

# Sri Vadiraja Tirtha's Thirtha Prabandha on

कंचि कञ्चि kanchi kshetra



## Kanchi Varadaraja

ಕಂಚಿ ವರದರಾಜ - ಕಂಚಿ ವರದರಾಜ -

ರಮ್ಯೋ ವರದರಾಜೋಽಯಂ ರಸಿಕಾಗ್ರೇಸರೋ ಧ್ರುವಂ ।

ಕಥಮಾತ್ಮವಧೂಶ್ಲಾಘ್ಯಕಾಂಚೀದೇಶೇ ನ ಚೇದ್ವಸೇತ್ ॥ ೩೦ ॥

ಯಾಚೇ ವರದರಾಜ ತ್ವಾಂ ಕಾಂಚೀಶೇಹ ನ ಕಿಂಚನ ।

ಚೇತನಾಚೇತನಜಗದ್ವರಂ ತ್ವಾಮೇವ ದೇಹಿ ಮೇ ॥ ೩೧ ॥

ದ್ವಿಜೇಷ್ಟದಾತೃತ್ವಮಜಾರ್ಚಿತತ್ತ್ವಮಜನ್ಮತಾಂ ಸ್ವಾಂ ಮಖಿಭೋಕ್ಯತಾಂ ಚ ।

ವ್ಯನಕ್ತ್ಯಯಂ ಶ್ರೀಪತಿರಗ್ರಹಾರಪರಿತಧಾತೃಕ್ರತುವೇದಿಜಾತಃ ॥ ೩೨ ॥

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ಕಥಮಾತ್ಮವಧೂಶ್ಲಾಘ್ಯಕಾಂಚೀದೇಶೇ ನ ಚೇದ್ವಸೇತ್ ॥ ೩೩ ॥

याचे वरदराज त्वां कांचीशेह न किंचन ।

चेतनाचेतनजगद्धरं त्वामेव देहि मे ॥ ३२ ॥

द्विजेष्टदातृत्वमजार्चितत्वमजन्मतां स्वां मखभोक्तां च ।

व्यनक्त्ययं श्रीपतिरग्रहारपरीतधातृक्रतुवेदिजातः ॥ ३३ ॥

There are two kanchis. One is Vishnukanchi and the other one Shivakanchi. Srihari in his roopa of Varadaraja is staying in Vishnukanchi. The idol had come out of the yajna which was performed by Brahmadeva, as per the sthala purana. As he came out of the Yajna bhoomi it indicates his Brahmavandyatva, Yajna bhoktrutva, vedijaatattva, and janmaraahithya.

Srihari is the shresta among those who give boon, that is why he is called as “varadaraja”. Vadirajaru here says in utprekshalankara that Varadaraja is a “rasika” that is why he is staying in bhoodevi’s Kaanchi.

The idol is very beautiful. Sri Vyasara jaru stayed here for many years and it is here that Sri Vyasara jaru wrote :

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्तत्वतो ।

भेदो जीवगणाः हरेरनुचराः नीचोच्च भावंगताः ।

मुक्तिर्नैज सुखानुभूतिरमला भक्तिश्च तत्साधनं ।

ह्यक्ष्यादित्रितयं प्रमाणमखिलाम्नायैक वेद्योहरिः ॥

He explained the entire contents of Madhwa Philosophy in a single prose, after defeating so many stalwarts of Advaita philosophy at a very young age.

कंचि कामाक्षी - ಕಂಚಿ ಕಾಮಾಕ್ಷೀ - kanchi kaamaakShI

प्रपद्ये तव कामाक्षि चरणौ शरणं सदा ।  
यत्सौंदर्याबुधिं द्रष्टुं त्रिनेत्रोऽभून्महेश्वरः ॥ ३५ ॥  
उत्पादयंस्त्वयि सुतौ गिरिजे गिरीशः  
सौंदर्यभंगजभियेव भवो भवत्याः ।  
कामाक्षि विघ्नहरमेकमसावकार्षीत्  
षाण्मातुरं त्वपरमंगजभंजकोऽपि ॥ ३६ ॥

ಪ್ರಪದ್ಯೇ ತವ ಕಾಮಾಕ್ಷಿ ಚರಣೌ ಶರಣಂ ಸದಾ ।  
ಯತ್ಸೌಂದರ್ಯಾಂಬುಧಿಂ ದ್ರಷ್ಟುಂ ತ್ರಿನೇತ್ರೋಽಭೂನ್ಮಹೇಶ್ವರಃ ॥ ೩೫ ॥  
ಉತ್ಪಾದಯಂಸ್ತ್ವಯಿ ಸುತೌ ಗಿರಿಜೇ ಗಿರೀಶಃ  
ಸೌಂದರ್ಯಭಂಗಜಭಿಯೇವ ಭವೋ ಭವತ್ಯಾಃ ।  
ಕಾಮಾಕ್ಷಿ ವಿಘ್ನಹರಮೇಕಮಸಾವಕಾರ್ಷೀತ್  
ಷಾಣ್ಮಾತುರಂ ತ್ವಪರಮಂಗಜಭಂಜಕೋಽಪಿ ॥ ೩೬ ॥

prapadyE tava kaamaakShi charaNou sharaNaM sadaa |  
yatsouMdaryaaMbudhiM draShTuM trinEtrO.bhUnmahEshvara:|35|  
utpaadayaMstvayi sutou girijE girIsha:  
souMdaryabhaMgajabhiyEva bhavO bhavatya: |  
kaamaakShi viGnaharamEkamasaavakaarShIt  
ShaaNmaaturaM tvaparamaMgajabhaMjakOpi || 36 ||

(Theertha Prabandha Shlokas 35 & 36 by Sri Vadiraja Sripadangalavaru)



Kamakshi is none other than Parvathi. Here Vadirajaru praises Kanchi Kamakshi's beauty - Shiva is having his third eye to see the beauty of Parvathi as if his two eyes are not sufficient. (This is only utprekshalankara)

Manoniyamaka Kaamahara Shiva got two children from Parvathi. Of them, one is Vignahara – Vinayaka; and the other Shanmukha. (Ofcourse both were not born of Parvathi). If they are born in her as if her beauty would have deteriorated – Shiva got Vinayaka directly. When Vignahara Vinayaka can eliminate all the Vignaas, can't he be a Vignahara for the yauvana of his mother? .

The other child Shanmukha got stanyaprashana from six kruttike and was called as Karthikeya or Shanmatura. Here Sri Vadiraja Tirtha tells with his atishayokthi that Shanmukha got stanyapaana from Kruttikes to ensure the beauty of Parvathi not to be harmed.

Here one must note that Sri Vadirajaru has composed these shlokas with the clear intention of explaining the beauty of Parvathi that her beauty is uncomparable that even parama viraktha Shiva would get Kaama in Parvathi

## Shivakanchi–Ekamreshwara (ಪೂರ್ವಪ್ರಬಂಧ -ಪೂರ್ವಪ್ರಬಂಧ 34)

ಶಿವಕಂಚಿ - ಏಕಮ್ರೇಶ್ವರ ಶಿವಕಂಚಿ - ಏಕಮ್ರೇಶ್ವರ  
ಕಂತುರಮ್ಯಶರಾಕ್ರಂತಸ್ವಾಂತಂ ಮತ್ವೇವ ಪಾರ್ವತೀ ।  
ಆಮ್ರಮೂಲೇ ಸ್ಥಿತಂ ಶಂಭುಮಾಲಿಂಗ್ಯಾಸ್ತೇ ಶುಚಿಸ್ಮಿತಾ ।  
ಕಂತುರಮ್ಯಶರಾಕ್ರಂತಸ್ವಾಂತಂ ಮತ್ವೇವ ಪಾರ್ವತೀ ।  
ಆಮ್ರಮೂಲೇ ಸ್ಥಿತಂ ಶಂಭುಮಾಲಿಂಗ್ಯಾಸ್ತೇ ಶುಚಿಸ್ಮಿತಾ ।



ಏಕಾಮ್ರೇಶ್ವರ ದೇವಸ್ಥಾನ, ಕಾಂಚೀಪುರಂ

Here Shivalinga is famous as Bhoolinga or Bhootatvalinga. In this temple, there is one historical (pracheena) Mango tree is there – Chootavruksha. The Shiva temple is a small temple – it is there on one of the stones, where Shiva is hugged by Parvathi – It is called as Ekamreshwara temple.

Here Parvati is hugging Shiva as if Shiva is affected by Kaamabaana and to make him come out of it, she has hugged Shiva - as per Utprekshalankara of Vadirajaru. Behind there is one Chootavruksha. The central part of the linga seems to be little thin, as Shiva has been deeply hugged by Parvati.