

SWAMY KURESAR'S SRI STHAYAM



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॥ श्रीः ॥

॥ श्रीस्तवः ॥

SRI STHAVAM



Swamy KurEsar

INTRODUCTION:

Swamy KurEsar (KurathAzhwAn) is from the village of Kooram, which is not far from Lord VaradarAjan's temple at Kaanchipuram. He was a wealthy person, who gave a lot to charity. His wife (ANDAL) was a great soul, who supported her husband's philanthropy with zest as an ideal Saha-dharmachAriNi.

Swamy KurEsar is also known as SrivatsAnkamisra. He lived from 1010-1116 CE. He was a very important SishyA of AchArya RaamAnuja (1017-1137 C.E). KurEsar was thus 7years senior to AchArya RaamAnuja and ascended to Parama Padham some 21 years before his AchAryan. KurEsar assisted AchArya RaamAnuja in the writing of Sri BhAshyam. The Five devotional lyrics (AthimAnusha Sthavam, VaradarAja Sthavam, Sri Sthavam, SundarabAhu Sthavam and Sri Vaikunta Sthavam) were bequeathed to us by Swamy KurEsar. These Sthavams are the path breakers for exemplary devotional lyrics as well as rich resources for understanding of the esoteric Sri VaishNavite Tatthvams. Swamy ParAsara Bhattar, the precocious son of KurEsar and Swamy Desikan traveled on the road laid out by KurEsar in composition of the devotional lyrics (SthOtrams) and enriched Sri VaishNavite Literature further.

It is adiyEn's bhAgyam to venture into posting article on the mighty Pancha Sthavams of KurEsar and seek His anugraham to undertake this task. Fortunately another SrivatsAnkAchAr Swamy, contemporary sScholar of extraordinary sScholarship has blessed us with MaNipravALa commentary on these five Sthavams (1986-88 CE). U. Ve. MahA VidwAn, U.Ve. PaiyampADI CheEtIUr Sri SrivathsAnkAchAr Swamy is the illustrious disciple of Abhinava Desika, U.Ve. Sri UtthamUr VeerarAghavAchArya Swamy. adiyEn will closely follow the commentary of U.Ve. Sri SrivathsAnkAchAr Swamy.

At the outset, adiyEn prostrates before asmath AchAryan, HH Sri VaNN SathakOpa, Sri NaarAyaNa YathIndhra MahA Desikan, the prakrutham Srimath Azhagiya Singar and seeks His anugraham to undertake this difficult task.

THE FIVE STHAVAMS OF KURÉSAR (NADAMADUM PATANJALI)

1. Sri Sthavam has 11 sIOkams on the Parama Paavana, Dayaa Moorthy, Sri Sriranga NaacchiAr. This sthavam is a moving tribute of the divine consort of Lord RanganAtha.
2. Sri Vaikunta Sthavam has 100 sIOkams. The old proverb is: The one who does not know Sri Vaikunta Sthavam is not a VaishNavan. This is the Saaram of Sri Bhaashyam and focuses on Parama Padha Naathan.
3. AthimAnusha Sthavam containing 61 sIOkams. This deals with the AthimAnusha dhivya ChEsthithams of RaamA and KrishNa, who took the form of Manushyan (Human Being) in their Vibhava avathArams and moved among us and performed the extraordinary, divine deeds.
4. Sri Sundara Baahu Sthavam is about ThirumAlirum ChOlai KaLLazhagar (Sri Sundara Baahu PeumaL). This Sthvam has 132 sIOkams. KurEsar's family moved to the village of Kuram after generations of Kaimkaryam to Sundara Baahu PerumAL at ThirumAlirumchOlai dear to ANDAL and PeriyAzhwAr. That is why, Swamy KurEsar has a special attachment to Sri Sundara Baahu of ThirumAlirum ChOlai.
5. Sri VaradarAja Sthavam is about Kaanchi Varadhar. It has 102 sIOkams and is very dear to Swamy Desikan, who was inspired to compose Sri VaradarAja PanchAsath. The VaradarAja Sthavam is the last of the Pancha Sthavams composed by Haareetha Kula Tilakam. Swamy KurEsar composed it in front of Lord VaradarAjan as commanded by his AchAryan to gain back the eyesight that he lost from the atrocity committed by the cruel ChOLA King. In this Sthavam, KurEsar prayed for the Moksham of NaalUrAn, the sishyan who became a drOhi to him (his own AchAryan). Such is the greatness of Swamy KurEsar.



TANIYAN

Let us start with the recitation of the Taniyan of KurEsar!

श्रीवत्सचिह्नमिश्रेभ्यो नम उक्तिमधीमहे ।

यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गल सूत्रताम् ॥

SrivatsachihnamisrEbhyO nama ukthim adhImahE |

YaduktayastrayIkantE yaanthi MangaLa sutratAm ||

MEANING:

KoorathAzvAn's Sri Sookthis (sacred utterances) have attained the state of ThirumAngalyam (auspicious thread worn by Sumangalis) around the neck of Veda MaathA. We recite the word of Nama: for the MahA PaNdithar, KurEsar with the same reverence as we recite the sacred Veda manthrams (nama ukthim adheemahE).

SLOKAMS AND COMMENTARY

Back in February of 1996 (Feb10 and 14), adiyEn posted 5 articles on Sri Sthavam following the Tattva Chintamani Vyakyaanam of U.Ve. Vaikunta Vaasi, Sri PrathivAdhi Bhayankaram AnnangarAcchAr (PBA) Swamy of Kancheepuram published in 1947. These articles can be accessed through Acharyans section in www.Sadagopan.org.

adiyEn is expanding the commentaries with additional insights from U.Ve.PaiyampADI CheEtUr Sri SrivathsAnkAchAr Swamy's 1986 commentary. Together, this extended coverage on Sri Devi lauded as "MangaLAnAm MangaLam" by Swamy Desikan will bless us with Bhakthi for Her.

adiyEn will integrate the two commentaries on the individual verses of Sri Sthavam of KurEsar. The trendsetters for the VaishNavite AchArya's SthOthrams on Sri Devi are:

1. SriSooktham from the Vedam
2. Swamy AlavanthAr's ChathussIOki before KurEsar's time and afterwards
3. Swamy ParAsara Bhattar's Sri GuNaratna Kosam (e-book on www.sundarasimham.org)
4. Sri Sthuthi of Swamy NigamAntha MahA Desikan (e-book on www.sundarasimham.org)
5. His son's, KumAra VaradhAryA's Lakshmi Sathakam in MandhAkrAntha meter
6. Sri Chakravarthee AathrEya VenkatAdhvani's Sri Laskhmi Sahasram
7. Sri Thirukkudanantai Desikan's KOmaLA DhaNdakam



Regarding the power of Swamy AlavanthAr's, ChathusslOki it has been said that one will become a PaNDithan (great learned one) through the understanding of the Tatthvams housed in ChathusslOki (Chathu: slOkEna PaNDitha:). It is no wonder that Swamy PeriyavAcchAn PiLLai and Swamy Desikan have written their commentaries on ChathusslOki after KurEsar's time. It is also no surprise to Sri VaishNavAs that KurEsar should be inspired to start His Pancha Sthavam with Sri Sthavam.

Many AchAryAs of recent times have also established the unique position of MahA Lakshmi in Sri SampradhAyam (Vibhuthva Paksha Sthapanam) based on their PoorvAchArya Sookthis:

1. Sri Lakshmi UpAyathva NirNaya: by Sri SrinivAsa ParakAla MahA Desikan
2. Sri Vibhuthva SamarTanam by AathrEya VenkatAdhvari
3. Sri Lakshmi Sahasra Rathna PrakAsikaa by Sri KrishNa Brahma tantra ParakAla Swamy
4. DhAsa DhAsi SamarTanam by HH 37th Pattam Srimath Azhagiya Singar in His Sri Sookthi Vaadha TarangiNi

Among all these SrI Sookthis on SrI Devi, Swamy AlavanthAr's Chathu:slOki is saluted as "Maarga PradarshikA", the Revealer of the auspicious path of Sri Tatthvam and Her yEkasEshithvam. Swamy KurEsar's Sri Sthavam is next in that chronological order.

There are 11 slOkams in Sri Sthavam of KurEsa. The first five are called Sthotropodhgaatam or introductory verses that express the author's disqualifications to engage in praising the most auspicious Sri Devi. Here KurEsa states that he is acutely aware of his limitations as a poet to undertake such an impossible task. From verse 6, the actual stotram begins (Stotraarambham). The ninth and the tenth verses are in the form of his Prapatti at Her Lotus feet. The eleventh and the final verse of this Sthavam is a prayer to Her to cast Her benevolent glances on him and protect him and us as the prapannas seeking refuge in Her.

The Sthavam begins with a Svasthi Vacahanam and PrArTanai (prayer) for Sri Devi to confer auspiciousness to all the worlds and their beings: (asesha jagatAm Svasthi SrI: disathAdh) and KurEsa prays for her blessings of Vaak Samrutti and Bhakti Samrutti (Abundance of poetic skills and wealth of Bhakthi) during the composition of the sthavam on Her.



P.B. AnnangarAcchAr Swamy has constructed the following imaginary dialog between Maha Lakshmi and the supplicant, KurEsa: The dialog between Sri Devi and KurEsar as visualized by Sri PBA Swamy is one of the most moving.

KurEsa: Svasthi Sreer DisathAdh (Sri Devi! May thou bless me)

Sri Devi: My Child! You asked me to bless you with auspiciousness. What would you like? Abundant fame or wealth or progeny or all the three?

KurEsa: O, Mother Divine! I do not want the perishable wealth or progeny or Fame. I am standing before you to praise your auspicious qualities to my heart's content.

Sri Devi: KurEsa! You are a great poet. You can go ahead anyway. What kind of Svasthi needs to be conferred as a boon by me beyond that?

KurEsa: O, My Compassionate Mother! You should not take this attitude. You should bless me with adequate Saraswati Samrutti to undertake this task, which is currently beyond my ability, given the nature of the loftiness of the subject matter of my sthavam.

Sri Devi: KurEsa! You already have been blessed with that gift. Please ask me for something else your heart desires.

KurEsa: Mother! It is true that my tongue utters some words skillfully. I do not however have the mellowness and Bhakti to inform my intellect to engage in this holy task. Please give me that type of Jnanam.

Sri Devi: KurEsa, My dear child! When you wished to offer tribute to me, you obtained then and there such a Jnanam. If you did not have that Vaatsalyam and a heart steeped in devotion, you would not progress in your efforts. Therefore, Please ask me for some other boons that interests you.

KurEsa: Oh, Supreme Mother! Your blessings have indeed given me a small measure of Bhakti for You. Please bless me further that it grows into Para Bhakti, Para Jnanam and Parama Bhakti as experienced by the Mudhal Aazhwaars at Thirukkovalur.

Sri Devi: Kuratthaazhwaan! You do not need to worry over this. Those three that you desire will grow gradually (KrameNa) as in the case of the three Azhwaars. Why do you wish to ask for some thing that is going to grow anyway?

KurEsa: O, Most Merciful Mother! I cannot bear to wait for a long time to experience my Bhakti grows through its different stages to become Parama Bhakti. I do not have the strength to go through that waiting period. Please bless me as I stand before You and make me Your servant (Kinkaran) and receive in return my most humble services. May Your merciful glances fall on me and uplift me! That is ALL I wish to ask as the supreme boon from You!

Sri Devi: Azhwaan! You are so Blessed! I have granted you that boon. Thus begins the Sri Sthavam.



SLOKAM 1

adiyEn will use the Anvaya Kramam (the prose order of this sLOkam) to help appreciate the flow of Sri KurEsa's thought

AsEsha JagathAm Sarga Upasarga sTithee: Svargam durgathim aapavargika Padam Sarvam cha kurvan Hari: yasyA: Mukham veekshaya tadh ingitha parAdheena: akhilam vidhatthE: anyaTa asya thayA EikarsyaAth iyam asya rasadha na syAth kalu (saa) Sri Svasti DhisathAdh

The first sLOkam takes this form:

स्वस्ति श्रीर्दिशतादशेषजगतां सर्गोपसर्गस्थितीः
स्वर्गं दुर्गतिमापवर्गिकपदं सर्वञ्च कुर्वन् हरिः ।
यस्या वीक्ष्य मुखं तदिङ्गितपराधीनो विधत्तेऽखिलं
क्रीडेयं खलु नान्यथाऽस्य रसदा स्यादैकरस्यात्तया ॥

Svasthi SrIr-disathAdh asEsha-jagathAm sargOpasargasTithee:
svargam dhurgathim Aapavargakika padham sarvam cha kurvan Hari: |
YasyA Veekshya mukham tadingitha-parAdhInO-vidhatthE akhilam
kreeDEyam khalu nAnyATAasya rasada syadaikarasyAth tayA || (1)



Sri RanganAyaki



BhagavAn SrI Hari NaaraAyaṇan takes His cues in the matters of Creation (Sarga:), Dissolution (Upasarga:), Protection (sTithee:), by seeking concurrence from the expressions in the beautiful face of His Consort. The world of DevAs (Svargam), Narakam (Dhurgathi), Sri Vaikuntam/Moksha sTANam (Aapavargika padham) and all other worlds are under His sway and He rules over them (Sarvam cha kurvan Hari:).

He executes all these tasks by taking the directions/cues from the hints (ingitham) originating from SrI Devi's auspicious face (Thirumukha MaNDalam). He is thus under Her total influence, and performs His work according to Her wishes. If this were not so, the BhagavAn will not enjoy the jagath srushti-rakshanNa-samhAra vyApArams.

He is Sri Devi ParAdheenan, since He wants to please Her. He looks at Her face for the different signals and completes every thing according to Her wish (YasyA: Mukham Veekshya, tadhingitha ParAdheena: akhilam vidhatthE). He is thus under Her total control in these matters and goes about executing His work according to Her wishes. If this were not to be so, the Lord will not enjoy His Jagath Srushti-rakshaNa -SamhAra vyApArams. They are of unified mind and for their play, they delight in engaging in this chess game. They are yEka Seshi Dampathis. If there is no matching enjoyment (Eikarasyam), then this play of Creation et al won't produce any joy for them (anyathA Asya tayA EikarasyAth iyam kreeDA rasathA na syAth khalu?). May SrI Devi of such power and who is united with Him at all times, places and states (Eikarasyam) confer auspiciousness on me to undertake this onerous task (asEsha JagathAm SrI: Svasthi disatAdh).

Sri VathsAnkAcchAr Swamy points out that this prayerful request is modeled after the Vaakyam of Sage ParAsarA in Sri VishNu pUrANam: "Sa disathu BhagavAn asEshapumsAm Harirapajanna-jarAdhikam samruddhim". Here, the father of Sage VyAsA who gave us the most sacred Saathvika PurANam (VishNu PurANam) prays for all jeevans to be blessed with every kind of MangaLam.

The prayOgam of "Khalu" in this sLOkam by KurEsar according to Sri SrivathsAnkAchAr Swamy is to indicate that this yEka sEshithvam and Eikarasyam among them is celebrated in Veda -VedAnthams.

The Eikarasyam concept is an important theme of Azhwaars. This is why RaamAnuja chose the Panguni Uttaram day to offer his SaraNagati to the Divine couple, when he saw them physically seated together (Ekapeetam) on that day at Srirangam temple. Swamy Desikan has dwelled on this concept in his works; has gone further to underline the related concept of EKASESHITVAM as one of the central principles of Sri VaishNavam as taught by his Poorvaacharyas. He salutes that extraordinary state of **Interdependence** of the divine couple in one of his sLOkas of Sri Sthuti as follows:

"Vishnu: tvam cha iti Dwandhvam anyOnya Lakshyam". Oh! Sri Devi, You and your husband are bound forever by your love for each other. You are never far away from each other even for a moment; both of You with Your limitless, illustrious qualities are a PAIR that can be



understood COMPLETELY ONLY through each other. That is why You are introduced as Vishnu Patni and he is known as Sriya:Pathi. That is your extraordinary state of Interdependence.



Thirukkudanthai KOmaLavalli

SLOKAM 2

हे श्रीदेवि समस्त लोकजननीं त्वां स्तोतुमीहामहे
युक्तां भावय भारतीं प्रगुणय प्रेमप्रधानां धियम् ।
भक्तिं भन्दय नन्दयाश्रितमिमं दासं जनं तावकं
लक्ष्यं लक्ष्मि कटाक्षवीचिविसृतेः ते स्याम चामी वयम् ॥

hE SrIrdEvi! Samastha lOkajananeem thvAm stOthumeehAmahE
yukthAm bhAvaya Bharatheem praguNaya prEmapradhAnam dhiyam |
bhakthim bhandhaya nandayaAsrithamimam dhAsam janam thaavakam
lakshyam Lakshmi! KaDAkshaveechisruthE: tE syAma chAmeE vayam || (2)



Melkote Yadugiri NaachiyAr

Oh Maha Lakshmi! You are the mother of the entire universe and its inhabitants. I wish to offer my praise to You. Please grant me the gift of Vak (Speech) appropriate for this task! Please grow my intellect and devotion to carry out this undertaking! May my Bhakti become Parama

Bhakti through Your blessing! Please accept my Kaimkaryam as that coming from one, who has surrendered at Your Lotus feet. Please make me joyous through the acceptance of my Vaachika Kaimkaryam! May we the Prapannas become the object of the waves of Your most merciful and compassionate glances! This is the verse for which Sri P.B. Anna offered the imaginary dialog referred to above.

KurEsar addresses MahA Lakshmi as “Samastha Loka Janani” and prays: “amee vayam cha tE katAksha veechi visruthE: lakshyam syAma”. Prayer here is for the people of the land (amee) and for those, who belong to the Thondar Kulam (vayam). AzhwAr prays for the waves of Sri Devi’s glances to fall on all.



Thiru Anbil ThAyAr

SLOKAM 3

स्तोत्रं नाम किमामनन्ति कवयो यद्यन्यदीयान् गुणान्
अन्यत्र त्वसतोऽधिरोप्य फणितिस्सा तर्हि वन्ध्या त्वयि ।
सम्यक्सत्यगुणाभिवर्णनमथो ब्रूयुः कथं तादृशी
वाग्वाचस्पतिनाऽपि शक्यरचना त्वत्सद्गुणार्णोनिधौ ॥

sthOthram nAma kimAmananthi kavayO yadhyanyadheeyAn guNAn
anyatra thvasathOadhirOPya phaNithi: saa tarhi vandhyaA thvayee |
amyaksathyaguNAbhivarNanamaTO BhrUyu: kaTam thAdhrusee
vaag VachaspathinAapi sakhyarachanaA thvathsadhguNAarNONidhou || (3)



Thirucherai SaaranAyaki

In the previous verse, KurEsa said: “**tvaaM SthOthum Yeehaamahe**”. He expressed his desire to praise Her. Now he elaborates on the difference between his Stotra Sabdhaarthams and that of others. He says that the common poets praise either gunaas that are not there in the subject being praised or drably describe the limited qualities of their subject. For instance, a poet may praise a bald man as the one, who has flowing locks of hair and thus describe some thing that is not there in reality. Some other common poets describe the qualities correctly, but find that there is a limited quantity of particulars to describe about their subject. There is not much to praise. KurEsa reveals that he is not hampered by either of these two difficulties, when he attempts to praise Maha Lakshmi and Her KalyaaNa GuNaas. There is no problem of exaggeration in Her case, since **She has all the auspicious qualities to a state of perfection**. Her KalyaaNa GuNaas are also so abundant that there is no shortage on the subject matter to praise. Her KalyaaNa GuNaas are limitless and there is no possibility of exhausting them or exaggerating them. Even Hayagreevan, the Lord of speech can not succeed in describing adequately Your vast sea of auspicious guNams.

SLOKAM 4

ये वाचां मनसां च दुर्ग्रहतया ख्याता गुणास्तावकाः
 तानेव प्रति साम्बुजिह्वमुदिता है मामिका भारति ।
 हास्यं तत्तु न मन्महे न हि चकोर्येकाऽखिलां चन्द्रिकां
 नालं पातुमिति प्रगृह्य रसनामासीत् सत्यां तृषि ॥

yE vaachAm manasAm cha dhurgrahatayA khyAthA guNasthAvakA:
 thAnEva prathi sAmBhujihvamudhithA hai mAmikA bhArathee |
 hAsyam tatthu na manmahE na hi chakOryEkAakhilAm chandrikAm
 naalam pAthumithi pragruhya rasanAmaaseetha sathyAm thrushi || (4)



KOvai vAyAL Sri VaraguNa Mangai ThAyAr

Oh Maha Lakshmi! It is impossible to praise adequately Your Kalyaana GuNaas with tongue or mind and do justice to them. It therefore becomes a laughable matter, when one attempts to go about this impossible task. My effort is like that of the Chakora bird that does not hold back its tongue and engages itself in drinking gluttonously ALL of the cool rays of the moon as its food, while being fully aware of its limited power to complete that impossible task. Similarly, I am not holding back in my effort to praise all of Your Kalyaana GuNaas adequately.

SLOKAM 5

क्षोदीयानपि दुष्टबुद्धिरपि निःस्नेहोऽप्यनीहोऽपि ते
कीर्तिं देवि लिहन्नहं न च बिभेम्यज्ञो न जिह्रेमि च ।
दुष्येत्सा तु न तावता न हि शुना लीढाऽपि भागीरथी
दुष्येच्छवापि न लज्जते न च बिभेत्यार्तिस्तु शाम्येच्छुनः

shOdheeyAnapi dhushta Buddhirapi nissnEhOapyaneehOapi tE
keerthim Devi lihannaham na cha BhibhEmyaj~nO na jihrEmi cha |
dhushyEth saa thu na thAvathA na hi sunA leeDApi BhageeraTee
dhushyEcchvapi na lajjathE na cha BhibhEthyArthisthu sAmyEcchuna: || (5)

Oh Maha Lakshmi! I am not ashamed to engage in my praise of You in spite of my inadequacies and disqualifications. I know that I have neither exemplary conduct nor a sharp intellect informed by Sastra Jnanam. In spite of these limitations, my praise of You will not become impure. The situation is similar to the lowly dog licking the most sacred waters of Ganga to quench its thirst. The River Ganga is not polluted by the dog's act and the dog gets its thirst quenched. Here KurEsa equates the sanctity of Maha Lakshmi to the holiness of Ganga and himself to the undeserving dog.



Swathi Peetam Sri Aanandavalli ThAyAr

SLOKAM 6

ऐश्वर्यं महदेव वाऽल्पमथवा दृस्येत पुंसां हि यत्
 तल्लक्ष्म्याः समुदीक्षणान्तव यतः सार्वत्रिकं वर्तते ।
 तेनैतेन न विस्मयेमहि जगन्नाथोऽपि नारायणः
 धन्यं मन्यत ईक्षणान्तव यतः स्वात्मानमात्मेश्वरः ॥

Eiswaryam mahadhEva vAalpmATavaa dhruSyEta pumsAm hi yath
 tallakshmyA: samudheekshaNATH tava yatha: sArvathrikam vartatE |
 tEnaitEna na vismayEmahi JagannATOapi NaarAyaNa:
 dhanyam manyatha eekshaNATH tava yatha: svAthmAnamAthmEswara || (6)



Thanjai MaamaNi Koil Senkamalavalli ThAyAr

Oh RanganAyaki! It is said that wealth is of two kinds. One is that, which is experienced here on earth (Eihikam) and the other experienced in Sri Vaikuntam by Mukthas and Nitya Suris (Aamushmikam). Both these types of wealth are enjoyed by a fortunate few as a result of the anugraham of your merciful glances falling on them. The beneficial impact of those glances do not surprise us one bit! The reason for our belief is that we know already that Your Lord, who is His Own Master, considers Himself Kruthaarthan (one, who achieved the purpose of his mission), when your glances fall on Him. KurEsa summarizes the special blessed status of Sriman Narayana this way:

“jagannatha: AtmEswara: narayanOpi tava eekshaNaath svaatmaanam dhanyam manyateh”



SLOKAM 7

ऐश्वर्यं यदशेष पुंसि यदिदं सौन्दर्यलावण्ययोः
 रूपं यच्च हि मङ्गलं किमपि यल्लोके सदित्युच्यते ।
 तत्सर्वं त्वदधीनमेव यदतः श्रीरित्यभेदेन वा
 यद्वा श्रीमदितीदृशेन वचसा देवि प्रथामश्नुते ॥

Eiswaryam yadhasEsha pumsi yadhidham soundarya-lAvaNyayO:
 roopam yasccha hi mangaLam kimapi yallOkE sadhithyuchyatE |
 tath sarvam thvadheenamEva yadhata: SrIrithyabhEdhEna vaa
 yadhvaa SrImadhitheedhrusEna vachasA Devi! praTAmasnuthE || (7)



ThiruvallikeNi AandaL—ThiruvAdipooram

Oh Consort of Ranganatha! Whatever blessings a Chetana possesses as Wealth, Beauty, goodness and auspiciousness in this world, ALL of these result from You. It is Your (Lakshmi) sambhandam that makes them qualified in the above manner. Some of them become auspicious by SAAKSHAAT Lakshmi Vachaka Sabdham and the others by Lakshmi VISISHTA Vaachaka Sabdham. KurEsa refers in this verse to two types of auspiciousness through association with SRISABDHAM. One is “SrIriti abhedhena praTaaM asnuthE”. By the very attachment of the Sabdham “SRI”, they attain auspiciousness. Thiru Pathi, Thiru Mangai, Thiru MaaLikai, Thiru ViLakku, Sri KurEsa are examples of the Sakshaath Sabdham. Visishta Vaachaka Sabdhams are illustrated by Srimad Bhagavatam, Srimad Ramaayanam, Srimad Anantha Saras et al.



SLOKAM 8

देवि त्वन्महिमावधिर्न हरिणा नापि त्वया ज्ञायते
 यद्यप्येवमथापि नैव युवयोः सर्वज्ञता हीयते ।
 यन्नास्त्येव तदज्ञतामनुगुणां सर्वज्ञताया विदुः
 व्योमाम्भोजमिदन्तया किल विदन् भ्रान्तोऽयमित्युच्यते ॥

Devi thvanmahimAvathi: na HariNA nApi thvayA jn~AyathE
 yadhyapyEvam aTApi naiva yuvayO: Sarvaj~nathA heeyathE |
 yannAsthyEva tadhaj~nathAmanuguNaam sarvaj~nathAyA vidhu:
 vyOmaAmbhOjam idhantayA kila vidhan bhrAnthOayamithyuchyathE || (8)



Sri Amrudhavalli and Sri Senchulakshmi ThAyAr—Ahobilam

Devi! Even Your Lord does not comprehend fully the limits of your KalyaaNa GuNaas. For that matter, You Yourself do not know the full extent of Your own auspicious qualities. This lack of awareness does not in any way cause harm to Your title as SARVAJNAI or as the one, who understands every aspect of knowledge. The reason for my view is as follows: Some think that one is a Sarvajnan, when one possesses knowledge about nonexisting things (e.g.) horn of a hare, Lotus growing in the sky, mirage in the desert. One, who prides themselves about knowledge of those non-real things would be at the head of a group of deluded ones. In Your case, however the limit to Your Mahima is an unreal thing (i.e.), there is no such limit. It is understandable therefore that You do not know about an unreal, non-existing thing. Hence, there is no dispute on Your Sarvajnatvam. Your “unawareness (Ajnanam)” is Yataartha Jnanaparaaya Ajnanam and is not a Sarvatvabanjaka Ajnanam. The essence of this verse is that Maha Lakshmi’s auspicious qualities do not have any limit (i.e.) they are limitless.



SLOKAM 9 AND 10

लोके वनस्पतिबृहस्पतितारतम्यं
 यस्याः प्रसादपरिणाममुदाहरन्ति ।
 सा भारती भगवती तु यदीयदासी
 तां देवदेवमहिषीं श्रियमाश्रयामः ॥

IOkE vanaspathy Bruhaspathy tAratamyam
 yasyA: prasAdha-pariNAMam udhAharanthy |
 Saa Bharathee Bhagavathee thu yadheeyadhAsee
 thAmm dEva-dEva Mahisheem Sriyam aasrayAma: || (9)



ThiruttaNNKaal ThAyAr Purappaadu

यस्याः कटाक्ष मृदुवीक्षण दीक्षणेन
 सद्यस्समुल्लसित पल्लवमुल्ललास ।
 विश्वं विपर्यय समुत्थविपर्ययं प्राक्
 तां देवदेवमहिषीं श्रियमाश्रयामः ॥

YasyA: kaDAksha mrudhu-veekshaNa dheekshaNEna
 sadhya: Samullasitha pallavam ullalaasa |
 viswam viparyaya samuttha viparyayam prAk
 thAmm dEvadEva mahisheem Sriyam AasrayAma: || (10)



“taam devadeva mahishIm Sriyam aasrayaama:”, asserts the poet in the SaraNagati signature of the ninth and tenth sLOkaas. In the ninth verse, KurEsa states that those, who offer SaraNagati at the lotus feet of Maha Lakshmi will be blessed with great sCholarship or Vak Samrutti. KurEsa explains that by pointing out that the Goddess of Learning, Saraswati is a Kinkari (Servant) Of Maha Lakshmi. Therefore, She will bless the Prapannas of Her Mistress with her own blessings. In the tenth verse, KurEsa refers to a happening at the time of the Universal Deluge (Pralayam). At that time, there is no Lakshmi Kataksham on this world. Hence, all chetanas and achetanas are anemic and famished and are in a state resembling death. When Maha Lakshmi took pity on the state of the Universe and thought about casting Her glance at the suffering Universe, that very thought of Her gave new life to the chetanas and achetanas. They became invigorated with energy and strength. Life came back all over. KurEsa sought refuge at Her holy feet, which is the embodiment of Compassion.



ThirukkAzhiccheerAma ViNNagaram - LokaNaayagi ThAyAr

SLOKAM 11

यस्याः कटाक्षवीक्षाक्षणलक्षं लक्षिता महेशास्स्युः ।

श्रीरङ्गराजमहिषी सा मामपि वीक्षतां लक्ष्मीः ॥

YasyA: KaDAksha veekshA-kshaNa-laksham lakshithA mahEsA: syu: |
SrirangarAja Mahishee Saa mAmapi veekshathAm Lakshmee: || (11)



Bakthavathsalan - NaachiyAr Thirukkolam

KurEsa concludes the Sri Sthavam by describing the power of that merciful glance of RanganAyaki. He begs Her to enrich him by casting Her glance on him. In this verse, he reveals that even a second's rest of Her glance on one will result in the acquisition of riches of the kind that have no comparison. That Eiswaryam blessed by RanganAyaki is not the ordinary wealth that disappears with time. It is the unalloyed bliss of Moksham and residence in Sri Vaikuntam as a Muktha Jeevan in the company of Dhivya Dampathis and the Nitya Sooris. The noble and altruistic poet, Sri KurEsa finally prays for the wealth of Kainkarya-Sampath from Sri Devi in this Sthavam.

Swamy Desikan elaborated on the brief prayer of KurEsa in his Sri Sthuti. There are 25 verses in Swamy Desikan's Sri Sthuti. The first 12 and the last 12 of them pay tribute to Sri Devi's Kalyaana GuNaas and reveal the Saastric truths about Her YEKASESHITVAM. In the epicenter of this sthuti, in the 13th verse, Swamy Desikan celebrates the Pattabhishekam of Maha Lakshmi, when She appeared out of the milky ocean during the time of its churning and became the consort of Maha Vishnu and thereby gave Him the title of Sriya:Pathi.

Swamy Desikan like KurEsa recognized Her as “Mangalaanaanam Mangalam” and “Sreyo Murthi:” He reveals that She is the auspiciousness behind all auspiciousness and that She is the embodiment of Benevolence. He points out that in the Yajna of Prapatti, the Jeevan, the property of the Dhivya Dampathis has to be presented as Havis to them in recognition of their role as YEKASESHIS. Swamy salutes the Divine Couple, who are inseparable in this way: “Dampathee Yuvaanam Na: Daivatham”. Swamy Desikan salutes them as equals in the spirit of the Vedas. He adds that the Atman has to be presented as Havis to both of them to conclude one's Prapatti and to receive thereafter the fruit of Moksham through that offering to the Divine Couple. Swamy Desikan says that the blessed-ones are single-minded about getting Sevaadhikaaram to the Divine Couple practicing yEkaseshitva Yogam. Such Prapannas according to Swamy Desikan treat the other riches of the world as worthless as the blades of Grass.



Vedavalli ThAyAr - ThiruvallikENi



adiyEn will conclude on Sri Sthavam with the Dhyana SIOkam of the Sri Sthuti of Swamy Desikan, who drew his inspiration from the PoorvAchAryAs. Here Swamy Desikan sums up the Kalyaana GuNaas of Maha Lakshmi in the manner celebrated by Alawandhar in Chatussloki, RaamAnuja in Sriranga Gadhyam, KurEsa in Sri Sthavam and Parasara Bhattar in Guna Ratna Kosam. The Dhyana SIOkam is as follows:

कल्याणनामविकल निधिः काऽपि कारुण्य सीमा
नित्यामोदा निगम वचसां मौळिमन्दारमाला ।
संपद् दिव्या मधु विजयिनः सन्निधत्तां सदा मे
सैषा देवी सकल भुवन प्रार्थना कामधेनुः ॥

KalyAaNaaNaam avikala nidihi: kaapi kaaruNya seemaa
nityaamodhaa nigama vachasaam mowlimandaara maalaa |
Sampat divyaa madhu vijayina: sannidhattaam sadhaa me
syshaa Devi sakala bhuvana praarthanaa Kamadhenu: ||

Here, Swamy Desikan recognizes Maha Lakshmi as the Auspiciousness (Mangalam) behind ALL auspicious objects and Tattvaas. He understands Her as the boundary of Mercy. He sees Her as a Mandaara garland adorning the head of the fragrant Veda Mantraas. He salutes Her as the most precious wealth of the Lord. He points out to us that She is the boon-granting, wish-yielding Kamadhenu for all the worlds. Swamy Desikan prays that Maha Lakshmi of such attributes should always reside in his mind. KurEsa prayed for the glances of Maha Lakshmi to fall on him and there by sanctify him.

adiyEn concludes this write-up on Sri Sthavam with a prayer to Maha Lakshmi to bless us all and enhance our Kaimkarya Sri.

SrI KooranATa SrIvathsachihnamisra Virachitha: SrIsthava: SampoorNa:
Aazhwaar, Aachaaryaal ThiruvadigaLE Saranam
Swamy KurEsar ThiruvadigaLE SaraNam

Daasan,

Oppiliappan Koil VaradAchAri Sadagopan





SRI KOORATHAZHVAN VAIBHAVAM

श्री वत्स चिन्ह मिश्रेभ्यो नमः उक्तिम् अधीमहि

यथुक्तयः त्रयी कन्ठे यान्ति मन्गळ सूत्रताम्

Sri Vathsa Chinha Mishrebhyo Namah Ukthim Adheemahi
Yathukthaya: Thrayee Kante Yaanthi Mangala Soothrathaam

This is the Thaniyan that praises Swamy Kurathaazhwaan given to us by Swamy Paraasara Bhattar who is Swamy Koorathazhwan's son.

The meaning of the above thaniyan goes like this :

“I salute the great mahaan Sri Srivathsa Chinha Mishra (Swamy Koorathazhwan) who is the incarnation of the emperumaan's divine mole “Sri Vathsam”, whose sri sookthis became the thirumangalyam of the mother Veda (The 4 Vedas also named as Thrayee as mentioned in the above thaniyan)”.

Let us take refuge in this great mahaan with the above thaniyan. Let us glance through Swamy's greatness as an absolute Sri Vaishnava. If we have to see a living example of a Sri Vaishnava Lakshanam, we could just read the entire life history of Swamy Koorathaazhwaan. Swamy's life history is full of incidents that every Sri Vaishnavan should follow and experience in his/her day to day life. Some of Swamy's great characteristics were his kaarunuyam to even the lowest creature in this earth, his absolute faith in emperumaan and sharanagathi and more than all these, his attitude of surrendering at the lotus feet of our great emperumaanaar. His greatness was such that even Swamy Emperumaanaar was so delighted to have his sambandham, which emperumaanaar himself has directly told in his kalakshepa ghoshti. A two or four page writeup cannot even cover a drop of the ocean of Swamy's kalyana gunas. Still adiyen will highlight briefly Swamy's life history and some great incidents in his life that shows how a Sri Vaishnavan should live.

Swamy was born in a small and beautiful village named “Kooram” near the great divyadesam Thirukachi (Kancheepuram) where Devathirajan resides on the Hasthi hills along with his consort Sri Perundevi Thaayaar. With the grace of emperumaan Devathirajan, Swamy was born to Sri Koorathu Azhwan or Sri Ananthar and Sri Perundevi ammal. Their family was very rich. Their wealth was admired by even Devathi Rajan and by the goddess of wealth herself (i.e), Sri Perundevi Thaayaar. We should now imagine the amount of wealth that Swamy's family had at that time. But even though Swamy was born in a well to do family, Swamy never even displayed the signs of abundant wealth. We can this very clearly see that from Swamy's life history. Swamy was very brilliant in his knowledge; he always loved to serve Sri Vaishnavas, poor people and showed immense love to even a small insect or even a non living thing like a





tree. Swamy lost his mother at his young age. Seeing Swamy's great character, Swamy's father thought of getting Swamy married and sought for a suitable alliance for Swamy who can support Swamy in all his kankaryams and who can understand Swamy's nature and be with Swamy till the end. Then Swamy was married to Sri Andaal ammaiyaar whose family was equally rich. Sri Andaal ammaiyaar was very good in her knowledge, her character. Her knowledge was so great that Swamy emperumaanaar himself has asked for suggestions from Sri Andaal Ammaiyaar on various issues when Swamy emperumaanaar was writing his grantham "Sri Bhashyam".

Swamy Koorathaazhwaan also lost his father in a few years. Swamy then took over the wealth and used it to do lots of anna dhanams to the needy. Swamy donated lots of money to the needy and whoever asked for it. At the same time Swamy used to do Thadeeyaaradhanm for all those who use to come to Devathi Rajan sannidhi till the midnight. There might be a situation that no one is left out to have food at Swamy's thirumaaligai but lots of food is still left out there to serve many more people.

Once when Devathi Rajan sannidhi was closed at the late hours. Devathi Rajan, Perundevi Thaayaar and Swamy Thirukkachi nambigal were left alone in the temple. By emperumaan's grace no one knew that Swamy Thirukkachi Nambigal was inside the temple. At this point of time we have to even think of Swamy Thirukachi Nambigal's greatness because Swamy was one among those to whom emperumaan came out of his Archaa Thirumeni and spoke. Swamy Thirukachi Nambigal use to do Thiru Aalavattam (Fan) kankaryam to devathi rajan and Perundevi Thaayaar. On one day when the sannidhi doors were closed, Devathi Rajan and Perundevi Thaayaar were amidst their discussion. They heard a great sound of a door bell. Perundevi Thaayaar was so astonished that she wanted to know from where the sound came from. Swamy Thirukachi Nambigal was asked about it and Swamy Nambigal told that it was Swamy Koorathaazhwaan's thirumaaligai's door that was being closed since no one was left out to have food at Swamy Koorathaazhwaan's thirumaligai. Hearing this Perundevi Thaayar herself admired and told that how could a person afford to live that way, if he donates his wealth to people in that manner. She also admired Swamy Koorathaazhwaan's wealth and wanted to see Swamy. Hence Devathi Rajan ordered Swamy Thirukachi Nambigal to bring Swamy Koorathaazhwaan the next day. Swamy Thirukachi Nambigal after his services to the lord went home and the next went to see Swamy Koorathaazhwaan to let him know about the conversation between the Lord and his Consort and that the Lord and his Consort wanted to see Swamy Koorathaazhwaan. Here is where one should admire Swamy Koorathaazhwaan's vairagyam and his great character. Swamy was not at all happy that his wealth was admired by the Lord and his Consort. He immediately told Swamy Thirukkachi Nambigal that "I would have been happy and would be willing to accompany devareer to see the Lord and his Consort if adiyen was invited because adiyen is his Bhakthan, Adiyen is a sCholar but adiyen is not at all happy that adiyen was admired because of adiyen's wealth. Hence adiyen will not accompany devareer to see the Lord and his consort". What a great mahaan Swamy is!! One should have immense vairagyam and boldness to disobey the Lord's command.



After this incident Swamy was in deep thought and was so vexed that he was admired for his wealth. Swamy thought that it was because of his wealth he couldn't go and worship Devathi Rajan as a bhaktha. Swamy got so frustrated about his wealth that Swamy at once came to a decision. Again, look at Swamy's vairagyam. Swamy never called a lawyer or a panchayat to say that he is leaving his wealth for the needy or poor. Swamy never wrote any documents to say that he is leaving this wealth for the needy. Swamy just threw away all the wealth so that let it be taken by anyone. Swamy didn't even care to take a small piece of his belongings. Swamy told his dharma pathni Sri Andal Ammaiyaar about his decision to leave the wealth and go. Now look at Sri Andaal ammaiyaar's greatness. She never asked a question nor even suggested Swamy to make arrangements and give the wealth away to the needy. Both of them at once left their thiru maalgai.

At that time Swamy Emperumaanaar was given Sanyaasaahramam by Lord Devathirajan and gave Swamy emperumaanaar a title with the name Sri Yathiraja. Devathi Rajan himself called Emperumaanaar "Vaaraai Yathiraja" meaning "Welcome the king of saints" and asked emperumaanaar to have a mutt in Kancheepuram. Swamy Koorathaazhwaan has heard about emperumaanaar's greatness and his divine qualities and hence decided that "Emperumaanaar Thiruvdigale namakku thanjam. Emperumaanaar Thiruvadigale Sharanam" meaning the only place for our refuge is at emperumaanaar's lotus feet and we have to surrender at emperumaanaar's thiruvadi. Deciding thus both Swamy Koorathaazhwaan and Sri Andal Ammaiyaar started walking towards Srirangam, where Emperumanar had moved. They were travelling in the middle of a forest. Suddenly Sri Andaal ammaiyaar asked Swamy if there could be any disturbances due to thieves. Swamy was wondering as to why she was asking this question as Swamy did not have anything in his hand. Hence Swamy immediately asked when I am not worried about thieves why are you worried? Sri Andal ammaiyaar answered that she had a gold vessel that was given at the time of their wedding which normally women never leave it. Hence she said that she brought that vessel along with her. Now, just look at Swamy's reaction to this. Swamy said when we decided to leave everything back why do you have to carry this with you. This is the reason for your fear in this forest. Hence throw it away. Saying thus Swamy took the vessel from Sri Andal Ammaiyaar and threw it away in the forest.

We need to put a thought at this point that how many of us honestly could ever even think of doing this atleast in our dreams. At last Swamy reached emperumaanaar's thiruvadi and became a part of emperumaanaar's ghoshti.

Even after many years Swamy Koorathaazhwaan and Sri Andal Ammaiyaar never had any issues. At Srirangam, they lived in a very small cottage near the temple. They didn't even have anything to eat. Swamy everyday goes to every home in Sri Rangam for Uncha vruthi (Collecting rice and groceries from various houses while singing the praise of the lord) and with what Swamy gets through Uncha Vruthi, Sri Andal Ammaiyaar used to cook the rice and material from Unchavrutthi and Swamy did thiruvadhanam for the Lord next before partaking that prasadam. One particular day Swamy was so involved in reading Srimad Ramayanam that Swamy totally forgot to go for Uncha Vruthi. Sri Andal ammaiyaar did not



know how to disturb Swamy as she did not want to be an obstacle to Swamy's anubhavam in Srimad Ramayanam. Hence she was just keeping quiet. At that time the temple bell which was rung to indicate that Lord Sri Ranganatha and his Consort Sri Ranganayaki were offered thaligai (food) in the temple was heard by Sri Andaal Ammaiyaar. She then thought that "can ever a mother or father have great food when their kids are suffering from hunger". Soon after thaligai was offered to the lord and his consort, Lord Ranganatha ordered through his temple kanyakaparars to go and deliver the food that was offered to Him to Sri Koorathaazhwaan and Sri Andaal ammaiyaar with all honours. As per the Lord's command the prasadam was taken in procession with all the necessary paraphernalia. Seeing the bhagavath prasadam coming towards his gruham , Swamy koorathaazhwan immediately woke up and with due respect just fell at the feet of bhagavath kanyakaparars. They told Swamy about the Lord's command and gave the prasadam to Swamy. Swamy immediately thought why was this sudden order given by the lord. Hence Swamy asked Sri Andaal ammaiyaar if she prayed to emperumaan for food. Sri Andaal ammaiyaar answered about what she thought when the Divya Dhampathis were offered food. We should now pay attention to what Swamy told as a reply :-

"By asking for food from the Lord you have now deviated from our Sri Vaishnava swaroopam or characteristic feature. The relation between you and me is only from the day we got married. But the relationship between me or you and the lord has been living for ages. When he knows this relationship and he knows that we are his own beings, cant' he provide us food and shelter for us. By asking for food for both of us you have made a mistake and in fact committed bhagavath apachaaram and thus insulted the lord."

What a great Sri Vaishnava, Swamy was. Let us hail Swamy's qualities.

Let adiyen write few more incidents from Swamy's life that will make us all cry and realize how much our poorvaachaaryas have struggled and sacrificed for us to bring us all together under one tree called "Sri Vaishnavam". At that time the Chola king named Kulothunga the second later named as "Krimi Kanta" was ruling the Chola dynasty which included Sri Rangam. He was a fanatic Saivaite and had hatred toward Vaishnavam and Sri Vaishnavas. He removed all temple servants from Sri Rangam and didn't allow anyone to offer daily pooja to emperumaan. When he was discussing with his ministers as to how to make every Sri Vaishnava follow Saivism and surrender to Lord Shiva, they at once told that if emperumaanaar signs that there is no supreme being than Lord Shiva then everyone will surrender immediately to Lord Shiva. Hence the king ordered his servants to arrest emperumaanaar and bring Swamy to his court. Knowing this Swamy Koorathaazhwar and other emperumaanaar's disciples requested emperumaanaar to go away from Sri Rangam to get away from the King's trouble. Accepting the request from his disciples, Swamy emperumaanaar adorned the dress of a gruhastha (White dhothi) instead of his Kaashaayam and Swamy Koorathaazhwaan wore emperumaanaar's Kaashaayam. Being mistaken by the appearance, the King's servants arrested Swamy Koorathaazhwaan and took Swamy to the court. Hearing this Swamy Periya Nambigal, the acharya of Swamy emperumaanaar also went to the court. In the court , the king assuming Swamy Koorathaazhwan as emperumaanaar asked Swamy to sign that there is no supreme



being than Lord Shiva. Based on his study of all four Vedas and Shastras, Swamy refused to do so but wrote a contradicting statement. Seeing this the king became furious. He insisted that both Swamy Koorathaazhwaan and Swamy Periya Nambigal to sign but since Swamy Periya Nambigal refused to sign, the king ordered to take Swamy Periya Nambigal's eyes at once. Hence the King's servants removed Swamy Periya Nambigal's eyes. After seeing this atrocity, Swamy Koorathaazhwaan immediately told that "Oh...!! king you are a traitor. You took away the eyes of a great bhagavatha. After Seeing this cruel deed of your's I don't want to see this world in which you live. Also I don't want to see emperumaan after seeing you through this sinful eyes. Hence let me remove my eyes with my own hands". Saying thus Swamy plucked his own eyes with his hands. What a greatness Swamy had? Can we ever do like this even in our dreams? Let us all salute Swamy Kooraadhinatha.

Finally after Swamy lost his eyes, Swamy didn't want to stay in Sri Rangam. Hence Swamy shifted his family to Thirumaalirumsolai (Azhagar malai) near Madurai where Azhagar resides as Sri Sundarabaahoo (meaning the one with beautiful and broad shoulders) showering his blessings to all His bhakthaas. Swamy stayed there for a long time doing Pushpa Kainkaryam to the Lord. In the mean time the king Kulothunga died due to cancer on his neck and thereby he was given a name as "Krimi Kanta" due to his Bhagavatha apacharam to Swamy Periya Nambigal. Knowing this as the reason, the King's son realized his father's mistake and brought Sri Vaishnavam back to Sri Rangam and ordered the servants of the Sri Rangam temple to carry on with their daily poojas to the Lord. Hearing that the Sri Rangam returned to its normal state Emperumaanaar started his journey from Melukote toward Sri Rangam and on the way hearing that Swamy Koorathaazhwaan lost his eyes and that he now stays in Thirumaalirum solai, Swamy emperumaanaar wanted to see Swamy Koorathaazhwaan. Hence Swamy emperumaanaar came to Thirumaalirumsolai to see Swamy Koorathaazhwaan. Swamy Emperumaanaar stayed along with Swamy Koorathaazhwaan in Thirumaalirumsolai for a while. During his stay Swamy emperumaanaar requested Swamy koorathaazhwaan to ask Lord Ranganatha to give back his eyes. But see the greatness of Swamy Koorathaazhwaan here. He at once told

"Adiyen would have made fun of some Sri Vaishnavan's Thriuman being in a improper way and hence emperumaan would have given this punishment to adiyen. Adiyen will not ask for anything from emperumaan".

But Swamy emperumaanaar repeatedly insisted on asking for Swamy eyes from the Lord. Swamy emperumaanaar told Swamy Koorathaazhwaan that "Please ask emperumaan to give back your eyes as ramanujan needs them". Even after this we have to see Swamy Koorathaazhwaan's great quality and how much our poorvaahcaaryaas wanted to save our Sri Rangam. Swamy immediately requested emperumaan to give back the eyes of all Sri Vaishnavas which is Sri Rangam to its normal state safe and with all its glory. Finally after repeated compulsion of Swamy emperumaan, Swamy Koorathaahwaan went to Lord Ranganathan's sannidhi with Swamy emperumaanaar and prayed to the Lord to give back his two eyes as emperumanaar needs them to save our Sri Vaishnavam. At Once Lord Ranganatha



commanded Swamy Koorathaazhwaan to go to Kancheepuram and request Devathi Rajan to give Swamy's eyes. It was at this time Swamy along with Swamy emperumaanaar went together to Kancheepuram and Swamy Koorathaazhwaan sung "Sri Varadarajasthavam" his last work requesting the lord to give his eyes back. Now here we have to learn how to even show affection for those who did evil things to us. One of Swamy Koorathaazhwaan's disciple named "Naalooraan" who actually told the King Krimi Kanta to get the signature from emperumaanaar that there is no supreme being than Lord Shiva. Swamy Koorathaazhwaan immediately thought of his disciple and when Swamy requested his eyes back from Devathi Rajan, Swamy also requested that moksham be granted to himself and also Naalooraan even though he has done a great bhagavatha apacharam.

Soon after Swamy got back his eyes from Devaathi Rajan just to see the Lord and his Achaaryan, Swamy requested Lord Ranganatha to offer him Moksha as he wanted to ascend to Srivaikuntam before Swamy emperumaanaar and make all necessary arrangements there for Swamy emperumaanaar. Swamy gave us a gift of 5 granthas or stothrams called as "Panchasthavams" namely

1. Sri Sthavam (10 SIOkas) on Sri Ranga NAchiyAr
2. Sri VaikunTa Sthavam (100 SIOkas) on ParamapadanAtham. The SAstra arthas contained in Sri Baashyam and other Rahasya granthas have been clearly brought out in this Sthavam without transgressing the preclusions and exclusions ordained in the study of the vEdas, in such a manner that it used to be said "Sri VaikunTa Sthavam theriyAdhavan Sri VaishNavan allan" meaning- "one who does not know Sri VaikunTa Sthavam is not a Srivaishnavan at all."
3. AthimAnusha Sthavam (61 SIOkas). Here, the AzhwAn argues how though PerumAL claimed to be just human, He did superhuman feats in the various AvatArams. AzhwAn has unassailably proved with Tharkam (logic) PramANam (authority) and Anubhvam (experience) how EmperumAn is THE SarvEswaran.
4. Sri Sundara BAhu Sthavam (132 SIOkas) on Azhagar of TirumAlirum SOlai. History has it that this was composed when due to the harassment by the ChOzha King, AzhwAn had to stay at TirumAlirum sOlai which was then under PAndya kingdom.
5. Sri VaradarAja Sthavam (102 SIOkas) on Hasthigiri Varadan, This is considered to be the last StOtra composed by AzhwAn.

Now let us bring Swamy's entire life history that adiyen has described so far as a movie in our mind. Don't we get tears in our eyes hearing to such great qualities of a true Sri Vaishnava? We may not be able to be as perfect or as great as Swamy Koorathaazhwaan due to this kali's strong presence. But adiyen definitely believes that by spilling few tears from our eyes everyday thinking of Swamy Koorathaazhwaan's life history and his great qualities as a Sri Vaishnava, we can definitely bring in some transformation within ourselves and thereby to our entire Sri Vaishnava community and our SriVaishnavam.





Mozhiyai Kadakkum Perumpugazhaan //
Vanjamukkurumbaam kuzhiyaikkadakkum //
Nam Koorathaazhwaan sharan koodiya pin //
Pazhiyaikkadathum iraamaanusan //
Pugazh paadiyallaa vazhiyaikkadathal //
Enakkini yaadhuma varutthamanRe

(Thiruvarangathu Amudhanaar's Iraamanusa /nootrandhaadhi – Verse 6)

Koorathaazhwaan Thiruvadigale Saranam

Daasan, Madhavakannan

