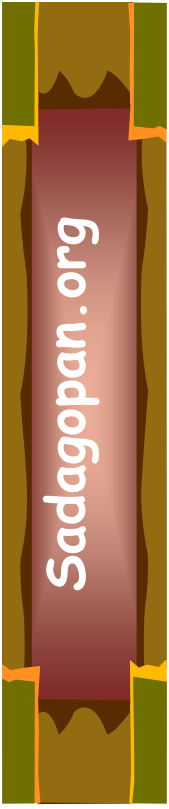


Sri Varadaraaja stavam- Vol.1



Annotated Commentaries By
Sri nrusimha sEva rasikan

Oppiliappan Koil Sri VaradAchAri SaThakopan



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EDITOR'S NOTE:

A hyper-linked complete list of eBooks thus far released in the Sundarasimham and ahObilavalli series can be found in [page 137](#).



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mozhiyaik kadakkum AzhwAn

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॥ श्रीः ॥

श्रीकूरनाथश्रीवत्सचिह्नमिश्र विरचितः

॥ श्रीवरदराजस्तवः ॥

SrI Kuresar's

SrI Varadaraaja stavam



INTRODUCTION

Lord VaradarAjan is Varam Tharum PerumAL. He gave as gifts AchArya RaamAnujA and Swamy Desikan to Lord RanganAthAn. He responded to the prayers of Swamy AlavandhAr to bless RaamAnujA to become the magnificent preceptor of Sri VaishNava samprahdAyam. He received from His ThiruvAlavatta (fan) Kaimkaryaparar, Thirukkacchi Nambi, the magnificent Sri DevarAjAshtakam housing the Kulakam (a string of five great connected sLOkams).

Kaanchi PerumAL gave the MaanasIka eyes to KurEsar after the atrocities committed by a ChOLA king. He protected RaamAnujA from the evil plans of Yadhava prakAsA and safely brought RaamAnujA back to Kaanchi from the terrible forests of Vindhya mountains. He and His divine consort partook the Saalaik KiNaRu Theertham brought to Them by a grateful RaamAnujA for Their MahOpakAram.

He broke His ArchA SamAdhi to speak with Thirukkacchi Nampi and sent His six point reply through Nampi to RaamAnujA's questions. Lord Varadhan was witness to the initiation of RaamAnujA into SanyAsAsramam. He received from His dear Bhakthan, NadAduR AmMAL, whom He elevated to the status of His Mother (yenn AmmAvO), the MangaLASAsana StOtram eulogizing Him. Glorious indeed are Lord VaradarAjan's generous gifts to Sri VaishNava sampradhAyam!

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varam tharum perumal- thanks SrI Satakopa tatachar

As a native of ThUppull, the hamlet near His dhivya dEsam, Lord VaradarAjan received wondrous tributes from Sri VenkatEsa GhantAvathAran, Swamy Desikan, who in turn was inspired by KurEsar's Sri VaradarAja Stavam.

After Swamy Desikan, Sri MaNavALa Maamuni had the SamarpaNam of "Sri





DevarAja MangaLam". Most recently, Vaikunta Vaasi SevA SwamigAL had a sacred offering to Lord of Kaanchi known as VaradhAbhimAna Sahasram. One of the SLOkams of this sahasram is a moving one eulogizing the Lord as Prapanna Jana samrakshakan and as the One, who has the Vaibhavam of keeping bright the dheepam of Sri Vaishnava Sri:

prapanna jana samrakshA-dhIkshithAya nirandharam

SrI vaishNava SriyOtthdhIptha vaibhavAyAsthu mangaLam

The magnificent boon giver's KshEthram is known as Sathya Vratam (Mey Viratham) since all the Vratams observed in His KshEthram will yield immediately and quickly the fruits. His KshEthram is also known as Kaanchipuram (the waist-belt or OttiyANam for the world), Hasthigiri and PerumAL Koil.

There are many StOtrams and SamarpaNams by AchAryAs over the years. The honor of being the first in the series of AchArya Sri Sookthis belongs to KurEsar's Sri VaradarAja Stavam. The circumstances behind the origin of this magnificent stOtram composed in presence of AchArya Ramanuja and Lord VaradarAjan will be covered later. First, adiyEn will cover the 101 sLOkams of Sri Varadaraja Stavam. adiyEn will be drawing heavily from the outstanding MaNipravALa commentaries of Sriman U.Ve. VidvAn Sri PaiyampAdi ChEtIUr SrivatsAngAcchAr Swamy. adiyEn is grateful to Sri SrivatsAngAcchAr Swamy.

In this ancient dhivya Desam, AzhwArs and PoorvAchAryaas and prakrutham AchAryAs have stood at the Lord's sannidhi on top of Hasthi Giri and received instructions from Him about how they can strengthen the Parama Vaidhika Matham; they have performed their Prapatthi to Him in His role as the PrathamAchAryan of this world.

The Monograph: SrI Varadha GuNAmrutha Vaibhavam

This is a monumental resource on Lord VaradarAjan, His dhivya Desam and its Vaibhavam. It was released few years ago by Kaanchipuram Taatha Desika





VamsatthAr. adiyEn has benefitted a great deal from the scholarly articles in this special commemorative released during the occasion of RathnAngi for the Lord of Kaanchi. The range of coverage of this book on Lord VaradarAjan is extensive and the contents are summarized below for those who want to delve deeper about Sri Varadan's Vaibhavam:

1. KshEthra Mahimai and Sthala PurANam as per BrahmANDa PurANam: Mythological, Historical, SampradhAyaa facts and anecdotes.
2. Topography, plan, pictorial description of the Temple, Sannidhis, VimAnams, Theertthangal et al.
3. Hasthigiri MahAthmyam of Swamy Desikan.

Anubhavam of Varadhan by AzhwArs:

1. BhUtham - Second ThiruvandAathi 95 and 96: "ennenja meyAn enn senniyAn", "atthiyUrAn puLLai yUrvAn"
2. pEy: Third ThiruvandhAathi 26: "SiRantha enn Sinthaiyum"
3. NammAzhwAr: Entire first satakam of ThiruvAimozhi as per DramidOpanishad Saaram of Swamy Desikan with emphasis on *ayarvarum amararkal adhipathi*
4. NammAzhwAr: ThiruvAimozhi 1.4.6: *aruLAzhi ammAn:*
5. NammAzhwAr: Thiruviruttham 1: *imayOr talaiva*
6. Thirumangai: Periya Thirumozhi: 2.9.3; 2.9.6; 10.4.9; 10.5.10.
7. Thirumangai: ThirukkuRum-thANDakam: "PiNDiyAr"
8. Thirunedum-thANDakam: "neeragatthAi", "kalluyarnta nedumathilAi"

PoorvA AchAryAs

1. NathamunigaL: During his pilgrimage to Kanchi, Varadhan asked Nathamuni to





- go back to KaattumannAr Koil and wait for the discovery of AruLiccheyalkaL.
2. AlavandhAr's prayer to Varadhan to bless RaamAnuja to become the next great AchAryan to nourish and grow the Sri VaishNava SampradhAyam.
 3. Periya NambikaL's stay for many months at RaamAnuja's House at Kaanchi.
 4. Thirukkacchi Nambikal's DevarAjAshtakam.
 5. Thirukkacchi Nambi's intercession with Varadhan and the Six doctrines (AaRu VaarthaikaL).
 6. Sri BhaashyakArar's entry to sanyAsa Aasramam at Varadhan's sannidhi.
 7. KurEsar's Sri VaradarAja Sthavam and "Kacchitanil KaNN kodukkum PerumAL" incident.
 8. ParAsara Bhattar's Dhivya Desa MangaLAsAsana sLOkam: "Srirangam Karisailam anjanagirim..."
 9. Thiruvarangatthu AmudanAr's RaamAnuja NooRandhAthi Paasuram 31
 10. ThirukkuruhaI PiLLAn's becoming the custodian of RaamAnuja's NithyAradhana dhivya MangaLa Vighram of PeraruLAla as well as the HayagrIva Vighram given to RaamAnuja by Saraswathi Devi (Sri BhAshyam and Bhagaavth Vishaya pravarthaka AchAryan).
 11. Sri MadapaLLi AacchAn's connection to Varadhan
 12. EngaL AzhwaN's sambhandham with Varadhan
 13. KidAmbi AthrEya RaamAnuja PiLLAn's connection (SampradhAya Rahasya pravarthakar)
 14. NadAdUr AmmaL: Milk Kaimkaryam to Varadhan and sampradhAya pravachanam at KacchivAythAn Mandapam; authorship of Prapanna PaarijAtham.





15. Kidambi AppuLLar, Sishyan of NadAdUr AmmAi and AchAryan of Swamy Desikan.

16. Sudarsana Bhattar: Srutha prakAsika MangaLa sLOkam on Varadhan

aruL tarum AaraNa Desikan's References to Varadhan:

1. Vararadaraja pancaasat (ebook # 34; <http://www.ahobilavalli.org>)

2. nyAsa dasakam (ebook # 13; <http://www.ahobilavalli.org>)

3. nyAsa Vimsati (ebook # 14; <http://www.ahobilavalli.org>)

4. VairAgya pancakam (ebook # 14; <http://www.sundarasimham.org>)

5. Meyvirtha Maanmiyam (ebook # 37; <http://www.sundarasimham.org>)

6. adaikkala Patthu (ebook # 31; <http://www.sundarasimham.org>)

7. artha panchakam (ebook # 12; <http://www.sundarasimham.org>)

8. Panniru ThirunAmam (ebook # 18; <http://www.sundarasimham.org>)

9. VaishNava Dinasari (ebook # 36; <http://www.sundarasimham.org>)

10. thirucchinna Maalai (ebook # 11; <http://www.sundarasimham.org>)

11. Sri Stuti (ebook # 1; <http://www.sundarasimham.org>)

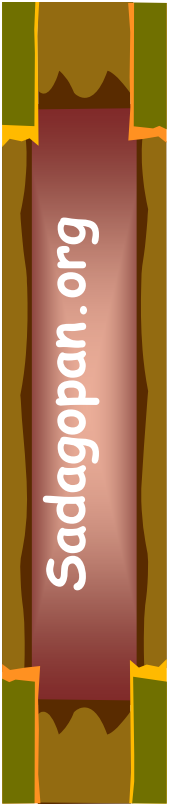
12. AahAra niyamam (ebook # 21; <http://www.sundarasimham.org>)

13. Sankalpa SooryOdhayam

14. Hamsa sandEsam (many sLOkAams on Kaanchi)

15. tatthva Muktha KalApam: First sLOkam: Lakshmi nEthrOthpalasri-- (ebook # 89; <http://www.sundarasimham.org>)

16. amrutha Ranjani: 18-19 (ebook # 26; <http://www.sundarasimham.org>)





17. amrutha SvAdhini: 27, 30 (ebook # 34; <http://www.ahobilavalli.org>)
18. tattva navaneetham (Varadha Vishayathvam)
19. Rahasya Padhavi (Srirange VrushAdhri poorvakEshu--)
20. anjali Vaibhavam (ebook # 34; <http://www.ahobilavalli.org>)
21. Rahasya Thraya Saaram verses
22. adhikAra Sangraham: MangaLAsAsana SIOkam

Links of Post-Swamy Desikan AchAryAs and Varadhan

1. AdhiVaN SatakOpa Jeeyar's study at Kaanchi
2. YathirAja Vimsathi of MaNavALa Maamuni
3. Taatha Desikan and PerumAL koil Kaimkaryams
4. MahAchArya (Vadhula SrinivAsAchAryaa) / Periyappa Desikan
5. DhoddAchAryA and Special Garuda SEvai for him by Vardhan
6. Many Jeeyars of Ahobila Matam, ParakAla Matam, Munithraya and TennAchArya sampradhAyam.

Thus, there are many, many source literature on Sri Varadhan and PerumdEvi ThAyAr of Kaanchipuram.

VAIBHAVAM OF LORD VARADARAJAN OF KAANCHI

(avathArikai / Introduction to KurEsar's Sri VaradarAja Stavam)

Sriman Nadadur Vijaya Raghavan Swamy of Bangalore Srimath Andavan Aasramam has taken the trouble to send this information to us. The long history of Sri VaishNava Darsanam and Lord VaradarAjan's blessings --time and again-- to nurture His Darsanam with AchArya PurushAs of the highest caliber are evident





from this summary.

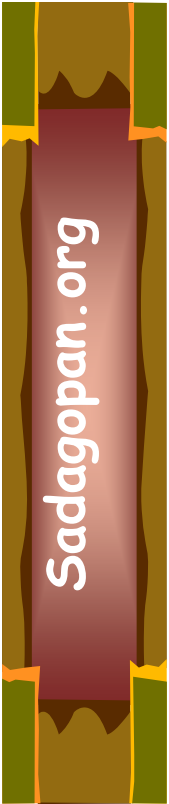
Post-Swamy Desikan time

We are now going back to Swamy Desikan's time (1268-1369 C.E). We will conclude with present day AchAryAs.



thuppul desikan

Vatsya VaradAchArya (1165-1275) also known as Nadadur AmMAL (name of AmMAL given by Lord VaradarAjan Himself) was presenting Sri Bhaashya





pravachanam at Lord VaradarAjan's Temple. In spite of his advanced age, this great AchAryan hailing from the agrahAram of Nadadur (near Kanchi) climbed the Hasthi Giri, offered milk kaimkaryam to the Lord and Grantha KaalakshEpa kaimkaryam to his star disciples like Atreya RaamAnujA (maternal uncle of Swamy Desikan) and Sudarsana Suri, who will write the monograph of Srutha PrakAsika, the commentary on Sri Bhaashyam by His AchAryan, NadadUr AmmAL. Lord Varadhan was listening to this great pravachanam taking place on His west inner praakAram.

In the year 1273 C.E., Swamy Desikan as a five year old was brought before NadadUr AmmAL, who was struck with the tejas of the child (nephew of his disciple) and blessed the child to become a great samprahdAya Pravarthakar. Lord VaradarAjan concurred (tathAsthu). Swamy Desikan became a great defender of Bhagavath RaamAnuja Darsanam. We have covered his contributions resulting from the blessings of the Lord of Kaanchipuram, in previous pages.

Swamy Desikan had a brilliant son, who was like a bright lamp lit from another bright lamp. His name was Kumara-VaradaacchAr (1316-1410 C.E). Bearing the name of the Lord of Kaanchi, the Aaradhana Moorthy of his eminent father, Kumara VaradAcchAr blessed us with many granthams as a direct disciple of his illustrious father. PrathivAdhi Bhayankaram Annan (1300-1410 C.E) became a disciple of Kumara VaradAcchAr and wrote the Sapthathi Rathna Maalika on the life and works of Swamy Desikan. Later, he became one of the ashta dhig-gajams under MaNavALa Maamuni (1370-1444 C.E), who gave us the beautiful Sri DevarAja mangalam containing sLOkams like:

पुरुषाय पुराणाय पुण्यकोटिनिवासिने ।

पुष्पितोदारकल्पद्रु कमनीयाय मङ्गळम् ॥

purushaaya purANaaya puNyakOTi nivAsinE |

pushpitodaara kalpadru kamaneeyaaya mangaLam ||





मङ्गलाशासनपरैः मदाचार्यपुरोगमैः ।

सर्वैश्च पूर्वैराचार्यैः सत्कृतायास्तु मङ्गळम् ॥

mangaLaaSaasanaparai: madaachaarya purOgamai: |

sarvaiScca poorvaacaaryai: satkrutaayaastu mangaLam ||

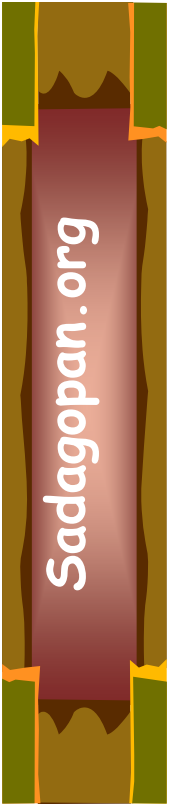
Two more of the twelve sishyAs of Swamy Desikan with connections to Kaanchipuram are:

1. Veeravalli PerumAL aiyyan (whose name as a sanyasi was Perarulaala Jeeyar),
2. Thirumalai SrinivAsAcchAr.

PeraruLala Jeeyar was conferred the title of Brahma Tantra Svatantrar by Swamy Desikan later, when he heard of his sishyan's victory in a debate with a MahA VidvAn. Thirumalai SrinivAsAcchAr held tenure as Srikarya Duranthatrar at Lord VaradarAjan's sannidhi for many years during Swamy Desikan's time. Brahma Tantra Svatantrar was requested by ThiruvEnakdamudayAn to become Srikaarya Duranthatrar at His sannidhi. KumAra VardAcchAr built a temple for his father at Thuppul/ ViLakkoLi PerumAL Sannidhi and stayed at Kaanchi engaged in grantha nirmANam along with Brahma Tantra Svatantra Jeeyar.

Brahma Tantra Svatantra ParakAla Yathi became the pontiff of the ParakAla matam established by Swamy Desikan at Kaanchi for worship of Lord HayagrIvan. The entire ParakAla Yathi paramparai starts from here at Kaanchi.

Brahma Tantra Svatantrar's pradhAna sishyar was GatikAsatham AmMAL, fifth descendant of NadaadUr AmmaAL. He became the AchAryan of Adhi VaNN SatakOpa Yathi before latter assumed SanyAsAsramam from Lord Narasimhan Himself at Ahobila. The illustrious Ahobila Matam paramparai has thus vital connection with Lord VaradarAjan in Sri BhAshya paramparai. Many of the Ahobila Matam Jeeyars come from agrahArams close to Kaaanchi (Injimedu,





Karalapaakkam, MukkUr et al) and the worship of Lord VaradarAjan at PerumAL Koil was their life breath prior to becoming Nrusimha AarAdhakars.

GatikAsatham AmMAL had another distinguished sishyar known as Varadha VishNavAcchAr (VVA) of Rahasya Grantha paramparai. Sri VVA is the forerunner of the Munithraya sampradhAyam.

(VVA-->MahAdayAdhIsar--> Vaathsya AhobilAcchAr--> Shashta ParAnkusa Swamy (later the 6th pontiff of Ahobila Matam)--> Pancha matha Bhanjana Taatha Desikan--> six generations leading up to SaakshAth Swami --> Thirukkudanthai Desikan some three hundred years ago.

Thus the whole **Munithraya SampradhAyam** and its branches of **Srirangam Andavan** and **PoundarIkapuram Andavan** originate from the Kaanchi AchAryAs deeply attached to Lord VaradarAjan.

Many other AchAryAs with strong connections to Lord VaradarAjan like MahAchAryaa/ DoddAchArya of Thirukkadigai (1509-1591 C.E) lived during this time. The special Garuda Sevai known as DoddAchArya Sevai is given to this Parama Bhakthan by the most merciful Varadan even today. **DoddAchArya** composed **Sri DevarAja panchakam**. ArasANippalai VenkatAdhvari created Hasthigiri Champu and Shravanandham, 90 sLOkAs on PeraruLAlam besides Lakshmi Sahasram.

In more recent times, Tatha Desikan's family, Thirupputkkuzhi Swamy, Villiyam-pAkkam Swamy, Kethandapatti Swamy, DenkaNi Kottai Swamy, Garudapuram Swamy, KozhiyAlam Swamy, UtthamUr Swamy, NavalpAkkam Swamy have received the special anugraham of Lord VaradarAjan.

Special mention must be made of TennAchArya SampradhAya AchAryAs like P.B. AnnangarAcchAr Swamy, who have done yeoman service to Lord Varadahan.

MahA SangItha VidvAns like Saint ThyagarAja, Sri Mutthuswamy Dhikshithar, ShyAmaa Saasthrigal have composed beautiful Krithis on the Lord of Hasthigiri.





Eminent musicians like SangItha kalAnidhi Damal K. PattammAL, Sri NayinA PiLLai have received the abundant blessings of Lord of Kaanchi.

The NithyOthsavams, PakshOthsavams and SamvathSarOthsavams and special events in the long line of Sri VaishNava SampradAyam from the days of Naatha Muni, AlavandhAr, Thirukkacchi Nampi, AchArya RaamAnujA, NadAdUr AmmAl and Swamy Desikan continues unto this day. PerumAl Koil Varadhan blesses us with Aravanai prasAdham every night. On Fridays, PerumdEvi ThAyAr has Her patthi Ulaa. It is a great BhAgyam to reflect on Him always.

Recently, Sri Kaaryam Swamy of Ahobila Matam, Sri Vangipuram U.Ve. RangarAjAchArya Swamy quoted one sLOkam that focuses on the greatness of KoorEsar aka KooratthAzhwAn alias KoorA Naathan:

arvAnchO yat pada Sarasija dvandhvam aasritya poorve

moordhnA yasyAnvayam upagatA desika muktimApu:

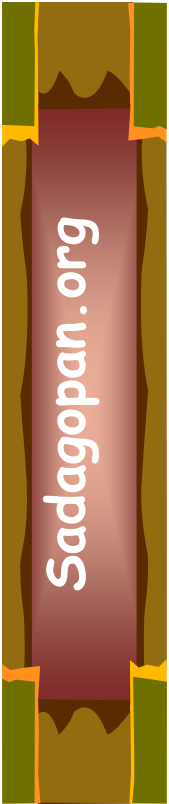
sOyam raamaanuja munirapi sveeya muktim karasthAm

yat sambhandhAdhmanuta katham varnyate kooranaatha:?

As one of the five AchAryans of RaamAnujA, ThirukkOttiyUr Nambi revealed to us the greatness of AchArya RaamAnujA and the phalan arising from worshipping His Thiruvadi:

"RaamAnuja pada sEvAn mukti: vindhati vindhati vindhatyEva"

Like Saanthe Paadam, ThirukkOshtiyUr Nambi stated thrice that the Paadha Sevai of his sishyan, AchArya Raamanujaa will yield Moksham and hence gave the title of EmperumAnAr to his Sishyan, Sri RaamAnujaa. The above sLOkam reveals what AchArya RaamAnujA thought about His dearest sishyan, KooratthAzhwAn. This sLOkam is based on an aithIhyam that AchArya RaamAnujA, who believed that His Thirumudi Sambhandham to His AchAryAs and His Thiruvadi sambhandham with sishyAs as the most rejuvenating factors, believed strongly that His



Sambhandham with KooratthAzhwAn will assure Him Mukthi (Sveeya muktim karasthAm). The Vaathsalyam of an AchAryan for His dearest sishyan is revealed here. Such is the greatness of KooratthAzhwAn. The above sLOkam concludes by stating, "katham varnyate kooranAtha:?" How can we indeed describe the glory of KooranAtha? Kooanaathan was the tridhaNdam in the hands of AchArya RaamAnujA. He is an AchArya MaNi and an ujjvala dheepam, who poured out his heart in praise of the MahA Mangala Dheepam shining on top of Hasthigiri as a beckoning beacon for all times to come.

THE VAIBHAVAM OF KOORA NAATHAR



kanchi kUrEsar

It was the time, when AchArya RaamAnujA was staying at ThirunArAyanapuram because of the troubles caused by the Veera Saiva ChOLa RaajA. Due to the



treachery of a sishyan of KoorA naathan by the name of Hardhatthan (NaalUrAn), RaamAnujA's AchAryan, Sri Periya Nampi lost his life and KoorA Naathan lost his eyes. KoorA Naathan as a blind AchAryan composed during the time of separation from AchArya RaamAnujA, the four stavams: SrI Stavam, Sundarabaahu Stavam, VaikuNTha Stavam and athimAnusha Stavam.

When AchArya RaamAnujA returned from ThirunArAyana Puram, he met KurEsar at Srirangam and was deeply hurt by the news about the loss of Kuresar's eyesight due to the cruelty of the ChOLa RaajA. Although the aparAdham committed by the evil-minded king led to his death through cancer, AchArya RaamAnujA could not overcome his sorrow over the loss of KurEsar's eyesight. He asked KurEsar to come with him to Kaanchipuram to pray to the boon-giving Varadhan to restore his lost eyesight. KurEsA had given up his darsanam (eyesight) for the darsanam (Bhagavath RaamAnuja Darsanam).

With the niyamanam (command) of his AchAryan (RaamAnujar), **Kuresar stood in front of the Atthigiri Varadhan and composed the 101 sLOkams of Sri VaradarAja Stavam** and placed them at the sacred feet of the Parama DayALu, HasthigiriSan. The Lord of Kaanchi was moved and asked KoorA Naathan as to what boon did he want to get. KurEsar surprised every one by asking the Lord to grant the soubhAgyams that he will get to his sishyan, NaalUrAn as well. RaamAnujA was shocked and inquired as to why KurEsar had asked for such a boon for the ayOgyan, NaalUran who was instrumental in the loss of sight by KurEsar. The most compassionate KurEsar responded:

"Oh My AchAryan! NaalUran has sambhandham with me as Sishyan. He has committed AchArya (asahya) apachAram and as a result could not have Moksham. If he did not gain moksham in spite of AchArya Sambhandham, then my own status as an AchAryan granting Athma SaamyAvathvam will be proven as a lie. This you have stated in Sri BhAshyam. That is why I asked the Lord to protect that AchArya-Sishya Sambhandham and protect the Saasthraic rules and requisites".





AchArya RaamAnujA and Lord Deva Raaja PerumAl were pleased with that reply of KurEsar.

The prayer that KurEsar made to Varadhan:

नेत्रसात् कुरु करीश ! सदा मे !

“netrasAt kuru kareesa! sadaa mE!”

KurEsar prayed for **Jn~Ana Chakshus** (kaNNkaL) instead of physical (mAmsa chakshus). AchArya RaamAnujA was again saddened that KurEsar did not ask for his sight to be restored from the PerumAL, who would have said “yes” to his request. Meanwhile, KurEsar began to describe in detail the AabharaNams and the Vasthrams and the weapons of the Lord to RaamAnujA just as a person with eyesight would. RaamAnujA was amazed. He concluded that Lord Varadhan had given the boon requested by KurEsar. Varadhan had blessed KurEsar to be able to see Him and AchArya RaamAnujA. **Ketta varam tharum PerumAL** had fulfilled the wish of KurEsar and in return had received 101 sLOkams of Sri Varadha Raaja Stavam composed in front of Him and AchArya RaamAnujan as well as the srEshta BhaagavathAs of ThoNdai manDalam.

In the very last sLOkam of Sri Varada Raaja Stavam, KurEsar makes reference to gaining the boon from the Lord and salutes His AchArya Paramparai right in front of Hasthi Giri PerumAL:

रामानुजाङ्घ्रिशरणोऽस्मि कुलप्रदीपः

त्वासीत् स यामुनमुनेः स च नाथवंश्यः ।

वंश्य पराङ्कुशमुनेः स च सोऽपि देव्याः

दासस्तवेति वरदास्मि तवेक्षणीयः ॥ १०२ ॥





rAmanujAnghri SaraNO asmi kulapradeepa:

tvAseet sa yAmuna mune: sa ca natha vamSyA: |

vamSyA parAnkuSa mune: sa ca sO api devyA:

dAsastaveti varadAsmi tavekshaNeeya: ||

Here KuratthAzhwAn reminds Lord Varadhan of His sambhandam and acknowledges that his gaining Jn~Ana Chakshus is due to his AchArya lineage:

"Oh VaradhA! adiyEn has taken refuge at the sacred feet of RaamAnujA. That RaamAnujA became the dheepam for the kulam and the Vidvath of YaamunAchAryA. That Periya MudaliyAr (YaamunAchAryaa) belongs to the sacred vamsam (Sottai Kulam) of AchArya Naatha Muni. That Naatha Muni in turn belongs to the VidhyA vamsam of Swamy NammazhwAr. That NammAzhwAr (VaguLABharanar) is the Dasan (servant) of Perum Devi ThAyAr, Your dear consort. With these illustrious lineage of AchAryAs, adiyEn is fit to be the object of Your auspicious eye glances".

This was the prayer that came as the very last sLOkam of Sri Varadha Raaja Stavam and the Lord responded with alacrity and blessed KurEsar to have the darsana soubhAgyam of Himself and AchArya RaamAnujA always.

Thus arose Sri VaradarAja Stavam from the lips of KurEsar right in front of the Lord of Atthigiri and AchArya RaamAnujA, who has been saluted as "tenn atthiyUrar kazhaliNaik-keezhppUNDa anbhALan iraaMAnusan" and AlavandhAr's celebrated eulogy of the power of Varada Raaja PerumAL became true:

yasya prasAda kalayA bhadira: SruNOti,

panghu: pradhAvati, javane ca vakti mooka: ,

andha; prapasyati, sutam labadhe ca vandyA,

tamm devadevameva Saranam gatOsmi"





Meaning:

By whose anugraham the deaf hears, lame one runs, dumb one speaks, the blind one sees, the maladi gives birth to a child, to that Deva Raaja PerumAn, Varadhan, adiyEn has performed SaraNagathi. Such is the PrabhAvam of the "Kacchi tanil kaNN kodukkum PerumAL".

hasteesAya namO nama:

kari Saila naathAya namO nama:

mahA devi vatsalAya namO nama:

SaraNagata samrakshaNa paNDitAya namO nama:

virinci SivayOrvihitAvatArAya namO nama:

samsArA vaarinidhi SantaraNaika pOtAya namO nama:

bhava vaari raasi apankura sEtavE namo nama:

Regaining of Eye sight at Kaanchi: kacchi tanil kaNN kodukkum PerumAL

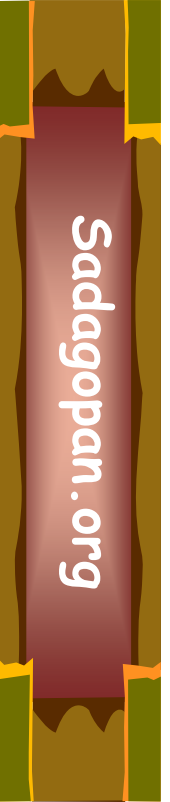
Earlier, adiyEn has described the regaining of eye sight by KurEsar through the anugraha of Lord VardarAjan. There are many others, who have been blessed with the recovery of their eye sights due to the KaruNA kaTaaksham of the Lord of Kaanchi.

In his 35th sLOkam of Sri VaradharAja Stavam, KurEsar has explained that the eyes of the Lord of Kaanchi are:

करुणारसवाहिवीक्षणोर्मेः वरद ! प्रेममयप्रवाहभाजः ----- दृक्चल सिन्धुः

karuNaarasavAhi veekshanOrme:, premamaya pravAha bhaja:|

----- drukcala sindhu:|

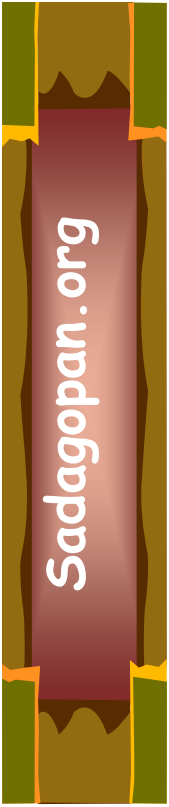




(That large ocean of eyes with the waves of DayA and flow of deep vAthsaIyam from them for His BhakthAs).

Here are a few instances from puraNamS that summarize who else besides Kuresar had received the boon of eye sight from the boon-granting Varadhan:

1. Haritha-vArana Bhruthyar/Pacchai VaaraNa PerumAL ThoNdar, the Grand father of Thirukkacchi Nampi: He was blind from birth. KurEsar himself refers to him in Sundarabaahu Stavam (sIOkam 126). This MahAN who devoted his life to the kaimkaryam of Poovirunthavalli PerumAL (pacchai VaaraNar) had the greatest desire to have the darsanam of PeraruLALa perumAL atleast once in his life. The great boon-giving Varadar invited Pacchai-VaaraNa PerumAL ThoNdar to come to Hasthigiri with his grandson, Thirukkacchi Nampi and blessed him with eye sight (करिगिरि वरद हरितवारण भृत्य समाह्वयं अपूर्विकाम् दृशं अलम्भय एव हि - karigiri Varada! haritavArana bhrtya samAhvayam apoorvakAm drsam alampaya yEva hi?).
2. There were twins by the name of Sankar-Vihithar, who were known for their scholarship on Dharma Saasthrans. Vihithar was blind from birth. Through worship of Varadhan, he was blessed with eye sight.
3. andhaka kavi VeerarAghava MudaliyAr gained his eye sight as well through the boon-giving prowess of Varadhan. He was a great Tamil poet.
4. ArasANippAlai VenkatAdhvari was a great Sanskrit Scholar and poet. His eye sight began to fade at one stage in his life. He composed 200 sIOkams in praise of Varadhan in his VishNu sahasram and got his eye sight restored. These 1000 sIOkams of VishNu sahasram have 200 sIOkams each on the following 5 dhivya desa EmperumAns: Sri RanganAthAn, Thirumalaiappan, VaradarAjan, Sundarabaahu of ThirumAlirum Cholai and Thirukkudanthai AarAvamudhan. We have today the 200 sIOkams of VishNu Sahasram dealing with Varadhan known as SravaNANandham alone available to us. This great poet (VenkatAdhvari Swamy) from whose vamsam, VaikuntaVaasi SevA Swamy arose, is also the





author of Lakshmi Sahasram on PerumdEvi ThAyAr of Kanchipuram. Some believe that the Lakshmi Sahasram was composed for Sri KomaLavalli ThAyAr of Thirukkudanthai. (Ebook # 100, <http://www.sundarasimham.org>)

5. Dheeraga-tamas Maharishi, the son of Sage Udhatyhar who had lost his eyes even as an embryo due to the curse of Bruhaspathi, worshipped Lord Varadhan after birth and got his eye sight restored according to ChEtIUr SrivathsAngAcchAr Swamy.

Thus from Maha Rishi's times to that of AlavandhAr's time and onto KurEsA's time, Varadhan has blessed many with eye sight after they lost that faculty and blessed them with His darsana SoubhAgyam. AchArya RaamAnujA, who had received the AaARU Vaarthais from Lord VaradarAjan through Thirukkacchi Nampi, was fully aware of Varadhan's history of restoring eye sight (Maamsa and Jn~Ana Chakshus) to those, who have lost them. Hence, AchArya RaamAnujA took his prime disciple to Varadhan's sannadhi to seek the restoration of eye sight by Varadhan. Out of that visit arose the dhivya Sookthi of Sri VaradrAja Stavam.

அத்திகிரி அருளாளப் பெருமாள் வந்தார்

ஆண்பரி தேரின் மேல் அழகர் வந்தார்

கச்சிதனில் கண்கொடுக்கும் பெருமாள் வந்தார்

கருத வரம்தரு தெய்வப் பெருமாள் வந்தார்.

முத்திமழை பொழியும் முகில்வண்ணர் வந்தார்

முலமென ஓலமிட வல்லார் வந்தார்

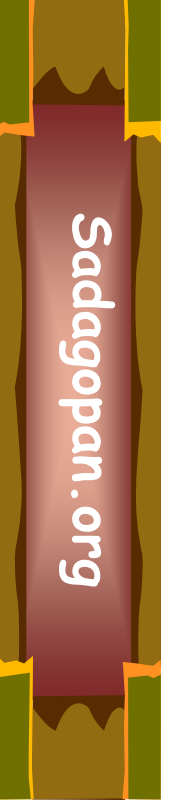
உத்தர வேதிக்குள்ளே உதித்தார் வந்தார்

உம்பர் தொழும் கழலுடையார் வந்தார் தாமே

atthigiri aruLALap perumaal VanthAr

aanai pari therin mel azhagar vanthAr

kacchitanil kann-kodukkum perumaal vanthaar





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athigiri arulala perumal





karutha varamtharu deivap perumaAL vanthAr

mutthi mazhai pozhiyum muhil vaNNar vanthAr

moolamena Olamida vallAr vanthAr

utthara vEthikkuLLe uthitthAr vanthAr

umbar thozhum kazhaludaiyAr vanthAr thaame

--Swamy Desikan's meyviraatha maanmiyam: Paasuram 17

Meaning:

That Lord standing on top of Hasthigiri came. That most beautiful One came on the back of elephant, horse and thEr. That parama DayALu, who blessed BhakthAs with eye sight, arrived. That generous One, who grants the boons sought by His dear devotees, has now arrived. That Lord with the hue of rainy season cloud pouring down the torrential rain of Moksham has indeed arrived. That One, who responded in great haste to the aartha dhvani (lamentation and sorrowful cry) of GajEndhran (GajEndhra Varadhan) has come now. That One, who arose out of the utara Vethi of Brahma on top of Hasthigiri has arrived to stay. That Lord, DevarAjan, whose holy feet are forever worshipped by Nithya Sooris has certainly arrived now.

Our Lord of Kaanchi, atthigiri aruLALa PerumAl appeared before His Son, Chathurmukha Brahma on a ChithrA Sukla Paksha Chathurdasi Sunday during the morning hours, when Hastha nakshathram was in ascendance. He appeared out of the HomAgni, of the asvamEdha Yaaga Vethi.

His Tejas was like that of crores of SooryAs at noon and He had a golden hue. He was like a giant mountain. He appeared with His PuNya KOti VimAnam before all the priests, who officiated at the AsvamEdha Yaagam as well as before the wives of Brahma (Sarasvathi, Saavithri et al). He was like a SvarNa Parvatham.

The Deva dundhubis were heard and the Thirucchinna Vaadhyams were played by





Nithya Sooris. Swamy Desikan describes the avathAram scene at the Yaaga Vethi on the sacred Hasthi Giri:

பெருமையுடை அத்திகிரிப் பெருமாள் வந்தார்
 பேராத அருள்பொழியும் பெருமாள் வந்தார்
 அருமறையின் உச்சிதனில் நின்றார் வந்தார்
 அங்கமுடன் அவையாகும் அரியோர் வந்தார்
 திருவுரையாய்த் தாம்பொருளாய் நிற்பார் வந்தார்
 திருவருளால் செழுங்கலைகள் தந்தார் வந்தார்
 மருவலர்க்கு மயக்குரைக்கும் மாயோர் வந்தார்
 வானேற வழி தந்தார் வந்தார் தாமே.

perumaiyudai atthigirip perumaAL vanthAr

pErAtha aruL pozhiyum perumAL vanthAr

aru maRayin ucchi-tanil ninRaar vanthAr

angamudan avaiyAkum ariyOr vanthAr

thiruvurayAit thAmm poruLAI niRpAr vanthAr

thiruvaruLAI sezhum-kalaikaL tanthAr vanthAr

maruvalarkku mayakkuraikkum maayOr vanthAr

vAneRa vazhi tanthAr vanthAr thAmE

---mey viratha maanmiyam: Paasuram 16

Meaning:

The Hasthigiri Lord of indescribable glories has arrived. The Lord who drenches us with the cool rains of His permanent karuNai has arrived. The Lord saluted by the Upanishads has now arrived. He is the One, who is Veda Svaroopan with all its





six angams. He has now arrived. The great One, who shines as the artha svaroopam, while His PirAtti stands as Sabdha Svaroopam has indeed arrived. The compassionate One, who has given us the highest SaasthrAs has incarnated here. The same One, who gives deluding Mohana saasthrams to nonbelievers is standing in front of us. The Para Brahmam, who shows us the way to ascend to His Parama Padham has sanctified the Hasthi Giri now with His aavirbhavam.

Swamy Desikan describes the **Svayam JyOthi Purushan** who arose from the Agni KuNdam in the 18th verse of Mey Viratha Maanmiyam this way:

BrahmA and all those assembled for the performance of the asvamEdha Yaagam could not take their eyes off the Lord of indescribable soundharyam. Atthigiri AruLALan's shining KirItam had the lustre of the Sun. His face was cool like the chandra Mandalam. The makara Kundalams on both ears looked as though they were fighting with each other for attention. The divine mole of Srivathsam and Periya Piraatti were resplendent on His broad chest. With His mysterious stomach that houses all the sentient and insentient creations at the time of the great deluge and with His sacred feet worshipped by the four VedAs, the Para Brahmam gave His sevai to all. If one were to compare, He was like the oasis in the middle of a scorching desert; He was like a great mountain that made Hasthigiri bend under His immense weight; He was like the radiant effulgence, which banished the darkness of nescience forever; He was the Supreme object sought by BrahmA through His grand Yaagam; He shone as antharyAmi Brahmam in all of His creations. He stood out as the divine nectar sought after by all the BhaagavathAs.

Swamy Desikan salutes Lord VaradarAjan as the PeraruLALan who is worshipped in all the four Yugams in the 26th Paasuram of Mey Vratha Maanmiyam this way:

1. In the first Yugam of **Krutha Yugam**, This embodiment of karunai appeared before Chathurmukha Brahma at Hasthigiri.
2. In the next yugam of **thrEthA Yugam**, He rushed with intense hurry to the side of the pond, where His dear Bhakthan, the King of Elephants (GajEndhran) was addressing Him as Aadhimoolam and cried out for his protection from the





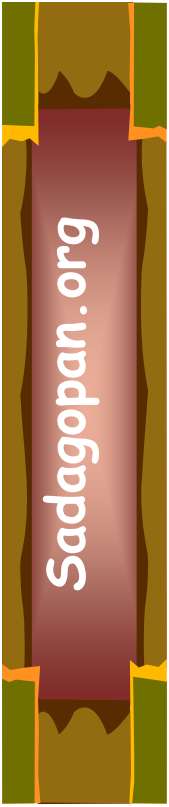
jaws of the tormenting crocodile. He saved the GajEndhnan and acquired the name of GajEndhra Varadhan.

3. In the third yugam of **DhvAparam**, Lord VaradarAjan removed the curse of Deva Guru, Bruhaspathi and restored him to his former exalted position.
4. In the fourth Yugam of **Kali**, He received AarAdhanam from AdhisEshan, who wanted to have His sevai as VarAhAvathAran. Even today, AdhisEshan lives at an ant hill near the PushkaraNi named after him (**anantha Saras**) and performs AarAdhanam for His Lord. Every 40 years, another archai of Lord VaradarAjan made from atthi wood (**அத்தி மரம்**) comes out of His special abode under anantha Saras and gives us His Sevai and shares that Sevai with His nithyArAdhakan, AdhisEshan.





aththivaradar in ninRa kOlam





SIOkams & Commentaries



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Prayer to perumdEvi-thanks SrI AL Rangarajan



SLOKAM 1

स्वस्ति हस्तिगिरिमस्तशेखरः सन्तनोतु मयि सन्ततं हरिः ।

निस्समाभ्यधिकमभ्यधत्त यं देवमौपनिषदी सरस्वती ॥ १ ॥

svasti hastigiri-masta-Sekhara:

santanOtu mayi santatam hari: |

nissamAbhyadhikam abhyadhatta

yamm devam oupanishadee sarasvatee || 1

The following thoughts crossed my mind, when adiyEn recited the beautiful first sLOkam of Sri VaradarAja Sthavam:

1. The Chandha nadai of this sLOkam reminded me of the experience of joyously racing to the top of Hastigiri to have the darsana SoubhAgyam of DevarAja PerumAL. The lilting melody of this sLOkam, makes one experience the swift flow of the mountain brook (of DayA) tumbling down the hill side to welcome us.
2. KurEsar invokes both the Dhivya Dampathis to confer their benedictions on him at the start of his efforts: "svasti: mayi santatam svasti santanOtu" is the prayer to PerumdEvi ThAyAr. May the Dhivya Mahishi of Lord VaradarAja confer always MangaLams on adiyEn is the prayer. "hastigiri-masta-Sekhara: mayi santatam svasti santanOtu" is the other prayer seeking the Lord's anugrahams. "tann" is the root for "tanOtu" and "santanOtu". "tann" refers to extended or uninterrupted. KurEsar prays for an uninterrupted showering of auspiciousness from Lord Varadhan as he commences his eulogy.
3. The many Rg Veda manthrams with the invocation of "svasti" at the beginning of the manthram and their meanings are given below to illustrate the nature of



the auspiciousness that KurEsar was seeking:

3.1

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

svasti na indro vruddhaSrava:

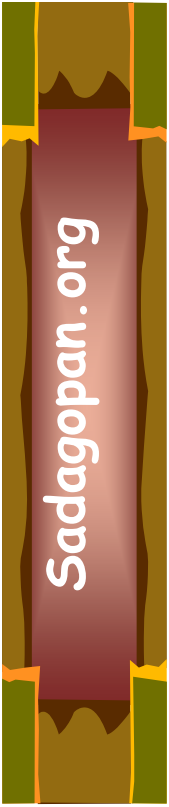
svasti na: pooshA viSvavedA:

svasthi na: tArkshyO arishTanemi:

svasti nO bruhaspati:dadhAtu

-- Rg I. 89.6

All the names here like Indhran, PooshA, Taarkshyan, arishtanEmi and Bruhaspahti are references to the Lord Himself. For instance, Taarkshyan is not Garuda here, but "trushtitum veditum yOgya:" (One who is worth knowing and attaining). Similarly, "arishtanEmi" means the Lord, who can not be overcome by weapons (Narasimhar) or one who cuts asunder all arishtams (samsAric pains). PooshA refers to His Strength giving, nourishing qualities of the Lord. The meaning under this context of this vedha Manthram as it applies to DevarAjan for the whole Manthram is: "May the highly-revered, the resplendent Lord guard our well being. May the Omniscient Lord, who is the nourisher guard our welfare. May the srishti-karthA of this cyclic universe always protect us. May the Sovereign protector, with unblemished weapons guard us for our prosperity". May this Lord VaradarAjan protect us!



3.2:

There is a string of Veda Manthrams in the 5th KaNDam of Rg Vedam (V.51. 11-15), which invoke Svasti for the YajamAnan. All the dEvathAs mentioned in these manthrams like asvini dEvAs, Vaayu, Soman, Aadhithyan are empowered by the Lord as the indweller through a miniscule portion of His sakthi (lavalEsai:). The svasti that Kuresar sought was Sri Vaishnava Sri of bhagavath-bhaagavatha-aacharya kaimkarya Sri. The following veda manthrams provide ample support for the request to the boon-giving Varadan to confer svasti.

Here are the svasti-vachana Veda Manthrams:

3.2.1:

स्वस्ति नो मिमीतामश्विना भगः

स्वस्ति देव्यदितिरनर्वणः ।

स्वस्ति पूषा असुरा दधातु नः

स्वस्ति द्यावापृथिवी सुचेतुना ॥

svasti nO mimItAmasvinA bhaga:

svasti devyaditiranavarNa: |

svasti pooshA asurO dadhAtu na:

svasti dyAvApruthivI sucetunA ||

---Rg: 5.51.11



Twin divines-thanks SrI Narasimhan sampathkumar

Meaning:

"May the pair of **Twin-Divines**, the gracious Lord and the divine eternity, contribute to our prosperity! May the irresistible Sun, the scatterer of light and the dispenser of darkness, bestow upon us prosperity! May the most vital heaven and earth vouch safe happiness to us!" The words in the second paadham of this manthram are revelatory. These words are **aditi** and **anarvaNa:**. The word "**aditi**" has been translated by Dayaanandha as "Mother Infinity" and the word, "**anarvaNa:**" as the unyoked, irresistible One.

"**pooshA**" here stands for **Pushtikaran** (Giver of Strength to reach Him).
asura: refers not to demons, but to life-giving clouds of KaruNA.



3.2.2

स्वस्तये वायुमुप ब्रवामहै सोमं

स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वगणं स्वस्तये

स्वस्तय आदित्यासो भवन्तु नः ॥

svastaye vaayumupa bravAmahai somam

svasti bhuvanasya yspati: |

bruhaspatim sarvagaNam svastaye

svastaya AadityAsO bhavantu na: ||

---Rg: 5.51.12

Meaning:

"We glorify the Lord of Vitality for prosperity and the Lord of Bliss for prosperity, who is the protector of the world. We praise the Supreme Lord (DevAthi Raajan), associated with **ALL** divine powers. May the radiant rays of all the Suns and the luminaries bring us health and happiness!"

The word, "**Aaditya**" in the fourth paadham refers to the luminary body like Sun at whose center the Lord resides and presides (**Aaditya maNDala madhyastam**).



3.2.3:

विश्वे देवा नो अद्या स्वस्तये

वैश्वानरो वसुरग्निः स्वस्तये ।

देवा अवन्त्वृभवः स्वस्तये

स्वस्ति नो रुद्र पात्वहंसः ॥

visve devA nO adyA svastaye

VaisvAnarO Vasuragni: svastaye

devA avantvrbhava: svastaye

svasti nO rudra paatvahamsa:

---Rg: 5.51.13

Meaning:

"May all the divine powers be with us today for our prosperity! May the divine fire, the benefactor of all men, and giver of dwellings, be with us for our prosperity! May the divine wise sages protect us for our prosperity! May the fear of the Lord of terror keep us from crimes and calamity.

Ribhava: in the third paadham refers to Men of wisdom (AchArya:). Lord VaradarAjan is the boon-giver of AchAryans for us.



3.2.4:

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।

स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥

svasti mitrAvarunA

svasti pathyE revati |

svasti na indraScAgniSca

svasti nO aditE krudhi || --- Rg: 5.51.14

Meaning:

May the Lord of Light and bliss grant us prosperity! May the guiding spirit of firmament and the Goddess of riches, grant us prosperity! May the adorable and resplendent Lord prosper us and May the spirit of indivisible fullness bestow prosperity upon us!

The reference to the Goddess of Riches is connected with salutations to MahA Lakshmi (PerumdEvi ThAyAr here). Indivisible fullness refers to Upanishdhee Sarasvathee from IsAvAsyam about Paripoornathvam of the Lord.

3.2.5:

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।

पुनर्ददताघ्नता जानता सं गमेमहि ॥

svasti panthAmanu carema



sooryAcandramasAviva |

punar-dadatAghnatA

jaanata sam gamemahi ||

--- Rg: 5.51.15

Meaning:

May we ever pursue our path of prosperity like the Sun and Moon; May we move in full cooperation in mutual give and take, without causing injury to each other, and in the mutual right understanding!

In the context of KurEsar standing before the boon-giving Varadhan at Hasthigiri following the command of AchArya RaamAnujA after the ChOLA RaajA committed asahyApachAram, this Vedha manthram has tremendous significance. This noble KurEsar seems to be guided by the code of conduct advocated by this manthram.

The final three Svasthi Manthrams come at the very end of Rg Vedam in the 10th Canto (Rg X.7.1, Rg X.63.15 and X.63.16):

3.2.6:

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।

सचेमहि तव दस्म प्रकेतैर्ुरुष्या ण उरुभिर्देव शंसैः ॥

svasti nO divO agnE pruthivyA

viSvAyurdhehi yajathAya deva |

sacemahi tava dasma praketair-

urushyA Na urubhir deva Samsai: || ---Rg: X.7.1





Adorable Lord

Meaning:

"Oh Adorable Lord! May You bestow upon us prosperity and abundant food from Heaven and Earth so that we may be able to perform beneficial acts efficiently! Oh Divine! Oh Wonder-worker! Protect us with Your far reaching indications of favour in response to our profuse praises".

The blessings from the Leela and nithya VibhUthi are sought here from the Lord.

Since **Aayu:** is **synonymous** with **annam** in Vedhic parlance, **viSvAyu:** of 2nd Paadam stands for **abundant spiritual food**.



3.2.7:

स्वस्ति नः पथ्यासु धन्वसु स्वस्ति अप्सु वृजने स्वर्वति ।

स्वस्ति नः पुत्रकृथेषु योनिषु स्वस्ति राये मरुतो दधातन ॥

svasti na pathyAsu dhanvasu

svasti apsu vrujane svarvati |

svasti na: putrakrutheshu yOnishu

svasti rAyE marutO dadhatana ||

---Rg. X .63.15

Meaning:

Oh Vital principles (Men of Spirituality/AchAryAs)! May we have security and well being on our paths across the (samsArIc) deserts! May we have well-being on our waterways (billowing samsaric oceans), even in the hostile surroundings! May we have well-being, when our children develop in the mother's womb (Garbha SrImAn)! We pray for their safe delivery. May we have the well being for the acquisition of riches (Sri Sookthis based on Vedham and Upanishads as well as Saasthrams)!

3.2.8:

स्वस्तिईद् धि प्रपथे श्रेष्ठा रेक्णस्वत्यभि या वाममेति ।

सा नो अमा सो अरणे नि पातु स्वावेशा भवतु देवगोपा ॥

svasthir id dhi prapathe SreshTaa





rEkNasvatyabhi yA vAmamEti |

saa nO amA sO araNe ni pAtu

svAveSaa bhavatu devagOpA

---Rg. X.63.16

Meaning:

"May every one's good wishes secure us well-being on (traveling across) our excellent paths (adhyAthmic journey). Abounding with wealth, May we proceed to attain the goal of our life (PurushArtham)! May we have protection on the path that we travel; blessed and protected by nature's bounties, May we have a pleasant abode, and a security in forests too!

dhrushtam and adhrushtam are the two kinds of fortunes or forms of Svasti. The most important among the two is adhrushtam (prapathe prkrushtAya maargAya) or Prapatthi or Aathma SamarpaNam at the Lord's Thiruvadi with the help of a SadAchAryan.

KurEsar standing before the Sarva Loka SaraNyan and his AchArya Saarvabhousman invoked the most auspicious word of Svasthi ripe with Vedha Sambhandham as the first word of his illustrious Sri Varadha Raaja Sthavam.

KURÉSAR'S TANIYAN:

KurEsar's Taniyan was composed by his son, ParAsara Bhattar. This sLOkam appears as the first sLOkam of the poorva satakam of Bhattar's SrirangarAja Stavam:

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गल सूत्रताम् ॥





SrIvatsa-cihna-miSrebyO nama-uktimadhImahe |

yaduktaya: trayeeKaNThe yaanti mangaLa-sootratAm ||



Srirangam kuraththazhwan - thanks SrI MN Srinivasan

Meaning:

We repeatedly perform our salutations to that MahAn with the ThirunAmam of SrivathsAnga Misrar (Kooru Naathan), just as we do VedhAdhyananam by reciting Vedha manthrams. His Sri Sookthis are like ThirumAngalyam for the SoubhAgyavathi, who is the embodiment of Rg, Yajur and Saama vEdhams.





SrivathsAngAcchAr Swamy has commented that for the bride of Sruthi (vEdhams and their Upanishads), KurEsar's Sri Sookthis (pancha Stavams) are like the auspicious Mangala abhAraNam of ThirumAngalyam. He observes further that Swamy Desikan's Sankalpa SooryOdhaya sLOkam (2.46) houses similar thoughts with respect to the bride (VadhU) of the Sruthis and AchArya RaamAnuja Sookthis (Sruti-vadhU vaidhavya-khEdham prAcheenAm naya paddhati). Swamy Desikan points out here that the bride of Sruthi will be a widow without the nine AchArya RaamAnuja Sookthis serving as the sacred thread around (ThirumAngalyam) Her (Vedha MaathA's) neck.

SRI VARADHARAJA STAVAM: SLOKAM 1

स्वस्ति हस्तिगिरिमस्तशेखरः सन्तनोतु मयि सन्ततं हरिः ।

निस्समाभ्यधिकमभ्यधत्त यं देवमौपनिषदी सरस्वती ॥ १ ॥

svasti hastigiri-masta-Sekhara:

santanOtu mayi santatam hari: |

nissamAbhyadhikam abhyadhatta

yamm devam oupanishadee sarasvatee ||

Meaning:

"May the Lord PraNathArthiharan standing on top of Hastigiri as its AabhraNam confer on me all auspiciousness always! May that Lord, who has been described as the Supreme One with out equal or superior by the Upanishads shower me with mangaLams always!"

adiyEn will be following closely the scholastic commentary of Sri SVC in Tamil. adiyEn understands that he has written even a grander commentary in Sanskrit for the Pancha Stavams. adiyEn has no access to them at this time.





adiyEn's additional thoughts on individual words and passages will be added, wherever appropriate. These will be identified as thoughts from adiyEn (VS) and will follow after coverage of SVC's bhAshyam on individual sLOkams.



Hastigiri's AbharaNam

Sri SVC's Commentary

This sLOkam is considered as a salutation to both Sri PerumDEvi ThAyaar and Her Lord VaradharAjan. The Lord is addressed as Hari or the One, who takes away (steals) the anishtams (dhurbhAgyams) of all. In another AchAryan's Sri Sookthi, Lord VaradarAjan is also addressed as Hari:

VegavathuttharE theerE puNyakODyAm HARI: svayam

Varadha: SarvabhUthAnAm adhyApi paridhrusyathE



Meaning:

On the northern bank of the river Vegavathi, Hari NaarAyanan has appeared with His PuNyakODi VimAnam. That Lord, who grants the desired boons to every one and hence known as Varadhan is seen even today by all on top of the Hasthigiri.

Kuresar points out that Varadhan is "nissama-abhyadhikan" and has no equals or superiors. He is known as "samAbhyaahdika daridran". No one equals Him or exceeds Him in vaibhavam. Swamy NammAzhwAr points out this tatthvam at two places in his Prabhandhams:



nissama adhyadhikan- thanks SrI Stakopa tatachar



"tann oppAr-illappan" about ThiruviNNagarappan,

"oppAr-mikkAr ilayAya maayA!"

Swamy Desikan has succinctly stated this matchless tatthvam of Lord Varadhan as: "aruLALar thAmyeninum tamakkovvArE".

The Upanishads state in unison that Lord DevarAja PerumAL (PeraruLALan / Varadhan) has no equals or superiors: "yamm devam Oupanishadhee Sarasvathee nissama-abhyadhikam abhyadhattha". This declaration is based on the Sruthi Vaakyam: "tamm tu Oupanishadham purusham pruccAmi".

Lord Varadhan is addressed at the very beginning of this stavam as "svasti" or "Su: + asti". That His vaibhavam (irukkum iruppu) is well established as Deva Raajan. None of the others have any claim to this title as ThEpperumAL.

Svasti also refers to the Lord's consort, PerumdEvi or MahA Devi. It is also Her name. Hence Kuresar salutes the dhivya dampathis of Hasthigiri together here.

Atleast five Rg Veda Manthrams start with the auspicious word of Svasthi. SrivathsAngAcchAr Swamy refers to one of the five Rks in his vyAkyAnam:

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

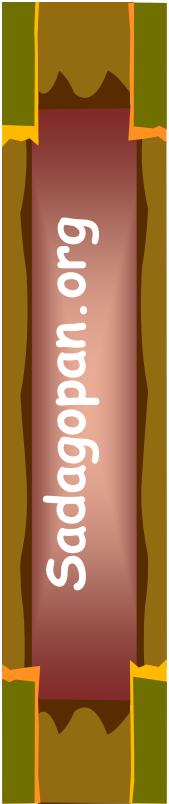
svasti na indrO vruddhaSravA:

svasti na: pooshA viSvavedA:

svasthi na: tArkshyO arishTanemi:

svasti nO bruhaspati:dadhAtu

-- Rg I. 89.6





This veda manthram points out that all these names refer to Him only and seek His aasirvAdham. adiyEn has covered earlier this and other four Svasti manthrams of Rg Vedham. KurEsar addresses the Lord of Hasthigiri with a very meaningful ThirunAnaamam:

"**hastigiri-masta Sekhara:**" - Hasti Giri means Elephant Hill; "**masta**" stands for masthakam or head or crest or peak. "**Sekhara:**" means abhAranam. Lord VaradarAjan stands as the crest jewel of the Hasti Giri. SrivathsAngAcchAr Swamy gives six interpretations for this ThirunAmaam:

1. The Lord on top of the Hastigiri was once worshipped by the dhig-Gajams (elephants/hasthi that guard the directions): "**dhingnAgai: architha: tasmin purA VishNu: SanAthana:**". The name Hastigiri originated from this incident.
2. Hastigiri got that name because it was surrounded by roaming elephants around that hill (**hasti-yUthAvrutO yathA**).
3. Gajendhran worshipped the Lord here with lotuses and He came later to its rescue, when its leg was tightly held by a crocodile (**GajEndhra: kascCit aagatya poojayan purushOttamam**); hence this mountain was named Hastigiri after the king of Hasthis, GajEndhran.
4. The lord incarnated on top of this hill, when Hasta nakshathram was in ascendance; hence, the Lord is addressed as **Hastee** and His hill is referred to as **Hasti Giri**.
5. Lord VaradarAjan is known for His boon granting abhaya PradhAna **hastham** and it is for this hand gesture, He is known as **Hastee** and His hill is known as **Hastigiri**.
6. Swamy Desikan salutes His might as the mighty mountain, which made the mountain (on which He was standing) bend under His weight ("**malai kuniya ninRa malai**"). That is why this mountain is called **Hastigiri**.

With Vedhic references and with the authority of PurANams, KurEsar prays in





this sLOkam to Sriman Hari NaarAyaNan standing on top of Hasthigiri.

The second sLOkam is recognized by the commentators as the one containing the essence of the dhvaya Manthram, sacred to our tradition. **This second sLOkam is also revered as the one containing Sri DevarAja manthram; hence it has immense mantra siddhi.**

Sriman SrivathsAngAcchAr Swamy has blessed us with a rich commentary on this sLOkam. adiyEn will cover that first and add then additional related information.



SLOKAM 2

श्रीनिधिं निधिमपारमर्थिनां अर्थितार्थपरिदानदीक्षितम् ।

सर्वभूतसुहृदं दयानिधिं देवराजमधिराजमाश्रये ॥ २ ॥

SrInidhim nidhim apAram arthinAm

arthitArtha paridAna dIkshitam |

sarva-bhUta-suhrdam dayAnidhim

devarAjam adhirAjam aaSraye ||

Meaning:

adiyEn seeks refuge at the lotus feet of the Lord of all dEvAs, who is the possessor of the wealth of DayA, who always thinks of the well being of His creations (animals, birds, trees, humans, devAs and all chethnams and achethanams). He has taken the vow to bless all of His BhakthAs, who seek Him with the boons of PurushArthams. He is like a limitless mine of auspiciousness. He is also the wealth principle for the Sarva MangaLa SvarUpiNi, PerumdEvi ThAyAr Herself.

adiyEn's preliminary observations

Here, KurEsar invokes the word "nidhim" three times in this sLOkam (SrI-nidhim, nidhim-apAram and dayA-nidhim) and qualifies "nidhim" with the most auspicious "SrI" sabdham first, apAram (Limitless) and dayA sabdhams next. The Sarva MangaLathvam of Sri sabdham (mangaLAnAM mangaLam) is placed at the very beginning of this sLOkam to invoke reverence for this divya mithunam (Divine Couple).

He is apAra nidhi (an Ocean of wealth/aisvarya, whose shores could not be



discerned). One can ask: For Whom is this apAra nidhi intended? Is it just for His pleasure? Is He a miser, who hoards His apAra nidhi? No! He uses this inexhaustible wealth for the benefit of those, who approach Him and seek those aisvaryams from Him such as Jn~Anam, VairAgyam, AchArya Bhakthi, achala Bhakthi for Him, BhAgavatha SevA BhAgyam, Kaimkarya Sri and last but not the least, Moksha Siddhi. The Moolavar at Hastigiri wears in one of His hasthams, the message "maa suca:" (Do not grieve).

The larger message is the charama sLOkam: "Completely relinquishing all dharmAs, seek Me alone for refuge. I will release You from all the sins". KurEsar salutes DevarAja perumAL here as "arthinAm apAra nidhim" .Who are these arthis, that seek Him? He has already answered this question in Bhagavath Githai (7.16):

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

catu_rvidhA bhajanthe maam janaa: sukrutinOrjuna |

aarthO jig~nAsu: arthArthI jn~Ani ca bharatarshabha ||

"Four types of men (and women) of good deeds worship Me, Oh ArjunA; these are the distressed, the seekers after knowledge, the wealth-seekers and the men of knowledge (Jn~Ani)".

He is also the DayA nidhi. He has the wealth of Divine DayA or KaruNA. He has as His wealth both the Devis: Sri and DayA. He has also three more: BhUmi, neeLA and Paadhuka Devis. Here the emphasis is on the Aadhi Devi, Sri Devi and the equally important DayA Devi, who became the object of adoration of Swamy Desikan later at the ThiruvEnkatam hills. (Daya Satakam - Ebook # 16, <http://www.sundarasimham.org>)

The prayer in this second SLOkam here is eight fold:





1. SrInidhim aaSraye
2. SrInidhim devarAjam aaSraye
3. arthinAm apAram nidhim aaSraye
4. arthitArtha paridAna dIkshitam aaSraye
5. sarvabhUta suhrtam aaSraye
6. dayA nidhim aaSraye
7. adhirAjam aaSraye
8. devarAjam aaSraye



SrInidhi dEvarAjan

Now, we will summarize the brilliant insights given by SrivatsAngAcchAr Swamy to these eight fold salutations:

SrInidhim aaSraye: He is the treasure for Sri Devi Herself as saluted by Thirumangai Azhwar in his Paasuram: "thiruvukkum thiruvAhiya SelvA" (Periya Thirumozhi : 7-7-1).

Thirumangai Azhwar is saluting TherazhundhUr Aamuriviappan in the above paasuram, but he has Lord VaradarAjan in mind, the ThirunAmam after "thiruvukkum thiruvAhiya SelvA" reveals it. Thirumangai Azhwar's complete mangaLAsasanam is: "thiruvukkum thiruvAhiya SelvA! dhaivatthuku arasE!" Dhaivam stands for DevAs. "Dhaivatthukku arasu", the emperor of DevAs (DevarAjan) is none other than Kanchi DevapperumAL or ThepperumAL. KurEsar has this Thirumangai Azhwar's paaasuram passage in mind, when he salutes VaradarAjan as "SrInidhim DevarAjam".

arthinAm apAram nidhim - SrivatsAngAcchAr (SVS) Swamy cites another Paasuram of Swamy NammAzhwar (ThiruvAimozhi: 6-7-11) in this context. Swamy NammAzhwar's reference to ThirukkOLUr PerumAl, "vaittha maa nidhiyAm madhusUdhananai" has the echo for "apAram nidhim". apAram is maa nidhi or





immeasurable/limitless nidhi. For those, who approach Lord VaradarAjan (arthinAm), He is "apAra nidhi".

arthita artha paridhAna dhIkshitam - For those who seek His anugraham, He grants all that they seek of Him. As ALavanthAr pointed out in his famous sIOkam that Lord VaradarAjan's profound grace makes a deaf one hear, the lame one run and the dumb one speak. With Lord Varadhan's grace, Devendhran regained his kingdom; Kuberan became the Lord of wealth; King KaarthaveeryArjunan became a mighty emperor; Janaka MahArAjan gained Moksha Siddhi. He is thus Sakala Phala-pradhan. He has vowed and has taken the DhIkshai (**DhIkshithan**) to grant the many boons requested of Him. He is thus the artha pradhAna dhIkshitan.

sarvabhUta suhrdam aaSraye: KurEsar has in mind the GitA SIOkam based on an expansion of the SvEtaasvatAra Upanishad passage:

"sarvasya SaraNam suhrudh",

"suhrudam sarvabhUtanAm Jn~AtvA mAm saantimrucciati".

dayAnidhim aaSraye: The Tamil equivalent for DayAnidhi is "PeraruLALap PerumAL". Swamy NammazhwAr salutes Him as "**aAruLAzhi ammAnaik kaNDakkAI**" (TVM: 1-4-6). Kaliyan refers to this DayA nidhi in his Peria Thirumozhi: 9.5.10: "**thirumAmaLaip PeRRum yenn nenjaham kOil koNDa PeraruLALan**".

Swamy Desikan refers to all these naamams in his Hasthigiri MahAthmyam, when he addresses the poets:

வம்மின் புலவீர் ஸ்ரீ அருளாளப் பெருமானென்றும்—

அருளாழி அம்மானென்றும், திருமகளைப் பெற்றும்—

என் நெஞ்சம் கோயில்கொண்ட

பேரருளாளரென்றும், வியப்பாவிருதூதும்படி கரைபுரண்ட

கருணைக்கடலை, எவ்வண்ணம்பேசுவீர் ஈதென்னபாங்கே.





vammin! pulaveer! aruLALap perumAL yenRum,
 aruLAzhi ammAn yenRum, thirumAmahaLaip peRRum-
 yen nenjakam koil koNda
 peraruLALan yenRum, viyappa viruthUthumpadi
 karai puranda karunaikkadalai, yevvaNNam pesuveer? -
 Ithenna paankE?".

devarAjam aaSraye - KurEsar has Swamy NammazhwAr's mangaLAsAnams: "ayarvaRum amararkaL adhipathi" (TVM: 1.1.1) and "imayOr talaivA" (Thiruviruttham: paasuram 1). Swamy Desikan later endorsed that view in UpakAra Sangraham, where he pointed out: "Prathama satake Veekshya Varadam" (Swamy NammazhwAr visualized Varadhan in the First centum of his ThiruvAimozhi).

adhirAjam aasraye - adhirAja Sabdham according to SVS Swamy refers to the PradhAna (chief) devathai of a Yaj~nam. He was the One, who received the havis in Brahma's Yaj~nam on top of Hastigiri.

द्विरद शिखरि सीम्ना सद्भवान् पद्मयोनेः

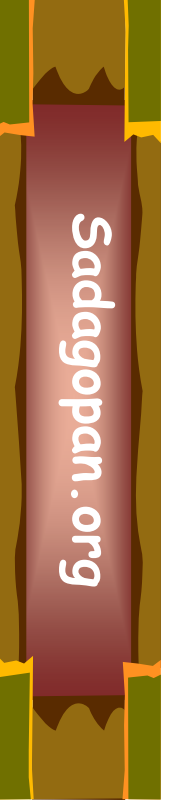
तुरग सवन वेद्यां श्यामलो हव्यवाहः ।

dvirada Sikhari seemnA sadmavAn padhmayOne:

turaga savana vedyAm SyAmaLO havYavAha: |

- - Sri VaradarAja PancAsat, Slokam 1

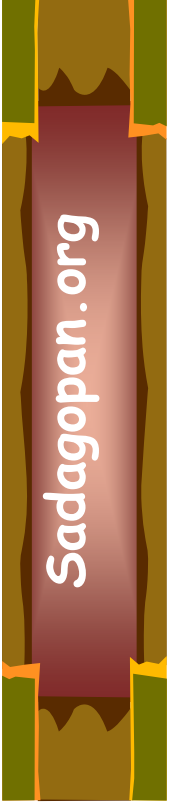
He was adhirAjan in the Brahma's asvamEdha Yaagam. As sarva Yaj~na BhOkthA, He appeared in His shyAmala roopam and directly received the havis instead of





through Agni, whose antharyAmi He is.

Thus this DevarAja manthra SLOkam contains a wealth of information about Lord VaradarAjan and His Vaibhavam.



SLOKAM 3

नित्यमिन्द्रियपथातिगं महो योगिनामपि सुदूरगं धियः ।

अप्यनुश्रवशिरस्सु दुर्ग्रहं प्रादुरस्ति करिशैलमस्तके ॥ ३ ॥

nityam indriyapathAatikam mahO

yOginAmapi sudUragam dhiya: |

api anuSravSirassu durgraham

prAdurasti kariSaila mastake ||

The third sLOkam originating from the mind and lips of KurEsar in front of Lord Hasthi GirIsan and AchArya RaamAnujA has this padha anvaya kramam (prose order form):

indriya-patha-atikam, yOginAm dhiya: api sudUragam,

anuSrava Sirassu api durgraham, maha: kariSaila mastake

nityam prAdurasti

Meaning

1. indriya-patha-atikam (nityam prAdurasti): VedAs point out that the Supreme Brahman can not be seen, grasped, heard or experienced by physical senses (maamsa Chakshus et al):

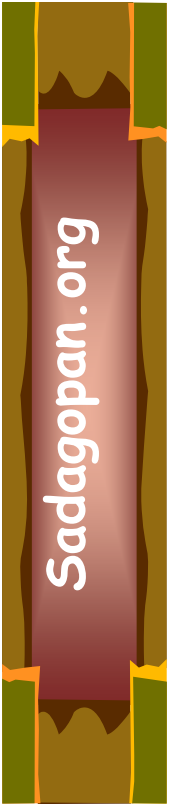
“na cakshushA-gruhayatE naapi vaacA , yat tat adhrEsayam,

agrAhyam.. acakshushu: srOtram ...nityam vibhu, namaamsacakshu:

abhiveekshatE tamm”.



2. **yoginAm dhiya: api sudUraKam** - There are only two ways to see the Lord according to the Upanishads. One is by Veda-adhyayanam and the other is by practice of Yogam (**SvAdhayAyascchakshurutha yEkamasya yOgO dvidIyam abhiveekshaNAya**). yOgam with the discipline of yama-niyamA et al is done by yOgis like ParAsarar, the author of VishNu PurANam. Even for them, the great effulgence on top of the Hasthigiri is unreachable through their mental faculty. It is far, far away (**sudhUraKam**) from their ken.
3. **anuSrava Sirassu api durgraham** - That which is taught by an AchAryan and learnt through hearing is anusravam or Sruthi. Their head is the Upanishad part (anusrava Siras). Even those Upanishads can not fully fathom that great Supreme effulgence on top of the Hasthigiri.
4. **maha: kariSaila mastake**: That supreme effulgence is like crores of Suns (**PahalOn pahal ViLakkaha Param Sudar thOnRiyathE**). It was like the rising of the thousand crores of Suns during the day. When that Supreme effulgence appeared, the regular Sun paled into insignificance, Chandran's jyOthi was bedimmed as well as of the stars, Agni and Lightning. All of the latter have their radiance from a miniscule portion of that Param Sudar (**na tatra SuryO bhAti, na candra-tArakam nEmA vidhyutO bhaanti kutOyamagni:, tamEva bhAntumanubhAti nityam tasya bhAsA sarvamidam vibhAti**). That mighty effulgence appeared on top of Hasthigiri and stays there forever.
5. **maha: kariSaila mastake nityam prAdurasti** - On top of the Elephant hill manifested the Supreme effulgence out of its own sankalpam to stay there eternally. Kaanchipuram's Hasthigiri is the center of that Svayam-Vyaktha KshEthram, where the Lord appeared out of His own sankalpam. Swamy Desikan points out that Lord VaradarAjan appeared in the first yugam in response to the asvamEdha Yaagam performed by BrahmA; He protected GajEndhran in the next yugam of trEthA. In the dvApara Yugam that followed trEthA, He blessed Deva Guru, Brahaspathi. In Kali Yugam, He is worshipped by Adhi Seshan as the Supreme effulgence on top of Hasthi Giri on the banks of Anantha Saras. Thus He is present in all the four Yugams for blessing His



BhakthAs in His self-manifested form.



Supreme Effulgence



pavithrANam pavithram-thanks sri satatkopa tatachar

Sadagopan.org



SLOKAM 4

वल्लिका श्रुतिमतमल्लिकामयी येन पल्लवितविश्वशाखया ।

स्वश्रिया करिगिरेरनुक्रियां वष्टि मृष्टवरदं तमाश्रये ॥

vallikA Srutimata-mallikAmayee

yEna pallavita viSvaSaakhayA |

svaSriyA karigire: anukriyAm

vashti mrushTa-varadam tamAsraye ||

The prose order (anvaya kramam) for this slokam is:

Sruthimatha-mallikAmayee vallika yEna pallavitha visvasAkhayA ,

svasriyA karigirE; anukriyAm vashti tamm Mrushta-Vardaham aasrayE.

Meaning:

Sabdha SIesham or double meaning is used by KurEsar in this slokam. MrushTa Varadhan or parama parisuddha Varadhan is saluted here. That most sacred of the sacred, Varadhan (pavitrANAm pavitra svaroopan) and the most auspicious of the auspicious Boon-granting Varadha Prabhu (mangaLAnAm ca mangaLa Varadhan) is saluted here by KurEsar. He is sampoorNa Jn~Ana Moorthy (poornam idam poornamidha: poorNAt poorNamudacatE). SaraNagathi is performed by KurEsar to this Parama mangaLa, SampoorNa Jn~Ana Moorthy, Lord VaradarAjan.

KurEsar articulates the longing of the VedAs, which wish to emulate the Hasthigiri on which He stands; His form is like a mighty tree with many creepers clinging to Him as the aadhAra Vruksham for the Vedams. The Elephant hill reveals to the world the glories of the Lord standing on it, where as the VedAs circling Him are unable to reveal the glories of their Lord with equal efficacy.



They (the Vedams) long to have the BhAgyam of the Elephant hill, which permits it to have the felicity to reveal the Vaibhavam of the Lord.

1. **Srutimata-mallikAmayee vallikA** - Sruti is Vedam; **Srutimata-mallikAmayee** is the most famous celebrated Vedams. VallikA is creeper clinging to a tree (**Kozhu Kombhu**). What is that gigantic tree? It is none other than Lord VaradarAjan standing on top of the Hasthi Giri.
2. **yEna pallavita viSvaSaakhayA** - That tree has many branches (SaakhAs like Veda Saakhais). At the end of all these branches are tender leaves and blossoms (**viSvaSaakhayaa pallavitam**). The sabdha SIEsham or double meaning is about the branches (SaakhAs) seen on the tree of Lord and the Veda Vruksham having many SaakhAs.
3. **svaSriyA karigirE: anukriyAm vashTi** - The Vedhams through its lustre (**svaSriyA**) would like to equal (**anukriyA**) the lustre of Hasthi Giri, which is resplendent with the lustre by having the Lord on top of it. Vedam wishes (**vashTi**) to have the samathvam in lustre to the Kari Giri, which has been blessed to have the radiance by virtue of the Lord taking residence on its top.
4. **tamm mrushTa varadam AasrayE** - adiyEn (KurEsar) would like to take refuge at the sacred feet of Parisuddha Varahdan resting on top of Hasthi Giri.

VedAs are classified under three headings:

1. The Knowledge (jN~Ana) branch;
2. The code of actions or conduct (karma KaaNDam) and
3. UpAsanA (coming into the close proximity of the Supreme Self)

The word Rk stands for Jn~Anam, the Yajur stands for Karma and Saama stands for the UpAsanA. Each of these Vedhams has many branches (SaakhAs). For instance Rg Vedam has 21 SaakhAs. Saama Vedam has 1000 saakhAs.

The Hiranyagarbha hymn (Rg Vedham X.121) salutes the mighty creator, "the





source of golden light, the Lord of divine effulgence". This hymn concludes that Lord alone will be the object of our adorations.

Yajur Vedham tries to describe the glories of the Lord this way (Yajur Vedham: XL.8):

"He, the Lord, effulgent,--ever pure and very much above the sins, has been circumscribing us from all the sides. He is the One with penetrating wisdom (a superb poet), intelligence personified, extending in all parameters, self-existing, and judiciously just as much and as it ought to be, He creates commodities (of Knowledge and wealth) for His ever-existing people".

Vedam tries thus to celebrate His glories and does not do full justice. The Hasthi Giri however succeeds without any strenuous efforts by simply having the sambhandham of the Lord. Vedam longs to have the bhAgyam of the Hasthigiri and tries to attain equivalence to it by staying as the creepers circling the Mighty Lord, who stands as a gigantic tree on top of the Hasthi Giri.





SLOKAM 5

यं परोक्षमुपदेशतस्त्रयी नेति नेति परपर्युदासतः ।

वक्ति यस्तं अपरोक्षमीक्षयत्येष तं करिगिरिं समाश्रये ॥ ५ ॥

yamm parOksham upadeSatastrayee

neti neti paraparyudAsata: |

vakti yastam aparOksham Ikshayati

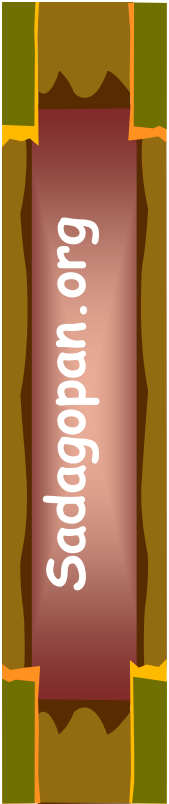
yEsha tamm karigirim samAsraye ||

Meaning:

adiyEn takes refuge at Hasthigiri, which makes it possible for every one to see and worship Lord DevAthirajan, who is beyond the reach of all human senses (indhriyams) according to the VedAs (BruhadhAraNyakOpanishad). Those VedAs say according to our poorvAchAryAs that this Lord of Hasthigiri is not limited to being of this dimension or form or limited to existing as the indweller of sentient and insentient forms.

SrivatsAnkAcchAr Swamy points out that this sLOkam is linked to MoorthAmoortha BrahmaNam section of BruhadhAraNyakOpanishad, UpayalingAdhikaraNam of Sri BhAshyam and the asthra-bhUshaNa-adhyAyayam of the Upanishad. adiyEn will summarize his comments below:

MoorthAmoortha BrAhmaNam section of the Upanishad explains that the Lord is present in the form of sentient and insentient objects. The sentient form with the Jeevan inside is not visible to the human eye. He is the antharyAmi Brahmam inside them. The Upanishad goes on to say that as the indweller of the sentient and insentient, the Supreme Being adorns a yellow pithAmbharam (silk vasthram). The PramANam is:





तस्य हैतस्य पुरुषस्य यता महारजनं वासः

tasya haitasya purushasya yatA mahArajanam vaasa:"

This is the opposite of the adhvaithic view, which stresses that Brahmam is only nirvisEsha Brahmam (attributeless form). Veda VyAsaa's views on Brahma Soothram refute this nirguNa Brahmam aspect. In the UbhayalingAdhikaraNam, Vedha VyAsar states:

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः (पर्युदासम्)

"prakrutaitAvattvam hi pratishedhathi

tatO braveeti ca bhUya:"(paryudAsam)

Vedam says in this context: "na hi yEtasmAt iti na iti anyat paramasti". This manthram points out that the Supreme Being does not confine Himself to MoorthAmoortha Brahma Roopam, but He exists in many other states.

SrivatsAnkAcchAr Swamy pays tribute to KurEsar's skills in interpreting the above Upanishad Vaakyams through incorporation of these insights into this sLOkam. Upanishad seems to say that You can experience Lord VaradarAjan (The Supreme Being) in MoorthAmoortha Roopam. Hasthigiri seems to say, "not so", You can see Him on top of me (Hasthigiri) directly adorning the sentient and insentient as body and Aayudhams. Therefore, it is better to see Him with one's own eyes on top of Hasthigiri instead of feeling agitated over the inability to see Him with indhriyAs as mentioned by the Upanishads. Therefore KurEsar says: "Let us reach the Hasthigiri to see Him to our heart's content and to worship Him there". Hasthigiri makes Him visible for us; we are able to see the Lord with our physical eye and experience Him with our Jn~AnEndhriyams as well. The hill of Hasthigiri thus makes it possible for us to access and enjoy the SubhAsraya dhivya mangaLa Vighram of Lord VaradarAjan. He becomes aparOksham (easily visible to the human eye) on top of the Hasthigiri. KurEsar therefore recommends





us to reach that mighty Kanigiri and seek that sacred hill as our refuge.



divyamangala vigraham-thanks SrI Narasimhan sampathkumar

Swamy Desikan referred later to Lord VaradarAjans aparOksha Sevai on Hasthigiri this way:

புருடன் மணிவரமாகப் பொன்றாமூலம்-

பிரகிருதி மறுவாக மான் தண்டாகத்

தெருள் மருள் வாளுறையாக ஆங்காரங்கள்-

சார்ங்கஞ்சங்காகமனந்திகிரியாக

இருடிகங்களீரைந்துஞ்சரங்களாக

இருபுதமலைவனமாலையாகக்

கருடனுருவாமறையின் பொருளாங்கண்ணன்



கனிகிரிமேல் நின்று அனைத்துங்காக்கின்றானே.

purudan maNivaramAhap ponRAmoolap-
pirakruthi maRuvAha , maan thaNDakat-
theruL maruL vaal uRaivAha, aangArangal
Saarngam SankhAha, manam tihiriyAha
irudikangal eeIrainthum sarangalAha,
irubhoothamAlai vanamAlayAhak-
garudun urvAm maRayin poruLAm kaNNan
karigiri mEl ninRu anaittum kaakkinRAnE
---adhikAra sangraham: Paasuram 41

Here, Swamy Desikan describes how all the tattvams rest / adorn the ThirumEni of Lord VaradarAjan. First Swamy recognizes Lord VaradarAjan as "garudan uruvAm maRayin poruLAm kaNNan". Garudan's sarIram is vedam as Swamy Desikan himself describes in one of the sLOkams of Sri Garuda PancAsat:

नेत्रं गायत्रमूचे त्रिवृदिति च शिरो नामधेयं यजूषि

छन्दांस्यङ्गानि धिष्यतात्मभिरजनि शफैर्विग्रहो वामदेव्यम् ।

यस्य स्तोमात्मनोऽसौ बृहदितरगरुत् तादृशाम्नातपुच्छः

स्वाच्छन्दं नः प्रसूतां श्रुतिशत शिखराभिष्टुतात्मा गरुत्मान् ॥

netram gaayatramUce trivruditi ca SirO

nAmadheyam yajUmshi



chandhAmsyangAni dhishNya Aatmabhi: ajani sabhair-

vigrahO vamadevyam |

yasya stOmAtmanOasau bruhaditara garut

†AdrusAmnAta puccha:

svAcchandyam na: prasUtAm SrutiSata Sikhara

abhishTutAtmA garutmAn

-- Sri Garuda PanchAsath: sIOkam 3

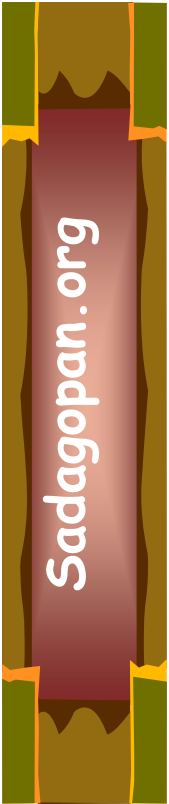
Meaning:

StOma Saamam is the AathmA for Garudan; Gaayathra Saamam is His eye; trivrtth Saamam is His head; Yajur manthrams are His names; the different chandas (metres) are His limbs like hands; the seats allocated in DhishNya Yaagam are His hooves; VaamadEva Saamam becomes His body; the bruhath and rathanthra Saamans become His wings; the Yaj~nAya~njeeya Saamam becomes His tail. Thus, Upanishads salute Garudan as Veda Svaroopi. May He bless us to be free from KarmAs and show us the way to Mukthi.

Swamy Desikan salutes Lord VaradarAjan as the meaning behind the body of Garudan, the Vedams here. VedAs salute the Lord as the Sakala tattva Svaroopi adorning those tattvams as His weapons and jewelry (AabharaNams). The Lord stands there on the top of Hasthigiri as the lamp with supreme jyOthi wearing all chEthnams and achEthanams as His Aayudhams (weapons) and Jewelery (AabharaNams) to delight all the world and performs His duties as the protector of the Universe. (Garuda Pancasat - Ebook # 65; <http://www.ahobilavalli.org>)

The links between the AbhAraNams/Aayudhams and the tattvams in Swamy Desikan's paasuram are as follows:

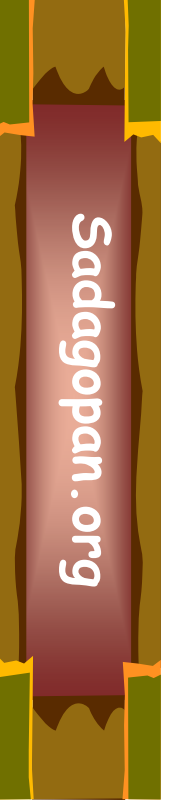
1. **purudan/Jeevan** - Jeevan is the MaNi varam /the supreme gem Kousthubham.





Jeevan is Jn~Anadha, amala, aNutva Svaroopi. It is one of the tattva thrayam or tattva triads. The other two are achEthanam (insentient) and Isvaran (the Lord).

2. **PonRA moola prakruthi maRu aaha** - the eternal Moola Prakruthi becomes the Sri Vathsam mole. Moola Prakruthi is one of the triads constituting achEthanam. The other two are Kaalam and Suddha- Satthvam. Moola Prakruthi is also referred to as thriguNa Dhravyam or three-fold vasthu or aksharam, avidhyai and Maayai.
3. **maan thaNDu aaha** - the tatthvam known as MahAn becomes the mace revered as KoumEdhaki in Lord VaradarAjan's body. MahAn arises from Prakruthi and the three kinds of ahankArams (Saathvika, Raajasa and taamasa ahankArams) arise from MahAn.
4. **theruL vALL aaha** - Jn~Anam becomes the Lords's sword (nandhakam).
5. **maruL vaaLL uRayAha** - aj~nAnam becomes the sheath of nandhakam.
6. **aankArankaL Saarngam Sankhu aaha** - The taamasa ahankAram and Saathvika ahankArams become the Lord's bow (Saarangam) and the Conch (Paanchajanyam).
7. **manam thihiri aaha** - the Manas tatthvam, which also arises from Moola Prakruthi becomes the Lord's rotating Disc (Sudarsanam) and rests on His upper right hand.
8. **irudikangal eerainthum sarankaL aaha** - the five JnAnEndhriyams are: thvak, grANam, rasanaa, chakshus and srOthram that reside respectively all over the body; as thvak, at the nose as grANam, at the tongue as rasanaa /taste, at the eye as Chakshus and at the ear holes as SrOthram). The five karmEndhriyams are: Vaak, PaaNi, paadham, paayu and upastham: vaak is present subtly at eight places like the heart, throat, lower portion of the tongue, jaws, teeth, lips, nose and the head; paaNi is present as the ten fingers; paadham are the two





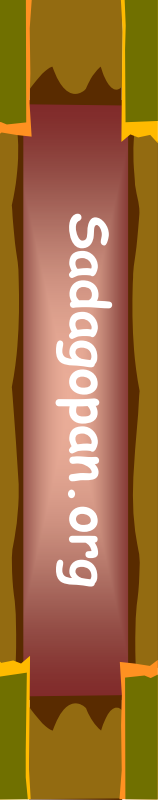
feet; paayu is aasana dhvAram and upastham is the symbol of men and women). On Lord VaradarAjan's body, the five karmEndhriyams and the five Jn~AnEndhriyams stay as the ten arrows for the bow.

9. **irubhootha maalai VanamAlai aaha** - the five tanmathrams and the five Bhoothams become the VanamAlai adorning Lord VaradarAjan's chest. The five bhoothams are: AakAsam, Vaayu, Agni, Appu/Jalam and Pruthvi. The five tanmAthrams are: Sabdha, Sparsa, Roopa, Rasa and Ghandha tanmAthrams. The tanmAthrams are in between the individual Bhoothams. RaajasAhankAram aids the taamasa ahankaram to produce Sabdha tanmAthram, which in turn gives rise to AakAsam. From AakAsam sparsa tanmAthram arises. From latter tanmAthram arises Vaayu; from Vaayu arises roopa tanmAthram, which is the parent of Agni; from Agni arises rasa tanmAthram, which gives birth to Appu. From Appu/Jalam arises Ghandha tanmAthram, which in turn gives rise to Pruthvi. The tanmAthram occurs between two bhUthams and is the kaaryam for the former bhUtham and the kaaraNam for the latter BhUtham.

Thus all the tatthvams associated with the ChEthanams and the achEthanams are all adorned as the weapons and aabharaNams by Lord VaradarAjan and these tatthvams, which are not readily visible to the eye of a human are made visible in the form of aayudhams and aabharanams by Lord VaradarAjan, the Isvaran and the owner of all chEthanams and achEthana tatthvams. The SarvEsvaran, Lord VaradarAjan stands as Param JyOthi on the top of Hasthigiri as SarvAyudha, SarvAbharaNa- Bhooshithan, very readily visible to human eyes and receives their worship.

Instead of studying Upanishads and getting confused about the ParOksha savroopam of the Lord, one can climb up the Hasthigiri and very easily see the Lord as aprOksha Moorthy discernible to our senses. The glory of making the Lord easily visible to us belongs to Hasthigiri according to KurEsar. Therefore, KurEsar salutes that sacred hill, Hasthigiri.





param jyOthi- thanks SrI PR Srinivasan





SLOKAM 6

एष ईश इति निर्णयं त्रयी भागधेयरहितेषु नो दिशेत् ।

हस्तिधामनि न निर्णयित को देवराजमयमीश्वरस्त्विति ॥ ६ ॥

yEsha Isa ithi nirNayam trayI

bhAgadheya-rahiteshu nO diSet |

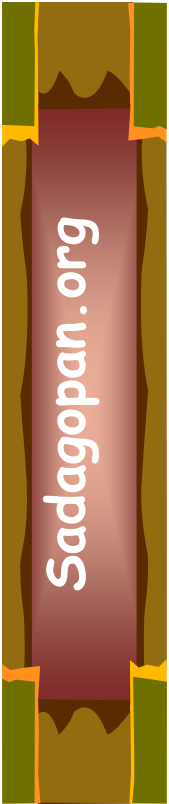
hastidhAmani na nirNayate kO

devarAjam ayam Isvarastviti ||

Meaning

In the previous sLOkam, KurEsar instructed us that it is much easier to ascend the Hasthigiri to comprehend the Lord as SarvEswaran instead of laboring through the study of Upanishads to understand His SarvEsvara tatthvam. In this sLOkam, KurEsar assures us that there will be no doubt for anyone, who has the SevAbhAgyam of Lord VaradarAjan at Hasthigiri to recognize Him as the ParamATHmA. The sevai of Him even once there would dispel all doubts about His SarvalOKa SaraNyathvam (being the object of refuge for all the worlds).

KurEsar points out that VedAs might help a few comprehend the nature of the Supreme Being, but will not help even them understand that Sriman naarAyaNan is that Supreme Being and all the other dEvathAs are bound by their karmAs (Karma Vasyars) and do not have the power to grant the supreme boon of Moksham. The VedAs do not lead them to conclude decisively that other devathAs are not appropriate to approach for Moksham. One needs AchArya anugraham and poorva janma sukrutham to belong to the path of Naatha-Yaamuna -RaamAnuja paramparai to become the bhaagyasAlis to understand and follow the SaraNagathi route as a Mumukshu. These BhAgyasAlis are described by AzhwAr as "bhAgyamEndhip-Paran adiyAr" according to Sri VatsAngAc-chAr Swamy.





KurEsar describes those, who do not have this good fortune as "bhAgadheya-rahitA:" in this sLOkam. Studies of Vedam and Upanishads do not help these unfortunate ones to conclude clearly that Sriman naarAyaNan is that Supreme Being. On the other hand, those who are blessed to have the SevA-BhAgyam of the Lord on top of the Hasthigiri, there is no doubt about understanding this archAmoorthy with the ThirunAmam of VaradarAjan (The greatest boon-giving Lord) as that Supreme Being, Sriman naarAyaNan. These blessed ones comprehend readily this is the Lord, who is the Lord of all Lords, who alone can grant Moksha Phalan to Mumukshus (those who covet Moksham). From simple ones to great scholars have no difficulty in recognizing without doubt that VaradarAjan is that SarvEsvaran.

Those who study the VedAs (trayI) are not helped with the insight to recognize BhagavAn as the SarvEsvaran, Sriman naarAyaNan. Such people are unfortunate ones and Vedam does not give them clear directions (bhAgadheya-rahiteshu, yEsha: Isa: iti nirNayam trayI na disati); On the other hand, those BhAgyasAlis blessed with the darsana soubhAgyam of the Lord on His Hasthigiri have no difficulty whatsoever in recognizing Him as the DevAdhi Raajan and SarvEsvaran. Kuresar asks:

"How can one fail to recognize the Hasthigiri Naathan as the Parabrahmam? (hastidhAmani tu devarAjam ayam Isvara: iti ka: na nirNayeta?)" .





SLOKAM 7

है ! कुदृष्ट्यभिनिविष्टचेतसां निर्विशेषसविशेषताश्रयम् ।

संशयं करिगिरिर्नुदत्यसौ तुङ्गमङ्गळगुणास्पदे हरौ ॥ ७ ॥

hai! kudrushTi-abhinivishTa-cetasAm

nirviSesha-saviSeshataaSrayam |

samSayam karigiri: nudati asau

tunga-mangaLa guNaaspade harau ||

Meaning:

This great and unique Hasthigiri completely banishes all misconceptions of sinners with distorted views, who have repeated doubts about the Supreme Lord, Sriman naarAyaNan's auspicious attributes. Due to their dhurbhAgyam, they insist that Sriman naarAyaNan is One without attributes (*nirviSesha brahmam*) and He displays some times auspicious attributes (*saviSesha brhamam*).

SrivatsAngAcchAr Swamin's commentary

Those with twisted views assert that the Supreme being is devoid of any attributes and that He is a Jata Brahmam; others concede that the Sathyam (Truth), Jn~Anam(True knowledge) are nothing but Brahma svaroopam. The followers of Yaadhava-PrakASA hold that Brahmam takes on three forms: Isvara-avyAkruta- prANa roopams. In their views, when Brahmam as Isvaran has saviSeshatvam (KalyANa GuNams) and as nirviSesham (without attributes) in its true state as Brahmam. These twisted and incorrect views have been criticized as untenable by AchArya RaamAnujA in Sri BhAshyam and Swamy Desikan in Satha DhUshaNi and Paramadha Bhangam. Manu, the first law giver has said that such distorted views emphasizing unreality arises due to the influence of thamO





GuNam of the proponent:

“yaa vedabhAhyA: smrutayO yaasccha kaascca kudhrushTaya:

sarvAstA: nishphalA: pretya tamonishTaa: hi thA:”

When the BhAgyasAlis climb the Hasthigiri and have the darsanam of Lord VaradarAjan even once, all their doubts are cleared and their kudhrushtis are cured. Upanishads refer to the untying of all knots of doubts in the heart as they have the sevai of the ParAthparan:

“bhidhyatE hrudhaya granthi: cidhyante sarvasamsayaa:

kshIyantE cAsya karmANi tasmin dhrushTe parAvare”

The lingering doubts in the minds of Kudhrushtis about the two forms of Brahman (saviSesham and nirviSesham), the two kinds of Mukthi (VidEha and Jeevan Mukthis) disappear totally. That happens when those with distorted views have the darsana soubhAgyam of the archA ThirumEni of the Lord of Hasthigiri. They realize that the Lord is SarvaguNATHmakan (Possessor of all mangaLa GuNams) and He has no hEyams (blemishes of any kind). KurEsar incorporates this thought housed in Sri Poushkaram (I-31 & 32):

“SandarsanAt akasmAccha pumsAm sammUDacetahasAm

kuvAsanA kubuddhisca kutarkasca kuniscaya:

kuhetusca kubhAvsca naastikatvam layam vrajet”

Even an accidental darsanam of the Lord by those with ignorance arising from all kinds of bad attitudes and distorted learning are cured and their non-belief is put to rest forever. KurEsar states categorically that the erstwhile doubts of all the kudhrushtis are banished (**samSayam nudati**) through the darsanam of the **tunga-MangaLa-guNAspatan** (abode of all auspicious GuNAs). KurEsar recognizes this transformation as a wonderful act of the Lord of Hasthigiri.





Additional Comments (V. SaThakopan):

KurEsar's choice of words is marvelous. He describes the deluded ones as "Kudhrushtis" and their persistent mind set holding such views (**kudrushTi-abhinivishTa-cetasAm**) as caused by their paapa visEshams. They insist that the Lord is devoid of KalyANa GuNams and that He is just nirviSesha, JaDa Brahmam. They say that the Lord, who is nirviSesha Brahmam assumes the saviSesha form some times.

Our SiddhAntham is based on the doctrine that the Supreme Being is Suddha Satthva Mayam and does not have the thriguNams like us. He is free of all blemishes (DhOshams of any kind). We believe that the Supreme Being is full of KalyANa guNams:

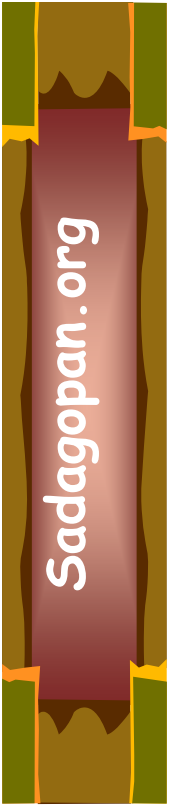
ya: sarvaj~na: sarvavid, guNesa: sathyakAma: sathya sankalpa:,

parAsya Saktir-vividhaiva srudyate svabhAvikI jn~Ana bala kriyA ca,

samasta kalyANa guNAtmakOsau!"

Our Lord is aparimitha-UdhAra-guNa Saagaram (Ocean of limitless, auspicious attributes). Swamy NammAzhwAr salutes these anantha KalyANa GuNa svaroopan as: "**yeNN perukkanalattu, vaNN puhazh**" and therefore Swamy NammAzhwAr instructs us to worship this Lord (**iRai sErmin**) and to contemplate on this Lord (**iRai uLLUha**). The fruit of this worship is infinite bliss (**veevil inbham**) says SatakOpa Soori and pays tribute to His infinite and splendourous attributes (**veevil Seeran**) at His place of residences such as ThiruvEnkadam and ThirumAlirum ChOlai.

KurEsar follows Swamy NammAzhwAr's steps in saluting Hasthigiri, the hill on which the Lord Stands. Swamy Desikan followed His poorvAchAryAs --Swamy NammAzhwAr and KurEsar--and saluted the ThiruvEnkaDam Hills at the very beginning of his DayA sathakam.





udhAra guNa sAgaram - thanks SrI PR Srinivasan



SLOKAM 8

KurEsar reminds us of the power of the sacred hill, Hasthigiri, which makes it easy for all of us to come close to the Lord and bless us with the darsana SoubhAgyam. The eighth SLOkam contains these thoughts.

न्यायतर्कमुनिमुख्यभाषितैः शोधितैः सह कथञ्चन त्रयी ।

जोषयेद्हरिमनंहसो जनान् हस्तिधाम सकलं जनं स्वयम् ॥ ८ ॥

nyAya tarka muni mukhya bhAshitai:

SOdhitai: saha kathancana trayee |

jOshayet harim anamhasO janAn

hastidhAma sakalam janam svayam ||

Meaning:

Vedams are strenuously researched by SadAchAryAs and VidvAns to reveal their essence, Sriman nArAyaNan. Other approaches in comprehending the Isvaran and His tatthvams are by traveling on the slippery slopes of nyAya Saasthrams (Poorva MeemAmsam and Utthara MeemAmsam), tarka Saasthrams and the SadupadEsams of great sages like VyAsar, ParAsanar et al. The people of this world assist themselves through one or more of the above approaches of our MahA PurushAs and Saasthrams with great effort, get rid of their sins and become eligible to have the experience of the Lord and appreciation of the Isvara tatthvams. While people follow these arduous tasks in their search for the Lord, this Sacred Hill of Hasthigiri by itself makes it possible for all people to have the Darsana SoubhAgyam of the anantha KalyANa GuNa Poornan, Lord VaradarAjan, effortlessly.



SrivatsAnkAcchAr's VyAkhyAnam

Only people with deep intellect can comprehend that the Supreme Being is Sriman nArAyaNan with the help of Vedams. They need the help of groups of true nyAya rules (Samyang-nyAya KalApam) instead of the nyAyams with false premises (apanyAyams). The apanyAyam will dump them into the ditches of ignorance. Alternatively, the quintessence of VedAs can be understood by the right kind of tarka arguments or by the insightful words of Jn~Anam blessed by great sages like Manu, VyAsA, ParAsarA et al. Even with all these help, those with jealousy and ego can not succeed in their efforts to grasp the essence of Para-tatthva, Parama-hitha, Parama-PurushArtham doctrines. One needs the blessings of the glances of the Lord at birth (JaayamAna KatAksham) and SadAchArya anugraham through upadEsam. Very few indeed are those, who are blessed to come out of such searches and truly understand the Lord as the Parama-Purushan, the one and only Moksha-Daayakan. Such a Bhakthi for the Lord arises after thousands of births, completion of austerity, penance and meditation without let. Then, their paapams are destroyed and the Bhakthi for KrishNan (Sriman naarAyaNan) shines like a rich flame:

जन्मान्तर सहस्रेषु तपोध्यान समाधिभिः ।

नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते ॥

janmAntara sahasreshu tapO-dhyAna-samAdhibhi: |

narANAm kshINa paapAnAm krishNe bhakti: prajAyate ||

-- lagu atrismrti

While, a Mumkshu (one desirous of Moksham) goes through all these "impossible" efforts, the Sacred hill of Hasthigiri makes it so easy for any one from children to the untutored (AabhAla GOpAlam) to have the comprehension of the Supreme Lord as The One, who is standing on top of it. It seems to invite all the people



with every level of Jn~Anam and tell them:

"Here is Lord VaradarAjan; He is the Supreme Being. There is no One equal to Him or greater than Him. Please come and have His darsana SoubhAgyam".

Hasthigiri seems to instruct these struggling people: "Saasthra Jn~Anam is very difficult to master and leads to all kinds of difficulties because of the agitations of the mind. Listen to my instruction and comprehend the Lord and get yourself freed from all binding KarmAs (Saasthra Jn~Anam bahu klesam buddhe: calana-kAraNAt, upadesA: harim bhudhvA viramEt sarvakarmasu)".

1. **nyAyam approach and the dangers:** Those who do not know how to truly comprehend the dangers of apachedha nyAyam will end up giving prominence to nishEdha Vaakyams (prohibitive rules) and become objects of laughter.
2. **tarka Saasthram approach:** Naatha Muni defined through his Sri Sookthi, nyAya tatthvam, the way to use of tarka Saasthram. Swamy Desikan built on it and showed us further the way to use tarka Saasthram in nyAya Parisuddhi. Speaking of the importance of tarkam to understand the Lord, Sage Manu says:

Aarsham dharmOpadesam ca vedasAstra-virOdhinA

yastarkENaanusandhatte sa dharmam veda, netara

Sage Manu defines what is the true Jn~Anam and what is not. The instructions of Rishis without VirOdham to Vedam becomes Dharmam, when laced with tarkam. Others are not true dharmam. The importance of understanding Vedic meanings with the help of its six angams is stressed by the following sLOkam:

itihAsa-purANAbhyAm vedam samupabramhayet

bhibhehtyalpa-SruthAd vedO maamayam pratarishyati





Meaning:

Vedam has to be understood properly with UpabrahmaNams like IthihAsams and PurANams as well as with Samyag-nyAya-tarakams and niruktham of Yaaskar. Those who imperfectly and superficially read VedAs will make the Vedams themselves tremble about what is happening to them.

3. **MeemAmsam approach:** Jaimini's inner thoughts were revealed by Swamy Desikan in his Sesvara MeemAmsA and MeemAmAmsa Paadhuka and he has rejected in them the wrong interpretations of Poorva MeemAmsakAs (MeemAmsa Paadhuka is a series of 173 SLOkams instructing us to perform dharmA in accordance with MeemAmsa Saasthram; Sesvara MeemAmsA proves that Sage Jaimini's Poorva-MeemSA SoothrAs are not at variance with Sage VyASA's Uttara MeemAmsA (Brahma SoothrAs). Swamy Desikan provides conclusive proof to the fact that Jaimini accepted Isvaran as the Supreme Lord. He proved in this work that MeemAmsA is a Unitive Saasthram /Eka Saasthram, which happens to be organized into two parts as Poorva and Utthara MeemAmsam). Those, who can not follow these truths will be deluded and will not see the Lord with the help of studying MeemAmsa Saasthram. BhagavAn in His Geethai (7.3) states the plight of those, who fail to comprehend His tatthvam this way, while acknowledging that there rare are those, who truly comprehend Him:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

manushyANAm sahasreshu kascit yatati siddhaye |

yatatAmapi siddhAnAm kaScinmAm vetti tattvata: ||

Meaning:

"Among thousands of men, some one strives for perfection; even among





those who strive for perfection, some one only knows Me; and among those who know Me, an extremely small number of people know Me in reality, as I am.

While people at all levels of knowledge struggle and often fail to understand the Lord and gain true knowledge about Him and His Svaroopam, Hasthigiri makes it so easy for every one to know that VaradarAjan in Archa is that Supreme Being (ParamAthmA, Para tatthvam).

KurEsar instructs us therefore to seek the Hasthigiri itself as our refuge. These thoughts are very similar to Swamy Desikan's salutations to Thirumalai hills in DayA Satakam and Swamy NammAzhwAr's reverence to ThirumAlirumchOlai hills and their sanctity in ThiruvAimozhi.

In the 8th SLOkam, KurEsar declared that the Hasthi Giri is the succour/refuge (**tanjam**) for us because it has the uncanny ability to reveal to every one that the Lord standing on top of it is the Supreme Being.





Supreme Being-thanks Sri satakopa tatachar



SLOKAM 9

In this ninth sLOkam, KurEsar hails the adhbutham (wonder and mystery combined) of the Supreme One celebrated by the Vedhams, who becomes visible to our physical eyes (maamsa chakshus) at Hasthi Giri:

अद्भुतं महदसीमभूमकं किञ्चिदस्ति किल वस्तु निस्तुलम् ।

इत्यघोषि यदिदं तदग्रतः तथ्यमेव करिधाम्नि दृश्यते ॥ ९ ॥

adbhutam mahad-aseemabhUmakam

kincit-asthi kila vastu nistulam |

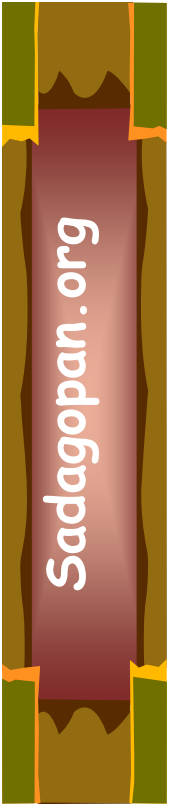
ityaghOshi yadidam tadagrata:

tathyameva karidhAmni drusyate ||

Meaning:

That Supreme One (ParamAthmA) is full of mysteries and is the loftiest One with limitless glories. This is the profound declaration of the VedAs and Upanishads to the world in a loud and clear manner. That Supreme Being is now seen right in front of our eyes readily with all its natural and limitless auspicious attributes on top of the Hasthi Giri.

Mysterious indeed are the Sankalpam, Jn~Anam, Veeryam and Sakthi of our Lord. Upanishads try hard to describe the mysteries of this MayOn and give up. There is no one equal to Him or greater than Him. Prior to one's climbing of the hill of Hasthi Giri, it is understandable that one can doubt about the success in comprehending this ParamAthmA described as the mysterious, matchless sakala guNa ParipoorNan. After the Sevai of Him even once on top of the Hasthi Giri, all these doubts are banished and one readily comprehends Him as the ParamAthmA celebrated by the Vedams with such wondrous attributes.





KurEsar says that even today that Supreme Being (kincit vastu), which is astonishing (adbhutam), most lofty (mahat) with limitless glories (aseema bhUmakam) and matchless (nistulam) is visible to our physical eyes in all its true form on top of the Hasthi Giri (yadidam karidhAmni agrata: tathyam yEva drusyate). The darsana soubhAgyam of That Supreme Being on top of the Hasthi Giri -- which protects all the worlds and their beings--makes it possible to grasp the declarations and descriptions of the VedAs and accept that their eulogies are entirely true.

The PramANams here are from Upanishads about the glories of the ParamAthmA (Lord DEvarAjan) are:

1) न तस्य कार्यं करणं च विद्यते

न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते

स्वाभाविकी ज्ञानबलक्रिया च ॥

na tasya kaaryam karaNam ca vidyate

na tat samascAbhyadhikasca drusyate |

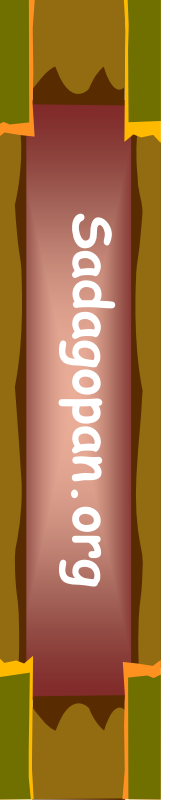
parAsya Sakti: vividhaiva SrUyate

svaabhAvkI jn~Ana bala kriyA ca

--SvetasvatAra Upanishad

Meaning:

There is no one, who is equal to Him or Superior to Him. His Sanklapam, Kaaryam and His limbs are not understood by us. He is the Lord of the Universe, Master of





the Jeevans, Isvaran, Eternal, MangaLa Roopan and is the abode of Jn~Anam and is the indweller of all Jeevans, achEthanams and the refuge for all the world and its beings. He is not only the indweller of the Jeevans but He is also their Commander (antharyAmi and niyanthA).

2) सर्व खल्विदं ब्रह्म - Sarvam khalvidam brahma! (This Supreme Being is the aarana Vasthu for the entire Prapancham through His mysterious ways). - ChAndhOgyam

3) यस्सर्वज्ञः सर्वविद् - yassarvaj~na: sarvavid (He is the Omniscient) - MuNDaka Upanishad.

4) सत्यं ज्ञानं अनन्तं ब्रह्म - satyam jn~Anam anantham brahma - taittirIya Upanishad

5) आत्मापहतपाप्मा विजरो विमृत्युर्विशोको

विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः

Aatma apahatapApmA vijarO vimrutyu: viSOka:

vijigatsO apipAsa: satyakAma: satyasankalpa:

-- ChAndhOgyam

Meaning:

He has no Paapams, aging, death, sorrow, hunger and thirst; He can gain whatever He wishes and is fully capable of fulfilling His sankalpams.

6) यस्य सर्वाणि भूतानि शरीरम् यस्य पृथिवी शरीरम्

yasya sarvANi bhUtAni SarIram, yasya prthvI SarIram

--BruhadhAraNyaka Upanishad





Meaning:

For that ParamAthmA, all the Jeevans are the body; for that ParamAthmA, the entire achEthana universe is the body.

7) नित्योऽनित्यानां चेतनश्चेतनानाम्

एको बहुनां विदधाति कामान्।

nityO nityAnAm cetanaScetanAnAm

yEkO bahUnAm vidadhAti kaamAn -- katha Upanishad

Meaning:

He is the AathmA and Chaithanya SthAnam for all the ChEthanams. He is the Only One, who can grant the highest of boons and fulfill the desires of all. (Indeed He is the VaradarAjan).

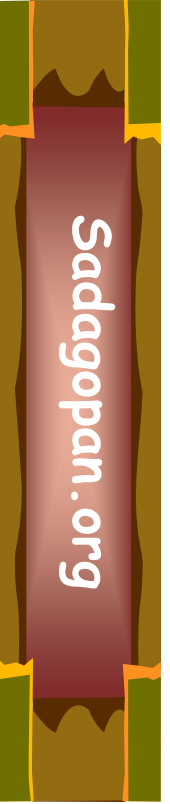
8) न तस्य कश्चित् पतिरस्ति लोके

na tasya kaScit patirasti lOke -- SvetasvatAra Upanishad

Meaning:

There is no one, who is Lord to Him. He is the Lord of all gods and nithya sooris. He is indeed the "ayarvaRum amararkaL adhipathi yavanavan". He is the DEvarAja PerumAL on top of Hasthi Giri, who is the Lord of the nithya Sooris and devAs of unfailing Jn~Anam.

All these deep doctrines declared aloud by the vedams are immediately comprehended by the fortunate ones, who have the darsanam of Lord Varadarajan standing on top of the elephant-shaped hill.





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Indeed He is Varadarajan - thanks SrI Narasimhan sampathkumar



SLOKAM 10

In the 10th sLOkam, KurEsar concludes his salutations to the Veda Giri of Kaanchi, the Hasthi Giri that makes it so very easy to have the anubhava soubhAgyam and the dhivya anugraham of the PurANa Purushan, Sri VaradarAjan.

KurEsar is a great VedAnthin, who helped AchArya RaamAnujA write Sri BhAshyam. Tarkam, VyAkaraNam were under his full control. Here, KurEsar points out that Hasthigiri stands in the form of PramANam (proof) and declares that all that is declared by the VedAs are Sathyam and invites Veda Baahyars like Jainaas and BhouddhAs to come to it (Hasthigiri) and convince themselves about the inaccuracy of their doctrines that reject Vedam. Those Veda Baahyars will recognize the samvAdhi PramANam of Hasthigiri by worshipping the Lord standing on top of it and will be cured of their misconceptions. They hunger for PramANam for the truth of the VedAs. Their hunger will be quenched by Hasthigiri standing in the place of the needed PramANam with the Lord on its top. Such is the power of the sacred Hasthigiri!

The tenth sLOkam takes this form:

संवदेत किल यत् प्रमान्तरैः तत् प्रमाणमिति ये हि मेनिरे ।

तन्मतेऽपि बत मानतां गता हस्तिनाऽद्य परवस्तुनि त्रयी ॥ १० ॥

samvadeta kila yat pramAntarai:

tat pramANamiti yE hi menire |

tanmate api bata mAnatAm gatA

hasthinA adya paravastuni trayi ||

Meaning:

Veda Baahyas, who reject the Vedams believe that the prathyakshAthi



PramANams should be checked against other PramANams to convince themselves about the truth of existence of any doctrine. Unless they see the fire in person, they would not accept the smoke coming out of the mountain to be linked with fire. This is also the view of KumArila Bhattar besides Buddhists and Jains. Our VedAntham accepts indirect proofs (*itharApEksham*). The hillock of Hasthi stands as the needed counter pramANam for Vedam (*SaaRRU PramANmam*) to help the Veda BaahyAs accept the Lord as the doctrine saluted by the Vedams and concede the inaccuracies of their erstwhile, adamant views.

Comments:

The Veda Baahyas have arrived at Hasthigiri seeking convincing proof for the matching PramANam for the PrathyakshAthi PramANam. They see the Lord standing there on top of the Hasthigiri and recognize that Hasthigiri stands in place of the counter pramANam that they needed for accepting the Vedams as Sathyam. They too recognize then that the Lord there as the Supreme Being (*para vastu*) saluted by the VedAs.



SLOKAM II

In the 11th sLOkam, KurEsar commences His celebration of the anantha KalyANa GuNams of the Lord of Hasthigiri. In the previous sLOkams, he had concentrated on the glories of the sacred Hasthigiri on which Lord VaradarAjan stands. In the 11th sLOkam, KurEsar criticizes those, who hold the view that Brahman is without attributes (*nirguNa brahman*) and begins to provide proof for Him as the abode of limitless auspicious attributes:

गुणायत्तं लोके गुणिषु हि मतं मङ्गलपदं

विपर्यस्तं हस्तिक्षितिधरपते ! तत् त्वयि पुनः ।

गुणाः सत्यज्ञानप्रभृतय उत त्वद्गततया

शुभीभूयं याता इति हि निरणैष्म श्रुतिवशात् ॥ ११ ॥

guNaa yattam lOke guNishu hi matam mangaLapadam

viparyastam hasti-kshiti-dharapatE ! tat tvayi puna: |

guNaa: satya-jn~Ana-prabhrtaya iti tvadgatataya

SubhIbhUyam yAtA iti hi niraNaishma SrutivaSAT ||

Meaning:

In this world, every one accepts that the ones with auspicious guNams are revered because of such GuNams have taken residence in them. In the case of the Lord of Hasthigiri, this situation is reversed, since auspicious attributes (guNAs) achieved the state of auspiciousness because of finding their sacred home in Him. We have come to this conclusion with the help of the path shown by the VedAs. This truth has been established clearly by Brahma Soothrams as interpreted by



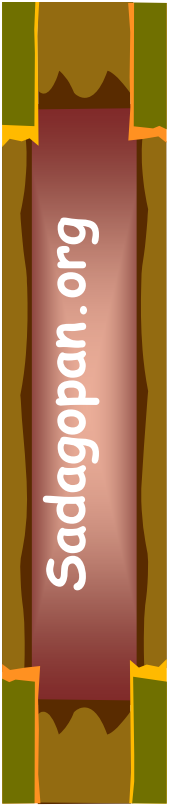
AchArya RaamAnujA in His Sri BhAshyam as Brahma-SvaroopA-niroopaka Dharmams.

Comments:

Sri SrivathsAngAcchAr Swamy points out that this sLOkam is an echo of similar thoughts expressed by KurEsar in the 22nd sLOkam of Sri SundarabhAhu Stavam (guNajam guNinO hi mangaLathvam--) and the 48th sLOkam of Sri VaikuNTha stavam (Sarvasya chaiva--). All these sLOkams point out that all the GuNams become auspicious (MangaLathvam) as a result of finding their home in the Lord. In the case of man, the situation is the opposite. Man is considered an auspicious one because of these kalyANa guNams taking their residence in him.

In the seventh sLOkam of Sri VaradarAja Stavam, KurEsar has already indicated that Lord varadarAjan is "tunga mangaLa guNAspadan" (abode of all of these auspicious GuNams, who became auspicious because of their residence in Him). Sri SrivathsAnkAcchAr Swamy points out further that this conclusion is proven by Sri BhAshyakArar's intrepretation of the JanmAdhyadhikaraNam of Brahma Soothram. He is the MangaLam-conferring Lord for all these "MangaLa GuNams". Without His sambhandham, they would not have their MangaLathvam. He is the "MangaLAnAm MangaLam".

Sri SrivathsAnkAcchAr Swamy points out also that Swamy Desikan had such a high regard for this slokam passage (guNA yattam IOKE guNishu hi matham mangaLa-padam) that He cited it as PramANam for His commentaries in Abhaya ParadhAna Saaram (SaraNya Seela PrakAsana PrakaraNam) and in PradhAna Sathakam (15th sathakam).



Tungamangala guNaspadan- thanks SrI AL Rangarajan





SLOKAM 12

निराबाधं नित्यं निरवधि निरंहो निरुपमं

सदा शान्तं शुद्धं प्रतिभटमवद्यस्य सततम् ।

परं ब्रह्माम्नातं श्रुतिशिरसि यत् तद् वरद ! ते

परं रूपं साक्षात् तदिदमपदं वाङ्मनसयोः ॥ १२ ॥

nirabAdham nityam niravadhi niramhO nirupamam

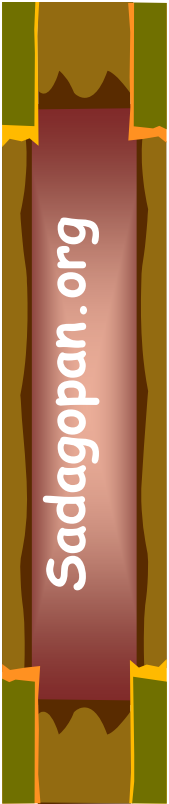
sadA Santam Suddham pratibhaTamavadyasya satatam |

param brahma AamnAtam Sruti Sirasi yat tad varada! te

param roopam sAkshAt tadidamapadam vangmanasayO: ||

Meaning and commentary:

Oh Boon granting VaradharAja! What a miracle that adiyEn who has lost the faculty of sight am able to visualize Your dhivya MangaLa Vighram, which is beyond description? KurEsar also wonders about his good fortune to enjoy the Lord's dhivyaAthma svaroopam and chooses words rich in VedAnthic content to describe that anubhavam. Your form is always changeless (*sadhaa nirAbhAdham*). It does not experience any vikAram (*Sadhaa nirvikAram*). It is nithyam (never changes in the past, present or future). It is *Sadhaa niravadhi* (It is always present at all places). It is *sadhaa nirupamam* (matchless and is all comprehensive). It is *sadhaa niramham* (always devoid of inauspicious guNams). It is *sadhaa Saantham* (it is always tranquil). Your ThirumEni is *Sadhaa Suddham* (always has Suddha Sathva Svaroopam). *Sadhaa avadhyasya pratibhaTam* (it is always the opposite of the sins of those who seek its protection, it is free of any blemishes). That ThirumEni of Yours as Para Brahmam celebrated in the Upanishads is beyond





our mind and speech (yat param brahma Sruthi Sirasi Aamnatam vaang-manasayO: apadham), that roopam of Yours, VaradhA, adiyEn has the direct visualization (Vaang-ManasO apadham tat roopam aham sAkshAt karOmi)! adiyEn is indeed extremely fortunate.

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SLOKAM 13

Swamy KurEsar refers here to the difficulties of the VedAs in properly explaining the glories of the dhivyAthma svaroopam of the Lord and their giving up such efforts after a futile attempt. Lord VaradarAjan's dhivyAthma svaroopam is the most auspicious and grants all soubhAgyams for those, who meditate on it. It is therefore "prasAntham". This benevolent svaroopam is limitless (anantham).

There is a great joy for the Lord in enjoying His dhivyAthma svaroopam (aatmAnu-bhavaja mahAnandam). That state of great joy is immense like the ocean without waves. There is no joy that is greater than that.

The Vedams try and do not succeed in their efforts to describe even the rudiments of the Lord's matchless and limitless and incomparable dhivyAthma svaroopam. Vedams try a little to come to grips with the description of the dhivyAthma Svaroopam and fail. They just succeed in saying: "It is not this; It is not that" and become impoverished in their attempts to describe fully the dhivyAthma svaroopam; they get enfeebled as a result of their floundering and give up. Thus, the ParamAthma Svaroopam can not be fully described by the Vedams. They just say: "it is nishkalam, nishkriyam, adhrEsyam, agrAhyam, avarNam, achakshu: miravadhyam, niranjanam (can not be seen, can not be grasped, colorless, blemishless et al)" et al and stop short of explaining what exactly that matchless ParamAthma (Bhagavath) Svaroopam is. It is beyond their power.

If this were to be the lot of the VedAs, KurEsar asks the Lord: "How can I, a mere mortal succeed, where the VedAs have failed?"

The 13th SLOkam housing these thoughts takes this form:

प्रशान्तानन्तात्मानुभवजमहानन्दमहिम-

प्रसक्तस्तैमित्यानुकृतवितरङ्गार्णवदशम् ।





परं यत् ते रूपं स्वसदृशदरिद्रं वरद ! तत्

त्रयी पिस्प्रक्षन्ती परनिसने श्राम्यति परम् ॥ १३ ॥

praSaanta ananta aatmanubhava mahAnanda mahima

prasakta-staimitya anukruta vitaranga arNavadaSam |

param yat te roopam sva-sadruSa-daridram varada! tat

trayee pisprakshantee paranirasane Sramyati param ||

Meaning

SrivathsAngAcchAr Swamy points out to the 23rd sIOkam of SundarabAhu Stavam in the context of explaining the Lord's glories (Sva-mahimA) of dhivyAthma Svaroopam. He describes it as "atipatita avadhi" or limitless in dimension. In Sri VaradarAja Stavam, KurEsar salutes these glories as "praSaantam and anantam".

In SundarabAhu Stavam, KurEsar describes the joy of the Lord in reflecting upon His limitless glories as "atipatita avadhi sva-mahimaa anubhava prabhavat sukham". That great joy is like a deep and waveless ocean (sukha kruta nistaranga jaladhIyitam) and is eternal (nityadasam). As a result, the dhivyAthma Svaroopam of the Lord is always incomparable (sadA yEva apratimam).

According to PaancharAthra, VaikAnasa Saasthrams (Aagamams) and the yEkAyana SaakhA, the state of the Lord is described as falling into either the nithyOdhitha Dasai or SaanthOdhitha dasai.

In the first type of state (SaantOditA dasai), the Lord is like a still ocean as a result of His reflection on the limitless glories of His Svaroopam (Sva-SvaroopA anubhavam).

In the second type of state (nithyOditam), the Lord's anubhavam is about His Isvaryam (VibhUthi) and hence it is called (sva-vibhUthyAnubhava dasai).





nityasukha darsanam-Purappadu during pavithrotsavam

SrivathsAngAcchAr Swamy alludes to the reference of Swamy Desikan to this SaanthOdhitha dasai in the 16th sLOkam of his Sri VaradarAja PancAsat:

सच्चिन्तयन्त्यखिलहेय विपक्ष भूतं

शान्तोदितं शमवता हृदयेन धन्याः ।

नित्यं परं वरद सर्वगतं सुसूक्ष्मं

निष्पन्द नन्दथु मयं भवतः स्वरूपम् ॥





sancintayanti akhila-heyA vipaksha bhUtam

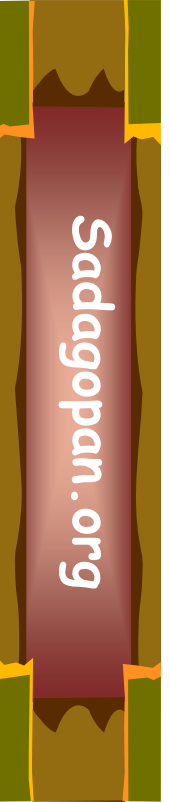
SaantOditam Samavata hrdayena dhanya: |

nityam param varada! sarvagatam susookshmam

nishpanda nandathu mayam bhavata: svaroopam ||

Swamy Desikan is referring to the dhivyAthma Svaroopam of the Lord here. That consists of seven parts:

1. **akhila heyA vipaksha bhUtam** - This is one of the two lakshaNams of the Lord. He is the opposite of any blemish. The other lakshaNam of the ubhaya lingam (twin marks) is KalyANa GuNAkarathvam (abode of all auspicious attributes).
2. **nityam** - This savroopam has no beginning or end.
3. **param** - It is Supreme and stands above all jeevarAsis.
4. **sarvagatam** - It is all pervasive.
5. **susookshmam** - It is able to penetrate even the smallest; "aNOr aNeeyAn " and is subtle.
6. **nishpanda nandathu mayam** - It is the embodiment of bliss principle. It is like a cohesive and has a tight radiance without break.
7. **Santa data (Sanatoria)** - This refers to The Lord's enjoyment of Himself in His dhivyAthma svaroopam, auspicious attributes that are blemishless. The other state is nithyOditham (Brahman's enjoyment of Himself as the One owning His two VibhUthis: nithya and leela VibhUthis). There are number of other explanations by AchAryAs about the two states: SaantOditam and nityOditam; we will not go into those discussions here. These two states of the Lord's enjoyment are present in the Para-VyUha-Vibhava and archA dasais. In this 13th sLOkam of Sri VaradarAja Stavam, the reference is to the archA state of the Supreme Lord at this dhivya desam. There is a great and





matchless aanandham that the Lord experiences in the SaantOditam and nityOditam dasais. The Vedams do not succeed in adequately capturing and explaining these two states. They despair and give up. KurEsar asks the Lord in the 13th sLOkam of Sri VaradarAja Stavam as to how he can attempt to explain the dhivyAthma Svaroopam, when the great VedAs themselves have failed.



SLOKAM 14

न वक्तुं न श्रोतुं न मनितुमथोपासिसिषितुं

न च द्रष्टुं स्पष्टुं तदनु न च भोक्तुं हि सूशकम् ।

परं यद्वस्तूक्तं ननु वरद ! साक्षात् तदसि भोः

कथं विश्वस्मै त्वं करिगिरिपुरस्तिष्ठस इह ॥ १४ ॥

na vaktum na SrOtum na manitum athOpAsisishitum

na ca drashTum sprashTum tadanu na ca bhOktum hi sooSakam |

param yad vastUktam nanu varada! sAkshAt tadasi bhO:

katham viSvasmai tvam karigiripura: thishThasa iha ||

Meaning and Commentary:

KurEsar asks Lord VaradarAjan here a question in wonderment. He is bewildered by the thought that the Lord described by the VedAs as one beyond the perception by Maamsa Chakshus (physical eyes), and direct experience by human ears, mind or by the faculty of touch is now readily available to be seen and enjoyed by one's sense organs as that Para Brahmam is standing as KaruNaamaya Varadha Raajan on top of Hasthi Giri. VedAs say: "na chakshushA gruhyate naapi Vaachaa". ParipoorNa BrahmAnubhavam and SaakshAthkAram is Possible at Sri Vaikuntam only for Muktha JeevAs and nithya sooris. KurEsar wonders as to how this difficult to experience Para Brahmam has now descended down to Hasthi Giri to make Himself easy (sooSakam) to be experienced by embodied Bhaddha Jeevans as well. Thou who art declared as a Para Vasthu (Para Brahmam) by the VedAs and as such beyond description by speech (vaktum na sooSakam). You are also described as beyond the experience of human ears to be understood as of



this or that nature (SrOtum na sooSakam). VedAs further state that you are beyond conception by human mind (manitum na sooSakam). If these were to be so, visualization of Your ThirumEni by meditation (dhyAnam) is naturally beyond our reach (upAsisishitum na sooSakam). VedAs assert that Your dhivyAthma svaroopam can not be seen with our Maamsa Chakshus (physical eyes) or experienced by touching (drashTum na sooSakam SprashTum ca na sooSakam). The sensory organs can not therefore enjoy Your Dhivya MangaLa Vigramam according to the VedAs (bhOktum na sooSakam iti uktam). Oh Lord standing on the top of Hasthi Giri! What a mystery! You who is beyond the experience of human sensory organs or the Mind has now become visible to one and all to enjoy You and to worship You as You stand on the top of Hasthi Giri. You are blessing all to experience and enjoy Your Svaroopam and SvabhAvam as Archaa Moorthy. ahO bhAgyam! ahO bhAgyam!





You are visible to mAmsa chakshus



SLOKAM 15

The 15th SLOkam is one with deep connections to the Isvara tattvam as established by Sri VaishNavite doctrines. It has been pointed out that Swamy Desikan has quoted this sLOkam twice in his commentary on SaraNagathi GadhyaM of AchArya RaamAnujA. This sLOkam rebuts the views of those, who assert that the Lord is nirgunan (without auspicious attributes of any kind) takes this form:

प्रकृष्टं विज्ञानं बलमतुलं ऐश्वर्यमखिलं

विमर्यादं वीर्यं वरद ! परमा शक्तिरपि च ।

परं तेजेश्चेति प्रवरगुणषट्कं प्रथमजं

गुणानां निस्सीम्नां गणनविगुणानां प्रसवभूः ॥ १५ ॥

prakrushTam vijn~Anam balamatulam aisvaryam akhilam

vimaryAdam veeryam varada! paramA saktirapi ca |

param tejaSceti pravara-guna shaTkam prathamajam

guNAnAm nissImnAm gaNana-viguNAnAm prasavabhU: ||

Meaning:

Oh VaradarAja PrabhO! Your most auspicious six guNams arose out of Your form as the First of Moorthys, Para VaasudEvan and became the birth place for the limitless derivative KalyANa GuNams. Your primary six guNams are recognized as: Jn~Anam, Sakthi, Balam, aisvaryam, Veeryam and tejas.

Commentary by SrivathisAnkAcchAr Swamy

There are those, who preach that You are nirvsEsha Brahmam and as such You are





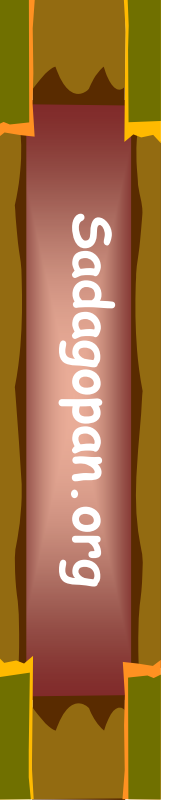
nirguNan. They try to destroy Your true status as "SaguNan and anantha KalyANa GuNAkaran". This is of course patently false propoganda. BhAshyakArar has firmly established that You have ubhaya lingam based on the PramANams of ValmIki, ParAsarar, Sukha, Sounakar and other Maha Rishis. Sage ParAsarar has shown that the six kalyANa guNams behind the name of Yours as BhagavAn is an elaboration of the two guNams, (viz), Jn~Anam and Sakthi. When we try to elaborate on the six guNams, there are branches and branches of derivative kalyANa GuNams. It is impossible to list all of these auspicious guNams. The Sri Sookthi known as "ShATguNya vivEkam" explains that all of the limitless kalyANa GuNams of the Lord fold into the primary hextad of GuNams. Swamy Desikan refers to this explanation and compares that relationship to the situation, where the whole world is held in the belly of the Lord during the time of universal deluge:

tavAnantha guNasyApi shaDEva praTamE guNA:

yaisthvayEva jagath kukshou anyEpyanthar nivEsithA:

In this sLOkam of KurEsar, there is a qualifier for each of the six primary GuNAS that arose from Para VaasudEva Moorthy.:

1. **prakrushTam vij~nAnam** - The capacity to know every thing (Omniscience) that is far superior to the Jn~Anam that of a Jeevan.
2. **atulam balam**- All pervasive and unstoppable strength that can control and subdue every other power.
3. **akhilam aisvaryam** - The all comprehensive aisvaryam (VibhUthi) including leelA and nithya VibhUthi that confers on Him the title of ubhaya VibhUthi Naathan.
4. **vimaryAdam veeryam** - Limitles valour.
5. **paramA sakti** - The supreme state as the power behind the universe and its functioning.





6. **param teja:** - The capacity to be the matchless Supreme Radiance (Param JyOthi:, Svayam JyOthi:)

The guNams exhibited by the Jeevans pale into insignificance compared to the KalyANa GuNams of the Lord. For instance, the Jn~Anam shown by the Jeevans is alpam (insignificant), where as the Lord's Jn~Anam is VilakshaNam (matchlessly superior).

The auspicious effects of the six guNams of the Lord on the jeevans are linkable to the Lord's dhivyAthma Svaroopam and Dhivya mangaLa Vignham. The Jagath Srushti (the creation of the world with its chEthanams and achEthanams), RakshaNam (protection), VinAsam (destruction), conferral of true Jn~Anam and finally the blessings of MokshAnugraham are manifestations of the six guNAs in action.

Sri SrinivAsa Varadha TaatAchAr Swamy of Kaanchi has elaborated further on these GuNams of Lord VaradarAjan as experienced by Swamy Desikan in His Sri VaradarAja PancAsat. In a brilliant monograph entitled Sri VaradarAja GuNAMrutha Vaibhavam, Sri TatAchAr Swamy, a direct disciple of Thirupputkkuzhi Sri Nrusimha TaatArya MahA Desikan, identifies ten auspicious GuNams of the Lord with emphasis on the GuNam celebrated as KaruNai or DayA.

These ten guNams identified are:

1. KaruNai/Compassion
2. Soulabhyam/Ease of access
3. Souseelyam
4. Vaathsalyam/affection
5. Kruthaj~nathvam/acceptance of adiyAr's little efforts to worship Him as big efforts



6. Sarvaj~nathvam /Omniscience
7. Sarva Sakthithvam /power to accomplish whatever He has resolved to accomplish
8. Sathya Sankalpathvam/ unalterable in pursuit of the vows made by Him
9. Pari-Poornathvam /abode of all wealth and bliss
10. ParamOdhArathvam/matchless generosity .

Swamy Desikan describes Lord VaradarAjan as "kOpi kaaruNya raasi:". Swamy Desikan gives prominence to Lord Varadhan's karuNai just as He did highlight the DayA aspects of Thiruvenkadamudayan in His Dayaa Sathakam. The "kOpi" qualifier for the KaruNai of Bhagavan is to remind one of its incomparable natures (Vilakshanam).

This auspicious attribute of KaruNai helps us to have the confidence in Him as our Protector at the appropriate moment. When Lord's KaruNai propels Him to have the Sankalpam to protect us, no force in the Universe can oppose that Sankalpam. RakshaNam will result without fail. KaruNai energizes His sakthi and vice versa. Without Sakthi, KaruNai can not accomplish any thing; without karuNai, Sakthi can not lead to MangaLams.



kOpikAruNya rAsi
(thanks SrI AL Rangarajan)



The name of PeraruLALan for Lord VaradharAjan suggests that He is the embodiment of this KaruNai gunam. We can not see the GuNam of karuNai, but we can enjoy it with our eyes as the archai ThirumEni of Lord VaradharAjan standing on top of Hasthi Giri. He is Sarva Phala-Pradhan (blesses us with all what we seek all the way up to Moksha anugraham):

“kalayatu kusalam na: kOpi kaaruNyarAsi:”

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SLOKAM 16

This slokam deals with the Vyuha tatthvams:

गुणैः षड्भिस्त्वैतैः प्रथमतरमूर्तिस्तव बभौ

ततस्त्रिस्रस्तेषां त्रियुग ! युगळैर्हि त्रिभिरभुः ।

व्यवस्था या चैषा ननु वरद ! साऽऽविष्कृतिवशात्

भवान् सर्वत्रैव त्वगणितमहामङ्गलगुणः ॥ १६ ॥

guNai: shaDbhistvetai: prathamatara moortistava babhau

tata: tisra: teshAm triyuga! yugaLairhi tribhirabu: |

vyavasthA yaa caishA nanu varada! saa-aavishkrutivaSaat

bhavAn sarvatraiva tvagaNita mahAmangaLa guNa: ||

Prose order (anvaya kramam) meaning:

triyuga! varada! - Oh Lord VaradharAjA with three pairs of primary GuNams (ShAdguNYa Moorthy)!

prathamatara moorti - Your primordial form of Para VaasudEva

tai: shaDbhi: guNai: - is defined by all of the above Six guNams babhaou (Jn~Ana, Sakthi, Bala, aisvarya, Veerya and tEjas).

tata: tisra: teshAm tribhi: yugaLai: abhu: - possessing selected six guNams arose the three Moorthys (SankarshaNa -Pradhyumna- aniruddha) with characteristic pairs of GuNams (two each) and they are resplendent with their unique pair of guNams.



yEshA yaa vyavasthA saa aavishkrutivaSA+ - This classification as three Moorthys are defined by the above unique pair of guNams that they are known for.

tu bhavAn sarvatra yEva agaNita mahA mangala guNa: - But, You, as Lord VaradarAjan in all Your five states (Para, VyUha, Vibhava, archA and Hartha roopams) display limitless auspicious attributes. The six guNAs are not confined to Your VyUha state.

Extended Meaning (based on SrIvatsAngAcchAr Swamy's commentary):

The VyUha states are four in number: VaasudEvan-SankarshaNan-Pradhyumnan-aniruddhan. In the above four VyUha roopams, the first One (VaasudEvan) is identical with Para VaasudEvan of SrI Vaikuntam. Both have all the Six guNams (Jn~Anam, Bhalam, Veeryam, aisvaryam, Sakthi and tejas). Thus PaancharAthra Saasthrams inform us that the other three VyUha Moorthys have unique pairs of the above six guNams between Them. According to this view, SankarshaNan has exclusive ownership of Jn~Anam and Bhalam pair; Pradhyumnan has Veeryam and aisvaryam; aniruddhan has Sakthi and tejas.

The VaikAnasa Aagamam identifies on the other hand the four Moorthys of the VyUham as: Purusha-Sathya-achyutha-Aniruddha roopams. Aniruddhan is thus common to both the Aagamams.

If Para VaasudEvan is identical to the VaasudEva Roopam of the four VyUhams of PaancharAthram, then the total number of VyUhams can be reduced to just three (tri-vyUha Paksham). Even with all these splits of the six guNams between the three VyUha Moorthys, they have inherently all the six guNams at all states. It is only for the convenience of UpAsakAs, the six GuNams are split as three diads and are linked to each of the three VyUha Moorthys. We have to remember again the ShAdguNya Poorthi (embodiment of all the Six GuNams) is manifested in all the five states of the Lord (Para-VyUha-Vibhava-archA and antharyAmi). **That is why KurEsar chooses the word "Sarvatra" to emphasize this fact.**

Swamy Desikan has chosen this SLOkam of Sri VardarAja Stavam as the





pramANam for his elaboration of the VyUha and other derivative VyUha concepts (vyUhantharam). In Srimath Rahasya thraya Saaram, Swamy Desikan has used this sLOkam to reconcile the fact that the VyUham can be either three or four. Swamy Desikan has also referred to the meanings of this sLOkam in the context of his commentary on VyUham in the Chillarai Rahasyams of Sri tatthva Maathurkai and Sri tatthva thraya chuLakam. Swamy Desikan provided pramANam for the three fold VyUham view (thri-VyUha-paksham view) in His taathparya Chandrikai, which is a commentary on GithOpanishad of Lord KrishNaa.

Out of the Four VyUhams arise the Twelve KesavAdhi Roopams.

Three VyUhantharams are linked to each of the four VyUhams to yield the twelve VyUhanthara Roopams, which we wear as Urdhva PuNDrams at different parts of the upper torso invoking the presence of these 12 VyUhanthara Moorthys:

1. Kesavan: Chathuscchakram namasyAmi Kesavam Kanakaprabham
2. naarAyaNam: naarAyaNam ghana-shyAmam chathussankham namAmyaham
3. Maadhavan
4. Govindhan
5. VishNu
6. Madhusoodanan
7. Thrivikraman
8. Vaamana
9. Sridharan
10. HrishIkEsan
11. PadhmanAbhan and





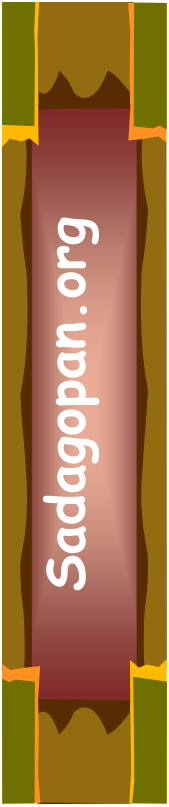
12. DAmOdaran.

Each of these 12 VyUha Moorthys are linked to each of the twelve AdhithyAs; each of these 12 VyUha Moorthys are also associated with each of the twelve months starting from Maarghazhi.

Thus the four VyUhams and their derivative twelve VyUhAntharams are linked to the 12 PuNDrams, 12 Months and 12 AdhithyAs (as nirvAhakars for them). All of these glories associated with Lord VaradarAjan is the upadEsam by KurEsar in this sLOkam.

KurEsar takes care to point out that the three fold classification of VyUhams elaborate on the particular pair of GuNams attributed to the individual VyUha Moorthy to help the UpAsakAs and yet each of them have the Six GuNams at all states and at all times. The meditation (UpAsanai) on the individual VyUha Moorthys is in the PaancharAthrAdhikaraNam section of SrI BhAshyam of AchArya RaamAnujA.

KurEsar's precocious son, Sri ParAsara Bhattar, who received naamakaraNam from AchArya RaamAnuja, has commented further on VyUha Moorthys in His commentary on SrI VishNu Sahasra Naamams (SrI Bhagavath GuNa dharpaNam). He elaborates on the VyUha tatthvams during his commentaries on the naamams from 128 (janArhdana:) to the 140 (Chathur-vyUha:). (Sri VishNu sahasranaamam in five volumes can be accessed at - EBooks # 29 to EBook # 33 at: <http://www.ahobilavalli.org>)



SLOKAM 17

This sLOkam deals with the celebration of Vibahava avathArams of the Lord (in the previous two sLOkams, KurEsar focused on the Para and VyUha forms Of Sriman naarAyaNan):

इयं वैयूहि वै स्थितिरथ किलेच्छाविहृतये

विभूतीनां मध्ये सुरनरतिरश्चामवतरन् ।

सजातीयस्तेषामिति तु विभवाख्यामपि भजन्

करीश ! त्वं पूर्णो वरगुणगुणैस्तान् स्थगयसि ॥ १७ ॥

iyam vaiyUhI vai sthithiratha kilecchAvihrtayE

vibhUtInAm madhyE sura-nara-tiraScAm-avataran |

sajAtIyas-teshamiti tu vibhavAkhyAmapi bhajan

karIsa! tvam pUrNO varaguNaguNais-tAn sthagayasi ||

Meaning:

Oh Lord VaradarAJA of Hasthi Giri! What adiyEn referred to in the earlier two sLOkams is about Your VyUham state. Is it not that so? Beyond that, Oh Lord, You enter into additional states such as Vibhavam to engage in play on Your earth (Your leelA VibhUthi) and incarnate among DevAs, humans and animals. In these vibhava avathArams, Oh Lord, You who is the abode of unlimited auspicious guNams hide them and take on births among the dEvAs and humans, who clearly do not have guNams comparable to You. Your vibhavAvathArams come to be because of Your sankalpam and not because of the consequences of karma as in the case of humans and devAs. You are vara-guNa-paripoorNa VaradarAJan. You hide them



(SvAbhAvika GuNams) during Your vibhava avathArams and make those who come close to You comprehend Your Souseelya GuNam.



varaguna paripUrNan's pinsEvai- thanks SrI Senthil

Prose order (anvaya kramam) meaning

karIsa! - Oh Lord of the Elephant Hill!

iyam sthiti vaiyUhI vai? - Is it not that so that adiyEn's two previous sLOkams in this Stavam are about VyUha nilai of Yours?

atha: kila icchA vihrutayE - On top of that VyUha state, for purposes of Your sport

vibhUtInAm sura-nara-tiraScAm madhyE avataran tvam - You incarnate among Your possessions/vibhUthi (dEvAs, humans, animals and birds et al)





vibhavAkhyam bhajan - and enter into yet another of Your five states (viz), Vibhava state (Raama, KrishNa et al)

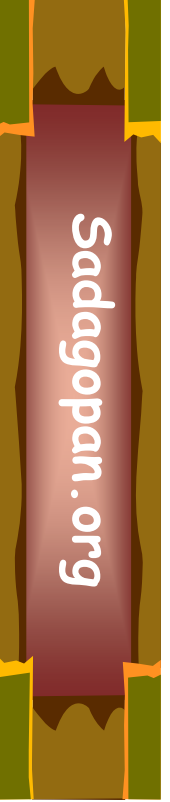
vara-guNa-gaNai: poorNa: api - although You are filled with Your anantha kalyANa GuNams in these vibhava avathArams

teshAm saJAtIya: iti tu tAnn sthagayasi - You are born as a human being and hide Your anantha kalyANa GuNams and want the human beings to consider You as one of them and belong to their category. What a wonder?

Additional comments:

Here reference is made to the six amsams (aspects) of avathAra rahsyam of the Lord. SLOkam 17 of SrI SaraNagathi DhIpikai covers these six rahasyams: (Ebook # 57; <http://www.sundarasimham.org>)

1. avathAram takes place, when adharmam grows and there is haani (danger) to dharmam (**dharmam samsthApanArthAya sambhavaami yuge yuge**)
2. The avathArams of Sriman naarAyaNan are not illusory, but real (**akapaDai:**)
3. In those avathArams, the svAbhAvika guNams (**iyarKkaiyAna tanmaikaL**) are not abandoned; they are very much part of Him in even these manushyAvathArams et al (**ajahat svbhAvai:**)
4. During these avathArams, Your ThirumEni is not made up of pancha bhUthams like ours, but it is of suddha satthvam free from rajas and tamas (**aprAkurutai:**)
5. Your avathArmas are not associated with karmAs like in our cases, but originate because of Your own sankalpam (**nija vihAra vacanE siddhai:**)
6. Your avathArams are not for enjoying the fruits of karma phalans. They are for protecting Your BhakthAs like PrahlAdhA and punishing those, who are unrighteous (Kamsan, Raavanan) and terrorize the world with their dhushtA-chAram (**aatmIya rakshaNa, vipaksha vinaasa arthai:**).





These are anaga avathArams (blemishless incarnations) and uphold the krutha yuga dharmam (aadhya dharmam samsthApayasi).

Swamy Desikan refers to these same six rahasyams about the avathArams of SrIman naarAyaNan in this way:

अवतारस्य सत्यत्वं अजहत्स्वस्वभावता ।

शुद्धसत्त्वमयत्वं च स्वेच्छामात्र निदानता ॥

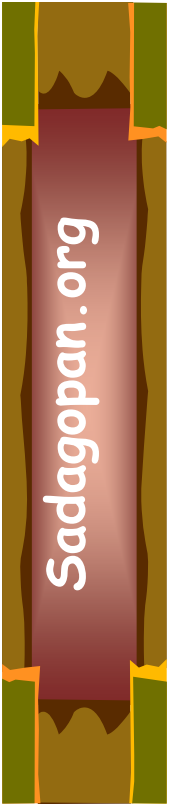
धर्मग्लानौ समुदयः साधुसंरक्षणार्थता ।

avatArasya satyatvam ajahatsvasvabhAvata |

suddha-sattvamayatvam ca svEcchAmAtra nidAnatA ||

dharmaghlAnau samudaya: saadhu-samrakshaNArthatA |

SrIvathsAngAcchAr Swamy refers to the ThiruvAkku of Swamy NammathwAr in this context: "inninna yOniyumAi piRanthAi imayOr talaivA!" (Oh Lord DevarAja! How wonderous it is to reflect on the fact that You incarnate in Your Leela VibhUthi in so many yonis such as mathsyam, koormam, Varaham, Nrusimham, Vaamanan, Raaman, KrishNan et al). You become worried whether Your devotees will be intimidated by Your loftiness as Isvaran and run away from You thinking about their own lowliness (unfitness) and You therefore hide your supreme qualities and say to them as You did in RaamAvathAram: "aatmAnam maanusham manye raamam dasarathAtmajam". (I am just the son of a human being named Dasarathan. You should recognize me thus and mingle with me as a human being). Even when He goes through these extraordinary efforts to hide His Isvarathvam and lets bhakthAs like Arjuna to treat Him as equal and as a friend with whom, he (Arjuna) can take liberties, they recognize Him as SarvalOka SaraNyan and SarvEsvaran and enjoy His souseelyam.





In this 17th sLOkam, KurEsar is rapturous over the reflection on the souseelya guNam of Lord VaradarAjan which makes Him hide His Vara GuNa GaNams and mingle with every one equally in His avathArams. The souseelyam and soulabhyam are celebrated by Swamy Desikan in the 27th SLOkam of his SrI VaradarAja PancAsat in the spirit of KurEsA's celebration of SrI VaradarAjan's Souseelya GuNam:

सौशील्य भावित धिया भवता कथञ्चित्

सञ्छादितानपि गुणान् वरद त्वदीयान् ।

प्रत्यक्षयन्त्यविकलं तव सन्निकृष्टाः

पत्युस्त्विषामिव पयोदवृतान् मयूखान् ॥

sauSeelya-bhAvita-dhiyA bhavatA kathancit

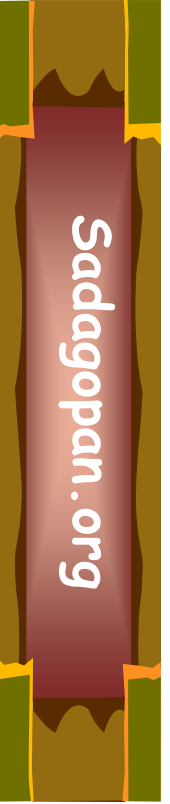
sanchAditAnapi guNAn varada tvadIyAn |

pratyakshayanti avikalam tava sannikrushTaa:

patyustvishAmiva payOdavrutAn mayUkhAn ||

Meaning:

Oh Varada Prabho! Although Your Soulseelya guNa anushtAna sankalpam hides with considerable effort Your natural lofty GuNams as SarvEsvaran, those who are near and dear to You recognize Your sarvEsvarathvam directly and enjoy Your svabhAvika GuNams. Clouds may hide the Sun and the people may not be able to see the Sun behind those clouds. But those, who are near the Sun and dear to the Sun like AruNan clearly see the Sun and revere him. It is the same with You, when it comes to your hiding Your guNams during Your avathArams.





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anantakalyana gunaganan-thanks SrI Stakopa tatachar



SLOKAM 18

The 18th sLOkam of SrI VaradarAja Stavam deals with the celebration of Vibhava, archA and antharyAmi states of the Lord (in the previous two sLOkams, KurEsar focused on the Para and VyUha forms Of Lord VaradarAjan):

परो या व्यूहो वा विहव उत वाऽर्चवितरणः

भवन् वाऽन्तर्यामी वरवरद ! यो यो भवसि वै ।

स स त्वं सन् ऐशान् वरगुणगणान् बिभ्रदखिलान्

भजद्भ्यो भास्येवं सततं इतरेभ्यस्त्वितरथा ॥ १८ ॥

parO yaa vyUhO vaa vibhava uta vaa-arcAvitaraNa:

bhavan vaa antaryAmeE vara-varada! yO yO bhavasi vai |

sa sa tvam sann aiisaan varaguNagaNAn bibhrat akhilAn

bhajadbhyO bhAsyEvam satatam itarebhyastvitarathA ||

Meaning:

Oh Lord VaradarAja granting the best of boons! You might take on the Para VaasudEava form seen in SrI Vaikuntam or the VyUha form or Vibhava form like Raama and KrishNA or the archA form seen at dhivya desams or the antharyAmi form found inside the heart lotus of the chEthanams. In every one of these five forms, Oh VaradarAja, You adopt the appropriate auspicious guNams befitting that state and bless Your BhakthAs. Those who are not fortunate to have the bhAgyam of closeness with You do not get blessed to see the glories of Your svaroopam and do not become beneficiaries of experiencing Your anantha kalyANa guNams. This is indeed a pity!



Prose order (anvaya kramam) meaning

vara varada! - Oh Lord granting the choice boons!

tvam para vaa - Whether You are in the ParA form as Para VaasudEvan in SrI Vaikuntam

vyUha Vaa - or in the VyUhA state (as VaasudEva-SanakarshaNAdhi VyUha states at the milky ocean)

uta vibhava bhavan vaa - or in Vibhavaa states like RaamA or KrishNA

arcAvitaraNa bhavan vaa - or as archA Moorthy in SrIrangam, ThiruvEngadam et al

antaryAmI vaa - or in the state of indweller in the hearts of all

ya: ya: bhavasi vai - or whatever other states You exist in

sa: sa: sann - staying in those appropriate forms

aisAn - having the unique aspects of Yours as Isvaran

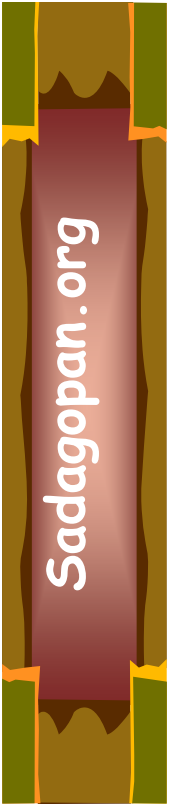
akhilAn vara guNa gaNAn bibhrat - You display all of Your auspicious guNams.



bhajadbhya: bhAsi - You shine for those, who have sought refuge in You.

itarebhaya: tu - For all the others however, who do not have the good fortune to be Your dear ones.

itharathA asi - You stay as non entity (Jata Brahmam).

In the earlier sLOkams, KurEsar established that Lord VaradarAjan is anantha kalyANa guNa visishtan (Possessor of limitless auspicious attributes). Then, he proceeded to explain that Para VaasudEvan alone has the PoorNa shADguNyam (having the complete six pradhAna guNams) and the VyUha Moorthys have two specific guNams each to take care of their specific duties. Next, KurEsar pointed





out that the Lord in His vibhava avathArams possesses all six guNams. Here, KurEsar asserts that even in antharyAmi and archA states, the Lord has all the six pradhAna guNams. Thus, KurEsar instructs us that Lord VaradarAjan has PoorNa ShADguNyam in all of the five states ranging from ParA to antharyAmi state. He concludes by saying that for the Bhagavath dhvEshis and sinners, this ShAdguNya paripoorNathvam will not be apparent following the aruLiccheyalkaLs of number of AzhwArs like Swamy NammazwAr and Thirumazhisai AzhwAr.

Additional comments:

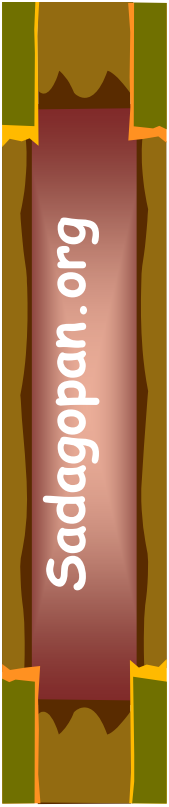
In the 17th sLOkam, KurEsar is rapturous over the reflection on the souseelya guNam of Lord VaradarAjan which makes Him hide His Vara GuNa GaNams and mingle with every one equally in His avathArams. In the 18th sLOkam, KurEsar links the archai and antharyAmi states of Lord VaradarAjan with His Para, VyUha and Vibhava forms. He states that Lord's PradhAna GuNams are transparent to those who seek refuge at His Thiruvadi and will be invisible to those, who do not seek His protection.

Sri Perumdevi sameta Sri VardarAja ParabrahmaNE Nama:

Daasan,

Oppiliappan Koil V. SaThakOpan

--To be continued in Vol 2---





Sri VaradarAja ashtOttara Sata nAmAvaLi



Jaganmohini tirukkolam - thanks SrI Satakopa tatachar

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॥ श्रीः ॥

Before moving onto the next volume of sLOkams of SrI VaradarAja Sthavam, adiyEn will now list the 108 naamAvalis for Lord Varadarajan first and then add the meanings of these Sacred naamams after each of these 108 naamAs culled from KurEsar's and Swamy Desikan's StOtrams on Lord VaradarAjan.

SRI VARADARAJA ASHTOTTARA SATA NAMAVALI

(Please add praNavam before each nAmam)



1. (praNavam) Hasthgiri-masta-sekhara praNathArthi-hara SwaminE nama:

(Salutations to the Lord, the remover of all the sorrows of devotees taking refuge at His sacred feet! Salutations to that jewel standing on top of the Elephant hill!).

2. arthithArta paridhAna dhikshItha SwaminE nama:

(Salutations to that One, who has vowed to grant the desired boons generously for His devotees, who seek them!).

3. sarvabhUta-Suhrdha SwaminE namO nama:

(Salutations to that Master, who has the well being of all of His creations in His heart!).

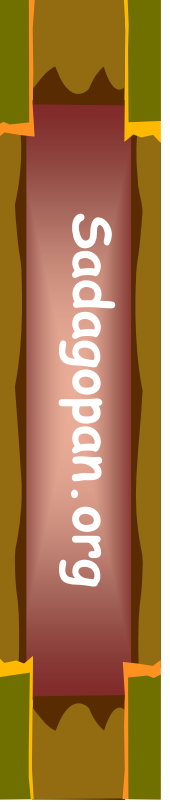
4. devarAja SwaminE namO nama:

(Salutations to that Lord of all Gods!).

5. KarigirIsAya namO nama:

(Salutations to the Lord of the Elephant Hill!).

6. tunga MangaLa guNa-aaspadha VaradarAjAya namO nama:





(Salutations to that King of Boon-givers, who is the abode of the highest and the most auspicious guNAs!).

7. **adhbhutha aseema bhUmaka SwaminE namO nama:**

(Salutations to the Lord of wondrous and limitless glories!)

8. **Hasthi-Kshithi-dhara PathayE namO nama:**

(Salutations to the Emperor of the Hasthi Giri!).

9. **nirABhAdha Nithya Niravadhi Nirupama SvarUpa SwaminE namO nama:**

(Salutations to the Lord with the changeless, eternal, incomparable and all-pervasive roopam!).

10. **Pravara-guNa-ShaDka SwaminE namO nama:**

(Salutations to the Lord with the supreme Six GuNAs: Jn~Ana, Sakthi, Bala, aisvarya, Veerya and tEjas).

11. **agaNitha MahA-MangaLa guNa SampoorNAya namO nama:**

(Salutations to the One filled with countless auspicious GuNAs!).

12. **Vara-guNa-GaNa PoorNAya namO nama:**

(Salutations to the One embodying the anantha KalyANa GuNams!)

13. **PraNatha Jana BhOgya SwaminE namO nama:**

(Salutations to the One, who is the delectable feast for the devotees, who seek refuge at His lotus feet!).

14. **PraNatha Paratanthra SwaminE namO nama:**

(Salutations to the One, who is the "servant" to His BhakthAs!).

15. **udhAra Bhuja SwaminE namO nama:**

(Salutations to the One with the most chivalrous/ generous hands that bless one with all kinds of aisvaryams and PurushArthams!).

16. **AayathAKsha SwaminE namO nama:**





(Salutations to the Lord, who has the most beautiful eyes extend all the way to His ears!).

17. **neela Megha Nibha ghAthra SwaminE namO nama:**

(Salutations to the Lord, whose complexion reminds one of the rainy clouds of summer Months!).

18. **anjana-punja-shyAma KunthaLa SwaminE namO nama:**

(Salutations to the Lord, who has the dense bluish-black tresses, which resemble the assembly of Collyrium strips!).

19. **ambhuja nEthra PrabhavE namO nama:**

(Salutations to the Prabhu with the Lotus-Soft beautiful eyes!).

20. **Urdhva-puNDraalankrutha LalADa shObhitha SwaminE namO nama:**

(Salutations to the Lord, who is radiant with the Urdhva-PuNDram on His forehead!).

21. **sphuritha Moukthika Haaralankrutha Vakshasthala Vaibhava SwaminE namO nama:**

(Salutations to the Great One, whose chest is adorned by the moving beautiful pearl necklace!).

22. **KaruNA-Rasa poorNa Nayana Vaibhavaaya namO nama:**

(Salutations to the Lord with the eyes filled with the mood of karunai!).

23. **apAra KrupA nidhayE namO nama:**

(Salutations to the Great Hasthi GirIsan with limitless krupai for His devotees!).

24. **PushkarAksha VaradharAjAya namO nama:**

(Salutations to the One with the beautiful eyes reminding us of the red lotus in its beauty / soukumAryam!).

25. **abhIshta-Gopika aagrAtha kapOla YugaLAya namo nama:**





(Salutations to the Gopika-Ramanan, whose cheeks were touched by the infatuated Gopa Sthrees with their lips!).

26. **Kambhu Kaantha kaNDa laavaNyAya namO nama:**

(Salutations to the Lord with the captivating beauty of the neck resembling that of a lovely conch!).

27. **tamAla Neela roopaya namO nama:**

(Salutations to the Great One with the dark greenish-black hue of a TamAla tree!).

28. **indhira AasEsha RasikAya namO nama:**

(Salutation to the indhira-Ramanan, who delights in receiving the embraces of PerumdEvi PirAtt!).

29. **Vraja jana sadhana anghaNEshu rinkhAtha VaibhavAya namO nama:**

(Salutations to the infant Lord with the red palms arising from His crawling on the halls of the houses of the Gopis at Gokulam!).

30. **Kuru kshEthrE Haya Naya Soothra ThOhtthrayO: aalamBana mahAthmyAya namO nama:**

(Salutations to that ParthasArathy with the Glory of reddened hands from holding the ropes for directing the horse and the saattai kucchhi (whip) at the KurukshEthram war as the charioteer of Arjunan!).

31. **VarENya Vara-dhAthAya namO nama:**

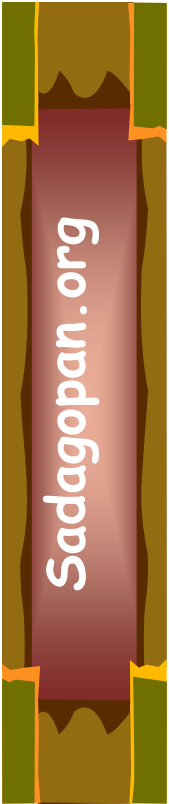
(Salutations to the Supreme boon-granting Lord Varadhan!).

32. **aNDa adhyushitha UdharA vaibhavAya namO nama:**

(Salutations to the Lord, who held the universes inside His small stomach to protect them during the time of MahA PraLayam!).

33. **Yaj~nEsvarAya namO nama:**

(Salutations to the Lord of all Yaj~nams!)





34. **adhirAjAya namO nama:**

(Salutations to Varadhan, who as the First Lord of all Yaj~nams received directly the Havis in the AsvamEdha Yaagam performed by Brahma Devan on Hasthigiri!).

35. **Janma-sthEma-praLaya vidhaya vilasitha vaibhavAya namO nama:**

(Salutations to the One with powers of creation, sustenance and destruction from the blossoming of His Sankalpa sakthi!).

36. **sarva lOKa SaraNyAya namO nama:**

(Salutations to the Lord, who is the refuge of all the worlds!).

37. **KshamiNAm Vara VaradharAjAya namO nama:**

(Salutations to the Emperor of all, who displays unmatched forbearance/ PoRumail!).

38. **Jn~Ana-KriyA-Bhajana-Prapatthi yOga maargENalabhyamAna
VaibhavAya namO nama:**

(Salutations to the Lord of Hasthigiri, who can be rached by Jn~ana, Karma, Bhakthi and Prapatthi Yogams!).

39. **Anantha HasthIsAya namO nama:**

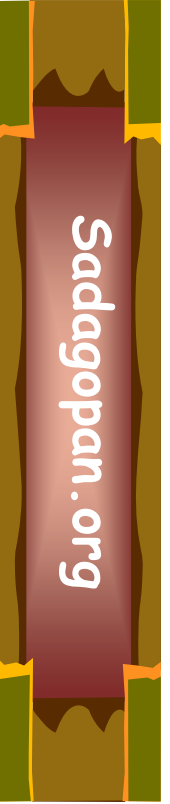
(Salutations to the indefinable One, who can not be measured by Place, Time or Vasthu/ Desa-Kaala-vasthu!).

40. **taapa trayeemaya dhavAnala dahyamAna JanthO:amrutha sadhrusa
Samana VaibhavAya namO nama:)**

(Salutations to the Lord, who is like the rejuvenating nectar for those chEthanams scorched by the heat of the three taapams of SamsAram!).

41. **nithya Niravadhya Nirdhvandhva SwaminE namO nama:**

(Salutations to the Eternal, blemishless Lord Varadhan free from the twins of Hunger-Thirst, Sorrow-infatuation, attachment-hatred, old age-death, desire-anger, et all!).





venuganakrishnantirukkalam- thanks SrI Satakopa tatachar

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42. **Seshathva Jn~Ana Daayaka SwaminE nama:**

(Salutations to the Lord, who blesses us with the realization/Knowledge that we are His servants/Daasans!).

43. **urudaya Varada SwaaminE nama:**

(Salutations to the great grant giving benefactor, VaradarAjan / PEraruLalan!).

44. **athula DayAnidhayE nama:**

(Salutations to the one with the matchlessCompassion/Mercy towards the suffering Jeevans!).

45. **KshamAmbhonidhayE nama:**

(Salutations to the Ocean of Forbearance!).

46. **SaarvAya nama:**

(Salutations to the One, who confers auspiciousness on all, who seek His refuge!).

47. **abhaktha Durgraha SwaminE nama:**

(Salutations to the One, who is far away from the comprehension of those with no devotion to Him!).

48. **VisvajanIna SwaminE nama:**

(Salutations to the One, who wishes the kshEmamof all the ChEthanams!).

49. **Hithaj~nyAya namO nama:**

(Salutations to the One, who seeks the Hitham of all Jeevans!).

50. **akruthrima prEma rasa pravAha vaibhava SwAminE nama:**

(Salutations to the One, whose eyes are filled with the flow of natural affection for the suffering jeevans!).

51. **SriyA nishEvitha SwaminE nama:**

(Salutations to the Lord enjoyed without let by PerumdEvi ThAyAr!).





52. **Bhaktha RaamAnuja Maanasa VaasinE nama:**

(Salutations to the One, who resides in the heart lotus of AchArya RaamAnujA!)

53. **Prapanna Jana samrakshA DhIkshithAya nama:**

(Salutations to the Lord of Hasthigiri, who has taken the vow to protect those, who has sought his refuge!).

54. **Kalasa Jaladhi KanyA vallarI kalpasAkhinE nama:**

(Salutations to the Lord, who is the supporting Kalpaka Tree for the tender creeper of the daughter of the Milky Ocean!).

55. **Muni Saarvabhousa Stuti VasyAya nama:**

(Salutations to the One, who is enchanted by the eulogies of the great sages and grants them their wishes!).

56. **avyAja Vathsala SwaminE nama:**

(Salutations to the Lord, who overlooks the aparAdhams of the jeevans and accepts the Jeevan and blesses them. He has svAbhAvika Vaathsalyam to the erring Jeevan and accepts him, once he makes a small effort of Prapatthi).

57. **Mandha MathinAm sumathi sarasvathi dhAyaka SwAminE nama:**

(Salutations to the Lord, who grants fort he dull-witted, the boon of true knowledge and KalyANi Vaak to benefit from that Jn~Anam!).

58. **SarvalOka Namaskrutha SwaminE namO nama:**

(Salutations to the Lord worshipped by one and all!).

59. **Satya vratha KshEthra nATaya nama:**

(Salutations to the One who is the Lord of Satya Vratha KshEthram, where all observed rites come to fruition without fail!).

60. **SamsAra vArinidhi santhrANaika pOthAya nama:**

(Salutations to the Lord, who serves as the Boat to get us across the terrifying





ocean of SamsAram!).

61. **Sarga-sthiti-praLaya-vibhrama naaDaka rasikAyaA nama:**

(Salutations to the Lord, who enjoys the play with the many acts of Creation , Sustenance and Destruction!).

62. **Virinchi-SivayO: madhyE vihitha avathArAya nama:**

(Salutations to You , My Lord, who took the avathAram between Brahma and Sivan through Your own sanklapam !You are ParamAthmA and they are Karma paravasarkaL).

63. **MaayA vasEna MakarAdhi SarIra dharAya nama:**

(Salutations to the One, who took on the roopm of Fish/Mathsyam and other avathArams by virtue of His sankalpam!).

64. **Sarva CharAcharAthmanE nama:**

(Salutations to the One, who has the entire assembly of sentient and insentient as His body/SarIram!)

65. **anapAya Vaacha: sarva vachasAm avasAna SeemAya nama:**

(Salutations to the One, who is the end point of all the words of the eternal VedAs!)

66. **Sarva KaaraNathva SvaroopAya nama:**

(Salutations to the One, who is saluted by the blemishless VedAs as the root cause of the world/ Jagath KaaraNthvam!).

67. **trAtApadhi nigamadhruma RakshakAya nama:**

(Salutations to the protector of the Tree of VedAs at times of danger!).

68. **SarvagathAya nama:**

(Salutations to the Lord, who is present in all objects of creation just as ghee in the milk!).





69. **SusookshmAya nama:**

(Salutations to the Lord, who through His anupravEsam exists in the most subtle manner inside all His creations!).

70. **akhila-hEya-Vipaksha BhUthAya nama:**

(Salutations to Lord VaradarAjan, who is Parabrahmam without any blemishes whatsoever: akhila hEya Prathyaneekan , who is sitting on the opposite scale of hEyam!).

71. **SaantOditva SvaroopAya nama:**

(Salutations to the Lord, who presents Himself in one of His Bhagavath Svaroopam, SaanthOdhitham or the embodiment of Saanthi to His devotees!).

72. **nityOditva SvaroopAya nama:**

{Salutations to the One, who presents Himself to the NithyAs (Eternally liberated Ones in Srivaikuntam) in His NithyOdhitha Bhagavath Svaroopam!}.

73. **VisvAthisAyi SukharoopA SwaminE namO nama:**

(Salutations to the ParamAnandha SvarUpi, who stands as the wonder of wonders with his Visva-VilakshaNa svarUpam on top of the Hasthigiri Hill!).

74. **mOhAndhakAra Vinivarthana tEjasvinE nama:**

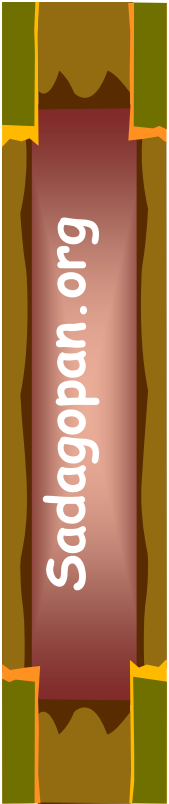
(Salutations to the Lord of Hasthigiri, who banishes the darkness of Ajn~Anam and the Moham generated therefrom!).

75. **VisAKa SthambhE ChAthurAthmya svarUpE nivasithAya nama:**

(Salutations to the Lord, who stands in the four forms of VaasudEva, SankarshaNa, Pradhyumna and Aniruddha in the VisAKa sthambham at Sri Vaikuntam according to PaancharAthra Aagamam!).

76. **nikhila Upanishadh manjUshikE maragatha maNi roopAya nama:**

(Salutations to Lord VaradarAjan, who stays inside the jewelry box made of all Upanishads as an Emerald gem!).





77. BhadrAm Nrusimha kuhanAm adhiJagmushu: thubhyam nama:

(Salutations to Your form that has taken the auspicious roopam of Man-Lion / Nrusimhan!).

78. KapaTa Vaamana SvaroopAya nama:

(Salutations to Lord VaradarAjan, who incarnated in the deceptive dwarf form of Vaamanan!).

79. dhurapanhava dhivya Bhavya roopAnvithAya nama:

(Salutation to Lord VaradarAjan, who has the dhivya MangaLa Vighram that can not be disputed by anyone!).

80. Maaya-nigUDa anapAya MahAnidhayE nama:

(Salutations to the great and auspicious treasure, Lord VaradarAjan hidden inside His own MaayA!).

81. asrAntha SamsaraNa gharma nipIDatha JanthO:karNAmrutha
svarooPaya nama:

(Salutations to the nectar of Mercy for those scorched by the unceasing heat of SamsAram!).

82. Parama dayALO tubhyam nama:

(Oh Most Compassionate One! Lord VaradarAjA! Salutations unto Thee!).

83. SaraNAGatha samrakshaNa PandithAya nama:

(Salutations to the skilled One in protecting those, who have performed Prapatthi at Your sacred Feet!).

84. KrupaNa RakshaNa MahA VeerAya nama:

(Salutations to the great warrior engaged in the fight to protect the helpless SamsAris!).

85. Saarnga-dhanvinE NamO nama:





(Salutations to the Lord of Kaanchi wielding the bow of Saarngam!).

86. **unnidhra Padhma Kalika madhuraa KaDAksha veekshAaNyAya nama:**

(Salutations to the Lord with the power of sweet and auspicious eye glances reminiscent of the beauty of a fully blossomed lotus!).

87. **Karma ParipAka mahAdavAgni SamanAya nama:**

(Salutations to the Lord Of Hasthigiri, who quenches the karma-generated forest fire consuming the SamsAris!).

88. **HairaNyagarbha HayamEdha HavirbhOkthrE nama:**

(Salutations to the Lord, who recieved and enjoyed the Havis from the AsvamEdha Yaagam of Brahma Devan!).

89. **indhiraYA: anibhrutha-parirambhai: aahithAm kanaka valaya mudhrAm kaNDabhAgE dadhAnAya nama:**

(Salutations to the Lord, who bears the marks on His neck region of the golden bangles of PerumdEvi arising from Her tight embrace of Him!).

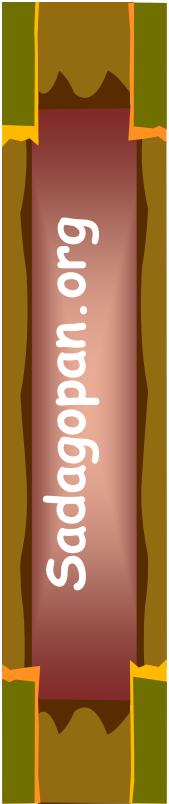
90. **anavadhika VibhUthi VaibhavAya namO nama:**

(Salutations to the limitless glories of the Lord!).

91. **turaga VihagarAja syandhana AandhOlikEshu Sanchaara VaibhavAya nama:**

(Salutations to the Lord, who enjoys His BrahmOthsavam and travels then on the Raaja Veedhis of Kaanchi on the Horse, Garudan, Pallakku and thEr!).

After the reference to the naamAs from the Sri Sookthis of KurEsar and Swamy Desikan, we will now focus on the Sri sookthis of Thirukkacchi Nampi, who conversed during his life with Lord VaradarAjan and those of Visadha Vaak SikhAmaNi Sri MaNavALa MaamunigaL (Sri DevarAjaAshtakam and Sri DevarAja mangaLam are their Sri Sookthis).





92. **VaradAya dayAdhAmnE dhIrOdhArAya namO nama:**

(Salutations to Lord VaradarAjan, the abode of Mercy and the embodiment of Dhairyam/Courage-Valour and indescribable generosity!).

93. **VaajimEdhE VapAhOmE dhathur-uttharavEdhithAya nama:**

(Salutations to the Lord, who appeared from the Homa Kuntam, when the VapA Homam was performed during the AsvamEdha Yaagam of Chathurmukha Brahma!).

94. **dayamAna dhrusE tasmai devarAjAya namO nama:**

(Salutations to the Lord, who had a sweet smile in His face and blessed Chathurmukha Brahma with incomparable grace!).

95. **Vaaritha SyAma VapushAya nama:**

(Salutations to the dark hued One arising out of the Homa Kuntam with PuNyakOti VimAnam!).

96. **VaaraNAchala Vaasaaya namO nama:**

(Salutations to the Lord, who took permanent residence at the request of Brahma on that Elephant Hill!).

97. **VaarijAkshAya namO nama:**

(Salutations to the Lord with red lotus like beautiful eyes!).

98. **abhIshta Phala daayaka PraNathArthiharAya namO nama:**

(Salutations to the DevarAjapperumAL, who grants the desired boons of His devotees and destroys their SamsAric sorrows!).

99. **PurushAya PurANaya devarAjAya nama:**

(Salutations to the eternal and ancient Purushan revered by the Purusha Sooktham!).

100. **Kaanchanaachala SrungAgrE KaaLamEghaaya nama:**

(Salutations to the DeavarAjapperumAL, who stands on top of the Golden peak of





Hasthigiri with the hue of rain-laden Cloud!).

101. **SuparNAmsAvadhamsAya SurarAjAya nama:**

(Salutations to the Lord of DevAs, who is the aabharanam for the shoulders of Garudan!).

102. **Sri KaanchipoorNamisrENa PreethyA sambhAshithAya namO nama:**

(Salutations to the HasthigiriIsan, who spoke with affection to Thirukkacchi Nampi after breaking His silence as ArchA Moorthy!).

103. **Samastha PrANi santhrANa-praveeNAya nama:**

(Salutations to the Lord of DevAs, who is an expert in saving all the ChEthanam!).

104. **devarAja dayA SindhavE nama:**

(Salutations to that Ocean of DayA, Lord DevarAjan!).

105. **dhanava SiSO: RakshaNArtham SthambhAth utthithAya nama:**

(Salutations to the Lord DevarAjan, who arose out of the pillar in HiraNyan's sabhai to protect PrahlAdhan's words as sathyam!)

106. **Puthra Taara Gruha KshEthra mrughathrushNaambu pushkalANAm gathayE nama:**

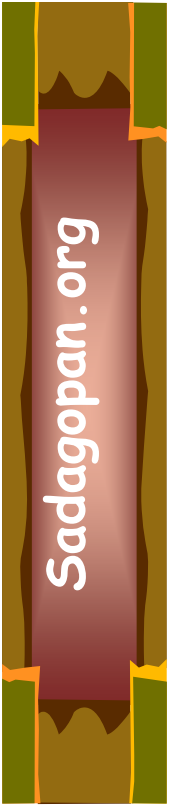
(Salutations to Lord DevarAjan, who is the way for those noble souls, who enter SanyAsAsramam after abandoning children, wives, house, which to them are like the desert mirages!)

107. **KshINa Sakthi BalArOgya kIEsa-samsrayAnAMutthama gathayE nama:**

(Salutations to the Lord DevarAjan, who is the hope and noble way for those befuddled ones with enfeebled powers, health and strength!).

108. **taruNa tuLasidhaamabhi: alankrutha devArAjAya namO nama:**

{Salutations to the DevarAjan PerumAL decorated with garlands made from just-picked TuLasi leaves (and flowers) as He steps out of His aasthAnam during His Uthsavams!}.





with sEvArthis - thanks SrI PR Srinivasan

निन्दिताचारकरणं निवृत्तं कृत्यकर्मणः ।

पापीयाम्सममर्यादं पाहि मां वरद प्रभो ॥

ninditAcArakaraNam nivrttam krtya-karamaNa: |

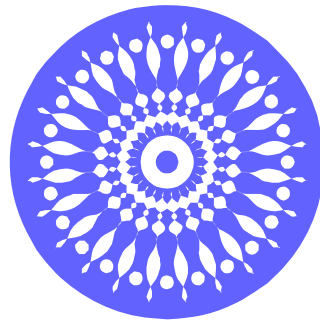
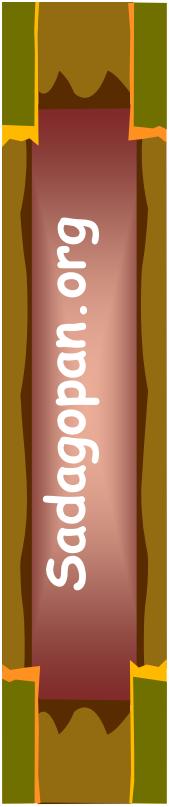
paapIyAmsam amaryAdam paahi maam varada prabhO ||

-- Thirukkacchi nampi's Sri DevarAjAshtakam, SIOkam 3

(Oh Boon-granting VaradarAjA! Oh Lord of DevAs! Please protect adiyEn, who continues to be engaged in acts prohibited by the SaasthrAs and who sins by not performing the duties ordained by Your ShAsthAs! May Your nectarine glances fall on me / vilasantu KaTaakshAstE mayyasmin jagatAm pate / and protect me!).

सर्वभूतसुहृदं दयानिधिं देवराजमधिराजमाश्रये

sarva-bhUta-suhrdam dayAnidhim devarAjam adhirAjam aasraye





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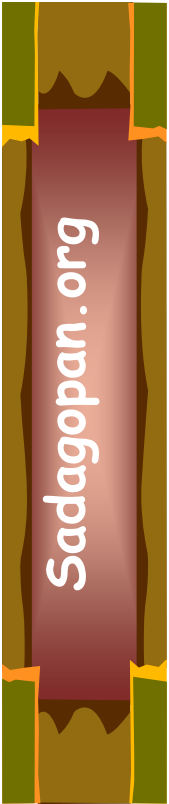
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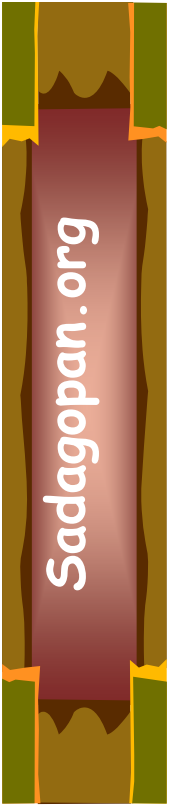
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