



Sri Ranganatha Divyamani Padukabhyam Namah |
Srimate Srinivasa Ramanuja Mahadesikaya Namah |

Śrīman Nigamānta Mahādeśikan's

மெய் விரத மான்மியம்
(Śrī Hastigirimāhātmyam)

Sanskrit ślokas, word-by-word meaning and commentary

By

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English Translation

By

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|| Śrīh ||
 || Śrīmate Nigamānta Mahādeśikāya namaḥ ||

Śrī Hastigirimāhātmyam **(Mey Virata Māṇmīyam)**

Original:

வாழி அருளாளர் வாழி அணி அத்திகிரி
 வாழி எதிராசன் வாசகத்தோர்வாழி
 சரணாகதி என்னும் சார்வுடன் மற்றொன்றை
 அரணாகக் கொள்ளாதார் அன்பு (1)

vāḷi aruḷāḷar vāḷi aṇi attigiri
 vāḷi edirācaṇ vācagattōr-vāḷi
 caraṇāgadi eṇṇum cārvuḍaṇ marṇṇrai
 araṇāgak kolḷādār aṇbu

Meaning: (May) *aruḷāḷar* = *Varada*, the Ocean of Compassion *vāḷi* = shine for ever; (May) *attigiri* = *Hastigiri*, *aṇi* = the Ornament (for the world) *vāḷi* = shine; (May) *edirācaṇ oṇrai* - *vācagattōr* = the Great Ones who have learnt the *śrī sūktis* (divine sayings) of *Śrī Bhāṣyakara* *vāḷi* = live in prosperity; and *vāḷi* = Long Live *aṇbu* = the love *kolḷādār* = of those Great Ones who will not accept *marṇu* = any thing else *araṇāga* = as the Means *caraṇāgadi eṇbum cārvu uḍaṇ* = along with the Means called *Prapatti*.

Summary: Our Jewel of an *ācārya* has started this *Prabandham* with the following benedictions; “Long live the Compassionate *Śrī Varadarāja*, *Hastigiri* where that

Paramātmān has graced to stay, the knowledgeable followers who have learnt and mastered the *śrī sūktis* of *Śrīmad Rāmānuja*, the incomparable and extraordinary Means of *Śaraṇāgati*, and the *Parama Bhakti* (the Great Devotion) that the *prapannas* (those who have surrendered to God) have in that *Paramātmān*.”

जयतु वरदराजो हस्तिशैलः स जीयात्

यतिपतिसुवचोभिज्ञातृवर्या जयन्तु।

जयतु च शरणागत्याख्यगत्या सहान्या-

वन मनभिगतानां धीमतां प्रीति रत्र ॥ १ ॥

jayatu varadarajo hastiśaila ssa jīyāt
yatipatisuvacobhijñātrvarya jayantu |
jayatu ca śaraṇāgatyākhyagatyā sahānyā-
vana manabhigatānāṁ dhīmatāṁ prīti ratra || 1 ||

Original:

எண் திசையும் கடல் ஏழும் மலைகள் ஏழும்
ஈர் ஏழு வையகமும் படைத்திலங்கும்
புண்டரிகத்தயன் புணர்த்த பெரிய வேள்விப்
புனித நறும் போக்கியத்தை உவந்து வந்து
தொண்டை எனும் மண்டலத்தின் நடுவில் பாரில்
தூ நிலம் மெய்விரதத்துத் தோன்றி நின்ற
கொண்டல் அருள் குணமே நாம் கூறுகின்றோம்
கூர் மதியீர் குறிப்பாகக் கொண்மினீரே

eṇ ticaiyum kaḍal ēlum malaigal ēlum
 īr ēlu vaiyagamum paḍaittilaṅgum
 puṇḍarīgattayan puṇartta periya vēlvi
 puṇida naṟum pōkkiyattai uvandu vandu
 tonḍai eṇum maṇḍalattiṇ naḍuvil pārīl
 tū nilam meyviraḍattut tōṇṇi niṇṇa
 koṇḍal aruḷ kuṇamē nām kūruginrōm
 kūṟ mādiyīṟ kurippāgak koṇmiṇīṟē

Meaning: *kūṟ mādiyīṟ* = Hey You People of sharp intelligence! *nām* = We *kūruginrōm* = are proclaiming *koṇḍal aruḷ kuṇamē* = that the Personification of the Quality of Compassion like a rain-bearing cloud (of *Śrī Devarāja*), *tōṇṇi niṇṇa* = stands before the eyes of every one *pārīl tū nilam* = at the most sacred place on the surface of the earth, namely, *meyviraḍattu* = the Divine *Kṣetra* (Holy Land) called *Satyavrata tonḍai eṇum maṇḍalattiṇ naḍuvil* = in the middle of the area called *Tunḍīmaṇḍala*, *uvandu vandu* = after arriving there happily and partaking *puṇida naṟum pōkkiyattai* = the sacred and pleasant-tasting *havis* (the Offering at the *yāga*) *periya vēlvi* = at the Great Sacrifice (*Aśvamedha yāga*) *puṇartta* = performed by *puṇḍarīgattu ayan* = *Brahma*, born in the *nābhi-kamala* (Lotus coming out of the Navel) of *Śrīmannārāyaṇa*, *ilaṅgum* = who shines gloriously *paḍaittu* = having created *eṇ ticaiyum* = the eight directions, *kaḍal ēlum* = the seven oceans, *malaigal ēlum* = the seven cardinal mountains and *īr ēlu vaiyagamum* = the fourteen *lokas* (worlds). *nīṟ* = You People! *kurippāga koṇmiṇīṟē* = Have this alone (what was said above) as your aim and secure it without fail.

Summary: *Brahma*, born in the *nābhi-kamala* (Lotus flower emanating from the navel) of *Paramātman*, and capable of

creating all the worlds, performed the Great *Aśvamedha yāga* to propitiate the *Paramātman*, at *Satyavrata Kṣetra*, reputed to be the most sacred place in the whole world. The *Paramapuruṣa Varadrāja* appeared in the *yajñyavedi* (sacrificial altar) itself to partake the *havis* (sacred offering) in that *yajña*. He is now standing there (permanently) in His divine form so that all the people may enjoy coming and visiting Him. Our ancestors who were great devotees and intellectuals, and also were elegant in their taste, have sung about Him to their heart's content. We will sing and serenade that God of all Gods in a way that would surpass even the *Bharata śāstra* (the Science of Music and Dance) that includes ecstatic feeling in the heart, melody in the voice and clapping in the hands. Hey You, the Greatest of the Devotees! Please stay alert and listen to it with rapt attention.

- 1) The Seven Oceans: *Lavaṇa* (Salt), *Ikṣu* (Sugar Cane Juice), *Kṣīra* (Milk), *Madhu* (Honey), *Ghṛta* (Ghee), *Dadhi* (Curd), *Śuddha jala* (Pure Water);
- 2) The Seven Mountains: *Mahendra*, *Malaya*, *Sahya*, *Śuktimān*, *Rukṣa*, *Vindhya*, *Pāriyātra*;
- 3) The Fourteen *Lokas* (worlds): *Atala*, *Vitala*, *Sutala*, *Dharātala*, *Mahātala*, *Rasātala*, *Pātāla*, *Bhū*, *Bhuvah*, *Suvah*, *Mahah*, *Janah*, *Tapah*, *Satyam*.

अष्टाशा स्सप्तवार्धीन् धरणिधरवरान् सप्त लोकान् द्विसप्ता-

प्युत्पाद्य भ्राजमान स्सलिलभवभवो यं हि चक्रऽश्वमेधम्।

पूतं भोग्यं तदीयं सुरभि हवि रुपादातुकामो दयाळुः

प्रादुर्भूतोऽतिमोदात् निखिलसुजनदृग्गोचर स्सन् विभाति ॥ २।१॥

तुण्डीरे मण्डलेऽस्मिन् जगति शुचितमे क्षेत्रसत्यव्रताख्ये

देवाधीशस्य तस्य त्वनवधिसुगुणेष्वेकमत्रोल्लिखामः ।

कारुण्याख्योऽत्युदार स्स तु जलधरवत् पक्षपातानभिज्ञः

भो भो स्सूक्ष्मार्थविज्ञा स्सुधिय इह समागत्य लक्ष्यं लभध्वम् ॥ २ । २ ॥

aṣṭāśā ssaptavārdhīn dharaṇidharavarān sapta lokān dvisaptā-
pyutpādya bhrājamāna ssalilabhavabhavo yaṁ hi
cakra'śvamedham |
pūtaṁ bhogyaṁ tadīyaṁ surabhi havi rupādātukāmo dayāluḥ
prādurbhūto'timodāt nikhilasujanadr̥ggocara ssan
vibhāti || 2 | 1 ||
tuṇḍīre maṇḍale'smin jagati śucitame kṣetrasatyavratākhye
devādhiśasya tasya tvanavadhisuguneṣvekamatrolikhāmaḥ |
kāruṇyākhyo'tyudāra ssa tu jaladharavat pakṣapātānabhijñāḥ
bho bho ssūkṣmārthavijñā ssudhiya iha samāgatya lakṣyaṁ
labhadhvam || 2 | 2 ||

Original:

வம்மின் புலவீர் அருளாளப் பெருமாள் என்றும் அருளாழி
அம்மான் என்றும் திருமகளைப் பெற்றும் என் நெஞ்சம்
கோயில் கொண்ட

பேர் அருளாளர் என்றும் வியப்பா விருதூதும் படி கரை
புரண்ட

கருணைக் கடலை எவ்வண்ணம் பேசுவீர் ஈதென்ன
பாங்கே

(3)

vammiṇ pulavīr aruḷālap perumāḷ eṇṇum aruḷāḷi
ammāṇ eṇṇum tirumagaḷaip perṇum eṇ neñcam kōyil koṇḍa
pēr aruḷāḷar eṇṇum viyappā virudūdum paḍi karai puraṇḍa
karuṇaik kaḍalai evvaṇṇam pēcuvīr īdenṇa pāṅgē

Meaning: *pulavīr* = Hey You Great Educated People! *vammiṇ* = Come on! *evvaṇṇam* = In what manner indeed *pēcuvīr* = can you serenade *karai puraṇḍa karuṇaik kaḍalai* = *Śrī Varadarāja*, the Ocean of Compassion that is overflowing its shores and Who has *viyappā* = amazing *virudu ūdum paḍi* = titles showerd at Him;-- *aruḷāḷar perumāḷ enṛum* = as the *Puruśottama* (The Greatest Person) Who rules the worlds with His compassion alone; *aruḷāḷi ammāṇ enṛum* = as the Lord Who can be said to be the Ocean of Compassion; *pēr aruḷāḷar enṛum* = as the Supreme Compassionate One, Who not only has *Mahālakṣmī* as His Consort but also *eṇ neṇjam kōyil koṇḍa* = has made my mind as (His) place of residence? *eṇṇa pāṅgē* = What kind of maturity *īdu* = is this (i.e., doing liking this)?

Summary: Hey, You Mature Wise People! Come on. The *āḷvars* and our ancestors have enjoyed singing in an amazing manner about the Compassionate nature of our *Devarāja Svāmi* along with His various titles. How indeed will you be able to describe the greatness of that *Varadarāja*, the Ocean of Compassion? Even for any one to come forward to describe it is not an ordinary task. One can say that it is practically an impossible claim. So, come and join us. Let us all join together and collectively sing about His great qualities. Let us together enjoy that experience. Of course, you would need the maturity of mind even to do so.

विद्वद्भ्या उपैत स्वय ममितदयो देवराट् शास्ति सर्वं

कारुण्याम्भोधिरीशोऽप्युपगतकमलो प्यात्तमच्चित्तवासः।

देवाधीशोऽनुकम्पाकर इति विरुदै रद्भुतं कीर्त्यमानं

वेलातीतं दयाब्धिं कथ मिह वरदं संस्तुथेदं नु भाग्यम्॥ ३॥

vidvadvaryā upaita svaya mamitadayo devarāṭ śāsti sarvaṁ
 kāruṇyāmbhodhirīśopyupagatakamalo pyāttamaccittavāsaḥ |
 devādhīśo'nukampākara iti birudai radbhutaṁ kīrtyamānaṁ
 velātitaṁ dayābधिrīṁ katha miha varadaṁ saṁstuthedaṁ nu
 bhāgyam || 3 |

Original:

ஒன்றே புகல் என்று உணர்ந்தவர் காட்டத் திரு அருளால்
 அன்றே அடைக்கலம் கொண்ட நம் அத்திகிரித் திருமால்
 இன்றே இசையின் இணை அடி சேர்ப்பர் இனிப் பிறவோம்
 நன்றே வருவதெல்லாம் நமக்கு பரம் ஒன்றிலதே (4)

oṇṛē pugāl eṇṛu uṇarndavar kāṭṭat tiru aruḷā
 aṇṛē aḍaikkalam koṇḍa nam attigirit tirumāl
 iṇṛē icaiyiṇ iṇai aḍi cērppar iṇip piṇavōm
 naṇṛē varuvadellām namakku param oṇṛiladē

Meaning: (With) *uṇarndavar* = the knowledgeable *ācārya*
kāṭṭa = showing us (teaching us) *oṇṛē* = that only One, namely
Śrīmannārāyaṇa alone *pugāl* = is the Means, *tiru aruḷā* = and
 with the grace of *Mahālakṣmī*, *nam attigirit tirumāl* = our
Lakṣmīvallabha of *Hastigiri* *aḍaikkalam koṇḍa* = Who has
 accepted (us) as the Object to be saved by Him, *cērpar* = can
 make us attain *iṇai aḍi* = (His) two feet *iṇṛē* = at the very next
 moment after *Prapatti icaiyiḷṇ* = if so desired. *iṇi* = After
 leaving this body, *piṇavōm* = we will not be born again here.
varuvadellām = Whatever that comes to us as long as we are
 living *naṇṛē* = will only be good. *namakku* = For us *param oṇṛu*
iladē = there will indeed be no burden to carry.

Summary: Our *ācāryas* understood and experienced, “*Śrīmannārāyaṇa* is the only One Who is the Means (for us to attain *Mokṣa*)”. They then taught us also the same message and offered us at His Lotus Feet. The *Devādhirāja* the King of all *devas*), Who is the Refuge for all, because of His natural compassion for us, and also because of the supportive words of *Mahālakṣmī*, has immediately accepted us as the Object of His protection. He is ready to grant us *Mukti* to-day itself if we asked for it. We will never have to be born on this earth again. As long as we are living on this earth, the *Karmabhūmi* (Land of *Karma*), whatever we will have to experience, be it happiness or sorrow, will all be manageable for us. There is nothing more we will have to do to save ourselves. Even so, as long as we live, we will continue to live a good life, remain happy and sing the glory of *Śrī Varadarāja*. In other words, as the saying “*santoṣārthaṃ vimrśyati muhuḥ*” goes, what more does the *Prapanna* (Person who has performed *Prapatti*) need for the upliftment of his *Ātman*?

सिद्धोपायः स्व एवेत्यवगमयितृषु श्रीदयैकाश्रयेषु

रक्ष्यत्वेनैव गृह्णन् सपदि करिगिरिश्रीधरो न स्तदैव।

मुक्तावभ्यर्थितायां निजपदयुगळीं प्रापयत्येव भूयः

नैवोत्पत्तिः यदाप्तं शुभकरं मखिलं नास्ति नो ह्यात्मभारः ॥ ४॥

siddhopāya ssa evetyavagamayitr̥ṣu śrīdayaikāśrayeṣu
rakṣyatvenaiva gṛhṇan sapadi karigiriśrīdharo na stadaiva |
muktāvabhyārthitāyāṃ nijapadayugaḷīm prāpayatyeva bhūyaḥ
naivotpattiḥ yadāptaṃ śubhakara makhilaṃ nāsti no
hyātmabhāraḥ || 4 ||

Original:

வம்பவிழ் போதமர் மாதர் உகந்த அம் மா நிதியைத்
தன் பலமே கொண்டு காணக் கருதிய தாமரையோன்
முன் பல குற்றத்து வல் வினை மொய்க்க முகிழ் மதியாய்
அம்புலி வேண்டிய பாலனைப் போல அழுதனனே (5)

vambaviḷ pōdamar mādar uganda am mā nidiyait
taṇ palamē koṇḍu kāṇak karudiya tāmaraiyōṇ
muṇ pala kurrattu val viṇai moykka mugilḷ madiyāy
ambuli vēṇḍiya pālāṇaip pōla aludaṇaṇē

Meaning: *tāmaraiyōṇ* = **Brahma** *kāṇak karudiya* = desirous of seeing in person, *taṇ palamē koṇḍu* = making use of his own yogic power alone, *am mā nidiyai* = that Great Treasure, namely, the **Paramapuruṣa**, *uganda* = Who is the Beloved of *mādar* = **Mahālakṣmī** *pōdu amar* = who resides in the flower *vambu aviḷ* = that has blossomed with fragrance (performed meditation).

(However), *val viṇai moykka* = being engulfed by the powerful **pāpa** *karmas* (effects of evil actions) *muṇ pala kurrattu* = accumulated from the past several transgressions, *mugilḷ madiyāy* = became clouded in his mind and *aludaṇaṇē* = cried (not being able to attain his wish) *pālāṇaip pōla* = like a little boy *ambuli vēṇḍiya* = asking for the Moon (that could not be reached) to be brought to him.

Summary: Once **Brahma** tried to see in person, with the power of his own yogic experience, **Śrīmannārāyaṇa**, the **Śubha-guṇa-nidhi** (Repository of all auspicious qualities), the **Sarva-śakta** (All Powerful), and the **Sarva-śaraṇya** (Universal Refuge), Who is also the Beloved Consort of **Mahālakṣmī**, the

resident of the fragrant lotus flower. However, he became very sad when he became unsuccessful in his attempt, due to the effect of his past *karmas* (actions). He then became very sad and began to cry like little children who try to catch the reflection of the Moon shining in the sky and cry when they cannot do so, without realizing that it is an impossibility. God's Grace is decided by His own Will.

सौरभ्यालयफुल्लपद्मनिवसलक्ष्मीप्रियं तं महा-

निक्षेपं पुरुषोत्तमं निजबलादेवेक्षितुं पद्मजः।

नाशक्रोन्निजनैकमन्तुफलतः दुष्कर्मदोषावलिः

मोहान्यो व्यरुदच्च बाल इव तच्चन्द्राभिलाषी तदा ॥ ५ ॥

saurabhyālayaphullapadmanivasallakṣmīpriyaṁ taṁ mahā-
nikṣepaṁ puruṣottamaṁ nijabalādevēkṣitum padmajah |
nāśakronnijanai kamantuphalataḥ duṣkarmadoṣāvaliḥ
mohāndho vyarudacca bāla iva taccandrābhilāṣī tadā

|| 5 ||

Original:

அடங்காக் கரணங்கள் ஐன்துடன் ஆறும் அடக்கி முன்னம்
எனடுங்காலம் இன்னிலமே நிலையாப் பூண்டு நீடுறைவான்
சடங்கால் பெரிய தவங்கள் செய்தேன் என்ன தன்மை
இதென்று

இடம் காத்திருந்த திசைமுகன் தன்னை இகழ்ந்தனனே
(6)

aḍaṅgāk karaṇaṅgaḷ ainduḍaṇ ārum aḍakki munṇam
neḍuṅgālam iṇṇilamē nilaiyāp pūṇḍu nīḍuraivāṇ

caḍaṅgāl periya tavaṅgaḷ ceydēṇ eṇṇa taṇmai idēṇru
iḍam kāttirunda ticaimugaṇ taṇnai iḡaḷndaṇṇē

Meaning: *ticai mugaṇ* = **Brahma** iḍam kāttu irunda = who had protected the **Brahma padavi** (position of **Brahma**) that he had attained *iḡaḷndaṇṇ* = became ashamed and despised *taṇnai* = himself, *eṇṇu* = saying, “*ceydēṇ* = I did *munṇam* = at the very outset *periya tavaṅgaḷ* = penances *ce{ca}daṅgār{ḷ}* *periya* = that were great with the *vratas* (disciplines) that were part of them, *aḍakki* = by controlling *ārum* = the sensory organs *aḍaṅgā karaṇaṅgaḷ aindu uḍaṇ* = along with the five motor organs that are very difficult to control. (I did these penances) *nilaiyāy pūṇḍU* = to have as my place *i nilamē* = this **Brahmaloka** alone *neḍum kālam* = for a very long time and *neeḍu uraivāṇ* = and praying for living in and enjoying this place for all the time. *idu eṇṇa taṇmai* = What (worthless) kind of an effort was all this (that I did)?

Summary: **Brahma** determined that the reason for his not being able to visualize **Paramātmān** was indeed his own record of past **karmas** and that it would be impossible to achieve this visualization without shedding that baggage. He cried with shame and pity and blamed himself for whatever happened in the past, saying, “By controlling the uncontrollable **indriyas** (sensory and motor organs in the body) and performing grueling penance for a very long time, all that was obtained by me was just this **Brahma padavi** (position as **Brahma**). I got fooled thinking that this itself would last for ever. Alas, how I wasted so much time being caught in the joys and sorrows associated with the ups and downs in the cycle of happiness and sorrow!

संरक्षं श्रुतुराननो निजपदं देशं तमेव स्थिरं
 मत्वास्थाय चिरादपेक्ष्य हि पुरा दुर्दम्यपञ्चेन्द्रियैः।
 साकं षट् च नियम्य स्वानि सुमहत् तेपे तपोऽत्यायतं
 किं वाकारि मयेत्यलज्जत भृशं कृत्यं निनिन्दात्मनः ॥ ६ ॥

saṁrakṣaṁ ścaturānāno nijapadaṁ deśaṁ tameva sthiraṁ
 matvāsthāya cirādapekṣya hi purā durdamyapañcendriyaiḥ |
 sākaṁ ṣaṭ ca niyamy svāni sumahat tepe tapo'tyāyataṁ
 kiṁ vākāri mayetyalajjata bhṛśaṁ kṛtyaṁ ninindātmanaḥ || 6 ||

Original:

விண் உலகில் வீற்றிருந்த மேன்மையாலும்
 வேதங்கள் ஈர் இரண்டும் விரித்தலாலும்
 கண்ணனை நான் கருத்துறவே காண்பன் என்னக்
 காணாமல் விலக்கிய தன் வினையைக் காணா
 எண்ணிய நல் புவனங்கள் ஏழும் ஆறும்
 இரு மூன்று தீவமும் எட்டிடமும் விட்டுப்
 பண்ணிய நல் விரதம் எலாம் பலிக்கும் என்று
 பாரதத்தில் பங்கய த்தோன் படின்திட்டானே (7)

viṇ ulagil vīṙṙirunda mēṇmaiyālum
 vēdaṅgaḷ īr iraṇḍum virittalālum
 kaṇṇaṇai nāṇ karutturavē kāṇbaṇ eṇṇak
 kāṇāmal vilakkiya taṇ viṇaiyaik kāṇā
 eṇṇiya nal puvaṇaṅgaḷ ēlum ārum
 iru mūṇṇu tīvamum eṭṭiḍamum viṭṭup
 paṇṇiya nal viradam elām palikkum eṇṇu
 pāradattil paṅgaya ttōṇ paḍindittāṇē

Meaning: *vīrṛirunda mēṇmaiyālum* = Because of the arrogance resulting from the perception of superiority *viṇ ulagil* = of the *brahmaloka*, *virittalālum* = and also because of having propagated *vēdanṅaḷ īr iraṇḍum* = the (2x 2=) four *Vedas* (in the world), *paṅkyattōṇ* = *Brahma* *kāṇbaṇ eṇṇa* = thought that he would be able to visualize with his eyes *kaṇṇana2ai* = *Paramātman* *karuttu uṛavē* = exactly as He is situated in his mind (tried); *vilakkiya taṇ viṇaiyaik kāṇā* = but not being able to understand his *karma* that prevented him *kāṇāmal* = from visualizing like that, *viṭṭu* = he skipped *eṇṇia nal puvaṇaṅḷ* = *ēlum ārum* = the (6+7=) thirteen *Lokas* (worlds) that have been counted as great (in the *śāstras*), *iru mūṇru tīvamum* = the (2x3=) six *dvīpas* (Islands) *eṭṭu iḍamum* = and the eight *varṣas* (the lands) *paḍind iṭṭāṇ ē* = came and settled down in deed *pāradattil* = in *Bhārata dEśa eṇru* = expecting that *paṇṇilya n1al viradam elām palikkum* = all the great *vrata*s (austere spriritual undertakings) will be fruitful (here).

Summary: It is said that *Brahma* worshipped *Śrimannārāyaṇa* for a period of one thousand crore *yugas* to attain the office of *Brahma*. Thus, after performing the most severe and austere penance that resulted in his attaining this highest office and settling down in that position, he found that all that hard effort he had put in with great arrogance was worthless since he was not able to realize the visualization of *Paramātman*. Repenting greatly about this wasted effort, and desirous of getting rid of that *karma* which stood as an obstacle in his path, *Brahma* began thinking about which holy place would be the most suitable location for performing penance again. Eliminating the thirteen *lokas* and also *Bhūloka* (the earth), especially the six islands therein namely, *Plakṣa*,

Shālmali, Kuśa, Kraunca, Śāka, and *Puṣkara*, as well as the island of *Jambū Dvīpa*; and also the eight *varṣas* (lands) namely, *Kimpuruṣa, Hari, Ilāvṛta, Ramya, Hiranyaka, Kuru, Patrāśva*, and *Ketumāla*, he chose *Bhāratavarṣa* as the best place for performing his very holy penance. He ignored all the rest of the locations mentioned above since he considered them as places meant for enjoying the results of one's past *karmas* and not really the *Karmabhūmis*, i.e., places ideally suited for one to perform *karmas* or undertaking ritualistic efforts). More than any other place, he selected *Bhārata Deśa*, the southernmost land and considered to be the most propitious land for performing all kinds of pious rituals, and settled down there to carry out his penance.

पद्मोद्भूतस्स्वलोके वरतममतितश्चागमाध्यापनाच्च

स्वान्ते विष्णुं यथा वा स्थिरमकृततथेचिक्षिपुः प्रोद्यतोऽपि।

नैक्षिप्रास्याथ मूलं निजदुरितमविज्ञाय षड्भक्तलोकान्

षड्वीपान् अष्टवर्षाण्यपि जहदसमं सर्वदं भारतं प्रैत् ॥ ७ ॥

padmodbhūta ssvaloke varatamamatitaścāgamādhyāpanācca
svānte viṣṇuṁ yathā vā sthira makṛta tathecikṣiṣuḥ

prodyato'pi |

naikṣiṣṭāsyātha mūlaṁ nijadurita mavijñāya ṣaṭsaptaṭalokān

ṣaḍdvīpān aṣṭavarṣāṇyapi jahadasamaṁ sarvadaṁ bhārataṁ
prait || 7 ||

Original:

எத்திசை நிலனும் எய்தி அருன் தவம் செய்த அன்னாள்
சத்தியவிரதம் செல்வாய் என்ற ஓர் உரையின் சார்வால்
அத்திசைச் சென்றழைத்து அங்கமரர் இல் எடுப்பான்
தன்னை

உத்தர வேதி செய் என்று உரை அணங்கிறை உரைத்தான்
(8)

etticai nilaṇum eydi aruṇ tavam ceyda aṇṇā!
cattiyaviradam celvāy eṇṇa ōr uraiyiṇ cārvāl
atticaic ceṇṇalaittu aṅgamaraṇ il eḍuppāṇ taṇṇai
uttara vēdi cey eṇṇu urai aṇaṅgiṇai uraittāṇ

Meaning: (When) *urai aṇaṅgu iṇai* = **Brahma**, the Consort of **Sarasvati**, the presiding goddess for speech *eydi* = after having gone *etticai nilaṇum* = to the places in all eight directions *arum tavam ceyda* = and performed such rigorous penance that could not be performed (by any one else) *aṇṇā!* = at that time *ōr uraiyiṇ cārvāl* = being directed by a heavenly voice from above, *celvāy eṇṇa* = saying, “Go *cattiya viradam* = to a holy place called “**Satyavrata**”, *at ticai ceṇṇu* = reached that divine place *alaittu* = and called *amarar il eḍuppāṇ taṇṇai* = **Viśvakarma**, who is the builder of residences etc for the **Devas**, and *uraittāṇ* = ordered him *eṇṇu* = to *uttara vēdi cey* = build the **uttaravedikā** (the altar) for performing a **yāga** (Sacrifice) *aṇṇu* = in that sacred place.

Summary: **Brahma** performed very rigorous penance for several years in various places all across the Land of **Bhārata**. But he was unable to achieve his desired goal anywhere. Finally, when he was feeling very sad, he heard a divine voice from above saying, “Do not worry any more. You can achieve peace

of mind if you perform one thousand *aśvamedhas* (Horse Sacrifices). That will take a very long time. Hence, you go to the holy place of “*Satyavrata*”. There, by performing one *aśvamedha* you can realize the same results as from performing one thousand *yāgas*. You will thus realize your desired objective. Have none other than *Viṣṇu* alone as the *Ārādhyā Devatā* (Deity to be propitiated) in that *yāga*”. Hearing that, *Brahma* became very happy and soon arrived at that place. He then ordered the *Devaśilpi* (the Sculptor of the *Devas*) *Viśvakarma* to construct for the *yāga*, the best possible *yajñabhūmi* (the *yāga* site), *Yāgavedikā* (the Sacrificial Altar), etc.

यात्वा सर्वासु दिक्ष्वप्यतिकठिन तपस्तप्तवत्यब्जयोनौ

क्षेत्रं सत्यव्रतं याह्यनुपद मिति या व्योमवाक् तां निशम्य।

गत्यानन्देन तत्रामरवसतिविधातार माहूय कारुं

प्राहैवं विश्वकर्मन् विरचय रुचिरा मुत्तरां वेदि मत्र ॥ ८॥

yātvā sarvāsu dikṣvapayatikaṭhinata pastaptavatyabjayonau
kṣetraṁ satyavrataṁ yāhyanupada miti yā vyomavāk tāṁ
niśamya |

gatvānandena tatrāmaravasatividhātāra māhūya kārūṁ
prāhaivam viśvakarman viracaya rucirā muttarāṁ vedi matra ||
8||

Original:

உத்தமவமர்த்தலமமைத்ததோர்
எழில் தனு உய்த்த கணையால்

அத்திரவரக்கன் முடி பத்துமொரு
கொத்தென உதிர்த்த திறலோன்
மத்துறு மிகுத்த தயிர் மொய்த்த வெணெய்
வைத்ததுணும் அத்தனிடமாம்
அத்திகிரி பத்தர் வினை தொத்தற
வறுக்கும் அணி அத்திகிரியே

(9)

uttamavamarttalamamaittadōr
eḷil taṇu uyttā kaṇaiyāl
attiravarakkaṇ muḍi pattumoru
kottēṇa udirṭta tīralōṇ
mattuṟu migutta tayir moytta veṇey
vaittaduṇum attāṇiḍamām
attigiri pattar viṇai tottaṟa-
vaṟukkum aṇi attigiriyē

Meaning: *iḍam ām* = The weighty Place of *attigiri* = Hastigiri,

where *udirṭta tīralōṇ* = *Śrī Rāma* who had the power to knock out *oru kottu eṇa* = in a bunch *muḍi pattum* = all the ten heads *attira arakkan* = of *Rāvaṇa* wielding powerful *astras*, *ōr eḷil taṇu uyttā kaṇaiyāl* = with an arrow shot from an extraordinary dazzling bow *amaittadu* = which was quite befitting *uttamam amar talam* = to that great battlefield;

and

where *uṇum* = *Śrī Kṛṣṇa*, who savoured *veṇey* = the butter *mattuṟu migutta tayir moytta* = which came profusely from churning the curd with a churning rod and *vaittad* = had been placed on the hanging pad;

attāṇ = (descended) as a close well-wisher, *aṟukkum* = will (itself) cut down, *tottu aṟa* = so as to destroy completely without a trace, *viṇai* = all the sins *pattar* = of the devotees. *a*

ttigiri = That **Cakra** (Discus carried in God's hand) *aṇiyē* = is therefore remaining merely as a decorative ornament.

Summary: **Śrī Rāma** demonstrated to the entire world his great prowess as an extraordinary archer on the very vast battlefield by knocking off with one arrow all the ten heads of **Rāvaṇa** like fruits from a bunch. **Śrī Kṛṣṇa** demonstrated his great quality of easy approachability to his devotees by tasting the butter that **Yaśodā** had churned up and placed on the overhead hanging pad. Both of them (**Rāma** and **Kṛṣṇa**) indeed have now descended on the earth and are standing in the form of **Śrī Devarāja** at **Hastigiri**. He is standing there in great glory in His **Arcā-rūpam** (Image for worship) so that one and all may come, see him and get blessed. That **Hastigiri** is immensely sacred. That **Giri** (hill) by itself can completely destroy all the sins of those who come to visit it. Thus, the **Sudarśana Cakra** weapon shining in the hand of God is there merely as just one other decorative ornament on Him. It is thereby implied that **Hastigiri** itself is performing the duty of protecting the devotees that normally is the role of **Sudarśana Cakra**.

Following **Brahma's** order, **Viśvakarma** made the auspicious shining place of **Hastigiri** as the **Yāgavedikā** (Sacrificial Altar) and invoked God to reside there permanently. Then, he built a heavenly city around that place. He then informed **Brahma** of his work. **Brahma** then named that city as "**Kāñci**".

उत्तमसंयुगभूसदृशैकसमुज्ज्वलचापसुयोजितबाणत-

आस्त्रबलोद्धतदैत्यशिरोदशकस्तबकप्रविपातबलाधिक।

मन्थनसम्मथनोत्थदधिस्थनवोद्धृतशिख्यगभक्षचणा विह

हस्तिगिरिर्नतपापसमूलविनाशक ईशकरारि रलङ्कृतिः ॥ ९ ॥

uttamasamyugabhūsadṛṣaikasamujvalacāpasuyojitabāṇata-
 āstrabaloddhatadaityaśirodaśakastabakapravipātabalādhika |
 manthanasammathanotthadadhistanavoddhṛtaśikyagabhakṣa
 caṇā viha
 hastigirirnatapāpasamūlavināśaka īśakarāri ralaṅkṛtiḥ
 || 9 ||

Original:

திண் மணிகள் பொன்னுடனே சேர்தலாலும்
 சிதையாத நூல் வழியில் சேர்த்தியாலும்
 வண்மை எழும் ஈர் இரண்டும் வண்ணத்தாலும்
 வானவர்க்கும் வியப்பான வகுப்பினாலும்
 ஒண்மை உடை வாசி விளி ஓசையாலும்
 ஒரு காலும் அழியாத அழகினாலும்
 மண் மகளார்க்கலங்காரம் என்ன மன்னும்
 மதிட்கச்சி நகர் கண்டு மகிழ்ந்திட்டானே (10)

tiṇ maṇigaḷ poṇṇuḍaṇē cērdalālum
 cidaiyāda nūl valiyil cērttiyālum
 vaṇmai eḷum īr iraṇḍum vaṇṇattālum
 vāṇavarkkum viyappāṇa vaguppiṇālum
 oṇmai uḍai vāci viḷi ōcaiylālum
 oru kālum aḷiyāda aḷagiṇālum
 maṇ magaḷārkkalaṅgāram eṇṇa maṇṇum
 madiṭkacci naḡar kaṇḍu magiḷndiṭṭāṇē

Meaning: *magiḷndiṭṭāṇ ē* = (*Brahma*) indeed became
 extremely happy *kacci naḡar kaṇḍu* = seeing that *Kāñcīpuram*
maṇṇum = with strong *madil* = circumscribing walls standing
 there *alaṅgāram eṇṇa* = like an ornament as it were, *maṇ*
magaḷārkkku = for *Bhūdevī*, *tiṇ maṇigaḷ* = because of precious

gems *cērdalālum* = being strung in combination *poṇṇuḍaṇē* = with gold, *cērttiyālum* = because of them being set together *cidaiyāda nūl valiyil* = according to the immortal art of sculpture; *vaṇmai eḷum īr iraṇḍum vaṇṇattālum* = because of being full of very liberal minded people of all the four castes; *vaguppiṇālum* = because of being liked *vāṇavarkkum viyappāṇa* = as auspicious by even the *Devas*; and *viḷi ōcaiyālum* = because of the neighing sound *oṇmai uḍai* = of the naturally beautiful *vāci* = horses.

Summary: The City of *Kāñcī* thus built by *Viśvakarma* on the command of *Brahma* was dazzling as a work of great sculptural art. It was shining with invaluable gems inlaid in gold at several places. People of all the four castes lived there happily being engaged in their respective occupations. The neighing sounds of beautiful thoroughbred horses reverberated all around. Looking at this beautiful eternal City of *Kāñcī*, which was the envy of even the devas, *Brahma* was supremely pleased.

हेमप्रत्युत्तरतत्प्रचयसुघटितं शिल्पशास्त्रानुगुण्यात्

संश्लिष्टां दानशौण्डै स्सुगुणनिधिचतुर्वर्णनिष्ठैश्च पूर्णाम्।

देवार्हा दर्शनीयां सहजसुभगसद्वाजिहेषां च काञ्चीं

दृष्ट्वा वेदा अहर्षत् दृढवरणवृतां भूविभूषामिवेद्धाम् ॥ १० ॥

hemapratyuptaratnapracayasughaṭitaṁ śilpāśāstrānuguṇyāt
saṁśliṣṭhāṁ dānaśauṇḍai ssuguṇanidhicaturvarṇaniṣṭhaiśca
pūrṇām |

devārḥāṁ darśanīyāṁ sahasubhagasadvājiheṣāṁ ca kāñcīm
dṛṣṭvā vedā aharṣat dṛḍhavaranaṇavṛtāṁ
bhūvibhūṣāmiveddhām | | 10 | |

Original:

காமங்கள் பல கொண்ட வேதம் கொண்டு
கை தவமே செய்வார்க்குக் காண்கில்லாப்
பூ மங்கை கேள்வனை நான் கண்டு போற்றப்
புண்ணியத்தில் நிகர் இல்லா விரதம் பூண்டேன்
சாமங்கள் கழிவதன் முன் சடக்கெனப் போய்த்
தன் ஆற்றில் தனி இருந்து தவம் செய்கின்ற
நாமங்கை வந்திட நீ அழைப்பாய் என்று
நன்மகனை நான்முகன் தான் நவின்றிட்டானே (11)

kāmaṅgaḷ pala koṇḍa vēdam koṇḍu
kai tavamē ceyvārkkuk kāṇagillāp
pū maṅgai kēḷvaṇai nāṇ kaṇḍu pōṟṟap
puṇṇiyattil nigar illā viradam pūṇḍēṇ
cāmaṅgaḷ kaḷivadaṇ muṇ caḍakkeṇap pōyt
taṇ āṟṟil taṇi irundu tavam ceygiṇṟa
nāmaṅgai vandiḍa nī alaippāy eṇṟu
naṇmagaṇai nāṇmugaṇ taṇ navinṟiṭṭāṇē

Meaning: *nāṇmugaṇ* = **Brahma** (called) n1al magan2ai = (his) noble son (**Vaśiṣṭha**) (and said), “*nāṇ kaṇḍu pōṟṟa* = In order to see face to face and offer my prayers to *pū maṅgai kēḷvaṇai* = **Mahālakṣmī**’s Consort, **Śrī Mahāviṣṇu**, *kāṇagillā* = who cannot be seen by (those) who *vēdam koṇḍu* = following the **Vedas** *kāmaṅgaḷ pala koṇḍa* = that describe several rituals oriented towards material benefits, *kai tavamē ceyvārkkku* = perform bogus rituals (instead of performing service that makes **Paramātmā** happy), *viradam pūṇḍēṇ* = have started this Ritual (called **Ashvamedha yāga**), *puṇṇiyattil nigar illā* = which doesn’t have anything to match it in holiness”, and *navinṟiṭṭāṇ taṇ ē* =

indeed ordered (*Vaśiṣṭha*), *eṇru* = as “*caḍakkenap pōy* = Go immediately *cāmaṅgaḷ kalivadaṇ muṇ* = before time is wasted *vandiḍa nī alaippāy* = and see that you bring with you to this place *nā maṅgai* = *Sarasvatīdevī* who is *taṇi irundu* = staying away from me and *tavam ceygiṇṇa* = is performing penance *taṇ āṇṇil* = on the banks of the River bearing her name (i.e., River *Sarasvatī*)”.

Summary: *Brahma* who wanted to perform the *Ashvamedha yāga* was required to have his wife with him. At that time his wife *Sarasvatī* was not with him. She had fought with him and had gone away and was performing *tapas* (penance) on the banks of the river (*Sarasvatī*) bearing her name. Desiring that she should be brought from there, *Brahma* commanded his noble son *Vaśiṣṭha* in these words; “*Śrī Mahāviṣṇu* will not appear before those who, do not perform such rituals that bring a joyful smile on His face, but instead perform only false deceptive rituals, even if such people accept the vedas that prescribe several *kāmya-karmas* (rituals yielding material benefits). I want to see Him directly in Person. Of so many holy rituals, the most sacred is the *Ashvamedha yāga*. I have now embarked on this ritual. Before it is too late, go right away and bring *Sarasvatī* here”.

काम्योक्त्याम्नायनिष्ठाः कपटविधिपरा नैव पश्यन्ति विष्णुं

श्रीशं तं पुण्यपुण्यं हयमख मनिभं प्रारभे सन्दिदृक्षुः ।

तामाह्वयानय त्वं त्वयि सुत दयितां मे स्वनामापगायाः

आस्ते यो तप्यमाना तट इति चतुरास्य स्सुतं चादिदेश ॥ ११ ॥

kāmyoktyāmnāyaniṣṭhāḥ kapaṭavidhiparā naiva paśyanti
 viṣṇuṃ
 śrīśaṃ taṃ puṇyapuṇyaṃ hayamakha manibhaṃ prārabhe
 sandidṛkṣuḥ |
 tāmāhūyānaya tvaṃ tvayi suta dayitāṃ me svanāmāpagāyāḥ
 āste yo tapyamānā taṭa iti caturāśya ssutaṃ cādideśa

|| 11 ||

Original:

அன்னவடிவாள் அசையும் அன்ன நடையாள்
 உயரும் அன்ன அரசேறி வருவாள்
 அத்தன் அயன் அத்தனயன் உத்திதனை
 அத்திதென உத்தி புரியாள்
 நல் நடை விடா நடம் இதென்ன நடவா
 நடுவு நண்ணு குவடேறி இழிவாள்
 நற் பதிகள் அற் பதிகள் கற் புரள
 அற்புத மருள் கதியினால்
 கல் நடை விடா இடமில் உன்னதி
 சிறா விகட மன்னு கிரி கூடம் இடியக்
 கட்டவிடை இற்று விழ முற்றும்
 விழி உற்றடைய விட்டருகுற
 அன்ன நய சீர் அயன் இதென் என
 விழா அமரர் மன்னு பதி ஏறி மகிழ
 அச்சுதன் அணைத்தனுவில் அத்திசை
 வரத் தகைய அற்றணுகினாள்

(12)

aṇṇavaḍivā | acaiyum aṇṇa naḍaiyā |
 uyarum aṇṇa aracēri varuvā |
 attaṇ ayaṇ attaṇayaṇ uttidanaṇai
 attidenṇa utti puriyā |
 nal naḍai viḍā naḍam idenna naḍavā

naḍuvu naṇṇu kuvaḍēri ilivāḷ
 naṇ padigaḷ aṇ padigaḷ kaṇ puraḷa
 aṇpuda maruḷ kadiyiṇāḷ
 kal naḍai viḍā iḍamil unṇadi
 cirā vigaḍa maṇṇu kiri kūḍam iḍiyak
 kaṭṭaviḍai irru viḷa murrum
 viḷi urraḍaiya viṭṭarugura
 aṇṇa naya cīr ayaṇ iden eṇa
 viḷā amarar maṇṇu padi ēri magiḷa
 accudaṇ aṇaittaṇuvil atticai
 varat tagaiya arṇaṇugiṇāḷ

Meaning: (*Saraswatī*) *aṇṇa vaḍivāḷ* = who is beautiful like the swan, *acaiyum aṇṇa naḍaiyāḷ* = who walks like the joyfully weaving swan, *varuvāḷ* = comes *ēri* = riding on top of *aṇṇa aracu* = a royal swan (listened to) *uttidaṇai* = the words of *at tanayan* = *Vaśiṣṭha*, the gentle son of *attaṇ ayaṇ* = of dear *Aja (Brahma)* en2a = but *utti puriyāḷ* = was not the one to say, “*idu* = Let this undertaking *attu* = *astu* (be accomplished)” ; n1aḷ *naḍai viḍā eṇṇa* = Seeing all of this as a hurriedly put together *naḍam* = drama, she (came speeding) *ēri* = climbing up *ilivāḷ* = and flowing down *kuḍugu {kuvaḍu}* = boulders *naṇṇu* = that were encountered *naḍuvuḷ* = in her path *naḍavā* = obstructing her fast movement, *maru gatiyiṇāḷ* = and breezing *aṇpuda* = amazingly through *naṇ padigaḷ* = good (level) terrain *aṇ padigaḷ* = and rough terrain (or very open terrain) *puraḷa* = knocking down *kal* = the rocks (present in the way); and *kal naḍai viḍā* = when the boulders did not break loose and roll down *iḍiya* = shattering *kiri kūḍam* = the entire mountain peaks *iḍam il* = stretching endlessly *unṇadi cirā* = whose height never decreased. In this manner, *kaṭṭu a viḍai* = with the hill sides there *irru viḷa* = falling down and crashing even without any

slapping, *urru aḍaiya viṭṭu* = casting all around *murrum viḷi* = her glances (to see), *arugu ura* = approached the edges (of the *yāgabdhūmi* or the sacrificial area), *aṇṇa naya cīr ayaṇ* = with that extremely gentle *Brahma idu eṇ eṇa* = wondering “What is this?, *viḷā amara* = the *Devas* assembled there for the *utsava* (called the *yāga*) *maṇṇu padi ēṇi* = reached their camps *magiḷa* = happily; and *accudaṇ* = when *Paramātman* at *ticai tagaiya vara* = came to that place to stop her *aṇait taṇuvil* = by creating a dam by taking the form of His bed (i.e., of *Ādiśeṣa*), (*Sarasvatī*) *arru* = gave up her force *aṇugiṇāḷ* = and approached (the *yāgabdhūmi*).

Summary: *Vaśiṣṭha*, following *Brahma*’s order, invited *sarasvatī* who was beautiful like the swan, had gait like the swan and rode a swan. She did not quite accept the invitation and rejected the offer. Instead, she said to herself “This is not a genuine heart-felt invitation. In fact, it looks like a mere pretense. There should be some background to it. All this talk of a *yāga* is nothing but a false drama”. With that thought, she became angry and wanted to destroy that yaaga. So, she took the form of a raging river rushing up and down the hills she encountered on the way. Breezing along like the wind with amazing force, shattering and toppling rocks, and knocking off the sides of never-before cracked large and lofty hill tops, she roared along. Finally, casting her glances all around, she approached the precincts of the *yāgabdhūmi*. Seeing this, *Brahma* was dumbfounded asking himself, “What is going on here?” All the *Devas* who had arrived there to attend the *yāga* became scared of their lives and rushed to their quarters happy to be still alive. At that time, *Paramātman*, Who never forsakes His devotees, decided to put down her arrogance and facilitate the performance of the *yāga*. So, He took the form of His “bed”,

Ādiśeṣa and lay down like a dam across the river. With her speed thus checked, *Sarasvatī* could not advance forward and finally arrived there humble and mellowed down.

हंसतनुरुच्चलितहंसगति रुन्नतं
हंसवर मास्थितवती हि विधिनायिका।
आप्तचतुरास्यतनुजातवचनार्थिता
प्यस्त्विदमिति प्रतिवचो न ददती तदा ॥ १२।१ ॥
शीघ्रगतिनाटकमिदं त्विति च भामिनी
स्वीयगतिवेगविनिरोधकमहीधरे।
निम्नगति रूर्ध्वगति रद्भुतमरुद्भति
श्र्यावितदृषद्विषमभूषु समभूषु च ॥ १२।२ ॥
पाटितशिलारहितशैलशिखराणि
तान्युन्नतसमातिपृथुलानि विनिपात्य सा ॥
पर्वतसुपार्श्वं मभिपातित मभूत्स्वतो
वीक्ष्य दिश आप मखभूमिसविधं तदा ॥ १२।३ ॥
तादृशनयादिगुणवानज इदं किमि
त्युत्सवसमागतसुरा स्थिरपदं गताः।
आमुमुदिरेऽच्युत इमां च शयनाकृतौ
रोद्धुमुपयाति तमवाप विनयान्विता ॥ १२।४ ॥

haṁsatanuruccalitahaṁsagati runnataṁ
 haṁsavara māsthitavatī hi vidhināyikā |
 āptacaturāsyatanujātavacanārthitā
 pyastvida miti prativaco na dadatī tadā || 12 | 1 | |
 śīghragatināṭakamidam tviti ca bhāminī
 svīyagativegavinirodhakamahīdhare |
 nimnagati rūrdhvagati radbhutamarudgati
 ścyāvitadr̥ṣadviśamabhūṣu samabhūṣu ca || 12 | 2 | |
 pāṭitaśilārahitaśailaśikharāṇi
 tānyunnatasamātipṛthulāni vinipātya sā | |
 parvatasupārśva mabhipātita mabhūtsvato
 vīkṣya diśa āpa makhabhūmisavidham tadā || 12 | 3 | |
 tādṛśanayādiguṇavānaja idam kimi
 tyutsavasamāgatasurā ssthirapadam gatāḥ |
 āmumudire'cyuta imām ca śayanākṛtau
 roddhumupayāti tamavāpa vinayānvitā || 12 | 4 | |

Original:

அன்று நயந்த அயமேத மா வேள்வி
 பொன்ற உரை அணங்கு பூம் புனலாய்க் கன்றி வர
 ஆதி அயனுக்கு அருள் செய்தனை ஆனான்
 தாதை அரவணையான் தான் (13)

aṇṇu nayanda ayamēda mā vēḷvi
 poṇṇa urai aṇaṅgu pūm puṇalāyk kaṇṇi vara
 ādi ayaṇukku aruḷ ceydaṇai āṇṇ
 tāḍai aravaṇaiyāṇ tāṇ

Meaning: aṇṇu = Then (when) urai aṇaṅgu = the goddess of
 speech, *Sarasvatī* pūm puṇayāl = though normally a blind and
 quiet river kaṇṇi vara came roaring down in rage poṇṇa = so as

to wipe out *vēlvi* = the great *yāga* *ayamēdam* = known as *Aśvamedha* *nayanda* = that (*Brahma*) was eager to perform, *tādai* = the Father (of the entire universe) *aravu aṇaiyāṇ* = namely *Paramātman* the Reposer on *Ādiśeṣa* *ādi ayaṇukku aru* *ceydu* = took pity on *Brahma*, the Cause of Creation and *āṇāṇ* = became *tāṇ* = Himself *aṇai* = the dam.

Summary: Then, *Sarasvatī* got very angry and deciding to cause havoc by ruining the *Aśvamedha* *yāga* that *Brahma* had so eagerly started to perform, came speeding down as *Vegavati* River towards the *yāgabhūmi*. Now, the Only One Who is the Bridge for all the worlds is that *Sarveśvara* (The Lord of All). That *Paramātman*, desirous of fulfilling *Brahma*'s desire took pity on him and taking His form of *Śeśaśāyi* (One Who reposes on *Ādiśeṣa*, became Himself a great big “dam” across the river coming down rapidly, and thereby averted the impending disaster.

आरब्धे विधिना तदा ह्यमखे यागे महत्यद्भुतं

तं विध्वंसितुमापगामतिरयावेगापगाख्यावती।

वाग्देवी मृदुलागतातिकुपिता तातोऽथदेवाधिराट्

कारुण्यादभवद्विधा वहिषायः सेतुं स्वयं रक्षितुम् ॥ १३ ॥

taṁ vidhvaṁsitumāpagāmatirayāvegāpagākhyāvatī|

vāgdevī mṛdulāgatātikupitā tāto'thadevādhiraṭ

kāruṇyādabhadvidhā vahiṣayaḥ setuṁ ssvayaṁ rakṣitum| |

13||

Original:

தரணியில் மன்னி அயனார் தனித் தவம் காத்த பிரான்
 கருணை எனும் கடல் ஆடித் திருவணை கண்டதற் பின்
 திரள் நரகெண்ணிய சித்திரகுத்தன் தெரித்து வைத்த
 சுருணையில் ஏறிய சூழ் வினை முற்றும் துறந்தனமெ (14)

taraṇiyil maṇṇi ayaṇār taṇit tavam kātta pirāṇ
 karuṇai eṇum kaḍal āḍit tiruvaṇai kaṇḍadar piṇ
 tiraḷ narageṇṇiya cittiraguttaṇ terittu vaitta
 curuṇaiyil ēriya cūḷ viṇai murṛum tuṇḍaṇame

Meaning: *piṇ* = After *karuṇai eṇum kaḍalāḍi* = (swimming, playing around and) taking a dip in the Ocean called Compassion of *kātta pirāṇ* = of the *Paramātmān*, Who *taraṇiyil maṇṇi* = stayed on, on the earth and did a great help by saving *taṇi tavam* = the unique *tapas*, namely the *Aśvamedha yāga* *ayaṇār* = of *Aja (Brahma)*, and after *tiru aṇai kaṇḍar* = having seen that magnificent Bridge *tuṇḍaṇam ē* = we indeed got rid of *cūḷ viṇai murṛum* = the totality of all the sins engulfing us that *curuṇaiyil ēriya* = have got into the *terittu vaitta* = record book maintained by *cittiraguttaṇ* = *Citrāgupta (Yama's accountant)* *eṇṇiya* = who counts *tiraḷ naragu* = the collection of *Narakas*.

Summary: Having taken a dip in that Ocean of Compassion of *Paramātmān*, Who stayed on permanently on this earth and protected *Brahma's Aśvamedha yāga*, we saw directly that Bridge known as *Paramātmān*. Hence, we can rejoice from now onwards knowing that we have rid ourselves of all our sins that *Citrāgupta, Yama's officer*, had written down in his book for imparting to us the experience of the various *Naraka lokas*.

स्थास्रो रर्च्यस्य भूमौ द्रुहिणमखपरित्राणसर्वोपकर्तुः
 कारुण्याद्भौ वगाह्य प्रशमितदुरितं तं वयं सेतुमूर्तिम्।
 निध्यायन्तोऽथ चास्मद्दुरितगणयिता चित्रगुप्तस्वकोशे
 घोराण्येनांसि यानि व्यलिखदिह विमुक्ता हि तैर्मोदिता स्मः ॥ १४ ॥

sthāsno rarcyasya bhūmau
 druhiṇamakhaparitrāṇasarvopakartuḥ
 kāruṇyābdhau vagāhya praśamitaduritaṁ taṁ vayaṁ
 setumūrtim |
 nidhyāyanto'tha cāsmadduritagaṇayitā citraguptassvakośe
 ghorāṇyenāmsi yāni vyalikhadiha vimuktā hi tairmoditā
 ssmah || 14 ||

Original:

சுசுலேசம் எண்ணிய சூழ் வினை தீர்க்கத் துணிந்தயனார்
 அகலாத அன்புடன் கொண்ட அயமேத வேதியின் மேல்
 புகல் ஓங்கு பொன் மலை அன்ன ஓர் புண்ணிய கோடியுடன்
 பகலோன் பகல் விளக்காகப் பரஞ்சுடர் தோன்றியதே (15)

cugalēcam eṇṇiya cūḷ viṇai tīrkkat tuṇindayanār
 agalāda aṇbuḍaṇ koṇḍa ayamēda vēdiyiṇ mēl
 pugalaṇṅgu poṇ malai aṇṇa ōr puṇṇiya kōḍiyuḍaṇ
 pagalōṇ pagal viḷakkāgap paraṇcuḍar tōṇriyadē

Meaning: *ayamēda vēdiyan mēl* = From the top of the
 sacrificial altar of the *Aśvamedha yāga* that *ayanār* = *Brahma*
koṇḍa = performed *aṇbuḍaṇ* = with devotion *tuṇindu* = after
 deciding *tīrkkā* = to get rid of *cūḷ viṇai* = the engulfing sins *eṇṇiya*

= that make one feel (as great) *cuka lēcam* = trivial happiness, *tōṇṇiyad ē* = there appeared indeed *param cuḍar* = a great jyoti (light) *pagalōṇ pagal viḷakkāga* = that made the Sun look like a day lamp, *uḍaṇ* = along with *pugal ōṅgu* = the much lauded ōṇ *puṇṇiya kōḍi* = unique *Vimāna*¹ called *Puṇyakoti poṇ malai aṇṇa* = resembling a mountain of gold.

Summary: Thus *Brahma*, after having decided that unless his *karmas* that “make one to (mistakenly) perceive the most trivial benefits in the world as being of the greatest value” are wiped out, he cannot realize his goal, he performed with great devotion the *Aśvamedha yāga*. Then, as soon as the *vapā*² of the sacrificial animal was offered in the fire during the *homam*, there came out of that sacrificial fire burning in the sacrificial altar, a dazzling Light called *Varadarāja* that was as bright as a thousand suns rising at the same time, along with a *Vimāna* called *Puṇyakoti* that looked like a golden mountain. If one were to compare the Sun to that bright Light, it would be like comparing a little lamp placed during the day to the Sun shining in the sky. In other words, the Sun was would just be seen as twinkling dimly in front of that bright Light. So extraordinarily bright was that Light.

धाता लेशं सुखं तन्महदिव विदधत् व्याप्त मेनोऽपहन्तुं

निस्सीम्ना भक्तिभूम्ना मखमकृत तदा संस्तुतं तस्य वेद्याम्।

हैरण्याद्वाभयान्यादृशमहिमजुषा पुण्यकोट्या समेतं

भास्वान्यस्याहि दीपोऽभवदिव परमं ज्योति राविर्बभूव ॥ १५ ॥

¹ Tower above the Sanctum

² A membrane connecting the stomach to other organs

dhātā leśaṁ sukhaṁ tanmahadiva vidadhat vyāpta
 meno'pahantuṁ
 nissīmṇā bhaktibhūmnā makhamakṛta tadā saṁstutaṁ tasya
 vedyāṁ |
 hairaṇyādryābhayānyādṛśamahimajuṣā puṇyakotya sametaṁ
 bhāsvānyasyāhni dīpo'bhavadiva paramaṁ jyoti
 rāvirbabhūva || 15 ||

Original:

பெருமையுடை அத்திகிரிப் பெருமாள் வந்தார்
 பேராத அருள் பொழியும் பெருமாள் வந்தார்
 அரு மறையின் உச்சி தனில் நின்றார் வந்தார்
 அங்கம் உடன் அவையாகும் அரியோர் வந்தார்
 திரு உரையாய்த் தாம் பொருளாய் நிற்பார் வந்தார்
 திரு அருளால் செழும் கலைகள் தந்தார் வந்தார்
 மருவலர்க்கு மயக்குரைக்கும் மாயோர் வந்தார்
 வானேற வழி தந்தார் வந்தார் தமெ

(16)

perumaiyuḍai attigirip perumā! vandār
 pērāda aru! poliḃyum perumā! vandār
 aru maṛaiyiṇ ucci taṇil niṇṛār vandār
 aṅgam uḍaṇ avaiyāgum ariyōr vandār
 tiru uraiyāyt tām poruḷāy niṛpār vandār
 tiru aruḷāl ceḷum kalaiga! tandār vandār

maruvalarkku mayakkuraikkum māyōr vandār
 vāṇēra vaḷi tandār vandār tame

Meaning: There *vandār* = came out rising (from that sacrificial altar), attigirip *perumā!* = the Lord of *Hastigiri*,

perumai uḍaiya = the God of supreme greatness; *perumāḷ* = The God, *pērāda aruḷ poḷiyum* Who outpours never-faltering compassion *vandar* = graced every one with His arrival; *niṇṇār* = The God, the Supreme Being, Who is praised *aru maraiyiṇ ucci taṇil* = in the upaniShats that are difficult to comprehend *vandār* = graced every one with His arrival; *pe{a}riōr* = God, the Greatest of the Great {the Knowledgeable One}, Who *avai āgum* = is the personification of the *Vedas aṅgam uḍaṇ* = along with the *vedāṅgas* (the components of the *Vedas*) *vandār* = graced every one with His arrival; *nṛpār* = The God, Who has established *tām poruḷ āy* = Himself as the personification of the Meaning, with *tiru urai āy* = *Mahālakṣmī* as the personification of *śabda* (Sound) *vandār* = graced every one with His arrival; *ceḷum kalaigaḷ tandār* = the God, Who gave this world the greatest *śāstras* (scriptures) *tiru aruḷāl* = out of His compassion *vandār* = graced every one with His arrival; *māyōr* = God, the Great Trickster *mayakku uraikkum* = Who has put forth *mohaka śāstras* (illusory scriptures) *maruvalarkku* = for the atheists that have no devotion (for Him) *vandār* = graced every one with His arrival; *vaḷi tandār* = The God, Who brought (i.e., taught us about) the Path *vāṇ ēra* = for ascending to the *Paramapadam*, *tām ē vandār* = has on His own graced every one by His arrival.

Summary: The *nitya-sūris* (Eternally Liberated) happily serenaded Him in these words; “The God of *Hastigiri* is the Greatest of the Great. He showers compassion on His devotees all the time. He is praised by the extremely intricate *Vedantas*. He is the very personification of the *Vedas* along with the six *vedāṅgas* (supporting components of the *Vedas*). He shines as the personification of their *artha* (Meaning) while His Consort *Mahālakṣmī* is the personification of their *śabda* (sound). With great compassion, He has given the great *Śāstras* (scriptures) to

this world for helping the people to elevate their lives. He is the One, Who has created '*moha*'-*shāstras*, the 'Delusional literature' for the atheists who do not seek refuge in Him. He is the One, Who has shown the easy-to-follow path for attaining *Vaikuṇṭham*. The God with all these great attributes has now descended (arrived) at this place”.

महिमवदिभशिलाधीश्वरो ह्याविरासीत्

दृढतमकरुणार्णोवार्षुकः प्रादुरासीत्।

अतिगहनविशीमाम्नायमौळीञ्च आयात्

षडवयवित एको यो महानाविरासीत्॥ १६।१॥

भवति यदि रमा वाक् य स्तदर्थं स्स आयात्

उदित करुणया य शशास्त्रजातं स आयात्

विधुतनिजपदानां मोहको माय्युपायात्

परमपदगतेर्यो मार्गदर्शी स आयात्॥ १६।२॥

mahimavadibhaśilādhīśvaro hyāvirāsīt

dr̥ḍhatamakaruṇārṇovārṣukaḥ prādurāsīt |

atigahanavisīmāmnāyamauḷīḍya āyāt

ṣaḍavayavita eko yo mahānāvirāsīt || 16 | 1 | |

bhavati yadi ramā vāk ya stadartha ssa āyāt

udita karuṇayā ya śśāstrajātaṁ sa āyāt

vidhutanijapadānāṁ mohako māyyupāyāt

paramapadagateryo mārgadarśī sa āyāt || 16 | 2 | |

Original:

அத்திகிரி அருளாளப் பெருமாள் வந்தார்
 ஆனை பரி தேரின் மேல் அழகர் வந்தார்
 கச்சி தனில் கண் கொடுக்கும் பெருமாள் வந்தார்
 கருத வரம் தரும் தெய்வப் பெருமாள் வந்தார்
 முத்தி மழை பொழியும் முகில் வண்ணர் வந்தார்
 மூலம் என ஓலம் இட வல்லார் வந்தார்
 உத்தர வேதிக்குள்ளே உதித்தார் வந்தார்
 உம்பர் தொழும் கழல் உடையார் வந்தார் தமெ (17)

attigiri aruḷāḷap perumāḷ vandār
 āṇai pari tēriṇ mēl aḷagar vandār
 kacci taṇil kaṇ koḍukkum perumāḷ vandār
 karuda varam tarum teyvap perumāḷ vandār
 mutti maḷai poḷiyum mugil vaṇṇar vandār
 mūlam eṇa ōlam iḍa vallār vandār
 uttara vēdikkulḷē udittār vandār
 umbar toḷum kaḷal uḍaiyār vandār tame

Meaning: *atti giri aruḷāḷap perumāḷ vandār* = The *Devādhirāja* (The Supreme Lord), the Personification of Compassion at *Hastigiri*, the Highest of All Beings has arrived. *āṇai pari tēriṇ mēl* = Shining on various vehicles, namely, elephants- horses and chariots, *aḷagar vandār* = Gracing every one, arrived the the Most Beautiful One; *perumāḷ* = the God *kaṇ koḍukkum* = that gave “eyes” to the blind *kacci taṇil* = in the City of *Kāñcī*. *vandār* = There arrived *teyvap perumaaL* = the devaadhiraaja *karuda varam tarum* = Who grants whatever boons one wishes for in one’s mind; *mugil vaṇṇar vandār* = There arrived the God, Who has the dark colour of the cloud

mutti maḷai poliḷum = that pours the rain called **Mokṣa**. *vallār vandār* = There arrived the God, Who came with His Omnipotence *mūlam eṇa ōlam iḍa* = when some one (the **Gajendra**) screamed for help, “Hey **Ādimūla** (Hey, the The Original Cause of the universe)”! *uttara vēdikkuḷḷē udittār vandār* = The **Paramapuruṣa** (Supreme Being) arrived, arising out of the **Yajñavedikā** (Sacrificial Altar). *Kaḷal uḍaiyār* = The **Paramātman**, Whose feet *umbar toḷum* = are worshipped by the **Nityasūris** tame *vandār* = came on His own, rising (out of the sacrificial altar).

Summary: **Varada** of **Hastigiri** is the One, Who has a beautiful form that would suit very well when riding on an elephant, horse, or seated in a chariot, etc. He is the Great One, Who would give the gift of sight to a blind person; He did so to a great devotee called “**Haritavāraṇa bhṛtya**” (There is a mention of this in the 126th **śloka** of “**Sundarabāhu Stava**” composed by *Kūrattalvāṇ [Śrī Kūreśa]*). He is the Passionate Giver, Who would grant whatever one wishes for; He is the Dark Blue Cloud that pours down the rain of **Mokṣa**; He is the One that arrived in a hurry and saved the elephant (**Gajendra**) when the elephant caught in the mouth of a crocodile screamed for help saying “Hey **Ādimūla**!”; He is the One, Who came rising from the Sacrificial Altar of the **Aśvamedha yāga** performed by **Brahma**. He is the One, Whose feet are worshipped all the time by the **Baddhas** (the ones trapped in the **samsāra**), **Muktas** (the ones who have been liberated from **samsāra**), and the **Nityasūris** (Eternally Liberated ones). The **Nityasūris** announce with the sounds of the bugles and clarions the arrival of such a Great One as this **Devarāja**.

Seeing this immense mass of radiance arising out of the Sacrificial Altar, **Brahma** and all the other **devatas** were

wonderstuck. They stopped running away and returned joyfully to the sacrificial site. They then sang ecstatically being enchanted by that Divine Form.

सर्वेशो देवराजः करिगिरिकरुणामूर्तिं रायान्महात्मा

सौन्दर्योद्वर्षिवर्ष्मा करितुरगरथारूढ आयात् स देवः।

काञ्च्यां अक्षणां प्रदाता गतनयननराणां स आयात् परेशः

योऽभीष्टानां वराणां वितरणनिपुणो देवराडाविरासीत्॥ १७।१॥

भक्तेभ्यो मुक्तिवृष्टिं वितरति जलमुग्वर्ण आयात् स देवः

नागेन्द्रे मूलमूले त्यनुरवति तदुज्जीवकारी स आयात्।

वेद्यां य श्रोत्तरायां वरद उदितवान् ब्रह्मयागे स आयात्

सर्वे देवा भजन्ते पदकमलयुगं यस्य चायात् स्वयं सः॥ १७।२॥

sarveśo devarājaḥ karigirikaruṇāmūrti rāyānmahātmā
saundaryodvarṣivarṣmā karituragarathārūḍha āyāt sa devaḥ |
kāñcyāṁ akṣṇāṁ pradātā gatanayanananarāṇāṁ sa āyāt pareśaḥ
yo'bhiṣṭānāṁ varāṇāṁ vitarāṇanipuṇo

devarāḍāvirāsīt | 17 | 1 |

bhaktebhyo muktivrṣṭiṁ vitarati jalamugvarṇa āyāt sa devaḥ
nāgendre mūlamūle tyanuravati tadujjīvakārī sa āyāt |
vedyāṁ ya ścōttarāyāṁ varada uditavān brahmayāge sa āyāt
sarve devā bhajante padakamalayugam yasya cāyāt svayam
saḥ || 17 | 2 |

Original:

இரு பரிதி இயைந்த மகுடமும்
 எழில் மதி திகழ்ந்த வதனமும்
 இரு வகை இலங்கு குழைகளில்
 எதிர் பொர உகந்த மகரமும்
 ஒரு தகவுயர்ந்த திருமகள்
 ஒளி மறுவின் மன்னும் அகலமும்
 உரு அரு உமிழ்ந்த உதரமும்
 உலகடைய நின்ற கழல்களும்
 மருவின் இடை பொங்கு புனல் என
 மலை குனிய நின்ற மலை என
 மருள் அற விளங்கும் ஒளி என
 மலர் அயன் உகந்த பயன் என
 அருவில் உறைகின்ற உயிர் என
 அடியவர் உகந்த அமுதென
 அரு மறைகள் ஒன்றி அடி தொழ
 அருள் வரதர் நின்ற பெருமையே

(18)

iru paridi iyainda maguḍamum
 eḷil madi tigaḷṇda vadaṇamum
 iru vagai ilaṅgu kuḷaigaḷil
 edir pora uganda magaramum
 oru tagavuyarṇda tirumagaḷ
 oḷi maruviṇ maṇṇum agalamum
 uru aru umiḷṇda udaramum
 ulagaḍaiya niṇṇa kaḷalgaḷum
 maruviṇ iḍai poṅgu puṇal eṇa
 malai kuṇiya niṇṇa malai eṇa
 maruḷ aṇa viḷaṅgum oḷi eṇa
 malar ayaṇ uganda payaṇ eṇa

aruvil uṛaiḡiṇṛa uyir eṇa
 aḍiyavar uḡanda amudeṇa
 aru maṛaigal oṇṛi aḍi toḷa
 aruḷ varadar niṇṛa perumaiyē

Meaning: *aruḷ varadar niṇṛa perumai* = The greatness of *Paramātmān Varada* standing resplendently there as the very personification of compassion, as *aru maṛaigal* = the highly complex vedas *oṇṛi aḍi toḷa* = joined together to worship at His feet, (displaying) ----- *iru paridi iyainda maguḍamum* = the crown that was shining like Sun with a thousand rays; *eḷi madi tigiḷnda vadaṇamum* = the face that was glowing like the shining Moon; *uḡanda magaramum* = the pleasant looking fish-shaped ear ornaments *edir pora* = for facing and mutually competing with each other *iru vagai ilaṅgu kuḷaigalil* = in the two types of shining ear rings; *maṇṇum aḡalamum* = the broad chest where *oḷi maṛuviṇ* = along with the dazzling *Śrīvatsa* mark, resides always *uyarnda tirumagaḷ* = the exalted *Mahālakṣmī* or *tagavu* = with her unique compassion; *umiḷnda udaramum* = the stomach that creates (hods) *uru aru* = the *Cetana*s (Sentients) and *Acetana*s (the Non-Sentients); and *niṇṛa kaḷalgaḷum* = the feet standing there *ulagu aḍaiya* = where the people of the world can come and take refuge, with a appeared like *poṇḡu puṇal eṇa* = like the fountain of water that erupts and flows *maruviṇ iḍai* = in the middle of the desert ; *niṇṛa malai eṇa* = like a standing mountain as it were *malai kuṇiya* = dwarfing the hill of *Hastigiri*; *viḷaṅgum oḷi eṇa* = like a dazzling light *maruḷ aṛa* = dispelling the darkness of ignorance; *uḡanda payaṇ eṇa* = like the great fruit obtained with great eagerness *malar ayaṇ* = by *Brahma*, born in the lotus coming from the navel (of God); *uyir eṇa* = like the *Jīvātman*s *aruvil uṛaiḡiṇṛa* = staying inside the bodies; and *amudu eṇa* = like the amR^Ita *aḍiyavar uḡanda* =

that the *bhāgavatottamas* (great devotees of God) covet so much.

Summary: The crown of that *Varadrāja* thus making His appearance and standing there, was shining like the Sun. His face was looking beautiful, cool and gentle like the Moon. In His ears, the fish-shaped ear ornaments were fighting to outshine each other. In His broad chest, the *Śrīvatsa* mark was shining along with *Mahālakṣmī*, the permanent resident there. His abdomen was appearing as though it was hoding the entire mass of *Cetanas* and *Acetanas* in its bowels, protecting them and recreating them once again. Both His feet stood shining there so that all the people of the world could come there for refuge and get saved. The two *Vedas* appraed to have joined together with one voice and be conversing mutually with each other. In this manner, to the ones who were to contemplate on His greatness and prestige, He appeared like the cool spring of pure and tasty water that was found by the desperate people who were lost in this desert called *samsāra* and were dying of thirst. Standing there dwarfing the *Hastigiri*, He appeared to the to the *Nityasūris* like the Sun that dispells the external darkness in this entire world, like the Dazzling Opulence that dispels the external and internal darkness of ignorance, like the Supreme Fruit of the *Aśvamedha yāga* that *Brahma* performed with so much difficulty, like the Supreme Being residing inside every living being in the world, and like the *Amṛta* to be found by the *Bhāgavatas* consumed by *Bhakti*.

दिनकरभास्वरमुकुटं व्युदितकलानिधिवदनं।

द्विविधलसत्श्रुतियुगले त्वभिपतनोत्सुकमकरौ ॥ १८। १ ॥

अतुलदयोन्नतिरमया द्युतमणिनायतहृदयं।

चिदचित उद्धमदुदरं जगदभिविक्रमचरणौ ॥ १८।२॥

दधदतिदुर्गमनिगमैः वरिवसितौ करिवरदः ।

धुतकरुणाकृति रिहत न्महिम परं त्वभिविनुमः ॥ १८।३ ॥

मरुभुवि तज्जलसृतिवद्विनतनगोपरि नगवत्।

अमतिविनाशकरुचिवत्कमलभवाभिमतफलम् ॥ १८।४ ॥

सकलतनुष्वसव इव प्रणतनृणा मिव च सुधा ।

इति कविभिः परिपणितं द्रुहिण उदीक्ष्य च मुमुदे ॥ १८।५॥

dinakarabhāsvaramukuṭaṁ vyuditakālānidhivadanam |
 dvividhalaśaśrūtiyugale tvabhipatanotsukamakarau || 18 | 1 |

atuladayonnatiramayā dyutamaṇināyatahṛdayam |

cidacita udvamadudaram jagadabhivikramacaraṇau || 18 || 2 ||

dadhadatidurgamanigamaiḥ varivasitau karivaradaḥ |

dhutakarūṇākṛti rihata nmahima param

tvabhivinumah | | 18 | 3 | |

marubhuvi tajjalasṛtivadvinatanagopari nagavat |

amativināśakarucivatkamalabhavābhimataphalam

| | 18 | 4 | |

sakalatanuṣvasava iva praṇatanṛṇā miva ca sudhā |

iti kavibhiḥ paripaṇitam druhiṇa udīkṣya ca mumude || 18 || 5 ||

Original:

சித்தசித்தென விரித்துரைத்தன

அனைத்தமைத்துறையும் இறைவனார்

சிறிய பெரிய உரு அடைய உடலம் என

நடலம் இலதிலகு நிலையினார்
 சித்திரத்தெழிலை ஒத்த பத்தரொடு
 முத்தர் பித்தி எனும் உணர்வினார்
 சிதைவில் மறை நெறியில் எறியவுரு முறைகள்
 முறிய சிறை அரிய நிறைவினார்
 கத்துவிக்க வல கத்துவித்தை வழி
 கற்றவர்க்கைசவில் மாயனார்
 கபிலர் கணசரணர் சுகதர் சமணர் அரர்
 வழிகள் அழியும் அருள் மொழியினார்
 கத்திலக்கிலும் அருக் குலத்திலும்
 அசித்தில் ஒக்கும் ஒரு முதல்வனார்
 கரணம் இடு கடிய பதினொர் இருடிகழும்
 அடைய முடியும் அடி இருடியார்
 ஒத்தனைத்துலகும் ஒற்றி ஒற்றி வரும்
 இப்பவத்திசையும் இசைவினார்
 உருவம் அருவம் எனும் உலகின் முடுகிலதில்
 உவமை இலதிலகு தலைவனார்
 உத்தமப் படி வகுத்த வித்தைகளில்
 உத்தரிக்க உணர் குணவனார்
 உரிய கிரிசைகளில் அரியதொரு விரகு
 தெரிய விரையும் அவர் பரிவினார்
 சத்தசத்தெனும் அனைத்தனைத்த வினை
 தொத்தறுக்க வல துணிவினார்
 சரியும் அளவில் உரியவரை அறிவரிய
 தமனி நெறி செருகு விரகினார்
 தத்துவத் திரள் உதைத்துதைத்தடைவு
 தத்துவிக்கும் அவர் தலைவனார்
 தருகை உணரும் அவர் சரணம் அணுக
 விடல் அரிய அருள் வரதர் அடியமே

cittacittēṇa viritturaittāṇa
 aṇaittamaitturaṇiyum iṇṇaivaṇṇār
 ciṇṇiya periya uru aḍaiya uḍalam eṇa
 naḍalam iladilagu nilaiyiṇṇār
 cittirattēḷilai otta pattaroḍu
 muttar pitti eṇum uṇarviṇṇār
 cidaivil maṇai neṇṇiyil eṇṇiyavuru muṇaigaḷ
 muṇṇiya ciṇṇai ariya niṇṇaivaṇṇār
 kattuvikka vala kattuvittai vaḷi
 kaṇṇavarkkacaivil māyaṇṇār
 kabilar kaṇacaraṇar cugadar camaṇar arar
 vaḷigaḷ aḷiyum aruḷ moḷiyiṇṇār
 kattilakkilum aruk kulattilum
 acittil okkum oru mudalvaṇṇār
 karaṇam iḍu kaḍiya paḍiṇor iruḍikamum
 aḍaiya muḍiyum aḍi iruḍiyār
 ottāṇaittulagum orṇi orṇi varum
 ibbavatticaiyum icaiviṇṇār
 uruvam aruvam eṇum ulagiṇ muḍugiladil
 uvamai iladilagu talaivaṇṇār
 uttamap paḍi vagutta vittaigaḷil
 uttarikka uṇar kuṇavaṇṇār
 uriya kiricaigaḷil ariyadoru viragu
 teriya viraiyum avar pariviṇṇār
 cattacattenṇum aṇaittaṇaitta viṇai
 tottaṇukka vala tuṇiviṇṇār
 cariyum aḷavil uriyavarai aṇivariya
 tamaṇi neṇṇi cerugu viragiṇṇār
 tattuvat tiraḷ udaittudaittaḍaivu
 tattuvikkum avar talaivaṇṇār
 tarugai uṇarum avar caraṇam aṇuga
 viḍal ariya aruḷ varadar aḍiyamē

Meaning: *aḍiyum ē* = We will surely remain the servants
aruḷ varadar = of *Śrī Varadaraja*, the Personification of
 Compassion,

Who *iraivaṇār* = is the Controlling Master, *amaittu* = that
 created *urāiyum* = and then resides inside as *Antaryāmi* (Inner
 Resident) of *aṇaittum* = every entity *virittu uraittaṇa* = that has
 been (classified and) elaborately described *citt acitt eṇa* = as
 ones having *jñāna* (intellect) and the ones having no *jñāna*
 (i.e., *Cetanas* and *Acetanas*) and Who *uḍalam eṇa* = while
 having as (His) *Śarīra* (body) *uruvu aḍaiya* = entities of all forms
ciṛiya periya = that are small and large, *nilaiyiṇār* = is in a state
ilagu = that shines *naḍalam iladu* = without being contaminated
 by those entities;

Who *uṇarviṇār* = is the Cognizant One (The Decider) *pitti eṇum*
 = that stands as the Supporting Wall *pattar oḍu muttar* = for the
Baddhas (*jīvas* in bondage), the *Muktas* (Liberated Ones), and
 the *Nityasūris* (Eternally Liberated Ones) *otta* = that are like
cittirat telilai = a beautiful work of art, and Who *niṛaiviṇār* = is
 of (*paripūrṇa mahima*) Infinite Greatness, *ciṛai ariya* = that
 cannot be diminished by *muṛiya* = and that destroys *a uru*
muṛaigaḷ = the lifeless comments *eṛi* = that are rejected *cidaivu*
il = by the indestructible *maṛai neṛiyil* = *Vedamārga* (vedic
 path);

Who *māyaṇār* = is the Amazing Magician *acaivu il* = that cannot
 be shaken by *kaṛṇavarkku* = those that have learnt (that
 practice) *kattuvittai valī* = the method of "*jalpa vāda*" (using
 fluffy arguments) *kattuvikka vala* = that is capable of inventing
 reasons just through bombastic talk (even though they have no
 basis), and Who *aruḷ* = very kindly *moḷiyiṇār* = Himself
 enunciated (the *Pāñcharātra*) *aḷiyum* = that served to destroy
valīgaḷ = the paths of (doctrines propounded by) *kabilar* =

Kapila, *kaṇacaraṇar* = *Kaṇāda*, *cugatar* = *Buddha*, *camaṇar* = *Jina*, *arar* = and *Hara* (*Śiva*);

Who *oru mudalvaṇār* = is the Sole Cause *kattu ilakkilum* = of the five *Bhūtas* that form the objects of the *indriyas* and *aru kulattilum* = of the entire mass of *Cetanas*, *acttil okkum* = as stated in the *acetana tattvas*; and *iruḍiyār* = Who, like the *ṛṣis* (sages), can cognize every thing without the need for the organs of perception *aḍi* = at the time when *aḍaiya* = every thing including *karaṇam iḍu* = what can be perceived by the *indriyas*, and *padiṇor iruḍikamum* = the eleven *indriyas* *kaḍiya* = that cannot (be perceived) *muḍiyum* = is destroyed (i.e., at the beginning of time);

Who *icaiviṇār* = is the Decider, *ottu* = remaining constant (unchanging) all the time, *icaiyum* = approving *ibbavattu* = the running of the *samsāra orṛi orṛi varum* = that keeps gradually and without a break engulfing *aṇaittu ulagum* = the *Jīvarāśi* (entire mass of *Jīvas*); and Who *talaivaṇār* = is the Supreme Head *ilagu* = shining *uvamai iladu* = without any comparison *muḍugu iladil* = in being flawless *ulagiṇ* = in the world *uruvam aruvam eṇa* = with and without form (i.e., whether manifest or not);

Who *guṇavaṇār* = is the One who possesses the qualities *uṇar* = so as to make Him fit to be contemplated upon *uttarikka* = for saving one from the Ocean of *samsara vagutta vittaigaḷil* = in the various disciplines (such as *Bhaktiyoga* etc) that have been organized *uttamap paḍi* = in a very good way; and Who *pariviṇār* = is very fond of *viraiyum avar* = those that are anxious *teriya* = to learn about oru *viragu* = the one plan [namely *sātvika yāga* (pious renunciation)] *ariyadu* = that cannot be practiced *uriya kiricaigaḷil* = in the rituals prescribed according to *varṇa* (caste) and *āśrama* (the status in life), that are required (for the practice of *Bhakti*);

Who *tuṇiviṇār* = has made the firm decision *aṟukkavala* = capable of destroying *tottu* = the contamination with *aṇaittu viṇai* = all the sins *cattum acattum eṇum* = known as *satva* and *asatva* (*punya* and *pāpa*) *aṇaitta* = that have engulfed the *Jīvātman*s; and Who *viragiṇār* = knows the secret and makes it possible for *uriyavarai* = the *Jīvātman*s that deserve to attain *Mukti cerugu* = to enter *tamaṇi neṛi* = the Path of *Brahma* (*mūrdhanya*) *nāḍi aṛivu ariya* = that is hard to know *cariyum aḷavil* = at the time of leaving the body (i.e., at the time of death);

Who *talaivaṇār* = is the Master and the Premier *tattuvikkum avar* = of the *ativāhikas* who are the ones that escort (the *Jīvātman*) forward (beyond the material universe) *aḍaivu* = steadily *udaittu* = by kicking back *tattuvt tiraḷ* = the entire collection of the [*acetana* (non-sentient)] entities ; and Who *viḍal ariya* = does not know how to forsake *uṇarum avar* = the *Jīvātman*s, who worship and repeatedly contemplate (on God) and enjoy the experience *tarugai* = of the gift that they have received (from God), *caraṇam aṇuga* = have taken refuge at (His) feet. (This is a verse set in a 16-word metre)

Summary: This *Varadarāja*, the *Paramātman* (1) creates all the *Cetana* (sentient) and *Acetana* (non-sentient) beings and has made them His *Śarīra* (body); (2) He is the Sustainer of every thing, including Himself; (3) He is of unsurpassed eminence; (4) He is not reachable by those who advance doctrines that are contrary to the idea that *Śrīmannārāyaṇa* alone is the Sole Cause of the universe and (5) but remains uncontaminated by His creation (6) He has propounded the *Pāñcarātra Śāstra* in order to counter the ther doctrines that while trying to elucidate the

- Paratatva* (the Supreme Truth) have gone astray and have propagated erroneous interpretations instead; He has become a great Facilitator for His devotees who follow that *Śāstra*;
- (7) He has created the *pañcabhūtas* (the five fundamental elements) from the raw materials of life;
- (8) He is the Source of all the *indriyas*;
- (9) He is the one Who keeps the universe going by Himself being the Director of all the states of the living beings such as *jāgrta* (Awake), *svapna* (Dream), *suṣupti* (Deep sleep), *moorCā* (Unconsciousness), *maraṇa* (Death);
- (10) He is the One, Who while being associated with the sentient and insentient entities and remaining as their *Antaryāmi* (Inner Resident), yet is not contaminated with the their intrinsic flaws or defects;
- (11) He is the One, Who has said that He alone is the “*Upāsya*” (the One to be meditated upon) without any exception or mutual contradiction, in all the paths leading to *Mokṣa* such as bhaktiyoga etc., even though they may have their individual flaws and merits;
- (12) He is the One, Who accepts the *varṇa-āśrama dharmas* (the the duties appropriate to one’s status of birth and stage in life) wich consist of the *nitya-naimittika karmas* (prescribed daily and incidental duties) that form part of the *yoga*, when these offerings are made with *sātvika tyāga* (as a pious offering to God in a spirit of selflessness not seeking anything in return);
- (13) He is the One, Who will remove all the *karmas* (*puṇya* as well as *pāpa*) of of the *upāsaka* (the worshipper).
- (14) He is the One, Who when pleased with the efforts of the *Mokṣa* seekers, will cause the aspirants to pass through the *brahma-nāḍi*;

(15) He is the One, Who will enable them to cross the Sphere of the *samsāra* with the help of the *Athivāhika-puruṣas* (The *Vaiṣṇava* Escorts) and enter the *Paramapadam*; and

(16) He is the One, Who will see that they will thereafter never return to the *samsāra*, and will will bestow on them the ultimate Treasure of Identity with Himself in Form.

All the *Devas* assembled at the sacrifice rejoiced at themselves being so fortunate as to be born to serve eternally such a Glorious God as *Śrī Varadarāja*.

In this manner, *Svāmi Dēcikan* has given us (taught us) the essence of *Paratattva* (The Supreme Principle) by incorporating into this *pācuram* of sixteen lines, the essential meaning contained in the 4 *adhyāyas* (Chapters) = 16 *pādas* (Sections) of the *brahmasūtras* composed by *Śrī Vedavyāsa*.

In another work called “*Adhikaraṇa Sārāvalī*”, *Svāmi Dēcikan* has similarly adopted a single *śloka* of just four *pādas* (legs or lines), and expressed the summary of each *pāda* by a single word, thereby demonstrating his uncanny poetic skill. That *śloka* runs as follows:

sraṣṭā dehī svaniṣṭo niravadhimahimā.pāstabādhaḥ śritāptaḥ |
khātmādehe indriyādeḥ ucita jananaḥsamsṛtau tantravāhī ||
nirdoṣatvādiramyo bahubhajanapadaḥ svārhakarma prasādyah |
pāpacCit brahmanāḍīkṛt ativahan sāmyadascātravedyah ||

[meaning that only those with a good heart will be able to see and enjoy the pleasure of imbibing the nectar of the teaching of *Śrīmad Ācārya*]

विवृत्योक्तं शास्त्रे चिदचिदिति सर्वं सृजसि तत्

तदन्तर्यामी सन्निवससि तदन्त स्तदधिपः ।

सरूपं स्थूलं वा भवतु सकलं सूक्ष्म मपि वा

तदात्मा तद्देही प्रविलससि तद्दोषरहितः ॥ १९।१ ॥

यथा भित्त्याधारं भवति रुचिरं चित्र मखिलं

तथा बद्धा मुक्ताः परमपदिनोऽप्याश्रयबलाः।

त्रयीमार्गे त्यक्ता अचिदहितरीतीर्निरसितुं

सदोदारप्रज्ञो महिमपरिपूर्णोऽसि भगवन् ॥ १९।२ ॥

सहेतुपरिकल्पनाचतुरजल्पविद्याचणैः

अचाल्य उरुशक्तिमानतिविचित्रमायानिधिः।

सकापिलकणादसौगतजिनेशवाचोदितं

श्रीताप्त उपमर्दितुं सदय आत्थ शास्त्रं स्वयम् ॥ १९।३ ॥

निदान मुचितं यथाचिति तथात्मवर्गे परः

हृषीकविषयेषु च प्रथितपञ्चभूतेष्वसि।

दशैककरणेष्वपि प्रलय इन्द्रियागोचरे-

ष्ववेक्षणविचक्षणो मुनि रहो महान् दृश्यसे ॥ १९।४ ॥

समग्रसमभावनः सकललोका निर्वाहकः

क्रमेण समुपावृतं त्वघभवं भवं शास्ति च।

विचेतनसचेतने जगति वीतदोषस्थितौ

अनुत्तमयशोनिधिः निरुपम स्समस्ताधिपः ॥ १९।५ ॥

vivr̥tyoktaṁ śāstre cidaciditi sarvaṁ sr̥jasi tat
tadantaryāmi sannivasasi tadanta stadadhipaḥ |
sarūpaṁ sthūlaṁ vā bhavatu sakalaṁ sūkṣma mapi vā
tadātmā taddehī pravilasasi taddoṣarahitaḥ | | 19 | 1 | |

yathā bhittyādhāraṁ bhavati ruciraṁ citra makhilaṁ
 tathā baddhā muktāḥ paramapadino'pyāśrayabalāḥ |
 trayīmārge tyaktā acidahitarītīrnirasitūṁ
 sadodāraprajñō mahimaparipūrṇo'si bhagavan || 19|2| |
 sahetuparikalpanācaturajalpavidyācaṇaiḥ
 acālya uruśaktimānativicitramāyānidhiḥ |
 sakāpilakaṇādasaugatajineśavācoditaṁ
 śrītāpta upamarditūṁ sadaya āttha śāstraṁ svayam || 19|3| |
 nidāna mucitaṁ yathāciti tathātmavarge paraḥ
 hṛṣīkaviṣayeṣu ca prathitapañcabhūteṣvasi |
 daśaikakaraṇeṣvapi pralaya indriyāgocare-
 ṣvavekṣaṇavicakṣaṇo muni raho mahān dṛśyase || 19|4| |
 samagrasamabhāvanaḥ sakalalokānirvāhakaḥ
 krameṇa samupāvrtaṁ tvaghabhavaṁ bhavaṁ śāsti ca |
 vicetanasacetane jagati vītadoṣasthitau
 anuttamayaśonidhiḥ nirupama ssamastādhipaḥ || 19|5| |

कलासु विविधास्वनुत्तमतया विभक्तास्वपि

समुद्धरणभावनानुगुणसद्गुणानां निधे।

प्रशस्तनिजकर्मसु त्यजनशेमुषी दुष्करा

ह्युपाय मिम माचरत्स्वतिदयः प्रिय स्तुष्यसि ॥ १९।६ ॥

उपासकमुपावृता न्यखिलपुण्यपापान्यपि

प्रणश्य पुनरागमव्यपगमाय सङ्कल्पवान्।

शरीरपतनस्थितौ प्रणमता मनावृत्तिके

प्रवेशकरणक्षमोऽस्यनववोध्यानाडीपथे ॥ १९।७ ॥

प्रकृत्यनुगुणं ततं निखिलतत्त्व मुन्मूल्य च

भवाम्बुनिधितारकेष्वतिमहाधिकार्यग्रणीः ।

वितीर्णफलचिन्तकान् शरण मागतान् आत्मनः

अनुज्झित दयाकृते वरद ते हि दासा वयम् ॥ १९।८॥

kalāsu vividhāsvanuttamatayā vibhaktāsvapi
 samuddharaṇabhāvanānugūṇasadgūṇānām nidhe |
 praśastanijakarmasu tyajanaśemuṣī duṣkarā
 hyupāya mima mācaratsvatidayah priya stuṣyasi || 19|6||
 upāsakamupāvr̥tā nyakhilapūṇyapāpānyapi
 praṇaśya punarāgamavyapagamāya saṅkalpavān |
 śarīrapatanasthitau praṇamatā manāvṛttike
 praveśakaraṇakṣamo'syanavavodhyanādīpathe || 19|7||
 prakṛtyanugūṇam tatarṁ nikhilatatva munmūlya ca
 bhavāmbunidhitārakeṣvatimahādhikāryagraṇīḥ |
 vitīrṇaphalacintakān śaraṇa māgatān ātmanah
 anujjhita dayākṛte varada te hi dāsā vayam || 19|8||

Original:

திருமகள் மண்மகள் நீளை முதலா எல்லாத்
 தேவியரும் தன்னுடனே திகழ்ந்து நிற்கத்
 தருமம் இரு மூன்று முதல் அனைத்தும் தோன்றத்
 தன் அனைய சூரியர் தன் அடிக் கீழ் வாழ
 அரு மறை சேர் அளவில்லா அவனியின் கண்
 அவனை மேல் வீற்றிருப்பால் அனைத்தும் காக்கும்
 கருமணியைக் கரிகிரி மேல் கண்டேன் என் தன்
 கடு வினைகள் அனைத்தும் நான் கண்டிலேனே

(20)

tirumagaḷ maṇmagaḷ nīlai mudalā ellāt
 tēviyarum taṇṇuḍaṇē tigaḷndu nīṅkat
 tarumam iru mūṇru mudal aṇaittum tōṇrat
 taṇ aṇaiya cūriyar taṇ aḍik kīl vāḷa
 aru maṇai cēr aḷavillā avaṇiyiṇ kaṇ
 aravaṇai mēl vīṇṇiruppāl aṇaittum kākkum
 karumaṇiyaik karigiri mēl kaṇḍēṇ eṇ taṇ
 kaḍu viṇaigaḷ aṇaittum nāṇ kaṇḍilēṇē

Meaning: “*kaṇḍēṇ* = I have seen *karigiri mēl* = on top of *Hastigiri* *karumaṇiyai* = the sapphire-like *Śrī Varadrāja*, Who *aṇṇaittum kākkum* = is protecting everything *vīṇṇiruppāl* = by reposing graciously *aravu aṇai mēl* = on top of the bed called “*Ādiśeṣa*” *aḷavu illā avaṇiyiṇ kaṇ* = at the immeasurably large *Paramapadam* *aru maṇai cēr* = that is being serenaded by the absolutely impenetrable *Vedas*, with *mudalā ella tēviyarum* = all the consorts like *tirumagaḷ* = *Śrī Mahālakṣmī*, *maṇmagaḷ* = *Bhūdevī* and *nīlai* = *Nīlādevī* *taṇṇuḍaṇē tigaḷandu nīka* = shining standing with Him; with *iru mūṇru taumam mudal* = His six attributes like *jñāna*, *śakti*, etc., *aṇaittum tōṇra* = all in bright display; and with *cūriyar* = the *Nityasūris* *taṇ aṇaiya* = who look just like Him *taṇ aḍik kīl vāḷa* = serving below at His feet. (Now) *nāṇ kaṇḍilēṇ* = I do not see *eṇ taṇ kaḍu viṇaigaḷ aṇaittum* = any of my grave misdeeds.” Musing in this manner again and again, *Brahma* became very happy.

Summary: “At the *Paramapadam*, stand shining in resplendence, by the side of *Paramapadanātha* (The Master of *Paramapadam*) His three Consorts, *Śrī*, *Bhū* and *Nīlā devīs*. I have now witnessed with my own eyes on this *Hastigiri*, that limitless *Paramātmā*, Who protects all the worlds by just casting His divine sweet glance at them from the corner of His

eye, as He reposes on His divine bed, namely *Ādiśeṣa*, displaying all His resplendent auspicious qualities led by the chief ones like *jñāna* (Knowledge), *śakti* (ability), *bala* (strength), *aiśvarya* (wealth), *vīrya* (virility) and *tejas* (opulence). Now, all my sins have been removed”. So saying again and again, *Brahma* became very happy.

श्रीभूनीळादिदेवीष्वनुपसुषुमास्वेजमानेषु षड्

ज्ञानादिष्वात्मसाम्येष्वपि कृतपदसेवेषु नित्येषु नित्यम्।

वेदस्तुत्येऽप्रमेये परमपद इते भोगितल्पे स्थितेर्हि

नीलं रत्नं जगत्तं करिगिरिशिखरेऽपश्य मुग्धे न मेऽघम्॥ २० ॥

śrībhūnīlādidevīṣvanupasuṣumāsvejamāneṣu ṣaṭsu
jñānādiṣvātmasāmyeṣvapi kṛtapadaseveṣu nityeṣu nityam |
vedastutye'prameye paramapada ite bhogitalpe sthiterhi
nīlaṁ ratnaṁ jagattraṁ karigiriśikhare'paśya mugre na
me'gham || 20 ||

Original:

பெடை இரண்டை ஓர் அனம் அடைந்து

பிரிந்திடா வகை பேசலாம்

பெருகும் அருவிகள் அருகு மருவிய

பெரிய மணிவரை பயிலலாம்

பிடி இரண்டொடு களவம் ஒன்று

பிணைந்த பேர் அழகோதலாம்

பிரிவில் ஒளியொடு நிழலும் அருகுறும்

இரவி இலகுதல் பரவலாம்

கொடி இரண்டொடு விடவி ஒன்று
 குளிர்ந்தவாறு குலாவலாம்
 குறைவில் சுருதியும் நினைவும் இலகிய
 தரும அருனிலை என்னலாம்
 அடி இரண்டையும் அடையும் அன்பர்
 அறிந்த பேர் அருளாளனார்
 அணுகும் மலர்மகள் அவனி மகளொடு
 கரடி கிரியினில் அவிர்தலே

(21)

peḍai iraṇḍai or aṇam aḍaindu
 pirindiḍā vagai pēcalām
 perugum aruvigaḷ arugu maruviya
 periya maṇivarai payilalām
 piḍi iraṇḍoḍu kaḷavam oṇṇu
 piṇainda pēr aḷagōdalām
 pirivil oḷiyōḍu niḷalum arugurum
 iravi ilagudal paravalām
 koḍi iraṇḍoḍu viḍavi oṇṇu
 kuḷirndavāṇu kuḷāvalām
 kuṛaivil curudiyum niṇaivum ilagiya
 taruma aruṇilai eṇṇalām
 aḍi iraṇḍaiyum aḍaiyum aṇbar
 aṛinda pēr aruḷāḷaṇār
 aṇugum malarmagaḷ avaṇi magaḷoḍu
 karaḍi giriyaṇil avirdalē

Meaning: (On seeing) *karaḍigiri nilai kavrdalē* = {*karaḍigiriyaṇ il avirdalē*} = the shining presence in *Hastisāila* pēr *aruḷāḷaṇār* = of *Śrī Devādhirāja*, Who is *aṛinda* = is contemplated on *aṇbar* = by the devotees *aḍaiyum* = attaining *aḍi iraṇḍaiyum*

= both of His feet, with *malar magaḷ avaṇi magaḷ oḍu* = *Śrī Mahālakṣmī* and *Bhūdevī aṇugum* = on His both sides,
pēcalām = we can say that (it is like) or *aṇam* = a male swan
aḍaindu = joined by *peḍai iraṇḍai* = a pair of female swans
pirind iḍā vagai = in an inseparable manner;
 or *payilalām* = we can always think of it as *periya maṇi varai* = a big mountain of gems *maruviya* = adjoining *arugu* = next to
 perugum *aruvigaḷ* = two flowing mountain streams;
 or *ōdalām* = can say that *pēr aḷagu* = it is like the great beauty
piṇaindu = of the uniting of *oṇru* = one *kaḷavam* = tusker (male elephant)
piḍi iraṇḍu oḍu = with two female elephants;
 or *paravalām* = we can spread it every where (appreciate)
ilagudal = as the shining (the dazzling appearance) *iravi* = of the Sun
pirivu il oḷi oḍu = with the brilliance that is inseparable from him,
 along with *niḷalum* = the shadow *arugu uṇum* = that accompanies on his side;
 or, *kulāvalām* = we can celebrate it *kuḷirnda vāru* = as being cool like
oṇru viḍavi = a tree *koḍi iraṇḍu oḍu* = with two creepers around it,
 or, *eṇṇalām* = we can describe it as *taruma aruṇilai* = the subtle state of
dharmā ilagiya = that shines (in the company of) *kuṇaivil* = the impeccable
curudiyum = *Śruti* *niṇaivum* = and *Smṛti*.

Summary: When we look at *Śrī Devādhirāja* shining at *Hastigiri* in the company of *Śrīdevī* and *Bhūdevī*, we may try to describe that incomparable extraordinary sight by comparing it to the following sights:

a male swan enjoying with two female swans; a dark blue sapphire mountain shining with two streams flowing on either side; a male elephant roaming around enjoying the company of two female elephants; the Sun shining with radiance

accompanied by shadows on the side, a tree looking beautiful with two creepers climbing around it ; and the subtle status of the *Dharmaśāstra* (the Code of virtuous conduct) that is accompanied by *Śruti* (*Vedas*) and the *Smṛti* (*itihāsa* and *purāṇas*) fruitfully blending the messages from the two scriptures. In this manner, *Brahma* was supremely happy on seeing the *Paramatman*, the Ocean of auspicious qualities.

पादद्वन्द्वाश्रयैकप्रियविदितदयामूर्तिदेवाधिनेतुः

पार्श्वस्थश्रीधरस्य स्तुतकरटिगिरौ कल्पनं स्थेमधाम्नः ।

हंसीभ्यां हंस एकोऽविरहित इव वाश्लिष्ट इत्युद्गृणीम

पार्श्वस्रोतस्विनीकं मणिमय मिव वाग्नेडयामाचलेन्द्रम् ॥ २१ । १ ॥

संश्लिष्टं तं वशाभ्या मिम मिव च महासुन्दरं ह्यामनाम

जुष्टं छायाप्रभाभ्यां रवि मिव सुरुचिं वर्णयामा वियुक्तम् ।

वीरुञ्चां भासमानं विटपिन मिव संशीतलं संस्त्वाम

निर्वैकल्यश्रुतिस्मृत्युपचित मिव तं धर्मसूक्ष्मं फणाम ॥ २१ । २ ॥

pādadvandvāśrayaikapriyaviditadayāmūrtidevādhinetuḥ
pārśvastaḥśrīdharasya stutakaraṭigirau kalpanam
sthemadhāmnah |

haṁsībhyaṁ haṁsa eko'virahita iva vāśliṣṭa ityudgṛṇīma
pārśvasrotasvinīkaṁ maṇimaya miva
vāmreḍayāmācalendram | | 21 | 1 | |

saṁśliṣṭaṁ taṁ vaśābhyā mima miva ca mahāsundaraṁ
hyāmanāma

juṣṭaṁ chāyāprabhābhyāṁ ravi miva suruciṁ varṇayāmā
viyuktam |

vīrudbhyāṁ bhāsamānaṁ viṭapina miva saṁśītaṁ
saṁstvāma

nirvaikalyaśrutismṛtyupacita miva taṁ dharmasūkṣmaṁ
phaṇāma || 21 | 2 |

Original:

வேர் ஒப்பார் விண் முதலாம் காவுக்கெல்லாம்
விழி ஒப்பார் வேதம் எனும் கண் தனக்குக்
கார் ஒப்பார் கருணை மழை பொழியு நீரால்
கடல் ஒப்பார் கண்டிடினும் காணாக் கூத்தால்
நீர் ஒப்பார் நிலம் அளிக்கும் தன்மை தன்னால்
நிலம் ஒப்பார் நெடும் பிழைகள் பொறுக்கு நேரால்
ஆர் ஒப்பார் இவர் குணங்கள் அனைத்தும் கண்டால்
அருளாளர் தாம் எனினும் தமக்கொவ்வாரே (22)

vēr oppār viṇ mudalām kāvukkellām
vili oppār vēdam eṇum kaṇ taṇakkuk
kār oppār karuṇai maḷai poḷiyu nīrāl
kaḍal oppār kaṇḍiḍiṇum kāṇāk kūttāl
nīr oppār nilam aḷikkum taṇmai taṇṇāl
nilam oppār neḍum piḷaigaḷ porukku nērāl
ār oppār ivar kuṇaṅgaḷ aṇaittum kaṇḍāl
aruḷāḷar tām eṇiṇum tamakkovvārē

Meaning: *aruḷāḷar* = *Śrī Devarāja* *oppār* = is like *vēr* = the big root *kāvukku ellām* = for all the forests (trees) *viṇ mudalām* = known as the universe created from the *Ākāśa* (ether) etc. ; *eḷi oppār* = He is like the pupil at the center of the eye *kaṇ taṇakku* = for the eyes *vēdam eṇum* = called the *Vedas*; *kār oppār* = He is like the cloud *poḷiḍiḍum kāl* = during the time of

pouring {*poliyu nīrāl* = pouring waters} *karuṇai maḷai* = of the rain of compassion; *kaḍal oppār* = He is like the ocean which *kaṇḍiḍiṇum* = even though can be seen with the eye, *kāṇāk kūttāl* = has a vastness that cannot be visualized; *nīr oppār* = He is like water *nilam aḷikkum taṇmai taṇṇāl* = that protects the entire land because of its intrinsic quality; and *nilam oppār* = He is like the Earth *porukkum nērāl* = in the quality of tolerating (forgiving) *neḍum piḷāigaḷ* = all the transgressions. (However), *ivar kuṇaṅgaḷ aṇaittum kaṇḍāl* = if one were to consider all His qualities (taken together) *oppār ār* = who is there equal to Him? (No one indeed!). (In fact) *tāmē eṇiṇum* = if one wonders whether it could be God Himself, *tamakku ovvār* = the answer is “He cannot be equal even to Himself!”

Summary: One can compare *Paramātmān* to the main root because of His being the supporting root to all the “trees” in the “Great Garden” called the universe which is formed out of the five fundamental elements like *Ākāśa* (ether), *Vāyu* (air), etc. Likewise, because of His being the giver of the light of *Jñāna* (knowledge), He can be compared to pupils in the center of the “eyes” called the *Vedas*. Similarly, because of His quality of raining His “compassion” on one and all, He can be compared to the cloud that pours rain everywhere without any discrimination. However, though He is visible to His devotees, it is only partially in certain aspects and not in His grand entirety. In this way, He can be regarded as being like the Ocean. Even though every one can see the ocean, it is just one part of it. One cannot see in full its expanse, majesty and all its contents etc. and in that sense, He is invisible. Continuing the individual comparisons, He can be compared to water. Just like water, which protects the earth from drying up by keeping it moist, God protects and saves the the living beings in this

universe from being subjected to misery. Because of His all-forgiving quality, He can be compared to Mother Earth who patiently puts up with all our abuses and transgressions. In this manner, while we can compare Him to different things in respect of different qualities, we cannot compare him to anything that has all His qualities in one place. This is because there is no such thing in the entire creation. In fact, He cannot be compared to even Himself! This is because, He has not displayed all His qualities at any one place at any one time. In other words, our *Devarāja*'s greatness is limitless. He is thus truly unique. *Brahma* was thrilled and ecstatic to see such *Paramātman* before him.

आकाशादिसमस्तविष्टपमहोद्यानैकमूलोपमः

आम्नायाक्षिकनीनिकेव च दयावर्षेण मेघोपमः।

दृष्टादृष्टत एधितोत्तमगुणात् वाराशिनीकाशितः

मेदिन्या शिशिशिरीकृते रवनतश्चाम्भोनिभो देवराट् ॥ २२।१ ॥

लोकानां सकलापराधसहनात् सर्वसहासन्निभः

लोकेऽन्य स्सदृशोऽस्य सद्गुणपरामर्शे तु लभ्येत कः।

नान्यस्स्वोपम इत्यसंशयवचः स्यादात्मनात्मैव वे-

त्यामर्शे नहि जाघटीति यदयं सत्यं स्वतो निस्तुलः ॥ २२।२ ॥

ākāśādisamastaviṣṭapamahodyānaikamūlopamaḥ

āmnāyākṣikanīnikeva ca dayāvarṣeṇa meghopamaḥ |

dṛṣṭādrṣṭata edhitottamaguṇāt vārāśinīkāśitaḥ

medinyā śśīśirīkṛte ravanataścāmbhonibho devarāṭ | 22 | 1 | |

lokānāṁ sakalāparādhāsahanāt sarvaṁsahāsannibhaḥ

loke'nya ssadrśo'sya sadguṇaparāmarśe tu labhyeta kaḥ |
 nānyassvopama ityasaṁśayaavacaḥ syādātmanātmaiva ve-
 tyāmarśe nahi jāghaṭīti yadayaṁ satyaṁ svato
 nistulaḥ || 22 | 2 | |

Original:

என்னிலமும் குரத்தால் குறி செய்த எழிற் பரி கொண்டு
 அன்னம் உயர்த்த செய்யோன் அன்று வேள்வி செய்
 வேதியின் மேல்
 முன்னிலை ஆகிய மூர்த்தியன் நான்முக மற்றும் உனக்கு
 என்ன வரம் தருவோம் என்று நாதன் இயம்பினனே (23)

eṇṇilamum kurattāl kuṛi ceyda eḷiṛ pari koṇḍu
 aṇṇam uyarṭta ceyyōṇ aṇṇu vēḷvi cey vēḍiyiṇ mēl
 muṇṇilai āgiya mūrttiyaṇ nāṇmuga marṛum uṇakku
 eṇṇa varam taruvōm eṇṇu nādaṇ iyambiṇaṇē

Meaning: *nādaṇ* = Lord *Devarāja* *muṇṇilai āgiya mūrtiyaṇ*
 = appeared in front of {appeared as *Arcāmūrti* (Form for
 Worship)} (*Brahma*) *aṇṇu* = then *vēḍiyiṇ mēl* = on the Altar *vēḷvi*
cey = of the *Yāga* (Sacrifice) that *aṇṇam uyarṭta* = the Swan-
 riding *ceyyōṇ* = fair-minded *Brahma* performed *eḷiṛ pari koṇḍu*
 = with the help of the shining horse *kuṛi ceyda* = that had made
 marks *kurattāl* = with its hoofs *eṇṇilamum* = all over the earth.
iyambiṇaṇ ē = God graciously asked him *eṇṇu* = as follows;
 “*nāṇmuga* = Hey *Brahma*! *marṛum eṇṇa* = (Apart from having
 given you my direct *darśanam*), what additional *varam* = boon
taruvōm = may I give *uṇakku* = you? (Just ask me)”.

Summary: In this manner, Lord *Devarāja* appeared over the
 sacrificial altar of the *Aśvamedhayāga* undertaken by *Brahma*.

In addition to graciously giving immense happiness to him in this manner, God also very kindly said to him, “Hey *Brahma*! You may ask me for anything you desire to have. Those great ones who have met me in person can get everything they want”.

कुर्वन्तं हंसवाहे प्रगुणितहृदये क्ष्मां खुराघातलक्ष्मां
 अर्वन्तं चाददाने ज्वलित मिह वरं यागभूमेध्यवेद्याम्।
 प्रादुर्भूत सस नाथः पुर उदितवपुः भो श्वतुश्शीर्ष तुभ्यं
 किं वाद्यान्यत् प्रदद्यां वर मुचित मिति प्राह देवाधिराजः ॥ २३ ॥

kurvantam hamsavāhe praguṇitahṛdaye kṣmām
 khurāghātalakṣmām
 arvantam cādadāne jvalita miha varam
 yāgabhūmedhyavedyām |
 prādurbhūta ssa nāthaḥ pura uditavapuḥ bho ścatuśśīrṣa
 tubhyam
 kiṁ vādyānyat pradadyām vara mucita miti prāha
 devādhirājaḥ || 23 ||

Original:

சென்று மலர் பறித்து என்னாதன் சேவடிப் போதுகந்து
 நன்றென நீர் கூடர் நன் முகவாசம் இலை கொடுத்துக்
 கன்னல் இலட்டுவத்தோடு அன்னம் சீடை கறி படைத்துப்
 பின்னும் செவித்தவன் பாதம் பணிமின்கள் என்றனனே

(24)

ceṇṇu malar paṛittu eṇṇādaṇ cēvaḍip pōdugandu
 naṇṇeṇa nīr cuḍar naṇ mugavācam ilai koḍuttuk

kaṇṇal ilaṭṭuvattōḍu aṇṇam cīḍai kaṛi paḍaittu
piṇṇum cevittavaṇ pādam paṇimiṅgaḷ eṇṇaṇṇē

Meaning: *eṇṇaṇṇ* = (*Brahma*) preached (the people), “*ceṇṇu* = Go to Him (by surrendering to Him), and *malar paṛittu* = pluck flowers and *ugandu* = worship *eṇ cē aḍip pōdu* = (with those flowers) the crimson colored lotus feet *nādaṇ* = of our Lord *Devarāja*; *naṇṇu eṇa nīr* = and offer Him sacred water, *cuḍar* = ‘*deepam*’ (auspicious lamp), *naṇ muga vācam ilai koḍuttu* = ‘*mukhavāsa*’ that freshens the mouth, face, and ‘*tāmbūlam*’ (beetle leaf and nut); *paḍaittu* = Prepare and offer Him *kaṇṇal* = sugar cane juice (or sugar syrup) and *ilaṭṭuvattōḍu* = the sweet called ‘*laddu*’, *aṇṇam* = rice with all the ingredients, *cīḍai* = snacks, *kaṛi* = and seasoning. Then *cevittu* = perform ‘*mantra japa*’ (quiet repetitive utterance of the *mantra*) and *avaṇ pādam paṇimiṅgaḷ* = contemplate on His Feet”.

Summary: Then *Brahma* pleaded with God, “Oh God! Just as you reside all the time at *Paramapadam* and *Kṣīrasamudram*, You should reside permanently at this *Satyavrata Kṣetra* also. May then all the people of the world have Your *darshanam* and elevate their lives at all times, as You stand receiving their obeisance on this shining *Punyakoṭi Vimānam* at the top of the *Hastigiri*”. He also taught the great sages gathered there the *Pañcakāla Pūjākramam* (five-time worshipping method), namely, *Abhigamana*, *Upādāna*, *Ijyā*, *Svādhyāya*, and *Yoga*. He said to them, “Hey, Great Sages! In the early morning, offer yourself by surrendering at God’s feet (‘*Abhigamana*’) and worship Him with flowers-*tulasi* etc. In this way, have your mind purified (‘*Upādāna*’). Afterwards, procure purified water, incense, beetle leaves and nuts, rice and sweets, offer them to

God and partake it as *Prasadam* ('*Ijyā*'); then perform *japa* (meditation, etc.)(*'Svādhyāya'*) and again perform *dhyāna* (contemplation), etc. ('*Yoga*'). Worshipping Him in this manner, you can attain your wishes and also bring peace and prosperity to the world".

{With the exception of just one or two manuscripts, this *pācuram* is not found in most manuscripts. However, this has been described here thinking that it is better to publish it than skip it}.

நாத் ப்ராப்யாஸ்மதீயம் குசும மபசிதம் தத்பதாஹ்ஜே஽ர்பயித்வா

பூதம் நீரம் ச தீபம் முகசுரபிவஸு ப்ரேஸ்தாம்பூலதானம் |

பானீயம் சேக்ஷுஸாராஹ்யுபஹித மஸனம் லங்காஹ்ய சுபக்ஷ்யம்

தத்வா ப்ஹூயோ ஜபித்வா ததubhayacaraṇam dhyaṇatetyādideśa || 24 ||

nātham prāpyāsmadīyam kusuma mapacitam

tatpadābje'rpayitvā

pūtam nīram ca dīpam mukhasurabhivasu

preṣṭhatāmbūladānam |

pānīyam cekṣusārādyupahita maśanam laṅṅkāḍya

subhakṣyam

datvā bhūyo japitvā tadubhayacaraṇam dhyaṇatetyādideśa | |

24 | |

Original:

ஆழி நிலை வினை கடிவான் அயமேதம் முடித்ததற்பின்

வேழ மலை நாயகனார் விடை கொடுக்க விண்ணேறி

நாழிகையில் வானவரை மாற்றியிடு நான்முகன் தான்

ஊழியெலாம் அழியாத உயோகம் அடைந்திருந்தானே (25)

āḷi nilai viṇai kaḍivāṇ ayamēdam muḍittadarpiṇ
 vēḷa malai nāyagaṇār viḍai koḍukka viṇṇēri
 nāḷigaiyil vāṇavarai māṇṇiyiḍu nāṇmugaṇ tāṇ
 ūḷiyēlām aḷiyāda uyōgam aḍaindirundāṇē

Meaning: *muḍindadarpiṇ* = After the conclusion of *ayamēdam* = the *Aśvamedha yāga*, *kaḍivāṇ* = that would destroy *āḷi nilai viṇai* = the entire huge ocean of *karmas*, *nāṇmugaṇ tāṇ* = *Caturmukha* (four-headed) *Brahma māṇṇiyiḍu* = who can change (the official positions of) *vāṇavarai* = the *Devas nāḷigaiyil* = in an instant, *viḍai koḍukka* = took leave of *vēḷamalai nāyagaṇār* = *Śrī Varadarāja*, the Lord of *Hastigiri*, and *viṇ ēri* = returned to brahmaloka. There *aḍaindirundāṇ* = he settled down by being engaged in *uyōgam* = *Yoga* (Contemplation on God) *ūḷi elām aḷiyāda* = that would not be destroyed even during the time of *PraLaya*.

Summary: *Brahma* thus completed the *Aśvamedha yāga* with God's grace, and got the opportunity to have the *darśanam* of *Paramātman* in person and to eulogize His greatness. *Brahma* then took leave of *Paramātman* and as per His wishes, left for *Satyaloaka (Brahmaloka)*, his former abode and official place of work. He started to discharge his usual responsibilities as in the past. At the same time, he constantly contemplated on *Śrī Varadarāja's*, great compassion and desire to help. He remained cherishing the sweet experience of God's auspicious qualities that would not be destroyed even during the change of *kalpas* (i.e., during *Praḷaya*). He was thus very fortunate to be engaged in this type of "*Yoga*", and to be experiencing a constant feeling of fulfillment.

देवानुद्वास्य चान्यान् नियमयितुमलं य श्चतुर्वक्त्र आशु
 पारावारोपमं तन्निजदुरित मपोढुं च निर्वर्त्य यज्ञम्।
 हस्त्यद्रीशानुमत्या पुनरपि भुवनं स्वीय मागत्य तत्र
 योगे कल्पानपाये भगवदभिमुखो ध्याननिष्ठो बभूव ॥ २५ ॥

devānudvāśya cānyān niyamayitumalam ya ścaturvaktra āśu
 pārāvāropamaṁ tannijadurita mapoḍhum ca nirvartya yajñam |
 hastyadriśānumatyā punarapi bhuvanam svīya māgatya tatra
 yoge kalpānapāye bhagavadabhimukho dhyānaniṣṭho
 babhūva || 25 ||

Original:

ஆதியுகத்தயன் கண்டிட நின்ற அருள் வரதர்
 காதல் உயர்த்த களிற்றைத் திரேதையில் காத்தளித்து
 வாதுயர் தேவ குருவுக்கிரங்கித் துவாபரத்தில்
 சோதி அனந்தன் கலியில் தொழுதெழ நின்றனரே (26)

ādiyugattayan kaṇḍiḍa niṇra aruḷ varadar
 kādal uyarṭta kaḷirrait tirēdaiyil kātṭaḷittu
 vāduyar tēva kuruvukkiraṅgit tuvābarattil
 cōdi aṇandaṇ kaliyil toḷudeḷa niṇraṇarē

Meaning: *aruḷ varadar* = *Śrī Varadarāja*, the very personification of Compassion, Who *ādiyugattu* = in *Kṛtayuga*, *ayan kaṇḍiḍa niṇra* = descended on the earth so as to grant His *darshanam* in person to *Brahma*; Who *tirēdaiyil* in *Tretāyuga* *kātṭaḷittu* = saved *Kaḷirrai* = the *Gajendra* (Elephant-King) *kādal uyarṭta* = who had immense devotion towards Him; and

tuvāparattil = Who in *Dvāparayuga* iraṅgit = blessed tēva kuruvukku = *Devaguru* (Priest of the *Devas*) *Bṛhaspati* vādu uyar = who was an expert debater; kaliyil = has, in the *Kaliyuga*, niṇṇaṇar = settled down on the earth so that cōdi anandaṇ = the dazzling *Ādiśeṣa* toḷudu eḷa = may serve Him and be blessed.

Summary: *Śrī Varadarāja*, Who stands as the very personification of *karuṇā* (Compassion) descended on the earth in *Kṛtayuga* on the sacrificial altar to bless *Brahma*. In *Tretāyuga*, He was supremely pleased with the matchless *bhakti* of the *Gajendra* (King of Elephants) and saved it. In *Dvāparayuga*, he saved *Bṛhaspati*, the *Devaguru* (Preceptor of the *Devas*). In *Kaliyuga*, *Ādiśeṣa* is serving Him. Thus, it is impossible to describe adequately the greatness of that *Paramātmā*, Who has been standing for the sake of these devotees of His.

[A brief description of the background stories in each of the above cases follows:

Tretāyuga: A Brahmin called *Mahāśānta* performed intense *tapas* (penance) on top of the *Trikūṭa* Mountain. Fearing that this *tapas* may put his position in jeopardy, *Indra* sent *apsara* women to spoil it. However, the Brahmin's mind did not waver. Then, *Indra* himself took the form of a male elephant and strolled around courting several female elephants, in front of the Brahmin. The Brahmin now could not control his mind. He also took the form of an elephant and went on moving around in the forest courting female elephants. Gradually he completely forgot about his *tapas*. Eventually once while roaming about in the forests, he took a dip in the *Cakrateertha* at the sacred place called *Sāligrāma*, he suddenly got back his old memory. He then decided to go and stay in *Vaiṣṇavite* sacred places and on his way found the *Aśramam* of Sage

MrkaṇḍU on the banks of the River *Godāvari*. The sage through his psychic power immediately learnt about what had happened. He treated the elephant with reverence and described to him the greatness of the surrounding holy places. He told him that if he went, took a dip in the *Ananthasaras* at *Kāñcī* and worshipped the Deity there, he will be rid of his sin. Immediately, the elephant went there and worshipped God daily with thousands of lotus flowers that he plucked himself. Once there was a great drought and all the ponds in the area went dry. He could not find any flowers. As he went looking for flowers, he found a lot of flowers in a pond at *Citrakūṭam* and got down into the water to get them. Then a crocodile living in that water grabbed his feet. Then the elephant in distress plucked out a flower that was within his reach and appealed to *Śrī "Varada"* to save him. Immediately, *Śrīkānta* arrived there in a hurry riding *Garuḍa* and saved his life by killing the crocodile with His *Sudarśana Cakra* (Discus).

Dvāparayuga: Once in the *devasabhā* (Assembly of the *Devas*) a discussion arose about whether it is better for one to worship God staying at home or to go to holy places on pilgrimage. All the sages argued in favor of the former. However, *Brhaspati*, the Preceptor of the *Devas* ridiculed the sages and argued in favor of the latter method. The sages then got angry at his arrogance and cursed him to be born as a human and undergo the suffering. Immediately, *Brhaspati* was born to a poor Brahmin couple living on the banks of the River *Narmada*. The child lost both parents at a very young age and grew up under very hard circumstances under the care of an other person. Finally he went and surrendered at the feet of Sage *Bharadvāja* on the banks of the River *Gaṅgā*. He saw with his psychic power the entire history of this boy and told him that if he went on a penance seeking *Śrī Varadarāja*'s grace, he

would be able to redeem himself of the curse. Following the guru's advice he immediately performed the penance and eventually *Śrīkānta* became pleased with him and told him to worship Him in *Dvāparayuga*. *Bṛhaspati* performed the *tapas* following the Lord's instructions and ultimately was able to return to his original place.

Kaliyuga: At one time in the past, God, in the form of *Ādivarāha* had recovered *Bhūdevī* from *Pātāḷa*. *Ādiśeṣa*, who had witnessed that Form came up to the surface with a desire to worship that *Paramātmān*. (Indeed, the pit that was formed when *Śeṣa* came up to the surface is what goes by the name of *Anantasaras* to-day). Since then *Ādiśeṣa* has been living in an anthill near by and worshipping God even to-day. Anecdotes like the above clearly depict the greatness of *Kāñcī*.]

धात्रा साक्षात्कृतोऽसौ वरद इह कृपाकार आद्ये युगेऽभूत्

त्रेतायां भक्तिभूम्ना कृतवरिवसितं तं करीन्द्रं ररक्ष।

वादेष्वत्यन्तदक्षे निरुपमितगुरौ द्वापरेऽपिप्रयच्च

दीप्तोऽनन्तः कलौ स्या त्वपदपरिचरो भूष्णु रित्यास्थितोऽत्र ॥ २६ ॥

dhātrā sākṣātkṛto'sau varada iha kṛpākāra ādye yuge'bhūt
tretāyām bhaktibhūmnā kṛtavarivasitaṁ taṁ karīndraṁ
rarakṣa |

vādeṣvatyantadakṣe nirupamitagurau dvāpare'piprayacca
dīpto'nantaḥ kalau syā tsvapadaparicarō bhūṣṇu
rityāsthito'tra || 26 ||

Original:

புண்டரீகம் உயர்த்த புராணனார்
 பொய்யில் மா மக உத்தர வேதியில்
 கொண்டல் ஆர் அருள் மாரி பொழிந்திடக்
 கொண்டதோர் உயர் கூர் மதி அன்பினால்
 பண்டை நான் மறை மௌலி படிந்த யான்
 பாரில் மெய் விரதக் கவி பாடினேன்
 தொண்டை மண்டல வேதியர் வாழுவே
 தூய தென்மறை வல்லவர் வாழுவே (27)

puṇḍarīgam uyarṭta purāṇaṇār
 poyyil mā maga uttara vēdiyil
 koṇḍal āṛ aruḷ māri poḷindiḍak
 koṇḍadōr uyar kūṛ madi aṇbiṇāl
 paṇḍai nāṇ maṛai mauli paḍinda yāṇ
 pāril mey viradak kavi pāḍiṇēṇ
 toṇḍai maṇḍala vēdiyar vāḷavē
 tūya teṇmaṛai vallavar vāḷavē

Meaning: *koṇḍal* = The Cloud (called *Varadarāja*) *poy il mā maga uttara* = over the *Uttaravedi* (Altar) of the great Sacrifice performed in the *Satyavrata Kṣetra* *purāṇaṇār* = by the *Purāṇapuruṣa* (person who has existed for a very long time), namely brahma *puṇḍarīgam uyarṭta* = born in the lotus in the navel (of *Paramātmān*), *poḷindiḍa* = poured down *āṛ aruḷ māri* = the rain of bountiful compassion. Or *uyar* = With the incomparable and superior *kūṛ madi aṇbiṇāl* = sharp intellect and extremely deep devotion *koṇḍadu* = resulting (from that) *yāṇ* = I *paḍinda* = who is well versed *paṇḍai nāṇ maṛai mauli* = in the pinnacle (tip) of the eternal four *Vedas* (I, with the title of "*Vedāntācārya*") *pāḍiṇēṇ* = have sung *mey virada kavi* = this

song (these *pācurams*) describing the greatness of this *Satyavrata Kṣetra* (holy place of stayavrata) *pārīl* on this earth, (so that) *vēdiyar* = the great vedic scholars *toṇḍai mandala* = of the province of *Kāñcī* (known as the toNDamaNDala) *vālvē* = may live long, and *tūya teṇ maṛai vallavar* = also the holy scholars of the Tamil *Veda* (*Divya Prabandham*) *vālvē* = may live long.

Summary: Having acquired clear thinking and unwavering devotion to God due to the bountiful grace of *Śrī Varadarāja*, Who appeared on the Altar of the *Aśvamedhayāga* performed by *Brahma*, I have “sung” (composed) this poetic work called “*Hastigiri Māhātmyam*”. May the holy vedic scholars of this *Toṇḍamaṇḍala* (Region ruled by the *Toṇḍa* Dynasty) who have taken refuge at the feet of *Śrī Varadarāja*, as well as the elegant devotees who, by God’s grace have become proficient in the *Drāviḍa Vedas* (Tamil *Divya Prabandhams*) composed by the *Ālvārs*, i.e., the Masters of *Ubhaya Vedānta* (Sanskrit *Vedas* as well as Tamil *Prabandhams*) read this *Divya Prabandham* (namely, *Hastigiri Māhātmyam*) and live long with happiness and prosperity.

पुण्डरीकजपुराणपुंस्कृते निर्व्यलीक उदिते महामखे

देववारिमुचि वार्षुके कृपां तत्समृद्धमतिस्खमभक्तिः।

तोण्डमण्डलगता श्रवैदिकाः पावनद्रविडवेदवेदिनः

जीविता स्स्युरिति सत्यवैभवं प्राक्तनोक्तिमकुटार्य उज्जगौ ॥ २७ ॥

puṇḍarīkajapurāṇapuṁskṛte nirvyalīka udite mahāmakhe
devavārimuci vārṣuke kṛpāṁ tatsamṛddhamatisūkṣmabhaktiḥ।
tatsamṛddhamatisūkṣmabhaktiḥ।

tonḍamaṇḍalagatā śca vaidikāḥ
 pāvanadraviḍavedavedinaḥ
 jīvitā ssyuriti satyavaibhavaṁ prāktanoktimakuṭārya ujjagau ||
 27||

Original:

உய் விரதம் ஒன்றின்றி அடைந்தார் உய்ய
 ஒரு விரதம் தான் கொண்ட உயர்ந்த மாலைச்
 செய் விரதம் ஒன்றாலும் தெளியகில்லாச்
 சிந்தையினால் திசை படைத்த திசை முகன் தான்
 பொய் விரத நிலம் எல்லாம் போயே மீண்டு
 புகல் இதுவே புண்ணியத்துக்கென்று சேர்ந்த
 மெய் விரத நன்னிலத்து மேன்மை ஏத்தி
 வேதாந்த ஆசிரியன் விளங்கினானே (28)

uy viradam onṛinṛi aḍaindār uyya
 oru viradam tāṇ koṇḍa uyarnda mālaic
 cey viradam onṛālum teḷiyagillāc
 cindaiyiṇāl ticai paḍaitta ticai mugaṇ tāṇ
 poy virada nilam ellām pōyē mīṇḍu
 pugal iduvē puṇṇiyattukkeṇṛu cērnda
 mey virada naṇṇilattu mēṇmai ētti
 vēdānda āciriyaṇ viḷaṇḡiṇāṇē

Meaning: *ētti* = By highlighting *mēṇmai* = its greatness
vēdānda āciriyaṇ = *Vedānta Deśika* *viḷaṇḡiṇāṇ* = has very well
 illuminated *mey virada nal nilattu* = the *Satyavrata Kṣetra* (to
 which place) *cērnda* = finally arrived *ticai mugaṇ* = the four-
 faced *Brahma*, *ticai paḍaitta* = the Creator of the four corners
 of the universe, *eṇṛu* = saying that *iduvē puṇṇiyattukku pugala* =
 “This is the only *Kṣetra* that enables one to attain *Punya*”, after

cindeyiṇāl = being distressed *teḷiyagillā* = by not being able to see (visualize) in person *cey viradam oṇṛālum* = by any other vrata (disciplined ritual) that he could perform *uyarnda mālai* = the *Paramātman*, Who is praised (because of the fact) that He has Himself taken *oru viradam* = an extraordinary solemn vow [namely “*śaraṇāgata rakṣaṇa*” (protection of those who seek refuge under Him)] *uyya* = to save *aḍaīndār* = those who have taken refuge under Him *oṇṛu iṇṛi* = without having any *uy viradam* = any other means of redemption available (to them).

Summary: *Satyavrata Kṣetra* is a very holy site. After travelling to several holy sites, he finally arrived at this *Kṣetra* and performed the *Aśvamedha Yāga*. He obtained as a fruit of his efforts a personal *darśanam* of *Śrī Varadarāja*, Who appeared over the sacrificial altar. I, known as *Vedāntācārya*, have now published through this *Divya Prabandham* called “*Hastigiri Māhātmyam*” the grandeur of this great *Kṣetra*.

By organizing the vast collection of *Vedas* into four groups, and composing the *brahmasūtras*, *Śrī Vedavyāsa* came to be known as the *Vedācārya*. Likewise, by organizing and explaining the Tamil *Vedas* (in his work, “*Prabandhasāra*”), by composing *sūtras* like “*Rahasya Ratnāvalī*”, etc, and ‘singing’ the ballad “*Hastigiri Māhātmyam*”, this *Śrī Deśika* of ours indeed enjoyed receiving the title of “*Vedāntācārya*” directly from *Śrī Raṅganātha* Himself. This intention is clear from his own words here.

स्रष्टाशानां दिवस्य स्त्वनितरगतिकोज्जीवनैकव्रतस्य

धर्तुर्देवाधिराज स्तदितरकरणात् चिन्तयाऽनीक्ष्यतायाः।

सर्वत्र व्यर्थभूमिष्वपि चिर मटनात् सन्निवृत्तोऽतिपुण्यम्

आयादित्येव सत्यव्रतविभव मगायच्च वेदान्तसूरिः ॥ २८ ॥

sraṣṭāśānām divasya stvanitaragatikojjīvanaiakavratasya
dharturdevādhirāja staditarakaraṇāt cintayā'nīkṣyatāyāḥ |
sarvatra vyarthabhūmiṣvapi cira maṭanāt sannivṛtto'tipuṇyam
āyādityeva satyavratavibhava magāyacca vedāntasūriḥ

|| 28 ||

Original:

சீர் ஆரும் தூப்புல் திருவேங்கடம் உடையான்
தாரார் அருளாளர் தாள் நயந்துசீராக
மெய் விரத நன்னிலத்து மேன்மை இது மொழிந்தான்
கையில் கனி போலக் கண்டு (29)

cīr ārum tūppul tiruvēṅgaḍam uḍaiyāṇ
tārār aruḷāḷar tāḷ nayandu-cīrāga
mey virada naṇṇilattu mēṇmai idu molindāṇ
kaiyil kaṇi pōlak kaṇḍu

Meaning: *kaiyil kaṇi pōlak kaṇḍu* = Having seen very clearly like the fruit in his palm, *mey virada nal nilattu mēṇmai* = the greatness of the extremely holy *Kṣetra* called *Satyavrata*, *cīr ārum* = the Great *tiru vēṅgaḍam uḍaiyāṇ* = *Deśika* known as “*Śrīmān Venkaṭanāthaḥ*” *tāḷ nayandu* = reached the the lotus feet of *tārār aruḷāḷar* = *Śrī Varadarāja*, decorated profusely by garlands and *molindāṇ* = and recited in a grand manner *idu* = this *Prabandham* *cīrāga* = as a present (or offering) to Him.

Summary: I the famous *Śrī Deśika*, well known as “*Śrīmān Venkaṭanāthaḥ*” born in *Tūppul* as the personification of a part

of Lord *Śrīnivāsa*'s bell, have ardently cherished the lotus feet of *Śrī Varadarāja* and after thoroughly experiencing the greatness of the *Satyavrata Kṣetra* like the fruit on the palm of my hand, have brought it to light through this *Prabandha*.

तूप्पुल् श्रीवेङ्कटेशः शुभगुणविभव स्तस्य देवाधिनेतुः

मालाद्यैर्भूषितस्य प्रथितपदयुगं संश्रितोऽनन्यभक्त्या।

क्षेत्रे सत्यव्रताख्ये निधिमिव निहितं तद्गतं वैभवं च

संप्रेक्ष्येमं समग्रं करतलफलवत् प्राह दिव्यप्रबन्धम्॥ २९॥

tūppul śrīveṅkaṭeśaḥ śubhaguṇavibhava stasya devādhinetuḥ
mālādyairbhūṣitasya prathitapadayugam
saṁśrito'nanyabhaktyā |
kṣetre satyavratākhye nidhimiva nihitaṁ tadgataṁ vaibhavaṁ
ca
saṁprekṣyemaṁ samagraṁ karatalaphalavat prāha
divyaprabandham || 29 ||

|| *Śrimate Nigamānta Mahādeśikāya namaḥ* ||

श्रीमान् वेङ्कटनाथदेशिकमणिः सत्यव्रतैकाश्रयः

श्रीमद्धस्तिगिरिप्रभावमतुलं गाधाभिरास्वादयत्।

गोपालो निगमान्तलक्ष्मणगुरुप्रार्च्याङ्घ्रिपद्माश्रयः

कर्णाटामरभाषितेन विवृतिं श्लोकांश्च तासां व्यधात्॥

Śrīmān Venkatanatha Deśika, who is an ardent devotee of *Satyavrata Kṣetra* {alternately, who is a committed to the vow of *satya*, i.e., truth} has sweetened (our ears) with the story of the incomparable greatness of *Śrīmad Hastigiri. Gopalācharya*, who has surrendered at the lotus feet of *Śrīmad Vedānta Lakṣmaṇa Mahādecikan* (*Śrīmad Tirukkuṇḍandai Āṇḍavan*) has written the commentary on this work in Kannda language and also has rendered the *pācurams* into *ślokas* in Sanskrit.
