauvery, the auspicious welcome sounds of GaruDan, peacock and other birds are heard. Those who are experts in interpreting omens state that these sounds produce kshemam.

Indeed, Kshemam is always associated with the places, where Cauvery flows. On





the banks of Cauvery are areca nut trees with flowers in blossom. During the morning hours, the gentle wind releases those flowers laden with honey on to the floods of Cauvery flowing below. With these white flowers adorning Her, Cauvery looks like a smiling young maiden. The fragrance of the honey from the flowers also wafts across. Thus the areca nut trees endow the Cauvery river to have the fragrance of honey.





SLOKAM 44

Sighting of Candra PushkaraNi

तस्मिन् द्रक्ष्यस्यमर महिळा मौळिगन्धैरवन्ध्या-

मातन्वानां व्यपगतरसं मानसे मानसं वः ।

तीर्थैरन्यैरपि परिगतां शुद्धिहेतोस्समन्ता-

चन्द्रोल्लास प्रथितयशसः संपदंपुष्करिण्याः ॥

tasmin drakshyasi amara mahiLA mauLi gandhai: avandhyAm

AtanvAnAm vyapagatarasam mAnase mAnasam va: |

tIrthai: anyai: api parigatAm Suddhiheto: samantAt

candra ullAsa prathita yaSasa: sampadam pushkariNyA: ||

Prose Order:

tasmin amara mahiLA mauLi gandhai: avandhyAm va: mAnasam mAnase
vyapagata rasam AtanvAnAm suddhi heto: anyai: tIrthai: api samantAt
parigatAm candra ullAsa prathita yaSasa: pushkariNyA: sampadam drakshyasi.

Meaning:

My dear Swan friend! As your flight continues over the CoLa desam, the sacred Candra PushkaraNi will come in to view. In that sacred pond, the celestial women take their bath often and leave behind the abundant fragrance from their hair in the waters of the PushkaraNi (amara mahiLA mauLi gandhai: avandhyAm). Many other sacred waters stand on the bank of Candra PushkaraNi waiting for their turn to take a dip and have their sins removed (Suddhi heto: anyai: tIrthai: api samantAt parigatAm). These are the sins left by the people





in them. Oh dear Swan! You or other friends of yours would not like Maanasarovar lake any more (va: mAnasam mAnase vyapagata rasam AtanvAnAm) after enjoying the cool and sacred waters of Candra PushkaraNi. The glory of Candra PushkaraNi is spread all over from its effect on Candran, whose curse was removed by taking a bath in this sacred PushkaraNi and gaining back His full lustre. Now, you will witness the richness of this Candra PushkaraNi (candra pushkariNyA: sampadam drakshyasi).





SLOKAM 45

Sighting of Sesha pITHam

तीरेतस्या विरचितपदं साधुभिस्सेव्यमानं

श्रद्धायोगाद्विनमिततनु श्लेषपीठं भजेथाः ।

यस्मिन्नस्मत् कुलधनतया सौम्यसाकेतभाजः

स्थानं भाव्यं मुनिभिरुदितं श्रीमतोरङ्गधाम्नः ॥

tIre tasyA viracitapadam sAdhubhi: sevyamAnam

SraddhAyogAt vinamita tanu: Sesha pITHam bhajethA: |

yasmin asmat kula dhanatayA saumya sAKetabhAja:

sthAnam bhAvyam munibhi: uditam SrImata: rangadhAmna: ||

Prose Order:

saumya! tasyA: tire viracita padam sAdhubhi: sevyamAnam Sesha pITHam
SraddhA yogAt vinamita tanu: bhajethA: yasmin asmat kula dhanatayA sAketa
bhAja: Srimata: rangadhAmna: sthAnam bhAvyam munibhi: uditam.

Meaning:

Dear Swan friend! On the banks of this Candra PushkaraNi is a foundation structure (viracita padam) known as Sesha pITHam. The sages assemble near it and will be offering their salutations (sAdhubhi: sevyamAnam) to this pITHam. You should also lower your limbs with faith (SraddhA yogAt vinamita tanu: bhajethA) and prostrate before this pITHam. There is a reason for prostrating before this pITHam and offering one's salutations. The Rshis have said that our Kula deivam, Lord RanganAthan, reclining now on His SeshA bed at AyodhyA will





come to settle down on this Sesha pITham on the banks of Candra PushkaraNi. Therefore, please worship this sacred pITham that will have the future sambandham of Lord RanganAthan as His seat (sAketa bhAja: SrImata: rangadhAmna: sthAnam bhAvyam).



Chandra pushkarini
(Thanks:www.vaisnava.cz)

Comments:

The PurANams state that Lord RanganAtha was the ArAdhya devan of Caturmukha Brahma. Responding to the severe tapas of Brahma to gain the boon of receiving the Lord of KshIrAbdi (the Milky Ocean) as the arca mUrthi for His daily ArAdhanam, KshIrAbdi nAthan arrived at Satya lokam and adorned the puJA grham of Brahma devan there. Once the sUrya Kula King IkshvAku attended a Yaj~nam performed by Brahma devan at Satya lokam and was enchanted with the arcai of Lord RanganAthan. King IkshvAku did penance and prayed to Brahma to receive Lord RanganAtha as His kula dhanam. Brahma was pleased and gave Lord RanganAtha with the PraNavAkAra VimAnam as His





gift to Ikshvaku, who carried the Lord with him to His capitol, Ayodhya on the banks of Sarayu river. Raamabhadran, a descendant of Ikshvaku kulam presented later Lord Ranganathan with His Vimanam to Vibhishanan after His coronation. On the way to Lanka, the capital of Vibhishana, Lord liked the island of Srirangam and decided to stay there permanently. That is how Sri Ranganathan arrived at Srirangam.

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The many gopurams and pranavaka vimana of Srirangam





SLOKAM 46

The flashes of the Memory about RanganAthan at Ayodhya

सत्वेदिव्ये स्वयमुदयतस्तस्य धाम्नः प्रसङ्गा-

न्मन्जूषायां मरकतमिव भ्राजमानं तदन्तः ।

चेतो धावत्युपहितभुजं शेषभोगेशयानं

दीर्घापाङ्गं जलधितनया जीवितं देवमाद्यम् ॥

satve divye svayam udayata: tasya dhAmna: prasangAt

manjUshAyAm marakatam iva bhrAjamAnam tat anta: |

ceta: dhAvati upahita bhujam Sesha bhoge SayAnam

dIrghApAngam jaladhi tanayA jIvitam devamAdyam ||

Prose Order:

divye satve svayam udayata: tasya dhAmna: prasangAt tat anta: manjUshAyAm marakatam iva bhrAjamAnam upahita bhujam Sesha bhoge SayAnam dIrgha apAngam jaladhi tanayA jIvitam Adyam devam ceta: dhAvati.

Meaning:

Oh Swan friend! It is but natural that a series of associated things come before one's mind, when one focuses on one object. I have been talking to you until now about Sriranga VimAnam. Now, my mind is running towards the vastu inside that vimAnam. That vastu is Sri RanganAthan shining like an emerald gem in a jewel Box (tat anta: manjUshAyAm marakatam iva). This Ranga VimAnam providing the shade for the Lord is Suddha sattva mayam (free from rajas and tamas) and is self manifested (svayam udayata:) on the Sesha pITham. When I





think of the PraNavAkAra VimAnam, my mind takes me to AdiSeshan, who performs kaimkaryam as the bed for the Lord inside the Ranga VimAnam. Next my mind rests on the hand of the Lord, which is being used by Him as His pillow (**upahita bhujam**). From there, my mind goes up to His vAtsalyam-laden eyes. From there my mind runs to His chest and has the darSana saubhAgyam of Periya PirATTi there serving as His jIva nADI (**jaladhi tanayA jIvitam**). After that mind-filling experience, my mind runs quickly to the Jagat kArANan, Sri RanganAthan (**Adyam devam ceta: dhAvati**).

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SrI ranganAthan - SrIrangam





SLOKAM 47

Appeal to the Swan to cross the mid portion between cOzha and PaaNDya desams

चोराक्रान्तं तदनुविपिनं चोळपाण्डयान्तरस्थं

झिल्लीनाद् श्रवणपरुषं शीघ्रमेवव्यतीयाः ।

तीर्णेत्स्मिन् प्रकटयसखे शीतलांस्तेनिनादान्

शब्दायन्ते नखलुकवयः सन्निधौदुर्जनानाम् ॥

corAkrAntam tadanu vipinam coLa-pANDya antarastham

jhIllInAda SravaNa parusham SIghrameva vyatIyA: |

tIrNe tasmin prakaTaya sakhe SItaLAn te ninAdAn

SabdAyante na khalu kavaya: sannidhau durjanAnAm ||

Prose Order:

sakhe! tadanu cora AkrAntam jhIllI nAda SravaNa parusham coLa-pANDya antarastham vipinam SIgram eva vyatIyA: tasmin tIrNe SItaLAn te ninAdAn prakaTaya durjanAnAm sannidhau kavaya: na khalu SabdAyante.

Meaning:

Oh Friend Swan! After the salutation of the Sesha piTham, you will take to the air and come across a forest area between COLa and PaaNDya desams. This forest is full of KaLLars (thieves), who are waiting to waylay the travelers. In that forest, you will also hear the loud and unpleasant noise raised by crickets / suvar kOzhi (SravaNa parusham jhIllI nAdam). In that forest, please do not raise your sweet voice and proceed silently. After you cross this fearsome





forest, you can sing with your natural sweet voice (tasmin tIrNe SItaLAn te ninAdAn prakaTaya). It is a loka rIti that superior poets do not sing their exquisite poems before the roughnecks (durjanAnAm sannidhau kavaya: na khalu SabdAyante); these roughnecks argue with each other only for argument's sake in a VitanDA vAdam style.

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SLOKAM 48

The honors accorded by the women of PaanDya nADu

स्रस्तापीडं प्रचलदळकं व्यक्तताटङ्करत्नं

मुक्ताचूर्णं स्फुरिततिलकं वक्त्रमुत्तानयन्त्यः ।

देशे तस्मिन् कुवलयदृशो जातकौतूहलास्त्वां

मालादीर्घैर्मधुरविरुतं मानयिष्यन्त्यपाङ्गैः ॥

srastA ApIDam pracalat aLakam vyakta tATanka ratnam

muktAcUrNa sphurita tilakam vaktram uttAnayantya: |

deSe tasmin kuvalaya drSa: jAta kautUhalA: tvAm

mAlAdIrghai: madhura virutam mAnayishyanti apAngai: ||

Prose Order:

tasmin deSe kuvalaya drSa: jAta kautUhalA: srastA ApIDam pracalat aLakam vyakta tATanka ratnam muktA cUrNa sphurita tilakam vaktram uttAnayantya: mAlA dIrghai: apAngai: madhura virutam tvAm mAnayishyanti.

Meaning:

My dear friend! After you cross this dangerous forest, you would have arrived at PaaNDya desam. The girls there are beautiful with the soft eyes resembling Ambal pushpam (kuvalaya drSa:) in their beauty. You can sing there at a high pitch. On hearing your sweet voice (madhura virutam), the girls of PaaNDya desam will come out to see you. They will lift their heads to make eye contact. At that time, the flower mAlais that they wear on their heads will loosen up (srastApIDam) and the black tresses of theirs will move here and there





(pracalat aLakam). The gem studded ear AbharaNams will shine and send out brilliant rays (vyakta tATanka ratnam). You can see clearly the tilakam on their foreheads made up of powdered pearls (muktA cUrNA: sphurita tilakam vaktram). They will stand in a circle and crane their necks to see you clearly and their glances will fall on you one by one. Those row of glances would look like a garland of flowers aimed at you to show their respectful regards (tvAm mAnayishyanti).

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SLOKAM 49

Worshipping TirumAlirumcOlai

नित्यावासं वृषभमचलं सुन्दराख्यस्यविष्णोः

प्रत्यासीदन् सपदि विनमद्भागधेयं नतस्स्याः ।

यस्योत्सङ्गे बलिविजयिनस्तस्य मञ्जीरवान्तं

पाथोदिव्यं पशुपति जटास्पर्श शून्यं विभाति ॥

nityAvAsam vrshabham acalam sundarAkhyasya vishNo:

pratyAsIdan sapadi vinamat bhAgadheyam nata: syA: |

yasya utsange balivijayina: tasya manjIraVAntam

pAtha: divyam paSupati jaTAsparSa SUnyam vibhAti ||

Prose Order:

sundara Akhyasya vishNo: nitya AvAsam vinamat bhAgadheyam vrshabham acalam pratyAsIdan sapadi nata: syA: yasya utsange bali vijayina: tasya manjIraVAntam divyam pAtha: paSupati jaTA sparSa SUnyam vibhAti.

Meaning:

My dear Swan friend! Next, you will see the mountain (Vrshabha giri), where TirumAlirumcOlai Azhagar resides. On the foothills of this Vrshabha Giri, the Lord with the sacred name of Azhagar (Sundara bAhu) lives eternally (nityAvAsam). Those who could see and worship this Vrshabha Giri are indeed fortunate (vinamat bhAgadheyam vrshabham acalam). One wonders whether the bhAgyam of these BhagavatAs took the form of Vrshabha Giri. The moment you approach this sacred mountain, you should offer your salutations (vrshabham





acalam pratyAsIdan sapadi nata: syA:). There is a mountain brook there that originated from the silampu (nUpuram) of the Lord during His TrivikramAvatAram and is found on the west side of VrushabhAdri. This puNya nadI (divyam pAtha:) is more sacred than Ganga river. The reason is that this river has no sambandham with the devatAntaram (paSupati jaTA sparSa SUnyam vibhAti). It grew from the KamaNDalu water of Brahma, when He performed pAda Tirumanjanam for Trivikraman and bypassed the JaTai of Sivan.

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ThirumAliruncholai Azhagar
(Thanks: SrI Shreekrishna Akilesh)





SLOKAM 50

The wealth of PaaNDya nADu

ईशादस्त्राण्यधिगतवतां क्षत्रियाणां प्रभावात्

कारावासस्मरणचकितैः सिक्तसस्यान् पयोदैः ।

पश्यन् यायाः परमळकया स्पर्धमानैरजस्रं

पुण्यावासैः पुरजनपदै मण्डितान् पाण्ड्यदेशान् ॥

ISAt astrANi adhigatavatAm kshatriyANAm prabhAvAt

kArA AvAsa smaraNa cakitai: sikta sasyAn payodai: |

paSyan yAyA: param aLakayA spardhamAnai: ajasram

puNya AvAsai: purajana padai: maNDitAn pANDyadeSAn ||

Prose Order:

ISAt astrANi adhigatavatAm kshatriyANAm prabhAvAt kArA AvAsa smaraNa cakitai: payodai: sikta sasyAn ajasram aLakayA param spardhamAnai: puNya AvAsai: pura janapadai: maNDitAn pANDya deSAn paSyan yAyA:

Meaning:

The PaaNDya nADu is very fertile. Rain falls three times a month there and the crops thrive under such ideal conditions. There is a reason for the unfailing rains. Once upon a time, a PaaNDyan king did penance and received weapons from Lord Sivan, captured the clouds and put them in prison. All the kings who were born in his kulam had the same power. Knowing the power of these kings and remembering their incarcerations, (kArA AvAsa smaraNa cakitai:), the clouds fear of causing any harm to them by their misbehavior and make sure





that they rain regularly on PaaNDya nADu and keep it abundantly fertile and wealthy. The villages and the cities of PaaNDyA kingdom vie with ALakApuri, the capital of Kuberan, in wealth. Many great and pious souls live in this PaaNDya nADu (puNya AvAsai: manDitAn). Oh Swan! May you cross the PaaNDya nADu as you enjoy these distinct displays of wealth!





SLOKAM 51

The glories of the River tAmraparNI

मुक्ताजालैर्जनितपुळिनां शुक्तिसन्तानमुक्तैः

तारापूर्णा दिवमिवतत स्ताम्रपर्णी भजेथाः ।

प्रत्यासत्त्या नियतविशदं पीतसिन्धोर्महर्षेः

पानीयन्ते परिणमयिता तत्रमुक्तामयत्वम् ॥

muktA jAlai: janita puLinAm Sukti santAnamuktai:

tArA pUrNAm divam iva tata: tAmraparNIm bhajethA: |

pratyAsattyA niyata viSadam pIta sindho: maharshe:

pAnIyam te pariNamayitA tatra muktA mayatvam ||

Prose Order:

tata: Sukti santAna muktai: muktA jAlai: janita puLinAm tArA pUrNAm divam
iva tAmraparNIm bhajethA: tatra pIta sindho: maharshe: niyata viSadam
pAnIyam te muktA mayatvam pariNamayitA.

Meaning:

Oh Dear Swan! In PaaNDya nADu, you will come across tAmraparNI river. Many pearl producing Oyster shells will be visible in the tAmraparNI river beds. The pearls will exit these shells in big numbers and will stay as heaps (mounds). These mounds on the banks of the river will resemble the sandy dunes on the river. The mounds of pearls by the side of the river remind one of the sky filled with the assembly of stars at night. The famous sage, who has his home in Podiya Malai is Agastyar. He has the reputation of consuming ocean in a sip





(Acamanam). SAstrAs say that all the rivers of the southern land become clear during the time of rise of Agastyar during sarat rtu. That sage is living close to the tAmraparNI river and that proximity makes the waters of the river clear forever (niyata viSadam pAnIyam). Oh Swan! When the sacred waters of tAmraparNI fall on you, your whole body will shine like a blemishless pearl (muktA mayatvam pariNamayitA). You will have a healthy, disease free body.





SLOKAM 52

The sukham gained from tAmraparNI prior to crossing the ocean

तस्यास्स्वैरं सरसिजमुखास्वादसंप्रीत चेताः

शीतिभूतस्तरळ लहरी बाहुसंश्लेषणेन ।

अध्यासीनः पुळिनमलिनै वीजितश्चन्दनाद्रेः

श्रान्तिं शान्तिं गमयतुभवान् सागरं लङ्घयिष्यन् ॥

tasyA: svairam sarasija mukha AsvAda samprIta cetA:

SItibhUta: taraLa laharI bAhu samSleshaNena |

adhyAsIna: puLinam alinai: vIjita: candanAdre:

SrAntim SAntim gamayatu bhavAn sAgaram langhayishyan ||

Prose Order:

sAgaram langhayishyan bhavAn svairam tasyA: sarasija mukha AsvAda samprIta cetA: taraLa laharI bAhu samSleshaNena SItibhUta: puLinam adhyAsIna: candana adre: anilai: vIjita: SrAntim SAntim gamayatu.

Meaning:

Oh dear friend Swan! After leaving the banks of tAmraparNI, you would have to fly long distances over the ocean. Therefore, I suggest that you rest for a while on the banks of tAmraparNI. The lotus blossoming on the river will remind you of the face of your lady love. Your heart will be delighted. When you approach this lotus and engage in light banter, you would feel as though you tasted with desire the nectar from the mouth of your lady love and you will feel elated (sarasija mukha AsvAda samprIta cetA:). As the gentle winds (malaya





mArutam) blow and the waves from the river gently touch your body, you experience the delightful and thrilling feeling of the tight embrace by your lady love (taraLa laharI bAhu samSleshaNena SITibhUta:). You will then climb and rest on the sandy shoal of the river. That will remind you of the sukham of union with your lady love. The scented breeze from the sandal forests will blow at this time and that will remove all the fatigue from your long flight and also refresh You from the fatigue resulting from Your union with your lady love (SrAntim SAntim gamayatu).

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SLOKAM 53

Sighting the sea shore

सव्यं तस्याः कियदिवगत श्यामताळीतमालां

त्वत्प्रायाणां तरुणवयसां चेतसो नन्दयित्रीम् ।

वेलामब्धे विविधलहरी दत्तमुक्ताभिरामां

द्रक्ष्यस्यारात् द्विगुणपुळिनां केतकीनां परागैः ॥

savyam tasyA: kiyadiva gata: SyAmatAlI tamAlAm

tvat prAyANAm taruNa vayasAm cetasa: nandayitrIm |

velAm abdhe: vividha laharI datta muktA abhirAmAm

drakshyasi ArAt dviguNa puLinAm ketakInAm parAgai: ||

Prose Order:

tasyA: kiyat iva savyam gata: SyAmatAlI tamAlAm tvat prAyANAm taruNa vayasAm cetasa: nandayitrIm vividha laharI datta muktA abhirAmAm ketakInAm parAgai: dviguNa puLinAm abdhe: velAm ArAt drakshyasi.

Meaning:

Dear Swan friend! As you resume your flight after enjoying your sojourn on the banks of tAmraparNI, you will see on your left the banks of the ocean. On this shore, you will see palmyra trees along with dark green leaved trees (tamALa vrkshams). You will see young birds like you enjoying the beauty of the sea shore. The unceasing waves will bring and deposit the assembly of pearls from the sea and beautify the beaches. You will see the huge amount of pollen from the tAzhai trees spread tall resembling colored sand shoals on the shores of





the ocean. You will experience these beautiful sights on the sea shore.



"Sethukkarai"

(Thanks : www.srivaishnavam.com)



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SLOKAM 54

Leaving quickly from the sea shore for Lanka

स्थित्वातत्र क्षणमुभयत शशैलश्रृङ्गावतीर्णै

स्रोतोभेदै रधिगतगुणं चारुविष्फारघोषैः ।

लक्षीकुर्वन् दशमुखपुरीं सौम्यपत्रप्रकृष्टो

वेलाचापं शरइवसखे वेगतस्त्वं व्यतीयाः ॥

sthitvA tatra kshaNam ubhayata: Saila SrungAvatIrNai:

srota: bhedai: adhigataguNam cAru vishphAra ghoshai: |

lakshIkurvan daSamukhapurIm saumya patraprkrshTa:

velAcApam Sara iva sakhe vegata: tvam vyatIyA: ||

Prose Order:

saumya! sakhe! tatra kshaNam sthitvA Sara iva patra prkrshTa: tvam daSamukha purIm lakshIkurvan ubhayata: Saila Srnga avatIrNai: cAru vishphAra ghoshai: srota: bhedai: adhigata guNam velA cApam vegata: vyatIyA:

Meaning:

Oh Beautiful Swan friend! Please do not tarry long on the sea side. Stay for a very short time and use the strength of your wings to start on the long journey over the ocean to arrive at the city of Lanka, the capital of RaavaNa to deliver my message to the waiting SitA PirATi. You should travel fast like the twin arrows (two wings) from the bow (of the sea shore). On the sea shore, the water from the mountains on both sides of the ocean descend as swift waterfalls making a huge noise and enter in to the ocean. When we take in to





account the message from integrated picture of the bow of sea shore, your twin wings in the form of the two arrows speeding towards its target (LankA) and the majestic sounding chord of the bow in the form of the loud water falls indicating your speed, we are happy.

Comments:

The tvarai (urgency) of the mission and the magnitude of the task assigned to the Raaja Hamsam is referred to here. The uvameyam (Swan) and the upamAnam (arrow) in this Slokam are:

The Swan is the speeding arrow; its two wings are the feathers attached on both sides of the arrow for gaining higher velocity; the starting place for the Hamsam is the sea shore and the starting place for the arrow is the Bow; the united water falls is the chord for the bow; The sound from the travel of the Hamsam is the sound of twanging the chord of the bow; the target for the Hamsam is LankA and the target for the arrow from the bow is that set by the archer.





SLOKAM 55

Sizing the body of the sea first

दावासक्तं वनमिवनभ स्सन्ध्ययेवानुविद्धं

सिन्दूराङ्कं द्विपमिवहरिं स्वाम्बरेणेवजुष्टम् ।

विद्युद्भिन्नं घनमिवसखे विद्रुमारण्ययोगात्

देहेनैकं मिथुनमिव च द्रक्ष्यसि त्वं पयोधिम् ॥

dAvAsaktam vanam iva nabha: sandhyayA anuviddham

sindUrAnkam dvipam iva harim sva ambareNa iva jushTam |

vidyut bhinnam ghanam iva sakhe vidruma AraNya yogAt

dehena ekam mithunam iva ca drakshyasi tvam payodhim ||

Prose Order:

sakhe! tvam payodhim vidruma AraNya yogAt dAva Asaktam vanam iva sandhyayA anuviddham nabha: iva sindUra ankam dvipam iva sva ambareNa jushTam harim iva vidyut bhinnam ghanam iva dehena ekam mithunam iva drakshyasi.

Meaning:

Oh Hamsam! Flying over the ocean, you will now gain an understanding of the form of the Ocean. You will see forests of red corals under the dark blue waters. Lots of comparisons to this scene will come to your mind:

1. A dark and leafy forest on fire with red flames leaping out
2. Evening sky as the Sun sets





The vast ocean

3. a Big elephant wearing sindUram (red powder) on its forehead as a tilakam
4. Our Lord of dark hue wearing a red silk garment
5. the dark cloud housing the brilliant flash of lightning and the united form of a red hued female and a dark hued male. You will see the coral sea with all these image pictures as comparisons.





SLOKAM 56

upacArAmS to be offered by the Sea

अस्मत्पूर्वै स्सुरपतिहृतं द्रष्टुकामैस्तुरङ्गं

भित्वा क्षोणीमगणितबलै स्सागरोवर्द्धितात्मा ।

सत्कारार्थं तवयदिगिरीनादिदेशाद्गुप्तपक्षा-

नश्रान्तोऽपि प्रणयमुचितं नैवबन्धोर्विहन्याः ॥

asmat pUrvai: surapati hrtam drashTukAmai: turangam

bhitvA kshoNIIm agaNita balai: sAgara: varddhita AtmA |

satkArArtham tava yadi girIn AdideSAAt gupta pakshAn

aSrAnta: api praNayam ucitam na eva bandho: vihanya: ||

Prose Order:

surapati hrtam turangam drashTukAmai: agaNita balai: asmat pUrvai: kshoNIIm
bhitvA varddhita AtmA sAgara: tava satkArArtham gupta pakshAn girIn
AdideSat yadi aSrAnta: api bandho: ucitam praNayam na eva vihanya:

Meaning:

Dear Swan friend! A long time ago, one ancestor of our (IkshvAku) kulam by the name of Sagarar performed an aSvamedha yAgam. Indran stole the horse to interrupt the yAgam and hid himself along with the ceremonial horse. The powerful sons of Sagara were eager to find out the thief and began to dig the earth with immense energy to go to pAtALam, where the thief (Indran) was said to be hiding with the horse. The big ditch formed as a result of their digging became the basis for the sea (sAgaram) and its growth subsequently.





This sea knows that I belong to that IkshvAku-Sagara vamSam. Knowing that you are travelling at my behest, the sea will be extraordinarily cooperative and will aid and honor you in every way. The sea has few hidden mountains, which escaped the vajrAyudham of Indran like MainAkam and as a result kept their wings to fly around. They were assisted by vAyu and hid themselves under the ocean waters. The sea might decide to ask one of these mountains to rise up and to provide you upacArams as you speed towards Lanka. You may not need any rest and might consider therefore that you do not need their offer of help. You must however accept the offer of upacArams by the King of the sea as a friend of mine and not reject it.

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SLOKAM 57

Sighting Suvela Malai in front

तत्रासीनः क्वचनसरसि स्मेरहेमारविन्दे

लब्धास्वादो मधुभिरमितै स्संविनीताध्वखेदः ।

द्रक्ष्यस्यग्रे लघुतरगति श्शेषमुल्लङ्घयसिन्धो-

स्तोयाघातान्मसृणित शिलारम्य वेलं सुवेलम् ॥

tatra AsIna: kvacana sarasi smere hema aravinde

labdha AsvAda: madhubhi: amitai: samvinIta adhva kheda: |

drakshyasi agre laghutaragati: Sesham ullanghya sindho:

toyAghAtAt masrNita SilAramya velam suvelam ||

Prose Order:

tatra smera hema aravinde kvacana sarasi AsIna: amitai: madhubhi: labdha AsvAda: samvinIta adhva kheda: laghutara gati: sindho: Sesham ullanghya toya AghAtAt masrNita SilA ranya velam suvelam agre drakshyasi.

Meaning:

Dear Friend! If the king of Sea sends up the mountains to provide upacArams for you, please stay on them for a little time and rest up. In these mountains, there would be lotus ponds. Please sit on one of these lotuses like you are used to sitting on at Lake Maanasarovar and elsewhere on earth. That lotus would have a lot of honey. Drink that honey and feel energized. Your fatigue from flying over long distances would disappear. After that rest, You can take off and complete the rest of the journey easily. At the end of crossing the sea, you





will see Suvela malai on the shores of Lanka. The waves repeatedly break on it and make its surface very smooth. You will be seeing then this beautiful mountain belonging to Lanka.





SLOKAM 58

The strange appearance of the evening at Suvela malai

यस्यासन्ने पयसिजलधे स्त्वत्प्रतिच्छन्दचन्द्राः

पक्षच्छेद क्षरितरुधिर स्तोमसन्दर्शनीयाः ।

वीचिप्राप्तै विषमितरुचो मौक्तिकैस्तारकामै-

स्सन्ध्यामन्यां नियतमवनौ दर्शयन्तिप्रवाळाः ॥

yasyAsanne payasi jaladhe: tvat praticchanda candrA:

paksha ccheda ksharita rudhira stoma sandarSanIyA: |

vIci prAptai: vishamita ruca: mauktikai: tAraka Abhai:

sandhyAm anyAm niyatam avanau darSayanti pravALA: ||

Prose Order:

yasya Asanne jaladhe: tvat praticchandha candrA: paksha ccheda ksharita rudhira stoma sandarSanIyA: vIci prAptai: tAraka Abhai: mauktikai: vishamita ruca: pravALA: avanau anyAm sandhyAm niyatam darSayanti.

Meaning:

Dear Swan friend! As you approach the Suvela Malai at sandhyA kAlam, you will find a wonderful sight. Near the Suvela Mountain, the coral trees under water would have long branches. The corals that broke away from those branches would stay as heaps under the foot of the mountain. That assembly of red corals would look like the solidified blood from the wings of the Suvela Mountain cut off by Indran. Next to these coral heaps would be pearls from the oysters brought to shore by the ceaseless waves. These pearls would





appear like the stars in the sky. The brilliant white color from the pearls would fall on the deep red corals and mute somewhat latter's intense red hue. Oh Swan! Your reflection will be seen on the ocean waters like that of the Moon. The combined images of the pearls, the corals, Your reflection on the surface of the water, the stars and the Moon will present an extraordinary scene during that evening time.





SLOKAM 59

The vaibhavam of the forest in the Suvela malai

यत्रारण्यं वरुणवसते वीचिवेगापनीतैः

मुक्त्वारत्न स्तबकशबलैर्विद्रुमैरुत्प्रवाळम् ।

रक्षोभीतैस्स्वयमनिमिषैराहृतस्थापितानां

मन्दाराणां मधुपरिमळैर्वासितं मौळिदग््नैः ॥

yatra araNyam varuNa vasate: vIci vega apanItai:

muktAratna stabaka Sabalai: vidrumai: utpravALam |

raksha: bhItai: svayam animishai: Ahrta sthApitAnAm

mandArANAm madhu parimaLai: vAsitam mauLi daghnai: ||

Prose Order:

yatra araNyam varuNa vasate: vIci vega apanItai: muktA ratna stabaka SabaLai: vidrumai: utpravALam raksha: bhItai: animishai: svayam Ahrta sthApitAnam mandarANAm mauLi dhaghnai: madhu parimaLai: vAsitam.

Meaning:

Oh dear Swan friend! Please listen some more about the glories of the Suvela mountain. You will find a forest on the sea shore at the bottom of the Suvela Mountain. Here, the strong waves of the ocean would have brought many pearls from the ocean. Pearls and other gems would mingle with the pearls and present a kaleidoscopic array of colors in the form of tender shoots of creeping plants. Further, this forest has many MandAra trees from Deva lokam planted by the devAs in fear of RaavaNan and they will be exuding divine fragrance from their honey-laden flowers, which spreads all over that forest.





SLOKAM 60

Sighting of Lanka

तस्मिन्दृश्या तदनुभवतश्चारुसौधावदाता

लङ्कासिन्धो महतिपुळिने राजहंसीवलीना ।

त्वामायान्तं पवनतरळैर्या पतकापदेशैः

पक्षैरभ्युज्जिगमिषुरिव स्थास्यति श्राव्यनादा ॥

tasmin drSyA tadanu bhavata: cAru saudha avadAtA

lankA sindho: mahati puLine rAjahamsi iva lInA |

tvAm AyAntam pavanataraLai: yA patakA apadeSai:

pakshai: abhyujji gamishu: iva sthAsyati SrAvya nAdA ||

Prose Order:

tadanu tasmin bhavata: cAru saudha avadAtA mahati sindho: puLine lInA
rAjahamsi lankA drSyA SrAvya nAdA yA AyAntam tvAm pavana taraLai: patakA
apadeSai: pakshai: abhyujji gamishu: iva sthAsyati.

Meaning:

Oh Swan friend! When you stand on top of the Suvela mountain, you will see the city of Lanka situated on top of the trikUTa Mountain. Because of the many white mansions of Lanka, the whole city itself will appear white. The city of Lanka will look like your own dear consort sitting on a wide sandy island in the broad expanse of the ocean that you just crossed. In that city of Lanka, You will hear the delightful sound from many musical instruments and the flags on top of the mansions will be waving gently from side to side.





The sight of the waving flags and the sound of the musical instruments would appear like the sweet welcoming sounds of Your dear consort and waving of her wings to signal you to join her quickly. May You reach that Lanka city to join your consort and deliver my message to my dear Devi!

|| iti SrI hamsa sandeSe prathama ASvAsa: ||



swAmi deSikan tiruvaDigaLE SaraNam

dAsan

Oppliappan Koil VaradhAchAri SaThakopan

- DVITIYA ASVASAM TO BE CONTINUED IN VOL. 3 -

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