

Sri DODDACHARYA'S
SRI VARADARAJA PANCHAKAM



Sri nrusimha SEVA rasikan
Oppiliappan kOil Sri.VaradAchAri SaThakOpan



Our Sincere Thanks To:

1. Smt.Krishnapriya for compilation of source document
2. Nedumtheru Sri.Mukund Srinivasan, Sri.SaThakOpa Tatachar, Sri.Diwakar Kannan and Sri.B.Senthil for images
3. Smt.Gayathri Sridhar, Smt. Jayashree Muralidharan and Sri.Murali Desikachari for e-book assembly





CONTENTS

Introduction	1
Slokams and Commentaries	5
Slokam 1	7
Slokam 2	13
Slokam 3	24
Slokam 4	28
Slokam 5	30
nigamanam	35



sadagopan.org



DevarAja



श्रीः

श्रीमते श्रीरामानुजाय नमः

Sri DoddAchAryA's SrI VaradarAja Panchakam



INTRODUCTION

During the course of writing about Sri VaradarAja Sthavam of Swamy KurEsar, adiyEn came across the text of the five sLOkams (Varadaraaja Panchakam) composed by MahAchAryaa / DhodayAchAryA (1509-1591 C.E) in Sri VaradarAja GuNAMrutha Vaibhavam monograph. adiyEn will write a brief commentary on this Panchakam. It is a combination of the celebration of the Lord's GarudOthsavam and a salutation to the exalted doctrines of Bhagavath RaamAnuja SiddhAntham.

This great AchAryan, who wrote a scholarly commentary on Swamy Desikan's SathadhUshaNi (VyAkhyA-ChanDamAruthaa) was a native of ChoLa Simhapuram - GhatikAchalam, which is known today as Sholingur, one of the 108 dhivya dEsams. His father's name was also MahAchArya (VaathUla MahAchAryaa).

The Junior MahAchAryaa was a contemporary of Pancha-matha-Bhanjana Thaatha Desikan, the father of Koti Kanyaa DhAnam, Sri Lakshmi KumAra Thaatha Desikan, Sri RangarAmAnuja Muni the Sixth Jeeyar of AhObila Matam, Shashta ParAnkusa YathIndhra MahA Desikan (AasthAnam 1499-1513C.E) and Appayya Dikshithar, who wrote a commentary on Swamy Desikan's YaadhavAbhyudayam.

sadagopan.org





Sri DhoddAchAryA was a great bhakthar of Lord VaradarAja PerumAL of Kaanchipuram. He used to attend regularly the annual VaikAsi Garuda Sevai of Lord VaradarAjan/DevarAja PerumAL. On one particular year, he was not well to attend the GarudOthsavam at Kaanchi and felt very bad about his misfortune. He stood near the temple tank of Takkan KuLam of ChOLA Simha puram and visualized the great Garuda Sevai of the Lord at Kaanchi (maanaseekam) and composed five beautiful sLOkams, which are known today as Sri DevarAja Panchakam. He longed for the Lord's sevai and these outpourings were a direct result.

The Lord of Kaanchi did not let His Bhakthan down. He appeared before DhoddAchAryA on the back of Garuda at ChOLA Simha Puram and made His sishyan's heart filled with bliss. The evidence of this recent day leelai of Lord VaradarAjan is preserved in the form of an archai at Takkan KuLam of ShOlingar in the form of GajEndhra Varadan. Garuda Lord came with the speed of Gajendra Varadhan to the side of His bhakthan, who was sorrowing over His inability to have the bhAgyam of the Lord's darsanam on Garuda Sevai day due to old age. Such is the mercy of the PeraruLALan!

Even today, on VaikAsi GarudaOthsavam day, there is a tradition known as DhoddAchArya Sevai, when the archakAs hide Lord VaradarAjan at the western gate for a short time with two umbrellas just before He leaves the Temple and reserve that occasion for granting His sevai to DhoddAchArya. The mangalAratthi takes place thereafter to the accompaniment of the loud salutations of the assembled bhakthAs and the Lord proceeds on His fast-paced journey on the back of Veda Svaroopi, Garuda.

DoddAchArya composed these five sLOkams based on his sweet memories of Lord VaradarAjan's Garuda Sevai in previous years. He was nostalgically remembering about those Garuda Sevais and brought those scenes before His mind's eye as he composed this Panchakam.





garudArUdan

sadagopan.org



The Majestic white umbrellas

Slokams & Commentaries



sadagopan.org



**Beaming Thirumukha Mandalam
Perundevi ThAyAr - Perarulalan Serthi
Maha navami - Navaratri 2007
(Courtesy:Sri.B.Senthil)**





SLOKAM 1

In the first of the five slokams, DoddAchArya recalls the scene in front of the western gate of the temple of Lord VaradarAjan at Kaanchipuram:

प्रत्यूषे वरदः प्रसन्नवदनः प्राप्ताभिमुख्यान् जनान्

आबद्धाञ्जलिमस्तकानविमलान् आबालमानन्दयन्।

मन्दोद्धुयित चामरो मणिमयश्वेतातपत्रशशनैः

अन्तर्गोपुरमाविरास भगवानारूढपक्षीश्वरः ॥

prathyUshE Varadha: prasanna vadhana: prApthAbhimukhyAn JanAn

aabhaddhAnjali masthakAn avimalAn aabhAlam aanandhayan

mandhODDayitha chaamara: MaNI Maya: svEthAtha patthara: sanai:

anthar gOpuram aavirAsa Bhagavan AarooDa PakshIsvara:

EXTENDED MEANING

During the early morning hours, Lord Varadhan, the shADguNya roopi with His beaming Thirumukha MaNDalam will arrive slowly at the western gate on the back of Garuda. Is it not so? Would not the white umbrellas symbolizing His Lordship over the entire universe move gently on this occasion? Wouldn't the bluish-black hue (ShyAmala mEni) of the Lord be most captivating (ChitthApahAri) during this time? Wouldn't those white umbrellas providing shade for the Lord look most beautiful then? The great bhaagyasAlis assembled on the sannidhi street would jostle restlessly with each other to get close to the Lord for a more intimate sevai and would have their hands over their heads in anjali mudhrai. The Lord on the back of His





favorite Vaahanam would gladden the hearts of every one from innocent children to great AchAryAs and would bless every one of them with His adhbhutha Sevai.

He is the PeraruLAlan and hence He has Prasanna Vadhanam. The divine naadham of Thirucchinnam sounds at that time. One is reminded of the unique salutations of Swamy Desikan in his Sri Sookthi, Thirucchinna Maalai, where he celebrates the arrival of Lord VaradharAjan on the Raaja Veedhis of Kaanchi. Following are excerpts from the eleven paasurams of Swamy Desikan's Thirucchinna Maalai about Lord VaradarAjan's appearance before His bhakthAs and the symbolic significance behind such sevai:

சுரர்களுக்கன்றமுதருள் சுந்தரனார் வந்தார்

SurarkaLukku anRuamutharuL SundaranAr VanthAr --Verse 1

MEANING

The Lord of enchanting beauty, who churned the milky ocean to bring out the nectar for the DevAs appeared now.

வானேற வழிதந்தார் வந்தார் தாமே

vaanERa Vazhi tanthAr vanthAr thAmE --Verse 2

MEANING

The Lord, who performed upadEsams on MokshOpAyams (Bhakthi and Prapatthi) to the chEthanams through His Saasthrams has now arrived.

நினைக்க நமக்கு இன்னறிவு தந்தார் வந்தார்

ninaikka namakku innaRivu tanthAr vanthAr --Verse 3

MEANING

The Lord, who blessed us with the auspicious thought to meditate on Him has arrived now.





சேமமெண்ணி எம்மை அன்பர்க்களித்தார் வந்தார்

sEmameNNi yemmai anbarkkadaitthAr VanthAr --Verse 4

MEANING

For our KshEmam(well being) , the Lord who blessed us to become the adiyArs of His BhAgavathAs has appeared before us.

திலகமெனும் திருமேனிச்செல்வர் வந்தார்

tilakamenum ThirumEnic chelvar vanthAr -- Verse 5

MEANING

The Lord with the celebrated dhivya MangaLa Vigramam has appeared before us.

அருளாலே விலங்கிரண்டும் அழிப்பார் வந்தார்

aruLAIE vilankiraNDum azhippAr VanthAr --Verse 6

MEANING

The Lord who through His Krupai removes the two chains (karmAs) of Paapam and PuNyam have arrived before us now.

புகலில்லார் புகலாகும் புனிதர் வந்தார்

puhalillAr puhalAhum Punithar vanthAr --Verse 7

MEANING

That Lord, the parama parisuddhar, who stands at the upAya sthAnam for those, who do not have the sakthi to perform those upAyams has arrived.

அஞ்ஜின நீ என்னையடை என்றார் வந்தார்

anjina nee Yennai adai yenRAR vanthAr -- Verse 8





sadagopan.org



"anjina nee ennai adai"
(Courtesy: SrI SaThakopa Tatachar)





MEANING

The Lord who instructed those --who are afraid of their inability to perform the upAya anushtAnam-- to perform instead prapatthi to Him has arrived.

விலக்கில்லா வழிநடத்த விறைந்தார் வந்தார்

vilakkillA vazhi-nadattha virainthAr vanthAr

-- Verse 9

MEANING

The Lord who rushes to guide PrapannAs through the archirAdhi maargam has arrived.

கருத வரம் தரும் தெய்வ பெருமாள் வந்தார்

karutha varam tarum Dhiva PerumAL vanthAr

--Verse 10

MEANING

The Divine Lord, who blesses one with the boons desired by mere meditation of Him has appeared before us.

முத்திமழை பொழியும் முகில் வண்ணர் வந்தார்

mutthi mazhai pozhiyum Muhil VaNNar vanthAr

-- Verse 10

MEANING

The Lord with the hue of dark rainy cloud and who rains down the boon of Moksham has indeed arrived.

This is how DoddAcchAryA might have felt, when he was blessed with the Garuda Sevai of Lord VaradarAjan at ChOLa Simha Puram, when the Lord rushed as GajEndra varadhan to His side with lightning speed. After all, he was a keen student of Swamy Desikan's Sri Sookthis !





sadagopan.org



"Muhil Vannar Vandaar"



SLOKAM 2

In the second sLOkam, DoddhAchAryar celebrates the Lord's soundharyam further and pays particular attention to the lotus hands that adorn the abhaya-pradhAna Mudhrai:

मुक्तातपत्रयुगलोभयचामरान्तः

विद्योतमानविनतातनयाधिरूढम्।

भक्ताभयप्रदकराम्बुजमम्बुजाक्षं

नित्यं नमामि वरदं रमणियवेषम्॥

mukthAdha pathra yugaLOpaya saamarAnthA:

vidhyOdhamAna VinathA-tanayAdhirooDam

bhakthAbhaya-pradha karAmbhujam ambhujAksham

nithyam namAmi Varadham ramaNIya vEsham

MEANING

Lord VaradarAjan is radiant on the back of Garudan --the son of Vinathai-- and is flanked on both sides by the twin sets of white umbrellas and Kavari deer tail chAmarams (fans). His sacred, lotus-soft right hand is held in abhaya mudhrA pose assuring all that He will free them from all their fears. His beautiful lotus-like eyes rain anugraham on all the beholders. adiyEn salutes always that Sarva MangaLa Moorthy emerging out of His aasthaanam through the western gOPuram on the third day of His VaikAsi BrahmOthsavam. adiyEn enjoys without let the most enchanting beauty of the Lord (RamaNIya Vesham).



ramaniya vEsham



HE is seated on the back of GarudAzhwAn and resting His sacred feet on the broad palms of His special vaahanam. GarudAzhwAn holds those Thiruvadis with reverence and points out to us that they are the refuge for all the chEthanams.

Swamy Desikan prayed for the boon of enjoying Lord VaradarAjAn during His uthsavam days as well as all his days on earth without closing his eye lids:

तुरग विहगराज स्यन्दनन्दोलिकादिषु

अधिकं अधिकं अन्यां आत्म शोभां दधानम्।

अनवधिक विभूतिं हस्तिषैलेश्वरं त्वाम्

अनुदिन मनिमेषैर्लोचनैर्निर्विशेयम्॥

श्लोकम् 48 श्रीवरदराजपञ्चाशत्

turaga VIHAGARAAJA syandhana aandhOLikEshu

adhikam adhikam anyAm aathma sObhAm dadhAnam

anavadhika VIBHOOTHIM HasthisailEsvaram ThvAm

anudhinam animEshair lochanair nirvisEyam

--48th sLOkam of Sri VaradarAja PanchAsath

Swamy Desikan points out here that the Lord of Hasthigiri displays different aspects of His matchless beauty when He uses the Horse, PakshirAjan (Garudan), Car (ThEr), Pallakku as His vahanams during His BrahmOthsavam. Swamy says that the soundharyam of the Lord is forever enhancing as He mounts these individual vaahanams. With His soundharyam and His VibhUthi (Isvaryam) accompanying Him during these occasions,





sadagopan.org



"Your Incomparable Beauty"
Jagan Mohini Thirukkolam
(Courtesy:Sri.SaThakopa Tatachar)





He heightens the aanandhAnubhavam of the bhakthAs, who have assembled on the raaja veedhis of Kanchi to have His darsana soubhAgyam. Swamy prays:

"anavadhika vibhUthim HasthisailEsvaram ThvAm animEshai: IOchanai: anudhinam nirvisEyam"

(May adiyen be blessed to enjoy Your incomparable beauty and Isvaryam every day without closing my eyes.) He states that he does not want to take his eyes off from enjoying the beauty of the Lord even for a fraction of second.

Swamy AlavanthAr has a similar prayer for the uninterrupted enjoyment of the Lord as GarudAroodan in one of his SthOthra Rathnam sLOkams:

दासः सखा वाहनमासनं ध्वजः

यस्ते वितानं व्यजनं त्रयीमयः।

उपस्थितं तेन पुरो गरुत्मता

त्वदङ्घ्रिसंमर्दकिणाङ्कशोभिना ॥

श्लोकम् 41 स्तोत्ररत्नम्

Daasa: SakhA vaahanam aasanam dhvajO

yasthE vidhAnam vyajanam Thrayeemaya:

upasthitham tEna purO GaruthmathA

Thavdangri SamarthakiNAnGa sObhinA

Slokam 41 Stotra Ratnam

MEANING

"When will adiyEn stand before Garudan the Veda Savaroopi, who serves as Your Daasan, Friend, Vaahanam (transport), seat, vidhAnam (umbrella/cover over Your Thirumudi as at BrindhAvanam, when You played with Gopa





KumArans in the heat of summer), fan (bringing in cool breeze through the swift movement of his wings)? That bhAgyasAli, Garuda has the imprint of Your sacred feet in His palms as He transports You around. When will adiyEn have the bhAgyam of Your sevai (Garuda Vaahana sEvai)?" Thus Swamy AlavanthAr longs for the GarudaArooda sEvai just as DoddhAcchAr Swamy wished few hundred years later .

Some of the VibhUthis of the Lord in display during the Uthsavams are the elephant, horse, Chaamarams, umbrellas, flags and other indicators of His status as the Emperor of the Universe and its beings (royal insignias). DoddhAcchAr Swamy refers to two of the VibhUthis in his second sLOkam: The two white Umbrellas stitched with pearls and the two white chAmarams (Fans) made of the tail hair of a special kind of deer (kavari Maan).

The color of white pearls reminds one of Suddha Satthvam. Another inner meaning of white pearls is that they are AzhwAr Paasurams that celebrate the Sarva Seshithvam of the Lord. The sEsha-sEshithva relationship is reminded here with AzhwAr being sEshan and the Lord being the sEshi. The paasurams of AzhwAr celebrate this indestructible relationship between sEshan and Seshi. The MukthAmaNi rasmi (the radiant lustre of the rows of Quality pearls) is auspicious because of their nirmala prakAsam reminding one of prathipath chandrakalA (crescent moon on prathamai day). Swamy Desikan refers to this in the MukthA Paddhathi of Sri RanganAtha Paadhuka Sahasram.

The pearl-studded white umbrellas serving as protection from the day's heat also reminds one of AdhisEshan stretching His hoods over the Lord's Thirumudi and performing his Kaimkaryam (ThvAm Moorthim BhujangAdhipathE: pratheema:). In yet another sLOkam of MukthA Paddhathi of Sri RanganAtha Paadhuka Sahsram, Swamy Desikan compares the row of pearls to the rows of Nakshathrams created by the Lord for future ages. They provide coolness even during the heat of the day by spreading Satthva GuNam all around.





"Yeka ChakraAdhipathi"
(Courtesy:Sri.SaThakopa Tatachar)

Lord VaradarAjan is Yeka chakraAdhipathi ruling the Universe. Hence, the royal insignias like White Umbrellas, White Chaamarams remind us all of His status as SarvEsvaran.



sadagopan.org



"Maa Sucha"

(Courtesy:Sri.SaThakopa Tatachar)

While seated on Garuda, He is displaying Abhaya Mudhrai. He sends out the message: **"Maa Sucha:"** He provides Abhaya PradhAnam with His Hastha Mudhrai. This avyAja-vathsalan through His paasam (affection) for the





suffering Jeevans sends out a rejuvenating message of hope through His abhaya mudhrai. Through His abhaya Mudhrai, Lord VaradharAjan confers so many boons that it would be impossible for us to count them or comprehend them:

அழியாத அருளாழிப்பெருமான் செய்யும்

அந்தமில்லா உதவியெல்லாம் அளப்பார் ஆரே?

- ஸ்வாமி தேசிகனின் உபகார ஸங்க்ரஹம்

azhiyAtha AruLAzhipperumAn seyyum

anthamila udhavi yellAm aLappAr aarE?

--UpakAra sangraham of Swamy Desikan

His udhavi (help) has no end (anthamila udhavi). Through His abhya-pradhAna mudhrai, Swamy describes in the Charama SIOkAdhikAram section of ChillaRai Rahasyam, Saara-Saaram the following doctrine:

"Oh Jeevan! You do not have the power to practise Moksha UpAyAntharams (the various means to seek Moksham). Perform SaraNagathi at my feet and seek my protection. I am SaraNagatha-VathsalathvAdhi-visishtan (Natural affection towards those, who seek My protection as SaraNagathan). I will therefore protect You as a Prapannan. I will remove all obstacles that stand in the way of reaching Me and make you a kruthArTan -

"samastha-prathibhandhaka-nivrutthi-poorvaka

MathprApthiyAlE kruthArTan aakuhirEn"

Therefore You do not need to fear anything from here on".

The Lord is SarvalOka SaraNyan. His vaibhavam as SarvalOka SaraNyan is indicated to all of us through His Abhaya Mudrai.






sadagopan.org



SaraNagatha-VathsalathvAdhi-visishtan





His SaraNya Vrata VisEsha PrakAsam (The Lord's vow and its greatness) is revealed by Him in the famous Srimath RaamAyaNa SIOkam:

सकृद् एव प्रपन्नाय तवास्मिति च याचते।

अभयम् सर्वं भूतेभ्यो ददामि एतद् व्रतम् मम ॥

-- युद्ध काण्ड १८-३३

sakrudhEva PrapannAya TavAsmIthi cha YaachathE

ABHAYAM SarvabhUthEbhyO dadhAmi yEdhath vratham mama

-- Yuddha KaaNDam: 18.33

In his second sIOkam of the DeavrAja Panchakam, DoddhAcchArya Maha Desikan salutes the GarudArooda Sri Varadha Prabhu of "RamaNeeya Vesham" for "His Bhaktha abhaya-pradha KarAmbhujam" and what that abhaya-pradhAna Mudhrai signifies for us all.



SLOKAM 3

In the third sLOkam, DoddhAchAryar celebrates the vaibhavam of the Lord's sacred Thiruvadis that are held with affection by Garuda in his extended palms:

यद्वेदमौलिगणवेद्यमवेद्यमन्यैः

यद्ब्रह्मरुद्रसुरनायकमौलिवन्द्यम्।

तत्पद्मनाभपदपद्मयुगं मनुष्यैः

सेव्यं भवद्भिरिति दर्शयतीव ताक्षर्यः ॥

yath Veda MouLi gana vEdhyam avEdhyam anyai:

yath Brahma-Rudra-Sura Naayaka mouLi vandhyam

Tath PadmanAbha padha padhmam idham manushyai:

sEvyam bhavathbhi: ithi darsayathIva Taarkshya:

MEANING

The glories of Lord VaradarAjan's sacred feet could be explained adequately only by the assembly of Upanishads, which serve as the head of the VedAs. If that were to be so, it is no wonder that their mahimai could not be fathomed by those darsanams, which do not accept Vedaas as PramANams.

Those holy feet are worshipped by Brahmaa, Rudran and Indran as those belonging to their Master. Those lotus feet are associated with the BhagavAn, who has a lotus growing out of His navel to house His son BrahmA.





GarudAzhwAr holds His divine feet

sadagopan.org



GarudAzhwAn holds these glorious feet in his palms and shows the world that these feet are sacred and fit to be worshipped by humans during PeraruLALan's Garuda SEvai uthsavam.

Swamy KurEsar in the very first sLOkam of Sri VaradharAja Sthavam refers to the efforts of Upanishads to comprehend and describe the glories of the Lord's tattvams:

स्वस्ति हस्तिगिरिमस्तशेखरः सन्तनोतु मयि सन्ततं हरिः ।

निस्समाभ्यधिकमभ्यधत्त यं देवमौपनिषदी सरस्वती ॥

-- श्लोकम् 1

Svasti hastigirimastashekharaH santanotu mayi santata.m hariH |

nissamAbhyadhikamabhyadhatta ya.m devamaupaniShadI sarasvatI ||

--Slokam 1 SrI VaradarAja Stavam

Here, KurEsar points out that the Upanishads described this matchless Lord (VaradharAjan) as having no equal or superior. The Upanishads acknowledged the general principle that there is no one equal or greater than Him, but could not go beyond that.

In the 59th sLOkam of Sri VaradharAja Sathakam, KurEsar asks a question of the Lord of Kaanchi: "Oh Lord! Your ThiruvadigaL are blossoming in the heart lotuses of Bhakthi Yoga nishtars. At Sri Vaikuntam, they are resting on the aadhara padhmam. The same Thiruvadis are adorning the head of the VedAs, (viz). Upanishads. They are staying as gems on Swamy NammAzhwAr's siras. They are also having as their home, the peak of Hasthi Giri and shine there. Oh VaradhA! Which of these five places are of the greatest joy for You as residences?"





Here KurEsar begins to describe some of the glories of the sacred feet of the Lord of Kaanchi and where they are found.

The second paadham of DoddhAchArya Desikan echoes the thoughts of Swamy VedAnthA Desikan's 13th sLOkam of Sri VaradarAja PanchAsath:

आशाधिपेषु गिरिशेषु चतुर्मुखेष्वपि

अव्याहता विधि निषेध मयी तवाज्ञा।

हस्तीश नित्यमनुपालन लङ्घ्याभ्यां

पुंसां शुभाशुभा मयानि फलानि सूते ॥

श्लोकम् 13 श्रीवरदराजपञ्चाशत्

AshAdhipeShu girisheShu caturmukheShvapi

avyAhatA vidhi niShedha mayI tavAj~nA .

hastIsha nityamanupAlana la~NghnAbhyA.m

pu.msA.m shubhAshubhA mayAni phalAni sUte ..

SlokaM 13 SrI VaradarAja Pa~ncAshat

"Oh Lord of Hasthi Giri! Your commands to the dhig-PaalakAs, Rudran, BrahmA on what to do and what not to do are meticulously followed by them since they implicitly accept You as their Supreme master".

DoddhAchAryaa's salutation to the Lord of Hasthigiri as the Supreme Master of Brahma-Rudra-Indra takes this form: "Yath Brahma-Rudra-Sura Naayaka mouLi vandhyam". DoddhAchArya MahA Desikan points out that the sacred feet of the Lord are on the heads of BrahmA, Rudran and Indran as objects of worship.





SLOKAM 4

In the Fourth sLOkam, DoddhAchAryar salutes the kaimkaryam of GarudhAzhwAn in establishing Lord VaradarAjan as the Supreme Lord (Parathva NirNayam) as PeriyAzhwAr did at PaaNDyan King's court many centuries before him. No wonder one of the names of this AchAryan is MahAchAryaa. The fourth sLOkam takes this form:

केचित्त्वविशोधने पशुपतौ पारम्यमाहुः परे

व्याजहुः कमलासने नयविदोऽप्यन्ये हरौ सादरम्।

इत्येवं चलचेतसां तनुभृतां पादारविन्दं हरेः

तत्सन्दर्शयतीव संप्रति नृणां ताक्षर्यः श्रुतीनां निधिः ॥

kEchith tatthva visOdhanE Pasupathou paaramyam aahu: parE

vyAjahru: KamalAsanE nayavidhOpyanyE Harou Saadharam

ithyEvam chala chEthasAm tanubhruthAm paadharavindham HarE:

Tath sandharsayathIva samprathi nruNAm Thaarkshya:SruthInAm nidhi:

EXTENDED MEANING

Many who are engaged in establishing the Supremacy among the Gods confuse others because of their ignorance about Sriman NaarAyaNa tatthvams and because of their agitated and wavering minds. Some of them hold the view that Rudran is paratatthvam by emotionally choosing selected pramANams and thereby confuse others.

Some others argue that Brahmaa is that Supreme Lord. Other than these



confused ones declaring that Rudran or Brahma is the Para Dhaivam, those who know the SaasthrAs and Veda pramANams clearly comprehend the Para Tatthvam of Sriman NaarAyaNa-Varadhan and describe to other seekers with conviction about the Lordship of Sri Varadhan over Brahma (His son) and Rudran (His grandson) in the spirit of Thirumazhisai AzhwaR's Naanmukhan ThiruvandhAthi.



Divya dampathi's pin sevai
(Courtesy:Sri.B.Senthil)

GarudaazhwAn for His part holds the sacred feet of that Supreme Lord of Varadhan in His extended palms and invites the jeevans, which take many births, to see for themselves the redeeming lotus feet of the Lord as Sarva Rakshakan and Sarva Sakthan. This way, Garuda helps immensely to testify about the Para tatthva NirNayam arrived at by the Saadhus. The Garuda Sevai at Kaanchi is thus very pertinent for reminding us about the Parathvam (Supremacy) of Varahda-NaarAyanan.



SLOKAM 5

प्रत्यग्गोपुरसंमुखे दिनमुखे पक्षीन्द्रसंवाहितं

नृतच्चामरकोरकं निरुपमच्छत्रद्वयीभासुरम्।

सानन्दं द्विजमण्डलं विदधतं सन्नाहचिह्नारवैः

कान्तं पुण्यकृतो भजन्ति वरदं काञ्च्यां तृतीयोत्सवे ॥

prathyak Gopura sammukhE dhinamukhE PakshIndhra SamvAhitham

nruthyath chAmara gOrakam nrupamacch chathra dhvayeebhAsuram

saanandham dhviya maNDalam Vidhatham sannAha chinhAravai:

kaantham puNya kruthO bhajanthi Varadham KanchyAm thrithiyOthsavE

MEANING

The place is VishNu Kaanchi. The time is the early morning hours of the third day of the Lord's VaikAsi BrahmOthsavam. The Lord of Hasthi Giri firmly establishes His feet pressed by Garudhan in latter's extended palms. At that time, the two fans on both sides of the Lord move gently like dancing buds; the two white umbrellas of sizable proportions flutter over the Lord's Thirumudi. Lord VaradarAjan shines with matchless beauty and blesses the assembled BhakthAs with His sevai during that early morning hour. The auspicious sounds of Thirucchinnam announcing the start of the procession of Sriman NaarAyaNa-Varadhan along the main streets of Kaanchi is heard. The assembly of kaimakrya ParALs performing Veda and dhivya-prabhndha paarAyaNam are looked at by Varadhan with great affection. Such a wonderful scene of Garuda Sevai at Kaanchi is witnessed only by great bhAgyasALis.





venugAnakrishnan tirukkolam
(Courtesy:Sri.SaThakopa Tatachar)

sadagopan.org



Thus DoddhAchArya concluded the mental visualization of the previous year's Garuda Seavis witnessed by him and regretted about his misfortune in not being at Kanchi that year to have the joy of enjoying the Lord's Garuda Sevai as in previous years. The Parama KaaruNika, Bhaktha Vathsala PeraruLALa PerumAL commanded His archakas to cover His presence with the umbrellas and took off to ChOLa Simha Puram to bless DoddhAchArya MahA Desikan with His sEvai as Garuda Vaahanan. Then He returned to His erstwhile position at the entrance of the western gOpuram and continued with His activities for that year's GarudOthsavam day. He flew back on Garudan's shoulders in great haste through the streets of Kaanchi as if He is on His mission to rescue GajEndran and stopped in between at YathOkthakAri Sannidhi, Ashtabhujam and hastened to Thuppul to honor Swamy Desikan on this day.

Lord VaradarAjan recognizes always the magnificent contributions of Swamy Desikan to advance the goals of Sri Baghavath RaamAnuja SampradhAyam. Through koil maryAdhais at ThUppul on His uthsavam days, Lord VaradarAjan recognizes the magnificent contributions of this AchArya paramparai.

A splendid scholastic account of VaradarAja Tattvam in the 32 chapters of Rahasya Thraya Saaram has been presented by Varadha GuNAMrutha-Varshi R. SrinivAsa-Varadha TatAchAr Swamy of Kaanchi as a part of the special release on November 26, 2000 (Vikrama Kaarthikai Anusham), which was the 428th anniversary of KoTi Kanyaa dhAnam, Sri Lakshmi KumAra Taata Desikan, the Sri Kaaryam of Lord VaradarAja PerumAL.

On this November 20, 2007 asmath AchAryan, HH the 45th Azhagiya Singar, Sri MalOla Paadhuka Sevaka Sri NaarAyaNa Yathindhra Maha Desikan would celebrate His 81st Thiru Nakshathram and the anniversary of His ascension to AchArya Peetam at the ancient seat of Ahobila Matam created by Lord Lakshmi Nrusimhan Himself some six hundred years ago.

adiyEn places this write-up at the sacred feet of asmath AchAryan at this



time and would now like to invoke His blessings again as adiyEn releases it in the e-book form in the Ahobilavalli series .

adiyEn will now conclude this brief commentary on Varadaraja Pancakam with the tributes to NrusimhAvathAram by Swamy Desikan and Swamy KurEsar in their Sri Sookthis:

भक्तस्य धानव शिशोः परिपालनाय

भद्रां नृसिंह कुहनामधिजग्मुषस्ते।

स्तम्भैक वर्जमधुनाऽपि करीश नूनं

त्रैलोक्यमेतदखिलं नृसिंह गर्भम् ॥ -- श्लोकम् 23 श्रीवरदराजपञ्चाशत्

Bhakthasya DhAnava shishO: paripAlanAya

BhadrAm Nrusimha guhanAm adhiJagmushE

sthampaika varjam adhunApi Kareesa! noonam

ThrailOkyam yEthath akhilam Narasimha Garbham

--SlokaM 23 Sri VaradarAja PanchAsath

यदपराधसहस्रं अजस्रजं

त्वयि शरण्य हिरण्य उपावहत्।

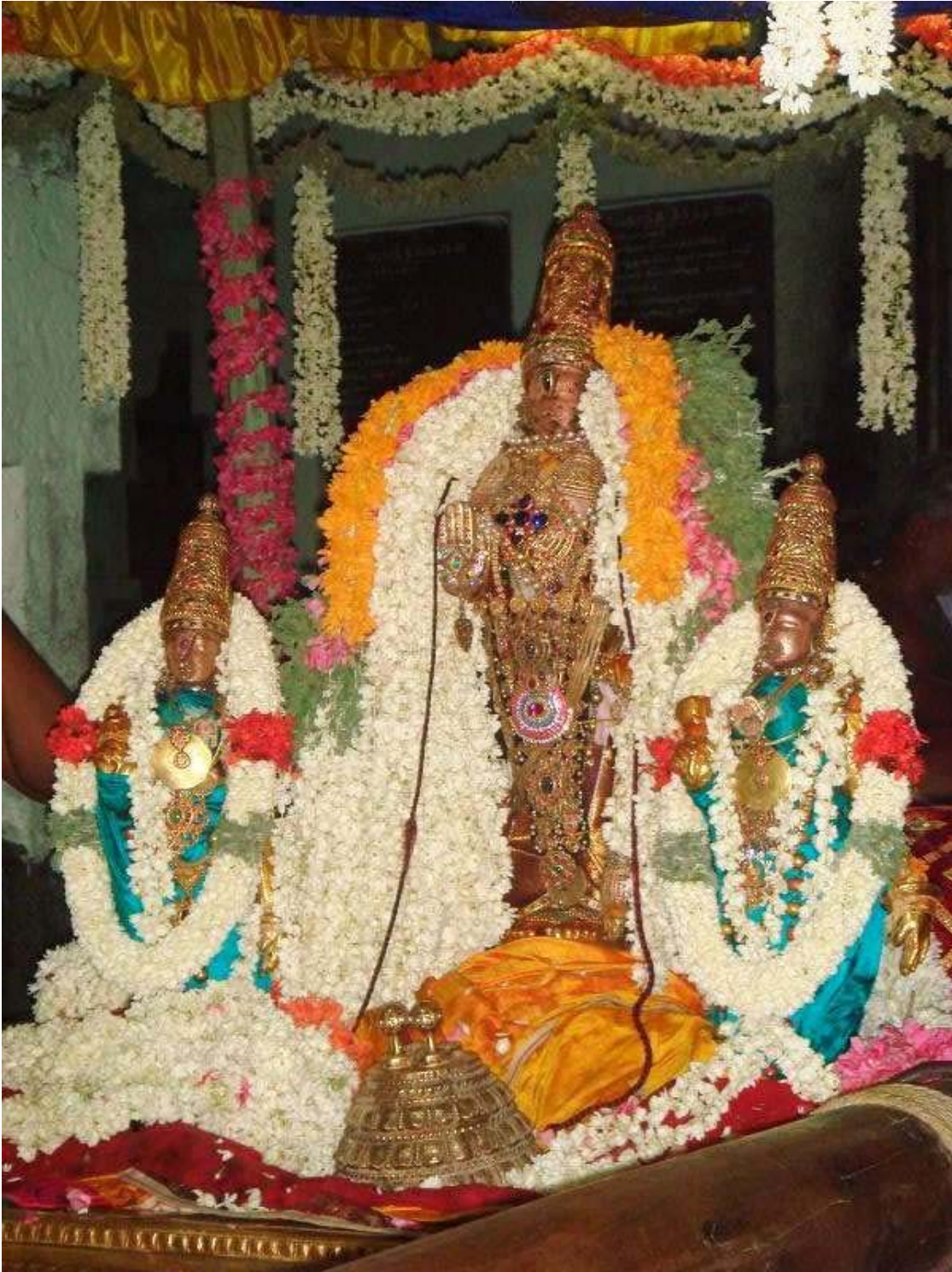
वरद तेन चिरं त्वमविक्रियः

विकृतिमर्भकनिर्भजनादगाः ॥

--श्लोकम् 68 श्रीवरदराजस्तवम्



sadagopan.org



Hastigiri SrI Varadan with ubhaya nAcchiyars
(Courtesy: Sri.SaThakopa Tatachar)





yadhaparAdha sahasram ajasrajam

Thvayi SaraNYa ! HiraNya upAvahath

Varadha! tEna chiram thvam avikriya:

vikruthim arbhaga nirbhajanAdhaka:

--Sri VaradarAja Sthavam: SIOkam 68

नरसिंहतनुरगौणी समसमयसमुद्भवश्च भक्तगिरः ।

स्तम्भे च स्तम्भवस्ते पिशुनयति परेशतां वरद ॥

--श्लोकम् 71 श्रीवरदराजपञ्चाशत्

Narasimha-tanutara-agouNi samasamayasamudhbhava cha bhaktha gira:

sthambE cha sambhavasthE pisunayathi parEsathAm Varahda!

--Sri VaradarAja Sthavam: SIOkam 71

॥ कालेनः करिशैल कृष्ण जलधः काङ्क्षाधिकं वर्षति ॥

|| kAlenaH karishaila kRRiShNa jaladhaH kA~NkShAdhika.m varShati ||

Sri VaradarAja ParabrahmaNE Nama:

Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan

