

SWAMY KURESAR'S SRI VAIKUNTA STHAVAM



ANNOTATED COMMENTARY IN ENGLISH BY
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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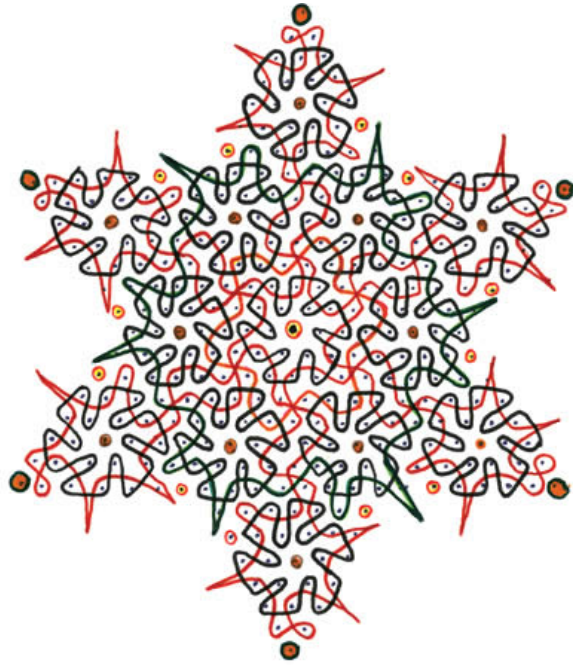
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DevanAtha PerumAL---ThiruvahIndra Puram



॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीकूरनाथश्रीवत्सचिह्नमिश्र विरचितः

॥ श्रीवैकुण्ठस्तवः ॥

SRI VAIKUNTHA STHAVAM

INTRODUCTION:

This magnificent sthavam of Sri KurEsar has 100 sIOkams and has the saarArthams (essential meanings of Sri BhAshyam passage) and therefore it has been recommended as a must to study by us.

The structure of Sri VaikuNTha Sthavam

1. The First sIOkam is a magnificent tribute to EmperumAnAr by KurEsar.

This sIOkam is the one that we recite daily:

“yO nithyamachyutha padAmbuja-yugma-rukma”

2 and 3: These two sIOkams offer prayer to receive the anugraham of swAmy NammAzhwAr in the efforts to compose Sri VaikuNTha sthavam.

4. Salutations to Sriman NaarAyaNan, the Jagan-MangaLa JyOthi: the Svayam JyOthi.

5. Prayer for the Lord to appear before the Kavi with His Divya MangaLa Vighram.

6. Salutations to the DivyAthma svaroopam of the Lord.

7. Description of the Vaathsalyam of the Lord for His BhakthAs.

8. KurEsar’s discomfort about his ability to engage in the task of eulogizing the Lord.

9. Declaration of his (KurEsar’s) determination to make a feeble attempt to eulogize a miniscule of the Lord’s limitless glories.

10. Salutations to the Lord’s foremost attribute: KShamA (forbearance).

We will study the Sri VaikuNTha Sthava sIOkams few at a time.



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 ||



Sri KurEsar

MEANING:

KooratthAzvAn'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 adhImahE).

Slokams and commentary



Sri VaikuNTha NaaThan



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SEsha VAhanam---Thiru AllikENI





SLOKAM 1

यो नित्यमच्युतपदाम्बुजयुग्मरुक्म-

व्यामोहतस्तदितराणि तृणाय मेने ।

अस्मद्गुरोर्भगवतोऽस्य दयैकसिन्धोः

रामानुजस्य चरणौ शरणं प्रपद्ये ॥ १ ॥

yO nithyamachyutha padAmbuja-yugma-rukma-
vyAmOhathas-taditharANi thruNAya mEnE |
asmad-gurOr-bhagavathOasya dayaikasindhO:
RaamAnujasya charaNou SaraNam prapadhyE ||

MEANING:

adiyEn has sought the refuge of the sacred feet of AchArya RaamAnujA, the huge ocean of Mercy and who possesses the celebrated six guNams of BhagavAn Himself. He considered every thing else other than the golden pair of the lotus feet of Achyuthan, as worthless blades of grass. He is our illustrious AchAryan, who chases away the dark night of nescience (ajn~Anam) suffered by the thoNDar kulam (BhAgavatha GhOshti).

COMMENTS:

ANDAL addressed Her Lord in ThiruppAvai and requested Him to hear her celebration of His golden pair of sacred feet: "unn poRRAMarai adiyE pORRum poruL kELAi". KurEsar takes his cue from here and describes the matchless sacred feet of the Lord, which are the bhOgya vasthu (object of enchantment) for AchArya RaamAnujA as: "Achyutha padhAmbhuja yugma rukma vyAmOhatha:"

KurEsar addresses AchArya RaamAnuja in the first sIokam as "Bhagavatha:" (ShAdguNya SampUrNa BhagavAn). AchArya RaamAnuja was a SanyAsi with ThridhaNDam. Why does KurEsar call him as "BhagavAn"? The clue is that both BhagavAn and AchArya RaamAnuja are "trayyantha samrakshakars" (protectors of the VedAs) in SanyAsi roopam holding the thridhaNDams (MukkOI Munivar). In DattAthreya avathAram, BhagavAn appeared as a SanyAsi carrying the ThridhaNDam and protected the three Vedams (thridhaNDa dhAriNA poorvam VishNunA rakshithA thrayee). In Kali yugam,





AchArya RaamAnuja took on SanyAsa Aasramam and defended the VedAs through his Sri Sookthis (Sri BhAshyam, VedAntha dheepam, VedAntha Saaram et al).

“**Dayaika SindhO: asmath GurO: RaamAnujasya**”. BhagavAn gets angry at times over the limitless trespasses of His Saasthrams by the jeevans (**kRodham Aaharayath theevram**) and makes nigraha sankalpam (vow to punish the erring jeevan). AchArya RaamAnujA on the other hand never gets angry at us and is an ocean of Dayaa and Vaathsalyam in correcting our errors and showing us the path of redemption (ujjIvanam).

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Trayyantha SamrakShakar



SLOKAM 2

त्रैविद्यवृद्धजनमूर्धविभूषणं यत्
सम्पच्च सात्त्विकजनस्य यदेव नित्यम् ।

यद्वा शरण्यं अशरण्यजनस्य पुण्यं

तत् संश्रयेम वकुळाभणाङ्घ्रियुग्मम् ॥ २ ॥

thraividhya vruddha-jana moordha-vibhUshaNam yath
sampaccha sAthvika-janasya yadEva nithyam |
yadvaa SaraNyam asaraNya-janasya puNyam
tath samsrayEma VakuLABharaNa anghri-yugmam ||



Rare SaTakOpam (Nammazhwar) at Thirukkadikai



MEANING:

May we, who have no other refuge, be blessed to attain the impeccably pure (sacred) feet of Swamy NammAzhwAr adorning the garland of VakuLa push-pams! His sacred pair of feet is the lasting crown for the heads of poorvA-chAryAs (AlavanthAr, RaamAnujA and NaaTa Muni); those pair of feet of Swamy NammAzhwAr is the wealth for those, who are the abodes for SattHva guNam.

SrivathsAnkAcchAr Swamy points out that one can hear the echoes of the passages from Swamy AlavanthAr's and AchArya RaamAnujA's Sri Sooktis in this and other sIOkams.





SLOKAM 3

भक्तिप्रभावभवदद्भुतभावबन्ध-

सन्धुक्षितप्रणयसाररसौघपूर्णः ।

वेदार्थरत्ननिधिरच्युतदिव्यधाम

जीयात् पराङ्कुशपयोधिरसीमभूमा ॥ ३ ॥

Bhakthi prabhAva bhavadadhbhutha-bhAva-bandha

sandhukshitha praNayasAra rasougha poorNa: |

vEdArTa ratnanidhi: achyutha-divya dhAma

jeeyAth ParAnkusha payOdhiraseemabhUmA ||

MEANING:

Swamy NammAzhwAr (**ParAnkusa**) of limitless glories is compared here to the auspicious Milky Ocean and is hailed for eternal remembrance by all of us (**aseema bhUmaa ParAnkusa PayOdhi: jeeyAth**). PallANDU is sung for the milky ocean of Swamy NammAzhwAr, who is the abode of lustrous gems representing the essence of VedAs (**VedArTa rathna nidhi:**). He is recognized as the living place for BhagavAn (**achyutha divya dhAma**) and as one, who is full of divine love for the Lord, which found its outlet as Paasurams renowned for their Para Bhakthi, Para Jn~Anam and Parama Bhakthi.

The trinity of the waters from the river springs and rain join together to make the combined waters of the mighty ocean. Similarly, the intensity of the bhakthi of Swamy NammAzhwAr for BhagavAn transformed into nava rasa anubhavam and flowed as his divine paasurams. The three sources of flow into the Milky Ocean are Swamy NammAzhwAr's Para Bhakthi (**Bhakthi prabhAvam**), Para Jn~Anam (**BhAva bandha:**) and Parama Bhakthi (**PraNaya Saara:**).



SLOKAM 4

यन्मङ्गलाय महते जगतामुशन्ति

त्रैविष्टपान्यपि पदानि यदाश्रयाणि ।

वन्दामहे सरसिजेक्षणमद्वितीयं

वेदान्दवेद्यं अनिदम्प्रथमं महस्तत् ॥ ४ ॥

yanmangaLAya mahathE jagathAmushanthi

thraivishtapAnyapi padAni yadAsrayANi |

vandAmahE sarasijEkShaNam adhvitheeyam

vedAntha-vEdyam anidampraTamam mahasthath ||

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mahA tEjas—azhagar

MEANING:

The great ones (MahAns) attribute the MahA tEjas of Bhagavaan (Mahastham) as being the cardinal reason for the kShEmam of this world (Yath JagathAm mahathE MangaLAya usanthi).

This grand jyOthi is resorted to by the DevAs, Rudran and BrahmA for maintaining / retaining their assigned ruler ships (thraivishtapAni padAni api YadAsrayANi).

We offer our salutations (vandhAmahE) to that lotus eyed Lord (SarasijEkshaNam), who is matchless (adhvitheeyam), ancient/ timeless (anidham praTamam) and can be understood only by the Upanishads, the siras of the Vedams (VedAntha vEdyam).

COMMENTS:

The first quarter (padham) of the sIOkam points out that the Lord is ever-present, solely for blessing the world with auspiciousness. This is the meaning of the first padham of this sIOkam.



The greatest of the MangaLams originating from BhagavAn is MOKsham since He is the Only One who can grant us Moksham (Mokshapradhan). Since DevAs are powerless to grant that boon, KurEsar reminds us in the second padham that those Devaas owe their positions as Indhran, Rudhran, Brahma Devan due to BaghavAn's anugraham. The PurANams state that Brahma Devan et al got their lofty positions by performing AarAdhanam for thousands of crores of Yugams (YugakOti sahasrANi VishNum aarAdhya PadhmabhU:, puna: thrailO- kya dhAthruthvam prApthavAn ithi susruma:).

The powerful reference to the Lord as SenthAmarai KaNNan (SarasijEkshaNan) comes straight out of ChAndhOgyam (KapyAsam PuNDareekAksham). The allusion to "adhvitheeyan" is based on other Upanishadic and AchArya Sri Sookthis:

yEkamEvAdhvitheeyam—Description of Brahman in Sadh Vidhyai

dhvitheeya soonyathO ukthya cha tath-samAna nishEdhanam—Swamy Desikan in Satha DhUshaNi.

The usage of "VEdAntha VEdhyam" refers to the unassailable fact that BhagavAn can be comprehended by His own SaasthrAs. AchAryAs instruct us on those Saasthrams to help us understand Bhagavath Svaroopam (Swamy DEsikan stated later: "iRai nilayAm uNarnthOm yemm gurukkaL iyampiyathE").

Daily new "Gods" come into prevalence in this world. AzhwAr has already referred to this fashion: "maRROr puthu dhaivam koNDAdum ThoNDeer". Sri-man NaarAyaNan did not arise yesterday or the day before but has stayed as the Aadhi Moolam (primordial root) all these times and will continue as the Supreme Being forever. KurEsar refers to this tatthvam by the choice of the word: "anidham PraTamam". KurEsar used the word "Maha:" for BhagavAn to refer to His Param (Svyam) JyOthi Tatthvam (Param JyOthir- upasampadhya, NaarAyaNa ParO JyOthi:).

When one unites the three words used by KurEsar, "Mahas-thath SarasijEkshaNam", SrivathsAngAcchAr Swamy points out that we arrive then at the meaning of the sacred Gayathri Manthram as derived by Swamy Desikan.



SLOKAM 5

पीताम्बरं वरदशीतलदृष्टिपातं
आजानुलम्बिभुजं आयतकर्णपाशम् ।
तन्मेघमेचकं उदग्रविशालवक्षः

लक्ष्मीधरं किमपि वस्तु ममाविरस्तु ॥ ५ ॥

PeethAmbaram varadaseetaLa-dhrushtipAtham
aajAnulambi-bhujam aayatha-karNapaasam |
tanmEghamEchakam udagra-visAla-vaksha:
Lakshmi dharam kimapi Vasthu mamAvirasthu ||

MEANING:

May the immeasurable, limitless Vasthu, the Veda-prasiddha Supreme Being appear before me always with His broad and lofty chest adorned with MahA Lakshmi, with His long and auspicious ears, with His hands reaching all the way down to the knees, with His cool and benevolent eyes that grant whatever one seeks and adorned with the yellow silk garment.

COMMENTS

KurEsar reminds NirguNa Brahma Vaadhins that the Supreme Being has a divine, auspicious body (Dhivya MangaLa Vigraham), Divine Consort as well as Jewellery and PeethAmbharam.



Peethambharadharan



SLOKAM 6

यत् तत्त्वमक्षरमदृश्यमगोत्रवर्णं
 अग्राह्यमव्ययमनीदृशं अद्वितीयम् ।
 ईशानमस्य जगतो यदणोरणीयः
 तद्वैष्णवं पदमुदारमुदाहरामः ॥ ६ ॥

Yath tatthvam aksharam adhrusyam agOthravarNam
 agrAhyam avyayam aneedhrusam adhvitheeyam |
 IsAnamasya JagathO yadaNOraNeeya:
 tadh VaishNavam padam udAram udAharAma: ||

The previous sLOkam focused on the Dhivya MangaLa Vighram of the Lord. This one focuses on the DhivyAthma Svaroopam based on the many PramANams from Sruthis.

MEANING:

We attribute paramAthmA's Svaroopam as belonging to that of VishNu (VaishNavam), when it is changeless, eternal, unseeable by the physical eyes, free from name and form, ungraspable by the mind, indefinable as this or that, undividable into two, subtler than subtle to preside as indweller in all sentient and insentient and gigantic in size to rule all the universe.

COMMENTS:

The usage of "VaishNavam Padham" by KurEsar permits us to conclude that Bhagavath (dhivyAthma) Svaroopam, Sri Vaikuntam and the Lord's sacred feet are being referred to. All the adjectives used in this sLOkam are applicable to all the three (Svaroopam, SthAnam and Thiruvadi). In VedArtha Sangraham, AchArya RaamAnuja has interpreted Sri VaikuNTam along these lines.

The PramANam for the adjectives associated with the dhivyAthma svaroopam comes from the following Sruthi Passage:

Yath Tath adhrEsayam agrAhyam agOthram avarNam achakshus-srOthram
 tadhapANipaadham, nithyam Vibhum sarvagatham susookshmam tad-
 havyayam yadh paripasyanthi dheerA: ———(MundakOpanishad)





More PramAnams from sruthi passages:

1. "yEkamEva adhvitheeyam"
2. "aNOraNeeYAn MahathOr-maheeyAn"
3. "Sadhrusam thrishu lingEshu sarvAsu cha vibhakthishu vachanEshu cha SarvEshu yanna vyEthi tadhavyayam"
4. "Pathim Visvasya AathmEswaram, Saasvatham Sivam Achyutham"



SLOKAM 7

आम्नायमूर्धनि च मूर्धनि चोर्ध्वपुंसां
यद् धाम वैष्णवमभीक्षणतरं चकास्ति ।
तन्मादृशामपि च गोचरमेति वाचो
मन्ये तदीयमिदमाश्रितवत्सलत्वम् ॥ ७ ॥

AamnAya-moordhani cha moordhani chOrdhvpumsAm
yadh dhAma VaishNavam abeekshaNataram chakAsthi |
tanmAdhrusAmapi cha gOcharamEthi vaachO
manyE tadheeyam idham aasritha-vathsalathvam ||

MEANING:

That Supreme lustre (jyOthi=dhAma: of ParamdhA-man) of the Lord shines splendidly on the siras of VedAs (Upanishads) and the heads of highly evolved souls (Urdhva pumsAm); that tejas (lustre) becomes the target for words even from people like me (mAdhrusAmapi Vaacha: gOcharam cha). This state of the Lord's Dhivya tEjas being accessible to us is an indication of His great vaathsalyam for us as those who sought His protection.

COMMENTS:

The pramANams for words and word groups used in this sIOkam come from Swamy AlavanthAr's SthOthra Rathnam and Srutha PrakAsikai of Sri Sudarsana Soori:



ParamdhAman



First line of this seventh sIOkam: "yann-Moordhni mE sruthi-sirassu cha bhAthi" (SthOthra Rathnam), "Yasccha MoordhA SaThArE"; (Sri VaradarAja Sthavam of KurEsar).

Aasritha Vaathsalyam: The visEsha Preethi of the Lord is attested by many pramANams: "dhOshAnAdhara snEha:"and "dhOshEshvapi guNathva Buddhi:" in Srutha PrakAsikai.





SLOKAM 8

जानन्नपीह किल मामनपत्रपिष्णुः

विष्णोः पदप्रणयिनीं गिरमाद्रियेऽहम् ।

न श्वावलीढमपि तीर्थमतीर्थमाहुः

नोदन्यताऽपि च शुना किल लज्जितव्यम् ॥ ८ ॥

Jaanannapeeha kila mAmanapathra-pishNu:

VishNO: pada-praNayineem giramAdhriyEaham |

na svAleeDamapi teerTam-ateerTamAhu:

nOdanyathAapi cha sunA kila lajjithavyam ||

MEANING:

adiyEn knows fully well that I am unqualified to engage in eulogizing the Lord and even then, adiyEn engages in such an act shamelessly and utter words in deep affection for the sacred feet of the all pervasive VishNu NaarAyaNan. Even if the waters of Ganga are licked by a dog, no one declares that Ganga theertham has been polluted by the tongue of the dog and therefore, it is not sacred. As for the lowly dog, its thirst has been quenched by the waters of the sacred Ganga River.

COMMENTS:

KurEsar (AzhwAn) has lowered himself before the Lord out of his enormous Bhakthi for Him. It is common for the AzhwArs to compare themselves to the lowly dogs while addressing their Lord: "NaayinEn". The comparison of the dog quenching its thirst with the sacred waters of Ganga has been referred also in KurEsar's Sri Sthavam: "dhushyEth saa thu na thAvathA nahi Sunaa leeDAapi BhagIraTee".



SLOKAM 9

देवस्य दैत्यमथनस्य गुणेष्वियत्ता
सङ्ख्या च वाङ्मनसगोचरमत्यभूताम् ।
अप्येवं अण्वपि च तत्र ममार्तिशान्त्यै
कीटस्य तृष्यत उदन्वति विप्रुषाऽलम् ॥ ९ ॥

devasya daithyamaTanasya guNEshviyatthA
sankhyA cha vaangmanasagOcharam athyabhUthAm |
apyEvam aNvapi cha tathra mamArthi saanthyai
keetasya trushyatha udanvathi viprushAlam ||

MEANING:

The auspicious attributes of the Lord, who defeats the asurAs and engages in the sport of creating, protecting and destroying the worlds have gone beyond any one's ability to count them by word or mind. Even then, the eulogizing of a small portion of them is sufficient to quench my desire for engaging in such an effort. For a thirsty worm, is it not sufficient to quench its thirst by taking a small drop of water from the vast water shed?

COMMENTS:

When describing one of the guNams of BhagavAn, the Upanishad declares: "yathO vaachO nivartanthE aprApya manasA saha" (The speech united with mind stepped back in failure, when they attempted to describe the Aanandha guNam of the Lord). KurEsar has this Upanishadic passage in mind, when he observes here: "guNEshu iyatthA sankhyA cha vaang- manasa gOcharam athy- abhUthAm".



SLOKAM 10

प्रेमार्द्रविह्वलगिरः पुरुषाः पुराणाः

त्वां तुष्टुवुर्मधुरिपो ! मधुरैर्वचोभिः ।

वाचो विडम्बितमिदं मम नीचवाचः

क्षान्तिस्तु ते सविषया मम दुर्वचोभिः ॥ १० ॥

prEmArDra vihvalagira: Purusha: purANA :

tvAm thushtuvu: MadhuripO !madhurair vachObhi: |

vAchO viDambithamidam mama neechavAcha:

kshAnthisthu tE savishayA mama durvachObhi: ||



yOga hayagrIvar

MEANING:

Oh Lord HayagrIva Bhagavann! With faltering voices drenched by love, the ancient mahA purushAs like AzhwArs and AchAryAs eulogized You with sweet words. The salutation of adiyEn, who is least qualified to engage in such an eulogy, becomes a hollow and false one compared to those of the AzhwArs and AchAryAs. Indeed my feeble and insincere efforts to praise You highlight Your noble guNam of forbearance.

COMMENTS:

Through their overflowing love for the Lord, ancient great ones such as BhIshma, Narada and PrahIAdha eulogized the Lord with choked voices. AazhwArs like SaThakOpan and Thirumangai assumed female roles to express their adoration of the Lord. KurEsar describes the sweet experiences of the PurANa PurushAs that flew as delectable eulogy as: "preEma aardra vihvala gira:





purANaa: Purushaa: madhurai: vachOpi: thvAm thushtuvu:” In a mood of stating his unfitness (NaichyAnusandhAnam) to follow the path of the noble Sages and AzhwArs, KurEsar points out that his efforts are deceptive and they are testaments to the efficacy of the Lord’s KshamA guNam (forbearance).





SLOKAM 11

आज्ञा तवात्रभवती विदिता त्रयी सा

तां हि प्रमाणमुपजग्मुरतीन्द्रियेऽर्थे ।

आभासभूयमभियान्त्यपराणि दोषैः

एषा तु दोषरहिता महिता पुराणी ॥ ११ ॥

aajn~A tavAtra bhavathee vidithA trayee saa
tAmm hi pramANam upajagmuratheendriyE arTe |
aabhAsabhUyam abhiyanthi aparANi dOshai:
yEshA thu dOsharahithA mahithA purANee ||

MEANING:

Oh Lord! The noble assemblies of the three vEdAs, which are revered at all yugAs, are known as Your commands. Is it not so that the aasthikAs have accepted them as the cardinal pramANams (valid knowledge) for comprehending the tatthvams, which are beyond the analysis by our senses? Due to the many blemishes that Para mathams like Jainam and Bhouddham, they take on false garbs and pretend to be based on pramANams. The VedAs and Vaidhika mathams however are rooted in PramANams and are therefore celebrated as ancient and totally devoid of any blemishes.

COMMENTS:

This sIokam was created by KurEsar to remind every one that the VedAs head all PramANams and that Vaidhika mathams based on Veda PramANams are the ones that are safe to follow for gaining the supreme goal of life, viz, MOksham. Vedams are the commands of the Lord (Sruthi smruthi: MamaivAj~nA). Our Lord says further that one who transgresses them is an avaishNavan even if he was His devotee (Aaj~nAcchEdhee Mama dhrOhi MadhbhakthOapi na VaishNava:). The Vedams are counted as Triad (thrayee) here although they are four in number. The reason is that the fourth Vedam, AtharvaNam is included in the three.



SLOKAM 12

अन्तर्हितो निधिरसि त्वमशेषपुंसां
लभ्योऽसि पुण्यपुरुषैः इतरैर्दुरापः ।
तत्र त्रयीं सुकृतिनः कृतिनोऽधिजग्मुः
बाह्येषु बाह्यचरितैरितरैर्निपेते ॥ १२ ॥

antarhithO nidhirasi tvam-asEshapumsAm
labhyOasi puNyapurushai: itharairdurApa: |
tatra trayeem sukrutina: krutinO adhijagmu:
bAhyEshu bAhyacharithai: itharai: nipEthE ||

MEANING:

Oh Lord! You are like a hidden treasure for all chEtanams. You are reached by a few fortunate. For others, You are unattainable even with strenuous efforts. In their successful efforts to attain you, the fortunate few follow the ancient Vedic path. The others fail to attain You as a result of following Veda BhAhya mathams (Para Mathams that do not accept Vedam as PramANam).

COMMENTS:

There are those who suffer in poverty, while having untold wealth of the Lord inside them as the indweller. Then there are those, who recognize the presence of the Lord in their heart lotuses and perform upAya anushtAnam and break the bonds of SamsAram. The second category of the fortunate ones is saluted by KurEsar as "kruthina: sukritina:." ChaNdhOgya Upanishad (8.3.2) describes the unfortunate ones, who fail to realize the indwelling Lord and the consequences of such failure this way: "Just as people, who do not know the place where treasure or gold is hidden, do not get it, though they move on the very ground under which the gold is hidden. In the same way, all these Jeevans though they go to the Supreme Lord day in and day out (during Sushupthi/sleep without dream) do not get to know that indwelling Brahman." KurEsar points out those, who perform upAya anushtAnam (Bhakthi or Prapatthi yOgam) along the lines instructed by the VedAs will gain this hidden treasure and enjoy BrahmAnandham. Those who reject VedAs (Bhouddhaas and JainAs) are also the property (VibhUthi) of the Lord. They have failed in



their goal to attain the Lord by forsaking Vedic instructions.



Fortunate few follow the vEdic path —KAnchi vEda gOshTi

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SLOKAM 13

चित्रं विधेर्विलसितं त्विदमाविरस्ति
दुष्टात्मनामयमहो ! किल दुर्विपाकः ।
यत् केचिदत्रभवतीं श्रुतिमाश्रयन्तोऽपि
अर्थे कुदृष्टिविनिविष्टधियो विनष्टाः ॥ १३ ॥

chithram vidhEr-vilasitam tvidamaavirasti
dushtAthmanAm ayamahO ! kila durvipAka: |
yath kEchith-athrabhavatheem sruthimAsrayanthOapi
arTE kudhrushti vinishtadhiyO vinashtaa: ||

MEANING:

The Lord's sport is mysterious indeed! Alas! Those with deplorable attitude attain the status of misinterpretation of the true meanings of VedAs due to their sins. They destroy themselves in spite of the fact that they celebrate the VedAs and yet end up misinterpreting their meanings. They gain distorted visions and acquire the title of kudrushtis. Their mind gets polluted (**kudhrushtivinivishta dhiya:**) and they end up in narakam.

COMMENTS:

They are Vedic Scholars all right and yet they develop viparItha Jn~Anam and Kudhrushti and end up interpreting the Vedic passages such as KapyAsa Sruthi. One of the early AchAryAs of Sri RaamAnuja (Yaadhava PrakAsar) interpreted KapyAsa Sruthi in an abominable way and hurt Sri RaamAnujA very much. Sri RaamAnuja corrected Yaadhava PrakAsa and parted with him.



SLOKAM 14

बाह्याः कुदृष्टय इति द्वितयेऽप्यपारं

घोरं तमः समुपयन्ति नहीक्षसे तान् ।

जग्धस्य काननमृगैर्मृगतृष्णिकेप्सोः

कासारसत्त्वनिहतस्य च को विशेषः ॥ १४ ॥

baahyA: kudhrushtasya ithi dvitayEapyapaaram
ghOram tama: samupayanti naheekshasE than |
jagdhasya kaanana mrugai: mrugatrushNikEpsO:
kaasara satthva nihathasya cha kO visEsha: ||

MEANING:

There are two kinds of people: One does not accept Vedam as PramANam (valid knowledge) and are known as Veda BhAhyars; the other accepts VedAs as PramANam but interprets their meanings in an erroneous manner. Both of them land in the bottomless SamsAram. Oh Lord! Your benevolent glances do not fall on them. There is no difference between these two (Veda BhAhyan and Kudhrushti). One is like the deluded person, who runs after mirage, enters the forest and is eaten up by the beasts of the forest; the other is like a fool, who enters the river at forbidden places (bathing ghats not recommended by AchAryAs) and loses his life to crocodiles. There is no difference between the two in their stupidities. Sruthi vaakyam says in this context: "andham tama: pravisanthi yEavidhyAm upAsathE"



SLOKAM 15:

न्यायस्मृतिप्रभृतिभिर्भवता निसृष्टैः

वेदोपबृंहणविधावुचितैरुपायैः ।

श्रुत्यर्थमर्थमिव भानुकरैर्विभेजुः

त्वद्भक्तिभावितविकल्मषशेमुषीकाः ॥ १५ ॥

nyAya smruthi prabhruthir-bhavathA nirushtai:

vEdhOpabruhmaNavidhou uchithair-upAyai: |

sruthyarTam arTamiva bhAnukarai: vibhEju:

thvadh-bhakthi bhAvitha vikalmasha sEmusheekA: ||

MEANING:

In the previous sIOkams, KurEsar instructed us that BhagavAn can be comprehended only with Veda manthrams and not by false sources in opposition to the VedAs. In this sIOkam, KurEsar instructs us that Smruthis, Sath Saasthrams, Saathvika PurANams and IthihAsams (UpabrahmaNams) act as instruments to interpret correctly the true meanings of the VedAs.

Swamy KurEsar says here: "With minds filled with profound Bhakthi for You, the scholars with pure mind have used MeemAsa Saasthram, Manu Smruthi passages to comprehend the inner meanings of the Veda mantrams just as the Sun's light is used to recognize the various objects clearly". These upAyams to understand the true meanings of the Veda Mantrams have been given to us by the Lord (BhavathA nirusutai: uchithai: upAyai:).



SLOKAM 16:

ये तु त्वदङ्घ्रिसरसीरुहभक्तिहीनाः

तेषाममीभिरपि नैव यथार्थबोधः ।

पित्तघ्नमञ्जनमनापुषि जातु नेत्रे

नैव प्रभाभिरपि शङ्खसितत्वबुद्धिः ॥ १६ ॥

yE thu thvadhagri-saraseeruha bhakthiheenA:

tEshAm ameebhirapi naiva yaTArTabOdha: |

pitthagham anjanamanaapushi jaathu nEthrE

naiva prabhAbhirapi sankhasitathva-buddhi: ||

MEANING:

Oh Lord! For those, who are not blessed with Bhakthi at your lotus feet, they will not get clarity about the Sruthi, Smruthi passages. When the eyes are not treated with the lotion (collyrium) for destroying the bile-generated disease, even the Sun's rays won't be of help to know the true color of the white conch.

COMMENTS:

Here KurEsar is referring to the dhurbhAgyam (misfortune) of those, who are devoid of Bhakthi for the lotus feet of the Lord (yE thu thvadhagri saraseeruha bhakthiheenA:). They won't get clarity about the meanings of the Sruthis and Smruthis (tEshAm yEva ameebhi: api yaTArTa bOdha: na). For a man with bile disease, every thing will look yellow and even the bright Sun's rays will not help him recognize that the conch before him has the white color.

Swamy Desikan has referred to this analogy in SubhAshitha Neevi: "PitthEna Paanchajanyam peetham pasyan bishajyathu kam". It is thus clear that SaasthrArTams will become evident only to those for those with true Bhakthi for the Lord.



SLOKAM 16.1

वेदार्थं धीस्त्वयि तु भक्ति एव लभ्या
यावान् हि यश्च भगवन्नसि तत्त्वतस्त्वम् ।
ज्ञातुं तथ भुवनभवन ! वेदवेद्यं
द्रष्टुं प्रवेष्टुमपि भक्ति एव सक्यः ॥

vEdArTa dhees-thvayi thu bhakthitha yEva labhya
yaavAn hi yasccha bhagavannasi tatthvatasthvam |
jn~Athum taTA bhuvana-bhavana ! vEdavEdhyam
dhrashtum pravEshtumapi bhakthitha yEva sakya: ||

This sLOkam is not found in many commentaries except in Sri Parakaala Matam palm leaves. SrivathsAngAcchAr Swamy has included it here since it has no conflict with SaasthrArTams.

MEANING:

Oh Lord meditated upon by the residents of the three worlds! Only Bhakthi for You can bless one with the intellect to comprehend the VedArTams. Bhakthi for You alone permits one to know your Svaroopam and limitless glories. That Bhakthi alone helps one comprehend you as the One to be known by the Veda Manthrams and to have your vision during DhyAnam as well as being united with you. "VedArTa dhee: Bhakthitha yEva labhya". EmperumAn's sankalpam, AchArya KatAksham and Nija Bhakthi and the help from the true Vedic scholars can help us comprehend a little the limitless auspicious attributes of the Lord.



SLOKAM 17

तत्त्वार्थतत्परपरश्शतवेदवाक्यैः

सामर्थ्यतः स्मृतिभिरप्यथ तादृशीभिः ।

त्वामेव तत्त्वपरसात्त्विकसत्पुराणैः

दैवज्ञधीभिरपि निश्चिनुमः परेशम् ॥ १७ ॥

tathvArTa tathpara parassatha vEda-vaakyai:
saamarTyatha: smruthibhirapyaTa thaadruseebhi: |
tvAmEva tatthvapura saathvika sathpurAnai:
daivajn~adheebhirapi nicchinuma: parEsam ||

MEANING:

Oh Lord! Through the hundreds of Veda Manthrams broadcasting Your Para Tatthvam and similar passages from Manu, Yajn~avalkya Smruthis and Saathvika PurANams engaged in saluting Your Supreme status among gods and from the Sri Sookthis of AchAryAs, who understand Your true nature, We have arrived at the unassailable conclusion that You alone are the Supreme Being (ParamAthmA).

This sIOkam of KurEsar is modeled after the SthOthra Rathna sIOkam of Swamy AlavanthAr, "tvAm Seela roopa charithai:" (SIOkam 15).



SLOKAM 18:

अन्यत्र तु क्वचन केचिदिहेशशब्दात्

लोकप्रसिद्धिमुपगम्य तमीशमाहुः ।

तैश्च प्रसिद्धिविभवस्य समूलतायैः

ग्राह्या त्रयी त्वयि तु साऽच्युत ! सम्मुखीना ॥ १८ ॥

anyathra tu kvachana kEchith ihEsa sabdAth

lOkA prasiddhim upagamy tameesamAhu:|

taisccha prasiddhi vibhavya samoolathAyai:

grAhyA trayee tvayee tu saachyuta ! sammuukheenA ||

MEANING:

Oh Achyutha! Some (SaivAs) state that Sivan is the Supreme God because some purANAs and AagamAs address Him as Isan, Iswaran and IsAnan. For strengthening that point of view, one has to look for valid Support from Rg, Yajus and Saama Vedams. Those three Vedams are focused on you. Those Vedam specifically salute you as: "Pathim viswasyAthmEswaram sAsvatham Shivam Achyutham". Other Smruthi passages recognize You as "tameeswarANAm Paramam MahEswaram". Therefore, when Vedam says Iswaran, it refers to EmprumAn only.



SLOKAM 19:

यः खल्वणोरणुतरो महतो महीयान्
 आत्मा जनस्य जनको जगतश्च योऽभूत् ।
 वेदात्मकप्रणवकारणवर्णवाच्यं
 तं त्वां वयं तु परमेश्वरमामनामः ॥ १९ ॥

ya: khalu aNO: aNutarO mahathO maheeyAn
 Aathmaa janasya JanakO jagathsccha yOabhUth |
 vEdAthmaka praNavakAraNa varNavaachyam
 thamm tvAm vayam thu paramEswaram aamanAma: ||



ParamEshwaran---Vinnagara EmperumAn

MEANING:

Oh Sriman NaarAyaNa! VaikuNTha NaaTha! We conclude that you and You





alone is the ParamEswaran and worship you with the help of PramANams from the Vedaas. You became the One, who is subtler than "the subtlest" and grander than "the grandest". You gave birth to the sentient and the insentient universe and entered inside all of them to direct them. You are indicated by the one lettered PraNavam, which is the root and the essence of all the Vaachaka sabdhams of Vedaas.

COMMENTS:

Taittiriya Upanishad in the NaarAyaNAnuvAkam section described the Sva-roopa-Roopa-GuNams of the Lord:

"aNORaNeeyAn MahathO MaheeyAn aathmAasya janthOr-nihithO guhAyAm" (smaller than the smallest and larger than the largest) and concludes with "prasAdhAn-mahimAnam Isam" indicating that Sriman NaarAyaNan is the Isan/Iswaran/ ParamEswaran (Supreme Lord).

KurEsar concludes here therefore: "tvAm thu vayam ParamEswaram aamanAma: (We recognize You as our Supreme Lord based on Veda Manthrams). That Supreme Being as the one embodiment of the single lettered PraNavam is saluted here by KurEsar:

tamm VedAthmaka PraNava-kAraNa varNa-vAchyam

tvAm thu vayam ParamEswaram aamanAma:

When KurEsar salutes the Lord as "VedAthmaka praNava kaaraNa varNa vaachyam", it is clear that PraNavam cannot refer to any one other than EmperumAn.





SLOKAM 20:

आत्मेश्वरोऽसि न परोऽस्ति तवेश्वरोऽन्यः

विश्वस्य चाधिपतिरस्य परायणं च ।

नारायणाच्युत ! परस्त्वमिहैक एव

ब्रह्मादयोऽपि भवदीक्षणलब्धसत्ताः ॥ २० ॥

AathmEswarOasi na parOasthi tavEswarOanya :
visvasya chAdhipathirasya parAyaNam cha |
NaarAyaNAchyutha! parastvamihaiKa yEva
BrahmAdayOapi bhavadhIkshaNa labdhasatthA: ||

MEANING:

Sriman NaarAyaNa! You are the Lord unto Yourself (thvam AathmEswara asi). There is no one who is Superior to You (tava Para: adhya Iswara: na asthi). Thou art the Lord and goal of this universe and its beings (asya viswasya adhipathi: ParAyaNam cha). Oh Lord, who never lets down any one who performed SaraNAgathy to You and sought Your protection. (Oh! Achyutha) When we inquire as to who is the Superior amongst all gods, it becomes apparent that you alone are the Para DEvathai (Supreme Being). Even Brahma, Rudran and others have realized their own existence through the power of your benevolent glances (BrahmAdhaya: api bhavadhIkshaNa labdha satthaa:).

COMMENTS:

KurEsar uses the following Sruthi PramANams for the thoughts behind this sLOkam:

1. "YasmAth Param naaparam asthi",
2. "Pathim viswasyaathmEswaram",
3. "NivAsa: suhrudh gathi: NaarAyaNa:"



SLOKAM 21

नित्यः समाभ्यधिकवर्जित ऊर्जितश्रीः

नित्येऽक्षरे दिवि वसन् पुरुषः पुराणः ।

सत्त्वप्रवर्तनकरो जगतोऽस्य मूलं

नान्यस्त्वदस्ति धरणीधर ! वेदवेद्यः ॥ २१ ॥

nithya: samAbhyadhika varjitha: Urjithasri:

nithyEaksharE divi vasan purusha: purANa: |

sattvapravartanakarO jagatOasya moolam

naanyastvadasti dharaNeedhara! vEdavEdya: ||



Dharaneedharan---Oppiliappan



MEANING:

Oh the Lord of BhUmi Devi (**dharaNeedhara**)! You alone are eternal (**tvam yEka nithya:**). You have no equal or superior (**Sama abhyadhika varjitha:**). You are the timeless (anAdhi) Purushan (PurushOtthaman). You are the sole seed for this universe as you stay in Your eternal Parama Padham (**NithyE dhivi aksharE vasan asya jagatha: moolam**). You are the One resplendent with the inseparable association of MahA Lakshmi (**tvam Urjitha Sri:**). You spread the Sathva guNam linked to Jn~Anam (**Satthva pravartanakara:**). There is no one, who could be comprehended with the help of the VedAs (**tvadh anya: Veda vEdya: na asthi**).

COMMENTS:

When KurEsar uses the term "nithya:" he has in mind the Sruthi passages: "**nithyO nithyAnAm chEtanas-chEtanAnAm**". KurEsar selects the Vedic passage of "**Hreesccha tE Lakshmeesccha Pathnyou**" as PramANam, when he selects the words "**DharaNidhara - Urjitha Sri:**" to salute the Lord as the divine consort of BhUmi Devi and MahA Lakshmi.



SLOKAM 22:

यं भूतभव्यभवदीशमनीशमाहुः

अन्तस्मुद्रनिलयं यमनन्तरूपम् ।

यस्य त्रिलोकजननी महिषी च लक्ष्मीः

साक्षात् स एव पुरुषोऽसि सहस्रमूर्धा ॥ २२ ॥

yamm bhUtha-bhavya bhavadeesam aneesam aahu:

antha: samudra nilayam yamanantharoopam |

yasya thriLOka jananee mahishee cha Lakshmi:

saakshAth sa yEva PurushOasi sahasramoordhA ||

MEANING:

You are the Master of the past, future and present (BhUtha bhavya bhavadeesan). You are saluted as one, who has no Master (aneesan). You are recognized as reclining in the middle of the Milky Ocean (antha: samudra nilayan). You are saluted as One with multitudes of roopam/forms (anantha roopan). As the Supreme Being of such glorious attributes and as the divine consort of the Mother of the beings of the three worlds, you become the thousand-headed Purushan visualized by the Purusha Sooktham of the VedAs.

COMMENTS:

Vedam states: "na tasyEsa kascchana" (There is no Master for the Lord. He is His own Master). KurEsar salutes in this context as: "Yamm aneesam aahu:" The roopam of the Lord resting in the middle of the milky ocean is PadhmanAbhan. KurEsar's Sruthi PramANams for Salutation of KsheerAbdhi NaaTan as "Yamm antha: samudhra nilayam" are:

1. "ambasya paarE",
2. "SamudrEntham Visvasambhuvam",
3. "yamantha SamudhrE kavayO vayanthi"

The Lord's countless forms (ananta roopams) are based on the following Sruthi PramANams: "tadhEkam avyaktham ANANTHA ROOPAM, KrishNa roopANi ANANTHAANI". Swamy Desikan refers later to the 77 roopams of Lord Narasimhan in Gadhya BhAshyam. KurEsar saluted MahA Lakshmi as "thriLOka



Jananee". The pramANam here is from VishNu PurANam: "SnapayAm chakrirE Deveem SarvalOka- MahEswareem"

KurEsar concludes this sIOkam with the statement that the Lord of MahA Lakshmi is the Purushan celebrated by Purusha Sooktham as "Sahasra Seersha:" KurEsar's words are: "Sa: Sahasra-MoordhA Purusha: SaakshAth"

Wherever one turns, SrivathsAngAcchAr Swamy identifies the Sruthi, Smruthi, PurANa PramANams behind each word chosen by KurEsar in the sIOkams of Sri VaikuNTha Sthavam to establish the supremacy of Sri VaikuNTha Naathan.



Aneesan---dEvAdi rAjan



SLOKAM 23:

सर्वश्रुतिष्वनुगतं स्थिरमप्रकम्प्यं

नारायणाह्वयधरं त्वमिवानवद्यम् ।

सूक्तं तु पौरुषमशेषजगत्पवित्रं

त्वामुत्तमं पुरुषमीशमुदाजहार ॥ २३ ॥

sarvasrutishvanugatam sTiramaprakampyam
NaarAyaNAhvayadharam tvamivAnavadhyam |
Sooktam tu pourusham asEsha jagath pavitram
thvAm utthamam Purusham Isam udAjahAra ||

MEANING:

Oh the Lord of BhUmi Devi! The same firm (sTiram) and unassailable (aprakampyam) Purusha Sooktham has its abode in all the 4 vedams (Sarva srutishu anugatham) with the name of NaarAyaNa (NaarAyaNa aahvayadharam) This blemishless Purusha Sooktham, which creates purity (Suddhi) in the universe has identified You as the PurushOtthaman in this world (tvAm utthamam Purusham Isam udAjahAra).

COMMENTS:

This sLOkam is a joint celebration of the Lord and the Purusha Sooktham eulogizing Him. The five adjectives of the first two lines of this sLOkam

“Sarva Srutishu anugatam, sTiram, aprakamyam, NaarAyaNa aahvayadharam, anavadhyam” qualify “asEsha Jagath pavithram”. These five visEshaNams (qualifiers) are equally relevant to Purusha Sooktham: It is found in all the four VedAs (Sarva sruthishu anugatham); it is firmly established (sTiram); it is unassailable (aprakampyam); it has the name of NaarAyaNa (PourushamEva SookthEna, tadh VishNOrithi manthrENa sookthEna PurushENu thu). Pourusham Sooktham refers to Purusha Sooktham here.



SLOKAM 24:

आनन्दमैश्वरं अवाङ्मनसावगाह्यं
 आम्नासिषुः शतगुणोत्तरितक्रमेण ।
 सोऽयं तवैव नृषु हि त्वमिहान्तरात्मा
 त्वं पुण्डरीकनयनः पुरुषश्च पौष्णः ॥ २४ ॥

Aanandham aiswaram avAngh-manasAvagAhyam
 aamnAsishu: sata-guNOttaritha-kramENa |
 sOayam tavaiva nrushu hi tvamihAntarAtmA
 tvam PuNDareeka-nayana: Purushasccha PoushNa: ||

MEANING:

Oh Lord! Your auspicious guNams have been declared by the VedAs to be beyond mind and speech (avAngh-manasa avagAhyam) and that bliss arising from the contemplation of these divine guNams increases in units of hundred starting from the aanandham of humans. That bliss is unique to you and your matchless guNams. In the Aananda valli passage, you are identified as the indweller of the chEtanams. You also become the indweller of the Sooryan as white lotus eyed Purushan.

COMMENTS:

Aanandhavalli passage from Taittireeya Upanishad starts with Maanusha anandham / human bliss (sa yEkO Maanusha aanandha:).

That is taken as the unit for the measurement of the bliss of:

1. Manushya- Gandharva
2. Deva-GandharvAs
3. Pithrus
4. aajanaja dEva
5. karma dEva
6. Deva
7. Indhra





8. Bruhaspathi and
9. PrajApathi

The bliss of each of the set of ten starting from Manushyan is 100 fold larger and ends with the aanandham of Brahman as the loftiest (sa yEkO BrahmaNa aanandha:).

KurEsar draws the Upanishad PramANam on Aanandham to point out that the loftiest of aanandham is enjoyed by the Parama Purushan as the Supreme Being. That He is inside all chEthanams as antharyAmi (indweller) and in achEthanams as anupravEsam proves His SarvEswarathvam. He is inside the orbit of the Sun (PoushNa: Purusha: Sa:) and has eyes resembling the lotus ("tasya yaTA kapyAsam PuNDareekam yEvamakshiNeem") KurEsar piles up pramANam after pramANam to remind us of the ParadEvathA Tattvham of Sri VaikuNThanATHan here.

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Pundareeka nayanam---PerumAl KOil Kannan





SLOKAM 25:

यन्मूलकारणमबुध्यत सृष्टिवाक्यैः
 ब्रह्मेति वा सदिति वाऽऽत्मगिराऽथवा तत् ।
 नारायणसत्त्विति महोपनिषद् ब्रवीति
 सौबालिकीप्रभृतयोऽप्यनुजग्मुरेनाम् ॥ २५ ॥

yan-moola-kAraNam abudhyata srushti vaakyai:
 BrahmEthi vaa sadithi vaa aathmagirA aTavaa tath |
 NaarAyaNasthvithi mahOpanishadh braveethi
 soubAlikee PrabrutaYOapi anujagmu: yEnAm ||

MEANING:

MahOpanishad dealing with the creation of the universe states that the ancient kaaraNam (reason) for Srushti is described by the Vedic word, Sath or Brahman or Aathmaa. That aadhi kaaraNam for the creation of this naama-roopa prapancham has been identified further as none other than Sriman NaarAyaNan. SubhAIOPanishad and other Upanishads follow the path laid out by MahOpanishad.

COMMENTS:

In the previous sIOkam, KurEsar stated that the Lord has the guNam of immeasurable bliss and He is the One who grants MOkshAnandham to those who perform SaraNagathy to Him. In this sIOkam, KurEsar salutes the Lord as Jagath KaaraNan. VedAs salute this Jagath-KaaraNa Vasthu as "Brahman, Sath, and AathmA". That Sriman NaarAyaNan is the Jagath KaaraNan is pointed out by the passages of MahOpanishad ("yEkO havai NaarayaNa aaseeth, na Brahmaa nEsAna:") and SubhAIOPanishad (dhivyO dEva yEkO NaarAyaNa:). Thus all padhams speak about NaarAyaNan (Siva means auspicious) and therefore NaarAyaNan alone is the Jagath KaaraNan.



SLOKAM 26

ज्योतिः परं परमतत्त्वं अथो परात्मा
ब्रह्मेति च श्रुतिषु यत् परवस्त्वधीतम् ।
नारायणस्तदिति तद् विशिनष्टि काचिद्
विष्णोः पदं परमं इत्यपरा गृणाति ॥ २६ ॥

JyOthi : Param Parama-tatthvam aTO ParamAthmaa
BrahmEthi cha Sruthishu yath Paravasthavadheetham |
NaarAyaNastadithi tadh visinashti kaachidh
VishNO: Padham Paramam ithyaparaa gruNAti ||

MEANING:

One Sruthi (NaarAyaNa anuvAkam) salutes Sriman NaarAyaNan, the object of our meditation as the Supreme Being in the form of Supreme JyOthi, Supreme Tatthvam (doctrine) and as Supreme Soul and Brahman. The other Sruthi (Kata valli) identifies that vasthu as the Supreme abode of all pervasive VishNu.

COMMENTS:

Here, KurEsar refers to two Upanishads (NaarAyaNa anuvAkam and Kata Valli) that salute VishNu as the Supreme Lord. In the previous sLOkam, KurEsar referred to two other Upanishads (MahOpanishad and SubhAIOPanishad) in this context.

The salutation of NaarAyaNAnuvAkam is:

NaarAyaNa Param Brahma tatthvam NaarAyaNa: para: |
NaarAyaNa parO JyOthi: aathmA NaarAyaNa para: ||

The Kata Valli Passage celebrating the glory of the Lord as ParamAthmA is:

Vijn~Ana SaaraTir-yasthu mana: pragrahavAn nara:
sOadhvana: pAramApnOthi tadh VishNO: Paramam padam



SLOKAM 27

सन्तीदृशः श्रुतिशिरस्सु परस्सहस्राः

वाचस्तव प्रथयितुं परमेशितृत्वम् ।

किञ्चेह न व्यजगणः क्रिमिधातृभेदं

क्रामन् जगन्ति निगिरन् पुनरुद्गिरंश्च ॥ २७ ॥

Santheedrusa: Sruthisirassu parassahasraa:
Vaachastava praTayithum ParamEsithruthvam |
kim chEha na vyajagaNa: krimidhAtrubhEdam
krAman jaganthi nigiran punarudhgiramsccha ||

MEANING:

Oh Sri VaikuNTha NaaThaa! There are thousands of Upanishadic passages to salute your status as ParamAthmaa. Your KaaruNyam and Sarva Rakshathvam were well demonstrated in your avathArams. For instance, no differences were found between a lowly worm and the grand Brahma Devan at the times when You measured the worlds with three steps as Thrivikraman or when You swallowed the worlds as a small child floating innocently on the bed of a peepal leaf or when You released the world from Your stomach at the time of creation. Such is your greatness in blessing one and all with Your compassion!

COMMENTS:

BhagavAn is abhinna nimitthOpAdhana KaaraNan (Moola Vasthu as well as SahakAran) for the world. This is His ParamAthma Tatthvam. His greatness and dayA for all the created beings is revealed during ThrivikramAvathAram and Vada Pathra sayanAvathAram. During Thrivikrama avathAram, His sacred feet touched the heads of the mighty Brahma to the lowly worm and consecrated all of them. During His Vada Pathra sayanam, He protected His created beings from insect to mighty Brahma by holding them in a small portion of His stomach and then releasing them at the end of the deluge. His sacred feet during ThrivikramAvathAram have been loudly proclaimed by the VedAs like the sound emanating from a gigantic drum ("Thrivikramasya Vijaya DiNDimAyitham vEdhai:"). VishNu Sooktham celebrates them as "SamooDam asya paamsurE"





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Sri VaikuNTha nAthan-----Sri Paarthasaarathy PerumAL ----Thiru AllikENi





SLOKAM 28

रूपश्रिया परमया परमेण धाम्ना

चित्रैश्च कैश्चिदुचितैर्भवतश्चरित्रैः ।

चिह्नैरनिह्ववपरैरपरैश्च कैचिद्

निश्चिन्वते त्वयि विपश्चित ईशितृत्वम् ॥ २८ ॥

roopasriyaa paramayaa paramENa dhAmnaa
chithraisccha kaiscchith uchithai: Bhavatha: charithrai: |
chihnairanihnava parai: aparaisccha kaiscchidh
nicchinvathE tvayi vipascchitha Isithruthvam ||

MEANING:

Those with discriminating intellect establish Your Supremacy among gods through the supreme luster of your body.

References that deal with unique incidents connected to your life has led to yourself being saluted as the One having many abodes:

1. KsheerAbdhi/Milky Ocean,
2. VaikuNTham (tadh VishNO: Param Padham sadhA pasyanthi Sooraya:),
3. the minds of Yogis,
4. Veda Siras/Upanishads and
5. dhivya desams

COMMENTS:

Here, KurEsar gives the reasons for the intelligent people to arrive at his conclusion that BhagavAn alone is the Supreme Being. His Soumya/SubhAsraya roopam (Roopa Sri) is unique among gods. The beauty and luster of His body/dhivya MangaLa vigraham, His weapons, His aabharaNams, His hastha Mudhrais are not matched by any other gods. Other gods have karma sambhandham (Karma yOnaya:) and BhagavAn is totally untouched by karmAs. All the others are "midikkilaa devar" (those without any Srimath Gaambheeryam) as described by Thirumazhisai AzhwAr, compared to our Lord.



SLOKAM 29

यस्याः कटाक्षणमनुक्षणमीश्वराणां

ऐश्वर्यहेतुरिति सर्वजनीनमेतत् ।

तां श्रीरिति त्वदुपसंश्रयणान्निराहुः

त्वां हि श्रियः श्रियमुदाहुरुदारवाचः ॥ २९ ॥

YasyA: kaDAkshaNam anukshaNam IswarANAm
aisvarya hEthurithi sarva-janeenam yEtath |
thAmm Sri rithi tvadupasamsrayaNaath nirAhu:
tvAmm hi Sriya: Sriyam udhAhu: udhAra-vaacha: ||



Thiruvukkum Thiru---Thiru Naaraiyur



MEANING:

It is well known that the side-glances of Sri Devi are the root (fundamental) cause for the ever-growing wealth of all gods. Because She (Sri Devi) has joined You, She is known as "Sri". The AchArya PurushAs like Swamy ALavanthAr and Thirumangai AzhwAr describe You therefore as "Thiruvukkum Thiru", the Lord of the Supremely auspicious Sri Devi.

COMMENTS:

The vaibhavam of Sri Devi and the impact of that Vaibhavam on BhagavAn is alluded to in this sIOkam. The pramANams about the glories of MahA Lakshmi (Sri Devi) conferring Sriya: pathithvam to Her Lord as His lakshaNam (Chinham) are: "IOkEsa-savibhUtheenAm kAraNam yannirIkshaNam" (the Iswaryam of dhik PaalakAs arise because of your auspicious glances falling on them). "BrahmAdhyasccha SurA: sarvE munayasccha tapOdhanaa: yEdhanthE tvath-padhascchAyAm aasrithya KamalEswari!"



SLOKAM 30:

माया त्वया गुणमयी किल या निसृष्टा
सा ते विभो ! किमिव नर्म न निर्मिमीते ।

कौतस्कुताः स्थिरकुतर्कवशेन केचित्

सत्यां श्रुतौ च बधिरास्त्वयि तन्महिम्ना ॥ ३० ॥

MaayA tvayA guNamayee kila yaa nirushtA

Saa tE VibhO! kimiva narma na nirmimeetE |

kouthaskuthaa : sTirakutharka vasEna kEchith

sathyAm sruthou cha badhira: tvayi tanmahimnA ||

MEANING:

Oh ParamAthmA! That Moola Prakruthi created by you is made up of the three guNams. It is banished only when the chEtanam practices SaraNAgathy at Your sacred feet. Great indeed is the power of this Moola Prakruthi (Maayaa), which needs to be chased away with your grace. You gain a great joy, when that happens through the rite of SaraNAgathy. Those who do not accept VedAs and ask distorted questions out of their ignorance come under the influence of Your Moola Prakruthi and attain a state of deafness and acquire aasuri bhAvam (demonic traits) and get immersed deeply in the swirling ocean of Sam-sAram (VishNu Maayaa mahAvartha mOhAndha tamasaa vruthA: according to Sage ParAsara).



SLOKAM 31

यः स्थावरक्रिमिपतङ्गमतङ्गजादिषु

अन्येषु जन्तुषु सदैव विजायमानः ।

त्वं नित्यनिर्मल निरञ्जन निर्विकार-

कल्याणसद्गुणनिधे ! स इतीरितस्तैः ॥ ३१ ॥

ya: sTAvara krimi-pathanga-mathanga jaadishu

anyEshu janthushu sadaiva vijAyamAna: |

tvam nithya-nirmala niranjana nirvikAra-

kalyANa-sadguNanidhE ! sa ithIritasthai: ||

MEANING:

Oh Lord, who is blemishless, firmly established, untouched by the dhOshams arising from Karmaas, auspicious, unchanging unlike JaDa vasthus and staying as the undepletable mine of auspicious attributes! There are those with distorted views declaring that you are the Jeevan that is born again and again due to its Karmaas as tree, plant, creeper, worm, insect, birds, animals and other janthus. Your avathArams are out of your own sankalpam (volition) and are without any blemish and beyond the influence of any karmaas. Those deaf kudhrushtis do not understand your true nature and state that You are indeed the same as the Jeevan, which is distinctly karma vasyan. You are untouched by Karmaas and their influence.

COMMENTS:

VedAs salute BhagavAn as "ajAyamAnO BahudhA vijAyathE". His birth is not like ours, which is controlled by our Karmaas. BhagavAn enters into all created vasthus and makes them function. He does not undergo changes (vikAram) in Svaroopam like achEtanams or changes in SvabhAvam like Jeevan or influenced by the Karmaas (na Maam karmaNi limpanthi). There is none, who is equal or Superior to Him. BhagavAn is nithyan, nirmalan, Niranjanan and nirvikAran (eternal, blemishless and changeless). He is defined by the Ubhaya Lingams (Blemishless and KalyANa guNa PoorNan). This sIOkam is to answer the claims of Adhvaithis that the Supreme Being (Brahman) is NirguNa Brahman without any attributes. BhagavAn's incarnations are SuddhA-





vathArams (free from thriguNams) and SvEcchAvatharams (happening out of His own Sankalpam).

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SLOKAM 32

त्वद्दृष्टिजुष्टमिदमाविरभूदशेषं
 नो चेत् कटाक्षयसि नैव भवेत् प्रवृत्तिः ।
 स्थातुं च वाञ्छति जगत् तव दृष्टिपातं
 तेन श्रुतौ जगदिषे हि जगत् त्वमेव ॥ ३२ ॥

tvadh-dhrushti-jushtamidam aavirabhUd asEsham
 nO chEth katAkshayasi naiva bhavEth pravrutthi: |
 sTAthum cha vAnchathi jagath tava drushtipAtham
 tEna sruthou jagadishE hi jagath tvamEva ||

MEANING:

All the chEtana - achEtana vasthus of the world await the glances from your auspicious eyes to fall on them. If your glances do not fall on them, they cannot even make a movement. For staying in existence, the objects of the world depend on your rejuvenating glances. Therefore the VedAs declare you as the World itself (sruthou tvam yEva Jagath jagadishE).

COMMENTS:

Vedam says that the acts of creation, protection and dissolution are the acts of the Supreme Being: "Tadhikshitha bahu syAm prajAyEyRthi".

From this pramANam, it becomes clear that the Lord's KatAksham is the root cause for the creation of the world and its beings. Swamy ALavanthAr elaborated this Veda PramANam this way: "nAvEkshasE yadhi, tathO bhuvanAnyamUni nAlam Prabho! bhavithumEva kutha: pravrutthi:" Oh Lord, if your glances had not fallen on the world, how could they have originated and stayed into existence?



SLOKAM 33

एवं भगो ! इह भवत्परतन्त्र एव
शब्दोऽपि रूपवदमुष्य चराचरस्य ।
ऐश्वर्यमीदृशमिदं श्रुतिषूदितं ते

पापीयसां अयमहो ! त्वयि मोहहेतुः ॥ ३३ ॥

yEvam BhagO ! iha bhavath-paratantra yEva
sabdOapi roopavath amushya charAcharasya |
aiswaryam Idhrusam idham sruthishUditam tE
paapeeyasAm ayam ahO ! tvayee mOhahEthu: ||

MEANING:

Oh Bhagavan with the six attributes of Jn~Anam, Sakthi, Balam, Iswaryam, Veeryam and Tejas! The VedAs point out that all the sentient and insentient ones have been given names and forms by you. You are indeed behind them shining as Naama Roopa Prapancham. They are totally under your control. This unique greatness of your glories makes the great sinners become filled with jealousy and get deluded in the process (anAdhi pApavAsanAmushithaas-Esha - sEmusheekANAm according to AchArya RaamAnuja).

COMMENTS:

There are many pramANams quoted by SrivathsAnkAcchAr Swamy about the Lord creating the Naama-Roopa Prapancham (naamAni RoopANi vichithya dheera:, nAmaroopE vyAkarOth, nAmaroopE VyAkaravANi). None of the others are responsible for Jagath KaaraNam (na BrahmA nEsAna:). Vedam states: "yEkO ha vai NaarAyaNa aaseeth"



SLOKAM 34

ये त्वत्कटाक्षलवलक्ष्यमिव क्षणं तैः

ऐश्वर्यमीदृशं अलभ्यमलम्भि पुम्भिः ।

यत् केऽपि सञ्जगरिरे परमेशितृत्वं

तेषामपि श्रुतिषु तन्महिमप्रसङ्गात् ॥ ३४ ॥

yE tvath katAksha lavalakshyam iva kshaNam thai:

aiswaryam Idhrusam alabhyam alambhi pumbhi: |

yath kEapi sanjagarirE paramEsithruthvam

tEshAmapi Sruthishu tan-mahima-prasangAth ||

MEANING:

Those occupying high positions as Brahma and Siva attained their lofty offices only though the small portion of your auspicious glances falling on them for a fraction of a second. They climbed to a state not attained ever by chEtanams. They are called even Iswarans as a result of the BhagavAn's anupravEsam that makes them an amsam of the Lord and they follow the path laid out by BhagavAn to do their duties as the Creator (Brahma) and destroyer of the Universe (MahEswaran).

COMMENTS:

Oh BhagavAnn! You alone have limitless aiswaryam. When your glances fall on one due to his Poorva Janma sukruatham, that soul is blessed to attain high status as per Bhagavath GitA:

Yadh yadh vibhUthimath satthvam SrimathUrjithamEva vaa

tatthadhEvAvagaccha thvam Mama tEjOmsa-sambhavaath

(Githai X: 41)

About Brahma and Sivan attaining the status as Creator of the Universe and destroyer of the same, BhagavAn Himself says: "MadhAdarsitha PanTAnou srushti-samhAra kaarako". They follow the path laid out by Him (Bhagavan) and due to His anupravEsam (entry inside them) go about performing the duties of creation and destruction of the universe.





Lord with limitless aishwaryam---Thirupathi PerumAL



SLOKAM 35

नित्येषु वस्तुषु भवन्निरपेक्षमेव

तत्तत्स्वरूपं इति केचिदिह भ्रमन्तः ।

ऐश्वर्यमत्र तव सावधि सङ्गिरन्ते

ब्रूते त्रयी तु निरुपाधिकमीशनं ते ॥ ३५ ॥

nithyEshu vastushu BhavannirapEkshamEva
tath-tath svaroopam ithi kEchidiha bramantha: |
aiswaryamatra tava saavadhi sangirantE
brUtE thrayee thu nirupAdhikam Isanam tE ||

MEANING:

In our VisishtAdhvaitha darsanam, we accept as eternal, Moola Prakruthi, Jeevans and Nithya Sooris (eternally liberated chEtanams) through Veda PramANams. There are others, who out of delusion contend that Your Lordship is limited in scope over these eternal entities (Iswaryams). Vedam on the other hand asserts that your control over them is total, limitless and reaches out everywhere.

COMMENTS:

Here, KurEsar criticizes the Yaadhava PrakAsa Matham, Saiva Matham and the Matham that holds that the good and bad happen to one due to the power of their karmAs and Bhagavan has no role in controlling them. KurEsar cites the Veda PramANam of "Pathim ViswasyAthmEswaram" and therefore nothing in His universe happens without His sankalpam and He is the Sattha of all padhArTams/vasthus and they are all tied to Bhagavath Iccha.



SLOKAM 36

इच्छात एव तव विश्वपदार्थसत्ता

नित्यं प्रयास्तव तु केचन ते हि नित्याः ।

नित्यं त्वदेकपरतन्त्रनिजस्वरूपाः

भावत्कमङ्गळगुणा हि निदर्शनं नः ॥ ३६ ॥

icchAtha yEva tava visva padhArTa satthaa
nithyam pryAstava thu kEchana thE hi nithyaa: |
nithyam tvadEka paratantra nija svaroopaa:
bhAvatka-mangaLa-guNaa hi nidarsanam na: ||

MEANING:

Oh Bhagavann! The existence (satthaa) of all vasthus (entities) is realized only through your sankalpam. Among them, you select a few to stay eternal such as ThriGuNam, Kaalam, and Suddha Satthvam Nithya VibhUthi, Nithya Sooris and Dhivya MangaLa Vigramam. The Jeevans are eternal (nithyam) in Svaroopam but become non-eternal (changing/anithyam) by SvabhAvam. Even the latter, who are nithyam in Svaroopam but anithyam in SvabhAvam, are "Iswara SankalpAsritham" - take refuge in Iswaran's sankalpam and gain their Satthaa.

COMMENTS:

Here, KurEsar criticizes the VaisEshikAs, who accept Jn~Ana, Balaadhi sakthis but refuse to accept His sankalpa sakthi and points out that all vasthus are under the Lord's total control through His sankalpam. This way, KurEsar established Nithya VibhUthi for BhagavAn. The key pramANam here is "IcchAtha yEva tava visva-padhArTa satthaa".



SLOKAM 37

विश्वस्य विश्वविधकारणमच्युत ! त्वं

कार्यं तदेतदखिलं चिदचित्स्वरूपम् ।

त्वं निर्विकार इति वेदशिरस्सु घोषो

निस्सीममेव तव दर्शयतीशितृत्वम् ॥ ३७ ॥

visvasya visva-vidha-kaaraNam Achyutha ! tvam
kaaryam tadh-yEtadh-akhilam chidhachith-svaroopam |
tvam nirvikAra ithi vEda-sirassu ghOshO
nissemamEva tava darsayathi Isithruthvam ||

MEANING:

Oh Achyutha (One who does not let down those who sought protection slip away from Him)! You are indeed the various reasons (KaaraNams) for all (tvam visvasya visva-vidha kAraNam) All the sentient and insentient of this universe are under your control. (Chidhachith svaroopam tadh yEthath akhilam tava Kaaryam) You do not undergo any changes (tvam nirvikAra:). This nirvikAra svaroopam and celebration of it in loud voice by the Upanishads is a demonstration of Your Supreme Lordship over every thing in this universe (tvam nirvikAra ithi vEda-sirassu ghOsha: tava yEva nissemam darsayathi).

COMMENTS:

This sLOkam was constructed to refute the views of strict logicians, Paasupatha Matha anusAris and the followers of Bhaaskara Matham. They hold the view that the Supreme Being undergoes VikArams (changes/Brahma svaroopam pariNAMams). Vedam and their siras bhAgam, the Upanishads instruct us that BhagavAn, the Sarva charAcharAthma is nirvikAran (changeless): "Nishkalam nishkriyam Saantham niravadhyam niranjanam" The Upanishads state that for the indwelling ParamAthmA, there are no changes. When a child becomes adult, the changes (Kaaryathvam) are in the body and not in the Aathmaa.

NimithOpAdhana kaaraNams are distinct from each other. When a pot is created by a potter, the clay, the stick to shape it and the wheel to rotate the pot in formation are needed to complete the construction of the pot. These are the three kinds of kaaraNams:





1. The clay is known as the UpAdhAna KaaraNam.
2. The stick and the wheel (DhaNda-chakram) are known as the Sa-hakAri KaaraNam.
3. The man who makes the pot (the Potter/ Kuyavan) is recognized as Nimittha KaaraNam.

Moola Prakruthi out of which the world is made, the ChEthanAchEthanams and the Lord who creates the world are different from one another. It is impossible therefore for the Lord (Nimitthan) to transform into UpAdhAnam and undergo the vikArams such as pot as per this view. Therefore, we conclude that NimitthOpadhAna KaaraNams are quite different from each other is the correct view as advocated by VisishtAdhvaitam.

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KARaNan----thanks: GlimpseofKrishna.com





SLOKAM 38

किं साधनः ? क्व निवसन् ? किमुपाददानः ?

कस्मै फलाय सृजतीश इदं समस्तम् ? ।

इत्याद्यनिष्ठितकुतर्कमतर्कयन्तः

त्वद् वैभवं श्रुतिविदो विदुरप्रतर्क्यम् ॥ ३८ ॥

kim saadhana: ? kva nivasan? kim upAdadAna: ?

kasmai phalAya srujathi Isa idam samastham ? |

idhyAdhi anishtitha kutarkamatarkayantha:

tvadh vaibhavam sruthividO vidu: apratarkyam ||

MEANING:

KurEsar poses a rhetorical question here:

Oh SarvEswaraa! What phalans you have in mind when you create all these chEtanams and achEtanams from Moola Prakruthi and what instruments do you use? And where do you stay, while you engage in Jagath Srushti?

The answer is of course that you do not anticipate any phalans for your leelai of Srushti and yet people with distorted logic (Kutarkis) venture to attribute all kinds of reasoning for your engagement in the creation of the world. Those who are experts in the VedAs however understand that your glories and reasoning are beyond our ken.

COMMENTS:

BhagavAn is known as avAptha Samastha Kaamaan or one who has gained all desires and is not in want of anything. There is nothing He has to do in all the three worlds to gain phalans. Swamy ALavanthAr in Iswara Siddhi therefore asks: **AathmakAmasya Kaa Spruhaa?** Where is the urge for one who has every thing (Iswaryam) to seek more?

He does not need any instruments to create all beings from Moola Prakruthi. He is Sarva Sakthan. He does not stay at one place or seek any aadhAram to stay put to create since He is again all-powerful. If He becomes upAdhAna KaaraNam (Moola prakruthi), then He will have to undergo VikArans (changes) and that is against the Vedic revelations.





The answer to the first question on what are the help/instruments that You use to create is:

He creates with the help of His KaaruNya GuNam and Sri Devi. He does not need any limbs (accessories /saadhanams) to create the Universe and its beings, since Upanishads state that He sees without eyes, He hears without ears and he moves without legs and grabs without hands (pasyath achakshu:, sa sruNOthy akarNa:, apaaNI-PaadhO javanO gruheethaa). This is Brahma LakshaNam and He is established in His own vaibhavam (svE mahimna: prathishtitha:)

The answer to the next question on where He stays, while He creates is:

He is SvAdhaaran or rooted in Himself and therefore, He does not need any aadhAram to stay still to create. He can create without staying put in one particular location.

The answer to the third question on what is UpAdhAna vasthu for creation is:

He has adhbhutha /Vichithra sakthi and uses His power of volition (nija sankalpam) to create the universe out of Moola Prakruthi.

The answer for the fourth question on what Phalan or PrayOjanam that he expects in Srushti vyApAram is:

He creates the Universe and its beings, gives them senses, indhriyams, Saasthrams to follow and hopes that they (the jeevans) will attain sadhgathi. Brahma Soothram: "LOkavatthu leelA Kaivalyam" also answers this question. Brahman Possesses special inherent power by means of which it can evolve itself into the universe without affecting its svaroopam. Brahman enters into the created objects (anupravEsam) along with the Jeevan to give them names and forms (naama-roopa vyAkaraNa).





SLOKAM 39:

यत् संवृतं दशगुणोत्तरसप्ततत्त्वैः

अण्डं चतुर्दशजगद् भवधातृधाम ।

अण्डानि तत्सुसदृशानि परश्शतानि

क्रीडाविधेस्तव परिच्छदतामगच्छन् ॥ ३९ ॥

yath samvrutam dasaguNOtthara sapta-tatthvai:
aNDam chathurdasa-jagad bhavadhAthru-dhAma |
aNDAni tath susadrusAni parassathAni
kreeDAvidhEs-tava paricchadathAm agacchan ||

MEANING:

The BrahmANDam, the abode of Brahma dEvan, Haran, Indhran et al has seven lower and seven upper IOkams surrounded by the seven tatthvams (Earth/PruTvee, Water/Appu, tEjas, Vaayu, AakAsam, ahankAram and Ma-hath). There are hundreds of aNDams that are in unison with the BrahmAN-Dam and they reach the stage of being your sport (Leela).

COMMENTS:

The 14 worlds belonging to the BrahmANDam subject to the Srushti of Brahma Devan are referred to here. There are other ANdams that are outside this BrahmANDam, which BrahmA or Sivan et al do not know about. All of them together are serving as the Lord's Leela VibhUthi (Sportive Iswaryams). There was a question in the 38th sIOkam (Kasmal phalAya srujatheesa idham samastham:) For what phalan do you create all these fourteen IOkams? The answer is given in this sIOkam: "kreeDAvidhEs-tava paricchadatAm agacchan". These activities indeed are all for Your pleasurable sport is the answer.



SLOKAM 40

इच्छाविहारविधये विहितान्यमूनि

स्यात् त्वद्विभूतिलवलेशकलायुतांशः ।

या वै न जातु परिणामपदास्पदं सा

कालातिगा तव परा महती विभूतिः ॥ ४० ॥

icchAvihAravidhayE vihithAnyamooni

syAth thvad vibhUthi lavalEsa-kalAyuthamsa: |

yaa vai na jAthu pariNAmA-padAspadam saa

kAlAthigA tava parA mahathee vibhUthi : ||

MEANING:

Oh Lord! All the LeelA VibhUthi (the fourteen IOkams and the other anDams created by You for Your sport are a speck of Your entire Iswaryam (Ubhaya VibhUthi consisting of Leela and Nithya VibhUthis). Your Nithya VibhUthi (Sri VaikuNTham) never undergoes any change. It is gigantic compared to the LeelA VibhUthi (BrahmANDam) and has won over Kaalam (Time).

COMMENTS:

Arjuna experienced the vastness of the Nithya VibhUthi when he had the bhAgyam of witnessing the Lord's Viswaroopam. Sage ParAsarar explained that the LeelA VibhUthi is like an atom compared to the Meru Mountain of Nithya VibhUthi. The LeelA VibhUthi (BrahmANDam and other similar aN-Dams) is a result of the KarmAs of Jeevan and came into being through Bhagavath Sankalpam. They change into sareeram and Indhriyam and undergo changes. They are also subject to the power of Time (kaalam).

Nithya VibhUthi on the other hand is not affected by Kaalam, Karmam and other pariNAMams (changes). It is eternal (Nithyam). The entire assembly of BrahmANDam and other aNDams of LeelA VibhUthi is one fourth in size compared to the vastness of Nithya VibhUthi (PaadhOasya visvA bhUthAni thripAdhasya amrutham dhivi). Nithya VibhUthi is immeasurable hence compared to LeelA VibhUthi. The river Viraja forms the boundary between the two VibhUthis. This Nithya VibhUthi is saluted in this SIOkam of VaikuNTa Sthavam by

as: "Paraa Mahathee VibhUthi" following the Veda Manthrams (tadh VishNO: Paramam Padam and HiraNmayE ParE IOkE virajam Brahma nishkaLam).



Viswaroopam----Mysore Painting----Thanks:Kamat.com

SLOKAM 41:

For sIOkam 41 to sIOkam 45, the common anvayam (Kriyaa Padham) is the 4th paadham. In sIOkam 45: "VaikuNTa-nAma tava dhAma tadhAmananthi" (The ancients describe that the place named SriVaikuntam as Your permanent abode). "tath VaikuNTa Naama tava dhAma aamananthi" is the anvaya kramam (prose order). Attributes of that Vaikuntam are given in the sIOkams 41 onwards up to the third paadham of the 45th SIOkam.

यद् वैष्णवं हि परमं पदमामनन्ति

खं वा यदेव परमं तमसः परस्तात् ।

तेजोमयं परमसत्त्वमयं ध्रुवं यद्

आनन्दकन्दं अतिसुन्दरं अद्भुतं यत् ॥ ४१ ॥

yadh VaishNavam hi paramam padam aamananthi
kham vaa yadhEva paramam tamasa: parasthAth |
tEjOmayam parama-satthvamayam dhruvam yadh
aananda-kandam athisundaram adhbhutham yath ||

MEANING:

(The ancients describe the place named Sri VaikuNTham as Your permanent abode) that is saluted as the Supreme abode of VishNu; it is the same Supreme abode of the Lord and is the ParamAkAsam beyond Tamas known otherwise as Moola Prakruthi; it is the place which is full of lustre and is Suddha Satthvamayam (free from any admixture of RajO or TamO guNams); it is eternal, the basis of all bliss, the most beautiful and wondrous.

COMMENTS:

In the first Paadham of this sIOkam, KurEsar salutes Sri Vaikuntam as "VaishNavam Paramam Padam" along the lines saluted by the ancient VedAs: " tadh VishNO: Paramam Padham, VishNO: padhE paramE madhva uthsa:"

In the second paadham, KurEsar salutes Sri Vaikuntam as ParamAkAsam (teLi visumpu, sENuyar vaanam): "kham vaa yadhEva Paramam". "Kham" means aakAsam; "paramam kham" means "ParamAkAsam", the Supreme aakAsam beyond Moola Prakruthi. The PramANam is "kham vaa yadhEva Paramam

tamasa: parastAth".

The third paadham describes that VaishNava ParamAkAsam as "tEjOmayam" (filled with radiance/lustre of aprAkrtic nature), Paramasathvamayam (free from admixture with rajo and tamO guNams), dhruvam (eternal, firm, unassailable).

The fourth and final paadham salutes that Parama Padham as "aanandha kandham athisundaram adhbhutham" (the root of all aanandham, the most beautiful and full of wonders) KurEsar's selection of words in the third and the fourth Paadhams are influenced by the vaakyams of Maha Rishis: "Yath sath PurANam aakAsam sarvasmAth Paramam dhruvam, tadh vaa aakAsam sanaatanam". That VaikuNTha IOkam is beyond tamasa (Moola Prakruthi) and as such aprAkruatham is based on Veda Vaakyams: "Aadhithya VarNam tamasaasthu paarE, tamasa parastAth" The reference to "tEjOmayam" is again based on additional Veda Vaakyams: "Param jyOthir- upasampadhya, na tathra SooryO bhAthi, na chandra-tArakam nEmA vidhyuthO bhAnthi kuthOayamagni:"



Jagannathan at nAdan kOil

SLOKAM 42

यद् ब्रह्मरुद्रपुरुहूतमुखैर्दुरापं
नित्यं निवृत्तिनिरतैः सनकादिभिर्वा ।
सायुज्यमुज्ज्वलमुशन्ति यदापरोक्ष्यं
यस्मात् परं न पदमञ्चितमस्ति किञ्चित् ॥ ४२ ॥

yadh Brahma-Rudhra-PuruhUtha-mukhai: durApam
nithyam nivrutthinirathai: SanakAdibhirvaa |
Saayujyam ujjvalam usanthi yadAparOkshyam
yasmAth param na padam anjithamasthi kimchith ||

MEANING:

(The ancients describe the place named Sri VaikuNTham as Your permanent abode) That is unattainable even by Brahma Devan, Sivan, Indhran and Sana-kAdhi Maharishis engaged always in travel by the Moksha Maargam; the visualization of that land is equal to the enjoyment of the bliss on a par with the Lord Himself; That land, which is the place of Your permanent residence has no comparable IOkam in status equal or superior to it (Sri VaikuNTham) as a place of worship.

COMMENTS:

There are three kinds of Jeevans: Karma BhAvanAs, Bhrama BhAvanAs and Ubhaya BhAvanAs. Those who are born, die and are reborn due to their karma Phalans are Karma BhAvanAs (Nithya SamsAris). Those immersed in seeking the Moksha Maargam are Brahma BhAvanAs (Sages Sanaka, Sanandhana, and SanathkumAraas). Those like Brahma, Rudhran who are also Karma VasyALs but meditate on Brahman in between their assigned duties are Ubhaya BhAvanAs. Here KurEsar refers to Sri VaikuNTham beyond the reach of the three kinds of BhAvanAs following the VishNu PurANa sIOkam:

yanna dEvA na munayO na chAham naapi Sankara:
jAnanthi ParamEsasya tadh VishNO: Param Padham

There are four kinds of Moksham (SaalOkyam, Saaroopyam, Saameepyam and Saayujyam).

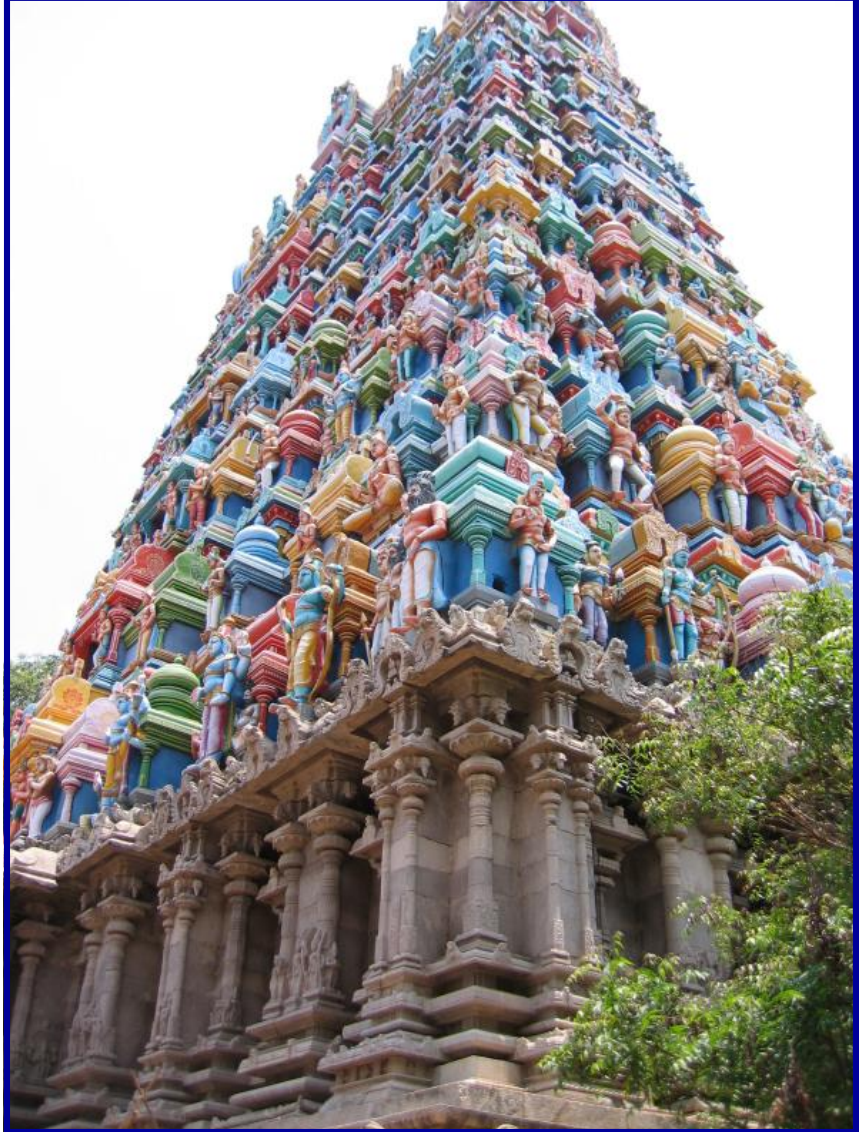


The supreme most among them is Saayujya Moksham. Gaining the anubhavam of bliss on a par with the Lord (Sama rasAnubhavam) and performing nithya kaimkaryam to the Lord is the Supreme Moksham of Saayujyam. The other three kinds of Moksham are subsumed in Saayujya Moksham. KurEsar refers to this incomparable Saayujya roopa Moksham in the third paadham of this sIOkam: “Saayujyam ujjvalam usanthi”.

Mere visualization of this Sri VaikuNTham by Muktha Jeevans and Nithya Sooris (YadhAparOkshyam ujjvalam Saayujyam) unties all the binding knots of the heart and destroys all the doubts and karmAs once and for all say the

U p a n i s h a d
(bhidhyanthE hrudhayagranTi: chidhyanthE sarva samsaya: ksheeyanthE chAsya karmANi tasmin dhrushtE ParAvarE). The third Paadham of this sIOkam refers to this tatthvam.

The fourth Paadham celebrates this Sri VaikuNTha Parama Padham as having no equal or superior in status (yasmAth Param na padham anjitham asthi kimchith) based on the P r a m A N a m : “YasmAth param naaparam asthi kimchith yasmAn nA N e e y O n a a j y A y O a s t h i ”.



Sri VaikuNTham divya dEsa gOpuram



SLOKAM 43

रूपेण सद्गुणगणैः परया समृद्ध्या

भावैरुदारमधुरैरपि वा महिम्ना ।

तादृक् तद् ईदृगितं इत्युपवर्णयन्त्यो

वाचो यदीयविभवस्य तिरस्क्रियायै ॥ ४३ ॥

roopENa sadh-guNagaNai: parayA samruddhyaA

bhAvai: udhAra madhurai: api vaa mahimnA |

taadhruk tadh Idhruk-idham ithi upavarNayanthyo

vaachO yadeeya vibhavasya thiraskriyAyai ||

MEANING:

Through its JyOthirmaya form (roopENa), through its assembly of auspicious attributes that bless one with Jn~Anam and Kaimkarya prApthi, through its abundant aiswaryam (paramA SamruddhyaA), through its delectable supreme bliss (udhAra Madhurai: bhAvai:) and other special vaibhavams, this Sri VaikuNTham possessing the above glories can not be described/defined adequately as this or that (tadh taadhruk idham Idhruk ithi upavarNayantya:). Such words/efforts/Attempts to describe these glories as this or that become like curtains hiding these indescribable Vaibhavams of Sri VaikuNTham, which is your incomparable Supreme abode.



SLOKAM 44

यद् वृद्धयपक्षयविनाशमुखैर्विकारैः
 एतैरसंस्तुतं अनस्तमितास्तिशब्दम् ।
 यद्गौरवात् श्रुतिषु फल्गु फलं क्रियाणां
 आदिष्टमन्यदसुखोत्तरमध्रुवं च ॥ ४४ ॥

yadh vrudhyapakshaya vinAsa mukhai: vikArai:
 yEthai: asamsthutham anasthamitha asthi sabdham |
 yadh gouravAth Sruthishu phalgu phalam kriyANAm
 aadishtam anyath asukhOttaram adhruvam cha ||

MEANING:

The Supreme abode of yours (Sri VaikuNTham) is free from changes based on growth and dissolution (Vrudhyapakshaya vinAsa mukhai yEthai: asamsthutham). This is the place, where the word "asthi" (present) never ceases to exist (anasmith asthi sabdham).

The fruits arising from the performance of the Yaaga Yaj~nams recommended by the VedAs become insignificant compared to the fruits arising from residence in Sri VaikuNTham and end in sorrow instead of lasting bliss. That indeed is the glorious and eternal place of residence of yours saluted as Sri VaikuNTham.

COMMENTS:

Here KurEsar instructs us that Sri VaikuNTham is not like the worlds, which are born and which are dissolved. That VaikuNTha IOkam unlike PrAkrutha IOkams does not undergo the six changes: "JaayathE asthi vardhathE pariNA-mathE apaksheeyathE vinasayathi"

Unlike the transient words displaying the Shad (Six) bhAva VikArams (changes), Sri VaikuNTham is eternal and changeless.

The VaikuNTha IOkam is free from the seven blemishes that PrAkrutha IOkam displays:





1. Limited aanandham
2. Limited existence
3. Ends up in sorrow
4. Admixed with sorrow, when enjoyed
5. Unfit for MukthAs sworn to perform Kaimkaryam to the Lord
6. Not easily created and
7. Born out of viparItha abhimAnam.

Therefore, Your Sri VaikuNTham is recognized as the AprAkrutha, Suddha Sathtvamaya, dhruva Aanandhamaya ParamAKAsam.

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Sri VaikuNTha divya dEsam inside





SLOKAM 45

निष्कल्मषैर्निहतजन्मजराविकारैः

भूयिष्ठभक्तिविभवैरभवैरवाप्यम् ।

अन्यैरधन्यपुरुषैर्मनसाऽप्यनाप्यं

वैकुण्ठनाम तव धाम तदामनन्ति ॥ ४५ ॥

nishkalmashai: nihatha janma jarA-vikArai:

bhUyishta bhakthi vibhavai: abhavai: avApyam |

anyai: adhanya purushai: manasaa api anApyam

VaikuNTha naama tava dhAma tadh aamananthi ||

MEANING:

The SadAchAryAs instruct Sri VaikuNTham as Your Cherished Supreme abode, which is attainable only by those who are free from desire, anger et al and only by those who do not experience the changes of birth, aging et al. They instruct us that Your Supreme abode is attainable only by those who are Mumukshus with no desire in future births and perform Bhakthi or Prapatthi yOgam to be blessed with Sri VaikuNTha Vaasam and Kaimkarya SaamrAjyam. For all the others bereft of these qualifications, Your Supreme abode of Sri VaikuNTham cannot even be thought of even by their minds. (bhUyishta bhakthi here refers to SarNAgathy).



SLOKAM 46

नित्या तवान्यनिरपेक्षमहामहिम्नोऽपि

एतादृशी निरवधिर्नियता विभूतिः ।

ज्ञानादयो गुणगणाः समतीरसीमाः

लक्ष्मीः प्रिया परिजनाः पतगेन्द्रमुख्याः ॥ ४६ ॥

nithyA tavAnyA nirapEkshamahA mahimnOapi

yEthAdhrusee niravadhir-niyathA vibhUthi: |

Jn~AnaadhayO guNagaNaa: samatheeraseemA:

Lakshmi: priyA parijanA: pathagEndra-mukhyA: ||

MEANING:

Oh VaikuNTha NaaTha! Even though your vaibhavam does not depend on any thing, the limitless LeelA and Nithya VibhUthis of Yours are under your total control as their Supreme Master. Your Jn~Anam and the countless auspicious attributes are associated with You alone. Sri Devi of immeasurable glories is dearest to You in the most appropriate (abhimatha) manner. Pakshi Raajan and other nithya sooris are Your dedicated servants.

COMMENTS:

Para VaasudEvan resides in Sri VaikuNTham and is established in His own glory (sva mahimnE prathishtitha:). His unparalleled glorious assemblies of GuNams are recognized as existing expressly for Him (guNa gaNA: niyathA). KurEsar chose the words "Samatheetha SeemA Lakshmi: tava niyathA PriyA" based on the AzhwAr Paasura Vaakyam, "UnakkERkkum kOlamalarp-Paavai" and AchArya RaamAnuja Vaakyam, "Bhagavan-NaarAyaNa apimathAnuroopa Bhagavathee".



SLOKAM 47

एकस्य येषु हि गुणस्य लवायुतांशः
 स्यात् कस्यचित् स खलु वाङ्मनसातिगश्रीः ।
 ये तादृशोऽत्यवधयः समतीतसङ्ख्याः
 त्वत्सद्गुणास्त्वमसि तन्निरपेक्षलक्ष्मीः ॥ ४७ ॥

yEkasya yEshu hi guNasya lavAyuthAmsa:
 syAth kasyachith sa khalu vAng-manasAthiga Sri : |
 yE thAdrusOathyavadhaya: samatheetha samkhyA:
 tvath SadhguNas-tvamasi tannirapEksha Lakshmi : ||

MEANING:

Any one, who possesses even one part in ten thousandth of one of your auspicious guNams, he will be the celebrated owner of the wealth that would be beyond speech or thought. Such abundance of a u s p i c i o u s guNams has taken refuge in you. Those guNams do not add to Your glory but instead they become glorious because of their association with You.



VaithmAnidhi Emperman





COMMENTS:

There are a few who describe the Lord as NirguNan (**NirguNa Brahman**). KurEsar wants to remind these matha anusAris that the Lord is sakala KalyANa guNa sampoorNan.





SLOKAM 48

सर्वस्य चैव गुणतो हि विलक्षणत्वं

ऐश्वर्यतश्च किल कश्चिदुदञ्चितः स्यात् ।

तत् प्रत्युत त्वयि विभो ! विभवो गुणाश्च

सम्बन्धतस्तव भजन्ति हि मङ्गलत्वम् ॥ ४८ ॥

Sarvasya chaiva guNathO hi vilakshaNathvam
aiswaryathasccha kila kascchidh udhanjitha: syAth |
tath prathyutha tvayi VibhO ! vibhavO guNAsccha
sambandhatastava bhajanthi hi mangaLathvam ||

MEANING:

Oh Lord of All! The greatness of any object is due to the glory of its Gunam. When one is respectfully treated, it is because of his abundant wealth. Oh Lord! In Your case, this situation is reversed. Iswaryams and the guNams attain auspiciousness because of links to you and not the other way round.

COMMENTS:

The guNams attain their satthaa and Mangalathvam through their association with Him (guNA: sathya- jn~Aana prabhruthaya utha tvath-gathatayA Subhee - bhUyam yAthA ithi).



SLOKAM 49

दूरे गुणास्तव तु सत्त्वरजस्तमांसि
तेन त्रयी प्रथयति त्वयि निर्गुणत्वम् ।

नित्यं हरे ! निखिलसद्गुणसागरं हि

त्वामामनन्ति परमेश्वरमीश्वराणाम् ॥ ४९ ॥

dhoorE guNaastava tu satthva rajastamAmsi
tEna trayee praTayathi tvayi nirguNathvam |
nithyam HarE ! nikhila sadhguNa sAgaram hi
tvAm aamananthi ParamEswaram IswarANAm ||

MEANING:

Oh Hari! The three guNams (Satthva, Rajas and Tamas) are far removed from you. Therefore, the Rg, Yajus and the Saama Vedhams announce your nonpossession of these inauspicious guNams (nirguNathvam). You are the Lord of all Iswaraas (i.e.), you are SarvEswaran. You are like the ocean for all these limitless auspicious attributes to be housed.

COMMENTS:

This sIOkam is to refute the views of Adhvaithins that Bhagavaan is NirguNan. KurEesar states that the three guNams --associated with Moola Prakruti-- are far removed from the Lord and therefore He is "NirguNan" and yet He is the deep abode (ocean) of all kalyANa guNams (samastha KalyANa guNAMrutha abhi). The fourth paadham is based on Sruthi and UpabruhmaNams: "Ya: Para: Sa MahEswara:" and "anAdhinidhanam VishNum SarvaIOka mahEswaram"



SLOKAM 50:

ज्ञानात्मनस्तव तदेव गुणं गृणन्ति

तेजोमयस्य हि मणेर्गुण एव तेजः ।

तेनैव विश्वमपरोक्षमुदीक्षसे त्वं

रक्षा त्वदीक्षणत एव यतोऽखिलस्य ॥ ५० ॥

Jn~Athmana: tava tadhEva guNam gruNanthi
tEjOmayasya hi maNErguNa yEva tEja: |
tEnaiva viswam aparOksham udheekshasE tvam
rakshA tvadheekshaNatha yEva yathOakhilasya ||

MEANING:

Oh Hari! You are the embodiment of Jn~Anam (Jn~Ana Svaroopi). Scholars describe that Jn~Anam as a GuNam. One may wonder how that would be possible. He is both Jn~Ana Svaroopan and Jn~Ana GuNakan. His Jn~Anam is asankuchitham (unshrinking) and does not undergo shrinking and expansion like that of a Bhaddha Jeevan. He is both Jn~Ana Svaroopan and Jn~Ana guNikan just as the gem full of lustre. With Your Omniscience, You cast your glances on all the objects of the Universe. The protection for all these objects arise from those glances of yours alone.

COMMENTS:

Here, KurEsar focuses on the doctrines of DharmabhUtha Jn~Anam and Dharmee Jn~Anam. KurEsar distinguishes the Jn~Anam of the Lord from that of Bhaddha Jeevans here. He celebrates the IeekshA-poorvika srushti (creation based on His glances alone) and the Omniscience (Sarvaj~nathvam) that empowers such srushti (Sa Ieekshatha IOkAn nu srujaa ithi, tadhaikshatha BahusyAm prajAyEya ithi). This Sarvaj~nathvam is saluted in the third line of this sIOkam. The power of those glances of the Sarva Sakthan is celebrated in the fourth paadham of this sIOkam.



SLOKAM 51

त्रय्युद्यता तव युवत्वमुखैर्गुणैः

आनन्दमेधितं इयानिति सन्नियन्तुम् ।

ते ये शदं त्विति परम्परया प्रवृत्ता

नैवेष वाङ्मनसगोचर इत्युदाह ॥ ५१ ॥

trayyudyatA tava yuvatva- mukhai: guNoughai:
aanandamEdhitam iyaan ithi sanniyanthum |
tE yE satham thvithi paramparayA pravrutthA
naivEsha vaangmanasagOchara ithyudAha ||

MEANING:

Oh Bhagavann! When the VedAs attempted to measure (quantify) Your aanandham, which continued to grow from the assembly of GuNAs starting from Your Youth, they (the VedAs) counted in units of hundred and proceeded in an upward spiral from the human aanandham to the aanandham of Brahma dEvan and gave up finally the count by concluding rightfully that there is no limit to Your aanandham. That aanandham of yours is declared as immeasurable and beyond count by the VedAs. They continue to grow (yEdhitham) like Thrivikramans (vardhamAna:).

COMMENTS:

The aanandha svaroopam of Brahman was saluted earlier (24th sIOkam) according to the way shown by VedAs (AanandhO BrahmEthi VyajAnAth, AanandhAdhyEva khalvimAni bhUthAni jaayanthE). KurEsar's words in the 24th sIOkam are:

Aanandhamaiswaram avAngh-manasAvagAhyam
aamnAsishu: sata-guNOttaritha-kramENa

Here, KurEsar points out that, this Aanandham of the Lord can also be a guNam as per the revelation of Aanandhavalli manthram (Aanandham BrahmaNO vidhvAn).



BruhadhAraNyakOpanishad also celebrates BrahmAnandham-this Aanandham growing hundreds of folds starting from human aanandham and growing beyond the gigantic aanandham of Brahma Devan (section 6.3).

All the VedAs (trayee) give up their attempts to fully describe the aanandham behind even one guNam like Youth (“Yuvath-mukhai: guNougai: yEdhitham Aanandham iyAn ithi sanniyanthum asakthA:”)



ThirukuLanthai mAyakoothan



SLOKAM 52

एवं तया चतुरया तव यौवनाद्याः

सर्वे गुणाः सह समस्तविभूतिभिश्च ।

प्रव्याहृताः स्युरवधीन् अवधीरयन्तो

वाचामगोचरमहामहिमान एव ॥ ५२ ॥

yEvam tayA chathurayA tava youvanAdya:
sarvE guNA: saha samastha vibhUtibhisccha |
pravyAhruthA: syuravadheen avadheerayantO
vaachAmagOcharamahAmahimAna yEva ||

MEANING:

Oh Bhagavann! The clever and competent VedAs declared that the assembly of your auspicious GuNAs starting from your youth together with Your Iswaryams of LeelA and Nithya VibhUthis are limitless and have the Vaibhavam that is beyond descriptive powers of the faculty of speech.

COMMENTS:

Here, KurEsar reminds us that the immeasurable magnitude of BhagavAn's aanandha guNam is not limited to just one GuNam like youth but it spreads to all the auspicious attributes of the Lord. In Aanandavalli, Sruthi starts with the guNam of youth (yuvaa syAth) and then continues with srEshta Jn~Anam, Jagath SwAmithvam and other guNams and declares that the BrahmAnadham associated with them are beyond descriptive power of the speech faculty.



SLOKAM 53

संवर्तवर्ति निखिलं निरभिज्ञमज्ञं
 चित्रे च कर्मणि यथार्हमहो ! नियच्छन् ।
 सद्यः क्रिमिद्रुहिणभेदं अभेदमेतद्
 आविश्वकर्त्तृ सकृदीक्षणदीक्षणेन ॥ ५३ ॥

samvarthavarthi nikhilam nirabhiJn~am aJn~am
 chithrE cha karmaNi yaTArhamahO ! niyacchan |
 sadya: krimidruhiNa-bhEdham abhEdhamEtadh
 aaviscchakarTa sakrudh- eekshaNa dheekshaNEna ||

MEANING:

Oh Bhagavann! What a wonder! During the time of the great deluge (PraLayam), You protect all the chEtanams staying like jada vasthus (achEtanams) in a tiny portion of Your stomach since they are helpless due to the shrunken state of their Jn~Anam. Once again, at the time of creation (Srushti), You decide to look at the same instant at all of them (protected jeevans) resting safely inside Your stomach and immediately the naama-roopa prapancham in all its multi-faceted splendor springs forth. With that KatAksham, this world from the lowly worm to the mighty Brahma Devan is created by you without any partiality. You are guided in this act of creation only by their karmaas.

COMMENTS:

KurEsar's choices of words in his Sri Sookthis are always the distillation of essence of Sruthis and the thoughts of his AchAryan's Sri BhAshyam. This slokam is an excellent illustration of that style (saili).

BhagavAn has the six attributes starting from Jn~Anam (ShADguNya PoorNan). Here, KurEsar pays tribute now to the first of the six GuNams (viz), Jn~Anam.

BhagavAn creates this universe out of Dayaa (KaruNai) and endows the Jeevans with a body, indhriyams, Jn~Ana visthAram according to their KarmAs (Karma anuguNam); further, he blesses them with His (Bhagavath)





Saasthrams to help them discriminate between the auspicious and the inauspicious. VedAs celebrate this compassionate act of creation by the Lord.

During the time of PraLayam, the state of Jeevans is like the state of AchEtanam without Jn~Anam. They get amalgamated with Bhagavan like the water absorbed by the hot iron. Lord absorbs and protects these jeevans, which do not have any naamam or roopam. They (Jeevans) could not be separated from the Lord (**abhEdham yEthath**). SrivathsAngAcchAr Swamy quotes a magnificent passage from Sri BhAshyam to illustrate KurEsar's thoughts here (Sri BhAshyam: 2.2.3):

"Sa BhagavAn PurushOtthama: — leelA pravruttha:, yEthAni karmANi sameecheenAni, yEthAni asamacheenAni ithi karma-dhvaitham samvidhAya, tadhupAnOchitha- dEhEndhriyaadhikam tanniyamana sakthim cha sarvEshAm kshEtra-jn~Anam saamAnyEna pradhisyA — antharaathmatayaa anupravisya, anumanthrutayaa cha niyacchan thishtathi".

KurEsar's 53rd sIOkam is a marvelous summary of the Sri Brahma passage which describes the Lord's sousheelyam in line with Karmas (KarmAnuguNam) and thereafter, anupravEsam and anumanthruthvam. The Jeevan at the time of PraLayam was like a JaDa vasthu (aj~nam). Its Jn~Ana sakthi was dull and shrunken (nirabhij~nam). Then, the Lord decided to create the Naama-roopa prapancham consistent with the karmAs of the individual jeevans (YaTArham) and after srushti entered into them as antharyAmi Brahman and directed them. He creates and empowers the Jeevans with sakthi according to their history of karmAs and does not evince any partiality or preferences as per the **Brahma Soothram's revelation: "vaishamya nairgruNyE na saapEkshathvAth"**.





SLOKAM 54

अस्तं यदुद्यद् उपचाय्यपचायि चैवं

ईशं दरिद्रमथ जङ्गममप्यनिङ्गम् ।

विश्वं विचित्रं अविलक्षणवीक्षणेन

विक्षोभयस्यनवधिर्बत ! शक्तिरैशी ॥ ५४ ॥

astham yadh-udhyadh upachAyi apachAyi chaivam

Isam dharidhramaTa jangamam apyaningam |

viswam vichithram avilkashaNa veekshaNEna

vikshObhayasyanavadhi: batha ! sakthiraisee ||

MEANING:

Oh Lord! Your matchless Sakthi is wondrous indeed. With the same sankalpam, You create the different species among Your creations ranging from those which grow and those which shrink, as well as those, which reach an auspicious state and the others which propel themselves into an inauspicious state. All these polar opposites among your creations arise as a result of your unimaginable power.

COMMENTS:

In the previous sLOkam the Jn~Anam of the Lord was saluted. Here, one more guNam of the Lord, Sakthi is celebrated. VedAs salute this adbhutha sakthi: "ParAsya Sakthi vividhaiva srUyathE". He creates, enters into them and commands them through that matchless sakthi. This universe consisting of multifarious wondrous entities are created with transformations and differentiations with the power of that sankalpa sakthi (vichithram viswam avilakshaNa veekshaNEna vikshOpayasi). KurEsar expresses his marvel over that Sakthi of the Lord.



SLOKAM 55

रूपप्रकारपरिणामकृतव्यवस्थं

विश्वं विपर्यसितुमन्यदसच्च कर्तुम् ।

क्षाम्यन् स्वभावनियमं किमुदीक्षसे त्वं ?

स्वातन्त्र्यमैश्वरं अपर्यनुयोज्यमाहुः ॥ ५५ ॥

roopa-prakAra pariNama krutha vyavasTam
viswam viparyasithum anyath asath cha karthum |
kshAmyan svabhAva-niyamam kimudheekshasE tvam ?
svAtantryam aiswaram aparyanuyOjyam aahu : ||

MEANING:

Oh Bhagavann! This world made up of sentient and insentient undergoes changes in form (roopams) and modes (tanmai/PrakArams). You have the power to transform them (Chetanams and achEtnams) into different forms or to change them into different objects of creation or to make them nonexistent (viparyasithum, anyath karthum, asath karthum cha KshAmyan). While you are so powerful to bring forth any thing you wish, you rule them largely according to their svaroopams and SvabhAvams. That restrained approach of yours is very hard to understand (tvam SvabhAva niyamam Kim udheekshasE?). In this context, VedAs and the wise men state that the independence unique to You (aiswaram SvAtantryam) is beyond all of our comprehension and it is not possible to explain why you anticipate SvabhAva niyamam in spite of Your SvAtantryam.

COMMENTS:

After paying tributes the two of the six guNams (Jn~Anam and Sakthi), KurE-sar shifts his attention to the third of the six guNams of the Lord (i.e.), Iswaryam. For the JaDa vasthus, svaroopA pariNaamam is siddham from timeless times (anAdhi); similarly, for the Jeevans, SvabhAva PariNamam is present (siddham) from time immemorial. This difference between the achEtanam and ChEtanam is brought about by Bhagavath Sankalpam. In Sri BhAshyam, AchArya RaamAnuja comments on this difference: "Jn~Ana sankO-cha vikAsa lakshaNO jeevasyAnyATa bhAva: viyadhAdEsthu svaroopAnyATaa bhaava lakshaNa:" ChEtanam has Jn~Anam, which may shrink and expand.



AchEtanam is JaDa vasthu and has no Jn~Anam. This differentiation (Bhaava lakshaNa vyavasthai) is attributed to Bhagavath Sankalpam. This is the “roopa PrakAra pariNAma krutha vyavasthaa” referred to in this sIOkam by KurEsar. Lord uses it to create, transform and dissolve the chEtana-achEtanams of the universe according to these rules (viswam viparyasithum, anyath karthum asath karthum KshAmyan). Occasionally, BhagavAn chooses not play by these standard rules and creates the basis for the unsettled discussion to classify such nonstandard leelaas as either svaroopAnyathA bhAvam or SvabhAvAnyathA bhAvam. He transforms an achEtana vasthu in to chEtanam with Jn~Anam. For example, the stone on the roadside got transformed into Muni Pathni (Ahalyaa); the piece of charcoal got transformed into an infant (Pareekshith Raajaa).



SvAtantryam Ishwaryam

When Droupathi maana samrakshaNam took place, it was BhagavAns Sankalpa roopa SvAtantryam created the cotton, the thread, the color, the weaving, the length of the clothing needed for her. This is referred to in the fourth paadham of the sIOkam to salute the adhisayam of Sankalpa Roopa SvAtantrya Iswaryam that is beyond our comprehension: “SvAtantryam Iswaram aparyanuyOjyam aahu:” We can neither understand this Iswara Sankalpa SvAtantryam nor ask why that takes place.



SLOKAM 56

संवर्तसम्भृतकरस्य सहस्ररश्मेः

उस्रं तमिस्रयदजस्रविहारि हारि ।

नित्यानुकूलमनुकूलनृणां परेषां

उद्वेजनं च तव तेज उदाहरन्ति ॥ ५६ ॥

samvartha sambhrutha karasya sahsra-rasmE:
usram tamisrayath ajasravihAri haari |
nithyAnukoolam anukoola nruNAm parEshAm
udvEjanam cha tava tEja udhAharanthi ||

MEANING:

BhagavAn's tEjas is being saluted in this sLOkam

Your tEjas makes the Sooryan filled with bright rays look like night during PraLaya kaalam. Your tEjas is never diminishing and pleasing to the mind and causing fear to Your enemies. Ancients say such a fearsome tEjas of Yours produces only auspiciousness to those dear to You.

COMMENTS:

The tEjas (lustre) of BhagavAn makes the brightness of Sooryan look like darkness. The tEjas of the Lord outshines that of the Sun (**Sahasra rasmE: usram tamisrayath**). This tEjas terrifies the enemies of the Lord and at the same time protects His devotees. For those who are engaged in Bhaagavatha apachAram, this tEjas produces terror and chases them down wherever they are. For the devotees of the Lord, it has the most comforting effect. The power of this tEjas makes the Stars, the Sun and all other luminary bodies shine (**tamEva bhAntham anubhAthi sarvam tasya bhAsA sarvam idham vibhAthi**).



SLOKAM 57

नैव ह्यवाप्यमनवाप्तमिहास्ति यस्य
 सत्ताऽपि तस्य तव वीक्षणतः प्रजानाम् ।
 सम्पत् तु किंपुनरितो न वदान्यमन्यं
 मन्ये त्वमेव खलु मन्दिरमन्दिरायाः ॥ ५७ ॥

naiva hyavApyam anavAptham ihAsthi yasya
 satthAapi tasya tava veekshaNatha: prajAnAm |
 sampath thu kimpunarithO na vadAnyamanyam
 manyE tvamEva khalu mandiram indirAyA: ||

MEANING:

Oh Bhagavann! It is very clear there is no bhOgam that you have not enjoyed so far or any that you desire in future. This is well known. If your glances fall on all the chEthanams, then they gain all auspiciousness. Aren't you the One in whom MahA Lakshmi has her abode? It is clear that all the wealth finds their home in you and therefore I will not consider anyone other than you as the most generous benefactor to shower us with riches. adiyEn will not seek any body else for blessing me with wealth of every kind.

COMMENTS:

So far, BhagavAn's six guNams (Jn~Anam, Balam, Sakthi, Iswaryam, tEjas et al) were saluted to provide meaning for Bhagavath sabdham. Now, KurEsar shifts to the celebration of His generosity (OudhAryam). His UdhArathvam (VadhAnyathvam) is now saluted. All the other gods do not have the capabilities to match the boon granting power of the Lord accompanied by MahA Lakshmi ("pENilum varam taraa midukilla Devar" according to one AzhwAr). ThoNDardippodi AzhwAr gives us upadEsam on this matter and instructs us about the folly of seeking other gods for boons, while the Lord riding on Garuda is waiting to grant all that one seeks (kEtteerE NampimeerkAL Garuda Vaahananaum niRka, sEttai tann madi ahatthuc-chelvam pArththirikinReerAe).

Our Lord is the one Supreme benefactor, who has the power and riches to grant you any boon that you seek ("koLLak- kuRaivilan, vENDiRelIam taru, kOthil VaLLal"). He never runs out of Iswaryam to bless us with.





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Sri MahA Lakshmi's abode





SLOKAM 58

पापैरनादिभवसम्भववासनोत्थैः

दुःखेषु यः खलु मिमङ्क्षति हन्त ! जन्तुः ।

तं केवलं नु कृपयैव समुद्धरिष्यन्

तद्दुष्कृतस्य ननु निष्कृतिमात्थ शास्त्रैः ॥ ५८ ॥

Papair-anAdhibhava sambhava vaasanOthTai :

dukkhEshu ya: khalu mimankshathi hantha ! janthu: |

tamm kEvalam nu krupayaiva samuddharishyan

tadh-dushkruthasya nanu nishkruthim-AthTa sAsthrai: ||

MEANING:

Oh Bhagavann! Your KaaruNyam is matchless and fills us with awe. ChEtanan is immersed in the timeless SamsAra sAgaram and is about to drown buffeted by the waves of sorrow, cycles of birth and death, old age and narakam. Out of Your KaaruNya guNam, you take pity on such suffering Jeevans and decide to bring them to the opposite shores of the fearsome ocean of SamsAram and instruct them on the PrAyascchitthams to destroy their paapams and save them.

COMMENTS:

From here on through seven sIokams, KurEsar engages in the celebration of the incomparable KaaruNya GuNam of the Lord. KurEsar criticizes those, who declare that BhagavAn is NirguNan (attributeless).

Until now, KurEsar was engaged in eulogizing dhivyAthma guNams; now, he shifts to the celebration of dhivya mangaLa vighraha guNams. Here, he starts with KrupA-Vaathsalya-Kshamaa guNams, which assist the bhaktha janams not to go away from Him. If there was no KrupA and KaaruNyam, bhakthAs will be overwhelmed by His powers and will fear to approach Him. They will reason: How great He is and how small I am (AmmAn AazhippirAn! Avan yev-vidatthAn? yaann aar?), and run away from Him.

To understand His KaaruNyam (Dayaa, KrupA), we have to visualize the five wheels that swirl around us and catch us and propel us from one to other in a ceaseless manner from ancient times.





These five wheels, where we get swirled around are: avidhyai, Karmaa, Vaasanai, ruchi and Prakruthi sambhandham. AvidhyA (nescience) makes us engage in KarmAs. Such engagement in KarmAs create residual effect (vaasanai); that Vaasanai leads on to the taste (ruchi) to redo them. That ruchi establishes the association with Prakruthi and we go through the ceaseless cycles of births and deaths. To break this awesome cycle, BhagavAn out of His dayA (sahEthuka krupA) instructs us to practice Prapatthi as an excuse (VyAjam) to gain His grace and be freed from Prakruthi. He is Omniscient (Sarvaj~nan), Powerful Lord of the Universe (SarvEsan) and most merciful always (Sadhaa KaaruNeekan). Even with all that, He expects a request from the Karma-bound jeevan to gain freedom from the terrors of SamsAric afflictions (“Sarvajn~Oapi hi VisvEsa: sadhaa KaaruNeekOapi sann, SamsAra- tanthravAhithvAth rakshaapekshaam pratheekshathe”). The incomparable KaruNai of Mukundhan (apAra KaruNaa) and the deep vaathsalyam for His bhakthAs is saluted by Swamy Desikan following KurEsar later: “Mukundha KaruNAm vandhE MudhEshvadhika vathsalAm, svaroopasamsthavou yasyA: nirhEthuka-sahEthukou”.

Our performance of Prapatthi is a simple act compared to the mighty act of response from the most merciful Lord. He grants us His unfailing protection and MOksha phalan (kEvalam nu krupayaiva Samuddharishyan). AchArya RaamAnuja defines the GuNam of DayA this way: “DayA hi naama SvArTanirapEkshA, Para dukkha asahishNuthA” (One that does not think Of any gain for himself but is incapable of watching others suffer). That is the nature of the Lord’s DayA. He is avAptha samastha Kaaman (He is totally fulfilled and does not need any thing from anyone); yet, his heart melts over the suffering of the Karmaa-bound Jeevans and waits to rush to their rescue. When that Jeevan sorrows over the mighty sins committed and how it can hope to overcome their power, the most merciful Lord ordains PrAyascchithams to destroy all sins totally (“anupAdhuparamAth prAyascchithOnmukhathvatha:, tath-pooraNath chAparAdhA: sarvE nasyanthi paadhasa:”-- quote from aparAdha ParihAra adhikAram of SriMath Rahasya Thraya Saaram). SaraNagathy is the remover of all Paapams (Sarva pApmAnaam sishDam hyAthmApahArasya nishkruthi: SvabharArpaNam). PrAyschittha Prapatthi performed to destroy any sins accumulated after Prapatthi takes care of their destructon. All of this is made possible thru the KaaruNyam of the Lord.





SLOKAM 59

शास्त्रैरनादिनिधनैः स्मृतिभिस्त्वदीय-

दिव्यावतारचरितैः शुभया च दृष्ट्या ।

निःश्रेयसं यदुपकल्पयसि प्रजानां

सा त्वत्कृपाजलधितल्लजवल्गितश्रीः ॥ ५९ ॥

Saasthrair-anAdi nidhanai: smruthibhis-tvadeeya-
divyAvathAra charithai: subhayA cha dhrushtyA |
ni:srEyasam yadupakalpayasi prajAnAm
Saa tvathkrupA jaladhi tallaja valgitha Sri: ||

MEANING:

This sIOkam also celebrates BhagavAn's KaaruNya guNam.

With Your ancient and eternal Vedams and Saasthrams, with the Smruthis blessed by Sages Manu, Athri, Haareethar, with the happenings during Your avathAra kaalams and with Your auspicious glances, You bless the people with all mangaLams all the way up to Moksham. Your blessings are the waves of Your Dayaa saagaram (Ocean of Mercy).

COMMENTS:

The Jn~Anam / Buddhi to discriminate the auspicious from the inauspicious is provided by the Most Merciful Lord through His anaadhi Vedams, Smruthis linked to Sage Manu and others, His katAksham. These are all Dayaa Kaaryams for gaining the Phalans all the way upto Moksham (dadhAmi Bhud-dhi yOgam tamm yEna YaamupAyAnthi tE). AvathAra Kaala charithrams are enacted for the same purpose and arise out of His Dayaa to help the Jeevans.



SLOKAM 60

है हन्त ! जन्तुषु निरन्तरसन्ततात्मा
पाप्मा हि नाम वद कोऽयमचिन्त्यशक्तिः ।
यस्वत्कृपाजलधिमप्यतिवेलखेलं
उल्लङ्घयत्यकृतभासुर भागधेयान् ॥ ६० ॥

hai hantha ! janthushu niranthara-santhathAthmA
pApmA hi nAma vada kOSyam achintha-sakthi: |
ya: tvath krupAjaladhim api athivElakhElam
ullangayathyakrutha bhAsura bhAgadhEyAn ||

MEANING:

Oh Lord! You must explain the nature of this powerful and countless assembly of Paapams that is pervasively present among the chEtanams. What a power these pApams hold over those unfortunate ones, who do not practice the UpAyam of SaraNAgathy revealed by you! It makes them (the non-practitoners of SaraNAgathy) stay outside the domain of your incomparable Dayaa.

COMMENTS:

In spite of the availability of our Lord's KaaruNyam, some do not take advantage of it. These are the unfortunates from birth (KaruvilE ThiruvilAthAr). The timeless Paapams are the reasons that stand in the way between them and the most merciful Lord. Bhaagavatha apachAram is one such Paapam that interferes with the gaining of the Lord's KaaruNyam. The ways to overcome this handicap are described at length in the Utthara KruthyAdhikAram of SriMath Rahasya Thraya Saaram.



SLOKAM 61

यद् ब्रह्मकल्पनियुतानुभवेऽप्यनाशं

तत् किल्बिषं सृजति जन्तुरिह क्षणार्धे

एवं सदा सकलजन्मसु सापराधं

क्षाम्यस्यहो ! तदभिसन्धिविराममात्रात् ॥ ६१ ॥

yadh Brahmakalpa niyuthAnubhavE api anAsyam

tath kilbisham srujathi janthuriha kshaNArdhE |

yEvam sadA sakala-janmasu sAparAdham

kshAmyasyahO ! tadabhisandhi virAma mAthrAth ||

MEANING:

Oh Bhagavann! In this karma bhUmi, a jeevan accumulates in a fraction of a second fierce paapams that cannot be destroyed even during the very long life of Brahma dEvan. You bear with this chEtanam, who tirelessly accumulates such Paapams in all his births by taking account only of the times in which that jeevan does not engage in committing such paapams.

COMMENTS:

BrahmA's day is made up of the combination of thousand chatur yugams. Hundred days and nights of this length constitute the life of one Brahma Devan. It is terrifying to visualize such gigantic time spans. In one fraction of a second, the Jeevan commits mighty sins that will not be removed even during the huge interval of time represented by the life of one Brahma dEvan. Once that Jeevan practices Prapatthi and vows that it will not engage in Karmaas that will displease the ThiruvuLLam of the Lord, then the Most Merciful Lord takes over and destroys these fierce and long-enduring Paapams and grants the Jeevan His protection.



SLOKAM 62

क्षान्तिस्तवेयं इयती महती कथं नु
मुह्येदहो ! त्वयि कृताञ्जलिपञ्जरेषु ।
इत्थं स्वतो निखिलजन्तुषु निर्विशेषं

वात्सल्यमुत्सुकजनेषु कथं गुणस्ते ॥ ६२ ॥

kshAntistavEyam iyathi mahathee kaTam nu
muhyEdahO ! tvayi kruthAnjali panjarEshu |
ittTham svathO nikhilajanthushu nirvisEsham
vAthsalyam uthsuka janEshu kaTam guNastE ||

MEANING:

Oh Bhagavann! How does Your great guNam of Forbearance (Patience) get overtaken by those adorning the shield of anjali (folding the palms in a gesture of reverence to You)? Thus, your intrinsic vaathsalyam (affection) for all janthus -independent of the differences that they are good or bad-- does not seem to make it (our Vaathsalya guNam) some thing unique for those, who are deeply attached to You.

COMMENTS:

Here, Swamy KurEsar salutes the natural Vaathsalya guNam of "the Sarva SakhishNu" VishNu. Swamy ALvanthAr performed upadEsam for us about the extraordinary power of our Anjali MudhrA: "Anjali ParamA MudhrA kshipram DevaprasAdhini" (Anjali is a supremely powerful gesture that brings the Lord's anugraham swiftly). Anjali is an amsam of SaraNAgathy. Swamy Desikan created later a Sri Sookthi named "Anjali Vaibhavam" to extol the greatness of Anjali MudhrA celebrated by Swamy AlavanthAr. For those wearing anjali as Kavacham, the anger of the Lord is held back. For those who are totally devoted to the Lord, KurEsar says that it is not a surprise that BhagavAn's Vaathsalyam takes on the form of a guNam of the Lord.

SLOKAM 63

विश्वं धियैव विरचय्य निचाय्य भूयः

सञ्जहृषः सति समाश्रितवत्सलत्वे ।

आजग्मुषस्तव गजोत्तमबृंहितेन

पादं पराममृशुषोऽपि च का मनीषा ? ॥ ६३ ॥

viswam dhiyaiva viracchayya nichAyya bhUya:

sanjahrusha: sathi samAsrithavathsalathvE |

aajagmushastava gajOttama BrumhithEna

pAdam parAmamrusushOapi cha kaa maneeshA ? ||

MEANING:



Gajendra mOksham--Gajendra Varadan--Thiru AllikENi

For you who through your sankalpam create, protect and destroy the Universe; Your Vaathsalyam brought You to the side of the pond, when You heard the heart rending cry of G a j E n d h r a n (AadhimoolamE) arising from his battle with the powerful crocodile. You arrived at lightning speed on Garuda, cut asunder the head of the crocodile and massaged

the sore foot of that elephant with your sacred hand to reduce its pain. adiyEn does not fully comprehend the depth of Your Vaathsalyam displayed by that comforting gesture. You who is so powerful need not have come directly to the pond side; with Your sankalpam alone, You could have killed the crocodile from Your comfortable seat in Sri Vaikuntam. Your overflowing affection how-



ever for Your devotee got You to the pond side in such a hurry. Not only did you arrive with utmost haste to the pond side to kill the enemy of Your Bhaktha Janam but you also massaged with Your own hands, the leg of the king of Elephant with great tenderness. How are we to understand the depth of this Vaathsalyam towards Your bhaktha janams? We will never comprehend it fully.



SLOKAM 64

यः कश्चिदेव यदि किञ्चन हन्त ! जन्तुः

भव्या भजेत भगवन्तमनन्यचेताः ।

तं सोऽयं ईदृश इयानिति वाऽप्यजानन्

है ! वैनतेयसममप्युररीकरोषि ॥ ६४ ॥

ya: kaschidEva yadi kinjana hantha! janthu:
bhavyA bhajEtha bahgavantham ananya chEthA: |
tamm sOayam Idhrusa iyAn ithi vAapyajAnan
hai ! VainathEya samam apyuraree karOshi ||

MEANING:

Oh Bhagavann! When a janthu becomes sanctified through Your KatAksham and seeks Your protection without any other recourse or prayOjanam, then You overlook any and all blemishes that janthu has and treat that janthu on a par with Your antharanga Parijanam, GaruDaazhwAn. This is indeed a matter of great wonder.

COMMENTS:

The end limit of forbearance is Vaathsalyam. As AzhwAr says: "yEzhai yEthalan Keezhmahan yennAthu irangi". The Lord does not think that this one is a poor bloke or from a lowly background and makes even a Paapi transform into a Parisuddhan through His JaayamAna KatAksham. He does not look at the dhOshams of those, who seek His protection. He even treats these Paapis as equal in mahimai to His own intimate kaimkarya Paran, Garudan.



You treat everyone as GarudAzhvAn

SLOKAM 65

त्वत्साम्यमेव भजतामभिवाञ्छसि त्वं

तत्सात्कृतैर्विभवरूपगुणैस्त्वदीयैः

मुक्तिं ततो हि परमं तव साम्यमाहुः

त्वद्दास्यमेव विदुषां परमं मतं तत् ॥ ६५ ॥

tvath sAmyamEva bhajathAm abhivAnchasi tvam

tath sAthkruthai: vibhavarooPa guNai: tvadheeyai: |

mukthim tathO hi paramam tava sAmyamAhu:

tvath dAsyamEva vidushAm Paramam matham tath ||

MEANING:

Oh Bhagavann! You desire that Your Muktha Jeevans enjoy Your Iswaryam, TirumEni and ThirukkalyANa guNams on a par with You. Those who are familiar with Veda manthrams hold the view that the tight closeness to the Lord is the same as Moksham. The omniscient AzhwArs understood however the concept of Moksham as serving the Lord. Both are examples of high-minded thought!



SLOKAM 66

तद्वै तथाऽस्तु कतमोऽयमहो ! स्वभावः

यावान् यथाविधगुणो भजते भवन्तम् ।

तावान् तथाविधगुणस्तदधीनवृत्तिः

संश्लिष्यसि त्वमिह तेन समानधर्मा ॥ ६६ ॥

tadhvai taTAsthu kathamOayamahO ! svabhAva:
yAvAn yaTAvidhaguNO bhajathE bhavantham |
tAvAn taTAvidhaguNa: tadadheenavrutthi:
samslishyasi tvamiha tEna samAna dharmA ||

MEANING:

Be that (Souseelya guNam) as it may (tadh vai taTA asthu)! What of Your svabhAvam that adiyEn is going to describe now (ayam SvabhAva: Katham? Aho!)? That is astonishing. You mingle with Your Bhaktha Kotees with the same attributes (guNams) that they choose to worship You by and You stay under their adheenam (control) and mingle with those devotees at their (same) level (tEna SamAna dharmA sann samslishyasi).

COMMENTS:

Now, KurEsar expands on the guNam of Souseelyam. He reminds us of the Lord hiding His Svarupa-SvabhAvams so that the devotees do not get frightened over their immensity and run away from him. Our Lord assumes therefore a simple manushya form during His avathArams (Raama, KrishNa avathArams) and mingles with the devotees as one of them (Soulabhyam). He says: "AathmAnam mAnusham manyE Raamam DasarathAthmajam". Following the Tathkrathu nyAyam explanation in Sri BhAshyam (4.3.14), BhagavAn assumes the same guNams in Mukthi dasai (at Sri VaikuNTham for BhakthAs) whatever that Bhakthan meditated upon during his stay on earth (before ascending to Parama Padham as a Mukthan). This does not mean that BhagavAn has no other KalyANa guNams. It means that the overpowering Soulabhya-Souseelya guNams of Sri VaikuNTha NaathAn makes Him display that guNam chosen over the others by the devotee and leave the other guNams in the background as per Tathkrathu nyAyam.



SLOKAM 67

नीलाञ्जनाद्रिनिभं उन्नसमायताक्षं
आजानुजैत्रभुजं आयतकर्णपाशम् ।
श्रीवत्सलक्षणं उदारगभीरनाभिं

पश्येम देव ! शरदः शतमीदृशं त्वाम् ॥ ६७ ॥

neelAnjanAdrinibham unnasam aayathAksham
aajAnujaithrabhujam aayathakarNapAsam |
SriVathsalakshaNam udhAra gabhIra naabhim
pasyEma dEva! sarada: sathameedhrusam tvAm ||

MEANING:

Oh EmperumAn! Oh Lord of Parama Padham! Here at Sri VaikuNTham, You shine as a gigantic blue mountain with the hue of collyrium (neela anjana adhri nibham). You have a majestic nose (unnasam). You look with your beautiful, big eyes (aayathAksham). Your hands extend all the way to your knees (aajAnu jaithra bhujam). Your ears are beautiful and long (aayatha karNapasam). Your chest is adorned with the mole of SriVathsam; the lakshaNam of Parama Purushan. Your nabhi is deep. May we have your beautiful sEvai with all these Dhivya MangaLa vigraha subha lakshaNams for many many years to come (tvAm eedhrusam sarada: satham pasyEma:)!

COMMENTS:

This is a PallANDu singing for Parama Padha NaaTan. In the previous five sIOkams, KurEsar enjoyed briefly the dhivya mangaLa vigraham of the Lord. In the next ten sIOkams, KurEsar salutes at length the dhivya soundharyam of Sri VaikuNTha NaaTan.

KurEsar reaches a state of mind (BhAvana Prakarsham) of being in Sri VaikuNTham and enjoying the beauty of the Lord there as His AchAryA (Sri RaamAnujA) did at Srirangam on a Panguni Uttharam day and blessed us with that vision via Sri VaikuNTha Gadhyam.

At Sri VaikuNTham, BhagavAn gives His darsanam as Neela Megha SyAmaLan (ChathurbhujA: SyAmaLAnGa: Sri BhUmyAm saha NeeLayA). He is like Neela



JeemUtham (Neela JeemUtha sannibha:). He displays the MangaLa chihnam (sign) of Sri Vathsam (Lakshmi - vAllabhya SoubhAgya - chihnam Srivathsa: asya Vakshasi). KurEsar concludes this sIOkam with a Vedic Prayer: "pasyEma saradha: satham".



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SLOKAM 68

अम्भोरुहाक्षं अरविन्दनिभाङ्घ्रियुग्मं

आताम्रतामरसरम्यकराग्रकान्ति ।

भृङ्गालकं भ्रमरविभ्रमकायकान्ति

पीताम्बरं वपुरदस्तु वयं स्तवाम ॥ ६८ ॥

ambhOruhAksham aravinda nibhAnghriyugmam

aatAmra tAmarasa ramyakarAgra kAnthi |

brungAlakam bhramaravibhrama kaaya kaanthe

peethAmbaram vapuradasthu vayam sthavaMa ||

MEANING:

We eulogize the Lord of Sri VaikuNTham with lotus-like eyes, lotus-like red feet, with delicate fingers having the hue of a just blossomed red lotus petals, with the dark black tresses having the color of a black beetle and dark colored body (shyAmaLam) adorned with radiant yellow PeethAmbharam.

COMMENTS:

Thirumangai AzhwaR's celebration of the beauty of the Lord's ThirumEni and the avayavams are behind the inspiration for KurEsar in this sLOkam: "KaivaNNam thAmaraiyaay kamalam pOlum KaNNiNayum aravindham aNthE" (The palms and the fingers / Kai, the pair of eyes remind one of the soft, red hue of the lotus).



SLOKAM 69:

भ्रूविभ्रमेण मृदुशीतविलोकितेन

मन्दस्मितेन मधुराक्षरया च वाचा ।

प्रेमप्रकर्षपिशुनेन विकासिना च

सम्भावयिष्यसि कदा मुखपङ्कजेन ॥ ६९ ॥

bhrUvibhramENa mrudhu seetha vilOkithEna
mandasmithEna madhurAksharayA cha vaachaa |
prEmaprakarsha pisunEna vikAsinA cha
sambhAvayishyasi kadaa mukha-pankajEna ||

MEANING:

Oh VishNu Bhagavan! When are you going to give the five signals that convey your benevolent intentions towards me? adiyEn is awaiting the indication of those signals:

1. The movement of your auspicious brows,
2. Your beautiful and cool glances,
3. Your bewitching smile,
4. Your sweet words of welcome and
5. Your thirumukha MaNDalam filled with affection for adiyEn.

COMMENTS:

Bharatha Naatya Saasthram states that one should express One's thoughts by five means: "Oshtaa-akshi-bhrU hastha paadhau vaachA mounEna so-ochayEth" (lips, eyes, brow, hands, legs, speech and silence). Here, KurEsar begs the Lord to reveal His auspicious intentions towards him with those signals. He asks: When are you going to bless adiyEn and when can I know about that thru the signals emanating from the movements and expressions originating from Your limbs and faculty? KurEsar expresses his longing here for signs of Bhagavath anugraham.



SLOKAM 70

वज्राङ्कुशध्वजसरोरुहशङ्खचक्र-

मत्सीसुधाकलशकल्पककल्पिताङ्गम् ।

त्वत्पादपद्मयुगळं विकळत्प्रभाद्भिः

भूयोऽभिषेक्ष्यति कदा नु शिरो मदीयम् ॥ ७० ॥

vajrAnkusa-dhvaja-sarOruha-sankha-chakra-

mathsee sudhaa kalasakalpaka kalpithAnkam |

tvath-Paada-padma-yugaLam vikaLath-prabhAdbhi:

bhUyOabhishekshyathi kadhaa nu sirO madheeym ||

MEANING:

Oh VaikuNTha NaaTha! When will my head be drenched and made cool by the sacred waters flowing from Your auspicious feet embossed with the holy marks of Vajram, elephant goad (ankusam), flag, lotus, chakram, conch, fish, nectar pot and kalpaka tree?

COMMENTS:

BhagavAn is Mahaa Purushan and as such unique lakshaNams (marks) are seen on the sole of His sacred feet. They indicate that Bhagavaa is Para Tatthvam (Supreme principle) and is the SaamrAD (Emperor of the Universes). VishNu Sooktham reveals that delectable Honey flows from the sacred feet of the Lord:

“VishNO: padhE ParamE madhva uthsa:”

Sounakar, Sukha Brahmam, Swamy ALavanthAr and Swamy Desikan have made similar prayers for the placement of the Lord's Thiruvadhis with the above subha lakshaNams on their heads. Sri Sukha Brahmam longed for such a blessing this way: “sanchidhayEdh BhagathasccharaNAravindham vajrAnkusa-dhvaja- sarOruha-laanchanADyam”.



SLOKAM 71

त्रैविक्रमक्रमकृताक्रमणत्रिलोकं

उत्तंसमुत्तमं अनुत्तमभक्तिभाजाम् ।

नित्यं धनं मम कदा हि मदुत्तमाङ्गं

अङ्गीकरिष्याति चिरं तव पादपद्मम् ॥ ७१ ॥

thraivikrama-kramakruthAkramaNa-thrilOkam
utthamsamutthamam anutthama-bhakthi-bhAjam |
nithyam dhanam mama kadaa hi madutthamAngam
angeekarishyathi chiram tava paada padhmam ||

MEANING:

Oh VaikuNTha NaaTha! When will your lotus soft feet have its permanent rest on adiyEn's head as undiminishing wealth? Those sacred feet are the ones, which through their steps showed the dimensions of the worlds and stay as the matchless alankArams (decorations) for the heads of Your BhakthAs.

COMMENTS:

Lord's sacred feet are the wealth that never diminishes or disappears (Nithya dhanam). They are the superior decorations (noble SirOalankAram/utthamam utthamsam) for the heads of visEsha BhakthAs of the Lord (anutthama bhakthi bhAjAm utthamsam). Those sacred feet are the Ones that measured the three worlds during Thrivikrama avathAram (Thraivikrama krama krutha aakramaNa thrilOkam, Paada Padmam). During ThrivikramAvathAram, the mark of the Lord's feet was left on all objects in the three worlds. They got sanctified by that association. DevAs derived their sakthi from that imprint of the Lord's feet on their heads (Rg Vedam: athO dEvA avanthu nO yathO VishNur-vichakramE). KurEsar longs for that sambhandham. In Sri VaikuNTham, the abode of Muktha Jeevans is between the sacred feet of the Lord and the aad-hAra Padhmam (lotus below the sacred feet of the Lord).



SLOKAM 72

उन्निद्रपत्रशतपत्रसगोत्रं अन्त-

र्लेखारविन्दं अभिनन्दनमिन्द्रियाणाम् ।

मन्मूर्ध्नि हन्त ! करपल्लवतल्लजं ते

कुर्वन् कदा कृतमनोरथयिष्यसे माम् ॥ ७२ ॥

unnidhra pathra sathapathra sagOthram anthar-
IEkhAravindam abhinandanam indriyANAm |
manmUrdhni hantha! kara-pallava-tallajam tE
kurvan kadaa krutha-manOraTayishyasE mAm ||

MEANING:

Oh VaikuNTha NaaTha! When are you going to make adiyEn fulfilled by placing Your tender hand over my head? That hand of yours is marked by softness reminiscent of the lotus petals, has the lotus flower marks inside (on the palm) and generates joy for the eye, nose, body and mind (indhriyANAm abhinandhanam).

COMMENTS:

Sri Saathvatha Samhithai states that Sri VaikuNTha NaaThan looks with affection at the Muktha Jeevans that reach His supreme abode, greets them with His sweet welcome and places His hand on the siras of the jeevans as anugraha mudhrai. KurEsar like others before him begs the Lord to prevent his indhriyams from roaming here and there (Patti mEyAthu) by placing His auspicious hands over his head (AzhwAr's request: "aNi mihu tAmaraik-kaiyai anthO! AdicchiyOm talaimisai Nee aNiyAyAi").



SLOKAM 73

आङ्गी निसर्गनियता त्वयि हन्त कान्तिः

नित्यं तवालमियमेव तथाऽपि चान्या ।

वैभूषणी भवति कान्तिरलन्तरां सा

है पुष्कलैव निखिलाऽपि भवद्विभूतिः ॥ ७३ ॥

aanghee nisarganiyathA tvayi hantha kaanthi:
nithyam tavAlam iyamEva taTApi chAnyA |
vaibhUshaNee bhavathi kaanthiralantharAm saa
hai pushkalaiva nikhilApi bhavath vibhUthi: ||

MEANING:

Oh VaikuNTha NaaTha! The natural beauty of your body without the association of Your aabharaNams is itself astounding. That would be sufficient to satisfy anyone. When the aabharaNams are also added, that superior beauty celebrated by AzhwArs and AchAryAs becomes multifold and makes one say, enough, enough. This is indeed a matter of great wonder. This sLOkam is linkable to ThiruppANAZhwaAr's anubhavam of Lord RanganAtha (kOla MaamaNi aaramum mutthu dhAmamum mudivillathOr yezhil neela mEni IyyO! niRai koNDathenn nenjinayE!). Swamy Desikan would say later along these lines. ("BhUshAyudhai: adhigatham nija kaanthi hEthO:"). Every limb of the Lord is mangaLAnAm MangaLam. When the aabharaNams are added, then they get enhanced in their beauty and add to the Lord's Soundharyam.



SLOKAM 74

श्रीवत्सकौस्तुभकिरीटललाटिकाभिः

केयूरहारकटकोत्तमकण्ठिकाभिः ।

उद्दामदाममणिनूपुरनीविबन्धैः

भान्तं भवन्तं अनिमेषं उदीक्षिषीय ॥ ७४ ॥

Srivathsa-kousthubha-kiri ta laAtikAbhi :

kEyUra-haara-kataka-utthama kaNTikAbhi: |

uddaama-dAma maNi noopura neevibandhai:

bhAntham bhavantham animEsham udheekshisheeya ||

MEANING:

Oh Sri VaikuNTha NaaTha! May adiyEn be blessed to have Your most beautiful and eye-filling darsanam of Your ThirumEni with its Srivathsam mole, Kousthubha gem, tilakam, shoulder decorations, pearl necklace, forest flower garland, gem -- laden waist belt, ankle jewelery and other aabharaNams!

COMMENTS:

Sripathi Roopa DhyAnam along the lines described in Sri Poushvara Samhithai is attempted here (sragvasthrAbaraNai: yuktham svAnuroopai: anUpamai: chinmayai: svaprakAsaisccha anyOnya ruchiranjithai:). KurEsar wishes to enjoy that dhivya soundharyam without blinking his eyes like dEvAs; sadhA pasyanthi anubhavam is sought. Naayika BhAvam is implied in this anubhavam (Bhuktham PriyAbhi: animEsha vilOchanAbhi:). There is no doubt about the Svaroopam of the Lord, when one looks at the unique aabharaNams adorning the Lord. For instance, the beautiful and tall crown adorning His head is not seen on the heads of Brahmaa or Sivan. This crown is unique to Him. Sivan has matted locks. Brahmaa has the appearance of Tapasvi (Taapasa VEsham). Our Lord's SarvEswarathvam is indicated by the Crown (Bhagavatasthu kiriDAdhi yOgAth SarvEswarathva khyApakam). He is understood as "ImayOr Talaivan" through the adornment of this Vaira Mudi.



SLOKAM 75

ऐन्दीवरी क्वचिदपि क्वचनारविन्दी

चान्द्रातपी क्वचन च, क्वचनाथ हैमी ।

कान्तिस्तवोढपरभागपरस्परश्रीः

पार्येत पारणयितुं किमु चक्षुषोर्मे ॥ ७५ ॥

aindheevaree kvachidapi kvachanAravindhee
chAndrAtapee kvachana cha , kvachanATa haimee |
kaanthis-tavODa-parabhAga-paraspara Sri :
paaryEtha paaraNayithum kimu chakshushOr-mE ||

MEANING:

Here KurEsar enjoys the integrated beauty of all the limbs of Sri VaikuNTha NaaThan (**SamudhAya sObhA anubhavam**). Oh VaikuNTha NaaTha! Your divine body and portions of Your eyes have the dark bluish-black hue of NeelOthpalam (**Karuneythal pushpam**); Your palms and sole of your divine feet have a red hue reminding one of the petals of red lotus. Your gentle smile and lips have the hue of the cool, Moon's rays. Your chest has the radiance of gold arising from the residence of HiraNya VarNai, MahA Lakshmi. All of these different hues compliment each other and add to the total beauty of Your dhivya ThirumEni. When will adiyEn enjoy that samudhAya SobhA soundharyam as the dhvAdasi PaaraNai for one, who has observed EkAdasi Vatham?

COMMENTS:

SrivathsAnkAcchAr Swamy reminds us of a beautiful sIOkam from Tatthva Muktha KalApam regarding this SamudhAya Sobhai of Srimann NaarAyaNan:

Lakshmi-nEthrOthpala SrisathathaparichayAdhEsha samvardhamAnO
naabhinAlee-karinghan madukarapaaDalee-dhattha hasthAvalamBa: |
asmAkam sampadhOgAn-avirala-tuLaseedhama sanjAtha bhUma:
kaalindhee kaanttheehAree kalayathu vapusha: kaalimaa kaiDabhArE: ||



SLOKAM 76

त्वां सेवितं जलजचक्रगददासिशार्ङ्गैः
ताक्षर्येण सैन्यपतिनाऽनुचरैस्तथाऽन्यैः ।
देव्या श्रिया सह वसन्तमनन्तभोगे
भुञ्जीय साञ्जलिरसङ्कुचिताक्षिपक्ष्मा ॥ ७६ ॥

tvAm sEvitham jalaja chakra gadAdAsi saarngai:
thArkshyENa sainyapatinAanucharais-taTAnyai: |
dEvyA SriyA saha vasantham ananathabhOgE
bhunjeeya saanjalir-asankuchithAkshi pakshmA ||

MEANING:

Oh Bhagavann! May adiyEn be blessed with the soubhAgyam of enjoying Your darsanam with my hands folded in reverence and unclosed eyes, while You are receiving the kaimkaryam from Your aayudhams--Conch, Disc, Mace, Sword, bow - and nithya Sooris (VishvaksEnar, Garudan et al). May adiyEn have the good fortune to have the darsana soubhAgyam of yourself being seated on your bed of AadhisEshan with Your divine consort, MahA Lakshmi?

COMMENTS:

Sri PaancharAthra Saasthrams describe the SEvai of Sri VaikuNTa NaaTan at His supreme abode with His weapons, aabharaNams, Parijanams (MukthAs and Nithya Sooris) and His DEvis. This sLOkam visualizes that dhivya darsanam.



SLOKAM 77

कैङ्कर्यनित्यनिरतैर्भवदेकभोगैः

नित्यैरनुक्षणनवीनरसार्द्रभावैः ।

नित्याभिवाञ्छितपरस्परनीचभावैः

मद्द्वैतैः परिजनैस्तव सङ्गसीय ॥ ७७ ॥

kainkarya nithya nirathai: bhavadEka-bhOgai:
nithyairanukshaNa naveena rasArdhra bhAvai: |
nithyAbhivAnchitha paraspara neecha-bhAvai:
maddhaivathai: parijanaistava sangaseeya ||

MEANING:

Oh Bhagavann! May adiyEn be blessed to be always in the auspicious sath sangam of Your BhAgavathAs /nithya Sooris, who are forever engaged in performing kaimkaryam to You; their minds are softened through the ceaseless love for You; they wish to be the servants of each other in their role as Your BhAgavathAs; they sustain themselves by invoking You as their Kula dhaivam. May adiyEn be blessed to live in the company of these dear parijanams and AchAryAs of Yours forever!

COMMENTS:

In our darsanam, BhAgavatha sEshathvam (being the servants of BhAgavathAs) is more important than even serving the Lord (Bhagavath Kaimkaryam). This sIOkam was blessed to us by KurEsar to remind us of this tattthvam. AzhwAr's support for this tradition is seen in: "tala sayanatthu uRaivARaik-koNDAdum nenjudayAr YengaL Kula dhaivamE". Swamy Desikan has elaborated on this topic in the PurushArTa-kAshtAdhikAram of SriImath Rahasya Thraya Saaram. Even in the state of Mukthi (at Sri Vaikuntam), Nithya Sooris, MukthAs and our PoorvAchAryAs stay as mutual servants of each other in a state of Bhagavatha sEshathvam.



SLOKAM 78

यत् किञ्चिदुज्ज्वलमिदं यदुपाख्ययाऽऽहुः

सौन्दर्यमृद्धिरिति यन्महिमांशलेशः ।

नाम्नैव यां श्रियमुशन्ति यदीयधाम

त्वामामनन्ति यतमा यतमानसिद्धिः ॥ ७८ ॥

yath kinjidujjvalamidam yadupAkhyayAahu:
soundaryamruddhirithi yannmahimAmsalEsa: |
naamnaiva yaam sriyamusanthi yadheeyadhAma
tvAmAmananthi yathamaa yathamAna Siddhi: ||

MEANING:

Oh Bhagavan! May adiyEn be granted the boon of becoming the bonded servant of Yourself and Your divine consort, who lends Her name of "Sri " to all radiant objects in this world; She is behind all beauty and wealth through a tiny portion of Her glory; She has taken on the name of "SrI "" because of Her unparalleled auspiciousness; She has chosen Your chest as Her permanent abode and She is the Mother of the Universe; She shines as Mosha Lakshmi (the ultimate phalan of Yoga siddhi)!

COMMENTS:

We recognize all auspicious things in the universe as LakshmiKaram. When her glance does not fall on them, they lose their LakshmiKaram. Sri BhAshyaKArar celebrated her Mahimai as: "anavadhika mahimaa Mahishee". She has every Iswaryam that Her Lord has. She destroys all sins like Her Lord "vEri MaaRatha PoomEl iruppAL vinai theerkkumE". The other quotations for her incomparable mahimai are denoted by Her sacred names: "Vimukthi Phala dhAyini, Sarva kaama pradhA, SamsArArNava taariNee, SarvArthi Samudhra ParisOshinee". Here, She is saluted as the grantor of Moksham, fulfiller of all desires, One who gets us across the ocean of SamsAram and as the One who dries up the ocean of all miseries.

SLOKAM 79

या वै त्वयाऽप्युदधिमन्थनयत्नलभ्या

याऽन्तर्हिते जगदुन्मथनोद्यतोऽभूः ।

या च प्रतिक्षणमपूर्वरसानुबन्धैः

भावैर्भवन्तमभिनन्दयते सदैव ॥ ७९ ॥

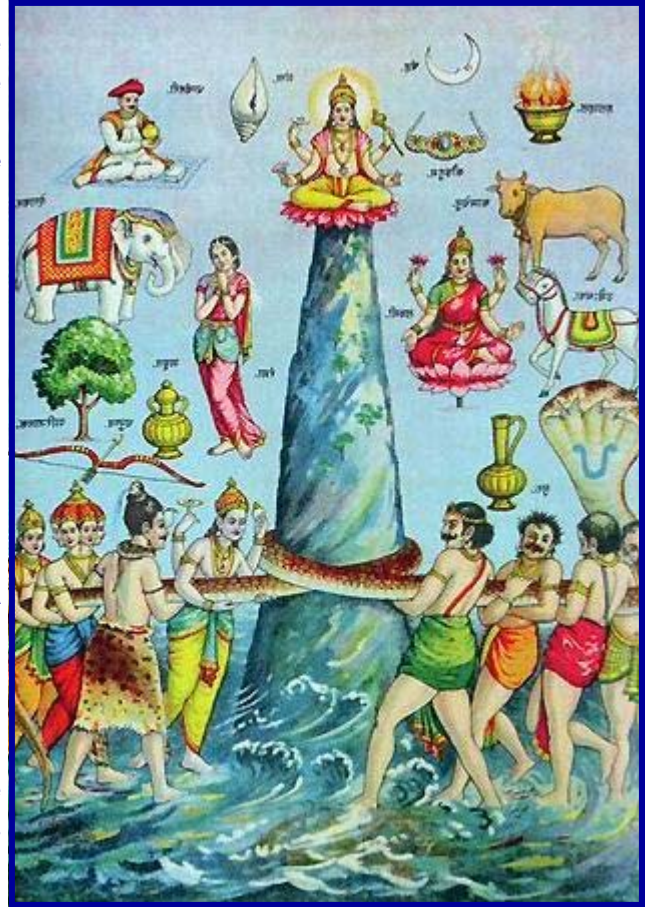
yaa vai tvayAapyudadhi manTana yathna labhyaA
yaa antharhitE jagadunmaTanOdhyathOabhU: |
yaa cha prathikshaNam apoorvarasAnubandhai:
bhAvai: bhavantham abhinandayathE sadaiva ||

MEANING:

May adiyEn be blessed with the soubhAgyam of serving Your divine consort, who was attained by You through Your efforts to churn the Milky ocean; She started You on that effort through Her act of disappearance from Sri VaikuNTham and She enhances Your love for Her with Her many playful relationships with You in an ever delectable manner!

COMMENTS:

The churning of the Milky Ocean was done by the Lord to gain MahA Lakshmi ("ViNNavar amudhuNa, amudhil varum PeNNamudhuNDA EmperumAnE" - -Thirumangai AzhwAr about ThiruviNNagarapan). That She Enhances His love for her through many rasa bhAvams is revealed by:



The churning of the Milky Ocean

"Apoorvavadh vismayamAdhad-



hAnayA, guNEna roopENa viIAsa chEshtithai: SadhA tavaivOchithayA tava SriyA". Her playful acts are never the same (Apooravm), produce wonders (vismayam aadhAdhAanaa); these playful acts (ViIAsa cheshtais) match exactly with Her Lord's roopam and guNam.





SLOKAM 80

रूपश्रिया गुणगणैर्विभवेन धाम्ना

भावैरुदारमधुरैश्चतुरैश्चरित्रैः ।

नित्यं तवैव सदृशीं श्रियमीश्वरीं तां

त्वां चाञ्चितः परिचरेयमुदीर्णभावः ॥ ८० ॥

roopasriyA guNaganair-vibhavEna dhAmnA

bhAvairudAra madhurai: chathurai: charithrai: |

nithyam tavaiva sadhruseem sriyam Iswareem thAmm

tvAm chAnjitha: paricharEyam udheerNa bhAva: ||

MEANING:

Oh Bhagavann! Please bless adiyEn with the soubhAgyam of performing blemishless kaimkaryam to You and to Your dear consort, who matches You in every one of Your anantha kalyANa guNams, ThirumEni soundharyam, VisEsha avathAra mahimai, Supreme tEjas and ceaseless generosity and compassionate thoughts towards our KshEmam.

COMMENTS:

Swamy KurEsar has used three sLOkams including this one to praise the Mahimai of MahA Lakshmi as saluted earlier by Swamy ALavanthAr, AchArya RaamAnuja Sri Sookthis, AzhwAr aruL vaakku and Sri VishNu PurANam. He prayed for the bhAgyam of serving the Lord along with His divine consort, who matches Him in every aspect (Tulya SeelA). KurEsar seems to indicate that Kaimkaryam for PirAtti is his aim and PerumAL Kaimkaryam is incidental to that Kaimkaryam to MahA Lakshmi. She blesses us with worldly Iswaryam, Moksham and residence in Sri VaikuNTham (Iswaryam akshara-gathim Paramam padham vaa). VEdam salutes the Divine consort of the Lord as: "Iswareegum sarvabhUthAnAm asyEsaanaa JagathO VishNupathnee". KurEsar seems to suggest that his goal is Kaimkaryam to MahA Lakshmi and seems to request Her dear Lord to be present at that time and accept his Kaimkaryams as a dhivya MiTunam (Divine Couple).



SLOKAM 81

या बिभ्रति स्थिरचरात्मकमेव विश्वं

विश्वम्भरा परमया क्षमया क्षमा च ।

तां मातरं च पितरं च भवन्तमस्य

व्युच्छन्तु रात्रय इमा वरिवस्यतो मे ॥ ८१ ॥

Yaa bibhrati sTiracharAthmakamEva viswam

ViswambharA paramayA KshamayA KshamA cha |

thAmm Maatharam cha Pitharam cha bhavanthamasya

vyucchanthu rAthraya imA vArivasyathO mE ||

MEANING:

Oh Bhagavann! May the long dark nights of SamsAram that has been following adiyEn for limitless time be banished through Kaimkarya prApthi for You and Your dear consort BhUmi DEvi and my Mother, who bears the world of sentient and insentient and has the name of Kshamaa to denote the highest quality of patience!

COMMENTS:

Bhagavaan is saluted as "SrI BhUmi sahitham Hari:" Here, KurEsar expresses his intense desire to perform kaimkaryam for the Lord in union with BhUmi Devi. She carries the world of moving and stationary entities (sTira CharAthmakam Viswam bibhrathi) and therefore is saluted as "ViswanmbharA". She has immeasurable patience (Kshamaa). She bears with all our aparAdhams befitting her name, "Sarvam Sahaa". She is the Mother of the world ("tvam MaathA Sarva IOkAnAM PaadhanyAsam Kshamasva mE": Sage Sounakar's words). KurEsar wishes to offer his homage to this dhivya Dampathis for the removal of the deep dark night (KaaLa Raathri) of SamsAra bhandham. KurEsar prays for the anugraham of AruNOdhayam of Bhagavath Kaimkaryam in Sri VaikuNTham, where there are no nights (savcchandha Kaimkarya MahOth-sava dhivasam).



SLOKAM 82

भावैरुदारमधुरैर्विविधैर्विलासैः

भ्रूविभ्रमस्मितकटाक्षनिरीक्षणैश्च ।

या त्वन्मयी त्वमपि यन्मय एव सा मां

नीला नितान्तमुररीकुरुतामुदारा ॥ ८२ ॥

BhaavairudAra madhurai: vividhair-vilAsai:

bhrU-vibhrama-smitha katAksha-nireekshaNai: cha |

Yaa tvanmayee, tvamapi yannmaya yEva, Saa mAmm

neelA nithAntham urareekuruthAmm udhAraa ||

MEANING:

May NeeLA DEvi of immeasurable generosity, who matches You in every aspect -- magnificent and auspicious thoughts, countless playful acts, the movement of Her brows, sly glances and naturally blemish free smiles-- accept my kaimkaryams!

COMMENTS:

In Vaikuntam, Parama Padha NaaThan is accompanied by His three devis (Sri, BhUmi and NeeLA Devis). KurEsar offered his eulogies earlier to Sri DEvi in three sIOkams, BhU DEvi in the last sIOkam and salutes NeeLA DEvi in this sIOkam. The presence of the Lord with His three dEvis has been saluted by SamhithAs and AchAryAs. YathirAjar in Gadhya Thrayam visualizes this scene at Sri VaikuNTam: "asankhyEya KalyANa guNaguna Sri Vallabha! YEvaMb-hUtha BhUmi-NeeLA Naayaka!"

Sri Devi carries the red lotus in her hand; BhUmi Devi adorns red lily flower in her hand; NeeLA Devi carries white lily in her hand.

NeeLA Devi is known therefore as "Alli Malar MahaL". With Her dhivya soundharyam and love, She has the Lord under Her control, when it comes to Him agreeing on forgiving the sins of ChEtanam and grants him Sathgathy. Her power over Her Lord is saluted as "Alli Malar Mahal BhOga MayakkuhaL". Ku-





rEsar here prays for NeeLA Devi's anugraham to perform Nithya Kaimkaryam to Her and Her Lord through the use of her influence over Her Lord.

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SaranAtha PerumAL with Sri dEvi, Bhu dEvi and NeeLA dEvi





SLOKAM 83

भावैरनुक्षणं अपूर्वरसानुविद्धैः

अत्यद्भुतैरभिनवैरभिनन्द्य देवीः ।

भृत्यान् यथोचितपरिच्छदिनो यथार्हं

सम्भावयन्तमभितो भगवन् ! भवेयम् ॥ ८३ ॥

bhAvairanukshaNam apoorvarasAnuviddhai:
atyadhbhutai: abhinavairabhinandhya DEvee: |
bhruthyAn yaTOchithaparicchadinO yaTArham
sambhAvayantham abhithO Bhagavann ! bhavEyam ||

MEANING:

Oh Bhagavann! May adiyEn surround you on all sides as You receive the Kaimkaryams of Nithya Sooris and honor them for those properly executed Kaimkaryams! May adiyEn be blessed to be close to You in all four directions as You gladden the hearts of Your PirAttis with leelas filled with wondrous SrungAra rasam that change from minute to minute and appear to be made just for that occasion!

COMMENTS:

Lord has three Devis and shows equal affection towards every one of them. His prEma Bhandham to them is of equal measure. KurEsar longs for a similar level of affection from the Lord as one of "Sthree PrAyam". He prays for the soubhAgyam of pressing the Lord's tender feet just as Mahaa Lakshmi and BhUmi Devi do although he is unfit as a Mahaa Paapi: "VadiviNai illaa Malar MahaL maRRa NilamahaL pidikkum melladiyai koduvinayEnum pidikka"



SLOKAM 84

हा हन्त हन्त ! हतकोऽस्मि खलोऽस्मि धिङ्मां

मुह्यन् अहो ! अहमिदं किमुवाच वाचा ।

त्वामङ्ग ! मङ्गळगुणास्पदमस्तहेयं

आः ! स्मर्तुमेव कथमर्हति मादृगंहः ॥ ८४ ॥

haa hantha hantha! hathakOasmi khalOasmi dhingmAm

muhyan ahO! ahamidham kimuvAcha vaachA |

tvAmanga ! mangaLa-guNAspadham astha hEyam

aa:! smarthumEva kaTamarhathi maadhrugamha: ||

MEANING:

Oh Bhagavann! adiyEn is like a dead one. Strange indeed! adiyEn is a fool, who is increasing his paapams more and more. adiyEn, who is despicable, should be condemned for my lowliness. adiyEn has not spoken about your glories even at the lip level. What a pity? How can a person of my neecha svabhAvam and sins can even think about You, who is the abode of all auspicious guNams and blemishless?

COMMENTS:

From here on with number of sIOkams, KurEsar expresses his Naicchiyam (statement of his lowliness) as he stands before the Lord in the spirit of the AzhwArs: "NeesanEn niRaivonRumilEn"

KurEsar and the AzhwArs do not have these neecha vrutthi (lowly ways); they express themselves this way as an angam of SaraNAgathy (angam of Kaar-paNyam)



SLOKAM 85

अंहः प्रसह्य विनिगृह्य विशोध्य बुद्धिं

व्यापूय विश्वमशिवं जनुषाऽनुबद्धम् ।

आधाय सद्गुणगणानपि नाहमर्हः

त्वत्पादयोर्यदहमत्र चिरान्निमग्नः ॥ ८५ ॥

amha: prasahya vinigruhya visOdhya buddhim
vyApooya viswamasivam janushAanubaddham |
aadhAya sadguNagaNAn api naahamarha:
tvat paadayO: yadaham athra chirAnnimagna: ||

MEANING:

Oh Bhagavann! adiyEn is unfit to rest at your sacred feet even if all my sins from many births are removed and adiyEn gains true Jn~Anam through the firm control of all my misdeeds. This unfitnes arises form the immersion in this assembly of sins for countless time.

COMMENTS:

The expression of Naicchiyam continues in this sLOkam. KurEsar refers to the huge assembly of sins accumulated from many janmAs and asks the Lord a question: When will it be that adiyEn with your anugraham get all these sins destroyed and stand before you to perform Nithya Niravadhya Kaimkaryam to You at Your Supreme abode? He bases this slokam on AzhwAr Paasuram passage "nORRa nOnbhiEn, nuNNaRivilEn, aahilum Unnai vittonRum aaRRakiRk-kinRIEn".



SLOKAM 86

जानेऽथवा किमहमङ्ग ! यदेव सङ्गाद्

अङ्गीकरोषि न हि मङ्गळमन्यदस्मात् ।

तेन त्वमेनमुररीकुरुषे जनं चेद्

नैवामुतो भवति युक्ततमो हि कश्चित् ॥ ८६ ॥

JaanEaTavaa kimahamanga ! yadhEva sangAd
angIkarOshi na hi mangaLam anyadasmAth |
tEna tvam yEnam urareekurushE janam chEd
naivAmuthO bhavathi yukthatamO hi Kascchith ||

MEANING:

Oh Bhagavann! What does adiyEn know except the fact that there is nothing superior to your sankalpam to rescue adiyEn based on the unalterable, ancient and permanent relationship between us as Master and servant (SEshi-sEshan). Here is nothing that is greater in auspiciousness to experience than the fruits of Your sankalpam to accept adiyEn for Your nithya kaimkaryam.

COMMENTS:

Here, KurEsar focuses on KarpaNyam, one of the five angams of SaraNagathy. The state that generates the KaruNai (Mercy) of the Lord in us is KaarpaNyam. PeriyAzhwAr declared in such a mood that he does not know anything about the auspicious and inauspicious in this world and even if he knows about those distinctions, it is not that either he could do anything about warding them off (“Nanmai theemaikaL onRum nAnn aRiyEn, aRivEn aanALumivai yellAm yennAl adaippu neekoNNathu”). This irremovable, inalienable, undisputable sambhandham (SEsha-sEshi relationship) and the avasara pradheekshai (Dayaa) propel the Lord to come to our rescue. Swamy Desikan followed this thought and recorded it for us this way: “KarmasvanAdhi vishamEshu samO DayALu: SvEnaiva kluptam upadEsam apEkshamANa: SvaprAphayE tanubhruthAm thvarasE Mukundha! svaabhaavikam tava suhrutthvam idham grunanthi”

AzhwAr also reminds the Lord about this never- ending relationship with Him:

“viduvEnO yenn ViLakkai yenn aaviyai naduvE vanthuuyyakkoLhinRa Naathanai”. In AchArya RaamAnujA’s Vaishmya-NairgruNya soothra BhAshyam, he refers to EmperumAn responding to our adopting one of the two upAyams for Moksham to be practiced by the chEtanams. Our Lord elects the ones, who observe the UpAyam of SaraNagathy or Bhakthi yOgam (priyatamO hi VaraneeyO bhavathy, YasyAyAm nirathisaya priya: Sa yEvAsya priyatamO bhavathy according to BhAshyakArar). He responds to the ones, who adopt the UpAyams (in gaining His anugraham, SaraNagathy is the easiest and the best to practice according to BhAshyakArar: “tasya cha vaseekaraNam taccharaNagathyrEva”) KurEsar followed His AchArya UpadEsam and stated in this sIOkam: “tvam yEnam janam urareekurushE chEth, amrutha: kascchith yukthatama: na bhavathy yEva” (If You, my Master, choose this janthu, there is no one to match this status as the best among Yogis).



ArimEya Vinnagara EmperumAn

SLOKAM 87

यन्नाभवाम भवदीयकटाक्षलक्षं

संसारगर्तपरिवर्तं अतोऽगमाम ।

आगांसि ये खलु सहस्रमजस्रमेव

जन्मस्वतन्महि कथं त इमेऽनुकम्प्याः ॥ ८७ ॥

yannAbhavaama bhavadheeya katAkshalaksham
samsAra gartha parivartham athOagamAma |
aagAmsi yE khalu sahasramajasramEva
Janmasvatanmahi katham ta imEanukampyaa: ||

MEANING:

Oh SarvEswaraa! If we do not become the object of your nectarine glances, we are condemned to go round and round the deep pit of samsAram and suffer there interminably (SamsAra gartha parivartham aagAmAmsi). How can we, who have committed countless sins, hope for those rejuvenating glances of Yours to fall on us?

COMMENTS:

KurEsar states that those, who are not blessed to receive the moksham granting glances of the Lord (VishNO: katAksham) keep on accumulating Paapams and go round and round the wheel of SamsAram without hope of redemption (PaapamE seythu Paavi aanEn). How can we under those circumstances hope to receive your anugraham asks KurEsar.



SLOKAM 88

सत्कर्म नैव किल किञ्चन सञ्चिनोमि

विद्याऽप्यवद्यरहिता न च विद्यते मे ।

किञ्च त्वदञ्चितपदाम्बुजभक्तिहीनः

पात्रं भवामि भगवन् ! भवतो दयायाः ॥ ८८ ॥

sathkarma naiva kila kinchana sanjinOmi
vidhyAapyavadhyarahithA na cha vidhyathE mE |
kimcha tvadanjitha padAmbuja bhakthiheena:
pAthram bhavaami Bhagavan! BhavathO dayAya: ||

MEANING:

Oh Bhagavann! AdiyEn has not accumulated any SathkarmAs through the practice of Karma Yogam. AdiyEn does not possess any sharp intellect to comprehend Your Saasthrams and upadEsams. adiyEn has not engaged in the worship of Your sacred feet. Therefore, adiyEn stands as the most fitting object for Your karuNai (avasara Pradheeksha karuNaa).

COMMENTS:

Swamy NammAzhwAr's Paasura Vaakyams (nORRa nOnbhilEn, NuNNaRivilEn) and Swamy AlavanthAr's SthOthra Rathna sLOkam (na dharmanishtOsmi na chAthmavEdhi na bhakthimAn tvaccharaNAravindhE, AkinchanOanyagathi: SaraNya! tvath Paadhamoolam SaraNam prapadhyE) inspired Swamy KurEsar to bless us with this sLOkam. adiyEn is not adept at Karma or Jn~Ana or Bhakthi yOgams. adiyEn does not have the discipline to worship your lotus feet. AdiyEn is destitute and deficient in all means. Your KaaruNyam and SahEthuka dayaa alone can rescue adiyEn from these cruel samsAric sufferings. adiyEn has no other gathi (annaya gathithvam is invoked here). adiyEn is therefore seeking your protection (rakshaa) as a helpless one. Thou art the omniscient and the most Merciful; yet you expect a plea for protection to save us from the horrors of SamsAram: "Saravj~nOapi hi VisvEsa: sadhaa KaaruNikOapi, SamsAra- tantravAhithvAth RakshApEkshAm pratheekshathE"



SLOKAM 89

किं भूयसा प्रलपितेन यदेव किञ्चित्

पापाहं अल्पमुरु वा तदशेषमेषः ।

जानन् न वा शतसहस्रपरार्धकृत्वो

योऽकार्षं एनं अगतिं कृपया क्षमस्व ॥ ८९ ॥

kim bhUyasaa pralapithEna yadhEva kimchith
pApAhvam alpam uru vaa tadasEsham yEsha: |
jAnan na vaa sathasahasra parArdhakruthvO
yOakArsham yEnam agathim krupayA kshamasva ||

MEANING:

Oh Bhagavann! What is the use of my meaningless utterances? adiyEn has accumulated paapams beyond counts hundreds and thousands of times over the aeons consciously or without knowing. adiyEn is pulled under the weight of all these big and small bundles of sins. adiyEn has no recourse except you. You must forgive me and lift me out of my miseries out of your infinite and intrinsic guNam of Dayaa.

COMMENTS:

In the previous sIOkam, KurEsar had the adhikAri svaroopam of aakinchanyam (sense of meekness). In this sIOkam, KurEsar states his ananyagathithvam (not having any one as recourse to save him). He echoes Swamy ALavanthAr's moving plea: "AkinchanO-Anyagathi: SaraNya! tvath Paadhamoolam SaraNam PrapadhyE". KulasEkharA AzhwAr's paasurams on VitthuvakkOttammAn (taru thuyaram tadAyEI) dealing with ananyagathithvam also forms the basis for this sIOkam. It fits with our PoorvAchAryA's prayer: "agathim SaraNAgatham HarE krupayA kEvalamAthmasAth kuru".

SLOKAM 90

देव ! त्वदीयचरणप्रणयप्रवीण-
रामानुजार्यविषयीकृतं अप्यहो ! माम् ।
भूयः प्रधर्षयति वैषयिको विमोहो
मत्कर्मणः कतरदत्र समानसारम् ॥ ९० ॥

Deva ! tvadeeya charaNa praNaya praveeNa-
RaamAnujArya vishayeekrutham apyahO ! Maam |
bhUya: pradhArshayathi vaishayikO vimOhO
mathkarmaNa: katarath athra samAnasAram ||

MEANING:

Oh Lord! adiyEn is the object of the merciful glances of AchArya RaamAnujA, who is the dearest among those having uninterrupted anugraham of Your lotus feet. The attachment to the Indhriya sukhams (PrAkrutha bhOgams) is tumbling me around in the fierce ocean of SamsAram. Where is the experience equivalent to the power of my karmAs? There are none implies KurEsar



KoorathAzhwar with AchArya RaamAnujar

in his effort to describe the miserable state he is in. KurEsar suggests that BhagavAn's matchless power alone can free him from these samsAric miseries. Here KurEsar invokes that sambhandham of AchArya RaamAnujA, who considered every worldly anubhavam as thruNam (an insignificant speck of



dust) out of his love for the lotus feet of Achyuthan (yO nithyam achyutha padAmbhujA yugmarugma vyAmOhathas-thatidharANI thruNAya mEnE). AchArya RaamAnuja corrected those who are deeply attached to Vishaya anubhavams like URangA villi Daasar. As Swamy Desikan observed, AchArya RAmanujA's sishyAs are not affected by PrAkrutha bhOgams: "Madhana kadhanai: na klisyanthE Yatheeswara Samsrayaa:" In this context, KurEsar thinks about Raamanuja KaruNA and the power of EmperumAn in banishing the Paapams resulting from Vishaya sukhams and echoes AzhwAr's words: "aavi tihaikka Iyvar kumaikkum siRRinbham paaviyEnai pala Nee kAttippaduppAyO?"





SLOKAM 91

गर्भेषु निर्भरनिपीडनखिन्नदेहः

क्षोदीयसोऽतिमहतोऽप्यखिलस्य जन्तोः ।

जन्मान्तराण्यनुविचिन्त्य परस्सहस्राणि

अत्राहं अप्रतिविधिर्निहतश्चरामि ॥ ९१ ॥

GarbhEshu nirbhara nipeeDana khinna dEha:

KshOdheeyasO-athimahathO-api akhilasaya janthO: |

janmAntharANyanu vichinthya parassahasrANi

athrAham aprathi vidhir-nihatha: charAmi ||

MEANING:

adiyEn roams around in this world after tens of thousands of births in different wombs ranging in size from tiny to mighty animals, birds, humans and plants; while residing in these wombs during garbha Vaasam, adiyEn reflects with sorrow in that cramped space about the current and future births resulting from adiyEn's karmAs. Not discerning any hope for change in the deplorable situation of repeated cycles of births and deaths, adiyEn roams around ceaselessly in the prakruthi MaNdalam.

COMMENTS:

From this sLOkam to the next 5 sLOkams, KurEsar describes the terrors of Prakruthi Bhandham (SamsAric shackles) resulting from one's karmaas.

GarbhOpanishad, VishNu PurANam (6th amsam, 5th adhyAyam), SusruthAdhi samhithAs, JyOthisha Saasthram describe the memories recalled by the Jeevan during garbha Vaasam (residence in the womb): the bad karmAs performed during the previous births, the births taken and the future births to be taken. The Jeevan resides in small wombs (KshOdhiyasa:) or in big wombs (athi Mahathi); it is positioned in a highly compressed place (nirbhara nipeeDana garbhEshu). The body is sorrow stricken (Khinna dEha:) as the Jeevan reflects on its sad lot due to its history of karmAs and its consequences. It thinks about its tens of thousands of births taken up to this point (JanmAntharANi para sahasrANi anuvichinthya). The jeevan is despondent over not seeing any hopeful prospects for escape from the cycles of births and





deaths due to its load of KarmAs and feels the pressures of roaming in this samsaric world endlessly.

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SLOKAM 92

भूयश्च जन्मसमयेषु सुदुर्वचानि
दुःखानि दुःखमतिरिच्य किमप्यजानन् ।
मूढोऽनुभूय पुनरेव तु बालभावात्
दुःखोत्तरं निजचरित्रममुत्र सेवे ॥ ९२ ॥

bhUyasccha janma samayEshu sudhurvachAni
dukkhAni dukkham athirichya kimapyajAnan |
mooDOanubhUya punarEva tu baalabhAvAth
dukkhOttharam nija charithram amuthra sEvE ||

MEANING:

Oh Bhagavann! Reentering the world from the mother's womb, adiyEn experiences and endures indescribable sufferings. adiyEn, who does not know of anything but sufferings continue to engage in acts (KarmAs) that will yield as phalan only additional suffering in the subsequent births too because of my foolishness!

COMMENTS:

Seven kinds of dhOshams (blemishes) are attached to PrAKrutha bhOgams (worldly pleasures) enjoyed by the Jeevan that make the Jeevan get wound up even more tightly in SamsAram. Swamy Desikan describes them in a sIOkam of SaraNAGathy DhIpikai (56th SIOkam). They interfere with the enjoyment of BhagavAn and Bhagavath-BhAgavatha Kaimkaryams. These bhOgams are insignificant compared to the Paripoorna BrahmAnandham. They are perishable, sorrow producing as one enjoys them and sorrow yielding after the enjoyment. When the jeevan is inside the womb, it has the power to know about its previous and future births (Jaathi smarathvam). When the wind (SaTha Vaayu) touches the newborn child, it becomes a Jatam and forgets about all of its previous lives. Swamy NammAZhwAr chased away that SaTha Vaayu with a hoomkAra, as a result of the blessings of the Dhivya dampathis and VishvaksEnar as he lay in the womb and came to be known as SaTha-kOPan. KurEsar suggests that it is impossible for chEtanams like us to gain that type of anugraham.



SLOKAM 93

भूयांसि भूय उपयन् विविधानि दुःखानि

अन्यच्च दुःखमनुभूय सुखभ्रमेण ।

दुःखानुबन्धमपि दुःखविमिश्रमल्पं

क्षुद्रं जुगुप्सितसुखं सुखमित्युपासे ॥ ९३ ॥

bhUyAmsi bhUya upayan vividhAni dukkhAni
anyasccha dukkamanubhUya sukhabramENa |
dukkhAnubandham api dukkha-vimisram alpam
kshudhram jugupsitha sukham sukhamithyupAsE ||

MEANING:

Oh Lord of Sri VaikuNTham! Again and again, adiyEn experiences multitudes of sufferings and continue to taste what adiyEn thinks are Sukhams, which in reality are Dukkams (like Sugar coated bitter pills). These are insignificant and evanescent sukham that have been rejected by the wise. adiyEn does not know how to free myself from them.

COMMENTS:

KurEsar is performing upadEsam for us through his NaicchAnusandhAnam. When KurEsar states that he is immersed in the enjoyment of Vishaya bhOgams, it is to be considered as the limit of Viraktha Jeevan's naicchAnusandhAnam. Swamy ALavanthAr described himself in this context as "amaryAdha: kshudhra:" Thirumangai AzhwAr described his sufferings in the famous Paasuram: "VaadinEn Vaadi VarunthinEn". Sounaka Maharishi described his state, where the body is ailing from vyAdhis and the mind is running after vishaya sukham (Sareeram mama DevEsa! VyAdhibhi: paripeeDitham, manO mE PuNDareekAksha vishayAnEva dhAvathy).



SLOKAM 94

लोलद्विरिन्द्रियहयैरपथेषु नीतः

दुष्प्रापदुर्भगमनोरथमथ्यमानः ।

विद्याधनाभिजनजन्ममदेन काम-

क्रोधादिभिश्च हतधीर्न शमं प्रयामि ॥ ९४ ॥

IOladhbir- indhriyahayai: paTEshu neetha:
dushprApa durbhaga - manOraTa- maTyamAna: |
VidhyA-dhana-abhijana janmamadhEna kaama-
krodhAdibhisccha hathadhee: na samam prayAmi ||

MEANING:

Oh Bhagavann! adiyEn has no mental peace due to being taken for a ride on many crooked paths by the eleven horses (11 Indhriyams). adiyEn is tempted by harmful desires that in reality are unattainable. adiyEn is affected by the bundle of mischief associated with knowledge, wealth, and birth in a good kulam. I have lost my mind from lust and anger. adiyEn does not possess as a result equanimity and mental peace.

COMMENTS:

KatOpanishad compares the Indhriyams to wild horses that take the jeevan across rough terrain: "IndhriyANi hayAnAhu: vishayAn tEshu gOcharAn". They drag one thru pathless tracks. The arrogance arising from thinking that one has excellent vidhyA ends up in VidhyA Madham. Wealth creates dhana Madham (madness caused by wealth). Birth in a noble kulam generates abhijana madham. Together, these three madnesses are known as "MukkuRumbhu" (three kinds of madness). KurEsar known for his superior aathma guNams and VairAgya-anushtAnams never suffered from these madness or aasura svabhAvams. KurEsar expresses his NaicchAnusandhAnam for correcting people like us.



SLOKAM 95

लभ्येषु दुर्लभतरेष्वपि वाञ्छितेषु
जाता सहस्रगुणतः प्रतिलम्भनेऽपि ।
विघ्नैर्हतेष्वपि च तेषु समूलघातं

वर्धिष्णुरेव न तु शाम्यति हन्त तृष्णा ॥ ९५ ॥

labhyEshu durlabhatarEshvapi vaanchithEshu
jaathA sahasraguNatha: prathilambhanEapi |
vignai: hathEshvapi cha tEshu samoolaghAtham
vardhishNurEva na thu sAmyathi hantha thrushNA ||

MEANING:

Oh Bhagavann! The intense desire for both easily attainable and the difficult-to-attain things never subsides. It grows thousand fold even after attaining them to gain additional similar things. Even if the wished -- for things are destroyed due to interferences, the intense longing for such vishaya sukhams grows and grows uncontrollably. This thrushNai (desire and thirst for Vishaya bhOgam) stays as VardhishNu (ever growing) and is never quenched (na saamyathi) laments KurEsar.



SLOKAM 96

त्वत्कीर्तनस्तुतिनमस्कृतिवेदनेषु

श्रद्धा न भक्तिरपि शक्तिरथो न चेच्छा ।

नैवानुतापमतिरेष्वकृतेषु किं नु

भूयान् अहो ! परिकरः प्रतिकूलपक्षे ॥ ९६ ॥

tvath keerthana sthuthi namskruthi vEdanEshu
sraddhA na bhakthirapi sakthiraTO na chEcchA |
naivAnuthaapamathi: yEshvakrutEshu kim nu
bhUyAn ahO ! parikara: prathikoolapakshE ||

MEANING:

Oh Bhagavann! What a pity? adiyEn is not engaged in reciting Your auspicious naamAs, eulogizing Your kalyANa guNams, prostrating before You and performing AarAdhanam for You or meditating on Your dhivya mangaLa vighram. adiyEn has no ruchi or bhakthi for such noble acts. adiyEn has neither the desire nor sakthi to be engaged in such efforts. adiyEn does not even have the feeling of repentance over not being engaged in such activities. Is there anything left among SaadhanAs that are opposed to your auspicious mind set (ThiruvuLLam)?

COMMENTS:

When one performs SaraNagathy to the Lord, the two angams of that Prapatthi (aanukoolya sankalpam and PrAthikoolya varjanam) has to be accomplished very well. Here KurEsar has nirvEdham (sorrow) over his imperfections in his observance of PrAthikoolya Varjanam. The prayer behind this sorrowful statement is that housed in VishNu PurANam (5.7.70), where KaaLiyan (Naaga rAjan) prays to Lord KrishNa this way: "sOham tE DevadEvEsa nArchanAdhou sthuthou na cha, saamarTyavAn, krupAmAthra manOvrutthi: praseedha mE"

KurEsar feels dejected that even repentance (anutApam) over the omissions does not arise in his mind. The purpose behind this type of statement of unfitness (naicchAnusandhAnam) is to get rid of such prAthikoolyams and develop gradually the qualifications for performing SaraNagathy at the Lord's sacred





feet.

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AdhikEshava PERumAL of KURam





SLOKAM 97

एतेन वै सुविदितं बत मामकीनं

दौरात्म्यं अप्रतिविधेयमपारं ईशः ! ।

संमूर्च्छतोऽप्यपदमस्मि यतस्त्वदीय-

निस्सीमभूमकरुणामृतवीचिवायोः ॥ ९७ ॥

yEtEna vai suviditham bata maamakeenam
dourAthmyam apratividhEyam apAram Isa: ! |
sammUrcchathOapyapadamasmi yathasthvadeeya-
nisseema bhUma karuNAmrutha veechi vaayO: ||

MEANING:

Oh Lord of all! What a pity? adiyEn is not touched even by an iota by the nectarine and all pervasive breezes arising from Your Ocean of KaruNaa. adiyEn does not comprehend how this misfortune (dhurbhAgyam) resulted. adiyEn wallows in this state of helplessness, and is unable to find a remedy to reverse this misfortune. adiyEn's sorrowful status is clearly understood by me.

COMMENTS:

There are four ways to destroy the sins through prAyascchittham: "AnutApa, Upama, PrAchitthOnmukhathva and PrAyascchittha PoorNangaL". In the previous sIOkam, KurEsar said that he has no anutApam; in the sIOkam before the previous sIOkam (the 95th sIOkam), KurEsar pointed out that there is no uparati for him and his sins keep on growing. In this sIOkam, KurEsar despairs over his inability and lack of incentive (motivation) to perform the adequate PrAyascchitthams to destroy his paapams. He hints that there is no hope for him since the paapams are so heinous and limitless (apAram) that he has reason to despair. Swamy Desikan voiced such feelings in Dayaa Sathakam: "prasamayithum asEsham nishkriyAbhir-na sakyam". He expresses his dhurbhAgyam (lucklessness) about the ever-present breeze of the Lord's infinite mercy missing to touch him.



SLOKAM 98

ऐश्वर्यवीर्यकरुणागरिमक्षमाद्याः

स्वामिन् ! अकारणसुहृत्त्वं अथो विशेषात् ।

सर्वे गुणाः सविषयास्तव माः अपार-

घोराघपूर्णं अगतिं निहतं समेत्य ॥ ९८ ॥

aiswarya veerya karuNAGarima kshamAdhya:

Swamin ! akAraNa suhrtvam aTO visEshAth |

sarvE guNA : savishayA : tava maamm apAra-

ghOraghapoorNam agathim nihatham samEthy ||

MEANING:

Oh Lord of Nithya and Leelaa VibhUthis! Your Lordship, Your freedom from changes in spite of your supporting every thing through Your indwellership in all of Your creations, Your compassion to remove the miseries of the suffering souls, Your omnipotence, Your Forbearance and particularly your guNam of blessing others with soubhAgyams without expecting any thing in return are well celebrated. Those auspicious guNams have found their ideal target in adiyEn, who is the abode of limitless and fearsome sins, which gives me the status of a goner.

COMMENTS:

In the earlier sIOkams, KurEsar saluted the anantha KalyANa GuNams of the Lord correcting the erring jeevans out of His dayaa and bringing them to His fold. Here, KurEsar states that all those guNams celebrated by VEdams and Upanishads must be used in his favor. He points out that they cannot afford to miss him as the most eligible target by the principle of "Reductio ad absurdum" (elimination process). They will be otherwise purposeless. Thus KurEsar hints that he has the anugraham of Sri VaikuNTha NaaThan.

For the Nithya sooris or the Muktha Jeevans, there is not much need for the GuNams like KaaruNyam (Dayaa). For sages like Sanaka, who possess Sva-roopa Jn~Anam, these guNams are not much in need either. These guNams are only for the benefit of those who are helpless and lost in SamsAram. Swamy Desikan says in this context: "manyE MaathA JaDa iva SuthE vathsaiA



maadhruSE tvam". Swamy ALavanthAr observed: adiyEn is the fitting object of Your Dayaa (idhAneem anutthamam PAtHramidham DayAyA:). KurEsar constructed the second Paadham of this sIOkam (SwAmin! akAraNa suhruth tvam aTO visEshAth) to remind us of the message of Upanishad that Sriman NaarAyaNan is the path and goal for us through SaraNAgathy (nivAsa SaraNam suhrudh gathi: NaarAyaNa:). GeethAchAryan reminded us of this central doctrine: "suhrudham sarva bhUthAnAm jn~AthvA mAmm sAnthimrucchathi". Know me as the well-disposed One to all janthus and there from attain Peace of mind says the Lord to Arjuna.



SLOKAM 99

त्वत्पादसंश्रयणहेतुषु साधिकारान्

उद्युञ्जतश्चरितकृत्स्नविधींश्च तांस्तान् ।

त्वं रक्षसीति महिमा न तवालमेष

मां चेदनीदृशमनन्यगतिं न रक्षेः ॥ ९९ ॥

tvathpAda samsrayaNa hEthushu saadhikArAn
udhyunjatha: charithakruthsnavidheemsccha tAmstAnn |
tvam rakshaseethi mahimaa na tavAlamEsha
maamm chEth aneedhrusam ananyagathim na rakshE: ||

MEANING:

Oh Bhagavann! It is well known that you rush to protect those who practice Bhakthi or Prapatthi yOgam to attain your sacred feet and also those who are fit to observe one of these yOgams. That is not an act of generosity by you. It is almost natural and some thing to be expected of You. That is KarmAnuguNa phala-pradhAnam since they follow the path laid out by Your Saasthrams. It follows the rule:"kruthE cha prathikarthavyam yEsha dharmasanaathana:" Your action towards me without any recourse or inability to follow the difficult yogams of Karma, Jn~Ana and Bhakthi has to be different. It will not be a great testament to your anugraha sakthi if you do not come to adiyEn's rescue during my state of helplessness. adiyEn is "Dhee-karma-bhakthi rahitha asakthan". KurEsar's son (ParAsara



KURam ThAyAr



Bhattar) commented on this aspect of the Lord coming to the rescue of the asakthars and becoming fulfilled through such an act. Bhattar described in his Sri RangarAja Sthavam that such an act of the Lord is like having a water-stand in the middle of a desert instead of having such a stand in a place abundant with water. Saving those, who are competent in Jan~Ana, Bhakthi yogams is like adding water to a fish that is constantly in the middle of water. Helping those fish struggling outside water, by placing them inside the water is the example of the Lord helping asakthars,said ParAsara Bhattar. Thus Ku-rEsar expressed his aakinchanyam (meekness) and ananyagathithvam (being without recourse).



SLOKAM 100

या कर्मणामधिकृतिर्य इहोद्यमस्तेषु

अप्येष्वनुष्ठितिरशेषमिदं हि पुंसाम् ।

त्वामन्तरेण न कथञ्चन शक्यमाप्तुं

एवं च तेषु मयि चास्ति न ते विशेषः ॥ १०० ॥

yaa karmaNAm adhikruthi: ya ihOdhyamastEshu
apyEshvanushtithirasEshamidam hi pumsAm |
tvAmantharENa na kaTanjana sakyamApthum
yEvam cha tEshu mayi chAsthi na tE visEsha: ||

MEANING:

Oh Lord! The adhikAram (fitness and qualifications) for practicing Bhakthi or Jn~Ana or Karma yogam cannot be realized unless You will it so (**athuvum avanathu innaruLE**). It is impossible for them to succeed by themselves in such efforts. The Lord, who is SiddhOpAyan blesses them with the fruits of such efforts. As for adiyEn, SaraNAgathy at Your sacred feet for some one with my limitations in intellect and anushtAnam is the way shown by the AzhwArs (**nORRa nOnbilEn, nuNNaRivilEn aahilum ini unnai vittonRum aaRRa-hiRkkinRiEn aravinaNai ammANE**). adiyEn has dared to observe SaraNAgathy at Your holy feet. The SaasthrArTam of the impossibility of SaadhyOpAyams like Bhakthi Yogam giving the Phalan of Moksham without the prasadhanam (favor) of the SiddhOpAyan (BhagavAn) is indicated here. KurEsar states that he is therefore clinging to the upAyam of Prapatthi alone.



SLOKAM 101

निर्बन्ध एष यदि ते यदशेषवैध-

संसेविनो वरद ! रक्षसि नेतरान्स्त्वम् ।

तर्हि त्वमेव मयि शक्त्यधिकारवाञ्छाः

प्रत्यूहशान्तिमितरच्च विधेहि विश्वाम् ॥ १०१ ॥

nirbandha yEsha yadi tE yadasEshvaidha-
samsEvinO Varadha ! rakshasi nEtharAnstvam |
tarhi tvamEva mayi sakthyAdhikAra vaanchaa :
prathyUha saanthim itharath cha vidEhi viswAm ||

MEANING:

Oh boon granting Lord (Varadha)! Thou art known to protect those, who approach you by the ways that you have created in Your SaasthrAs. If there are any restrictions that you have about protecting the others outside the above group, in that case, please bless me with the sakthi to practice the required upAyam, fitness and the freedom from seeking the fruits of such an observance. Please bless adiyEn with all those required angams for reaching you as UpEyam.

COMMENTS:

At the end of this Sthavam, KurEsar declares without ambiguity that the Lord does not grant MOksham without Svanishtai or AchArya or Ukthi or BhAgavatha Nishtai. BhagavAn expects vyAJamAthra SaraNAgathy (**rakshaapEkshAm pratheekshathE**). This is the essence of the Lord's upadEsam: "MaamEkam SaraNam vraja".

Following the way shown by the AzhwAr, KurEsar appeals for the Lord's dayaa to fulfill without deficiency all the angams of SaraNAgathy including the completion of the Utthara kruthyams to realize nithya, niravadhya kaimkaryams at Parama Padham.

KurEsar addresses Lord VaradarAjan, his ishta dhaivam in the last sIOkam of Sri VaikuNTa Sthavam: "Varadha! tvam yEva Mayi Sakthi, adhikAra vaanchaa, prathyUha Saanthim, itharath viswAm cha vidEhi". Kuresar did not ask





“dEhi” (please grant me); instead, KurEsar selects the word “vidEhi” (please generate in me). KurEsar seeks the anugraham of Sakthi, desire for fitness to practice the upAyam and removal of those obstacles that stand in the way of successful practice of the angams of the SaraNAgathy yOgam. With MahA Viswaasam in Lord Deva Raajan of Kaanchi, Kuresar concludes Sri VaikuNTha Stavam in the most hopeful, optimistic and triumphant note.

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Oh! VaradA! sharaNamaham prabadhyE!





SPECIAL TANIYAN

व्यक्तीकुर्वन् निगमशिरसामर्थमन्तर्निगूढं

श्रीवैकुण्ठस्तवमकृत यः श्रेयसे सज्जनानाम् ।

कूराधीशं गुरुतरदयादुग्धसिन्धुं तमीडे

श्रीवत्साङ्गं श्रुतिमतगुरुच्छात्रशीलैकधाम ॥

Vyaktheekurvan nigamasirasaamarTam antharnigooDham

SrIvaikuntasthavamakrutha ya: srEyasE sajjanAnAm |

Kuraadheesam gurutara dayaa dugdha sindhum tameeDE

SrIvathsAngam srutimatagurucchAthra seelaikadhAma ||

This Taniyan is about KurEsar and the Sri Sookthi of Sri VaikuNTha Stavam blessed to us by him. In this Sri Sookthi, the Vaibhavams of Sri VaikuNTha NaaThan are housed in Veda-VedAnthams. He celebrates His VaikuNTha Raa-jadhAni, where He reigns supreme as the Emperor surrounded by Nithya Sooris and Muktha jeevans enjoying ParipoorNa BrahmAnadham and performing nithya, abhimatha Kaimkaryams for Him. In this Sri Sookthi, KurEsar salutes the UpAyams for attaining Him and eulogizes His DhivyAthma Sva-roopam, Dhivya Mangala Vighram, His three divine consorts (SrI, BhUmi and NeeLA DEvis), His anantha kalyANa guNams, His dhivya aabharaNams and Aa-yudhams. KurEsar expressed movingly His Naicchiyam. He prayed through this Sthavam for the well being of his own sishyan, NaalUrAnun, who had committed unpardonable apachAram against him. KurEsar had the ideal lakshaNams of a MahA Desikan and forgave that MahAparAdhi, who committed AchArya drOham.

KurEsar also had the ideal sishya lakshaNam and demonstrated it in every step of his way to his own AchAryan, SrI Bhagavath RaamAnujar. He gave his own eyes to keep AchArya RaamAnuja out of the danger posed by the evil ChOLA king.

The attributes of the MahA Desikan celebrated in this Taniyan are:

Nigama sirasAm antha: nigooDam arTam vyakthee kurvan





One who brought out the inner meanings hidden inside the Veda- VedAntha doctrines (rahasyaArTams embedded in Sruthi passages).

SajjanAnAm srEyasE Ya: Sri VaikuNTha Stavam akrutha

One who created the Sri Sookthi of Sri VaikuNTha Sthavam for the benefit of the PrapannAs and to assure them auspiciousness here and in the other world.

GurucchAthra seela yEka dhAmam

The whole abode of the ideal conduct to be observed by the AchArya and his sishyan as established in the VedAs. He was the model of the ideal observances of an exemplary AchAryan to his sishyAs and an ideal sishyan to AchArya RaamAnuja.

Gurutara dayA dhugdha sindhu:

The most abundant milky ocean of Dayaa.

The Taniyan concludes with a prayer to the head of the agrahAram of Kooram with the ThirunAmam of SrivathsAngar (**KoorAdheesam tamm SriVathsAngam eeDE**).

Sri VaikuNTa VinOdhini VyAkhyAnam of SrivathSaangAcchAr sampoorNam.

Swamy KurEsar ThiruvadigaLE SaraNam,

Daasan, Oppiliappan Koil VaradAchAri Sadagopan

