

# THIRUMANJANA KATTIYAMS AT THIRUVARANGAM



AND

## THIRUVINNAGARAM







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॥ श्रीमते रामानुजाय नमः ॥

## THIRUMANJANA KATTIYAM OF SWAMY PARASARA BHATTAR (SRI RANGESA PUROHITHAR)

### INTRODUCTION:

At Srirangam Periya Koil, when NamperumAL enjoys Thirumanjanam (Sacred bath), the descendants of Swamy ParAsara Bhattar (Sri RangEsa PurOhithar) recite in a majestic way the 27 sLOkams of Thirumanjana Kattiyam of their ancestor even today.

These 27 sLOkams of Swamy Parasara Bhattar have deep meanings on VisishtAdhvaitha darsanam and have sLEdai (double meanings) and reveal the genius of Bhattar as a poet and AchAryan with direct links to AchArya RaamaAnujA. Bhattar has written a profound commentary to these 27 sLOkams, which are treasured by the descendants of his vamsam at Srirangam.

Sri Parasara Bhattar was raised as a child by the Srirangam Dhivya dampathis and they themselves rocked the child in a cradle next to their garbha graham. The Dhivya dampathi's ParipoorNa anugraham was therefore abundantly present for ParAsarar to let him bloom in to a MahA Medhai, MahA Kavi and brilliant Acharyan conversant with all SaasthrAs and Sruthis.



“Namperumal”



TANIYAN FOR SRI PARASARA BHATTAR:

श्रीपराशरभट्टार्यः श्रीरङ्गेशपुराहितः ।

श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

SrI ParAsara BhattArya: Sri RangEsa PurOhitha: |

SrIvathsAnga sutha: SrImAn srEyasE mEasthu bhUyasE ||



“Swamy Paraasara Bhattar”



### MEANING:

May Sri ParAsara Bhattar, the son of KurEsar with parama Sri VaishNava Sri and serving as the PurOhithar for Lord RanganAtha bless me with all auspiciousness!

At Srirangam, Lord RanganAtha enjoys Thirumanjanam on the Maasa Pirappu days, every EkAdasi, AmAvAsai, the days on which Revathi nakshathram is in ascendance, Solar and Lunar eclipse days and the last days of Uthsavams.

As Sri RanganAthan's PurOhithar, Swamy ParAsarar stood in front of his Lord on the above days for reciting Vedams and the Thirumanjana Kattiyams as the Lord enjoyed His sacred bath. The KOil SthAnIkar will invite Swamy ParAsara Bhattar and give the Lord's command to recite Thirumanjana Kattiyam during those occasions with a formal declaration: "AruLappADu ParAsara Bhattar". Our Bhattar will step forward and say "NaayinthE" and then recite these sLOkams.

A similar Thirumanjana Kattiyam on adiyEn's Kula dhaivam, Sri Oppiliappan is available to you all as the next section in this document. adiyEn was inspired by Swamy Parasara Bhattar's dhivya sookthi to compose the Oppiliappan Thirumanjana Kattiyam.

### THE GENIUS OF SWAMY PARASARA BHATTAR:

Swamy Paraasara Bhattar was a genius with proficiency in many areas of VedAntham and Saasthrams including JyOthisham. He was a poet (Aasu and Vara Kavi), debater, interpreter of Ubhaya VedAntham and an authoritative figure. The best role for him was that of serving the Lord as the PurOhithar of Lord RanganAtha for Veda ViNNappam, PurANa Patanam and being at the front of all Vaidhika anushtAnams (PurOhithyam) for the Lord's daily AarAdhanam and uthsavam related functions.

### THE SOURCES FOR THE POSTINGS:

We shall make reference to three important sources of reference to compose this posting on the Thirumanjana Kattiyams of Swamy ParAsara Bhattar:

1. Swamy ParAsara Bhattar's own commentary on these Mukataka sLOkams (Stray verses) composed on different Thirumanjanam days of Lord RanganAtha by Bhattar.
2. Thirumanjana Kattiyams by Sri ParAsara Bhattar, Publisher: Sri VaishNava Sri A. KrishNamAchAr Swamy, 1999.
3. Paraasara Bhattar: His Contribution to VisishtAdhvaitha, Dr.S. Padmanabhan; Publisher: Sri VisishtAdhvaitha Research Centre, Chennai, 1995.





## THIRUMANJANA KATTIYAM SLOKAMS AND COMMENTARY

### SLOKAM 1

अमृतप्रभवं प्रभाप्रभाव-  
 प्रहतध्वान्तलसद्विलासजातम् ।  
 सकलं सकलानुमोदहेतुं  
 शशिनं त्वां कलयामि रङ्गराज् ॥ १ ॥

Amrutha prabhavam prabhAprabhAva-  
 PrahatadhvaAntalasadh vilAsajAtham |  
 Sakalam sakalAnumOdahEthum  
 Sasinam tvAm kalaymi RangarAja | |

The moving Sevai of the Lord enjoying Thirumanjanam was such a delight to ParAsara Bhattar that he compared Ranganathan to the Moon. The concept of Chandra Saamyam was explored by Bhattar here. Dr. Padmanabhan comments: “The Moon is a source of **amruta** (nectar). The Moon dispels the darkness of the world by its rays and pleases the people, who are in love. Moon (Chandran) has (sixteen) parts (**Sakala**) and is the source of happiness for all. The Lord, in turn, is also the source of immortality (**amruta**). He, by His glory, dispels the inner darkness (ignorance) and gladdens the ever-liberated beings. He is the abode of all the sixty-four fine arts (**Sakala**) and is a source of happiness for one and all”.

### ADDITIONAL THOUGHTS ONPRABHAVAM:

The word “Prabhava” means excellent, distinguished, source and origin. When “Prabhava” comes at the end of a group of words here in “amruta prabhavam”, then it means or originating from or derived from. “Prabhava” is also an epithet for VishNu (RanganAthan).

### EXCERPTS FROM BHATTAR’S MANIPRAVALA COMMENTARY:

Chandran (Moon) is SudhA nidhi (treasure of nectar). Chandran is the source (birth place) for amrutam, which is deva bhOgyam. Bhagavaan is amruta Sabdha vAchyam as well. He is the sEthu (aNai) for that nectar Himself: “Amrutasyaisha sEthu:”. He is the means (UpAyam) and the goal (UpEyam/ PrApyam). He is therefore amruta prabhavan as Chandran. RanganAthan (amruta Prabhavan) is also the nirvAhakar (supreme director) of that amruta Sabdha vaachya Moksham is hence recognized as amruta Sabdha vaachyan. Therefore, it is said that anyone seeking Moksham should approach only JanArdhanan (VishNu): “**Moksham icchEth**





JanArdhanAtha". He alone is the grantor of Moksham (Veedu): "VeedAmteLi taru nilamaiya thozhivilan". His occupation is to grant Moksham. Thus, both (Moon and the Lord) are "amruta prabhava" roopa sampannaL. Lord RanganAthan far excels the Moon in areas of BhOgyathvam Moksham granting power. The Moon's sakalam (Kalais) will wax and wane. Lord's kalais never undergoes any change (vikAram).

#### ADDITIONAL THOUGHTS ON INDIVIDUAL PASSAGES:

##### PrabAprabhAva prahatadhvAntha lasath vilAsa Jaatham

Chandran through his cool and comforting beams drives away darkness all around the world: "pani vaLar senkOl iruL veeRRirunthathu paar muzhuthum". The power to drive away tamas (darkness and taapam) through the vaibhavam of Chandrikaa (cool Moon beams) is also referred to this way: "rundhE sarva disAm niranthara tamas-tantrALuthAm Chandramaa".

Oh RanganAtha! You are also a dispeller of darkness with Your JyOthi (tEjas). This power has been saluted as: "sObhayan DaNDakAraNyam dheeptEna Sva tEjasaa" and the salutation: "nilavum sudar soozh oLi Moorthy". With Your dhivya mangaLa vighraha prabhai and svaroopam (intrinsic) prabhai known as Sankalpam, Oh Lord RanganAtha, You discard the internal and external darkness for those who seek You as their sole refuge.

##### Sakalam

Sakalam for Moon is the shOdasa (16) kalaas. ShOdasa kalaa sahithan is, the SA+kalan. Bhagavan is also SA+kalan for two profound reasons:

- (1) He is with Kalaa Sabdha Vaachyai, MahA Lakshmi.
- (2) He is with the Kalaa Sabdha Vaachyams of Vedams.

There is the samyam between them and both are Sakalans.

##### SakalaanumOda hEthu

Chandra Saamyam is again examined by the great poet, Bhattar here. Chandran is the cause for joy (aanandha hethu). He is "sakala anumOdha hethu" as revealed by: thriyagadhAm aanandha naadindhama: "For all the three worlds, Chandran is the cause for aanandham. Lord Ranganathan is also celebrated as "SakalaanumOdha hEthu" since He is recognized as "Sarva Jana sammOdha KaaraNa bhUthar". For those, who stay rooted in adhyAthma saasthrams, He is the aanandha hEthu bhUthar.

##### Sasinam thvAm kalayAmi RangarAja:

RanganAthan is enjoyed by Jn~Anis as "Idham Ranga Chandra:". As the Chandran generates huge tides, Oh Lord, You make the waves of aanandham rise from your sEvai. Just as the Moon's rays become the nourishing for ChakOra Pakshis, we as sEvamAna Jana lochana



chakOrams thrive on You as our nectar.

### Saamyam and Vaishamyam between Moon and the Lord

The saamyams (similarities) were covered in the above analysis. RanganAthan as the Lord of MahAlakshmi has unique qualities, where He is different:

(1) **PadhmOllAsakarathvam:** ability to make the Lotus bloom or gladden the heart of Padhma. The Moon unlike the Lord cannot make the lotus bloom. Only Lillies bloom in moonlight. In the case of RanganAthan, He is adhOllAsakaran for another reason: bringer of joy to the heart of RanganAyaki (PadhmaA).

(2) **AdhOshakarathvam:** freedom from dhOshams. The Moon has kaLangam. Bhagavaan in contrast is, akaLangam.

(3) **RaTAnga Priyathvam:** RaTAngam is both ChakravAkam and Sudarsanar. Moon is a friend of ChakOram and not ChakravAkam. Lord is the dear friend of His mighty ChakrAyudham (RaTAngam).

Thus there are vaishmyams (differences) between the Lord and the Moon although they have many similarities.



“Prahlada Varadan - Ahobilam”



## SLOKAM 2

अनिशं कुमुदं विकासयन्तं  
 सततं पूर्णमहर्निशं च दृश्यम् ।  
 अनुपप्लवमद्य रङ्गराजं मनुते  
 चन्द्रमसं जनोऽनुमान्यम् ॥ २ ॥

anisam kumudam vikAsayantam  
 Satatam poorNamaharnisam cha drusyam |  
 Anupaplavamadhya RangarAjam ManutE  
 chandramasam jAnOnumAnyam | |

In this sLOkam, Swamy ParAsara Bhattar visualizes Lord Ranganathan as the Moon. This RanganAtha Chandran is however different in a number of ways from the ordinary Moon. First, the ordinary Moon makes the lillies (Kumudham) bloom (vikAsayantham) only at night. Second, the Moon is not full always (satatam PoorNam); it waxes and wanes. Third, the ordinary Moon is invisible during the daytime. Finally, the ordinary Moon is full of defects (dhOshams) and difficulties (upaplavam). In contrast, the RanganAtha-Chandran is quite different in many ways. Lord makes the Kumudha (the Earth) bloom always (anisam). He is always full (ParipoorNan in the spirit of IsAvAsyOpanishad). He can bend night (aharnisam cha dhrusyam). He is free from all defects and dhOshams (upaplava rahithan, anavadhyan, nirdhOshan, anupaplavan).

Bhattar enjoyed Lord Ranganathan during Thirumanjanam day and compared the with Chandran. He found that the Lord of Srirangam had many unique features that are not found in the Moon. He enjoyed the differences between Lord Ranganathan and the Chandran step by step (VyatirEka saraNi) and blessed us with this sLOkam.

Bhattar wrote an in-depth, most erudite commentary of his own for this sLOkam with many VedAnthic references. Here it is with explanatory notes:

NaayantE! You are the Jn~Ana JyOthi (flame of Jn~Anam)!

As the AzhwAr saluted, thou art: “Yejjn~AnRum engum ozhivaRa niRaintu ninRa mey Jn~Ana sOthi” (Saasvatha, ParipoorNa, and all pervasive JyOthi). svaroopam of Brahma tatthvam is saluted here.

You are akhila hEya Prathyaneekan (free from any and all dhOshams)!

You are KalyANa guNaikathan (abode of all auspicious guNams)

SvEthara samastha vasthu vilakshaNar (Tani Tatthvam differing from all others)





Sri RanganAthan's anugraham to the Bhaddha Jeevan:

As the Jeevan driven by its timeless flow of karmaas (anAdhi karma pravAham) embeds itself into four kinds of bodies (DevAs, Humans, animals and plants) and roams in the fourteen (14) worlds. You take pity on them with your visEsha kaDAksham, you rescue the Jeevan buffeted amidst the aasA thrayaM (MaNN, PeNN, and Ponn---land, women and gold); that jeevan did not comprehend Tatthva Thrayam (Chith, Achith, Iswaran) before; you blessed that jeevan with Tatthva Thraya Jn~Anam and save them.

Thatjeevan is bound (Bhaddhan) in the bonds of karmAs and suffers the Taapa Thrayam (aadhyAthmikam, Aadhibouthikam and aadhidhaivikam). At that time, the Jeevan is caught up in the net of thriguNams (Sathvam, Rajas and Tamas) and is drowning in Karma Thrayam (PrArabdham, Sanchitham and AagAmi KarmAs). Then, the Lord through His visEsha kaDAkshamthe's VirOdhi Thrayam (three obstacles to Moksham: Svaroopam, UpAya VirOdhi and PrApya VirOdhi) and blessed them with Sukrutha Thrayam (Yaadhrucchikam, aanushangikam and prAsangikam).

Our Lord engaged the jeevans in the aakAra thrayam (ananyArha sEshathvam, Ananya SaraNathvam and ananya bhOgyathvam). He blessed them through their AchAryan with Manthra Thrayam (Moola Manthram, VaasudEva Manthram and VishNu Manthram). He chased away their ajn~Ana Thrayam (ajn~Anam/nescience, anyathA Jn~Anam and Vipareetha JnA~nam) through sanmanthra Thrayam (Moola Manthram, DhvayamCharama sLOkam). In Moola Manthram, the esoteric meanings of the Padha Thrayam (PraNavam, Nama: Padham and NaarAyaNa Padham) revealed. Thrayam led the Jeevan onward to Parva Thrayam (Para Bhakthi, Para Jn~Anam and Parama Bhakthi) and then on to Paadha Thrayam (Parama Padham: "ThripAdhasyaamrutham dhivi")

#### SPECIAL NOTES ON THE PASSAGES OF SLOKAMS:

Anisam Kumudham VikAsayantha

During the night, Chandran makes the Kumudham (Aambhal Flower, which is Kumudha sabdha Vaachyam) blossom. Lord RanganAthan gladdens (Mudh) the heart of BhUmi Devi ("Ku" sabdha Vaachyai): "Paarennum madanthayai maal seyyum Maal".

Sathatham PoorNam

Chandran will be PoorNan one day and apoorNan at all other times. RanganAthan in contrast is ParipoorNan always (Idham PoorNamatha: PoorNam PoorNath PoorNamuthrisyathe! PoorNasya PoorNamAdhAya PoorNamEvAvasishyathE)

Aharnisam cha drusyam

Chandran is seen only at night (Nisaa dhrusyan). RanganAthan can be seen at all times by every one (Varadhas-sarva bhUthAnAm adhyApi paridrusyathE).





### Anupaplavam

Chandran is Upaplavan, since he is attacked by Raahu. RanganAthan is “anupaplavan”. He cuts off the head of Raahu and attacks Raahu and therefore He is “RaahOscchiraccha chicchEthPrabhurachyutha:”.

### Adhya RangarAjam manuthE Chandramasam JanOnumAnyam

The state of unlike Chandran was:

- (1) KumudhOllAsakam
- (2) PoorNan at all times
- (3) Seen at all times
- (4) Unattacked by anyone at any time.

He blesses Muktha Janams to enjoy His dhivya mangaLa vigraham in archa form at Srirangam without blinking their eyes. As Chandran nourishes medicinal herbs rasAthmaka Chandra Sareerakan, Our Lord, in His archA roopam nourishes us all and grows our Jn~Anam and Bhakthi.



“Gopalakrishnan-arimeya Vinnagaram”





### SLOKAM 3

Swamy ParAsara Bhattar arrived at the Sannidhi of Lord RanganAthA, enjoyed the Thirumanjanam and blessed us with this sLOkam, where he compares the Lord's Saamyam/ Saadharmyam (similarities attributes) with Aadhithyan (Sooryan).

कुङ्कुमारुणं उदञ्चितश्रियं  
कोमलारुण सरोजसंस्थितम् ।  
रङ्गमन्दिर् तमोनिवारणं  
शङ्कते तपनदीधितिं जनः ॥३॥

KumkumAruNam-udhanchitha Sriyam

KOMalAruNa SarOja-samsTitham |

Rangamandira! tamO-nivAraNam

SankatE tapana dheedhithim jana: ||

### MEANING ACCORDING TO DR. S. PADMANABHAN:

The Lord in the Sanctum Sanctorum is also compared to the Sun; our Lord dispels the darkness in comparison with the Sun, who dispels the outside darkness. Our Lord is red in complexion due to the heavy applications of Saffron and is beautiful in the company of Lakshmi. He has the soft red lotus as the seat. Sun rises in all glory (Udhanchitha Sri:) and is heralded by red-hued charioteer AruNan on the gentle red lotus.

### ADDITIONAL COMMENTS ON PARASARA BHATTAR'S VYAKHYANAM:

**KumkumAruNam:**

NaayantE! If we look at Adhityan (Sun), He is seen with His charioteer having the hue of Kumkumam. If we look at with adoration, you are seen with the application of the red-hued saffron on Your ThirumEni and possessing the red hue similar to AruNan.

**Udhanchitha Sriyam**

NaayantE! If we consider Adhityan, He is associated with His bright rays (PrabhA) and derives His beauty there from. When we enjoy your asAdharaNa soundaryam, we recognize that arises from your association with the SamslEsha SlAghyai,RanganAyaki. SamslEsham refers to the sErthi Sevai. SlAgyai refers to her being the most celebrated for her association with Lord RanganAtha and conferring on Him Her HiraNmaya VarNam.





### KomaLAruNa SarOja-samsTitham

NaayantE! If we consider you as Sooryan, then You are associated with the lotus of AruNan (AruNAravindhan). When we enjoy your sevai at Thirumanjana kaalam, you are linked to the Lotus aasanam with its beautiful hue reminding one of AruNOdhayam.

### tamOnivAraNam

NaayantE! If we consider Sooryan, He is engaged in destroying darkness the world. When we reflect on you, we recognize You are engaged in a similar act except that You are engaged in the banishment of Tamas that grips the. You are active as nivartakar of Aj~nam (nescience), which is the Tamas Sabdha Vaachyam.

### Ranga-mandhira: sankatE tapana dheedhitham jana:

Oh Lord! You have revealed to us that you are VishNu Roopan among the 12 AadhithyAs (AaadhithyAnam Aham VishNu:). You have thus Saadharmyam (attributes similar to Sooryan) We are reminded of that as You bless us with Your radiance spreading in all directions that banishes the internal darkness You are the object of meditation (dhyEyan), dhEdheepyanAnan (source of the radiant JyOthi spreading everywhere) SangatE Tapana dheedhithi roopan (having the roopam that meets with the saadharmyam with the radiance of).

### Special Notes on the Vedic Significance of Aadhithyan as VishNu:

The MahA Purushan in the middle of Sun's orb is none other than Sriman NaarAyaNan nourishing the world with His dhivya Prabha. Many Veda mantrams salutes Him as such.

There are many Veda Manthrams saluting Sooryan and Vishnu as removers of darkness. Let us look at Veda Manthrams:

Rg Vedam: VII. 99.3 and 4: "Thou didst support firmly, Oh VishNu, this earth and heaven uphold the earth all around by powerful rays, --- Ye brought into being the Sun, the Dawn and Agni".

The word Sooryan (the luminous) and Adhithyan (the son of Adhithi) are the most common names which Sun is addressed. The root for Sooryan is "SUR" to shine. Varaha PurAnam states how SooryA was created: "When the eternal, the One Self, Sriman Narayanan, the dispeller of Tamas and the power of knowledge, wished for a second, light was born and was called Sooryan". Every one of the meanings of the word Sooryan and Aadhithyan can be linked to the Lord, who destroys our nescience and Tamo GuNam: the eye of the world (Jagath Chakshus), witness to deeds (Karmasaakshin), having a thousand beams (Sahasra KiraNan), friend of Lotus/Lakshmi (Padma Bhandhu), made of twelve parts (DhvAdasAthman), effacer of darkness/ nescience (TamOpahan), Tamo-nudan (dispeller of darkness), Tamisra-han (the killer of Darkness), DhivAkaran (the Maker of the Day, Jn~Ana Pradhan), Prabha-karan (source of Supreme JyOthi), Chitra BhAnu(with myriad colored rays), Bhaaskara (Maker of





light), VibhA vasu (abode of Light) and Rohitaa (the red one, KumkumAruNan). Upanishadic support for the Saamyam of Sooryan and the Lord like the oldest among the VedAs, Rg Vedam, we turn to one of the oldest of Upanishads, ChAndhOgyam, for support to see Saamyam among the Sun and the Lord:

“The Sun represents the Supreme principle, first nonmanifest (avyaktham) and then manifests (vyaktham)” -- ChAndhOgya Upanishad: 3.19.1

“Those who worship Sun as Absolute hear beautiful sounds and are filled with Joy (bliss, aanandham) --ChAndhOgyam 3.19.1- 4

The Sun is saluted therefore as “the seed of the Supreme Ruler (PaaramEshtya Soma)”.

“He who dwells in Man and who dwells in the Sun one” –TaittirIya Upanishad: 2.8.

Prasna Upanishad (1.6.8) salutes the Cosmic Being as life and fire spreading radiance all around: “Hence the scripture describes the Sun as resplendent One, embodiment of the Universe, all knowing, of All, -- with a thousand rays hundreds of whirlpools”.

This is an echo of Rg Veda mantram (I.115.1): “The Sun is the Soul (antharyAmi Brahman) of the World (ChEtanAchEtanAthmakam)”.

With two key words (tamO NivAraNam and tapana dheedhithim), Swamy ParAsara Bhattar revealed the Aadhithya Saadharmyam of Lord RanganAtha as He was about to enjoy the Sahasra dhAraa abhishEkam.





#### SLOKAM 4

On a spring day (Vasantha Ruthu dinam), Swamy ParAsara Bhattar enjoyed the Thirumanjanam for Lord RanganAthan and was moved by that delectable anubhavam to compose the following verse:

भवन्तं श्रीमन्तं हसितकलिकालङ्कृतमिह  
अशोकं कुर्वन्तं भ्रमरहितं अत्युत्सवकरम् ।  
सुखस्पर्शाश्लिष्यत्पवनजमहानन्द भरितं  
वसन्तं रङ्गेश् प्रकटसुमनस्कं मनुमहे ॥४॥

Bhavantham Sreemantham hasita-kalikAlankrutamiha  
asOkambhramara-hitam athyuthsavakaram |  
Sukha-sparsaaslishyath Pavanaja-mahAnanda bharitam  
Vasantham RangEsa ! prakaDa-sumanaskam manumahE ||

#### MEANING ACCORDING TO DR. S. PADMANABHAN:

Here, the Lord is identified with the beautiful (SrImAn) spring season (Vasantam), which puts forth many a flower its and which adorns the AsOka tree, with beautiful buds (KalikAlankrutha), making it attractive bees (Bhramara-hita). It is full of bliss caused by the gentle and pleasant touch of breeze. (Pavanaja-mahAnanda). The Lord is also glorious with Sri (SrImAn); rendering even this Kaliyuga a Kruthayuga (KalikAlankruta). He is free from misery (Asoka) and dispelling all-illusion (Bhrama-rahitha). Lord RanganAtha is full of bliss of embracing HanumAn (Pavanaja mahAnanda).

#### ADDITIONAL COMMENTARY BY SWAMY PARASARA BHATTAR ON THIS SLOKAM:

NaayantE: Oh Lord of Srirangam! Upanishads salute your indwellership in all created beings as “Sarvam khalvidham Brahma”, “nEhAnAsthi kinchana”, “eithathAthmiyam idham Sarvam”, “YasyAthmA Sareeram, Yasya Pruthvee Sareeram”, “taani SarvANi Tadh Vapu:”. AzhwArs have saluted the same universal antharyAmthvam of the Lord as “Udan misai uyirenak-karaenthengum paranthuLan”, “YaavarAy niRkinRathellAm NedumAl”. As Sarva Sareeri and SarvAntharyAmi, Lord RanganAtha feels the heat from the strong rays of the Sun during this season as experienced by His created beings.

Oh Lord! You make a sankalpam based on the NyAyam “MaathA pipathy kashAyam, stanantayO bhavathy neerOga:”(The Mother drinks the medicine so that her breast feeding child will be free of disease) and accept sistOpachArams (the upachArams to remove the heat through cooling means). You accept Thirumanjanam with cool sandal paste infused with KasthUri and saffron to cool the world during the vasantha Kaalam. Both Madhu and





Maadhava (Yourself) are related to spring this way: “Madhusccha Maadhavasccha Vaasanthikkaa puthrou”. Therefore, it is appropriate to use the sEdai (double meaning for Vasantha ruthu) of Vasantham for You.

### Bhavantham SrImantham

NaayantE! Vasantha Kaalam is much more luscious and radiant than all other Ruthus (Chaithra Sreemann ayam maasa:). You are the Lord of Sri Devi (Sriya: Sriyam, Thiruvukkum ThiruvAhiya Selvan, Dhaivatthukkarasu) you are the Lord by every indicator (SarvasmAth Parathva Soochakar) and reveal Your Sriya: Pathithvam as SreemAn.

### Hasitha KalikAalankruthamiha asOkam kurvantam bhramara-hitam

NaayantE! Vasantha Kaalam will make bunches of AsOka flowers adorned bees. Like Vasantham, You free the residents of Kaliyugam from all illusions and make them enjoy a status like they are the residents of Krutha Yugam known for its Sarva MangaLathvam. For the Lord “Kalou Krutha Yugam Tasya” He blesses His adiyArs abundantly to free them from the dhOshams of Kali Yugam (KaliyugamonRum inRikkE TannadiyArkku aruL seyyum). Kali Yugam becomes Krutha yugam (Dukkha/ Bhrama rahitham) for those souls blessed by you (nithyam pramdhitAs-sarvEKrutha yugE tathaa)

### Athyuthsavakaram

NaayantE! Vasantha Kaalam is the time, when the Yajn~ams like JyOthishtOmams are performedathyuthsavams / grand festivals (VasanthE vasanthE JyOthishA yajathE). You too like Vasantha ruthu make the hearts of sages like ParAsarar, ParAnkusar (kalakkamilaa naltava-munivar karai kaNDOr) filled with Joy (athyuthsavakaram). “yeNNathanahaL yeNNUm nann-munivar inbam talai siRappa”. Athyuthsavam means grand festivals, the occasion for grand joys (athiharsham).

### Sukha sparsa-slishyath Pavanaja mahAnandha bharitham

Vasantha Kaalam is known for sparsam by the people to the cool embrace of the gentle breeze (mandha maarutham) prevalent atseason: “angai: ananga- tapthairaviralam Alinkuthum Pavana:”, comparing You to the Vasantha ruthu, we are reminded of Your comforting embrace (sukhasparsa-slishyath) with HanumAn (Pavanaja): “Vaatha Maamahan markaDam vilangu maRROr saathi yaenRozhinthilai uhanthu kaatalAdharam kadalinum peruhaccheyKaimmARu” (You did not think ofHanumAn as a monkey belonging to a Jaathi other than humans and You embraced Him with for his UpakAram. Through anukoola sparsam, you embraced HanumAn (aalinganam) derived joy and stayed as Nirbharan thereafter).

### PrakaDasumanaskam





PrakaDam means PrakAsam. NaayantE! Vasantha kaalam is radiant over all the other seasons with the flowering trees abundant with bunches of fragrant flowers (PuNya Pushpitha Kaanana:). It is PradhAnam therefore among the six seasons.

Oh Lord of Srirangam! You are known for your abundance of Samruddhi and Subham. Your mind (ThiruvuLLam) is athiprasiddham (very well known) and athisObhakaram (extremely generous for conferring all mangaLams).

RangEsa! Bhavantham Vasantham manumahE

Therefore Sri Ranganaatha! You remind us now of your upadEsam to ArjunA as ParTasArathy: “RuthoonAm KusumAkara:” (I am Vasantha Ruthuthe Ruthus).



“Gajendra Varadan-Thiru-kavittalam”



**SLOKAM 5**

In this sLOkam, Swamy ParAsara Bhattar compares Lord RanganAtha to a Hamsa Pakshi for its purity.

सत्पक्षपातात् भुवनाश्रयत्वात्  
सन्मानसावास निबन्धनत्वात् ।  
पद्माश्रयत्वाच्च भवानिदानीं  
हंसो यथा राजति रङ्गराज् ॥५॥

SathpakshapAtAth bhuvanAsraythvAth  
SanmAnasAvAsa nibandhanatvAth |  
PadmAsrayatvAccha bhavaanidaaniim  
HamsO yaTA raajathy RangarAja! ||

**MEANING ACCORDING TO DR. S. PADMANABHAN:**

Through another lovely metaphor, Lord RanganAtha is identified with a male Swan, who has a beautiful flapping up of the wings (**paksha-pAta**); resorts to waters (**bhuvana**) and abides in the mAnasa (during the rainy season); Hestays in lotuses (**Padmam**). The Lord for His part is partial to the virtuous (**sath-pakshapAta**); He is the supporter of the universe (**Bhuvana**) and is the abode of **Padma** (MahA Lakshmi). He always resides in the hearts of the virtuous (**Sanmanasa Vaasan**).

**EXCERPTS FROM THE VYAKHYANAM OF SWAMY PARASARA BHATTAR:**

NayantE! AzhwArs have saluted you as the Swan (**HamsAvathAran**), who revealed the meanings of the four Vedams, to your son Brahma (“**annamAy anRangu arumaRai payanthAn, ArangamAnahar amaranthAn**”). adiyEn uses the metaphor of Swan You of your matchless ocean of beauty that is the cause for the delight of the eyes of the entire world of pious ones / saathvikAs (“**Sakala Saathvika IOkapArAvAra hEthuvAna Vadivazhagu**”). Swamy ParAsara Bhattar’s choice of words (in parenthesis) flow like nectar in our ears.

**Sath-pakshapAthAth**

NaayantE! The Swan has the use of the two beautiful wings (“**thUvisErannam**”, “**sath Paksha Paatham**”. As for Yourself, My Lord! partial to saadhu Janams, who take refuge in you (“**Mama PrANA hi PaaNDavA:**”) and you turn your face away from asaths and ayOgyans. You are thus a Sath- PakshapAthi (partial towards those who sought refuge in You).

**BhuvanAsraythvAth**



NaayantE! The Swan willas its home the clear and delightful (athi-hruthyamAna)sustaining waters (nirmalamAna Jeevanasavithavardhi). As for Yourself, My Lord, You are the aasrayam (refuge) for all sentient and insentient (akhila chEtanAchEtanams). They recognize you therefore as “Vasanthi SarvabhUthAni”.

#### SanmAnasAvAsa nibandhanatvAth

NaayantE! The Swan will reside at the cool and beautiful (ManOharamaana) Maanasaras Lake (Maanasaras) in the HimAlayAs. As for Yourself, My Lord! You enter into the manas of the pious ones (sath) and thrive there (“puhunthu nammUL mEvinAr”).

#### PadmAsrayathvAth

NaayantE! The Swan will be near the Lotus flower in the ponds (pankEruha parisaravarthiyAha irukkum). Devareer gives us your sEvai with the Lotus Lady residing in your broad chest “Yenn ThirumahaL sEr MaarbhanE”.

#### BhavAnidhAneem HamsO yaTA rAjathy RangarAja

Your most charming (AthimanOhara) Sevai standing in the middle of all beings created by you (Naara madhyavarthy) as the auspicious refuge (Sathgathy) and delightful to talk to (sallabha chathuram) us visualize you as a Swan displaying its abhaya pradhAna hashta mudhrai.

On an AvaNi SravaNam day, Swamy ParAsara Bhattar arrived to take part in the Thirumanjana uthsavam. Bhattar was overwhelmed by the dhivya Soundharyam of the Lord that he praised the glory of SravaNa Nakshathram (Sri Vishnu Nakshathram) as the Lord of all Nakshathrams. He explained that Lord RanganAthan the Lord of all the Universes is the athidEvathai for that Nakshathram (SrONO nakshathram Vishnur dEvathA) and recognized its Prasastham (Superiority). is said to start on His vijaya Yaathrais to destroy the asurAs on SravaNa nakshthram days. On this avaNi avittam (SraavaNi) day, adhyayana aarambha kaalam arrives. SishyAs search AchAryAs to commence the adhyayanam. Sri RanganAthan is PraTamaachAryan. He also follows own edict performing all KarmAs even though He has nothing to gain by it. He observes therefore AvaNi SraavaNam as well after His early morning Thirumanjanam.





### SLOKAM 6

Here, Swamy ParAsara Bhattar compares Lord RangnAtha to a beautiful, busy honey bee for its (bluish-black) niRam (hue) and vinOdha sanchAram:

अन्तस्स्थितः सुमनसां अमरेशरत्न-

च्छाया विकल्पितरुचिर्नयनाभिरामः ।

आपातितस्मरगुणः प्रथितप्रचारः

शाखासु रङ्गनृपतिर्मधुपो विभाति ॥ ६ ॥

Anthā: sTitha: sumanasAm amarEsa-rathna-

cchAyA vikalpitharuchi: nayanAbhirAma: |

AapAtitasmaraguNa: praTitaprachAra:

SaakhAsu Ranganrupathir-madhupO vibhAti | |

### MEANING ACCORDING TO DR. S. PADMANABHAN:

In this verse, Bhattar identifies Lord Ranganatha with a bee. Both of them in **Sumanas** (in the hearts of people and flowers); they are both dark in colour like the indhraneela (**amarEsa rathnacchAyaa**) and are pleasing to the eye (**nayanAbhirAmam**); they both are popular and all pervasive (**praTitha prachAra:**) among the **Sakhaas** (the Vedic recensions and the branches of the trees). Again possesses the quality of love for His consort (**smaraguNa**) whereas the bee is set on ManmathA's bow as its string (**smaraguNa**).

### EXCERPTS FROM THE VYAKHYANAM OF SWAMY PARASARA BHATTAR:

NaayantE! Your sEvai during the Thirumanjanam with Sandal paste and saffron reminds adiyEn of current state of being similar to that of a madhukaram (Honey Bee)

Anthā: Stita: sumanasAm

NaayantE! The bee (Madhukaram) will enter in to flower bunches in groves and will stay inside them (**antasTitham**). Oh Lord, You in turn enter in to the minds of pious ones and stay there (“**anthaNar tamm chinthayAn**”). stay inside their anthakaraNams (**SumanasAm antha: sTitham**).

AmarEsa ratnacchAyaa vikalpitha ruchi:

NaayantE! The bee will have the hue of Indhraneelam (bluish-black). Oh Lord RanganAtha! You also have the ShyAmaLa niRam (hue) as the AzhwAr celebrated: “**Saamatthin niRam koNDa ThADALan**”.





### NayanAbhirAmam

The Madhukaram will be a delight to enjoy with our eyes (SpruhAspadham) Oh Lord! Your beauty is such that great desire wells in our minds and the eyes long to experience your dhivya soundharyam (nayanAbhirAmam). One AzhwAr gave evidence to this longing to enjoy you witheyes: “Unnaik-kaaNa virumbhum yenn kaNNkaL”.

### AapAtita-smaraguNa:

NaayintE! The bees served asconnecting chordthe bow of Manmathan (“MadhukaramAnanthu Kaaman Kaarmukatthukku guNa bhUthamAi irunthathu”). Kaarmukam is the bow and GuNam is the connecting chord (naaNN) in that bow. Oh Lord RanganAthAas “Kaamani payantha KaaLai” (One who created Manmathan as Your son)! You made the bodiless Manmathan (anangan) regain body and become angi (Having a body with limbs) through your anugraham of guNa dhAnam (granting the attributes/GuNams). The word GuNam and its double meaning are used adroitly by Bhattar in making a comparison between black bee and the Lord of Srirangam.

### PraTitha prachAra: saakhAsu

The Madhukaram (the bee) because of its fondness for the honey (madhu) will be roaming from flower to flower in the blossomed tree branches (SaakhAsu praTitha prachAra:). Oh Lord RanganAtha! You enjoy a vinOdha, vividha (pala vahayAna) sanchArams amidst the branches of the Veda SaakhAs.

### Ranga Nrupathi: madhupO vibhAthi

With all these similarities, Oh Lord of Srirangam, Your beautiful appearance during Your Thirumanjanam reminds us of Swamy NammAzhwAr’s aruL vaakku: “thUviyam puLLudai Dhaiva VaNDu”.

In the next sLOkam, Bhattar celebrates SravaNam, the VishNu Nakshathram and relates its significance to Lord RanganAtha.



## SLOKAM 7

सार्धं द्विजैः श्रावणकर्म रङ्गिन्  
 कल्पोचितस्नान विधिं करोषि ।  
 श्रुतिस्मृतिभ्यां व्यपदिश्यमानं  
 स्वयं ममाज्ञां अनुवर्तयामि ॥७॥

Saardham dhvijai: srAvaNakarma Rangin  
 KalpOchitha-snAna vidhim karOshi |  
 Sruthi-smruthibhyAm vyapadisyamAnam  
 Svayam mamaajn~Am anuvarthayAmi | |

## MEANING ACCORDING TO DR. S. PADMANABHAN:

During the constellation of SraavaNa, which is very auspicious for VishNu, Lord RanganAtha is given a sacred bath in the early morning (KalpOchitha snAnam), being accompanied by many twice-born (Saardham dhvijai:) reciting Vedam and dhivya Prabhandham. This according to the poet, indicates that the Lord is putting into practice what He Himself has commanded to do through the Sruthi and Smruthi Texts (Sruthi Smruthi MamaivAjn~A). He Himself practices SraavaNa karmaa to demonstrate that He follows command to the others in performing nithya karmaas.



### SLOKAM 8

#### THIRUMANJANAM ON SRI JAYANTHI DAY

Bhattar arrived once on a Sri Jayanthi day to participate in the Lord's Thirumanjanam. As he started to eulogize the Lord of Srirangam, He was distracted by the significance of that day and ended up saluting the glory of Sri Jayanthi day (Ashtami) and compared it to the VedAs (Thrayee):

समुन्मिषत्पद्मजतार संश्रीता

तवावतारक्रम पाठतत्परा ।

त्रयीव रङ्गेश् समथ्यते जनैः

असौ जयन्तीत्युदितेयमष्टमी ॥८॥

Samunmishath padmaja-tAra samsrithaa

tavaavathAra-krama paaDa-tathparaa |

thrayeeva RangEsa! samarTyatE janai:

Asou Jayantheeth-udhitEyam ashtamee | |

#### MEANING ACCORDING TO DR. S. PADMANABHAN:

Bhattar uses pun (double meaning) to identify the Lord's JanmAshtami marked by the Jayanti constellation (characterizing KrishNAvatAram) with the Vedic lore (thrayee). The VedA has as its source, the **taarA** (the OmkAraa), which was pronounced by Brahmaa (**Padmajaa**) first. It has different ways of chanting the Vedic texts as (**Krama Paatam**) during the process of evolution (**avatAraa**). In the case of Lord RanganAtha, He manifested (as Sri Krishna) under the constellation of RohiNee (**taaraa**), which has Brahmaa (**Padmajaa**) as its presiding deity. He is also known for His commitment to evolve Himself in a series of avataarAs (**avatAra-Kramaa**).

#### VYAKYANAM OF SWAMY PARASARA BHATTAR:

Samunmishath Padmaja-taara Samsrithaa

RohiNee nakshthram is associated with Brahmaa (PrajApathi). The paryAya sabdham (another word meaning the same) for PrajApathi is Padmajaa(Srashtaa PrajApathir-Vedaa). VasudEvar of Mathuraa is the amsam of Kaasyapa PrajApathi and can be considered hence as a Prajaapathi. Using as a (KaaraNam), Oh Lord, You were born on the Jayanthi Ashtami day. Therefore, VasudEvar can also be recognized as athidEvathai for RohiNi just as Padmaja/PrajApathy.



tavaavathAra-krama paaDa-tathparaa

NaayantE! Vedam deals with your avathAra kramam and is therefore involved in eulogizing that avatAram (TathparamAi). For instance, Vedam salutes Your ThrivikramAvathAram: “ThreeNi padhaa vichakramE VishNOraThAbhya:” Vedam also salutes: “Kramu PadhavikshEpE”. Kramu means step by step. Paadha vikshEpam is of foot. Thus the ThrivikramAvathAram is celebrated by the VedAs. Thrayee salutes your avathAram (tava thrivikramAvathAram) elaborately (padha tathparaa) and particularly you’re Padha VikshEpam to measure the Universe and the sky with two steps.

Your avathAram on this Jayanthi ashtami described as “YasyAm JaathO JagannAtha: Kireetee Kousthubhee:” This is done without mentioning your avathAra Kaalam lest Kamsan gets wind of it. This ashtami day is therefore known without specifics just “thrayee” (thrayeeva RangEsa samarTyatE janai: asou Jayantheeith-yutitEyam ashtamee). Your avathAra prabhAvam (the glory of your incarnation) led to that day known as thrayee.



“Jagath Rakshakan-thirukkudalur”



### SLOKAM 9

During the occasion of a MahOthsavam for Lord RanganAtha, Bhattar was overcome by the dhivya soundharyam of the Lord enjoying Thirumanjanam and the Veda ghOsham all around. Bhattar composed the verse below, where he compares the Lord to His divine Vedams and describes his deep involvement with both (Lord RanganAtha and His Vedams).

अमृतमयमनन्तं सिद्धसर्वार्थजातं  
नियमितसकलार्थं निश्चितात्मावबोधम् ।  
किमिह बहुरुक्तैः कीर्तनाभीष्टदं त्वां  
निगममिव मनोज्ञं रङ्गराजाद्य मन्ये ॥९॥

Amrutham-ayam-anantham siddhasarvArTa-jAtam  
Niyamita-sakalArTam niscchithAthmaavabOdham |  
Kimiha bahu nirukthai: keertanaabheeshDadham tvAm  
Nigamamiva manOjn~am RangarAjAdhya manyE | |

### MEANING ACCORDING TO DR. S. PADMANABHAN:

The Lord is compared here to the Veda, which is endless (ananta), of the nature of nectar (amruta-immortality) and contains everything (siddhasarvArTa) in itself. It has positive guidelines regarding the nature of the self. It confers what all one desires by its mere recitation (chanting). Lord Ranganatha too has these features. He is of the form of immortality and infinity (amruta and ananata). He has created the entire universe and has set standards for everything (through the Sruti and Smruti and controls everything as their innermost Self. The real nature of His Self is known only to Himself. He blesses all, when propitiated through the Keertanaas.

### THE SIGNIFICANCE AND CENTRALITY OF THE VEDAMS IN LORD'S SCHEME OF THINGS

Your eternal links with them as your breath (Yasya nissvasitham VedA:)

“SarvE Vedaa yathraikam bhavanthy” (in Him merges all the VedAs to become One).

“SarvE VedA yath Padham aamananthy” (in whose sacred feet, where all the VedAs attain their layam).

“Vedaiyascca SarvE AhamEva Vedhya:” (I am the One to be learnt and understood from all the VedAs).

“MaRayAya Naal VedatthuL ninRa malarcchudarE” (the luminous blossom standing inside the four sacred Vedams).





You are the creator of these VedAs and performer of all the Veda Karmaas Ordained there as Bhagavth Saasthram/ Vaidhika Dharmam. At Your Sannidhi in Srirangam, aasthikAs and Veda Vithpannars (“aRam thihazhum manattthavar”) raise the sacred fire of Vedam (MaRai thee vaLarkkum) and worship You through AarAdhana Roopam. You respond to those Vaidhika aarAdhanams and present Yourself before these dharmachAris and all the aasthikAs (become akhila jana nayana vishayabhUthar). On the Thirumanjanam days, You bless them all with Your apAnga VeekshaNams (auspicious glances) and adorn sandal paste and Kumkumum to enjoy Your Thirumanjanam.

### SWAMY PARASARA BHATTAR’S COMMENTARIES ON THE INDIVIDUAL WORDS OF THIS SLOKAM

The 8 words constituting this sLOkam, where Swamy ParAsara Bhattar compares the Lord to the Vedam, are:

1. Amrutha Mayam (amrutha svaroopam, total nectar)
2. Anantham (limitless in every way)
3. Siddha SarvArTa Jaatham (taking the form of all goals of life)
4. Niyamitha SakalArTam (direct every thing as antharyAmni Brahman)
5. NiscchithAthmavabOdham (Niscchitha+aathma+avaBhOdham): Apprehension of the JeevAthma - ParamAthma svaroopam
6. Kimiha bahu nirukthai: (where is the need for so many words?)
7. ManOj~nam (beautiful and dwelling inside)
8. tvAm nigamamiva RangarAja adhya manyE (we consider you now as Vedam itself).

Let us look how Swamy ParAsara Bhattar uses double meanings for each of these 8 words as they apply to the Vedam and Lord RanganAtha.

#### 1. Amruthamayam

NaayantE! You have been saluted by the AzhwArs as “Yennarangatthin Amudar” and “yenn amudinai kaNda KaNkaL maRRoniranik- KaaNAvE”. You are thus amrutha mayam.

Rg Veda Manthram 8.74.5 salutes the amrutha svaroopam of the Lord this way:

“Amrutham jAthavEdasam tiraamAnsi darsatham, ghrutha havanameeDyam”

#### MEANING:

He is immortal and all knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection.

Vedam is immortal like the Lord (amruthamayam).





## 2. Ananatham

Vedam has been saluted as “ananthA vai VedA:”. Limitless indeed are the VedAs and their branches. Lord RanganathAn is limitless as well and cannot be pinned down by dEsam, Kaalam and poruL/Vasthu (thrividha aparicchEdhyan).

## 3. Siddha SarvArTa jaatham

Vedam according to the statement, “ChAthurvarNyam thrayO IOKA:” contains the entire meanings of the world (VarNAsramAthaadhi SamasthArTam). Lord RanganAtha! as per the salutation “VaasudEvOasi PoorNa:”, You are AvAptha Samastha Kaaman (there is nothing that you do not have) and you are also siddha SarvArTa Jaathar. You are Sakala phala prathar (grantor of all Phalans) and Sarva PurushArTa roopar (taking the form of all goals of life) and hence Siddha SarvArTa Jaathar.

## 4. Niyamitha SakalArTam

Vedam has vidhi (do this) and nishEdham (do not do it). It has sakala kaarya VaakyArTams. Oh RanganAtha, You control and command every thing from inside all the chith and achith (Antha: Pravishtha SaasthA janAnAm SarvAthmA). Through your sankalpam alone, you execute Your niyamanams (commands).

## 5. NiscchithAthmaavaBhOdham

Niscchitha+ aathma + avaBhOdham are common to both of you. Iswaran is the 25<sup>th</sup> tattvham (Pancha vimsOyam Purusha: Panchavimsa aathmA bhvathy). This is the Vedic apprehension (avaBhOdham) of Aathma-ParamAthma Svaroopam. Oh Lord RanganAtha! Through the instrument of Your GeethOPanishad, Your SvaroopA Jn~Anam has been revealed to us (“thvamEva thvAm vEtthaa yOsi sOsi”).

## 6. Kimiha bahu nirukthai:

What is the use of saying more? Vedam is keertanAbheeshtitham. Just on recitation, the Vedam blesses one with the boons that they seek. It does not need any other extensive appeals. Oh RanganAthA! You grant all boons (sarvApEkshitham including Moksham) through naama sankeerthanam alone in this Kali Yugam (“Kulam tarum selvam tanthidum”, “NediyAn tann nAmam yEtthumin kaL yEtthinAl thAmm vENDum kaamamE kaattum kadithu”).

## 7. ManOjn~am

Vedam is beautiful (yezhi Vedam) because it reveals thru its Poorva and Utthara bhAgams the aarAdhana roopa karmAs for you and the SvaroopA-RoopA-GuNa-VibhUthis of Yourself Oh RanganAthA! You are ManOjn~an, who understands everything from your seat inside the heart



lotus (SaakshthkAram of sakala abhiprAyams of the Jeevan from within).

#### 8. thvAm nigamiva RangarAja adhya manyE

Oh Lord, here on this Thirumanjanam day surrounded by the Veda ghOsham, you remind us of your saamyam with the Vedaas. You are called “chathur moorthy” and “PiRappili” (Birthless). Vedams are four in number (vasayil NaanmaRai) and are timeless, anAdhi (Pirappili). Both of you are nidhi for Jn~Anis (anthaNarkku Maadu). Both of you are Niradisiya BhOgyar (matchless nectarine anubhavam to enjoy).



“Sriraman-Madurantakam”



### SLOKAM 10

Bhattar compares the Lord of Srirangam to a Mountain

श्यामाभं मकुटोपेतं कटकाञ्चितमुन्नतम् ।

सत्त्वाश्रयं रङ्गराजं महिधरमवैम्यहम् ॥१०॥

SyAmAbham makuDOpEtham kaDakAnchitham unnatham |

SatthvAsrayam RangarAjam maheedharm avaimyaham | |

### DR. S. PADMANABHAN'S COMMENTS:

In this beautiful anushtub meter slokam, Bhattar identifies RanganAthan with Maheedhara (Mountain). The mountain has saamyam with RanganAtha because both are dark in color (syAmAbham). Our Lord has a tall crown (MakuDam) just as the mountain has a peak (sikharam). The mountain has slopes (Kataka / thAzhvarai) and is lofty (tungam, Unnatham). The mountain is the abode of SatthvAs (animals). The Lord is the repository of the quality of serenity and enormous strength (satthvA).

### SWAMY PARASARA BHATTAR'S COMMENTARIES ON THE INDIVIDUAL WORDS OF THIS SLOKAM:

NaayanthE! Devareer is standing at Srirangam befitting Vedia vAkyams and your words: "VishNu: ParvathAnAm athipathi" and "mEru SikhariNAmaham". Therefore, we compare you to a mountain.

Further, you are SyAmAbhan. Mountain will be beautiful (kOmaLam) in its dark hue (syAmaLam). You are like "Pacchai MaNi malai pOla" (like emerald mountain) in SyAmaLa roopam.

### MakuDopEtham

The mountain will be characterized by a tall peak. Devareer has a tall crown (tunnu MaamaNi Mudi) reminding us of Your Lordship (Seshithva soochakam).

### KaDAkAnchitham

The Mountain will have foothills (KaDakam/Thaazhvarai). Oh Lord of Srirangam! You are adorned with the shoulder jewelery known as KaDakam.

### Unnatham

The Mountain will be tall and immeasurable as VishNu padAsrayam. Devareer as per AzhwAr





Vaakyam, “NediyAn padi kadanthAn” is unapproachable in your loftiness as shown during your avathAram as Thrivikraman.

### SatthvAsrayam

The Mountain will be the home for sathtvams (animals) like the lion. Devareer is the resting place (puhalidam) for the devotees with Satthva guNam or you are Sathtva guNa prakAsakar (“Sathtvam Vishnu prakAsakam, SathvamAsraya ka:”).

### RangarAjam Maheedharam avaimyaham

Thus in this wondrous state, you are the most delightful (athimanOharam) to enjoy and grow the desire for the eyes of all sevArTees (akhila Jana nayana kuthUhala pratham) during Your Thirumanjanak-kOlam. You stand tall like a mountain ready for engagement in the sport with Your Lotus lady (ambhOruha VaasiniyAna PirAttiiyinu daya viLayAttukkenRu paruvam seythu niRkinRa oru malayin nilai pOl irunthathu).



“Malayappan-Thirupathi”





### SLOKAM 11

सत्त्वोन्नतस्सकल सत्त्व निवासभूमिः

सौवर्णरम्य विभवस्सुमनो मनोज्ञः ।

सद्वृत्तसङ्ग समधिष्ठित पार्श्वदेशः

शैलात्मना स्फुरसि रङ्गमहीश्वर त्वम् ॥११॥

satthvOnnata: sakala satthva nivAsabhoomi:  
sauvarNaramya vibhava: sumanO manojn~a: |  
sadvrutthasanga samadhishDita pArsvadEsa:  
sailAthmanA sphurasi Rangamheeswara ! tvam | |

### MEANING AND COMMENTS:

Swamy ParAsara Bhattar is reputed for his use of arthAlankArams or figures of speech (upamaa, uthprEkshaa and roopaka and sEshaa). In the next Kattiyam sLOkam starting with “asEshaaSaapoorthim” and this sLOkam, the great Lord of Srirangam (Ranga Maheeswaran) is compared to a celestial mountain representing a depository of the noble guNam of Sathvaa in its full embodiment (Sakala Satthva nivAsa BhUmi:). The Lord of Srirangam Himself is the sublimities of Satthvams (SatthvOnnatha:). He is an insatiable and undrying fountain of delight for the righteous (Sumao- manOjn~an). He is spreading as foothills in all directions in union with BhagavathAs known for their noble conduct (Sadvruttha sanga samadhishtita paarSva dESa:). Oh Lord RanganAtha! You shine like the golden mountain basking in the sun, the adoration of Your BhaagavathAs, at Srirangam (SailAthmanA sphurasi Ranga Maheeswara! tvam).

The Lord is SarvOnnathan, Sarva SatthvOnnathan. He is the growing field (ViLai nilam) of sakala unnatha tatthvams. He is SouvarNa ramya vibhavan. He is a KaanchanAdhri. On the vast foot hills of this benevolent mountain of Dayaa thrive the assembly of bhAgavathAs of unimpeachable conduct.





### SLOKAM 12

In this 12<sup>th</sup> sLOkam, Bhattar compares Lord RanganAtha to Meru Mountain (Malai):

अशेषाशापूर्तिं विदधतमनेकैः स्वविभवैः  
प्रसिद्यत्कल्याणं प्रकटतर पीताम्बर रुचिम् ।  
कृतस्वास्थ्योत्सेधात् निखिलसुमनः प्रीतिजननं  
भवन्तं मन्येऽहं सुरशिखरिणं रङ्गनृपते ॥१२॥

asEshaaSaapoorthim vidadhatham anEkai: Sva-vibhavai:  
Prasiddhyat kalyANam prakaDatara peethAmbara ruchim |  
KruthasvAsTyOthsEdhAth nikhila sumana: preethi jananam  
Bhavantham manyEaham Sura-sikhariNam RanganrupathE! | |

### DR. S. PADMANABHAN'S COMMENTS:

In this verse, the Lord of Srirangam is likened to the celestial mountain (Mount Meru). The mountain by its vast slopes covers all the directions (AasApoorthi). It is famous for its gold (KalyANa). It has drunk as it were, the brilliance of the sky (peetha - ambhara). It brings joy to all the gods by providing lofty and secure residences for them (svAsthya uthsEdha:). It is also the place for several animals to live (satthva nivAsa). This applies to the imagery of the Meru Mountain.

When the comparison of the mountain applies to Lord RanganAtha, He fulfills the desires of all (AasApoorthy) by His manifold gestures of magnanimity. He brings in the welfare (kalyANa) for all and is fond of Yellow silk (PeethAmbhara). Because of His great concern for the well being of the people (SvAsthyOthsEdha:) He is a source of great delight for the virtuous. He is the repository of the quality of Satthva (serenity).

### BHATTAR'S DETAILED VYAKYANAM:

In one of his most elaborate introductions to this sLOkam, Bhattar quotes profusely from the Upanishads, the Dhiyya Prabhandhams to salute Lord RanganAtha as the Jagath Srushti KaaraNan by acting in His three roles as Nimittha (instrumental), UpAdhAna (causal) and SahakAri (accessory) KaaraNan.

Bhattar sums the Jagath KaaraNam role (agent behind the creation of the world) with the Upanishadic MahA Vaakyam: “Sarvam khalvidham Brahma tajjalAnidhi saantha upAseetha” and the Smruthi Vaakyam: “sarvagathvAth anantasya SA yEvAham avasthitha: MatthassarvEham Sarvam Mayi Sarvam SanAtanE”. Out of His compassion, He has created all these worlds of sentient and insentient. In this created world, He incarnates at different times





for protecting the meek and punishing the wicked (ParithrANaya SaadhUnAm, vinAsAya dhushkruthAm, dharma samsTApAnArtthAya sambhavAmi yugE yugE).

Oh RanganAtha! You fulfill the wishes of those who seek you as protection (Ishta PrApthi for aasrithAs) and remove their distresses (anishta nivrutthi). It is in this context of your resolute and perennial presence that Sruthis and Smruthis salute you as Parvatham (VishNu ParvathAnAm athipathi, Meru RoopAsccha VishNO). AzhwArs compare you for the same reason to an emerald hill (Thihazh PasumsOthi Maragathak-kunRam, ThirumAl uru okkum Meru). You are the MahA Meru supporting the Universes (ThrailOkkyAdhAram aana MahA Meru) and therefore it is appropriate to compare you to that divine, Golden Meru Mountain. You are the Preethi Janakar (creator of Joy) for all the worlds and its beings.

### BHATTAR'S COMMENTARY ON THE INDIVIDUAL PASSAGES OF THE SLOKAM

#### 1. AsEshAsA poorthim vidadhama sEshais-sva-vibhavai

NaayinthE! Oh RanganAtha! Through Your many avathArams, you have granted your aasrithALs every kind of boon that they desired (aayur-aarOgyam bhOgAmscchaiva Aanushinkikaan dadhAthi dhyAyathAm nithyam apavargaprathO Hari: and Sakala PhalapraathO VishNu:). You are the most generous MahA Meru, which grants all what your devotees desire (vENDiRRellAm tarum kOthilen VaLLal). You are the MahA Meru with the peaks of your glories spreading in all directions.

#### 2. Prasiddhyath KalyANam

You are celebrated for your anantha kalyANa GuNams (ParAsya Sakthir Vividhaiva srUyathE); “Sathya Kaama, Sathya Sankalpa!” “Sarva KalyANa GuNathmakOsaou”, “UyaRvaRa uyarnalam udayavan”. MahA Meru in comparison has the celebrated golden hue (KalyANa) spreading in all directions.

#### 3. PrakaDatara PeethAmbhara ruchim

Oh RanganAthA! You have the most beautiful garment made up of Yellow silk: “MahArajanam Vaasa:”, “PeethkavAdai udai thAza”, “Peethaka Vaadai PirAnAr”.

As for MahA Meru Mountain, it makes the entire sky golden with its hue.

#### 4. kruthasvAsTyOthsdhAth nikhila sumana: preethi-janakam

Oh RanganAthA! You bless the prapanna janangALs with Moksham: “na cha punarAvartathE na cha punarAvartathE” (freedom from return to this earth again). You make those who comprehend you through the practice of nivrutthi dharmams become similar to you (“Brahma vEdha Brahmaiva bhavathy”). You do not separate from such fortunate souls ever (puNaik-kodukkilum pohavottArE). You become dear to those bhAgyasALis through the granting of Moksha phalam by guiding them through Bhakthi or Prapatthi yOgams. As for MahA Meru, it



reaches out all the way to Svarga lOkam through its glories and pleases the DevAs (Preethi janakam).

### 5. Bhavantham manyEaham Sura sikhariNam Ranga Nrupathe!

Oh RanganAtha! It is for these reasons; adiyEn compares you to the MahA Meru Mountain.

It is customary to eulogize PerumAL as the Ocean of auspicious attributes in general and particularly as the embodiment of Kashamaa (patience and forbearance), DayA (compassion), and Bhaktha sulabhan (easy of approach By His devotees) and Maadhuryam (delectable Parama BhOgyam) and other KalyANa GuNams. This is the way of our PoorvAchAryAs to salute the Lord. It is in this context; AchArya RaamAnuja saluted Sri RanganAtha as “asankyEya KalyANa guNaganouka MahArNava” (Ocean of limitless, auspicious attributes), apaara karuNAAmbhudhE (shoreless ocean of Mercy) and “aasritha Vaathsalyeika JaladhE” (Ocean of vaathsalyam to those, who seek His protection like PrahlAdha).

Bhattar arrived before Lord RanganAtha on two different occasions of Sri RanganAtha's Thirumanjanam and was moved to compare the Lord to a Mahaa Samudhram (mysterious, marvellous, mighty ocean of infinite dimensions). Swamy ParAsara Bhattar blessed us with two separate Thirumanjana Kattiyam sLOkams commemorating those two anubhavams. One of the sLOkam is filled with poetic alankAram displaying the poetic genius of Bhattar. The other is filled with VedAnthic doctrines.

Bhattar is so versatile that every one of his Sri Sookthis and their VyAkhyAnams are filled with the treasures of the highest order. Dr. S. Padmanabhan in his doctoral thesis (Parasara Bhatta and his contributions to VisishtAdhvaitha) covers in detail the poetic genius and versatility of Bhattar:

1) Usage of 45 poetic metres in his 337 sLOkams including some rare metres like Sasikalaa, Rukmavati, PrastArikaa, Indravajra et al.

2) Many sabdhAlankAraas/Figures of Speech (Both sabdha/ sound and ArThA/Meaning:

- (1) anuprAsa/alliteration,
- (2) Upamaa/Comparison,
- (3) UtprEksha /Imagining of One object under the guise of another,
- (4) Roopaka / Metaphor and SIeshaa/double meanings. SIeshaa is used abundantly by Bhattar in Thirumanjana Kattiyam sLOkams.

Dr. PadmanAbhan refers to the other distinguishing aspects of Bhattar's poetry filled with BhAvam and rasam, which we meet again and again in the Thirumanjana Kattiyam sLOkams on Lord RanganAtha:

- (1) PrasAda / clarity of word and meaning,
- (2) Ojas / capacity of the composition to kindle the mind of a reader or listener,
- (3) Samataa / balanced expressions,



(4) Kaanti / elegance, and

(5) Susabdhaa / employment of refined words and expressions.



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### SLOKAM 13

मरकतमणिरम्यं रम्यमाणिक्यमुक्ता-  
फलविलसितगात्रं प्रस्फुरद्गन्धवाहम् ।  
विहितविविधजन्तुं प्रोल्लसन्मीनलीलं  
सुगमजलनिधिं त्वां मन्महे रङ्गराज् ॥१३॥

Marakatha-maNi-ramyam ramya-mANikya-mukthA -  
Phala-vilAsitha-gAthram praspurath-gandha-vaaham |  
Vihitha vividha-janthum prOlassan-meenaleelam  
Sugama-jalanidhim tvAm manmahE RangarAja! | |

#### DR. S. PADMANABHAN'S COMMENTS:

In this sLOkam, we find Lord Rangaraja identified with an ocean (jalanidhi). The Ocean is dark green in color like the Marakata gems and has its body dazzling with a number of pearls and such other precious stones. It has its own aroma. It is the abode of a variety of aquatic beings, including the giant fish (meena). Lord RangarAja has a number of ornaments made of Marakata and brilliant pearl aabharaNams. His body emits wonderful fragrance. He has created a variety of beings and assumed the form of a giant fish (Meena).

#### BHATTAR'S VYAKHYANAM ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

NaayantE! The Thirumanjana sEvai of yours reminds us of an Ocean for the following reasons:

##### 1. Marakatha Mani ramyam

The Ocean looks dark green like Marakatha MaNi (gem). As for You, Your hue is like a dark emerald: “Vaamanan yen Marakata VaNNan”, “Raamam Markata SyAmam”.

##### 2. Ramya-mANikya-mukthA-phala-vilasitha gAthram

The Ocean is known for its treasures of MaaNikkam (rubies) and pearls. As for You, my Lord! Your dhivya MangaLa vigraham is shining with Rathna aabharaNams and pearl necklaces.

##### 3. Praspurath GandhavAham

The Ocean will have the appearance of wind-swept waves (“Vaarithir-mAruthOthkshipta Ranga chathurAkruthi”). My Lord! When it comes to You, You emanate the fragrance of





Camphor, Sandal Paste and Kumkumam used in Your Thirumanjanam.

#### 4. Vihitha Vividha janthum

The Ocean will have a multitude of different animals and fishes. As for You, My Lord! You are characterized by the limitless Jeevans with differences in their Svaroopam, Roopa guNa vibhava Iswaryams as Your body.

#### 5. PrOllasan MeenalOlam

The Ocean will be noted for the playful movements of its assembly of fishes. My Lord! You will be MeenalOlan as enjoyed through Your MatsyAvathAra Leelais: “alai kadal neer kuzhambha, -muthukil malaikaLai meethu koNDu varumeenai maamalai”. AzhwAr enjoys the MatsyAvathAram (gigantic form of a Fish) of the Lord here.

The Saadharmyam (similarity) of the Lord with the Ocean during the occasion of His Thirumanjanam reminds Bhattar of the AzhwAr MangaLAsAsanam:

“MaamaNiyum MalarmEl Mangaiyum sankhamum tanguhinra alai kadal pOnRivar aarkol” (who is this one looking like the wavy ocean adorned by the many gems, MahA Lakshmi and Paanchajanyam).



“Deivanayakan-Melanammankurichi.”





#### SLOKAM 14

मणिवररुचिवाही मत्स्यरूपं दधानो  
ललितधवळशङ्खो लङ्घयन्नेव वेलाम् ।  
विधृतभुवनभारो वीक्ष्यसे रङ्गधामन्  
अपर इव वपुष्मानापगानामधीशः ॥१४॥

MaNivara-ruchi-vaahee matsya-roopam dadhAnO  
lalitha-dhavaLa-sankhO langhayannEva vElAm |  
Vidhrutha-bhuvana-bhArO veekshyasE RangadhAman  
apara iva vapushmAnApagAnAmadheesa: ||

#### DR. S. PADMANABHAN'S COMMENTS:

The Lord of Srirangam is compared to an ocean containing many a precious gem (MaNivara-ruchi-vaahee), varieties of fish (matsya roopam dadhAnO) and also white conches (lalitha dhavaLa sankhO). The Ocean never transgresses the limit (langannEva vElAm) and contains all the waters in it (Bhuvana-bhArO). As for Lord RanganAtha, these same words can be applied in a double entendre manner to show His Saadharmyam (similarity) with the Ocean. Lord RanganAtha is bedecked with a number of Jewels (MaNivara-ruchi-vAhee); He too has the Matsyaa (as the form during the MatsyA incarnation - matsya-roopam-dadhAnO); He holds a white conch named Paanchajanyam (lalitha dhavala sankhO); He supports the Universe (Bhuvana bhArA) and does not waste time (vElA), that is, delay in saving His devotees from distress.

#### SWAMY PARASARA BHATTAR'S INTRODUCTION:

NaayantE! Thou art the embodiment of another kind of Samudhram (VadivudaitthAna vERu oru samudhram). You created the water first through pancheekaraNam (mixing of panchabhUthams in different proportions to create different entities). “nanmai punal paNNi, Naanmukhanaip-paNNi” . You created the benevolent water first and then Brahma devans. Sruthi states: “aapO vaa idhamagrE salilamEva Aaseeth” (at the beginning of creation, water alone existed in the form of ocean). Therefore, first srushti is Jalam / Samudhram. On that Ocean, the Lord rested on AdhisEshan (“thAnOr peruneer tannuLLE thORRi, athanuL kaNN vaLarum”). Brahma devan came next and the Lord entered inside him to create the four kinds of Srushti (DevAs, humans, animals and insentient). To protect these four kinds of Srushti, the Lord willed to exist in the VyUha, Vibhava, antharyAmi and Archaa forms. Oh Lord of Srirangam! You are now ready to enjoy Your Thirumanjanam to reduce the thApa thrayam of the Jeevans. Hence, it is appropriate to compare you to the Jala tathva-roopa Samudhram.





## BHATTAR'S VYAKHYANAM ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

### 1. MaNivara-ruchi-vaahee

The saamyam (similarity between the Ocean and Yourself) is along these lines: Your hue is that of MaNi shyAmam (of that of Indhra Neela gem). Samudhram is described as “kuvalaya-daLa shyAmala ruchi:” Both of you have the ShyAmaLa ruchi.

### 2. Matsya Roopam dhadhAna:

You have been saluted as: “Matsya roopa! NamOsthutE!” You took MatsyAvathAram. The Ocean (Samudhram) houses gigantic fish forms like the whale and sharks (Timimakara timingilAdhi mathsyai: athigahanO).

### 3. Lalitha dhavaLa sankha

NaayantE! Sri RangarAjaa! You adorn the white conch named Paanchajanyam in your hand. Samudhram has many conches inside it: “MalarmEl Mangayum Sangamum tanguhinRa alai kadal”

### 4. LanghayannEva vElAm

NaayantE! You do not transgress the protocol (MaryAdhai) established by you (MaryAdhAnAm cha lOkasya karthA KaarayithA cha SA:) As for Samudhram, it never transgresses its shores (YathA vElAm hi Saagara:).

### 5. Vidhrutha bhuvana bhAra

NaayantE! You support this earth and all the universes (“VishNunA vidhrutE BhUmi:” “Vaiyyam yEzhum kaNDAL PiLLai VaayuLE”). All the seven worlds were inside your mouth as seen by your mother YasOdha (SishumukhE dhrushtvA samastham jagath). As for samudhram, Bhuvana sabdham is Jala ParyAyam (Jalam/samudhram is another name/ ParyAyam for bhuvanam/universe). Hence, Samudhram can be considered as “Vidhrutha Bhuvana bhAra:”

Oh RanganAthA! There is thus saamyam between yourself and Samudhram in many ways.





### SLOKAM 15

Bhattar compares Lord RanganAtha to a river:

नानानुवृत्ति विषयं नतराजहंसं  
नानाण्डजात समधिष्ठितमब्जरम्यम् ।  
सेवावतीर्णं सुमरुद्गणमद्य रङ्गिन्  
भावानुरूप नदमित्यनुमन्महे त्वाम् ॥१५॥

nAnAnuvrutti vishayam natharajahamsam  
nAnAnDajatha samdhishTitham abjaramyam |  
SevAvteerNa sumarudhgaNam adhya Rangin! |  
Bhavanuroopa nadaimtyanumanmahE tvam | |

#### DR. S. PADMANABHAN'S COMMENTS:

In this slokam, Swamy ParAsara Bhattar fancies the Lord to be river (**nadi**), employing the double entendre. A river is approached by people for activities (**anvrutti**) such as bathing, drinking etc. The Lord is also approached by His devotees in several ways (**anuvrutti**) such as meditation, loving devotion, worship and service. A river again is resorted to by royal swans, a host of other birds and it shines beautifully with lotuses. The Lord is served by great kings and is magnificent with his abja (Conch). The river is swept over by fragrant breeze (**sumarudgaNa**). The Lord is waited upon by many celestials (**SumarudgaNa**).

#### BHATTAR'S VYAKHYANAM ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

##### 1. NaanAnAvrutti vishayam

The river will meet the drinking and bathing and many other needs of different men and animals. Oh Lord RanganAtha! You are also the object of many sAdhanams of chEtanams. You are the object of Meditation (dhyAnam), archana and PraNAmams (ArAdhanam and worship) as well the goal for Mukthi through practice of Bhakthi and SaraNaagathy). **NaanAvidhamAna aasrayaNatthiRkku vishya bhUthar aaha nirkkiReer**

##### 2. Natha Raaja Hamsam

The river has the royal Swan, which is frail after the union with its mate. Oh Lord! You have at your sacred feet, the crowned heads of kings; the lustre of the gems from their crowns makes them look like the bright lamps performing dheepArAdhanai to you.





### 3. NaanANDajAtha samadhishTitham

The body of the river would be teeming with the water crow and other kinds of birds. Oh Lord RanganAtha! Your body sports many aNDams (Universes). They are your sareeram.

### 4. Abhja ramyam

The river will be beautiful with blossomed red lotuses (abhjam). Oh RanganAtha! You are beautiful (ramyam) with abjam (DavaLa VeNN Sankhu, white conch known as Paanchajanyam).

### 5. SevAvatheerNa sumarudhgaNam

The river will be having the gentle Breeze carrying the fragrance of lotus flowers Oh RangA! As for You, You will be surrounded by the DevAs, who have descended to Srirangam for Your sevai.

### 6. adhya Rangin! BhAvAnuroopa natham ithi anumanmahE tvAm

The river will be marked by all these signs (lakshaNams). Oh RanganAtha! Your appearance in the Thirumanjanam attire is like the nectarine river that responds to the wishes of the chEtanams.

Oh RanganAthA! There is thus saamyam (similarity) between yourself and a river in many ways.





### SLOKAM 16

Here Bhattar compares Lord RanganAtha to be the embodiment of several divine theerthams (rivers). He is saluted as Sarva TheertthAthmakan (confluence of several Sacred rivers)

वृत्तिर्वेगवति समाश्रितजनत्राणे भवच्चेतसः

ताम्रा कुङ्कु । मपत्रिका भुजतटी ते तुङ्गभद्रोज्ज्वला ।

रङ्गाधीश्वर् नर्मदा च भणितिः शोणस्सुजातोऽधरः

तस्मात् स्नान विधौ जनो हि मनुते त्वां सर्वतीर्थात्मकम् ॥१६॥

Vrutthir-Vegavathee samAsritha-jana-thraaNe bhavacchEthasa:

taamrA kumkuma pathrikA bhujataDee tE thungabhadrOjjvalA |

RangAdheeswara ! Narmadaa cha bhaniti: sONas-sujAthOdhara:

thasmath snAna vidhou janO hi manutE tvam sarvattheerTathmakam

### DR. S. PADMANABHAN'S COMMENTS:

At the time of the ablutions of the Lord, He appears to Swamy ParAsara Bhattar as a confluence of several sacred rivers (Sarva Theetha). In coming to the rescue of His dependents, He is quite fast (Vegavathi). The marks of saffron on His chest make Him Taamra (copper-Red like TaamraparNi). His shoulders are lofty, beautiful and strong, which makes Him TungabhadrA. His speech is gentle and affectionate, which name Him a Narmadhaa. His beautiful lower lip is red in colour (SoNaa), which makes Him the river, SoNaa.

### SWAMY PARASARA BHATTAR'S COMMENTARY ON SECTIONS OF THE SLOKAM:

#### 1. Vrutthir-Vegavathee SamAsritha-Jana-thraaNe bhavacchEthasa:

NaayantE! When you rushed to protect GajEndhran and PrahlAdhan, Your fast movement (dhvarai) was like the flow of the river Vegavathy. That river flowed with a great speed to destroy Her husband's AswamEdha Yaagam and the Lord formed a dam (sEthu) across that fast stream to stop that fast and destructive flow at ThiruvehhA. Oh RanganAthA, the benevolent and matchless speed with which you rush to the side of Your BhakthAs lets me compare You to the river Vegavathee.

#### 2. taamrA Kumkuma PathrikA

The Kumkumam and the sandal Paste on Your Chest has the Taamra varNam (copper red color). That makes us think of you as the TaamrapaaNi River.





### 3. BhujataDee tE tungabhadraOjjvalA

Your lofty shoulders have been saluted as: “Utthunga Baahu sikhara:” (lofty like a mountain peak), “Bhadra Baahu:” (auspicious shoulders) and “MaNivarai ThOLL” (gem like mountain of a shoulder). Therefore it is fair to compare Your shoulders to Tungabhadra river, because they are Utthungam and Bhadraa.

### 3. RangAdheeswara! Narmadaa cha BhaNithi:

Oh Ranganatha! You have been saluted as “Madhura Bhaashi” (One who speaks sweetly), “Priyam Vadha:” (One who has a pleasing speech) and “NarmalAbham muhuranuvadhan” (conversations which are often gentle and affectionate). Therefore, Oh Lord, it is appropriate to recognize you as Narmada. Narmam is teasing speech (kEli pEcchu).

### 4. SoNAs-sujathaOdhara:

Oh Lord, You are known for your ripe red (SoNam) lips resembling Bhimbha fruit (Vidhuma SannibhAdhara; PavaLac-chevvaAi). In view of Your matchless red hue of your lower (natham) lips, we feel justified in comparing you to the SoNA River.

### 5. tasmaAth tvAm Sarva-theerthaAthmakam JanO manuthE

In view of the apt comparisons of your limbs and faculty to the rivers Vegavathy, Tungabhadra, Narmada and SoNA, we recognize as a confluence of all these sacred rivers. In the 17<sup>th</sup> and the 18<sup>th</sup> sLOkams, Swamy ParAsara Bhattar compares Lord Ranganatha to the boon-granting Kalpaka tree. In the 19<sup>th</sup> sLOkam, Swamy ParAsara Bhattar compares the ManjaL Kaappu (turmeric paste) on the chest of the Lord during the middle of the Thirumanjanam with the hue of the gems on Sri Ranganayaki's ankle ornament and also to her golden hue. In the 20<sup>th</sup> sLOkam, Swamy ParAsara Bhattar continues with the comparison of the yellowish hue of the turmeric paste on the Lord's chest with that of the golden hue of Sri Ranganayaki.



## SLOKAM 17

अनेकशाखाश्रितमाश्रितेभ्यो  
 दत्ताभिकाङ्क्षं त्रिदशैकभोग्यम् ।  
 सुपर्णरम्यं सुमनस्समेतं  
 सुरद्र । मं त्वां सुधियो वदन्ति ॥१७॥

anEka SaakhAsritham-aasrithEbhyO  
 datthAbhikAnksham thridasiaka bhOgyam |  
 SuparNa-ramyam sumans-samEtham  
 Suradrumam tvAm sudhiyO vadanthi | |

## DR. S. PADMANABHAN'S COMMENTS:

Lord is compared to a KaRpakA tree, which is of celestial origin and grants all boons for those, who stand under it and ask for those boons. This tree has many branches (anEka saakhA). For aasrithALs (those who seek its grace), it becomes a desire-granting tree (aasrithEbhyO dattha abhikAnksham). It is a great joy for Devas for that reason (thridasika bhOgyam). It is beautiful with its leaves (suparNa ramyam) and lovely flowers (Sumanas). It is a celestial tree (Sura dhrumam). The Lord of Srirangam is also the object of praise of several Veda Saakhais. He is the boon-granter all those who seek them. He is the object of enjoyment of the DevAs (tridasaas). He is beautiful with the Garuda vehicle (SuparNa ramyam) and is surrounded by the devotees (Sumanas). People with clear Jn~Anam recognize you as the divine Kalpaka tree (Suradrumam thvAm sudhiyO vadanthi).

Swamy ParAsara Bhattar will address the Lord of Srirangam as SrImadh Suranga dharaNeesar, while continuing with the comparison of Him as a Kalpaka tree. He is with Sri Devi (Sriranga Naayaki) at Ranga KshEthram. He is therefore susObhitha Ranga Surangan. He is the Lord of the land of Srirangam (Suranga dharaNeesan). He is like a sura taru (the divine Kalpaka tree) as compared in this and the next slokam.



### SLOKAM 18

श्रीमत् सुरङ्गधरणीशः विशालशाखं  
 श्रीकौस्तुभस्पुरितं ईप्सितदानदक्षम् ।  
 हंसादि सद्द्विजवरैरूपसेव्यमानं  
 त्वां मन्महे सुरतरुं सुरनाथनाथ ॥१७॥

SrImath! Suranga-dharaNeesa! VisAlasAkham

SrI Kousthubha sphuritham Ipsitha-dAna-daksham |

HamsAdi saddhvija-varairoopa sEvyamAnam

tvAm manmahE sura tarum suranAta nATa! ||

#### DR. S. PADMANABHAN'S COMMENTS:

Here Lord RanganAthA enjoying His Thirumanjanam is compared to the celestial wish-yielding tree. The tree has several, broad branches (visAla SaakhA). It is resorted to by swans and similar birds (hamsAdhi saddhvija). Lord RanganAthA is the purport of several Vedic saakhAs (recensions) and He is ready to confer all boons on those, who seek His refuge. He is served by the twice born and the Raaja SanyAsis (hamsaAdhi- varairoopa sEvyamAnam). Comments about some of the used by Bhattar in this sLOkam are included in the earlier sLOkam, because both of them compare the Lord to a Kalpaka tree.

#### BHATTAR'S VYAKHYANAM ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

##### 1. VisAla Saakham

NaayantE! Kalpaka tree has broad branches. As Veda NaarAyaNan, you have broad Veda Saakhais (recensions) saluting you.

##### 2. SrI Kousthubha sphuritham

NaayantE! That Kalpaka tree would be radiant like the KousthubhA gem. You are resplendent with Sri Devi and the Kousthubha gem on your chest.

##### 3. ipsitha dAna daksham

The Kalpaka tree will grant all types of boons sought by the boon-seekers. Lord RanganAthA! You are well known for blessing aasrithALs with the boons that they seek ("Sakala Phala prathO hi VishNu:").

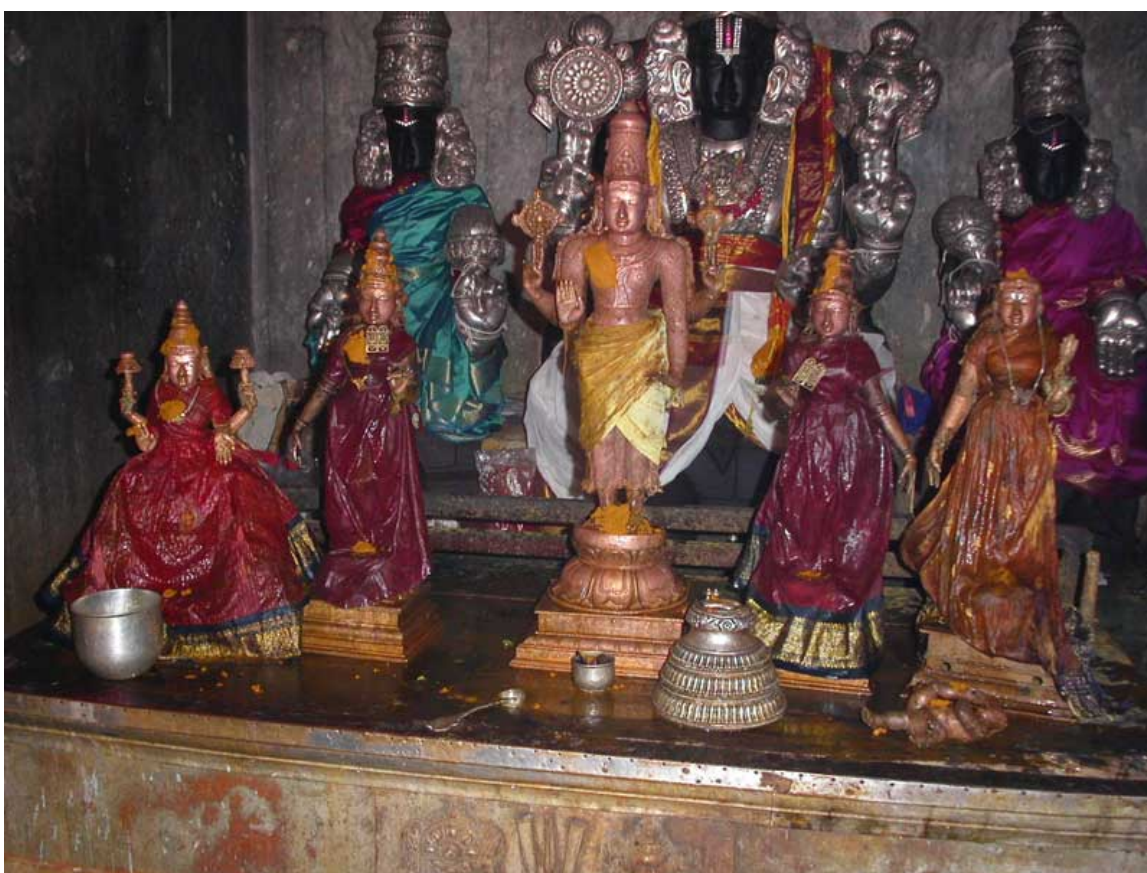


#### 4. HamsAdi saddhvija-varairoopa sEvyamAnam

That Kalpaka tree will be surrounded by Hamsa Pakshis and such, which will be performing their prostrations. As for You Lord, You worshipped by Hamsar, Parama Hamsar, and Paramahamsa ParivrAjakars (ascending levels of SanyAsis).

#### 5. thvAm manmahE suratarum suranATa

We recognize you therefore as Azhagiya MaNavALa PerumALthe desires of Your bhakthAs through abheeshta PradhAnam like the Divine Kalpaka tree.



“Jagannathan-Thiru Nandhipura Vinnagaram”



### SLOKAM 19

अत्यायते लसति हल्लकपुष्पमाला  
वक्षस्स्थले विनिहिता तव रङ्गराज् ।  
स्वच्छन्दचारि कमलाचरणारविन्द  
माणिक्यनूपुर मयूख परम्परेव ॥१९॥

athyAyatE lasati hallaka-pushpamAlA  
VakshasTalE vinihitA tava RangarAja! |  
SvacchandachAri KamalAcharaNAravinda  
MaaNikya-noopura mayUkha paramparEva | |

### DR. S. PADMANABHAN'S COMMENTS:

In another poetic fancy, the poet describes the garland of red lotuses adorning the broad chest of Lord RanganAtha as a series of brilliant rays emanating from the gem-studded anklets of the lotus feet of Sri RanganAyaki, who moves about freely thereon.

### SWAMY PARASARA BHATTAR'S COMMENTARY:

MahA Lakshmi is the first SvaroopA Niroopakai for the Lord (SraddhyA dEvO dEvathvam asnuthE). She never leaves her seat on His chest even for a fraction of a second as NithyAnapAyini. She roams around the Lord's broad chest and during those movements the sparkle from the rubies in anklets illuminates the portions of the body of the Lord, wherever it falls. After Thirumanjanam and MajaL Kaapu, the Lord of Srirangam is adorned with Hallaka pushpa maalai (garland of red lotus flowers: Senkzhuneer Maalai). Garland on the broad chest of the Lord. There resides MahA Lakshmi known for the lakshaNam of the Lord (VisAla VakshasthalasObhi lakshaNam). His broad chest is like the golden ramparts (HiraNya PrAkAram) for that HiraNya-varNai. The red lotus flower garland on that broad chest is like the brilliant red ruby rays from the AlarmEl Mangai's anklets. She roams around there (the Vakshasthalam) in an independent manner (SvacchandachAri). The rays originating from the Ruby anklets of the Thiruvadi of MahA Lakshmi (KamaLA charaNAravindhA maaNikya noopura mayUka paramparaa) appear to represent the red lotus (Senkzhuneer Pushpam) garland.





## SLOKAM 20

रङ्गेश रजनीचर्चा राजते तव वक्षसि ।

देव्या हिरण्यवर्णायाः देहकान्तिरिवोदिता ॥२०॥

RangEsa! Rajanee-charchA rAjatE tava vakshasi |

dEvyA hiraNyavarNaayA: dEhakAntirivOdithaa |

Swamy ParasAra Bhattar is enjoying the ManjaL Kaapu (turmeric powder paste- **Rajanee-charchA**) on the Lord's chest Thirumanjanam; beauty of that sEvai overpowers to compose this sLOkam. That manjaL kAppu on the Chest of the Lord reminds Bhattar of the complexion of golden hue consort of the Lord, Sri RanganAyaki residing there. Bhattar revels in the darsanam of Sri RanganAyaki the ThirumEni of the Lord during Thirumanjanam and points out that the ManjaL kaappu on the Lord's chest like the prabhA with the dEha Kaanthi (ThirumEni lustre) of Sri RanganAyaki. SrI RangarAjan is "**ThirumahaLAr tanikkELvan perumai udaya PirAn**". The hue of Sri RanganAyaki residing in Lord's chest is saluted as "**HiraNya varNAM HariNeem**". She is of the color of Gold. The Senkabhuneer Maalai appears like a PrabhA for the red lotus lady and the ManjaL kaapu is part and parcel of her adornment.



"Neervannan-Thiruneermalai"





### SLOKAM 21

On one occasion, Swamy ParAsara Bhattar was at the temple, when Revathy constellation was in ascendance. Revathy is the Janma nakshathram of Lord RanganAtha. Thirumanjanam had been concluded. As Bhattar enjoyed the eeravAdai sevai (sevai in wet clothes), Bhattar was reminded then of the Lord as RaamavathAran, as a YajamAnan, who had just concluded the MahA Yaj~nam of RaavaNa SamhAram and has taken the customary ceremonial avabrutha SnAnam at the end of that Yaj~nam. Bhattar composed this sLOkam of Thirumanjana Kattiyam to celebrate the Revathi Samudhbhavan during His birth Nakshathram (Janma Nakshathram), Revathy.

सर्वस्मात्पर् सांपरायसवने शक्तिस्तवेच्छात्मिका

पत्नी पात्रगणश्च हेतिपतयः प्राप्तर्त्विजो बाहवः ।

पौलस्त्याः पशवो दशाननमुखाः रक्षाफलं ज्ञानिनां

श्रीमन् मज्जनकैतवादवभृथस्नातेव रङ्गेश्वर ॥ २१ ॥

SarvasmAth-Para! SAmParAya-savanE Sakthis-tavEcchAthmika

Pathnee pAthragaNasccha hEthipathaya:prAptharthvijO-bAhava: |

PoulasthyA: paSavO daSaananamukhA: rakshaaphalam Jn~AninAm

SrIman! MajjanakaitavAth avabhruthasnAtEva RangEswara! | |

Let us reflect on the Vedic significance of the name, Revathy and its significance as the Lord's nakshathram from the four Vedams and selected BrahmaNams:

#### 1. Yajur Vedam

Revathir na: sadhamAdh IndrE santhu TuvivijA: kshamantO yAbhir madhEma

---Rg Vedam: I.30.13

#### MEANING:

“May you share our spiritual joy, Oh Resplendent God! May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth (Revathy), May we live in perfect bliss in union with you”.

Revathy means wealth, Splendid and Resplendent. The highest of the resplendent JyOthi is “SarvasmAth Paran”, SrIman NaarAyaNan resting on His bed of Aadhi Seshan as at the Milky Ocean.





## 2. Sri RanganAthan as Vaag Devathai, Lord HayagrIvan/ Atharva Vedam

Satapatha BrAhmaNam of Sukla Yajur Vedam salutes Revathy this way: “**Vaagvai RevathO**”. Vaag Devathai is none other than Lord HayagrIvan. This fits with the Atharva Veda manthram passage (Book IX.VII.3, 2495<sup>th</sup> Manthram): “**Revathee GreevA:**” The specific form of Hayagreevan with the neck and face of a Divine Horse and human trunk is implied here. This whole set of 26 Atharva Manthrams of Book IX.VII is a beautiful description of the angams of the Cosmic Purushan.

## 3. Yajur Vedam as a source for conceptualization of the Lord as Vaag Devathai

Yajur Vedam salutes Revathy as the Vedic speech and requests the Lord of that Vedic speech (Lord Hayagreevan) “to remain at the altar of the Yaj~nam and at this spot and in this house, where the Yaj~nam is being conducted. Oh Vedic Speech! Go not far from hence!”

The Yajur Veda Manthram linked to the above thoughts is:

**Revathee! RamadhvamasmimanyOnAvasmin ghOshDEasmillOkEasmin kshayE,  
ihaaiva stha mApagAtha -- Yajur Vedam: III. 21**

## 4. Yajur Vedam’s additional salutations to Revathy

(1) Elsewhere Yajur Vedam refers to the Revathy verses of the Saama Vedam with its 33 fold praise song (**RaivathE Saamanee thriNavathrayasthriaOgumsou SthOmou-**). The thirty three fold praise is conceivable to have arisen from the 33 crores of dEvAs standing in front of the Milky Ocean (Cauvery River, VirajA river of BhUIOka Vaikuntam) and singing the praise of Sri RanganAtha NarayaNan.

(2) At the XXIII chapter of Yajur Vedam (Mantram 35), the praise of the Lord (RanganAtha) through the singing of the verses in Raivathi Saaman is referred to:

**MahAnAmnyO RevathO visvA aasA: prabhUvari**

**MaidheervidhyuthO vaacha: sUchibhi: Samyanthu thvA**

### MEANING:

“May the MahAnAmni and Revathy Vedic verses, all spread far to Supreme Regions, to the lightning in the Clouds as the voices uttered by the subjects and satisfy the King”.

The spreading of the song of praise for the Lord in MahAnAmni and Revathy Saamans by the cosmic ghOshti of devotees (Subjects of the Lord) from earth to heaven visible all around as the flashing lightning in the Clouds preceded by thunder is visualized here. May this far spreading Vedic verses of salutation be recited by the subjects of the Lord to please Him is the prayer housed in this manthram.

### DR. S. PADMANABHAN’S COMMENTS:

Lord Ranganatha who just had His Thirumanjanam is fancied as having taken the **avabrutha**





snAnam, which marks the completion of a sacrificial undertaking (Savana). The battle of the Lord waged against RavaNa is the Savana. Naturally all the details of the battle are worked out in the light of this metaphor. The icchA Sakthi of the Lord is the patni (wife) of the sacrificer. The five weapons are the vessels used in the course of the sacrifice. His four arms are the Ritvik priests. The offsprings or the descendants of Pulasthya (RaavaNA and others) are the animals that were sacrificed. Protection of the virtuous is the fruit (rakshaa Phalam).

#### BHATTAR'S VYAKHYANAM ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

##### 1. SarvasmAth-Para Saampaaya-savanE sakthi sthavEcchAthmika Pathnee

The Lord is SarvaJ~nan (Omniscient), Sarva vidh (all knowing), Sarva sakthan (Omnipotent), SarvAdharan (Base of every thing). In GitA, He describes Himself: “mattha: parataram naanyath kinchithasthi, Dhananjaya” (There is nothing Superior to Me, Oh Arjuna!). Bhattar addresses this AvAptha Samastha Kaaman as SarvasmAth Paran. This Supreme Being was approached by DevAs to get relief from the cruelties of RaavaNa; dEvAs headed by Brahma dEvan performed SaraNAgathy to the Lord and sought His refuge. Our Lord responded by taking RaamaavathAram to destroy RaavaNan, the dhurvrutthan (the one who displayed such bad conduct).

Our Lord used the killing of RaavaNa as a Yaj~nam (SaamparAya Savanam). Here the icchA sakthi for the Yaagam was MahA Lakshmi (icchA sakthiriyam Lakshmi:). The vessels (yaj~Na Paathrams) used in this Yaj~nam were the five weapons of the Lord (Paathra gaNAsccha HEthipathaya:).

##### 2. PrAptharthvijO bAhava:

The Lord's four shoulders served as the four Rth Viks, who assisted the YajamAnan in the conductance of the Yaj~nam (ChathvAra ruthvija: samutthishtanthi).

##### 3. PoulasthyA: paSava: DaSAana mukhA:

RaavaNan, KumbakarNan, Indhrajith and others were the Yaj~na PaSus (animals sacrificed) in this Yaj~nam done by the Lord. Kumbhan and Nikumbhan were the samiths (sacrificial twigs for kindling the fire); the tEjas of the Lord (ninn Tann sOthi VeLLam) was the Agni.

##### 4. RakshA Phalam Jn~AninAm

The NirhEthuka krupai extended to the pious was the dakshiNai (dhravyam offered) in that Savanam.

##### 5. SrIman! MajjanakaitavAth avabhrutha snAthEva RangEswara!

Your status (appearance) after Your Thirumanjanam is like the YajamAnan who has completed



the Yaj~nam in the prescribed manner soundly and has taken the avabrutha snAnam. Oh Lord! You finished this SangrAma Yaj~nam (the Yaagam of battle with RaavaNan to kill him) with Saanga Phala yuktham (the Yaagam with different limbs /angams and Phalan). Protection of the virtuous was the RakshA Phalam.



“Valvil Raman– Pullambhudangudi”



## SLOKAM 22

क्रियादर्शो दर्शो कृतमखविधीनामुपगते  
 प्रवृत्तस्नानस्त्वं परमुदयसे रङ्गतरणे ।  
 प्रकर्षेणोद्भुत द्विजकुलमशेषं प्रतिदिशं  
 प्रहृष्टा पद्मोर्वी भवति च जगत् ध्वस्ततिमिरम् ॥२२॥

KriyAdarsE darsE kruthamakhaveedheenAmupagathE  
 Pravruttha-snAnansthvam paramudayasE RangatharaNE |  
 PrakarshENOdhbuddha dhvijakulamasEsham pratidisam  
 PrahrushDA padhmOrvee bhavati cha jagath-dhvasta-timiram | |

### DR. S. PADMANABHAN'S COMMENTS:

Here, Bhattar compares the Lord to the Sun. At the auspicious time of darsa (AmAvasyai/New Moon) marked by the performance of sacrifices, etc., the Lord is given the ablutions (Thirumanjanam). His two consorts, Padmaa (Sri Devi) and Urvi (BhUmi Devi) are full of joy and in all directions one can see multitudes of dhvijAs (twice born/Brahmins) up and active. The darkness of the world is dispelled and beds of lotuses (Padmaa) become fully blossomed. All the birds (dhvijA) wake up and fill the directions with their chirping notes.

### BHATTAR'S COMMENTARY ON THE INDIVIDUAL PASSAGES OF THIS SLOKAM:

#### 1. KriyAdarsE darsE kruthamakhavidheenAmupagathE Pravruttha-snAnasthvamparamudayasE

Darsam means AmAvAsyai /New Moon. On this New Moon day, the special ritual of Ishti has to be done by those who do daily AgnihOthram. They have to do PaarvaNa hOmam besides Ishti (Ishti PaarvaNAdhi vidhyAnushtAna kramam) on New Moon days. Bhattar says: "KriyAdarsE darsE kruthamakhavidheenAm upagathE". Oh RanganAthA! Your KaimkaryaparALs follow your sankalpam and Aj~Na / Command (Sruthi Smruthir-MamaivAj~Na). They do the aj~Na paripAlanam (execution of your commands) you have to synchronize your activities with those KaimakryaparALs since darsam (New Moon) is their aadarsam (exemplary way post). On such an AmAvasyai day, you undergo Thirumanjanam befitting Your rules.

#### 2. RangatharaNE udhayasE

Oh RanganAthA! Your udhayam (arising) is seen during this AmAvasyai day. During the sunrise of this darsam (AmAvAsyai), all the Vaidhika KarmAs are seen in the world ("DarsaththilE AdhityOdhayatthil SarvakruthyangaLum viswatthil kaaNaIAi irunthathu")



### 3. PrakarshaNOdhbudhda dhvijakulam asEsham pratidisam

During Sunrise, all birds and animals in all directions shake themselves from their state of sleep and awaken. During Your udayam (awakening), the assembly of dEvAs headed by Brahmaa achieve their heights of awakening and meditate on you.

### 4. Prahrushtaa PadhmOrvee

At Sunrise, the kshEthram achieves vikAsam (Athyantha sukham and spreading brightness). When you enjoy Your Thirumanjanam, both MahA Lakshmi (PadmA) and BhUmi DEvi (Urvee) become joyous (prahrushtA:).

### 5. Jagathdhvasta timiram

At Sunrise, the world will shed the night's darkness and the earth becomes filled with blossoming lotuses (PadhmOrvee) in the lotus ponds .As a result of Your enjoying the sacred bath, the sins (timiram) of all sentient are destroyed. Sakala Paapams of those who sought your refuge are banished.



“Saranathan-Thirucheraï”



### SLOKAM 23

Swamy ParAsara Bhattar is Sarva Saasthra PaarAngathar (One who has crossed the ocean of all Saasthrams). On several occasions, Bhattar has used the Saasthrams in his own unique poetic way to converse with and to salute Lord RanganAthan.

In this verse, Bhattar reveals his mastery of JyOthisha Saasthram and describes the significance of Thirumanjanam enjoyed by the Lord of Srirangam on an ardhOdhya PuNya Kaalam through a beautiful sLOkam:

चन्द्रार्कौ रङ्गधामन् श्रवणमुपागतौ चक्षुराकारयोगात्  
मान्योऽमा सङ्गमस्ते सदसि बहुमतो मित्रवारस्य योगः ।  
कालोऽयं पुष्यदिष्टो भवति मयि महांस्त्वत्कटाक्षस्य पातः  
त्वत्कान्त्यब्धेश्च सेतुस्त्वमसि वयमिह प्राप्ततीर्था भवामः ॥२३॥

ChandrArkou RangadhAman! SravaNam-upAgathou chakshurAkAra yOgAth  
MaanyO-amA sangamastE sadasi bahumatO mithravArasya yOga: |  
KaalOayam pushyadiShDO bhavati mayi mahAmsthvath kaDAkshasya pAtha:  
tvath kAnthyabdhEscha sEthu: tvamasi vayamiha prAptatheerTA bhavAma: ||

### DR. S. PADMANABHAN'S COMMENTS:

Here, Bhattar in his role as the PurOhithar of Lord RanganAtha informs Him about the auspicious day time, etc., which is most suitable for Him to unite with His consort Maa (SErthi with Sri Devi). The Sun and the Moon are approaching the constellation SravaNam. The day is Sunday and that is admired by all (Sadasi bahumatha). The Pushya nakshathra has also set in. The brilliance of the Lord is like an ocean and the Lord Himself is a bridge (sEthu) by whose help we can cross over to the other shore.

### SWAMY PARASARA BHATTAR'S SCHOLARSHIP IN JYOTHISHAM:

JyOthisha Saasthram focuses on the union of thithi, Nakshathram, weekday and month and the puNya Kaalams that arise from the varieties of their specific combinations. When AmAvasyai, Sunday and SravaNa Nakshathram are together, this PuNya Kaalam is known as VyatheepAdham. This PuNya Kaalam is considered equal to the sanctity of hundred solar eclipses. When such a combination occurs in the Tamil month of Thai (Makara Maasam) or Maasi (Kumbha Maasam) that PuNya Kaalam is known as ardhOdhyam. If the combination of AmAvAsyai and SravaNam occurs on a Monday, the PuNya Kaalam is revered as MahOdhayam. The ardhOdhyam and MahOdhyam puNya Kaalams will happen once in many years. If SravaNa nakshathram is replaced by Aswini or Avittam (DhanishtA) or ThiruvAdhirai (AardhrA) or Aayilyam (AslEshA), then the combination of AmAvAsyai and Sunday can also be





called vyatheepAdham.

On a Thai month, Sunday, AmAvasai and ThiruvONam (SravaNam) were united to present ArdhOdahaya PuNya Kaalam. Lord RanganAthA had Thirumanjanam on that day as per the panchAngam computation of Bhattar as the Sannidhi PurOhithar. Bhattar was so moved by the darsana SoubhAgyam of that Thirumanjanam, he created the above sLOkam starting with “ChandrArkou Ranga dhAman --”. There are double meanings here to suggest ardhOdhayam and Lord RanganathA standing in place of ardhOdahaya PuNya Kaalam.

### 1. ChandrArkou RangadhAman SravaNam-upagathou chakshurAkAra yOgAth

In this Thai month, AmAvAsyai, Aadithya Vaaram (Sunday), VyatheepAdham And SravaNa nakshathram are united to form ArdhOdaya PuNya kaalam. As for the Lord, Sun and Moon, His eyes (Chandra Sooryou cha nEthrE) were extended all the way to His ears (“NeeNDavap-priyavAi kaNkaL”). ChandrArkou stands for the Moon and the Sun, the two eyes of the Lord. As SaamudhriKA lakshaNam they are long and reach all the way up to His ears (RangadhAman ChandrArkou tava chakshu: SravaNam aakAra yOgAth Upagathou)

### 2. MaanyO amAsangamastE

During this time, the union of AmAvsyai with SravaNa Nakshathram is worthy of celebration (Maanyam). Maasangama: means union with MahA Lakshmi on His Chest (nithyaivaishA JaganmAthA VishNO SrIranapAyinee). To be united with Sri Devi is some thing very Special for the Lord (Maa-sangama: maanya:).

### 3. Sadhasi bahumathO mithravArasya yOga:

Mithra Vaaram is Sunday. In the ghOshti of time, this union of Sunday, SravaNam and AmAvAsyai is the worthy of celebration. As for the Lord, the union of Saathvika Janams with maithryAdhi guNams (guNam of friendship with each other as BhAgavathAs), in His ghOshti is most relishable to Him.

### 4. Pushya dhishDa: kaalOyam

This ArdhOdahaya Kaalam will be linked to Pushya Maasam. As for the Lord, His Thirumanjana kaalam will bless all JeevAthmAs with the blessings they seek and nourish them.

### 5. mayi mahAmsthvath kaDAkshasya pAtha:

This puNya kaalam will wait the union (yOgam) with VyatheepAdham. As for the Lord, His KaruNA KaDAksham will always fall on bhAgyasaalis like adiyEn (mayi).





#### 6. tvath Kaanthi-abdhescha sEthu: thvamasī

ArdhOdhyaya puNya Kaalam is ideal to have the (Raama) sEthu darsanam. As for You Lord, the ocean of your beauty has your divine body as its sEthu (dam).

Thus, Swamy ParAsara Bhattar enjoyed the Lord of Srirangam as ArdhOdhyaya PuNya Kaalam on such a day.



“VensudarPiran-Thalaichangadu”





#### SLOKAM 24

In the 24<sup>th</sup> sLOkam Swamy ParAsara Bhattar compared Lord RanganAthA to a gigantic rainy day cloud (KaaLa mEgham), which is intensely blue from all the water that it holds. Here, Bhattar referred to the things in common between the Lord and the KaaLa mEgham and eulogized the Lord's unique mahimai.

पद्माविद्युदलङ्कृताङ्गविभवं गम्भीरनादाश्रयं  
सान्द्रेन्द्रोपलकान्तिचोरवपुषं सन्तापविध्वंसिनम् ।  
कारुण्याम्बुभराश्रयं विदधतं सच्चातकानां मुदं  
मान्यं मेघममोघपूर्णफलदं रङ्गाधिपं मन्महे ॥२४॥

PadmA-vidhyudalankruthAnga vibhavam gambheera nAdAsrayam  
SAndrEndrOpala kaanti chOravapusham santhApavidhvamsinam |  
KaarUNyAmbubharAsrayam vidadhatam sacchAtakAnAm mudam  
Maanyam mEgham amOgha poorNaphaladam RangAdhipam manmahE | |

#### DR. S. PADMANABHAN'S COMMENTS:

Here, the presiding deity of SrIrangam is figuratively spoken as a dark blue rainy day cloud. This cloud is known for its lightning, deep rumbles and dark blue colour. It is the remover of heat, being laden with water and it gladdens ChAtakA birds and the like. The Lord also has the lightning in the form of Lakshmi (at His vakshasthalam) and is the source for Naadha (the principle of sound). His bodily complexion is dark as the Indranila gem and he is also the remover of afflictions (santApAs) of His devotees. He is full with (waters of) compassion and brings joy to the virtuous.

#### BHATTAR'S COMMENTARY:

The introduction to this sLOkam by Swamy ParAsara Bhattar is simply brilliant. The MaNipravALam passages serving as the introduction (avathArikai) for this sLOkam are deep in sabdhAlankAras. Here is a sample: “IppOthu, ThirumanjanamAdi aruLa vENDi mantra paribhootha mangaLa kalasa kruthAbhishEkarAi, naanA varNa maalA kalApamAmsaLarAi, raaga-bharitha kumkuma kEsaraAga paaDalitha pavithra gAthrarAi, IrAvathatthin madha tAraikaL pOIE naanA varNamAha sAtthappatta ThirumAlaihaLai udayavarAi, ‘ChandramA manasO jaatha:’ yenRu avanudaya uthpatthi sthAnatthai veLiyidak-kadavathAna ThirumArbhilE sAtthina Sandhanak-kAppayum udayavarAi yezhuntharuLiyirA niRkiRa nilai oru KaaLamEghatthODE sAmyam sollaAyirA ninRathu”

In lilting prose, Bhattar describes here his blissful anubhavam of Lord Ranganathan's sevai after the completion of Thirumanjanam with Cauvery theerttham held in (sahasra) Kalasams to





the accompaniment of Veda Manthrams; Sri RanganAthan's (Sarvagandhan's) ThirumEni is fragrant now with the saffron and other similar fragrant materials added to the Thirumanjanam water; alankArams after that auspicious Thirumanjanam (viz), garlands with flowers of many colors on the shoulders and the crown invites the attention of Bhattar now. The multi-hued flower garlands remind Bhattar of the different colors of Madha jalam flowing copiously out of the eyes of the divine elephant, IrAvadham. Bhattar enjoys the sandal paste on the area over the Vakshasthalam /manas /hrudhaya dEsam, which is the place of origin of Chandran (ChandaramA manasO jaatha:). This forever-fragrant Lord cooling the taapa thrayams of the samsAris with the KaaruNyam laden glances like a Neer uNDa KaalamEgam is saluted by Bhattar here.

This akAraNa KaruNA pravAham (flow of nirhEthuka krupA) originating from the eyes of the Lord, who has just completed His Thirumanjanam is saluted further by Bhattar in His inimitable commentary that he wrote for his own Thirumanjana Kattiyam sLOkams: 'NaayanthE!' "ponkOtham soozntha bhuvaniyum, viNNulahum angAthumchOrAmE aaLhinRa EmperumAn senkOludaya ThiruvarangacchelvanAr yenRum solluhiRapadiyE, aabrahama-sTambha paryanthamAna akhila bhuvanatthiRkkum asAdhAraNa kaaraNabhUtharAi, akAraNa karuNA pravarshi vipulAyatha IOchana-bhAvitha samAsritha-vargarAi, nithya niravadhya pariNAma paripoorNa dhivya (mangaLa) vigharharAi, anugraha karaNa jaagarookarAna dEvareerudaya vaibhavatthai pEsi..."

Bhattar points out that Sri RanganAthan's nirhEthuka karuNA katAkshams extend from Chathurmukha Brahma to even a blade of grass in His creation and sustains them. His bhakthAs are protected by those glances originating from the long eyes reaching almost to the ears on both sides. He has the most auspicious and beauty-laden ThirumEni that is eternal and is known for its perfect combination of SaamudhriKa LakshaNams (nithya niravadhya pariNAma paripoorNa dhivya mangaLa vigharhar).

He is always vigilant (awake) to bless His bhakthAs with sarva MangaLams (Anugraha kAraNa jaagarookar). He is fond of His serpent bed (AnanthabhOga PravaNar). "ApadhAnagaL" udayavar (known for His celebrated, grand avathArams).

He is adorned with splendorous, multi-hued flower garlands (NaanA Varna MAIAkalaapa mAmsaLar) He has the lasting make up of bright red saffron and red vermilion paste on His mangaLa ThirumEni all the time from His Thirumanjanams (Raaga bharitha Kumkuma kEsara raaga paadalitha Pavithra gAthrar)

In another passage of the VyAkhyAnam, Bhattar salutes the unique and limitless boon-granting nature of the Lord of Srirangam, which reminds him of His stature as a KaaLamEgham: "Intha RanganAja KaaLamEgham minnalaal alankruthamAna svAngatthai udayathAi, gambhIramAna idi muzhakkatthai udayathAi, Indhraneelak-kall pOIE tiNintha kaRuppu niRatthAl viLangum mEniyai udaythAi, sahya-raasikaLin santhApangalai pOkkumathAi, jalabhara-bharithamAi, chAthaka pakshihaLukku santhOshatthai viLaivikkumathAi, poorNa sasyAdhi phala-prathamumAi irukkum".

Bhattar salutes the Lord with the minnal kodi, HiraNya varNai, MahA Lakshmi having





permanent residence on His chest, when he says “minnalaal alankruthamana svAngatthai udayathAi”. KaalamEgham shares this feature by housing the bright lightning inside it.

Bhattar hears the majestic sambhAshaNai of the Lord and salutes His evocative and far-reaching voice as the spreading thunder reaching out to all directions (**GambhIramAna idi muzhakkatthai udayathAi /gamabheera ghOsha mukarar**). KaalamEgham shares this trait with the Lord by having majestic thunderous outbursts.

The natural hue of the Lord’s body like KaaLamEgham has the color of the bluish-black gem (Indhraneelam): “**Indhraneelak-kall pOIE tiNintha kaRuppu niRatthAl viLangum mEniyai udayathAi**”. Swamy Desikan in the 20<sup>th</sup> Paddhathi of Sri RanganAtha PaadhukA sahasram (<http://www.sundarasimham.org>) elaborates on the bluish-black Harineela (Indhraneela) complexion of the Lord in the context of saluting the Indhraneela gems in the Lord’ Padhukais.

Next, Bhattar salutes the eternal compassion of the Lord of Srirangam that banishes the sufferings of the bhaddha jeevans: “**sahya raasikaLin santhApangaLai pOkkumathAi**”. The outpourings of the abundant rain from the KaaLamEgham remove the drought. The KaaLamEgham, which is RanganAthan, has vast storage of kaaruNyam and Vaathsalyam inside Him for His devotees (Jala bhara bharitham). When His kaaruNyam laden glances fall on any one, it results in the growth of the crop of divine and full Jn~Anam (PoorNa sasyAdhi Phalapradham). KaalamEgham’s abundant rain has the same effect on the crops in the fields.

When it comes to the study of BhagavAn as a KaaLa MEgham, He is an amOgha phala pradhan (grantor of abundant and matchless phalans for those, who seek His rakshA). RangarAjan’s Phala Pradham will not be like the ordinary KaaLamEgham giving nasvara Phalans (those phalans, which do not last) but it will be boons whose phalans that will last forever (Saasvatha Phala pradhan). Instead of ordinary lightning that flashes and goes, the Lord’s chest is adorned by the everlasting presence of MahA Lakshmi, who is like a golden lightning rod in complexion (minnalAl alankruthamAna svAngatthai udayavar). Avan “**ahalahillEniRayumenRu AlarmElmangai uRai Maarbahn**”. He has the srEshtatama SrI on His vakshasthalam. As the Emperor of emperors, when He speaks, His voice is like the rolling thunder (**Padai pOrpukku muzhangum appAnjasanniyatthin dhivya gambheera gOsha mukhararAi**). With that thunder like sound, oh RanganAthA, You create joy among the peacocks (Your aasritha janams). You stand like a “Karu MaaNikka malai” (bluish black mountain with saamyam to the gigantic KaaLa MEgham). You remove the SanthApams of the sasyarAsis (You quench the samsAric afflictions of Your Bhaktha janams). You are resplendent as “PoorNa sasyAdhi Phala Pradhar” as the KaaLa MEgham named Azhagiya MaNavAla PerumAl”. You appear before Your bhaktha kODis during Your ThirumanjanOthsavam as “KaarunyAmbhu jala bhara bharithan”, one who houses unlimited, nourishing amrutham of DayA /Kaarunyam/ anurAgam.





### SLOKAM 25

The 25<sup>th</sup> sLOkam is the most celebrated sLOkam, which is the Thirumanjana slokam. In the ParibhAshai of our venerable PoorvAchAryAs, it has every thing in it according to Sri VaishNava Sri A. KrishNamAchArya Swamy:

- 1)SoRRc-chuvai (delectable taste of chosen words/vocabulary)
- 2)Porutc-chuvai (depth of meaning of words chosen)
- 3)ArTa Gaambheeryam (majesty of the meaning of assembly of words)
- 4)SampradhAya ViLakkam (Explanation of our ancient SampradhAyam)
- 5)SidhAnthA Saaram (Quintessence of Bhagavath RaamAnuja SiddhAntham)
- 6)VaishNava Matha Tattvam (The fundamentals of Taathva Thrayam)
- 7)Kavitha Rasam (Elegant style as a Poet that is most enjoyable)
- 8)Noble SaasthrArTam (Lofty meanings of Bhagavath Saasthrams)
- 9)Lowkeeka Reethi (IOka anushtAna kramam).

The scholarly and yet lucid style of Swamy ParAsara Bhattar places its unmistakable mudhrai on this sLOkam. Bhattar's genius in capturing the dialog between the most patient ParamAthmA (Sri Ranganaathan) and the impudent, stubborn Jeevan will always be celebrated. This sLOkam forms the high watermark of Bhattar's literary and philosophical works. **Scholars consider this as the gem among sLOkAs (SiOka rathnam).** It is the sheet rock of our siddhAntham and has been used abundantly by our PoorvAchAryas in their kaalakshEpams and philosophical works.

### DR. S. PADMANABHAN'S COMMENTS:

“Noticing the impunity and stubbornness of the (Bhaddha) Jeevan, who thinks of himself as independent, the Lord (of Srirangam in Thirumanjana kOlam) points out that the Jeevan (on the authority of Vedam, Gitaa and men of wisdom) always belongs to Him as his Supreme Lord. But the Jeevan enters into a debate with the Lord. The archA Moorthy, wet from the Thirumanjanam appears to our poet (Bhattar) as though the Lord, to prove His claim on the individual Soul (Jeevan), is taking an oath wearing wet clothes and a garland of sacred Basil (TuLasi) leaves. This swearing practice is known as dhivya in the Smruthi texts (**Yajn~avalkya Smruthi: II.29.5**). So Bhattar feels that in this particular context, the Lord appears to be doing Jala dhivya and TuLasee dhivya. The dialog between the Lord and the Jeevan may be presented as follows:

**RanganAthana:** You are mine (You belong to me).

**Jeevan:** No, I belong to myself.

**RanganAthana:** It cannot be; how could that be possible?

**Jeevan:** All right, How about your own claim?



**RanganAthan:** My claim is based on the authority of the VedAs.

**Jeevan:** My statement is based on my own experience, which is beginningless in nature.

**RanganAthan:** But this view is repudiated.

**Jeevan:** Where and by whom is it repudiated?

**RanganAthan:** By Me, clearly, in the GitA

**Jeevan:** Who is the witness for that?

**RanganAthan:** A man of wisdom

**Jeevan:** Well, then, that man of wisdom is partial to you

It is a stroke of Bhattar's genius that has presented this beautiful conversation between God and man, of whom the God is ever eager and ready to establish the sEsha-sEshi relation between Him and the rest of His creation".

#### SRIMAN KRISHNAMAACHARYA SWAMY ON THE SLOKAM'S SIGNIFICANCE:

In this sLOkam, the big debate between PerumAl and the ChEtanan on the issue of who is the Master of the ChEtanam. PerumAl quotes many PramANams to point out that the ChEtanam is His property (Sotthu) and the chEtanam refutes that claim by the Lord. Finally, the Lord adorns wet vasthram and Tulasee garland and swears that the chEtanam as His property as per the ways established by His Smruthis. Even today, in all Thirumanjanams, PerumAl wears only one vasthram (yEka VasthradhAri) and has TuLasi Maalai around His neck to remind us of this debate. If the jeevan had responded right away to the Lord's claim of him as His property, there would not have been any debate. BhagavAn would have been happy as Bhaktha Paratantran to embrace the jeevan for his SEshathva Jn~Anam. The Jeevan takes the position that he is his own property with the statement: "aham mE" (I belong to myself). The most interesting dialog ensues and ends in favor of the Lord, the Sarva sEshi reminding the eternal and unalterable uRavu (UnthannOdu uRavu ozhikka OzhiyAthu in AndAL's words).

The glory of creating this magnificent sLOkam below belongs to Swamy ParAsara Bhattar.

त्वं मेऽहं मे कुतस्तत् तदपि कुत इदं वेदमूलप्रमाणात्

एतच्चानादिसिद्धात् अनुभवविभवात् तर्हि साक्रोश एव ।

क्वाक्रोशः कस्य गीतादिषु मम विदितः कोऽत्र साक्षी सुधीः स्यात्

हन्त त्वत्पक्षपाती स इति नृकलहे मृग्यमध्यस्थवत् त्वम् ॥२५॥

thvam mE aham mE kuthastath tadapi kutha idam vEdamoola pramANaath

yEtacchAnAdi siddhAth anubhava vibhavAth tarhi sAKrOSa yEva |

kvAKrOSa: kasya GeethAdishu mama Viditha: kOatra saakshee sudhee: syAth



hantha thvath pakshapAthee sa ithi nrukalahE mrugya madhyasTavath tvam | |

This famous sLOkam can be split up as a conversation this way:

thvam mE, aham mE,

kuthastath, tadapi kutha,

idham vEdamoola pramANaath, yEthacchAnAdi siddhAth anubhava vibhavAth, tarhi  
sAkrOSa yEva,kAkrOSa: kasya?

GeethAdishu mama viditha:, kOatra saakshee?

Sudhee: syAth, hantha thvath pakshapAthee

The passages in blue are Lord RanganAthA's words. The words in green are those of the arguing Jeevan.

#### THE VAIBHAVAM OF THE LORD AT SRIRANGAM:

Bhattar's introduction: Among the Para-vyUha-vibhava-antharyAmi-archA manifestations, the Lord incarnates as the adhyantha sulabha (most easily accessible), aparAtha-saha (easily forgiving trespasses), aapiroopya Moolagandha (the tap/Main root for Soundharyam) archAvathAran at Srirangam (the quintessential archai). Here He rests in the island by the two Cauverys as a result of the power of penance of Brahmaa, IshvAku kings, DasaraTa nandhana (Raamachandra), VibheeshaNaChOLA king Dharmavarmaa by the banks of Chandra PushkaraNi on Sesha peetam. This dhivya dEsam is on the top of the list of Dhivya dEsams enjoyed by the bhaktha janams (Bhagavad-abhimatha ashtOtthara satha sTAna srEshtatamam). It is ancient and primordial (aadhyam), self-manifested (svayam vyaktham) with the VimAnam known as Rangam (vimAnam Ranga Samj~nakam). AzhwArs have saluted its glories with the MangaLAsAnams like: "Senkayal paay neer Thiruvarangam", "Kuyil koovum kuLir pozhil soozh Thiruvarangam", "aRRapaRRar suRRi vaazhum anthaNeerarangam". Here, the Lord enjoys ThirumanjanOthsavam on special days with CauvEry Theerttham. It is here, He engages in the debate with the stubborn Jeevan, which believes with gusto that it is its own Master.

Additional details on this sLOkam included in the Thirumanjana Kattiyam composed by adiyEn for Oppiliappan are at:

<http://www.oppiliappan.org>

#### DETAILED COMMENTARY BY BHATTAR:

The introduction for this sLOkam was briefly covered in the preceding paragraph. Let us cover the rest of the introductory passage from Bhattar that dwells on the Lord's most enjoyable residence at His Supreme abode, where He is served by His two Devis, Parijanams. There at His nithya VibhUdhi, He is saluted by Deva Rishis, AzhwArs and Sruthis His dhivyaAthma Svaroopam and Dhivya MangaLa vigraham:





“Satyam Jn~Anam Anantham Brahma”

“Samastha KalyANa guNAmruthan”

“AyarvaRum amararkaL adhipathi”

“ParAsya Sakthir-vividhaiva srUyatE svAbhavikee Jn~Ana Bala kriyA cha””

“GuNa NaamAkArO MahAn”

“VaSeevadhAnyO guNavAn rujusSuchi”

There at Parama Padham, He is adored and served by Sri Devi and BhU Devi:

“Hreesccha tE Lakshmeecccha Pathnyou”

“Thirumadanthai MaNN Madanthai irupAlum thihazha”

“VadiviNai-illA Malar MahaL maRrai nilamahaL pidikkum melladiyAn”

He is served by the DevAs holding fragrant garlands in their hands; perform Thirumanjanam for Him and present shOdasOpachArams thereafter Sri Vaikuntam:

“Sootu nanmAalikaL thUyanavEnthi ViNNOrhaL nanneerAtti andhUpam tarA niRkavE”

That Lord of exquisite beauty served by His Devis, Nithyasooris and enjoys the Vaikunta BhOgams in His blissful abode described by AchArya RaamAnuja in Sri Vaikunta Gadhyam. His sacred feet are familiar to the Nithyasooris through their prostrations. While sitting at Sri Vaikuntam on the seat of Aadhi Seshan, He worries about the suffering Jeevans in Leela VibhUthi (BhU). “DesAntharagathanAna puthran pakkalilE Pithru hrudhayam kidaikkumAppOLE, samsAri chEtanar pakkalilE ThiruvuLLam kudi pOnthu”. (It is like the compassion and concern of Father for his son, who has gone a far off land, Lord RanganAtha worries about the chEtanams suffering from SamsAric afflictions). He descends to earth as ArchAvathAran and engages the impudent bhaddha Jeevan to rescue him from his own follies. This is a beautiful dialog between God and man, “of whom the God is ever eager and ready to establish the Sesha-Seshi relation between Himself and the rest of His creation”

thvam mE: Oh Suffering Jeevan! You are mine. You are mybhUthan. I cannot see you suffer

aham mE: As dehAthmAbhimAni, I am my Lord (IswarOahamaham bhOgi) Jeevan says here: SvantrAthmabhimAna yukthanAna yenakke nAnn SEshabhUthan

Bhagavaan asks how is that. (Kuthas-tadh?). It cannot be possible.

The impudent and deluded Jeevan retorts: “tadapi kutha”. How about Your own claim?

RanganAtha answers: “idham Veda moola pramANath”. My statement is on the authority of the VedAs (Sudar mihu Sruthi) Vedam is eternal and changeless (VaachA viroopa nithyayA) Vedam which is my breath says about you, the chEtanan, as my

Sesha bhUthan are:

“Pathim VisvasyaathmEswaram”

“tameeswarANAm Paramam MahEswaram tamm dhaivathAnAm Paramam





chaDhaivatham”

“KsharAthmanou IsathE Deva Yeka:”

“PradhAna KshEthraj~na pathirguNEsa:”

“BhOkthA bhOgyam prErithAram cha mathvA”

“NithyO nithyAnAm chEtanas-chEtanAnAm”

“AnthA: pravishta SaasthA janAnAm SarvAthmA”

“Yasya AathmA Sareeram”

“Yasya Pruthvee Sareeram”

Thus from Veda pramANam, are my sEshabhUthan.

Now Jeevan responds to the Veda PramANam cited by the Lord and says: My statement of being independent and in control of my destiny is based on my own experience, which is beginningless in nature (yEthaccha anAdhi-siddhAdh-anubhava vibhavAth)

Lord RanganAthAs: What youis repudiated (tarhi sAkrOsa yEva)

Jeevan is still unconvinced and asks: Where and by whom is it repudiated? (KkvAkrOsa: kasya).

Lord RanganAtha explains: It is me, who has repudiated clearly that view that you hold in My GithOpanishad (GeethAdhishu Mama Vidhitha:)

Jeevan is still unconvinced and asks: “Who is the witness to your repudiation in GitA?” (kOathra Saakshee?)

Lord replies: A man of wisdom (Jn~Ani, Sudheeya:) is the witness (SudheeyasyAth).

Jeevan still shows its skepticism and comments: “Jn~Ani is indeed partial to You/ PakshapAthi. How can I trust the Jn~Ani? He be false witness as far as I am concerned (hantha thvath pakshapAthee).

Thus the exchanges and the debate continued (ithi nru kalahE).

Lord now wants to settle the dispute once and for all adorns the wet vasthram and TuLasi garland (Jala dhivya and TuLasi dhivya) to provide the pramANam for the stubborn ChEtanam to rescue him from his untenable and dangerous position about the Jeevan’s independence as a Sesha bhUthan (nrukalahEpramANam karthum ithyuktha: mrugya madhyastha: yeeritha:).

Swamy ParAsara Bhattar created this profound sIOkam in the form of a dialog on the ancient and deep relationship between the Lord and the dependent Jeevan as the essence of VedAntham.



**SLOKAM 26**

In the 26<sup>th</sup> Slokam, Bhattar's attention becomes fixed on the upper garment (Utthareeyam) adorned by the Lord.

Bhattar's vision connects the sacred Aakasa Ganga River flowing across the dark blue sky reminding him of color of the white Utthareeyam on the blue chest of the Lord. The upper garment is sparkling white like the autumnal cloud and adorns the dark blue chest of the Lord of Srirangam.

This slokam focusing on the Utthareeyam the chest of the Lord takes this form:

उत्तरीयपटिका विराजते रङ्गराज् भवतो भुजान्तरे ।

सत्पथे शतमखोपलप्रभे जाह्नवीव शरदभ्रनिर्मला ॥२६॥

Utthareeya-paDika virAjaT RangarAja! bhavathO bhujAnatarE |

SathpaTE SathamakhOpalaJaahnaveeva Saradabhra-nirmala | |

The Thirumanjanam has now been concluded. New garments adorn the Lord. The upper garment is white. The yellow silk (PeethAmbharam) adorns the Lord's waist. The dazzling white upper garment adorned by the Lord is resting loosely on the Lord's shoulder and chest. Whenever the wind blows, the upper garment moves gently the devotees with the **bhujAnathara** sEvai (the blessings the darsanam of the Lord's dark blue chest reminding one of the color of the sky)

The combination of the color of the Utthareeyam (white) with that of the hue of the Lord's chest (sky blue) reminds Bhattar of the imagery of an autumnal cloud (**Saradhabra nirmala**), which is similar in color to the white stream of Ganges moving across the blue sky. The autumnal cloud has the white color of, sacred aakasa GangA that originated from the Lord's auspicious Thiruvadi in Sathya IOkam. That sacred GangA started its flow across the dark blue sky as a pure white stream as it towards the earth.

On that Sathamakha Mani neela vakshasthalam (chest with the hue of Indhra neela Mani), the white Utthareeyam of the Lord was fluttering. It was like the flow of Ganga River of the hue of autumnal Moon moving across the sky of dark blue color.

The poetic imagery created by Bhattar is captivating.



### SLOKAM 27

This is the last sLOkam of Thirumanjana Kattiyam.

We are told that there are additional kattiyam sLOkams that are available with the descendants of Swamy ParAsara Bhattar.

Among the sLOkams used today during the Thirumanjanam of the Lord, this is the last. In some traditions, the “thvam mE aham mE” sLOkam is used first. SthalatthAr of Srirangam, who have been fortunate to witness the Lord’s Thirumanjanam are requested to comment on these points.

पश्यत्सुरासुरगणं सुमनोविकास-  
सत्सिद्धचारणसमूह निषेव्यमाणम् ।  
संदष्टचारुतर सारतरामृतौघं  
त्वां रङ्गराज् कलयामि हि मन्दराद्रिम् ॥२७॥

Pasyath surAsuragaNam sumanOvikAsa--  
sathsiddha-chAraNa -samUha nishEvyamANam |  
samdhrushta-chArutara sAratharAmruthougam  
tvAm RangarAja! kalayAmi hi MandarAdhrim | |

### DR. S. PADMANABHAN’S COMMENTS:

In verse 27, we find Lord RangarAjan identified with the Mandhara Mountain used by the gods for churning the (milky) Ocean. The mountain is used by the gods and the rAkshasAs. It is resorted to by the SiddhAs, others (who are fond of its slopes). It has seen the production of nectar (amrutha), the most precious of all things brought out of the Ocean (with the exception of MahA Lakshmi, PeNnamudhu). Lord RangarAja is also resorted to by the SiddhAs and ChAraNAs (who sing His glory) with their hearts full of joy. He is the source of immortality (amrutha). Thus the Saamyam between Mandhara Mountain and Lord RanganathA is developed by Bhattar (tvAM RangarAja kalayAmi hi MandarAdhrim).

### BHATTAR’S AVATHARIKAI (INTRODUCTION) FOR THIS 27<sup>TH</sup> SLOKAM:

Oh Lord RanganAthA! You are seated in Sri Vaikuntam with Your Devis and are surrounded by the Muktha Jeevans and Nithya Sooris performing Niravadhya kaimkaryam for You (“VaikuntESriyA sArdham Jagathpathi: aasthE VishNur-achinthyAthmA bhakthair-bhAgavathais-saha”).

“Suzhip-pattOdum sudarcchOthiyAna nalamanthamillathOr naattile onDaDiyAL ThirumahaLudanE, Vaikunthatthu amararum munivarum vahuttha adimai seyya, yEzhulahum





tanikkOI sella, kOppudaya seeriya singAsanatthil veeRRirunthu, veevilinbham yellai nihazhnthu irukkira Devareer” is the homage to the BhUIOka Vaikunta NATan from the dhivya prabhandham passages by Swamy ParAsara Bhattar.

The Vaikunta Gadhyam scenes are invoked by Bhattar here. The Lord in His supreme abode blesses dEvAs, nithya sooris and the sages with His sErthi sEvai with MahA Lakshmi and accepts the nithya, niravadhya kaimkaryams from them. While the Vaikunta vaasis are blessed with this soubhAgyam, the nithya SamsAris in BhUIOkam miss out on that aanandhAnubhavam due to their karma bhandhams and are like the beings stuck in mud. By unparalleled compassion, Sri Vaikunta NaaTan takes on the archAvathAram to rescue these samsAris. Our Lord wants to lift the suffering samsAris out of the mud of samsAram (kai laahu kodutthu yezhuppuvAn pOIE) and lift them up to Sri Vaikuntam to unite them with the MukthAs and nithya sooris to serve Him and His divine consorts there (pithru kramatthAIE sErril-azhunthik-kidantha Prajayaik-kaNDa pithAvAnavan aadhuratthudanE yedukka varumAp-pOIE). For lifting this suffering and suffocating child out of the mire of SamsAram, Sri Vaikunta NaaTan descended to earth (took the avathAram as Archai) and reclined at Sriranga KshEthram. Lord travels around the of His RaajadhAni for the benefit of all who could not come to His aasthAnam to have darsanam. His Paadhukais carried Him everywhere and Him to His garbha graham. Our Lord’s PushpahAsa sukumAra ThirumEni (flower soft) became tired from these roaming (SanchArams) outside and to remove that fatigue, Lord RanganAtha enjoys His Thirumanjanam. During that time of Thirumanjanam, He appears like the Mandhara Mountain.

#### BHATTAR’S COMMENTARIES:

##### 1. Pasyath SurAsura gaNam

Manthra Parvatham will be rotating during the churning of the Milky Ocean for nectar on the back of KoormAvathAran (paruvarai onRu-mudhuhil paRanthu suzhalhinRa). The DevAs and the asuraas are mesmerized by the rotating mountain and do not take their eyes off it (Pasyath SurAsura gaNam). “MaTanOthyOga paareeNarAna dEvAsura gaNatthai udaitthAyirukkum” (The Mandhara mountain will be the object of view of the assembly of asurAs and dEvAs, who are engaged in the churning of the ocean with the rope of Vaasuki as the rope). When they got tired, RanganAthA took over the churning all by Himself, while the astounded assembly of devas and asurAs watched.

##### 2. SumanOvikAsa-sathsiddha charaNa samUha nivEshyamANam

Manthra Parvatham through its bhOga yOgya pradhEsams (places fit for enjoyment) will be chosen as places of resort by the youthful and majestic SiddhAs and ChAraNAs (siddha chAraNa dEva yOni visEsha parishannishEvyamAyirikkum). As for you, my Lord, DevAs of different kind will flock to you to receive your anugraham (“SurayO nithya samsiddhA: sarva darsina:”). They are nithya siddhAs. You are forever worshipped by the SiddhAs, ChAraNAs, Sages and DevAs of all types (“Kalakkamilla naltava munivar karai kaNDOr tuLakkamilla





vAnavar yellaam thozhuvArkaL”).

The MukthAs whose SaamsArika sankOsams (doubts and attachments about SamsAric pleasures gone) through the development of clear Jn~Anam about the inner meanings of Nama: Sabdham from AchAryAs(“Nama: sabdhOpalakshitha Jn~Ana BhakthyAthikaLai udaya Mukthars”) are worshipping you andyou at Sri Vaikuntam.

### 3. Sandhrushta chArutara

As for Mandhara parvatham, it will have “amarathvAvaharoopa chAthuryatthai udaytthAi mAthuryAdhisayatthAIE, SaarataramAna amrutha pravAhatthai udaitthathAyirukkum”. The Mandara parvatham will have the and dexterity of engaged in churning the milky ocean and will have the association with the flow of the quintessential nectar.

As for You, My Lord, You will have the association of Nithyasooris: “thAmaraik-KaNNanai ViNNOR paravum talai-mahanai” (the lotus-eyed Supreme Lord, who is resorted to by the Celestials). “asprushta samsAragandhar aahayAIE, chArutararAi asTAna rakshA vyasanihaLampadiyAna prEmAdhisayatthAIE Nithyasoori sangatthaininReer”. The glories of the Lord in the company of Nithya Sooris are saluted here.



“Veeraraghavan-Thiru Evvul”





#### 4. tvAm RangarAja kalyAmi MandarAdhrim

Oh RanganAthA! the conclusion of Your Thirumanjanam, You stand like Mandhara Mountain with Your PirAtti at Lakshmi Rangam. As the 33 crores of DevAs and 66 crores of AsurAs were watching (pasyath SurAsura GaNam), many wonders happened with the Mandara Malai.

First our Lord ordered those (DevAsurAs) to lift the mighty Mandhara Mountain and bring it to the center of the Milky Ocean to be used as a churning rod in amrutha maTanam. They lifted it together and after a few steps felt haughty that they could lift it and carry a lofty mountain. Their pride made them powerless and then they dropped the mountain. Our Lord stepped in, held the mountain by His hand and placed it on the back of the nithyasoori, Garudan and transported mountain to the center of the milky ocean and the proceedings of churning the ocean. The moral is without dhaiva balam, dEvAsasurAs succeed in their efforts. When Malai began to sink in the ocean because of its heaviness, our Lord KoormAvathAram and placed the Mountain on His back to provide support (KruthvA vapu: kacchapam adhbhutham mahath pravisya thOyam girim ujjahAra-- BhAgavatham: 8.7.8). RanganAthA is Kshthidhara NaaTan (One who bears all the mountains) and the MandharA Mountain was one of those mountains. As the mountain arose from its sunken position in to the open air, our Lord placed one hand on the top of the mountain so that it did not too far the sky, while holding it on His back under the ocean. Lord entered the mountain and DevAsurAs to reenergize them in their efforts. When amrutham did not emerge even then, our Lord held on to the rope of Vaasuki single handedly churned the ocean to release the nectar (YEkaasthvam karayuga krushta sarparAja:) For Kaarya siddhi, balsam is the only to count upon.

At many levels Saadharmyam (Mandhara Parvatha sAmyam) is alluded to by Swamy ParAsara Bhattar in sIOkam. He is our mighty. He is the of all chEtanams and achEtanams. He is the empowerer of all of us in our. He is the Phala Pradhan. He is a veritable Mandhara Malai (tvAm RangarAja KalayAmi MandarAdhrim).

#### CONCLUDING REMARKS AND SAMARPA NAM

Lord RanganAtha is Sarva Gandhan and Sarva rasan. As per Sruthi Vaakyam, “YajEna Yaj~namayajantha DevA:” He empowers all the KarmAs. He is also the enjoyer and the Lord of all sacrifices (Sarva Yaj~nAnAm bhOktA cha Prabhu:). He is the final resting place of the universe (Visvasya paramam nidhAnam). He is the One without a beginning, middle or end (anAdhi madhyAntham). The entire universe is pervaded by Him and He possesses infinite forms (anantha roopan and anantha veeryan). He is Sarvaj~Nan (Omniscient), as ArjunA experienced (GithA: XI.43):

PitAsi IOkasya charAcharasya tvam asya poojyascha gurur garIyAn |

na tvath samOsthyabhyadhika: kuthOnyO IOkatrayEpya pratima prabhAva | |

#### MEANING:

“You are the Father of the world, of the moving and unmoving. You are the venerable teacher and the one most worthy of worship. There is none equal to you. How then could there be in the three worlds, another one greater than you?”





“Vijayaraghavan-Thirupputkuzhi-After Thirumanjanam”

Such a ParamAthmA resplendent at Srirangam empowered adiyEn to share the Maanaseeka aanandhAnubhavam of His Thirumanjanam. adiyEn is grateful to Bhattar VamsatthAr to access their kula dhanam and Sri VaishNava Sri A. KrishNamAcchAr Swamy of PutthUr agrahaaram for opening my eyes to this treasure. adiyEn feels blessed to place these Thirumanjana Kattiyam anubhavams at Lord RanganAthA’s sacred feet.

adiyEn RanganAtha Daasan,  
Oppiliappan KOil VaradAchAri Sadagopan,  
Srimath Azhagiya Singar Thiruvadi.

# **THIRUVINNAGARAPPAN THIRUMANJANA KATTIYAM**



**BY  
OPPILIAPPAN KOIL  
SRI VARADACHARI SATHAKOPAN**

## OPPILIAPPAN THIRUMANJANA KATTIYAM

Dear BhakthAs :

During the occasion of the SamarpaNam of ThiruvAbharaNam for Thiruvinnagarappan at Oppiliappan Koil on October 11, a thought crossed my mind as I enjoyed the Thirumanjana mahOthsavam for the Moolavar.

The thought was this: Sri Ranganathan has the most beautiful Thirumanjanak Kattiyam from his purOhithar, ParAsara Bhattar. Sri Veeraraghavan has his lovely Kattiyam for Thirumanjanam thanks to the loving devotion of His paramparai trustees, the revered Azhagiya Singhars. Our PerumAL at Thiruvinnagar has no Kattiyam to date to accompany His beautiful NeerAttam. Although it may be impertinent on my part to engage in creating a Thirumanjanak Kattiyam in the context of the contributions of the great giants of our sampradhAyam, I thought it will be acceptable to Him as the prattling from an affectionate child of His.

Therefore I have emboldened myself to engage in this Kaimkaryam for my Kula Dhaivam.

There is another pressing reason for hastening with this Kaimkaryam. Our annual Thirumanjana Kaimkaryam on the VidaayERRi dinam at the end of the ThirukkalyANa Uthsavam in Iyppasi falls on November 11, next Wednesday. My father has written in the Koil records that his descendants should perform this Kaimkaryam forever. It is our Bhaagyam to do so. This Kattiyam writing Kaimkaryam fits into this overall context. May Sri Bhumi Devi SamEtha Sri Oppiliappan accept this kaimkaryam from this seelamillA siRiyOn and give me the insight and energy to engage in this Kaimkaryam. With the paraphrased prayer of Swami Desikan etched in Sri Abheethi Sthava sIOkam, I pray to Sri Bhu Vallabhan to accept this bold effort begun without reflection on my totally inadequate qualifications to engage in such a stupendous task. I pray to Him to accept this foolish offering of a mandha Mathi as His Archanam and AarAdhanam out of His own natural compassion for the mistakes made by His loving children. Swami Desikan's prayer in this context is as follows:

atharkitha hitha ahitha krama visEsham aarabhyathE

tadh api uchitham archanam parigruhANa (mannAtha)

Here Swami says at the outset of his sthuthi on Sri RanganaathA that he has not sorted out in a logical fashion the benefits and ill effects of the effort that he has started as a person of “average intellect” limited by thriguNAs. He appeals however to Sri RanganathA to accept even this imperfect effort as His AarAdhanam out of His svaabhAvika DayA guNam.

Following the path shown by our AchAryAs, this Kattiyam for Sri OppillAappan will be interspersed with the MangalAsAnams of AchAryAs and AzhwArs. May they all bless this Kaimkaryam !

(Dear Bhakthas:) I will have the Kattiyam portion first and will include meaning/comments in paranthesis after each of the Kattiyam sections.



## SRI OPPILIAPPAN THIRUMANJANA KATTIYAM

1.

जय विजयी भव ! श्री भगवन् नारायण !

पञ्चावतार ! स्वामिन् ! पराक् ! भू वल्लभ पराक् !

Jaya Vijayee Bhava ! Sri Bhagavan NaarAyaNa !

PanchAvathAra ! Swamin ! paraak ! BhU Vallabha ParAk !

Hail to Thee! Oh Lord NaarAyaNA! May Thou be victorious! Oh Lord, who took five manifestations at ThiruviNNagar as Yennappan, Ponnappan, Mutthappan, MaNiappan and ThiruviNNagrappan! Oh the supreme Master of the Universe! Hark! Oh dear one to Bhumi Piraatti! Hark! This type of announcements is used at Royal courts by VaithALikAs or KattiyakkArars to announce the presence/arrival of Kings. Our Lord is King of Kings and Deva Raajan. Hence, such a Kattiyam is a fitting start.

2.

सङ्कल्प कल्प लतिकाम् अवधीं क्षमायाः

स्वेच्छा वराह महिषीं सुलभानुकम्पाम् ।

विश्वस्य मातरम् अकिञ्चन कामधेनुम्

विश्वंभराम् अशरणः शरणं प्रपद्ये ॥

sankalpa kalpalathikAm avadhim kshamAyA :

svEcchA VarAhamahisheem sulabhAnukampAm I

Visvasya mAtharam akinchana kAmadhEnum

VisvambharAm asaraNa: SaraNam prapadhyE II

(It is common tradition to salute the PirAtti of the Lord first because of Her PurushkAram or power to plead with Her Lord to pardon our gross sins and grant us Moksham. Here the Prayer Of Swami Desikan to Bhumi DEvi in his BhU sthuthi is included. This is the first sLOkam of BhU sthuthi of Swami Desikan.

Meaning of this sLOkam: Bhumi DEvi is like a Kalpaka creeper that grants the wishes desired by those who areHer adiyArs; She puts up with the trespasses of adiyArs and forgives them. In this matter, She is the limit of forbearance. She readily grant s Her grace to Her adiyArs. She





stands in the role of Mother of the universe and treats all chEthanAs with equal affection. She is a veritable wish granting KaamadhEnu for those, who perform Prapatthi to Her, when they are unable to undertake Bhakthi Yogam as their preferred route for their salvation. I, Swami Desikan, who has no other succor surrender unto Her with the above auspicious kalyANa guNAs)

3.

श्रीमच्छ शठारि कलिवैरि महत् शरोभिः

नाथागमान्त गुरुमुख्य गुरुत्तमैश्च ।

सम्बान्छितातिशयित प्रिय मन्गलौ तौ

भूवल्लभस्य चरणौ शरणम् प्रपद्ये ॥

Srimacch SaDAri Kalivairi Mahath SarObhi:

nAthAgamAntha gurunukhya gurUtthamaisccha I

samvAnchithAthisayitha priya mangaLou Thau

Bhuvallabhasya charaNou SaraNam prapathyE II

(This is the eighth slokam of Sri Oppiliappan Prapatthi sthuthi. The saraNagathan says here :

“I perform Prapatthi at the sacred feet of Thiruvinnagarappan, which have received the exalted mangaLAsasanams of NammAzhwAr, Thirumangai, Poygai AzhwAr, pEy AzhwAr, Naatha Muni and NigamAntha MahA Desikan”).)

4.

यावत् आवर्तते चक्रम् यावती च वसुन्धरा

तावत् त्वमिह सर्वस्य स्वामित्वम् अनुवर्तय

yaavadh AvarthathE chakram yaavathee cha VasundharA I

thaavath tvamiha Sarvasya SwAmithvam anuvarthaya II

This is the twelfth slokam of Sri Oppiliappan MangaLam. The author prays to the Lord : “Oh Thiruvinnagarappa ! May Thou Lord over this universe as Sarva Swami and protect all janthus as long as there are Chandran, Sooryan and the stars”.



5.

उध्यत् कोटि दिवाकरेन्दु शुभगम् पीताम्भरालङ्कृतम्  
 नानाभूषण भूषितम् नवघन श्यामम् प्रसन्नानम्  
 लावण्याम्भुनिधिम् निरस्थलवणम् श्रीशङ्खचक्रान्जितम्  
 श्रीवैकुण्ठ पुराधिपम् शुभतनुम् भूम्याः पतिम् सम्श्रये

udhyath kOti divaakarEndhu subhagam peethAmBharAlankrutham  
 naanAbhUshaNa bhUshitham navaghana shyAmam prasannAnam I  
 lAvaNyAmbhunidhim nirasthalavaNam Srisankha chakrAnjitham  
 SrivaikuntapurAdhipam Subhatanum BhUmyA: pathim samsrayE II

(This is the first sLOkam of Sri Oppiliappan's SuprabhAtham and also serves as a dhyAna sLOkam.

Meaning: I worship always the Lord of Bhumi Devi, ThiruviNNagarappan, who appears in effulgence like crores of rising Suns; He is resplendent with all kinds of jewellery and is bedecked in a beautiful peethAmbharam; He has the dark bluish hue reminding one of the dark clouds of the rainy season and has a cool countenance, which is a treasure house of beauty; He adorns Sudarsanam and Paanchajanyam in His upper hands and destroys completely the sins of those who worship Him; He has banished any desire for salt in His naivEdhyams consistent with the promise He made to Sage MarkandEyA to win the hand of his daughter in marriage at Tulasi Vanam).

6.

तापान् क्षिपन् प्रसविता सुमनो गणानां  
 प्रच्छाय शीतल तलः प्रदिशन्फलानि ।  
 त्वत्सङ्गमात् भवति माधवि लब्धपोषः  
 शाखा शतैर् अधिगतो हरि चन्दनोऽसौ ॥

taapAn kshipan prasavithA sumanOgaNAnAm  
 pracchAya seethaLataLa: pradisan phalAni I  
 tvath sangamAdh bhavathi Maadhavi labdhapOsha:  
 saakhA satairadhigathO HarichandhanOsou II



(This is the seventh sLOkam of Bhu Sthuthi of Swami Desikan. Here, the famous AchAryA points out that ThiruviNNagarappan's glories grow multifold as a result of His union with Bhumi Devi. Swami compares the Lord to a Harichandhanaa tree saluted by hundreds of Veda saakhAs and points out that this wish granting tree becomes reinforced in its power to bless the prapannAs due to its association with Bhumi DEvi. There is only one thAyAr at ThiruviNNagar (viz.), Bhumi DEvi and the Lord is never ever separated from Her).

7.

तापत्रयीं निरवधिं भवती दयाद्राः

संसार घर्म जनितां सपदि क्षिपन्तः ।

मातर भजन्तु मधुरामृत वर्ष मैत्रीं

माया वराह दयिते मयि ते कटाक्षाः ॥

taapatrayeem niravadhim bhavathee dhayArdhrA :

samsAra garma janithAm sapadhi kshipantha:I

maathar bhajanthu madhurAmrutha varsha maithreem

MaayA Varaaha dayithE mayi thE katAkshA : II

(This is the 31st sLOkam of Bhu Sthuthi of Swami Desikan. Since ThiruviNNagar is NaacchiyAr Koil, where there is prAdhanyam for Bhumi DEvi, we salute Her especially. Her Lord would enjoy it and welcome it even more than salutations directed at Him.

Meaning of the SLOkam : Oh Mother of the Universe !

Oh Devi who incarnated as the divine consort of Your Lord, who appeared out of His own volition as Varaaha Murthy ! This samsAram is a veritable parched summer.

The three tApams desiccate the chethanams in samsAric existence. The intense sufferings from the three kinds of Taapams are instantly quelled by your cool kataakshams. May Your cool glances resembling the nectarine rain fall on me also and destroy my taapams).

8.

त्वम् मे अहम् मे कुतस्तत् तदपि कुत इदम् वेदमूल प्रमाणात्

येतच्चानादि सिद्धात् अनुभव विभवात् तर्हि साक्रोश एव

क्वाक्रोशः कस्य गीतादिषु मम विदितः कोऽत्र साक्षी सुधीस्स्यात्



हन्त त्वत् पक्षपाती स इति नृकलहे मृग्यमध्यस्थवत् त्वम्

tvam mE aham mE kuthastath tadhapi kutha idham vEdamUla pramANath

yEthaccha aNAdhisiddhAth anubhava vibhavAth tarhi sAkrOsa yEva I

kvAkrOsa: kasya GithAdheeshu mama vidhitha: kOathra sAkshee sudhee syAth

hantha tvath pakshapAthee sa ithi nrukalahE mrugyamadhyasThavath tvam II

This passage is from the Thirumanjana Kattiyam of ParAsara Bhattar for Sri RanganAthA. This is the first of the stray verses of his Kattiyam sung in front of Sri RangarAjA during His thirumanjanam even today. This is in the form of a captivating dialog between a stubborn chethanam and its Master, the Lord Himself.



“Sriperumbudur Raghavan Thirumanjana Kolam”

The Lord of Srirangam notices the “impunity and stubbornness” of the Jeevan, which



considers itself to be a svathanthra purushan. The Lord in wet clothes from His just begun Thirumanjanam reminds the argumentative Jeevan that it is not independent and it is His property as attested by VedAs, GitA and men of wisdom. The Jeevan disagrees with the Lord wearing a TuLasi garland on His wet body. ParAsara Bhattar reminds us that the situation of the Lord proving His claim over His Lordship over the protesting and deluded Jeevan is like practice of DivyA referred to in smrithi texts. Divya practice relates to taking an oath to give testimony. To prove the ancient Sesha-Seshi relationship between the Jeevan and the Lord, Parasara Bhattar constructed this wonderful, imaginary dialog :

Lord : tvam mE (You are Mine; I own You).

Jeevan : aham mE (No, I belong to myself; I am independent)

Lord : Kuthas tath? (No, How could that be possible ?)

Jeevan :Tadhapi kutha: ? (How about Your own claim?)

Lord: idham vEda moola pramANAth (My claim is based on the authority of the VedAs)

Jeevan : yEthacchAnaAdhi siddhAth anubhava vibhavAth

(My position however is based on my own experience, which is “beginningless in nature”).

Lord : Tarhi SaakrOsa yEva (But that position of yours has already been repudiated)

Jeevan : KaakrOsa: kasya ? (where and by whom was this repudiated?)

Lord: GitAdheeshu mama vidhitha: (By Me, of course! I repudiated it clearly in GitA)

Jeevan: kOathra Saakshi: ? (Pray, who is the witness for Your repudiation in GitA?)

Lord: Sudhee: syAth (A man of wisdom and clear mind)

Jeevan :Hantha, tvath pakshapaadheesa (Well, well! Then Your wise man is partial to You).

Lord's above conversation with the deluded soul reminding of its eternal sesha relationship (servitude) to the Lord is to be remembered by us during the Thirumanjanam. He is attesting to that sacred truth with wet cloth and Tulasi garland.

9.

स्वामी स्वशेषम् स्ववशम् स्वभरत्वेन निर्भरम्

स्वदत्त स्वधिया स्वार्थम् स्वस्मिन् न्यस्यति माम् स्वयम्

SvAmi SvasEsham Svavasam SvabharathvEna nirbharam I

Svadhaththa SvadhiyA SvArTham Svasmin nyasyasi mAm Svayam II

(This sLOkam is one of the most important sLOkam of Swami Desikan's NyAsa Dasakam, where he performed SaraNagathi at the lotus feet of Our PerumAL standing as archA on top of





Hasthigiri. We recite it regularly to remind of the Sesha-Seshi relationship that cannot ever be cut asunder between us and the Master, our Lord. This uRavu is “ozhikka OzhiyAthu” as Bhumi Piratti pointed out in Her Thiruppaavai paasuram. This is the uRavu that ANDAL's father, PeriyAzhwAr, referred to in his ThiruppallANdu paasuram:

“Yenthai tanthai tanthai tamm  
mUtthappan yEzhpaDik kaal thoDangi  
vanthu vazhi vazhi aatc cheyhinROm”

Swami Desikan instructs us here about Saathvika ThyAgam constituted by its three parts (viz), Karthruthva thyAgam, MamathA thyAgam and Phala thyAgam, in this most important sLOkam. The gist of the meaning of this sLOkam is as follows :

Sriman NaarayaNan is the Lord of us all. I am his bonded servant. I stay totally at His command. He gave me Himself this jn~Anam about my status and eternal relationship. With the blessings of this jn~Anam, He has made sure that I understand that there is nothing else for me to do for my protection and has accepted total responsibility for my protection. The fruits arising out of my protection also belongs to Him. He has made sure that I am not connected with that fruit of that rakshaNam and has now placed me at His own lotus feet and relieved me of all responsibilities and concerns.

10.

நண்ணலரிய பிரானே நாரணா நீராட வாராய்

வாய்த்த புகழ் மணிவண்ணா மஞ்சனமாட நீ வாராய்

வண்ணம் அழகிய நம்பீ மஞ்சனமாட வாராய்

மாணிக்கமே என் மணியே மஞ்சனமாட வாராய்

naNNalariya pirAnE NaaraNA neerAda Vaaraai

vaaitha puhazh MaNivaNNA manjanamAda nee vaarAi

vaNNam azhahiya namBee manjanamAda vaarAi

mANikkamE yenn maNiyE manjanmAda vaarAi

The above four lines are from PeriyAzhwAr's NeerAttam paasuram that we recite during the Lord's Thirumanjanam. Here PeriyAzhwAr transforms Himself into YashOdhA piratti, the anxious mother chasing the Aayar kulak kozhundhu and persuading her dear son to stand still





so that she can enjoy bathing Him.

The meaning of these four lines assembled here are :

Oh, my NaarAyaNA! Oh Lord who is not easy to approach normally ! Please come hither for Your enjoyable bath. Oh Lord with gem-bedecked aabharaNams! Oh Lord with the hue of blue sapphire! Oh Lord of fixed glory! Please come near to take Your sacred bath. Oh Lord with the ThirumEni celebrated for its unparalleled soundharyam! Please come over here to permit me to bathe You. Oh my cherished red ruby! my dear gem of a son! Please do not run away. Come now and come here so that I can perform Thirumanjanam for You.

11.

நின்ற மராமரம் சாய்த்தாய் நீ பிறந்த திருவோணம்

இன்று நீ நீராட வேண்டும் எம்பிரான் ஓடாதே வாராய்

நின் திறத்தேனல்லேன் நம்பீ நீ பிறந்த திருநன்னாள்

நன்று நீ நீராடவேண்டும் நாரணா ஓடாதே வாராய்

ninRa marAmaram saaythAi nee piRantha ThiruvONam

inRu, nee neerAdavEndum EmpirAn OdAthE vaarAi

nin thirathEnallEn namBee nee piRantha ThirunannAL

nanRu nee neeradavENDum naaraNA OdAthE vaarAi

These portions of the Neeraattam paasurams from periyAzhwAr remind YasOdha Bhaagyam that it is His birthday, when SravaNa nakshathram is in ascendance and it is essential that He should receive His visEsha Thirumanjanam on this special day. YasOdha appeals to her quick-footed son not to run away from her. She concedes that she does not fully comprehend His glories as SarvEsvaran, who felled the YamaLArjunams (the twin marutham trees in her garden) and performed many adhbhuthams as Her son in gOkulam as an infant.

Dear BhakthAs: We will continue here with the divya prabhandham-based salutations to ThiruviNNagarappan that request Him to accept our loving invitation to take part in His Thirumanjanam. Kattiya Vaakhyams from 12-15 address Him with affection and eulogize His glories. The meanings of these divya prabhandham sections are given in parenthesis after the Kattiya Vaakhyams :

12.

அண்ணல் செய்து அலை கடல் கடைந்து அதனுள்



கண்ணுதல் நஞ்சுண்ணக் கண்ட பெருமானே

போதலர் நெடுமுடிப் புண்ணியப் பெருமானே

பூமரு பொழிலணி விண்ணகர் வாழ் பெருமானே

கடல் சூழ் இலங்கை ராவணனை செற்ற பெருமானே

கோதில் சென்கோல் குடை மன்னரிடை நடந்த பெருமானே

aNNal seythalai kadal kadainthathunuL!

kaNNuthal nanjuNNakkaNda PerumALE !

pOthalar nedumudip puNNiyap PerumALE !

pUmaru pozhilaNi ViNNahar vaazh PerumALE !

Kadal soozh Ilankai RaavaNanai seRRa PerumALE !

kOthil senkOl kudai mannaridai nadantha PerumALE !

(Oh Lord, who commanded the army of devAs and asurAs as well as churned the milky ocean to bring out the nectar! Oh Lord, who witnessed during that occasion Your grandson, ParamEsvaran partaking the Haala Haala Visham for the protection of the world and its beings to please You! Oh Lord with the resplendent, tall crown decorated with the garlands made up of freshly blossomed flowers of the day ! Oh Lord residing eternally in the KshEthram of Thiruvinnagar known for its beautiful groves populated with diverse flowering trees! Oh Lord, who ended the life of the arrogant RaavaNA, the king of LankhA surrounded by the Oceans! Oh Lord, who walked among the rows of kings assembled in Duryodhanan's court on behalf of the PaandavAs as their ambassador (Paandava DhUthan)!

13.

வந்து குறளுருவாய் நிமிர்ந்து மாவலி-

வேள்வியில் மண்ணளந்த எம்பிரானே

நில மடந்தை தன்னை இடந்து புல்ஹிக்

கோட்டிடை வைத்து நிற்க்கும் எம்பிரானே

Vanthu kuRaLuvAi nimirnthu maavali

vELviyil maNNaLantha EmpirAnE !

nila madanthai tannai idanthu pulhik



kOttidai vaitthu niRkum EmpirAnE !

(Oh Lord, who appeared at the Yaj~na saalai of MahA Bali as a dwarf and then expanded in all directions as Thrivikraman to measure the earth, the sky and the region in between with Your two steps ! Oh Lord, who brought back BhUmi dEvi from below the ocean, embraced Her and positioned Her with great affection by the side of Your gigantic tusk and who gives us Your darsanam as BhU VarAha PerumAn !)

14.



“Raghavan theerThavaari”

குன்றால்

குளிர் மாரி தடுத்த அருளாளா

கோலால் நிரை மேய்த்த எம் கோவலர் கண்ணா

kunRaal kuLir maari Tadutha aruLALA !

kOIAI nirai mEyttha yemkOvalar KaNNA !





(Oh most benevolent KaNNA, who protected the residents of Gokulam from the wrath of Indran by lifting Govardhana Giri as an umbrella against his ferocious ice storm mingled with boulders ! Oh Lord who took the simple duties of a cowherd to graze the cows for the pleasure of being with the GopAs and Gopis at BrindhAvanam !)

15.

உந்திமேல் நான்முகனை படைத்த பெம்மானே

தன்னடியார் மனத்தென்றும் அமுதாகித் திகழ்வோனே

undhimEl naanmuhanai padaittha PemmAnE !

tannadiyAr manatthenRum amudhamAhi thihazhvOnE !

Oh magnanimous One, who created the four-faced Brahma on a lotus that sprouted out of Your naabhi!

Oh Lord, who always pervades the heart region of Your dear ones as nectarine presence there!

16.

ஆழி மழைக்கண்ணா பூவைப் பூ வண்ணா

மெய் நின்று கேட்டருளாய் அடியேன் செய்யும் விண்ணப்பமே

Aazhi mazhaik KaNNA ! poovaip poo VaNNA !

mey niNru kEttaruLai adiyEn seeyum ViNNappamE !

(Oh Mandala nirvAhaka Parjanya Prabho ! Oh Lord, who nourishes the world with abundant, life giving rains in Your role as the power behind VaruNa Devan ! Oh Athasi pushpa samaana varNa ! Oh Lord, who has the blue hue of the KaasAm poo ! Please bless us by listening to our humble and fervent request !)

17.

ஏகி க்ருத த்யுமணி பிம்ப ஸஹஸ்ர தீப்தி -கிரீடமும்

yEkikrutha dhyumaNi Bimbha sahasra dheepthi kireetamum

(with Your resplendent Crown shining with the unified radiance of thousands of Suns)





குடில குந்தள காந்தி ரூபமான திருக் குழர் கற்றயும்

kuDila kunthaLa kaanthi rUpamaana thrukk kuzhar KaRRayum

(with Your abundant curly locks of shining black hair)

விகஜ பங்கஜ லோசனமுடைய உன் திருமுக மண்டலமும்

vikacha pankaja lOchanamudaya unn Thirumuha mandalamum

(with Your face lighting up with the lustre of a just blossomed lotus)

அஷ்டமி சந்த்ரனுக்கு சமானமான திரு நெற்றியும்

ashtami Chandranukku samAnamAna Thiru neRRiyum

(with Your forehead shining like the beautiful, semi-circular ashtami Moon)

லாவண்ய வர்ஷிணி லலாட தடே பிப்ரத் ஊர்த்வ புண்ட்றமும்

laavaNya varshiNi lalADa taDE Bibhrath Urdhva punDramum

(With Your ThirumaNN kaappu shining and blessing us with its radiance from its place in Your forehead)

ஆகர்ணிதே ஆசா ப்ரசாதயிதும் திருச்செவியும்

aakarNithE aasA: prasAdhayithum Thirucchevium

(With Your ears, which have the power to fulfill the people's prayers at the same instant they receive the appeal for help from Your adiyArs)

கந்தர்ப லாஞ்ச்சன தனு சமானமான மகர -குண்டலங்களும்

kandharpa lAncchana tanu samAnamAna makara kuNdalangaLum

(with Your lovely Makara Kundalams reminding us about the insignia of the fish on the flag of Manmathan, Your son)





காம சரா சமான மாத்ருகா ரூபமான புருவங்களும்

kaama saraasanasya maathrukA rUpamaana puruvankaLum

(With Your bewitching brows reminding us of the bow of Manmathan)

ஆலக்ஷ்ய சத்வம் அதிவேல தயோத்தரங்கமான கண்களும்

aalakshya Satthvam athivEla dayOttharangamAna kaNNKaLum

(With Your mercy-laden befriending eyes that resemble the well stocked ocean full of life and lulled there by the gentle waves of Your DayA)

அவைகளில் உள்ள அனாமய வாக்ய கர்பங்கள் கொண்ட

கடாசுஷங்களும்

avaikaLil uLLa anAmaya Vaakhya garbhangaL koNda katAkshangaLum

(With the embedded message in Your eyes that are pregnant with the concern for our KshEmam)

நிகம நிஸ்வசிதமான திரு மூக்கும்

nigama nisvasithamAna Thiru mookkum

(with the beauty of Your nose that inhales the Vedams as its prANan)

கோவை பழத்தை பழிக்கும் திருவதரங்களும்

kovaip Pazhatthai pazhikkum thiruvatharankaLum

(With Your beautiful red lips, which defeat easily the beautiful red hue of Kovai fruits)

சங்க நிபமான திருக்கழுத்தும்

sankha nibhamaana thiruk Kazhutthum

(with the beauty of Your neck reminding one of a lovely conch in its shape)





ஆஜானு லம்பிதமான திருக்கைகளும்

aajAnu lambhithamAna thiruk kaikaLum

(with Your long arms reaching all the way down to the knees)

பதாரவிந்தம் காண்பிக்கும் தக்ஷிண கரமும்

padhAravindham kANpikkum dakshiNa karamum

(With Your right hand showing Your lotus feet)

சம்சார சாகரம் இவ்வளவு தான் யென காண்பிக்கும் வாம கடி ஹஸ்தமும்

samsAra saagaram ivvaLavu thaan yena kaaNpikkum vaama kati hasthamum

(With Your left hastham indicating that the fearsome ocean of Samsaram is only thigh deep)

ஸ்ரீவத்ஸ கௌஸ்துப ரமா வனமாலிக அங்கமாயுத்ய திருமார்பும்

Srivatsa Kousthubha RamA vanamaalika angamAyudya Thiru maarpum

(With Your chest housing Srivatsam, KousthubhA gem, Periya PirAtti and the Vyjayanthi Vana Maalai)

ஆர்த்ரம் ஆஸ்ரித தாரகமான திருவுள்ளமும்

aardhram tama mathanam aasritha tArakamAna ThiruvuLLamum

(With Your ThiruvuLLam that is moist with the flow of DayA and offering protection to those who seek Your refuge)

தயிதோபதானமான திருத் தொடைகளும்

dayithOpadhAnamaana Thirut thodaikaLum

(With the strong and beautiful thighs serving as the pillows for Your devis)





கோபாங்கனே (गोपाङ्गे) சுக்ருத சங்க்ரமணமான ஜானுக்களும்

gOpAngaNeshu krutha chankraNamAna jaanukkaLum

(with Your Beautiful knees that crawled across the houses of GopAs of Gokulam)

ரமா மஹீப்யாம் சம்வாஹிதமான சரண பத்மங்களும்

Ramaa MaheebhyAM samvAhithamAna charaNa padmankaLum

(with Your sacred feet pressed by Sri and BhU devis)

சங்க சக்ராதி ஆயுதங்களும் அழகிய -ஆபரணங்களும்

சேர்ந்து ஜாஜ்வல்வ்யமாய் விளங்கும் தேவரீரிக்கு அடியேன்

செய்யும் ஒரு விண்ணப்பமும் இதுவே

sankha chakrAdhi aayuthankaLUm, azhagiya AbharaNankaLUm

sErnthu jaajvalvyamAi viLangum devareerikku, adiyEN

seyyum oru viNNappamum ithuvE

(May I as Your adiyavan beseech You to listen to my humble request as You give us the blessings of sEvai of Your SubhAsrayam in Archai at ThiruviNNagar with Your sacred weapons, beautiful ornaments, golden yellow peethAmparam and sarvAnga Soundharyam ?)

தண்டகாரணயத்தில் நடந்த வாட்டம் தீரவோ?

ஓதமாகடலைக் கடந்தேரி ராவணனை அழித்த களைப்போ?

சிங்கமதாய் அவுணன் திரலாஹம் கீண்டஅசதியோ?

பூமிப் பிராட்டியை தேடி ஓடிய தாபம் தீரவோ?

தாயாய் வந்த பேயின் உயிரை உரிஞ்சியமயக்கு அரவோ?

பாஞ்சாலி கூந்தல் முடிக்க பாரதப் போர் செய்த அசதியோ?

கண்ணினுண் சிறுத்தாம்பினால் உண்டான விடை தீரவோ?





தேவரீர் திருமஞ்சனம் கண்டருளி கோலம் செய்து  
இங்கே நின்று அடியோமோடும் நின்னோடும் பிரிவின்றி  
ஆயிரம் பல்லாண்டு ! உன் பெரு வானஹம் உய்ய, அமரர் உய்ய  
மண் உய்ய, உன் தன் லீலா விபூதியில் மனிசர் உய்ய  
துன்பமிகு துயர் அஹல அயர்வொன்றிலா ஆனந்தம் வளர  
அகமெல்லாம் பூரிக்கும் தொண்டார் உள்ளம் குளிர, ஸ்ரீ மார்கண்டேய  
மகரிஷி கண்டு களித்து பல்லாண்டு பாட,  
என்னப்பனே என் மணியே முத்தே பொன்னே  
அமுதமே பல் வகையும் பரந்த பெருமானே  
தேவரீர் மஞ்சனமாடி அருள்வதே

DandakAraNyatthil nadantha kaLai aaravO  
BrindhAvanatthil aadi Odiya vaattam theeravO  
OthamAkadalaik kadanthEri RaavaNanai azhittha kaLaippO  
singamathAi avuNan thiralAham keeNda asathiyO  
Bhumip pirAttiyai thEdi Odiya thApam theeravO  
ThAyAi vantha pEyin uyirai urinchiya mayakku aravO  
paanchAli koonthal mudikka Bharathap pOrr seytha asathiyO  
kaNNinuNN siRut thAmpinAl uNdAna vidAi theeravO  
Devareer Thirumanjanam KaNdaruLi, kOlam seythu,  
inghE ninRu, adiyOmOdum ninnOdum pirivinRi  
aayiram pallANdu, manperu vaanaham uyya, amarar uyya,  
maNN uyya, unn tann leelA vibhUthiyil manisar uyya,  
thunbamihu tuyarhaL ahala, ayarvonrilA aanandham vaLara,  
ahamellaam poorikkum Thondar uLLam kuLira, Sri MarkanDEya  
Maharishi kaNdu kaLitthu pallANdu paada,  
YennappanE, Yenn MaNiyE, MutthE, PonnE,  
amudhamE, pallvahayum parantha PerumAnE,



Devareer manjanamAdi aruLvathE !

परम नारायण भूवल्लभ श्रवण वेङ्कटेशा

जय विजयी भव

शङ्ख धारा पद्म धारा सहस्र धारा

मुखेन तीर्थ त्रयम् प्रकटयति अभिषेक वारि



“Sahasra dhaara”



Parama NaarAyaNa ! BhUvallabha ! SravaNa  
VenkatEsA ! Jaya Vijayee Bhava !  
Sankha tArA, Padhma TaarA, Sahasra TaarA  
mukEna theerttha thrayam prakatayathi  
AbhishEka Vaari.

பூமி தேவி சமேத ஸ்ரீஓப்பிலிஅப்பன் திருவடித் தாமரைகளே சரணம்

Bhumi Devi SamEthA Sri Oppiliappan Thiruvadi ThaamaraikaLE SaraNam.

AzhwAr, AchAryan ThiruvadigaLE SaraNam.

DaasAnu Daasan Oppiliappan Koil VaradAchAri SadagOpan

P.S: Sunday, November 8th (1998) is the VidAyERRI day at the end of the ThirukkalyANa uthsavam for the dhivya dampathis of Oppiliappan Koil. The constellation of Mrugaseersham is in ascendance on this day. My revered father, Poojya Sri, Parama padha Vaasi, Poundarikapuram Bruhaspathi VaradachAr swamy was born on this day. He set up the trust for performing Thirumanjanam to our Kula dhaivam on this day every year by his descendants.

In four hour's time (1 PM, Sunday, November 8) the Thirumanjanam for Thiruvinnagarappan will start. My sister is representing me there at the sannidhi of the dhivya dampathis.

On this sObhana muhUrtham, I hasten to offer unto His lotus feet this Thirumanjanak Kattiyam from this distance and seek His blessings for one and all ! May we have the good fortune to read this Thirumanjanak Kattiyam by the sannidhi adhyApaakam SwamigaL in person during the forthcoming Kaisika DwAdasi Thotti Thirumanjanam for the Uthsavar, Ponnappan and His divine consort, BhUmi DEvi.

Subhamasthu, KrishNArpaNam

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