

SrI Oppiliappan suprabhAtam *(AkASanagarISa suprabhAtam)*

*(Composed by
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'SrI nrsimha seva rasikan'
Oppiliappan koil SrI VaradAcchAri SaThakopan



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CONTENTS

Stotram and Meanings

1-75





தங்க விமானத்துடன் ஸ்ரீ ஒப்பிலியப்பன், ஸ்ரீ பூமிதேவி தாயார் மற்றும் ஸ்ரீ மார்க்கண்டேயரின் தங்க கவச சேவை

SrI Oppiliappan Moolavar in Golden Kavacam and under the Golden VimAnam





॥ श्रीः ॥



॥ श्री भूमिदेवी समेत श्री श्रीनिवास परब्रह्मणे नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

॥ आकाशनगरीशसुप्रभातम् ॥

|| Sri Oppiliappan suprabhAtam ||

ॐ

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthArya: kavitArkika kesarI |

vedAntAcAravaryo me sanidhattAm sadA hrDi ||

ॐ

Note: Please see e-book #108, Oppiliappan vaibhavam in Sundarasimham series for Oppiliappan sthala purANam, mahimai, meanings and commentaries for Slokams on Oppiliappan prapatti and mangaLam at <http://www.sundarasimham.org>.

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PerumAl and tAyAr on GaruDa vahanam





SrI:

SRI OPPILIAPPAN SUPRABHATA SLOKA-S AND MEANINGS



SLOKAM 1

उद्यत्कोटिदिवाकरेन्दुसुभगं पीताम्बरालङ्कृतम्

नानाभूषणभूषितं नवघनश्यामं प्रसन्नाननम् ।

लावण्याम्बुनिधिं निरस्तलवणं श्रीशङ्खचक्राञ्चितम्

श्रीवैकुण्ठपुराधिपं शुभतनुं भूम्याः पतिं संश्रये ॥

udyatkoTi divAkarendu subhagam pItAmbarAlankrtam

nAnAbhUshaNa bhUshitam navaghana SyAmam prasannAnanam |

lAvaNyAmbunidhim nirastalavaNam SrI SankhacakrAncitam

SrI vaikuNTha purAdhipam Subhatanum bhUmyA: patim samSraye ||

Word by Word Meaning:

udyat koTi divAkarendu subhagam (SrI vaikuNThaputadhipam bhummyA: patim samSraye) - aDiyEn seeks refuge at the sacred feet of the Lord of TiruviNNagaram (vyoma puri /AKASa nagaram), who is a delight for the eyes to enjoy as He presents Himself to us in all His radiance as the crores of Sun and Moon arising in the sky at the same time.

pItAmbarAlankrtam (bhUmyA: patim samSraye) - aDiyEn worships the Lord of BhUmi devi, who is radiant with the golden vastram that He adorns around His





waist.

nAnAbhUshaNa bhUshitam (SrI vaikuNThAdhipatim samSraye) - aDiyEn is worshipping the Lord of SrI VaikuNTham, who is shining with many kinds of AbharaNams (gem and pearl necklaces and many other kinds of jewelry).

navaghana SyAmam (samSraye) - aDiyEn worships the nIla megha SyAmaLan with the dark bluish-black hue of the cloud during the rainy season.

prasannAnam (samSraye) - aDiyEn worships the Lord with the most pleasing and auspicious face that welcomes His devotees with great vAtsalyam.

lAvaNyAmbunidhim (samSraye) - aDiyEn worships always this abode of lAvaNyam (saundaryam/beauty).

nirasta lavaNam (samSraye) - aDiyEn worships TiruviNNagarappan, who rejected the addition of salt in all the prasAdams presented to Him because of His vow to His future Father-in-Law .



SrI Sankha-cakrAncitam (samSraye) - aDiyEn worships the matchless Lord (oppilA appan) adorning the radiant disc and the symbol of j~nAnam, pAncajanyam, on His two upper hands.

SrI vaikunThapurAdhipam Subhatanum bhUmyA: patim samSraye - aDiyEn seeks the protection of the sacred feet of the Lord of SrI VaikuNTham with SubhASraya tirumEni wedded to SrI BhUmi devi.

Condensed Meaning/Pozhippurai:

aDiyEn seeks always the refuge of the Lord of BhUmi devi, TiruviNNagarappan, who is a delight to see in His radiant form reminding us of the udayam (dawn) of crores of Suns and Moons at the same time; He wears the beautiful golden dress (pItAmbharam) on His waist and is adorned with many AbharaNams. With His body having the hue of the dark, rainy season cloud, He has the beautiful face that is ready to bless His devotees. He is the abode of beauty and adorns





the divine disc, sudarSanam and the conch, pAncajanyam on His hands. He has the auspicious body (SubhASraya tirumEni) that chases away the sins of those who prostrate before Him. He has totally banished the taste for salt to keep up with His vow to Sage MarkaNDeya to win the hands of BhUmi devi as His consort.

SLOKAM 2

मार्कण्डेयमहातपः फलतया श्रीव्योमपुर्यां पुरा

सञ्जाता परिणीय तत्पुरपतिं त्यक्त्वा रसं सैन्धवम् ।

भक्तानामभयप्रदाननिरता फुल्लारविन्देक्षणा

सेयं पुष्यतु मङ्गलान्यनुदिनं सर्वाणि सर्वसहा ॥

mArkaNDeya mahAtapa: phalatayA SrIvyoma puryaAm purA
sanjAtA pariNIya tatpurapatim tyaktvA rasam saindhavam |
bhaktAnAm abhayapradAna niratA phullAravindekshaNA
seyam pushyatu mangalAni anudinam sarvANi sarvamsahA ||

Word by Word Meaning:

mArkaNDeya mahAtapa: phalataya - Due to the fruit arising from the power of the great penance of Sage MaarkaNDeya

SrI vyomapuryAm purA sarvamsahA sanjAtA - Bhumi devi incarnated before in TiruviNNagar (and)


tatpurapatim pariNIya - married the Lord of that land

tyaktvA rasam saindhavam - She cast aside the taste for salt (in offerings)



SrI bhUmidevi tAyAr





bhaktAnAm abhayapradAna niratA - (staying as) the grantor of refuge for those who sought Her sacred feet

phullAravindekshaNA sarvamsahA - That divine BhUmi devi with beautiful eyes like the blossomed lotus

seyam pushyatu sarvANi mangaLAni anudinam - May that BhUmi devi grant us always all auspiciousness to us!

Condensed Meaning:

May BhUmi devi who incarnated before Her Lord in TiruviNNagar in the tuLasI vanam in response to the powerful penance of Sage MaarkaNDeya married the Lord of TiruviNNagar and rejected the taste for salt in food offerings to Her. May this BhUmi devi with eyes exceeding the beauty of the fully blossomed lotus and granting refuge to those who seek Her protection bless us with all types of auspiciousness!

SLOKAM 3

कौसल्या-सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् ॥

kausalyA-suprajA rAmA! pUrvA sandhyA pravartate |

uttishTha naraSArdUla! kartavyam daivamAhnikaM ||

Word by Word Meaning:

rAmA! kausalyA suprajA! - Oh RamA, the blessed progeny of Queen KausalyA!

pUrvA sandhyA pravartate - the dawn is advancing.

uttishTha naraSArdUla! - Oh Tiger among men! Please awaken from Your night's



rest.

kartavyam daivam Ahnikam - the daily observances prescribed for the morning needs to be completed.

Condensed Meaning:

Oh splendid son of Queen KausalyA! The Sun is rising in the eastern horizon and the dawn is progressing quickly. Oh Tiger among men! Please get up from Your sleep to perform Your morning duties.

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தமிழக திருப்பதி ஒப்பிலியப்பன்சோவில் ஸ்ரீராமர் கனகாபிஷேக வைபவ காட்சி

SrI rAma parivAr at tiruviNNagaram



Additional Comments:

This is the Slokam from Srimad RaamaayNam (bAla kANDam), where Sage ViSvAmitra wakes up Raama tenderly in the morning hours and reminds Him of His duties such as snAnam and sandhyA vandanam. This Slokam is always recited at the beginning of most of the suprabhAtams at dhivya dEsams .

SLOKAM 4

उत्तिष्ठोत्तिष्ठ सर्वेश उत्तिष्ठ धरणीपते ।

उत्तिष्ठाभ्रपुराधीश लोकानां मङ्गळं कुरु ॥

uttishThottishTha sarveSa! uttishTha dharaNIpate! |

uttishThAbhrapurAdhISa! lokAnAm mangaLam kuru ||

Prose order:

sarveSa! dharaNipate! abhrapurAdhISa! uttishTha lokAnAm mangaLam kuru

Condensed Meaning:

Oh Lord of all cetanAcetanam! Oh Lord of BhUmi devi! Oh TiruviNNagarappAl! Please arise to shower Your blessings on the people of the world.

SLOKAM 5

तव सुप्रभातममलायतेक्षणे

भगवन्मृकण्डुसुतपुत्रि शोभने ।

करुणामयैस्तव कटाक्षतल्लजैः



अभिरक्ष नो धरणिदेवि तावकान् ॥

tava suprabhAtam amalAyatekshaNe!
bhagavan mrkaNDusutaputri! Sobhane |
karuNAmayai: tava kaTAKshatallajai:
abhiraksha no dharaNidevi! tAvakAn ||

Word by Word Meaning:

amalAyatekshaNe! tava suprabhAtam - Auspicious dawn to You, Oh lady with long and blemishless eyes!

Sobhane! bhagavan mrkaNDu suta putri! tava suprabhAtam - Oh Beautiful One! Oh daughter of sage MaarkaNDeya! An auspicious dawn to You!

dharaNi devi! tava karuNAmayai: kaTAKsha tallajai: no abhiraksha tAvakAn - Oh BhUmi devi! Please protect us, Your aDiyArs through Your auspicious glances, the embodiment of Mercy!

Condensed Meaning:

Oh Beautiful daughter of MaarkaNDeya Maharshi! Oh Devi with blemishless long eyes reaching to Your ears! Oh BhU devi! With Your auspicious glances, the embodiment of compassion, protect us Your servants from all samsAric sorrows caused by the three kinds of tApams!

SLOKAM 6

मातर्महीश्वरि मृकण्डुकुलावतीर्णे

स्वायत्तकान्तविभवे सरसीरुहाक्षि ।



त्वं जागृहि श्रुतिसुखस्तुतिगीतवाद्यैः

श्रीश्रीनिवासदयिते तव सुप्रभातम् ॥

mAtarmahISvari! mrkaNDu kulAvatIrNe!

svAyatta kAnta vibhave! sarasIruhAkshi! |

tvam jAgrhi Sruti sukhastuti gItavAdyai:

SrI SrInivAsadayite tava suprabhAtam ||



SrI Vasundhara on Lotus vAhanam

Word by Word Meaning:

mAtar mahISvari! - Oh Mother BhUmi Devi!

mrkaNDu kulAvatIrNe! - Oh Lady who incarnated in the kulam of MrkaNDu Maharshi!

svAyatta kAnta vibhave! - Oh Devi who generates glory even for Your Lord!



sarasIruhAkshi! - Oh Lotus eyed One!

SrI SrInivAsa dayite - Oh the Dear Consort of Lord SrInivAsan!

tava suprabhAtam - May this be an auspicious dawn to You!

tvam jAgrhi Sruti sukha stuti gIta vAdyai: - May Thou awaken listening to the stotrams that delight Your ears, sangITam and the sounds of mangaLa vAdyams like VeeNaa, VeNu and Mrdangam!

Condensed Meaning:

Oh BhUmi devi, the Mother of the Universe and its beings! Oh Devi who incarnated in the famous kulam of Sage MrgaNdu! Thou art the One who adds fame to Your husband through Your sambandham. Oh one with beautiful eyes that have the softness of the lotus flower! Oh devi who is the dear consort of Lord VenkaTeSa! May the stotrams by the court poets (vandi) and the music by the court musicians (VaidALikAs) played on the MangaLa vAdyams delight You and awaken You!

SLOKAM 7

प्राच्यामुदेति दिशि दीपशिखेव भानुः

विप्राः स्वकर्मनिरताः प्रणमन्ति सन्ध्याम् ।

उत्तिष्ठ भूस्तनतटद्वयमध्यसुप्त

वैकुण्ठपुर्याधिपते तव सुप्रभातम् ॥

prAcyAmudeti diSi dIpaSikheva bhAnu:

viprA: svakarmaniratA: praNamanti sandhyAm |

uttishTha bhUstana taTa dvaya madhya supta!



vaikuNThapuryadhipate! tava suprabhAtam ||



Svayam jyoti - tann oppaarillaa appan!

Word by Word Meaning:

vaikuNThapuryadhipate tava suprabhAtam - Oh Lord of TiruviNNagaram! May this be an auspicious dawn to You!

prAcyAm diSi dIpa Sikheva bhAnu: udeti - In the eastern direction, the Sun is rising like the flame from the wick of the lamp.

svakarma niratA: viprA: sandhyAm praNamanti - The Brahmins adept in performing their morning anushThAnams are engaged in sandhyA vandanam.

bhUstana taTa dvaya madhya supta! uttishTha! - Oh Lord who has been enjoying Your sleep comfortably ensconced in the middle of the twin breasts of BhUmi devi! Please awaken!



Condensed Meaning:

The suprabhAtam shifts now to TiruviNNagarappan (Oppiliappan).

The poet reminds the Lord that the Sun is rising rapidly in the eastern direction and the Brahmins are active in fulfilling their morning sandhyA kAla duties. The poet suggests that the Lord, who was sleeping comfortably with His head between the lofty breasts of BhU devi had enough rest and that He should get up to perform His jagat rakshaNa kAryams and wishes Him an auspicious dawn.

SLOKAM 8

भृङ्गाञ्चितानि मधुमन्ति विकस्वराणि

पुष्पाणि पूजयितुमर्च्यमुपाहरन्तः ।

द्वरान्तिके विधिमुखाः प्रतिपालयन्ति

श्रीव्योमपत्तनपते तव सुप्रभातम् ॥

bhrngAncitAni madhumanti vikasvarANi

pushpANi pUjayitum arcyam upAharanta: |

dvArAntike vidhimukhA: pratipAlayanti

SrIvyomapattanapate! tava suprabhAtam ||

Word by Word Meaning:

SrI vyomapattanapate! tava suprabhAtam - Oh Lord of TiruviNNagaram! May this be an auspicious dawn to You!

dvArAntike vidhimukhA: pratipAlayanti - At the doors of Your garbha grham,



BrahmA and the other devAs are awaiting Your awakening (and)

bhrngAncitAni madhumanti vikasvarANi pushpANi pUjayitum arcyam
upAharanta: - they are holding in their hands just blossomed flowers, whose
honey the bees are eager to drink. They are holding their flowers for Your
ArAdhanam.



devAs and brahmA are awaiting with flowers for Your ArAdhanam!

Condensed Meaning:

In the previous Slokam, the Lord was told that the sun is rising rapidly and the BrahmaNAs were completing their prAta: sandhyA vandanams. Here, the poet reminds the Lord that BrahmA and other devAs are ready to perform their ArAdhanams and are standing at the Lord's door steps with flowers and pUja samagriyAs in their hands. The poet describes that the freshly picked early blossoming flowers are drenched with honey, which attracts the assembly of eager bees ready to enjoy that honey.



மாம்
ஏகம்
சரணம்
வரஜு



நம்மாழ்வார்



பொய்கையாழ்வார்



பேயாழ்வார்



திருமங்கையாழ்வார்



ஸ்ரீ ராமானுஜர் (பாஷ்யகாரர்)



ஸ்ரீ வேதாந்த தேசிகள்

இத்தலத்தினை மங்களா சாசனம் செய்த ஆழ்வார்கள், ஆசாரியர்கள்
(ஆழ்வார்கள், ஆச்சாரியர்களின் தரிசனம், கோடி புண்ணியம்)

AzhvArs and AcAryAs eulogizing bhagavAn at tiruviNNagaram



SLOKAM 9

गेयं भवन्तमुपवीणयितुं प्रवृत्तान्

कासारभूकलिविरोधिमहच्छठरीन् ।

द्वारि स्थिताननुगृहाण शुभैः कटाक्षैः

आकाशपत्तनपते तव सुप्रभातम् ॥

geyam bhavantam upavINayitum pravrttAn

kAsArabhU kalivirodhi mahacchaThArIn! |

dvAri sthitAn anugrhANa Subhai: kaTAKshai:

AkASapattanapate! tava suprabhAtam ||

Word by Word Meaning:

AkASapattanapate! geyam bhavantam upavINayitum pravrttAn -
TiruviNNagarappA! For singing about You, whose vaibhavam is most laudable,

kAsArabhU kalivirodhi mahacchaThArIn dvAri sthitAn - Poygai, pEy, Tirumangai
AzhvArs and NammAzhvAr are standing at Your door,

Subhai: kaTAKshai: (dvAri sthitAn) anugrhANa - Please cast Your auspicious
glances on these AzhvArs waiting at Your door and bless them.

(AkASapattanapate!) tava suprabhAtam - Oh Lord of TiruviNNagaram! May this
be an auspicious dawn for You!

Condensed Meaning:

Oh OppiliappA! Four of the twelve AzhvArs (Poygai, pEy, Tirumangai and
NammAzhvAr) are standing at Your door awaiting Your awakening to eulogize



You, who is ideal for their MangaLASAsanam. Please awaken and bless them with Your auspicious glances ! May this be an auspicious dawn for You!

Additional Notes:

Four of the twelve AzhvArs have performed MangaLASAsanam for You with forty eight pAsurams. Tirumangai has 34 pAsurams, Swamy NammAzhvAr has 11 pAsurams. Poygai has 1 pAsuram and pEy AzhvAr has 2 pAsurams. The meanings of these pAsurams have been covered in detail in the web site for Oppiliappan, <http://www.oppiliappan.org>. Swamy NammAzhvAr performs SaraNAgati to SrI Oppiliappan here and acknowledges the acceptance of that Prapatti by the Lord with the pAsura vAkyams: "tannoppArillappan tantanan tanatAL nizhalE".

SLOKAM 10

वैकुण्ठनाथ इति सूरिनृतोऽसि शुद्धं

आनन्दमालयविमानमुदैरयंस्ते ।

निद्राऽपि ते निखिलरक्षणचिन्तनैव

दासान् विलोकय विभो तव सुप्रभातम् ॥

vaikuNThanAtha iti sUrinuto asi Suddham

AnandamAlaya vimAnamudairayamste |

nidrA api te nikhilarakshaNa cintanaiva

dAsAn vilokaya vibho! tava suprabhAtam ||

Word by Word Meaning :

vaikuNThanAtha iti sUri nutoasi - Oh Lord! You are recognized as the Lord of



SrI VaikuNTham by the AzhvArs and nitya sUris.



Lord of SrI VaikuNTham - sesha vAhanam

Suddham AnandamAlaya vimAnamudairayamste - The revered ones describe Your VimAnam as SuddhAnandam.

nidra api te nikhila rakshaNa cintanaiva - Even Your yoga nidra consists of the concerns that You have about how You can protect this entire world and its beings.

vibho! dAsAn vilokaya! tava suprabhAtam! - Oh Lord! Please cast Your glances on Your aDiyArs. May this be an auspicious dawn for You!

Condensed Meaning:

Oh Lord of TiruviNNagram! The AzhvArs celebrate You as the Lord of SrI



VaikuNTham. Your sacred vimAnam is described by them as SuddhAnanda VimAnam. Even during Your sleep, You think about various means to protect the cetanams and acetanams of Your world. Oh BhagavAn! Please awaken and direct Your auspicious glances at the aDiyArs waiting at Your door.

Additional Notes:

Tirumangai AzhvAr addresses the Lord ten times in His Periya Tirumozhi (6.3) pAsurams as "tiruviNNagarAnE". There are a few divya desams with prefixes to ViNNagaram such as VaikuNTha ViNNagaram, ParameSvara ViNNagaram, KaazhicchIrAma ViNNagaram, arimEya ViNNagaram and Nandipura ViNNagaram. The only divya desam without any suffixes or prefixes is tiru ViNNagaram, Oppiliappan Koil.

SLOKAM 11

क्षेत्रे मृकण्डुसुतदिव्यतपस्समृद्धयै

त्वं सन्निधाय तुळसीविपिनेऽवतीर्णाम् ।

भूमिं प्रियामनघ यां परिरभ्य शेषे

बुध्यस्व भोः सह तया तव सुप्रभातम् ॥

kshetre mrkaNDusuta divya tapas samrddhyai

tvam sannidhAya tuLasIvipine avatIrNAm |

bhUmim priyAm anagha! yAm parirabhya Seshe

budhyasva bho: saha tayA tava suprabhAtam ||

Word by Word Meaning:

kshetre - at this AkASa nagara kshetram,



mrkaNDu suta divya tapa samrddhyai, tava (iha) kshetre sannidhAya - You arrived at this kshetram to bless Sage MaarkaNDeya and to grant him the phalans for his divine penance.



parama pavitra tiruviNNagara kshetram

anagha! tuLasI vipine avatIrNAm priyAm bhUmim yAm parirabhya Seshe sayAnam - Oh Blemishless One! You also arrived here on the Panguni SravaNam day to marry the daughter of Sage MaarkaNDeya, BhUmi PirATTi, who incarnated earlier in His tuLasI Vanam. You are now resting on Your bed of Adi Seshan embracing Her.

(anagha) budhyasva bho: tayA saha - Oh Lord! Please awaken with Your dear consort!

tava suprabhAtam - May this be an auspicious dawn for You!



Condensed Meaning:

TiruviNNagarappA! You arrived at this kshetram to reward the penance of Sage MaarkaNDeya and married his foster daughter, BhUmi PirATTi, who incarnated in the tuLasI Vanam here. You are now embracing Her and resting (on Your bed). May Thou awaken and arise with Her from Your night's rest on the bed of Adi Seshan!

SLOKAM 12

भूदारतामुपगतो जलधेर्धरित्रीं

प्रागुद्धार हि भवान् किमु तच्छ्रमेण ।

भूदार एव शयितोऽत्र भुवः कुचाद्रौ

शान्तश्रमो नु भगवन् तव सुप्रभातम् ॥

bhUdAratAm upagato jaladhe: dharitrIm

prAguddadhAra hi bhavAn kimu tat SrameNa |

bhUdAra eva Sayito atra bhuva: kucAdrau

SAntaSramo nu bhagavan! tava suprabhAtam ||

Word by Word Meaning:

bhagavan! bhUdAratAm upagato dharitrIm jaladhe: prAk uddadhAra - Oh Lord BhUvarAhA! Once You lifted up BhUmi devi as VarAha PerumAn from under the ocean, where She was held by the asuran HiraNyAkshan.

prAk uddadhAra hi bhavAn kimu tat SrameNa? - Are You tired from that task of lifting BhUmi devi from under the ocean and bringing Her up and reestablishing Her in Her wonted sthAnam?





bhUvarAhar (Thanks:www.exoticindiaart.com)

bhudAra eva atra bhuva: kucAdrau Sayito nu? - Are you resting on the two mountainous breasts of BhUmi Devi now for that reason? (bhUdAra = husband of SrI bhUmi pirATTi).

SAnta: Sramo nu bhagavan? - Has Your fatigue from that monumental task removed now from Your rest on the breasts of Bhumi Devi ?

bhagavan! tava suprabhAtam - Oh Lord BhUvarAha! May this be an auspicious dawn to You!

Additional Notes:

The entire VarAha PurANam and few daSakams of Srimad nArAyaNIyam based





on Srimad BhAgavatam describe the VarahAvatAram. The 37th e-book in the Ahobilavalli series (<http://www.ahobilavalli.org>) also highlights the VarAha PurANam including VarAha carama Slokam, the VarAha Mantram, the Veda sambandham of Yaj~na VarAhar, the most important VarAha carama Slokam blessed to us as response to BhUmi PirATTi's request to save us from the terrors of samsAram. The e-book on Rahasya SikhAmaNi (the 80th e-book in the SrI HayagrIvan series (<http://www.srihayagrivan.org>) focuses exclusively on the VarAha carama Slokam. This is a chillarai rahasyam blessed to us by Swamy Desikan.

SLOKAM 13

पुण्यं तवावतरणात् श्रवणं वनं च

त्याज्यं बभूव लवणं परिणेतुमुर्वीम् ।

भव्येक्षणेन भवतः कृतिनो भवेम

स्वापं विमुञ्च धरणीश्वर सुप्रभातम् ॥

puNyam tavAvataraNAt SravaNam vanam ca

tyAjyam babhUva lavaNam pariNetumurvIm |

bhavyekshaNena bhavata: krtino bhavema

svApam vimunca dharaNISvara! suprabhAtam ||

Word by Word Meaning:

tava avataraNAt SravaNam puNyam - Through Your incarnation at TiruviNNagar, the SravaNa nakshatram became sacred.

(tava avataraNAt) vanam ca puNyam - Through the same incarnation, the tuLasI vanam at TiruviNNagar became sacred.



pariNetumurvIm lavaNam tyAjyam babhUva - Due to Your eagerness to marry BhUmi devi, inclusion of salt in Your naivedhyams was given up.

bhavata: bhavyekshaNena krtino bhavema - We will become blessed ones, if Your compassionate glances fall on us.

dharaNISvara! svApam vimunca - Oh Lord of BhUmi devi! Please banish your sleep and awaken!

tava suprabhAtam - May this be an auspicious dawn to You!



SrI Oppiliappan perumAL and SrI bhUmidevi tAyAr in golden tEr

Expanded Meaning:

You incarnated on a SravaNam (VishNu nakshatram) day in Panguni as TiruviNNagrappan at AkASa nagaram to marry BhUmi Devi, who in turn had incarnated as an infant in the tuLasI forest there. Sage MaarkaNDeya found Her and raised Her as his daughter. Her birth at the tuLasI forest and Your



own incarnation to marry her as a young girl made both the SravaNa nakshatram and the tuLasI forest sacred to all. You appeared as an old man and sought the hand of the very young Bhumi Devi. Sage MaarkaNDeya felt uncomfortable to marry his dear daughter to an old man and came up with an excuse that his very young daughter does not even now how much salt to add to the cooked materials to please her would-be husband. Oh Lord! You blunted the excuse of MaarkaNDeya with the statement that You will altogether abandon the intake of salt in all food cooked by Your daughter in return for Her hand. That ardour of Yours to marry the young BhUmi devi removed the objection of the worried father and he gave his consent. At that time You revealed Your true form as SrI VaikuNTha nAthan and the sage was ecstatic about receiving You as his son in law. You gave up salt in Your food for the sake of marrying BhUmi devi. Oh Lord of BhUmi devi! We will all become danyAs (most fortunate) if Your merciful glances fall on us. Please abandon Your sleep, awaken and bless us.

The sthala purANam covering the incarnation of BhUmi devi and Her marriage with the Lord at TiruviNNagaram is covered in the web site, <http://www.oppiliappan.org> (Please refer to SrI KrishNa Premi SwamigaL's celebration of TiruviNNagaram there).

SLOKAM 14

मुक्तामयो मणिमयः कनकस्वरूपो

वैकुण्ठदिव्यनगरीनिलयो निजश्च ।

स्वामीति पञ्चविधमेष शठारिसूरिः

त्वामुद्गृणाति भगवन् तव सुप्रभातम् ॥



muktAmayo maNimaya: kanakasvarupo
vaikuNThadivyanagarInilayo nijaSca |
svAmIti pancavidham esha SaThArisUri:
tvAm udgrNAti bhagavan! tava suprabhAtam ||



Yennappan with ubhaya nAcchimArs

Word by Word Meaning:

muktAmayo - Muttappan

maNimaya: - MaNiyappan

kanakasvarUpo - Ponnappan

vaikuNTha nilaya: - TiruviNNagarappan



nijaSca svAmi - truly ennappan

iti pancAvidham - and You are of all the above five forms

esha SaThAri sUri: tvAm udgruNAti - Swamy NammAzhvAr praised You of five forms thus .

bhagavan! tava suprabAtam - Oh Lord! May this be an auspicious dawn to You!

Condensed Meaning:

Oh Lord of AkASa Nagaram! Swamy NammAzhvAr saluted You as of five forms at this divya desam:

Ponnappan, MaNiyappan, Muttappan, ennappan and TiruviNNagarappan in His TiruvAimozhi pAsuram.

Oh Bhagavan! Please awaken and May this dawn be an auspicious one for You!

Additional Notes:

The pAsuram relating to the pancAvatAram of the Lord is at TiruvAimozhi: 6.3.9. Here Swamy NammAzhvAr celebrates the overwhelming grace of the Lord of TiruviNNagar this way:

"He is my Father, my foster Mother, my own biological Mother also. He is my dear Master, desirable like gold, radiant like gems, cool and pure like a pearl, who attracted me to His slavery by displaying all these attributes. The Lord is so dear and appealing to me as gold, precious gem and a shiny pearl to a common man. The walls of His temple are lustrous as though they are covered with gold. This Lord gave me the refuge of His sacred feet, which are cool and comforting in the sweltering heat of samsAram. He blessed me this way out of His spontaneous grace".

Swamy NammAzhvAr addresses the Lord five times as appan out of his



overpowering love for the Lord of this divya desam. AzhvAr relates to the Lord this way as His rakshaka Swami (appan)

SLOKAM 15

श्रीनाथयामुनयतीन्द्रमुखा महान्तः

अहोरात्रपुष्करिणिकाविहितावगाहाः ।

धामान्तिकेऽञ्जलिभृतः प्रतिपालयन्ति

त्वां व्योमपत्तनपते तव सुप्रभातम् ॥

SrInAtha yAmuna yatIndramukhA mahAnta:

ahorAtra pushkariNikA vihitAvagAhA: |

dhAmAntike anjalibhrta: pratipAlayanti

tvAm vyomapattanapate! tava suprabhAtam ||

Word by Word Meaning:

SrInAtha-yAmuna-yatIndra mukha mahAnta: - Swamy Naathamuni, his grandson ALavantAr (Yaamuna muni), AcArya RaamAnujA and other great ones

ahorAtra pushkaraNikA vihitAvagAhA: - after taking bath in Your sacred AhorAtra pushkaraNi

anjalibhrta: dhAmantike, tvAm pratipAlayanti - and staying in front of Your sannidhi with folded palms anticipating Your sevai.

vyomapattana pate! tava suprabhAtam - Oh Lord of AkASa nagaram! May this dawn be an auspicious one!



PerumAL and tAyAr adorning nUtana swarNa shenpaka mAlaa and ratna patakam!



Additional Notes:

The mangALASAnams by the pUrvAcAryAs is referred to here. They take their sacred baths in the AhorAtra PushkaraNi, where one can bathe at any time of the day or night according to sthala purANam. SAstrAs say that you can not draw water from wells or take a bath in the ponds and rivers at night. At TiruviNNagaram, there is an exception to this rule. You can take bath at any time of the day or night in this sacred PushkaraNi. Even in Swami PushkaraNi at Tirumala, restrictions on timing of the sacred bath exist. This Slokam states that SrI Naatha Muni, who organized the nALAyira divya prabandham (4000 sacred collect), his grandson Swamy ALavantAr, yatirAjAr with ALavantAr as His prAcAryan took their ablutions in the AhorAtra PushkaraNi and arrived at the sannidhi of the Lord with folded hands awaiting the awakening of the Lord from His night's rest.

SLOKAM 16

वेदान्तदेशिकमणिर्गुणरत्नसिन्धुः

भक्त्योद्गृणन् अघटितं घटयन्तमत्र ।

त्वां सेवितुं श्रितजनैः सह सन्निधत्ते

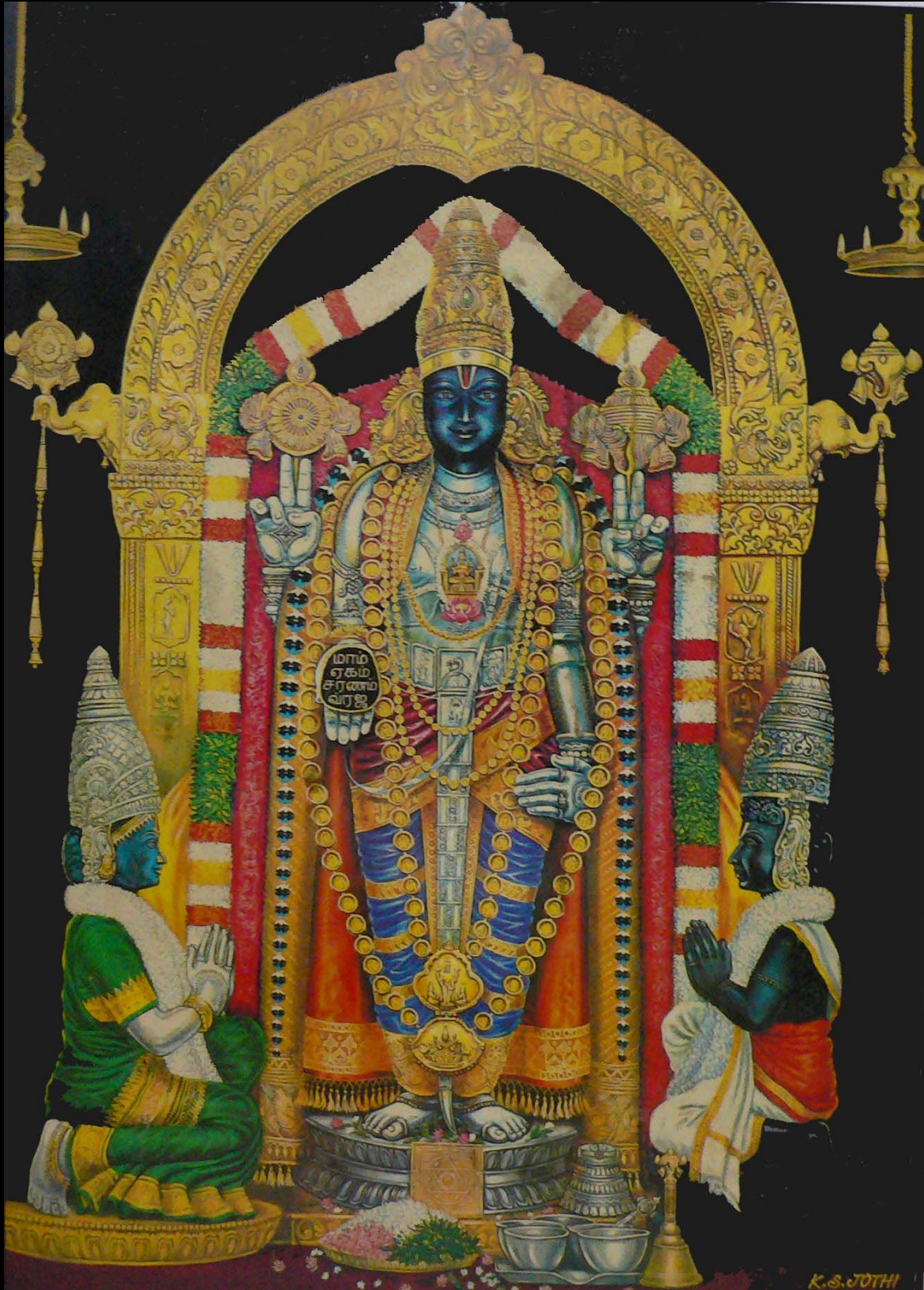
श्रीव्योमपुर्याधिपते तव सुप्रभातम् ॥

vedAntadeSikamaNir guNaratna sindhu:

bhaktyodgrNan aghaTitam ghaTayantamatra |

tvAm sevitur Sritajanai: saha sannidhatte

SrIvyomapuryadhipate! tava suprabhAtam ||



HE is the sum and substance of all !





Word by Word Meaning:

SrI vyomapuryadipate! - Oh Lord of SrI VaikuNThapuri on earth (Oh TiruviNNagarappA)

guNaratna sindhu: vedAntadeSika maNi: - The ocean of auspicious guNams, Swamy VedAnta Desikan

agaTitam ghaTayantam tvAm atra sevitum - is standing before Your sannidhi to worship You, who pervades in all and even in mutually non-coexistables (agaTita ghaTanam) such as poverty (dAridryam) and prosperity (sapat), hell (narakam) and heaven (svargam), enmity and kinship, poison (visham) and nectar (amrtam) et al.

(tvAm atra svitum) vedAnta deSika: bhaktyodgruNan Sritajanai: saha sannidhatte - Swamy Desikan stands here along with fellow bhaktAs before Your sannidhi to eulogize Your vaibhavams with bhakti.

SrI vyomapuryadipate! tava suprabAtam - Oh Lord of the AkASa divya nagaram! May this be an auspicious dawn to You!

Additional Notes:

TiruviNNagrappan is saluted here for his power to pervade and control even all mutually non-coexistable entities such as pleasure (inbam) and pain (tunbam), confusions (kalakkams) and clarifications (tERRams), punishment (daNDanai) and pleasing grace (taNmai), torturing heat (tazhal) and cool shelter (nizhal). The Lord of TiruviNNagar has the agaTita ghaTanA sAmarthyam according to TiruvAimozhi pAsurams of Swamy NammAzhwAr. The implied meaning is that the Lord is "the sum and substance" of all in the world (knowledge and ignorance, light and darkness et al). Swamy Desikan refers to this unique attribute of the Lord of TiruviNNagar in one of his dramiDopanishad tAtparya ratnAvali Slokam.



நம்மாழ்வாரால் மங்களா சாசனம் செய்யப்பெற்ற துன்பங்கள் நீங்கி இன்பத்தைக் கொடுக்கும் முத்தப்பன் (நித்ய உற்சவர்)

SrI Mutthappan (nitya utsavar) - tiruviNNagaram



SLOKAM 17

वैखानसेन विधिनाऽर्चितपादपद्म

वैकुण्ठपुर्याधिपते विनतार्तिहारिन् ।

त्वद्वैश्वरूप्यविभवानुभवोत्सुकान् नः

धन्यान् विधेहि धरणिप्रिय सुप्रभातम् ॥

vaikhAnasena vidhinArcita pAdapadma

vaikuNThapuryadhipate! vinatArtihArin |

tvat vaiSvarUpya vibhava anubhavotsukAn na:

dhanyAn vidhehi dharaNipriya! suprabhAtam ||

Word by Word Meaning:

dharaNipriya! vaikhAnasena vidhinArcita pAdapadma! - Oh dear consort of BhUmi devi! Oh Lord whose sacred feet are worshipped according to the VaikhAnasa Agamam!

vinatArtihArin! - Oh Lord, who destroys the sorrows of those who prostrate before You!

tvat vaiSvarUpya vibhava anubhavotsukAn na: dhanyAn vidhehi - Please bless us to have the bhAgyam of enjoying the blissful anubhavam of Your viSvarUpa sevai; we are eager to experience this morning sevai of Yours.

vaikuNThapuryadhipate tava suprabhAtam - Oh Lord of TiruviNNagaram! May this be an auspicious dawn for You!

Additional Notes:

In worshipping SrIman nArAyaNan, there are two prescribed AgamAs:



PaancarAtram and VaikhAnasam. The details of these two modes of worship are covered in e-books, SrI HayagrIvan series (PaancarAtram e-books Nos. 25 and 26 in <http://www.srihayagrivan.org>) and VaikhAnasam (e-books 31 and 32 in <http://www.srihayagrivan.org>).

PaancarAtra Agamam, which is more close to tAntric worship is used at Srirangam (ParameSvara samhita of PaancarAtram), Kaancipuram (JayAkhya samhita of PaancarAtram) and TirunArAyaNapuram (Paadma samhita of PaancarAtram). VaikhAnasa samhita is used for worship at Oppiliappan Koil, TiruvahIndrapuram et al.

SLOKAM 18

श्रेयोनिदानमिदमेव समस्तजन्तोः

इत्याशयं करुणया स्वपदारविन्दम् ।

निर्दिश्य दर्शयसि भूमिपते करेण

त्वं दक्षिणेन भगवन् तव सुप्रभातम् ॥

SreyonidAnam idameva samasta janto:

ityASayam karuNayA svapadAravindam |

nirdiSya darSayasi bhUmipate! kareNa

tvam dakshiNena bhagavan! tava suprabhAtam ||

Word for Word Meaning:

samasta janto: SreyonidAnam idameva - These indeed are the harbingers of Kshemam for all beings

ityASayam karuNayA sva-pAdAravindam, dakshiNena kareNa nirdiSya



darSayasi (kim)? - Are You pointing mercifully with Your right hand at Your lotus feet to indicate that they are the generators of kshemam for all jantus?

bhagavan! bhUmipate! tava suprabAtam - Oh Lord! Divine consort of BhUmi PirATTi! May this be an auspicious dawn to You!

SLOKAM 19

बध्वाऽञ्जलिं दुरितकृद्गतिरत्र केति

पार्श्वस्थया वसुधया कृपयाऽनुयुक्तः ।

एषेति दक्षिणकरेण पदारविन्दम्

नैजं प्रदर्शयसि भूप्रिय सुप्रभातम् ॥

badhvAnjalim duritakrdgatoratra keti

pArSvasthanya vasudhayA krpayA anuyukta: |

esheti dakshiNakareNa padAravindam

naijam pradarSayasi bhUpriya! suprabhAtam ||

Word by Word Meaning:

badhvAnjalim pArSvasthanya vasudhayA krpayA anuyukta: - Asked by the worried VasudhA (BhUmi Devi) seated near by with folded palms (anjali) out of natural compassion (about the lot of the sinning cetanams)

duritakrt gatoratra keti? - Oh Lord! What are the means (upAyam) for uplift of the (suffering) cetanams?

YEsheti dakshiNa kareNa padAravindam naijam pradarSayasi - You point out with Your right hand at Your lotus feet and suggest that that those are the upAyam for the redemption of the cetanams.



bhUpriya! suprabhAtam! - Oh BhUmi nAyakA! May this be an auspicious dawn for You!

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Golden Seva of Sri Oppiliappan, Sri Bhoomi Devi Thayar and Sri Markandeyar with Golden Dome

Condensed Meaning:

Oh Lord of TiruviNNagaram! When the worried BhUmi Devi seated near You asked You out of intrinsic compassion with folded palms about the sure way to bring back the sinning samsAris to the satgati, You answered by pointing out





Your lotus feet with Your right hand. Oh BhUmi nAyakA! May this be an auspicious dawn for You!

Additional Notes:

BhUmi Devi was worried about Her suffering children, who trespass Her Lord's commands and end up accumulating huge loads of sins and are sinking in the ocean of samsAram. As a compassionate Mother, She appeals to Her Lord to suggest the easy means (laghu upAyam) that the sinking cetanams can use to surface up, follow an auspicious path to sadgati. Her Lord reveals two carama Slokams for them known collectively as VarAha carama Slokam. The two Slokams are known as "Sruti paripaNa Sloka dvandvam" or the twin Slokams serving as the quintessence of Srutis (Vedams). VarAha NaayanAr revealed the easy to practice means for prapatti for those who are deficient in j~nAnam and Sakti. His upadEsam is : Surrender at My sacred feet, when You , the cetanam have clarity of mind and firmness of limbs. Details on the VarAha carama Slokam are assembled in the 37th e-book of Ahobilavalli series (<http://www.ahobilavalli.org>) and the 80th e-book of SrihayagrIvan series (<http://srihayagrivan.org>).

SLOKAM 20

मामाश्रितस्य सुमतेरतिभीषणोऽपि

संसारसागर इयान् भवतीति नूनम् ।

हस्तेन सूचयसि नाथ कटिस्थितेन

वामेन भूमिकमितस्तव सुप्रभातम् ॥

mAmASritasya sumate: atibhIshaNo api

samsAra sAgara iyAn bhavatIti nUnam |



hastena sUcayasi nAtha! kaTisthitena

vAmena bhUmikamitastava suprabhAtam ||

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திருமங்கையாழ்வார், நம்மாழ்வாரால் மங்களா சாசனம் செய்யப்பெற்ற வெற்றியைக் கொடுக்கும் பூதேவி, பூதேவி ஸமேத மணியப்பன்

SrI MaNiyappan with ubhaya nAccimArs

Word by Word Meaning:

mAm aSritasya sumate: - for those intelligent cetanams, who have sought refuge in Me





atibhIshaNo api samsAra sAgara iyAn bhavati nUnam - I indicate that even the deep and terrifying ocean of SamsAram is only this deep

iti kaTi sthithena hastena vAmena bhUmikamita: sUcayasi - through my left hand staying at the middle of My thigh, I suggest that the depth of samsAram is only that shallow.

nAtha! bhUmikamita! tava suprabhAtam - Oh Lord of BhUmi dEvi ! May this be an auspicious dawn for You !

Condensed Meaning:

Oh TiruviNNagarappA! Through the left hand placed on Your thigh, You suggest that even the fiercest of samsAra sAgAram is only thigh high for those intelligent cetanams, who have performed prapatti to Me. Oh Lord of BhUmi devi! May this be an auspicious dawn for You!

Additional Notes:

The arca mUrti of TiruviNNagarappan has the right hand that points to His sacred feet and the left hand is positioned at the middle of the left thigh suggesting that for the wise cetanams, the ocean of samsAram is only that deep and nothing at all to fear.

SLOKAM 21

मद्विप्रयोगपरिखिन्नशठारिसूरि-

संश्लेषदं गगनपत्तनमेतदासीत् ।

हातुं तदेतदुचितं न कदाचनेति

त्वं नित्यवासमिह वाञ्छसि सुप्रभातम् ॥



madviprayogaparikhinnaSaThArisUri-
 samSleshadam gagana pattanam etat AsIt |
 hAtum tadetaducitam na kadAcaneti
 tvam nityavAsamiha vAnchasi suprabhAtam ||

Word by Word Meaning:

mad-vipra yoga parikhinna SaThAri sUri - for NammAzhvAr, who was grief stricken over the separation from Me

samSleshadam gagana pattanam etat AsIt - TiruviNNagaram became the place of union with Me.

tat etat hAtum na ucitam kadAcaneti - (therefore), Oh Lord, You decided never to leave this divya desam

tvam nityavAsamiha vAnchasi - and desire to live here eternally.

Condensed Meaning:

Since this is the kshetram, where You united with NammAzhvAr, who was suffering intensely from being separated from You, You decided not to leave this kshetram ever and chose it for Your permanent residence.

Additional Notes:

The anger of NammAzhvAr as ParAnkuSa nAyaki is vividly captured in TiruvAimozhi 6.2, the decad before the TiruviNNagar pAsurams (6.3).

ParAnkuSa nAyaki was very angry over the Lord not responding to her appeal to be united with Him and decides that she should not even to speak to her Lord even if He returns to her side. She is experiencing vipralamba SrngAram (sorrow from separation from her Lord). He returns and the Naayaki tries to chase Him away and orders Him not to touch her play things and dolls or talk to



her friends. She asked Him to clear out of her place. As the Lord began to play His flute to enchant her and regain her (samSlesham), she asks Him angrily to go and play His flute elsewhere and leave her alone. She warns the Lord that His mischief and flirtations would not get Him anywhere. ParAnkuSa nAyaki is overcome by PraNaya kopam. TiruviNNagarappan could not hold back any more and reveals His full vibhUti (aiSvaryam) to ParAnkuSa nAyaki.



SrI SrIdevi, SrI bhUdevi †AyAr sameta SrI Yennappan



AzhvAr was overcome with the saundaryam of the Lord and His ananta KalyANa guNams and unites with Him and makes Him happy. She pours out her joy and captures her sense of wonder in ten pAsurams (TiruvAimozhi 6.3) extolling the Lord's agaTita gaTanA sAmarthyam and declares: "I would assert that for anyone to seek salvation, there is no other path (nAnyA: panthA), no other refuge except the firmly-helping feet of the Lord of TiruviNNagar, whom the nityasUris respectfully worship by bowing with their heads". In the next pAsuram, ParAnkusa nAyaki declares that the Lord of TiruviNNagaram is my refuge and performs SaraNAgati at His lotus feet and acknowledges His condescending grace thru the act of giving her the shelter of His sacred feet (ennappan enakkAyikuLAI pAsuram). AzhvAr concludes this decad with the statement of his anyagatitvam: "tiruviNNagar mannu pirAn kazhalkaLanRi maRROR kaLiKaNilam kANminkaLE" (I do not have any other refuge other than His sacred feet and hence I cling to them firmly). He appeals the rest of us to do the same for sure protection from samsAra bIti.

SLOKAM 22

आकाशदिव्यनगरीश शुभां त्वदीयां

मूर्तिं भजेय सततं दयतां भवान् मे ।

पश्चात् भवं प्रतिभयं न हि कामयेयति

आचष्ट ते कलिरिपुस्तव तव सुप्रभातम् ॥

AkASadivyanagrISa! SubhAm tvadIyAm

mUrtim bhajeya satatam dayatAm bhavAn me |

paScAt bhavam pratibhayam na hi kAmayeya iti

AcashTa te kaliripustava tava suprabhAtam ||



Word by Word Meaning:

AkASa divya nagarISa - Oh TiruviNNagarappa!

SubhAm tvadIyAm mUrtim satatam bhajeya dayatAm me bhavAn - If you bless aDiyEn to have the darSana saubhAgyam of Your SubhASraya tirumEni always,

paScAt bhavam pratibhayam na hi kAmayeya - aDiyEn will not desire the bonds (bandham) with samsAram ever again

iti AcashTa te kaliripu: - thus spoke many times Tirumangai Mannan, the enemy of Kali Purushan

tava suprabhAtam - May this be an auspicious dawn to You!

Additional Comments:

In his Periya Tirumozhi pAsurams (6.1), Tirumangai AzhvAr eulogizes TiruviNNagarppan movingly and repents over the time lost in chasing all kinds of alpa and asthira sukham. He is in a mood of nirvedam and declares that he will disconnect with all the material wealth and samsAra bandhams , if he is blessed with the saubhAgyam of having the darsanam of the Lord of TiruviNNagar. The Periya Tirumozhi pAsuram (6.1.8) housing these thoughts is:

காதல்செய்திளையவர் கலவிதரும் வேதனை விளையதுவெருவுதலாம்

ஆதலினுதடியணுகுவன்நான் போதலர் நெடுமுடிப்புண்ணியனே!

ஆண்டாயுனைக் காண்பதோரருளெனக் கருளுதியேல்

வேண்டேன் மனை வாழ்க்கையை விண்ணகர் மேயவனே!

kAtal seytu iLayavar kalavi tarum vEdanai vinaiyatu veruvutalAm

Atalin unataDi aNukuvan nAn pOtalar neDumuDippuNNiyanE!



ANDayunnaik KANpatOr aruLenakku aruLitiyEI

vENDEn manai vazhkkaiyai ViNNakar mEyavanE.

Kaliyan says: Oh Lord of TiruviNNagaram! Until now, I have been chasing young women seeking union with them and undergoing all the sufferings and reaping the consequences of samsAra bandham.

Oh Lord with the tall crown adorned with freshly blossomed flowers symbolizing Your status as the Emperor of all the worlds! aDiyEn has now arrived at Your sacred feet to chase away all the pains linked to these futile and fruitless chases after women wealth and power.

In the next pAsuram, Kaliyan describes his state as that of one, who has reached the Lord's sacred feet after rejecting repeated births and deaths in the samsAra maNDalam and as the one praying for the Lord's darsanam.

SLOKAM 23

अल्पास्थिरं वितरतः फलमीश्वरादीन्

नाहं स्मरामि दिवि तेऽनुभवादि लिप्से ।

भूवल्लभेत्यकथयत् तव सन्निधाने

षट्सूक्तिकारकलिजित् तव सुप्रभातम् ॥

alpAsthiram vitarata: phalamISvarAdIn

nAham smarAmi divi te anubhavAdi lipse |

bhUvallabhetyakathayat tava sannidhAne

shaTsUktikArakalijit tava suprabhAtam ||



Word by Word Meaning:

bhUvallabha! alpA: asthiram phalam vitarata: ISvarAdIn divi nAham smarAmi -
Oh Lord of BhUmi devi! On this earth, aDiyEn will not even think about the
many chillUNDi deivams, which can only grant us insignificant and non-lasting
boons and wealth (they can not grant us moksham, which You alone can offer).



SrI bhUmidevi pirATTi sameta SrI ponnappan

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te anubhavAdi lipse - aDiyEn seeks only the blissful anubhavam of worshipping You (alone).

shaTsUktikAra kalijit tava sannidhAne iti akathayat - Thus spoke Tirumangai Mannan, the author of the six divya Prabandhams at Your sannidhi.

tava suprabhAtam - May this be an auspicious dawn to You!

Condensed Meaning:

TiruviNNagarappA! BhUmi nAyakA! aDiyEn will not seek other "deivams" that can only grant insignificant and non-lasting phalans. aDiyEn will not ever think about them. aDiyEn only desires Your anubhavam. Did not Tirumangai, who blessed us with six of his prabandhams make this vij~nApanam (humble request) to You at Your sannidhi?

Additional Notes:

Tirumangai AzhvAr is the creator of six prabandhams: Periya tirumozhi, Periya TirumaDal, siRiya TirumaDal, TiruneDuntANDakam, TirukkuRuntAaNDakam and TiruvEzhukURRirikkai. They are considered as shaTangams (six limbs) of the four draviDa Veda samhitas of Swamy NammAzhvAr (TiruvAsiriyam, Tiruviruttam, Periya TiruvantAdi and TiruvAimozhi). In his Periya tirumozhi (PTM) pAsuram 6.3.1 , 6.3.5 and 6.3.7, Tirumangai declares his ananya gatitvam this way:

.....நின்னுருவம்

மறப்பேனல்லேனென்றும் மறவாது, யானுலகில்

பிறப்பேனாகவெண்ணேன் பிறவாமை பெற்றது நின்

திறத்தேனாதன்மையால் திருவிண்ணகரானே.



..... ninnuruvam

maRappEn allEn enRum maRavAtu, yAn ulakil

piRappEnAka eNNEn piRavAmai peRRatu nin

tiRattEnAtanmaiAl tiruviNNagarAnE

---PTM 6.3.1

மற்றோர் தெய்வமெண்ணேன் உன்னை என் மனத்துவைத்துப்

பெற்றேன் பெற்றதுவும் பிறவாமை எம்பெருமான்...

maRROr deivam eNNEn unnai manattu vaittup

peRREn, peRRatuvum piRavAmai emperumAn....

--- PTM 6.3.5

கூறேன் நெஞ்சு தன்னால் குணங்கொண்டு மற்றோர் தெய்வம்

தேறேனுன்னையல்லால் திருவிண்ணகாரனே.

kUREn nencu tannAl guNam koNDu, maRROr deivam

tEREn unnai allAl tiruviNNagarAnE

--- PTM 6.3.7

Tirumangai expresses his ananya SaraNatvam, ParamaikAntitvam and ananya gatitvam in these moving pAsurams about TiruviNNagarappan.

SLOKAM 24

कुक्षौ स्थितिं तदनु जन्मजरामृतीश्च

त्वद्विस्मृतेर्मुहुरगां खपुराधिनाथ ।

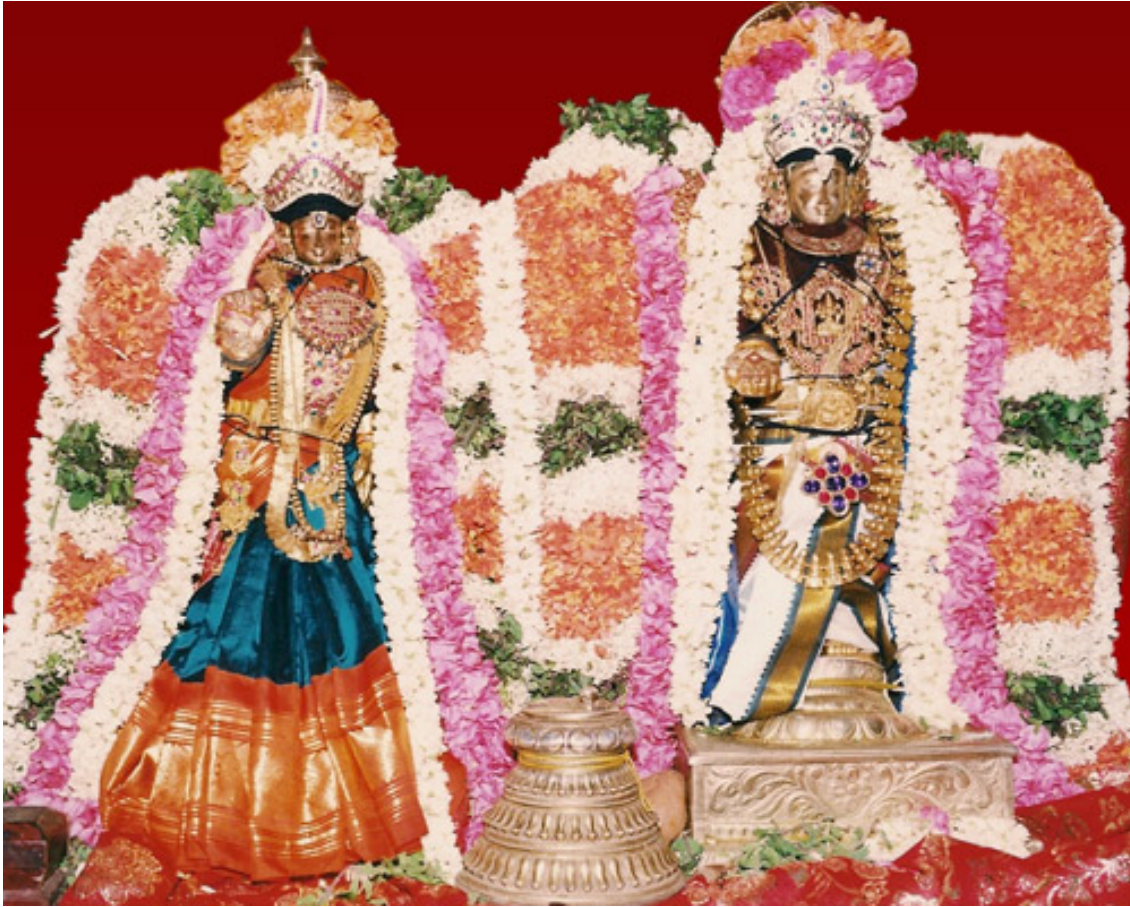
इत्यभ्यधान्निजदशां भवतः समीपे

भूम्याः पते कलिरिपुस्तव सुप्रभातम् ॥



kukshau sthitim tadanu janma jarA mrtISca
 tvadvismrtermuhuragAm khapurAdhinAtha |
 iti abhyadhAt nija daSAm bhavata: samIpe
 bhUmyA: pate! kaliripustava suprabhAtam ||

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Oh Consort of SrI bhUmi devi!

Word for Word Meaning:

khapurAdhinAtha! tvat vismrter muhu: agAm - aDiYen attained the durbhAgyam many times by forgetting about You.

kukshau sthitim tadanu janma-jarA-mrtISca (muhu: agAm) - Through forgetting You and chasing insignificant and non-lasting vishaya sukham, aDiyEn was immersed in cycles of births and deaths. I resided - as a result of that forgetting - in many wombs, was born, grew old and died and this cycle of births





and deaths repeated many times in an endless manner.

khapurAdhinAtha! kaliripu: bhavata: samIpe nija daSAm iti abhyadhAt - Oh divine consort of BhUmi devi! Thus Tirumangai Mannan described this true status about his unfortunate samsAra bandhams in front of You.

bhUmyA: pate! tava suprabhAtam - Oh Lord of BhUmi devi! May this be an auspicious dawn to You!

Condensed Meaning:

TiruviNNagarappA! Tirumangai AzhvAr described his sorrowful state of staying in many yonis, suffering repeated births, experiencing old age, deaths and endless samsAra bandhams as a direct result of forgetting about You and chasing instead material pleasures. Oh BhUmi nAthA! May this be an auspicious dawn to You!

Additional Comments:

In one of his Periya Tirumozhi pAsuram (6.2.2), Tirumangai expresses his avala nilai this way:

மறந்தேனுன்னை முன்னம் மறந்தமதியின் மனத்தால்

இறந்தேனெத்தனையும் அதனாலிடும் பைக்குழியில்

பிறந்தேயெய்த்தொழிந்தேன் பெருமான் திருமார்பா

சிறந்தேன் நின்னடிக்கே திருவிண்ணகர் மேயவனே.

maRantEn unnai munnam maRanta matiyin manattAl

iRantEn ettanaiyum atanAl iDum paik-kuzhiyil

piRantEyeyttu ozhintEn perumAn tirumArbA !

siRantEn ninnaDikkE tiruviNNagar mEyavanE!



Meaning:

Oh Lord of TiruviNNagaram! aDiyEn forgot about You and as a result aDiyEn landed in many yonis and suffered garbha vAsam and experienced endless cycles of births and deaths. Reflecting on this cause and effect, aDiyEn has now rushed to Your sacred feet seeking protection from this endless cycles of samsAra tApams.

SLOKAM 25

त्वं श्रीश्च दिव्यभुवने समयं विधाय

प्राप्तौ पृथग्वनमिदं जगतो विभूत्यै ।

व्याजो मृकण्डुतनयस्य तपोऽवतारे

तस्याश्च ते च वसुधाधव सुप्रभातम् ॥

tvam SrISca divyabhuvane samayam vidhAya

prAptau prthagvanamidam jagato vibhUtyai |

vyAjo mrkaNDutanayasya tapo avatAre

tasyASca te ca vasudhAdhava! suprabhAtam ||

Word by Word Meaning:

vasudhAdhava! tvam SrISca divya bhuvane samayam vidhAya - Oh Lord of BhUmi PirATTi! Both Yourself and SrI devi made an arrangement (*sanketam*) in SrI VaikuNTham about the timing of Your avatArams at TiruviNNagar

prAptau prtak vanamidam jagato vibhUtyai - both of You agreed to take



separate avatArams (and not at the same time) at the tapo vanam of sage MaarkaNDeyar for the protection of the world and arrived here separately.

vyAjo mrkaNDu tanayasya tapo avatAre tasyASca te ca - For both of Your avatArams, the tuLasI garden, the site of the sage's penance, was only a pretext.

tava suprabhAtam - Oh Lord! May this be an auspicious dawn to You!



SrI bhUmidevi tAyAr sameta SrI oppiliappan in ratnAngi

Condensed Meaning:

TiruviNNagarappA! Periya PirATTi and Yourself planned in SrI VaikuNTham to incarnate separately at this divya desam for the benefit of the world. For both of Your incarnations, the penance of Sage MaarkaNDeyar was just a pretext (vyAjam). Oh Lord of BhUmi Devi! May this be an auspicious dawn to You!



SLOKAM 26

निर्निद्रपद्मसुभगं नयनाम्बुजं ते

वैकुण्ठसीमनि निषेव्य वियत्पुरेऽस्मिन् ।

नित्याः सुषुप्तिसुषमामनुभूय तृप्ताः

निद्रां विमुञ्च धरणीश्वर सुप्रभातम् ॥

nirnidrapadmasubhagam nayanAmbujam te

vaikuNThasImani nishevya viyatpure asmin |

nityA: sushupti sushamAm anubhUya trptA:

nidrAm vimunca dharaNISvara! suprabhAtam ||

Word by Word Meaning:

nirnidra padma subhagam
nayanAmbujam te vaikuNThasImani
nishevya - The nitya sUris enjoy the
forever fully blossomed lotus eyes of
Yours at Your supreme abode of
SrIvaikuNTham

viyatpure asmin nityA: sushupti
sushamAm anubhUya trptA: - here on
earth, the same nitya sUris stand
before You and enjoy the beauty of
You in the state of sleep and are
mighty contented over that
anubhavam.



garuDa vAhanam



dharaNISvara! nidrAm vimunca! suprabhAtam - Oh Lord of BhUmi devi! Please banish Your sleep and awaken! May this be an auspicious dawn to You!

Condensed Meaning:

TiruviNNagarappA! The nitya sUris (the eternally liberated ones) are used to enjoying the beauty of your lotus soft eyes during their fully blossomed (vikasitam/awakened) state in SrI VaikuNTham. Now, they are enjoying the beauty of Your nidrA and are delighted to have the bhAgyam of this sevai too! Oh Lord! May this be an auspicious dawn to You!



'sadA paSyanti sUrya!
SravaNa deepam at SrI Oppiliappan Koil

Additional comments:

"sadA paSyanti sUrya:" is the Veda vAkyam. The nitya sUris devour the divya saundaryam of the Lord at Paramapadam all the time. SrI VishNu sahasra nAmam eulogizes Him as "kAma:" and "kAma prada:". With His saundaryam and particularly with the divine beauty of His lotus like eyes, He becomes extremely lovable (saundaryAdi guNai: kAnta:). "kAma prada:" means He is the fulfiller of



the desire of all. At Paramapadam, the nitya sUris and the mukta jIvans wish to enjoy paripUrNa brahmAnandam through the enjoyment of His saundaryam, guNams and wish to perform nitya kaimkaryam. They do not want to be away from Him when He leaves SrI VaikuNTham to stay in the arca form at TiruviNNagar, the other VaikuNTham. They too leave SrI VaikuNTham to enjoy the beauty of the Lord as He rests just like Sage ViSvAmitra did as SrI Ramacandran awoke from His night's rest on the banks of GangA river.

SLOKAM 27

भाग्येन केनचन किङ्करताधिराज्यं

भक्ता जना भुवि भवत्कृपया प्रपन्नाः ।

भोगैः समर्चयितुमीश भवत्प्रतीक्षाः

भूमीश जागृहि विभो तव सुप्रभातम् ॥

bhAgyena kenacana kinkaratAdhirAjyam

bhaktA janA bhuvi bhavatkrpayA prapannA: |

bhogai: samarcayitum ISa! Bhavat pratIkshA:

bhUmISa! jAgrhi vibho! tava suprabhAtam ||

Word by Word Meaning:

bhUmISa! jAgrhi vibho tava suprabhAtam - Oh Lord of BhUmi PirATTi! Please awaken! May this be an auspicious dawn for You!

bhuvi, bhavat krpayA kecana bhakta janA: - on this earth, through Your grace, few bhakta janams

prapannA:, kinkarAdhi rAjyam (labdhvA) - having gained the kingdom of





servitude to You as prapanna jIvans during their stay on this earth ,

ISa! bhogai: samarciyutum bhavat pratIkshA: - Oh Lord these prapannAs are carrying ArAdhana sAmagriyAs and bhogopakaraNams to partake in Your saparyAs (upacArams) and worships.

Condensed Meaning:

TiruviNNagrappA! Due to their pUrva janma sukrtam, few of Your aDiyArs have been blessed with kaimkarya sAmrAjyam and are holding ArAdhana sAmgriyAs in their hands and await Your awakening to perform their assigned kaimkaryams. Oh Lord! May this be an auspicious dawn to You!

Additional Comments:

PrapannAs have assembled for the ViSvarUpa sevai and TiruppaLLiyezucchi of the Lord of TiruviNNagar. They are holding many vastus for the ArAdhanam and naivedhyams at the first bell. The poet describes these fortunate prapannAs as the ones enjoying kaimkarya sAmrAjyam to the Lord during the early hours of the morning.

SLOKAM 28

रूपेषु पञ्चसु परं तव दिव्यमाद्यं

व्यूहस्तथा विभवसंज्ञमथान्तरं च ।

अर्चेति तेषु चरमे कृतिनो रमन्ते

ये तान् विलोकय महीश्वर सुप्रभातम् ॥

rUpeshu pancasu param tava divyamAdyam

vyUhasathA vibhava samj~namathAntaram ca |



arceti teshu carame krtino ramante

ye tAn vilokaya mahISvara! suprabhAtam ||



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"Please bless aDiyEn with Your glances!"

Word by Word Meaning:

tava divyAdyam rupeshu pancasu, param vyUha: tathA vibhava samj~namathAntaram ca - among your five forms as Param, VyUham, Vibhavam and antaryAmi

arceti teshu krtino ramante - the fortunate ones are deeply involved in the enjoyment of Your fifth and final form of arCA.

mahISvara! ye tAn vilokaya - Oh Lord of BhUmi devi! Please cast Your glances on these fortunate ones!

tava suprabhAtam - May this be an auspicious dawn to You!





Condensed Meaning:

Oh TiruviNNagarappA! You manifest in the five states of Param, VyUham, Vibbhavam, antaryAmi and arcA. Here stand before You the fortunate ones, who are deeply engaged in the enjoyment of Your fifth state of arcA at this divya desam. Oh Lord! Please awaken and bless these fortunate devotees of Yours!

Additional Notes:

arcAi (consecrated forms of the Lord) is the most easy to relate to by the cetanams to offer their worship. The divyAtma svarUpam of the Lord is tougher to contemplate upon compared to the enjoyment of the SubASraya tirumEni of SrIman nArAyaNan among His five states. Relating to His Param state in distant SrI VaikuNTham for the cetanams of this world is impractical. They can not visit SrI VaikuNTham with their sthUla SarIrams. Same for the ease of worshipping vyUha mUrTi at the Milky Ocean. Vibhava mUrTi like Raama and KrshNa are incarnations of the distant past and again can not be seen or experienced now directly except in their arcA form. Only competent yogis can visualize the antaryAmi or the indwelling Brahman. All of these difficulties leave only the arcAvatAra mUrTi-s to be seen and worshipped with our human bodies in this world. That is why the poet recognizes the fortunate ones, who enjoy the arcA mUrTi-s as "arceti teshu carame krtino ramante".

SLOKAM 29

सूरीश्वरैर्बहुमते शठकोपमुख्यैः

अष्टोत्तरे सति शते भगवत्स्थलानाम् ।

सौलभ्यमभ्यधिकमत्र पुरे वितन्वन्



वीक्षस्व नः क्षितिपते तव सुप्रभातम् ॥

sUrISvarairbahumate SaThakopamukhyai:
ashTottare sati Sate bhagavat sthalAnAm |
saulabhyam abhyadhikam atra pure vitanvan
vIkshasva na: kshhitipate! tava suprabhAtam ||

Word by Word Meaning:

surISvarair bahumate
SaThakopa mukyai:
ashtottarE sati Sata
bhagavat sthalAnAm -
even if the illustrious
AzhvArs like Swamy
NammAzhvAr have
performed their
mangaLASAsanams of the
EmperumAns at the 108
divya desams,

saulabhyam abhyadhikam
atra pure vitanvan - we
experience the intensity
of Your saulabhyam at
this divya desam of
TiruviNNagar more than
anywhere else.

kshhitipate! na: vIkshasva -
Oh Lord of BhUmi
PirATTi! Please cast your



suddhAnanda vimAnam - tiruviNNagaram





auspicious glances on us!

tava suprabhAtam - May this be an auspicious dawn for You!

Condensed Meaning:

TiruviNNagarappA! Among all the 108 divya desams celebrated with the mangaLASAsanam of Swamy NammAzhvAr and others, here at TiruviNNagar, You are residing for casting Your compassionate glances on us, who are enjoying the abundance of Your kalyANa guNam of saulabhyam. May this be an auspicious dawn for You!

Additional Comments:

There are six mukhya guNams of the Lord such as j~nAnam, balam, Sakti, vIryam, tejas and aiSvaryam. There are many derivative guNams from these six such as sauSIlyam, saulabhyam, kAruNyam et al. The saulabhya guNam of the Lord makes Him easily accessible to us all. He becomes sulaban to us, when we relate to Him. He does not restrict our access to Him based on our kulam or status. In RaamAvatAram, He befriended Guhan, a tribal hunter and SugrIvan, the monkey king. It is His saulabhyam that makes easy access to Him possible.

SLOKAM 30

त्वत्सेवया तव गुणावलिकीर्तनेन

त्वद्भुक्तभोगरसतस्त्वदनन्यभक्त्या ।

कालं समस्तमिह नः सफलं चिकीर्षून्

प्रीत्याऽवलोकय महीश्वर सुप्रभातम् ॥



tvatsevayA tava guNAvali kIrtanena
tvat bhukta bhoga rasata: tvadananya bhaktyA |
kAlam samastamiha na: saphalam cikIrshUn
prItYA avalokaya mahISvara! suprabhAtam ||

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SrIman nArAyaNan is the supreme object of all senses!

Word by Word Meaning:

tvat sevayA tava guNAvali kIrtanEna tvat bhukta bhoga rasata: tvadananya bhaktyA - In Your kaimkaryams, in singing about the limitless rows of auspicious names, in partaking the prasAdams enjoyed by You and in pursuit of devotion solely to You,





kAlam samastamiha na: saphalam cikIrshUn - we wish to make our lives (here) thoroughly fruitful.

mahISvara! prITyA avalokaya! - Oh Lord of BhUmi devi! Please cast Your karuNA kaTAKsham at us who are totally devoted to You.

tava suprabhAtam - May this be an auspicious dawn to You!

Condensed Meaning:

Oh TiruviNNagarappa! We as Your aDiyArs have vowed to perform kaimkaryams for You, sing about Your limitless auspicious guNams, partake of prasAdams presented to You, displaying devotion to You and spend all of our life time in such pursuits. Oh BhUmi devi nAyakA! Please cast Your karuNA kaTAKsham on us! Please awaken and may this be an auspicious dawn to You!

Additional Comments:

SrIman nArAyaNan is the supreme object of all of our senses. This Slokam brings out the life of a paramaikAnti, who dedicates his every limb and faculty to the kaimkaryam for the Lord as King Ambarisha instructs us in SrImad BhAgavatam (IX.4.18, 19 & 21):

स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णनि ।

sa vai mana: krshNapadAravindayor-

vacAmsi vaikuNThaguNAnuvarNane |

घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुळस्या रसनां तदर्पिते ॥

ghrANam ca tatpAda saroja saurabhe

SrImattuLasyA rasanAm tadarpite ||

एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।



evam sadA karmakalApamAtmana:

paredhiyaj~ne bhagavatyadhokshaje |

KulaSekhara AzhvAr points out this way of life of a ParamaikAnti in his MukundamAlA stotram starting with "jihve kIrtaya keSavam, muraripum ceto bhaja SrIdharam..." (third e-book of the Ahobilavalli series, <http://www.ahobilavalli.org>)

SLOKAM 31

अप्राकृतं श्रुतिशतोक्तमकालकाल्यं

आनन्दसान्द्रमनघं परमं पदं तत् ।

त्यक्त्वाऽऽगतस्त्वमवनेरवनाय देव

सर्वसहेश भगवन् तव सुप्रभातम् ॥

aprAkrtam Sruti Satoktam-akAlakAlyam

Ananda sAndram anagham paramam padam tat |

tyaktvA AgatastvamavaneravanAya deva

sarvam saheSa bhagavan tava suprabhAtam ||

Word by Word Meaning:

aprAkrtam Sruti Satoktam akAlakAlyam Ananda sAndram anagham tat paramam padam tyaktvA - rejecting that blissful and blemishless supreme abode of Yours celebrated by hundreds of Veda bhAgams as the rAjadhAni with no links to prakrti and where the kAla tattvam does not operate,

sarvam sahesa bhagavan! - Oh Lord of BhUmi devi!



tvam avaneravanaAya Agata: - You have arrived at TiruviNNagaram for protecting us on Earth by taking Your arca form.

deva! tava suprabhAtam - Oh Lord! May this be an auspicious dawn for You!



tiruviNNagara divya dampati-s in golden chariot

Condensed Meaning:

Oh TiruviNNagarappA! You have left the blissful SrI VaikuNTham, the land which is free of sambandham to Prakrti (sattva, rajo, tamo guNams) and is not under the influence of kAla tattvam. You said goodbye to such a land embodying Anandam to be with us in the prakrti maNDalam and have incarnated in Your arca state here to protect us. Please awaken and arise!



Additional Notes:

The e-book # 29 (SrI VaikuNTha gadyam of AcArya Ramanuja) at <http://www.srihayagrivan.org> glowingly describes the most beautiful, suddha sattva maya (free from three guNAs), aprAKrta lokam from which it is hard to think of SrI VaikuNThanAtham leaving in favor of any other place in the prAKrta lokam. Yet, SrI VaikuNThanAtham did just that by choosing TiruviNNagaram as an abode for His nitya vAsam.

SLOKAM 32

शारीरकाधिकरणद्रमिडप्रबन्ध-

दुग्धाब्धिनिर्मथनजैर्गुणदिव्यरत्नैः ।

वेदान्तदेशिकगुरुग्रथितां सुमालां

कण्ठे कुरु क्षितिपते तव सुप्रभातम् ॥

SArIrakAdhikaraNa dramIDaprabandha-
dugdhAbdhinirmathanajair guNadiviyaratnai: |
vedAntadeSikagurugrathitAm sumAlAm
kaNThe kuru kshitipate! tava suprabhAtam ||

Word by Word Meaning:

SArirakAdhikaraNa dramIDa prabandha dugdhAbdhi nirmatanajair guNa divya ratnai: - From the Milky Ocean made up of the chapters of Brahma sUtrams and the 4000 sacred collect (nAlAyira divya prabandham), divine gems embodying Your auspicious guNams were brought out through churning by (Swamy Desikan),





Kshitipate!

kshitipate! vedAnta deSika guru grathitAm sumAlAm kaNThe kuru - Oh Lord of BhUmi PirATTi! Please wear the necklace strung by Swamy Desikan with these divine gems (divya ratNAvaLi) and wear it around Your neck.

tava suprabhAtam - May this be an auspicious dawn to You!

Condensed Meaning:

TiruviNNagarappA ! Please adorn around Your neck the ratna hAram strung with the gems of Your kalyANa guNams gathered from the Milky Ocean of the adhikaraNams of Brahma sUtrams and the aruLiccheyalkaLs (divine collects) of the AzhvArs by Swamy VedAnta Desikan. BhUmi nAyakA! Please awaken and

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arise!

Additional Notes:

The reference here is to the SrI sUkti of Swamy Desikan entitled dramiDopanishad tAtparya ratnAvaLi. This is an insightful summary of the doctrines housed in Swamy NammAzhvAr's TiruvAimozhi, which is a drAviDa vedam. Bhagavat guNANubhavam is created from the pAsurams of Swamy NammAzhvAr's TiruvAimozhi, which itself is a distillation of the essence of Srutis and Upanishads.

SLOKAM 33

एलादिसंस्कृतसुगन्धिनदीजलाढ्यैः

हैमैघटैर्निजशिरोविधृतैर्लसन्तः ।

त्वत्किङ्करास्त्वदभिषेककृते समेताः

तानादिशावनिपते तव सुप्रभातम् ॥

elAdisamskrtasugandhinadIjalADhyai:

haimairghaTairnijaSirovidhrtairlasanta: |

tvatkinkaraAstvadabhishekakrte sametA:

tAna AdiSa avanipate! tava suprabhAtam ||

Word for Word Meaning:

elAdi samskrta sugandhi nadI jalADhyai: - with river waters made fragrant by the addition of cardamom,

haimair ghaTair nijaSiro vidhrtair lasanta: - and held in golden containers borne



on their heads, Your aDiyArs are standing together to help with Your sacred bath.

†Ana AdiSa avanipate! tava suprabhAtam - Oh Lord of BhUmi PirATTi! May this be an auspicious dawn for You!



ahorAtra pushkaraNi

Condensed Meaning:

Oh TiruviNNagarappa! Your servants (brtyAs) are carrying on their heads golden pots containing waters from many sacred rivers with admixture of fragrant material like cardamom, saffron et al and are assembled in front of Your sannidhi to perform the abhisheka kaimkaryam. Oh Lord of BhUmi devil! Please arise and accept their kaimkaryam. May this be an auspicious dawn to You!



Additional Notes:

The echoes of the 25th Slokam of SrI VenkaTeSa suprabhAtam are heard in this verse. That Slokam Starts with: "eIA lavanga ghanasAra sugandhi tIrtham, divyam viyat sariti hema ghaTeshu pUrNam" and describes VaidikAs waiting to perform the sacred bath for the Lord of the seven hills with the fragrant waters containing spices like cardamom, cinnamon et al. Tirumalai VenkaTeSan is known as utara VenkaTeSan and TiruviNNagarappan is revered as dakshiNa VenkaTeSan and latter is considered the elder brother of the utara VenkaTeSan.

SLOKAM 34

कालोचिता गुणनिधे विविधाः सपर्याः

भक्ता यथाऽधिकरणं प्रविधातुकामाः ।

उत्थानमत्र भवतः प्रतिपालयन्ति

वैकुण्ठपुर्यधिपते तव सुप्रभातम् ॥

kAlocitA guNanidhe! vividhA: saparyA:

bhaktA yathA adhikaraNam pravidhAtukAmA: |

utthAnamatra bhavata: pratipAlayanti


vaikuNThapuryadhipate! tava suprabhAtam ||

Word for Word Meaning:

guNanidhe tava suprabhAtam - Oh treasure of auspicious guNams! May this be an auspicious dawn to You!

bhaktA: yathA adhikAram kalocitA: vividhA: saparyA: pravidhAtukAmA: -





various bhaktAs according to their sthAnam are waiting to perform with eagerness, the different kinds of upacArams (kaimkaryams) for the different times of the day.

utthAnamatra bhavata: pratipAlayanti - They are awaiting Your getting up from Your night's rest.

vaikuNThapuryadhipate! tava suprabhAtam - Oh Lord of SrI VaikuNTham! May this bean auspicious dawn for You!

Condensed Meaning:

TiruviNNagarappA! Oh ocean of auspicious guNams! Your aDiyArs befitting their ranks are awaiting Your awakening to perform ArAdhanams appropriate for the time of the day. Oh Lord of BhUmi PirATTi! May this be an auspicious dawn for You!

Additional Notes:

There is a whole hierarchy of sevakAs of the Lord, who take part in assembling the materials for the ArAdhanams for the Lord. They wait their turn. The sevakAs and the upacArams like naivedhyams shift for ViSvarUpam, iJyA (mid day ArAdhanam) and evening worship as well as for ardhajAmam.

SLOKAM 35

त्वत्तोऽधिका पुरुषकारतया धरित्री

तुल्या त्वया च फलताफलदातृताभ्याम् ।

उक्ताकृतित्रयविशिष्टगृहिण्युपेत

वैकुण्ठपुर्याधिपते तव सुप्रभातम् ॥



tvatto adhika purushakArataya dharitrI
tulyA tvayA ha phalatA phaladAtrtAbhyAm|
uktAkrtitraya viSishTa grhiNyupeta!
vaikuNThapuryadhipate! tava suprabhAtam||



tiruvINNagara divya dampatis

Word for Word Meaning:

dharitrI, tvatto-adhika purushakArataya - Oh Lord! BhUmi devi exceeds You in significance since She stands as PurushakAram for the cetanams.

phalata phaladAtrtAbhyAm tvayA ca tulyA - In standing with You as upAyam and phalan for the prapanna cetanams and granting moksham, She stays equal to You.

uktAkrtitraya viSishTa grhiNyupeta! - Oh Lord who is resplendent with BhUmi devi displaying the three kinds of anugraham!





vaikuNThapuryadhipate! tava suprabhAtam - Oh Lord of SrI VaikuNTham!
Please awaken and arise.

Condensed Meaning:

TiruviNNagarappa! Your divine consort stays as PurushakAram and because of this unique role stands superior to You in the area of preparing a mumukshu for SaraNAgati. She stays as upAyam (means) and phalan (fruit there of) with You as well and therefore She surpasses You by one item (PurushakAram). Oh Lord who shines with Your devi demonstrating Her three features! Please awaken and arise. May this be an auspicious dawn for You!

Additional Notes:

BhUmi devi has a unique distinction. She displays PurushakAram (i.e.), She listens to the sorrowful pleas for help by the sinners, pleads for the dayA of Her Lord and stays with Her Lord to grant the phalan for the erring cetanams. Without the intervention through Her PurushakAram, the Lord is ready to punish them for trespasses of His commands. BhUmi devi succeeds in making the sipArisu for Their children and the Lord out of His affection for Her accepts the recommendations to forgive the cetanams. BhUmi devi also serves as the upAyam (means) for SaraNAgati and after the prapatti is done, She stays with Her Lord to grant the phalan of moksham for the prapanna jIvan. Thus She has three roles to play compared to the two roles of Her Lord and exceeds Him in Her scope of activities as SaraNAgata vatsalai.

SLOKAM 36

आकाशपत्तनपते तव सुप्रभातम्

एतज्जनाः प्रतिदिनं भवतस्समीपे ।



प्रातः पठन्तु सकलं शुभमाप्नुवन्तु

त्वत्पादपद्ममधुपानरता भवन्तु ॥

AkASapattanapate! tava suprabhAtam

etat janA: pratidinam bhavata: samIpe |

prAta: paThantu sakalam Subham Apnuvantu

tvat pAda padma madhu pAnaratA bhavantu ||



"May They shower all blessings on aDiyArs!"

Word for Word Meaning:

AkASa pattana pate! tava suprabhAtam - Oh Lord of TiruviNNagaram! May this be an auspicious dawn to You!

etat janA: pratidinam bhavata: samIpe prAta: paThantu - May the devout people recite this suprabhAtam every morning at Your sannidhi!

sakalam Subham Apnuvantu - May these devout people receive the phalan of





sarva mangalams!

tvat-pAda-padma-madhu-pAnarata bhavantu - May they become engaged in enjoying the honey flowing from Your lotus feet!

Condensed Meaning:

Oh TiruviNNagarappa! Please bless Your aDiyArs to recite this suprabhAtam for You daily in the morning at Your sannidhi and benefit by gaining sakala mangalams and enjoying the honey that flows from Your lotus feet.

Additional Notes:

This is the phala Sruti Slokam. The poet requests the Lord to shower all of His auspicious anugrahams on the suprabhAtam reciters at TiruviNNagaram and enhance their devotion to Him through the singing of the suprabhAta Slokams every day.

SrI Oppiliappan suprabhAtam sampUrNam

SrI bhUmi devI sameta SrI Oppiliappan tiruvaDigaLE SaraNam

dAsan

Oppiliappan Koil VaradAchAri Sadagopan