

**SWAMY DESIKAN'S**  
**MUMMANIKKOVAI**



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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

**MUMMANIKKOVAI**

**மும்மணிக்கோவை**



'Devanathan- Moolavar'

#### INTRODUCTION

MummaNikkOvai is indeed the distillation of the essence of the genius of Swamy Desikan. It is known as his Tamizh Kannik Kavithai, since this was the first (maiden) song in Tamil composed by him during his residence at ThiruvahIdhrapuram. It was composed at the command of Lord DevanAthA. The Lord of Ahindra nagaram appeared in Swamy Desikan's dream and asked him to compose sthOthrams on Him and to house in them the saarAmsam of the Four VedhAs. Swamy followed that niyamanam and records that effort with the statement: "Munthai maRai moyya Vazhi Mozhi Nee YenRu Mukunthan aruL tantha payan peRREn naanE". Swamy Desikan's bliss in executing the command of the Lord and the emanation of his Sri Sookthis with Vedha arthams is housed in the above passage quoted. The vedha garbham of the individual sections of the MummaNik Kovai will become abundantly clear in the commentaries on each of these Paasurams.

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### TYPE OF PRABHANDHAM:

There are 96 kinds of Prabhandhams in Tamizh. Swamy Desikan picked the MummaNik Kovai among them for his prabhandham to eulogize the dhivya dampathis of ThiruvahIndhrapuram.

### WHAT IS A MUMMANIK KOVAI?

It is one, which must have AasiriyappA, VeNN Paa and KattaLaik KalitthuRai following each other to form 30 paadalkaL. Further all the paaurams should be in the form of AndhAthis.

### THE UNIQUENESS OF MUMMANIK KOVAI (MMK)

This is a great Tamizh Kaavyam. The three aspects of a MahA KhAvyam are:

- (1) VyankhyArtham in the words chosen or the dhvani echoed through those choices of words
- (2) The dominant rasam; a khAvyam must have Saanthi rasam as the DOMINANT one among the nine rasams. This is true in the case of MMK ; there are also SrungAra rasam, adhbhutha rasam, KaaruNyam and Veeram as secondary rasams in MMK.
- (3) AlankAram or aNi is another requirement of a MahA KhAvyam. Then there are 7 more lakshaNams for the MahA KhAvyams. All these like seRivu, TheLivu are also abundantly present in MMK.

Therefore, it is called a unique khAvyam and is considered a necklace made up of three kinds of gems (mummaNI): PurANa Rathnam, SthOthra Rathnam and manthra Rathnam. It is adiyOngaL's bhAgyam that we were able to present a triple strand (MummaNikkOvai) of pearls to Sri Hembhajavalli ThAyAr of Thiruvaheendhrapuram along with a double strand of Navarathnams (Nava MaNi Maalai to Lord DevanAthana Uthsavar four years back at Thiruvaheendhrapuram, where Swamy Desikan's two prabhandhams were created.

### THE RELATIONSHIP OF MUMMANIK KOVAI TO NAMMAZHVAR'S SRI SOOKTHIS

Swamy NammAzhwAr's first three prabhandhams are ThiruvAsiriyam, Periya ThiruvandhAthi and Thiruviruttham. Swamy Desikan chose to follow Swamy NammAzhwAr in every way in his life. Therefore Swamy Desikan followed the exact Yaappus (metres) of Swamy NammazhwAr's Yaappus in MummaNik-kovai. Further, Swamy Desikan condensed the meanings of the four Prabhandhams (this includes ThiruvAimozhi as the fourth prabhandham) in his Senthamizh work, MummaNikkovai.

### THE INDIVIDUAL PRABHANDHAMS OF SWAMY NAMMAZHVAR AND MMK

Sri SatakOpar's mudhal prabhandham is Thiruviruttham in KaTTaLaik-kalitthuRai. In this prabhandham, Swamy NammAzhwAr deals with the ahapp-poruLkaL that led to his deep attachment to the Lord. In the Paasurams set in KattaLik KalitthuRai metre of MMK, we find





the same emphasis on ahapp-poruL and that leading to Swamy Desikan's deep Bhagavath anubhavam.

The second Prabhandham of SatakOpar is ThiruvAsiriyam. This prabhandham deals with the ecstatic description of Swamy NammazhwAr about the aprAkrutha ThirumEni of the Lord like a well strung kathambha Maalai with multi-hued flowers of exquisite fragrance. Aasiriyap Paa is the metre chosen by Swamy NammAzhwAr for this prabhandham. Swamy Desikan described his exquisite Bhagavath dhivyAnga-soundharya anubhavam of Sri DevanAthana in Aasiriyappaa paatalkaL of MMK.



'Dhivyaanga Soundharyam'

The third prabhandham of Swamy NammAzhwAr is Periya ThiruvanthAdhi in VeNN Paa metre. Here SatakOpar explained the multifaceted relationship that he has with the Lord and meditated on that Aanandha anubhavam. Swamy Desikan enjoyed similarly the bhAndhavyam (uRavu) with the Lord and reflected on that unique relationship.

The fourth Prabhandham of SatakOpar is ThiruvAimozhi, the illustrious Sri Sookthi, which is the statement of the anubhavam of the SaakshAthkAram of the Lord. This enjoyment from direct experience of Lord DevanAthana is captured in the tenth paattu of MMK.





Thus Swamy NammazhAr's experience of Bhagavath anubhavam is echoed by Swamy Desikan in letter and spirit. This then is the greatness of this maiden Prabhandham of Swamy Desikan revered as MuMMaNikkovai.

## SLOKAS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaM sadaa hR^idi.

Originally, MummaNikkOvai consisted of 30 Paasurams but only 10 are available to us today. According to Tamil Prabhandha lakshaNam, there should be 30 Paasurams in all in a MummaNikkOvai. Ten of each of the thirty should be set in the Tamil poetic metres of ahaval, VeNN Paa and KattaLik--kalitthuRai. Unfortunately for us, twenty Paasurams out of the 30 have been lost over time (luptham). The available 10 pasurams are set in the anthAdhi style.

There are two brilliant commentaries on this Prabhandham of Swamy Desikan. One is by the Vaikunta Vaasi Chetlur Swamy of Thiruvaheendhrapuram and the other is by Vaikunta Vaasi SrI SrIrama DesikAcchAr Swamy of Oppiliappan Sannidhi. AdiyEn will follow mainly the commentary of my Oppiliappan Koil AchAryan.

In this Prabhandham, Swamy Desikan starts hailing the glories of HemAbhjavalli ThAyAr first and follows it with the celebration of the six meanings of the SrI Sabdham. After that, Swamy Desikan shifts to the salutation of the anantha-kalyANa guNams of Lord DevanAthana and points out that He is pervasively present in all His creations and He is the friend of all jeevans. Our AchAryan states that those who seek the refuge of His sacred feet will achieve Saamyam (similarity) with Him.

Driven by his great love for the Lord of Thiruvaheendhrapuram, Swamy Desikan emulated the two AzhwArs (NammAzhwAr and Thirumangai) and took on the role of a damsel in deep love (Venkata Naayaki) with the Lord and spoke to her Lord directly as well as through her girl friend and sevili thAyAr. The ten Paasurams capturing this multimode dialog charms our minds.







## FIRST PAASURAM OF MUMMANIKKOVAI

அருள்தரு மடியர்பால் மெய்யை வைத்துத்  
தெருள்தர நின்ற தெய்வநா யக, நின்  
னருளெனுஞ் சீரோ ரரிவையா னதென  
இருள்செக வெமக்கோ ரின்னொளி விளக்காய்  
மணிவரை யன்ன நின்திரு வருவில்  
அணியம ராகத் தலங்கலா யிலங்கி  
நின்படிக் கெல்லாந் தன்படி யேற்க  
அன்புட னின்னோ டவதரித் தருளி  
வேண்டுரை கேட்டு மீண்டவை கேட்பித்து  
ஈண்டிய வினைகள் மாண்டிட முயன்று  
தன்னடி சேர்ந்த தமருனை யணுக  
நின்னுடன் சேர்ந்து நிற்குநின் றிருவே.

aruLtharu madiyar\_paal meyyai vaiththuth  
thEruLthara ninRa dheyyan^aa yagan^in  
naruLenuNY seerO rarivaiyaa nadhena  
iruLsega vemakkO rinnoLi viLakkaay  
maNivarai yanna ninthiru vuvuil  
aNiyama raagath thalangalaa yilangi  
ninpadik kellaan^ thanpadi yERka  
anbuda ninnO davatharith tharuLi  
vENDurai kEttu meeNdavai kEtpithu  
INdiya vinaikaL maaNdida muyanRu  
thannadi sErndha thamarunai yaNuga  
ninnudan sErndhu niRkun^in RiruvE.



Swamy Desikan desires to perform SaraNagathy at the lotus feet of Lord Devanathan and as a first step performs Purushakara Prapatthi to Sri Hemabhjavalli in the first paasuram.

Oh Lord DhaivanAyaka! You have earned the name as “Natha Sathyan/adiyavarkku Meyyan” because You are resolute and infallible in the matter of blessing Your bhakthAs. You have blessed us with the divine sight (Jn~AnakkaNN) to enjoy your matchless beauty and gain true Jn~Anam. The various ThiruvAbharaNams (Jewelery) adorning your body have gained their brilliant luster by association with your broad, blue chest! In that expansive chest resides Hemabhjavalli ThAyAr also, who never ever leaves that choice place of residence of hers. When you incarnate in your many forms, your divine consort takes a corresponding incarnation/from and follows you. She stays as a resplendent rathna dheepam and removes our dark cloud of ajn~Anam. She listens to the soulful cries of the suffering samsAris, recommends them to you for forgiving their trespasses and thus destroys their karmAs. She makes those, who sought refuge with her fall at your feet and shines as the parama dayA Moorthy (as the embodiment of Your DayA). Thus Sri Hemabhjavalli, who never leaves Your side even for a fraction of a second and enhances Your vaibhavam, becomes joyous over our Prapatthi and blesses us in every way.

The multiple meanings of Sri Sabdham is brought out brilliantly by Swamy Desikan in the following section of this Paasuram:

“vENDurai kEttu, MeeNDavai kETpitthu,  
theeNDiya vinaikaL mANDida muyanRu,  
Tannadi sErnthA Tamar Unai aNUha,  
Ninnudan sErnthu niRkkum Ninn ThiruvE”

She is “Thiru” and He is “Thiruvukkum ThiruvAiya Selvan” or “MangaLAnAm MangaLam”.



‘Natha Sathyan– During Rathnangi Samarpanam’



## PAASURAM 2:

திருமாலடியவர்க்கு மெய்யனார், செய்ய  
திருமாமகளென்றுஞ்சேரும் திருமார்பில்  
இம்மணிக்கோவையுடன் ஏற்கின்றார், என்றன்  
மும்மணிக்கோவை மொழி.

thirumAladiyavarkku meyyanAr, seyya  
thirumaa makaLenRunj sErum thirumaarbil  
immaNikkOvaiyudan yERkinRAr, enRan  
mummaNikkovai mozhi

In this Paasuram, Swamy Desikan points out that his Prabhandham is Parama bhOgyam (supremely enjoyable) to Lord DhaivanAyakan. Swamy Desikan says that the Lord of Thiruvaheendhrapuram adorns his Prabhandham of MummaNikkOvai on His chest as a cherished aabharaNam like the KOusthubha gem necklace. The Lord elevates the Prabhandham of Swamy Desikan to the most exalted status by wearing it on His chest, where His dear, divine consort has a preferred place of residence. Swamy Desikan suggests that this Prabhandham dear to the Lord should also be most enjoyable to His BhAgavathAs.



‘Devanathan Perumal in Rajasevai’





PAASURAM 3 (UTTERANCE THROUGH THE THOZHI/ GIRL FRIEND):

மொழிவார் மொழிவன மும்மறையாகும் அயிந்தையில்வந்து  
இழிவாரிழிகவென்று இன்னமுதக் கடலாகிநின்ற  
விழிவாரருள் மெய்யர் மெல்லடிவேண்டிய மெல்லியல்மேல்  
பொழிவாரனங்கர் தம்பூங்கரும்புந்தியபூமழையே

mozhivaar mozhivana mummaRaiyaakum ayinthaivilvanthu  
izhivaarizhikavenRu innamuthak kadalaakin^inRa  
vizhivaararuL meyyar melladivENdiya melliyaImEl  
pozhivaaranangar thampoongarumpunthiyapoomazhaiE

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‘Venkata Naayaki’





This paasuram is set in the style of Tamil poems called “irangal”, where the girl friend gets distressed over the suffering state of her Naayaki due to separation from the Lord and the girl friend appeals to the Lord on behalf of the Naayaki to banish the visIEsha janitha sOkam (sorrow generated from separation) through the boon of SamsIEsham (Union).

Swamy Desikan’s intense love for the Lord of Thiruvayindhavai made him feel like a lady in deep love with the Lord. Swamy Desikan attained thus the status of a Naayaki (Venkata Naayaki) just as Swamy NammAzhwAr became ParAnkusa Naayaki and Thirumangai became ParakAla Naayak under such circumstances. Venkata Naayaki developed intense passion to enjoy the Lord and for the Lord to enjoy her feminine beauty and charm. Such a physical union with the Lord was impossible. Venkata Naayaki began then to suffer immensely from the arrows of Manmathan and her passion for the Lord grew further. Unable to bear the sorrowful state of the Naayaki, Thozhi speaks in this Paasuram to the Lord about her friend’s unbearable suffering this way:

**MozhivAr Mzhivana mummuRai aahum Ayinthayil vanthu**

**izhivAr izhiha yenRu innamutha kadalAhi ninRa**

**vizhi-vAr-arul Meyyar melladi vENDiya melliya mEl**

**pozhiAr Anangar tamm poom karumpu unthiya poo mazhayE**

**(MEANING):**

Thiruvaheendrapuram has such divinity that all the words Spoken by sakala jeevarAsis including girls, parrots and nightingale attain the status of the essence of the Vedams. Here, Lord DhaivanAyakan incarnated for the benefit of all to come and have His sevai (darsanam). The Lord at this dhivya dEsam invites every one to come and enjoy Him as insatiable nectar and through His sacred glances showers them with His auspicious grace. The Naayaki is longing to embrace the Lord tightly out of her intense love for Him. Meanwhile, Manmathan shoots his flower arrows on the Naayaki and makes the Naayaki suffer even more. The girl friend of the Naayaki sees the suffering of her Naayaki and feels empathetic and describes to the world and the Lord about this sad lot of her suffering friend Venkata Naayaki.

Let us now have **additional reflections** on the first three Paasurams. **Insights of Vaikunta Vaasi Chetlur NarasimhAchAry Swamy** are included here.

**PAASURAM 1: (ARUL TARUM ADIYAR...)**

This paasuram starts with the AmruthAsharam of “A” as in the case of the Prabhandham of AmalanAdhipirAn of ThiruppANa AazhwAr. AkAram, the first letter of the alphabet, “A” is the most auspicious because of its connection to VishNu (**AKArO VishNu Vaachaka:**). “A” (**ithi BhagavathO NaarAyaNasya praTamAbhidhAnam abhidhadhathA Kim nAmamangaLam na krutham**). All mangaLams arise from the links to AkAram. This amruthAkshara prayOgam through the choice of the word, “AruL” at the beginning of



MummaNikkOvai Prabhandham (**aruL tarum adiyavar paal meyyai vaitthu theruL tara ninRa DhaivanAyaka!**) makes this SrI Sookthi very auspicious.

The Lord is at Thiruvaheendrapurm to bless His dear devotees with dhivya Jn~Anam and He becomes “**Adiyavarkku Meyyan/Natha Sathyan**” this way. As Sathya PraTij~Nan, He blesses the devotees with knowledge about His svaroopam, Roopa, GuNa vaibhavam. He is “**Meyyan/Sathyan**” for all those who worship Him longingly and is “**Poyyan/Asathyan**” for those who have no sincerity in seeking His refuge.

Swamy Desikan wishes to perform SaraNagathi at the sacred feet of the Lord and as a first step in this anushtAnam performs PurushakAra Prapatthi at the divine feet of HemAbjavalli ThAyAr in the first paasuram.

### SECOND PAASURAM (THIRUMAL ADIYAVARKKU MEYYANAR ---):

The thought that the Lord is “Sathyan “ to those, who performed PurushakAra Prapatthi to His Devi is introduced here. All the six activities of HemAbhjavalli in the line of Her PurushakAram are reminded here:

(SruNOthi/she listens, SrAvayathi/ Makes Her Lord listen to the cries of SamsAri, SruNathi/She prepares the samsAri and purifies him for acceptance by the Lord, SreeyathE/ She approaches Her Lord with Her recommendation, SreeNathi/She gladdens the heart of Her Lord through Her VaseekaraNa sakthi and display of Her dhivya Soundharyam in that context and srayathE/she joins with Her Lord to accept the Prapatthi after completing Her PurushakAra activities).

Such a powerful and influential Mother with Vaalabhyam (power to hold the Lord under Her sway) stays at his chest region of Her Lord along with Srivathsam and Kousthubha gem. Swamy Desikan prays for a place in that sacred chest region of the Lord for his SrI Sookthi of MummaNikkOvai through the appeal housed in this Paasuram.

### THIRD PAASURAM (MOZHIVAR MOZHIVANA -- --):

This verse has been identified with the Bhakthi anubhavam of Swamy Desikan, when through His mind assumed the role of a Naayaki (Vankata naayaki) to experience the dhivya soundharyam of Her Lord DhaivanAyakan. The sixth paasuram of MummaNikkOvai (Aarkkum KaruNai-- --) has been identified with Para Bhakthi and the 9th Paasuram (VeRppudan onRi-- --) with Parama Bhakthi of an aasrithan. This is in line with the PramANam, “**Bhakthi: srungAra VruthyA pariNamathi**” (Bhakthi grows and envelops one through the experience of love).

Another point of view relates the first three pAsurams of MummaNikkOvai this way:

The first Paasuram is about PurushakAram;

The second paasuram is about Para Jn~Anam and



The third paasuram deals with the blossoming of Parama Bhakthi.

Next, we will study the fourth Paasuram, where Swamy Desikan enjoys the Svaroopam, Roopa, GuNa adhisayams of the Lord of Thiru Ayindhai in great detail (SavisthAram).



‘Devanathan– Moolavar’





#### THE FOURTH PAASURAM:

Here, Swamy Desikan enjoys the dhivyAthma and dhivya MangaLa Svaropams of Lord DhaivanAyakan seated with His dear consort, MahA Lakshmi at Thiruvaheendhrapuram. The Fourth is a long paasuram having 36 lines set in the Tamil metre of NilaimaNDila AasiriyappA. We will study them one section at a time chosen by self-contained messages.

மழையி லெழுந்த மொக்குள்போல் வையம்

அழியவொன் றழியா வடியவர் மெய்ய

அருமறை யின்பொரு ளாய்ந்தெடுக் குங்கால்

திருவுட னமர்ந்த தெய்வ நாயக

நின்றிருத் தனக்கு நீதிரு வாகி

இந்துதன் னிலவுட னிலங்குதன் மையினை

நந்துத லில்லா நல்விளக் காகி

அந்தமி லமுத வாழியாய் நிற்றி

பாற்கட றன்னிற் பன்மணி யன்ன

சீர்க்கணஞ் சேர்ந்த சீலமெல் லையிலை

அடியவர் பிழைக ணின்கருத்தடையா

தடையவாண் டருளு மரசனு நீயே

உயர்ந்தநீ யுன்னை யெம்முடன் கலந்தனை

அயிந்தைமா நகரி லமர்ந்தனை யெமக்காய்ச்

சித்திர மணியெனத் திகழுமன் னுருவி

லத்திர மணியென வனைத்துநீ யணிதி

விண்ணு ளமர்ந்த வியனுரு வதனா

லெண்ணிய வீரிரண் டுருக்களு மடைதி

பன்னிரு நாமம் பலபல வருவாய்







இன்னுரு வெங்கு மெய்திநீ நிற்றி  
மீனோ டாமை கேழல்கோ ளரியாய்  
வானோர் குறளாய் மழுப்படை முனியாய்ப்  
பின்னு மிராம ரிருவராய்ப் பாரில்  
துன்னிய பரந்தீர் துவரைமன் னனுமாய்க்  
கலிதவிர்த் தருளுங் கற்கியாய் மற்றும்  
மலிவதற் கெண்ணும் வல்வினை மாற்ற  
நானா வருவங் கொண்டுநல் லடியோர்  
வானா ரின்ப மிங்குற வருதி  
ஒருயி ருலகுக் கென்னுநீ திருவோடு  
ஏருயி ரெல்லா மேந்தியின் புறுதி  
யாவரு மறியா தெங்குநீ கரந்து  
மேவுருச் சூழ்ந்து வியப்பினான் மிகுதி  
கொண்டிட வெம்மை யடைக்கல முலகிற்  
கண்டிலங் கதியுனை யன்றிமற் றொன்றும்  
பல்வகை நின்ற நின்படி யனைத்தினுந்  
தொல்வகை காட்டுந் துணிந்துதா மறையே.

mazhaiyi lezhundha mokkuLpOl vaiyam  
azhiyavon Razhiyaa vadiyavar meyya  
arumaRai yinporu Laayndheduk kungaal  
thiruvuda namarndha dheyya naayaga  
ninRiruth thanakku neethiru vaagi



indhuthan nilavuda nilanguthan maiyinai  
 nandhutha lillaa nalviLak kaagi  
 andhami lamudha vaazhiyaay niRRi  
 paaRkada RanniR panmaNi yanna  
 seerkkaNaNY sErndha seelamel laiyilai  
 adiyavar pizhaiga Nin\_karuth thadaiyaathu  
 adaiyavaaN daruLu marasanu neeyE  
 uyarndhan^ee yunnai yemmudan kalandhanai  
 ayindhaimaa nagari lamarndhanai yemakkaaych  
 siththira maNiyenath thigazhuman nuruvi  
 laththira maNiyena vanaiththun^ee yaNithi  
 viNNU Lamarndha viyanuru vadhanaa  
 leNNiya veeriraN durukkaLu madaithi  
 panniru naamam palapala vuruvaay  
 innuru vengu meythin^ee niRRi  
 meenO daamai kEzhalkO Lariyaay  
 vaanOr kuRaLaay mazhuppada muniyaayp  
 pinnu miraama riruvaraayp paariRl  
 thuunniya parandheer thubaraiman Nnanumaayk  
 kalithavirth tharuLuNG kaRkiyaay maRRum  
 malivathaR keNNum valvinai maaRRa  
 naanaa vuruvaNG koNdun^al ladiyOr  
 vaanaa rinba minguRa varuthi  
 Oruyi rulakuk kennun^ee thiruvOdu  
 Eruyi rellaa mEndhiyin puRuthi  
 yaavaru maRiyaa thengun^ee karandhu  
 mEvuruch soozhndhu viyappinaan miguthi  
 koNdida vemmai yadaikkala mulagiR  
 kaNdilaNG gathiyunai yanRimaR RonRum  
 palvagai ninRa ninpadi yanaiththinun^  
 tholvagai kaattun^ thuNindhuthoo maRaiyE.



**SECTION 1 (FIRST 4 LINES):**

“Mazhayil yezhuntha mokkuL pOI  
vyaam azhiya onRu azhiyA Adiyavar Meyya!  
aru maRayin poruL aaynthu yedukkum kaal  
Thiruvudan amarntha DhaivanAyaka nee!”

Oh Lord of all gods! Oh DhaivanAyaka! When one evaluates the essence of the message of the precious Vedas, the greatness of Your Vaibhavam as Sriman NaarAyaNan (One who is never separated from His divine consort) becomes crystal clear. The quintessence of the Vedic message is that You are the eternal One even at the time of MahA PraLayam, when all worlds disappear like the transient bubbles formed from the downpour of heavy rain into a puddle. Even if the impermanent prapancham (world) is destroyed during the time of PraLayam, You alone shine permanently with no diminution to Your Svaroopam, Roopam and GuNam. When one analyses all Veda, VedAntham, it becomes clear that You stand as the Supreme principle (Para Tatthvam) as Sriya: Pathi (The Lord of MahA Lakshmi).



‘Para Tatthvan’





### CONTEXT FOR THESE LINES

ChEtUr Swamy has pointed out that the above four lines stand in for the first two adhyAyams of Brahma Soothram (essence of Poorva dhvikam). The two lines at the very end of the Paasuram (KoNDida Yemmai adaikkalam ulahil kaNDilam gathi Unai anRi maRRonRum) summarize the third and the fourth chapters of Brahma Soothram (Uttara dhvikam).

The very last two lines of this Paasuram (palvahai ninRa ninn paDi anaiththinum tholvahai kAttum tuNinthu thU maRayE) according to ChEtUr Swamy, this is the essence of SaarIraka Saasthram, where the chEthanams and achEthanams are reconized as the prAkArams of the Lord as ascertained by the Vedam. Thus the complete meaning of SaarIraka Saasthrams is enshrined in this fourth paasuram through the genius of Swamy Desikan with a few choice words.

### SECTION 2 (LINES 5-10):

Ninn Thirutthanakkum Nee ThiruvAhi

indhu tann nilavudan ilangu tanmainai

nanthuthal illA nall viLakkAhi

anthamil amudha aazhiyAi niRRi



'Inextinguishable Rathna Dheepam'





PaaRkkadal tannil pann maNi anna  
seer gaNam sErnthA seelam yellai ilai

Oh Dhaiva Naayaka! You shine with your divine consort inseparably like the Moon with its rays and enhance the Vaibhavam of PirAtti, who magnifies your glories as Her Lord. Oh Lord of Thiru Ayindhai! You exist as the insatiable ocean of nectar for those, who sought Your refuge. You shine as inextinguishable rathna dheepam and bless the devotees with the wealth of true Jn~Anam. Just as the milky ocean houses many kinds of gems, you house the assembly of your limitless auspicious guNams integrated into the limitless MahA guNam of Souseeyam (mingling with even the lowly ones).

COMMENTING ON THE PASSAGE (LINES 7-8),  
“nanthualilla nall viLakkAhi,  
anthamil amudha aazhiyAi niRRi”,

CHETLUR SWAMY IDENTIFIES

“nanthualilla” with Sathyathvam,  
“nall” with amalathvam,  
“ViLakkAhi” with Jn~Anathvam,  
“anthamil” with ananthathvam,  
“amudha aazhiyAi” with Aanandhathvam

Thus, the five SvaroopA nirUpaka dharmams associated with the Lord's inherent nature are hinted in the lines 7-8. Next, Swamy Desikan goes on to describe nirUpitha svarUpa visEshaNams of the Lord of Ayindhai.

SECTION 3 (11-20 LINES):

The dhivyAthma and dhivya MangaLa Svaropams of Lord DhaivanAyakan seated with His dear consort, MahA Lakshmi at Thiruvaheendhrapuram are covered here:

adiyavar pizhaikaL Ninn karutthu adayAthu  
adaya aaNDaruLum arasan(um) NeeyE (11-12)

uyarntha Nee Unnai yemmudan kalanthanai  
Ayindhai Maa-naharil amarnthai yemakkAi (13-14)





chitthira maNi yena thihazhum mann uruvil  
atthiram aNi yena anaitthum Nee aNithi(15-16)

ViNNUL amarntha viyan uruvathanAl  
yeNNiya EeruraNDu urukkaLum adaithi(17-18)

Panniru nAmam pala pala uruvAi  
inn uru yengum yeythi Nee niRRi (19-20)

**(MEANING):**

Oh Dhaiva Naayaka! Thou art the Emperor of all chEthanams and achEthanams in all of your universes, who rules over them and protects them. The apachArams of Your BhagavathAs will not find the place in Your ThiruvuLLam (Lines 11-12).

Oh Lord of Thiruvaheendhrapuram! Although you are the Supreme Being and SarvOthkrushtan (loftiest among all), you have blended with us to bless us and for us to have the nectarine experience of enjoying Your limitless auspicious attributes. For that purpose, you have taken permanent residence at Thiruvaheendhrapuram (Lines 13-14).

Oh Lord! In Your mysterious body, which resembles a rare bluish-hued Sapphire (neela rathnam), you are adorning resplendent weapons and jewelery representing all of Your Tatthvams (Lines 15-16).

Oh Supreme One! You have taken the four vyUha roopams meditated on by Your bhakthAs from your aadhAra roopam of Para VaasudEvan seated at Your supreme abode of Sri Vaikuntam (Lines 17-18).

Oh Prabhu! You take your place as the 12 Urdhva PuNDra Moorthys (Kesavan to DhAmOdharan) on the many sections of the upper torso of BhagavathAs dear to You and protect them. You have also taken many avathArams to protect them and bless them (Lines 19-20).

**ADDITIONAL OBSERVATIONS FROM SRI CHETLUR SWAMY ON SELECT WORDS**

1) “Ayindhai mAnaharil amarnthanai yemakkAy”:

For us, you sat & waited at Thiruvaheendhrapuram says Swamy Desikan. Sugrivan, VibhishaNan met the Lord accidentally (Yaathrucchikam). For Swamy Desikan however, the Lord of Thiru Ayindhai was waiting for His dear Bhakthan to bless him with special Jn~Anam. That is the unique bhAgyAdhisayam of Swamy Desikan. Like the Lord of Tholaivilimangalam dhivya dEsam waiting for Swamy NammAzhwAr, here Lord





DhaivanAyakan waited patiently for Swamy Desikan's arrival at His dhivya dEsam.

2) “Chitthira MaNi yemat-thihazhum”:

Bhagavan’s Para VaasudEva Roopam is referred to here. Swamy Desikan sees Lord DhaivanAyakan's archai even in the Para VaasudEva Roopam of the Lord.

3) “atthira MaNi yena anaitthum Nee aNithi”:

All His weapons and Jewellery are assembled on His sacred body representing all the Tatthvams from Mahath (Re: Purudan MaNivaramAha Paasuram: 41st Paasuram of AdhikAra Sangraham).

4) “ViNNInuL amarntha”:

This refers to the Lord described in Paryanga Vidhyai of Upanishad, where Sri VaikuntanAtan is sitting in the middle of a thousand pillared MaNDapam on the lap of AdhisEshan in Parama Padham.



‘ViNNinuL amarnthavan’

**SECTION 4 (21-36 LINES):**

Swamy Desikan enjoys the dhivyAthma and dhivya MangaLa Svaropams of Lord DhaivanAyakan seated with His dear consort, Maha Lakshmi as HemAbhjavalli at Thiruvaheendhrapuram.





MeenOdu aamai kEzhal kOLariyAi  
VaanAr kuraLai mazhup-padai muniyAi  
pinnumirAmar iruvAip- pAril  
tunniya param theer Thuvarai mannanumAik-  
kali tavirttharuLum KaRkkiyAi maRRU  
malivatharkkeNNUm vall vinai mARRa  
naanA uruvum koNDu naladiyOr  
vaann aar inbham ingu uRa varuthi -- Lines 21-28 of the 4<sup>th</sup> Paasuram

Here the glories of DasAvathAram of the Lord is celebrated. The Lord, who has taken Mathsya, Koorma, VarAha, Narasimha, Vaamana, ParasurAma, Raama, KrishNa avathArams so far and is going to take Kalki avathAram later to reduce the burden of the world is saluted here in the first five lines of the Paasuram.

The Lord is recognized as the banisher of the effects of our fierce karmas through the taking of such avathArams. One of the aims of such avathArams is pointed out as His desire for us to enjoy the ParipoorNa aanandham of SrI Vaikuntam by the righteous ones right on here at His LeelA VibhUthi: “NaanA uruvam koNDu, nalladiyOr vaanAr inbham ingu uRa varuthi”.

ohr uyir ulahukku yennu(m) Nee Thiruvodu  
yEr uyir yellAm yEnthi inbhuruthi (Lines 29-30)

(MEANING):

Oh Lord Dhaiva Naayaka! You exist as the One aathmA for the entire chEthanams and achEthanams of the entire universe and are joyous over bearing all these jeevans with Your PirAtti.

yaavarum aRiyAthu yengu Nee surandhu  
mEvu uruc-choozhnthu viyappinAl mihuthi (Lines 31-32)

(MEANING):

In a manner that is not easy to comprehend, you enter and Pervade all the jeevans and stay there hidden in a mysterious way. The PramANam is: “Ya aathmani thishtan Yamm aathmaan na vEdha”. In AzhwaAr's words: “Udalmisai Uyirenak-karanthu yengum paranthuLan” He is pervasively present every where and in every thing.

koNDida yemmai adaikkalam ulahil  
kaNDilam gathi unai anRi maRRonRum (Line 33-34)







**(MEANING):**

We have not come across any one or any thing that will accept us as the entities to be protected (rakshaNa vasthu). There are no other recourse for us except You (**Gathi--gamyathE ithi gathi:, gamyathE anEna ithi gathi:**) according to ChEtIUr Swamy.

**palvahai ninRa Ninn paDi anaitthinum**

**toll vahai kAttum thuNinthu thUmaRayE (Line 35-36)**

**(MEANING):**

Oh Lord Dhaiva NaayakA! The pristinely pure VedAs attempt to explain some what boldly Your ancient Svaroopam, Roopam, VibhUthis and GuNam (Padi), which stands gloriously in so many limitless ways. Only the ancient Vedam can make such an attempt, which is beyond the capability of others.

The **Five Svaroopam NirUpaka dharmams** (Sathyathvam, Amalathvam, Jn~Anathvam, Anantathvam and Aanandhathvam) of the Lord of Thiru Ayindhai are saluted in this paasuram along with the doctrine (Tatthvams) that adorn the Lord's body as Asthrams and AabharaNams (Vide: 80<sup>th</sup> Paasuram of Desika Prabhandham).

We have indicated earlier as to how the meanings of the mighty Dhvaya Manthram are echoed in the passages of this paasuram:

Ninn Thiruttanakku = SrImath sabdham,

Seer gaNam sErntha = NaarAyaNa sabdham,

Manuruvil = linked to CharaNaa sabdham thru connection to body of the Lord).



**'Utsavar- Devanatha Perumal with Hemambhujavalli Thayar'**





FIFTH PAASURAM: THIS PAASURAM IS SPECIFICALLY ADDRESSED TO AYINDHAI NAGAR NAARAYANAN.

தூமறையினுள்ளம் துளங்காத்துணிவு தரும்

ஆமறிவாலார்ந்தடிமை யாகின்றோம் பூமறையோன்

பாராயணத்திற்பணியும் அயிந்தைநகர்

நாராயணனார்க்கே நாம்.

ThU maRayin uLLam tuLangAt- tuNivu tarum

aamm aRivAl aarndhu adimai aahinROm -- Poo maRayOn

pArAyaNatthil paNiyum Ayindhai nagar

NaarAyaNanArkkE nAmm

(MEANING):

We have acquired clear and firm Jn~Anam through our intense study of the Vedaas not created by any humans (apourushEya Vedams). We have been blessed as a result of such studies to become the eternal servants of Lord Dhaiva Naayakan of Thiru Ayindhai, who is worshipped and saluted by Brahma DEvan himself devoted to VedAdhyayanam at all times.

Two more aspects of elaboration on the meanings of Dhvya Manthram passages are seen in this Paasuram according to Sri SrIraama DesikAcchAr Swamy:

(1) “SrimathE NaarAyaNAya” found in the second padham of Dhvayam is Echoed in the Paasuram passage: “NaarAyaNArkkE nAmm adimai aahinROm”. “NaarAyaNArkkE” refers to BhagavAn, who is the meaning of NaarAyaNa sabdham. “NaarAyaNArkke nAmm” also is an echo of Andal’s ThiruppAvai Paasuram Passage: “UnakkE nAmm aatccheyvOm”.

(2) Nama: sabdham in the second paadham: “TuLangA thuNivu” stands for unassailable VisvAsam in NaarAyaNan. The whole Paasuram is therefore about becoming the eternal servants of the Lord of Thiru Ayindhai after gaining clear and true Jn~Anam about SrIman NaarAyaNa Tatthvam through travels on the Vedic path.





### SIXTH PAASURAM:

ஆர்க்குங்கருணை பொழிவான் அயிந்தையில் வந்தமர்ந்த  
கார்க்கொண்டலைக்கண்ட காதற்புனமயில் கண்பனியா  
வேர்க்குமுகிழ்விக்கும் விதிர்விதிர்க்கும் வெள்கிவெவ்வுயிர்க்கும்  
பார்க்கின்றவர்க்கிது நாமென்கொலென்று பயிலுவமே.

aarkkum karuNai pozhivAn Ayindhayil vanthu amarnta  
kaark- koNDalaik- kaNDa Kaathal puna-mayil kaNN paniyA  
vErkkum muhizhkkum vithir-vithirkkum veLhi yevvuyirkkum  
pArkkinaRavarkku ithu nAmen kolenRu payiluvamE

### (MEANING):

How can I describe the sad and agitated state of my mistress, who in this state of separation from her Lord is heaving huge sighs, has tears in her eyes, has sweat in her limbs and, trembles with fear and shyness How can I describe the cause behind these strange effects on my mistress, who was beautiful like a peacock roaming without care on the gardens in the slopes of the hillocks ? It all happened after she experienced separation (vislEsham) from Her Lord, who is like the dark rainy cloud (KaaLamEgham), who has taken His residence at Thiruvaheendhrapuram to mingle with the low and the high and drenches them all with the downpour of the rain of Mercy (KaruNai).

### ADDITIONAL COMMENTS

The friend of the lady, who was blessed with the dhivyAnubhavam of the Lord's Svaropam, Roopam and GuNams describe the changes in her mistress as the Lord withdrew this divine anubhavam.

The experience of Swamy Desikan in Bhagavath anubhavam at Thiru Ayindhai and his sorrow, when he does not experience it, is the subject of this Paasuram.

“Aarkkum karuNai pozhivAn Ayindhayil vanthu amarntaAn”: The Lord known for His soulabhyam and DayA for all left secretly Sri Vaikuntham and chose Thiruvaheendhrapuram deliberately as His new seat of residence. Why did he do that? Swamy Desikan has hinted earlier “Ayindhayil amarntaAn yemakkAi” (You hurried up and waited for our arrival at Thiru Ayindhai).

This mEgam (cloud) from varshA kAlam (rainy season) pouring down the rain of DayA fills





all uplands and downlands (pours on lofty ones and lowly ones without let).

Lord of Thiru Ayindhai is compared to the Kaar koNDal (dark, rain bearing cloud of the VarshA kaalam) and the lady in love with the Lord is compared to the happy peahen (Puna Mayil). Her anurAgam from the Lord causing samslEsham and her despair on vislEsham (seperation) from Him are described in this Paasuram movingly.

### 7TH PASURAM OF MUMMANIKKOVAI HOUSING MANY UPANISHADIC TATTHVARTAMS

#### FOREWORD ON THE PAASURAM

As referred to in the previous Paasurams, Lord of Thiru Ayindhai revealed His Svaroopam, Roopam and GuNam to Swamy Desikan / Venkata Naayaki and then disappeared. Venkata Naayaki was sorrow stricken about the separation and wondered whether the Lord withdrew Himself because of His lack of Dayaa for her or because of her unfitness to enjoy the Lord. Lord now appears before her (Swamy Desikan) and states that none of the above reasons contemplated by her was correct. The Lord revealed that He has to follow strictly the rules of archAvathAram, where He does not have the freedom to embrace Venkata Naayaki in a physical form (archAvathAra MaryAdhai). Lord DevanAthana appealed to Venkata Naayaki not to grieve over this and revealed some more of His auspicious guNams to console her. Venakta Naayaki was thrilled now from that Bhagavath anubhavam and eulogized further her Lord's Vaibhavam through this 7th Paasuram of MummaNikkOvai.

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‘Thiruvaheendrapuram—Aerial View’





### SEVENTH PAASURAM:

பயின்மதிநீயே பயின்மதிதருதலின்  
வெளியும்நீயே வெளியுறநிற்றலின்  
தாயும்நீயே சாயைதந்துகத்தலின்  
தந்தையும் நீயே முந்திநின்றளித்தலின்  
உறவும்)நீயே துறவாதொழிதலின்  
உற்றதுநீயே சிற்றின்பமின்மையின்  
ஆறும் நீயே யாற்றுக்கருள்தலின்  
அறமும்நீயே மறநிலைமாய்த்தலின்  
துணைவனும் நீயே யிணையிலை யாதலின்  
துய்யனும் `நீயே செய்யாளுறைதலின்  
காரணம் நீயே நாரணானாதலின்  
கற்பகம் நீயே நற்பதந்தருதலின்  
இறைவனும் நீயே குறையொன்றிலாமையின்  
இன்பமும் நீயே துன்பந்துடைத்தலின்  
யானும் நீயே யென்னுளுறைதலின்  
எனதும் நீயே யுனதன்றி யின்மையின்  
நல்லாய் நீயே பொல்லாங்கிலாமையின்  
வல்லாய் நீயே வையமுண்டுமிழ்தலின்  
எங்ஙனமாகு மெய்யநின்வியப்பே  
அங்ஙனையொக்க வறிவதாரணமே.



payinmathin^eeyE payinmathitharuthalin  
 veLiyun^eeyE veLiyuRan^iRRalin  
 thaayun^eeyE sAyaithanthukaththalin  
 thanthaiyum neeyE munthin^inRaLiththalin  
 uRavun^eeyE thuRavaathozhithalin  
 uRRathun^eeyE siRRinbaminmaiyl  
 aaRun^eeyE yaaRRukkaruLthalin  
 aRamun^eeyE maRan^ilaimaayththalin  
 thunaivanum neeyE iNaiyilaiyAdalin  
 thuyyanun^eeyE seyyaaLuRaithalin  
 kaaraNan^eeyE naaraNaanaathalin  
 kaRpakan^eeyE naRpathantharuthalin  
 iRaivanun^eeyE kuRaiyonRilaamaiyin  
 inbamun^eeyE thunbanthudaiiththalin  
 yaanun^eeyE yennuLuRaithalin  
 yenadhun^eeyE unathanRi yinmaiyin  
 nallaayn^eeyE pollaangilaamaiyin  
 vallaayn^eeyE vaiyamuNdumizhthalin  
 enganamaaku meyyan^inviyappE  
 anganEyokka aRivathaaraName.

This paasuram praises further the auspicious attributes of Ayindhai Nagar NaarAyaNan.

This Paasuram is in Nilai maNDila AasiriyappA like the fourth Paasuram and has 20 lines:

Payinmathi NeeyE payinmathi taruthalin  
 veLiyu NeeyE veLiyuRa niRRalin  
 thAyu(m) NeeyE chaayai tanthu uhatthalin  
 tanthayu(m) NeeyE munthi ninRu aLitthalin -- -- -- (Lines 1-4)

**(MEANING):**

Oh Lord who is true to your devotees! By blessing us with the special Jn~Anam to enjoy your roopam and Svaroopam, You are like the cool Moon that comforts the whole world with its soothing rays. (Nilavu/kiraNams) You are the embodiment of tEjas (tEjOmayan) since all



the radiant bodies are shining from a small portion of Your vast brilliance. You protect every janthu by placing them in the comforting shade of Your sacred feet and therefore take on the role of their Mother, who gave birth to them. During PraLaya Kaalam, You stand alone and give name and form to the Jeevans, which had no indhriyam or SarIram at that time; next, you create and protect them at that time and thus serve as the Father of all those Jeevans.

uRavu(m) NeeyE thuRavAthu ozhithalin

uRRathu(m) NeeyE siRRinbham inmayin

aaRu(m) NeeyE aaRRukku aruLtalain

aRamu(m) NeeyE maRa nilai mAytthalin -- -- -- (Lines 5-8)

(MEANING):

You are our relation in every way (Sarva Vidha Bandhu) since You never fail to come to our rescue. You are the fitting and appropriate phalan for our upAyams (Bhakthi and Prapatthi yOgams practiced for Moksha siddhi) since you are the opposite of the transient pleasures (alpa sukhams) of this world. You are also the means since you bless us with the phalan for practising that upAyam. You are the dharma svaroopi, who destroys all of our Paapams.

thuNaivanum NeeyE iNai ilayAthalin

thuyyanum NeeyE SeyyAL uRaithlin

kAraNam NeeyE NaaraNanAthalin

KaRpaham NeeyE Nall padham tarutalin

IRaivanum NeeyE kuRai onRu ilAmayin

inbhamum NeeyE thunbham tudaitthalin -- -- -- (Lines 9-14)

(MEANING):

You are our fitting companion, since there is no one to match you. You are the purest One (Parisuddhan), since Periya PirAtti resides on your chest without separation. You are the kAraNam (cause/reason) for this universe, since you are recognized by the NaarAyaNa sabdham. You are the wish granting Kalpaka tree, since you bless us with residence in Your Supreme Abode to perform nithya kaimkaryam to you there forever. You are the SarvEswaran since you alone do not have any blemishes (kuRaivu onRumilA Govindhan); (i-e). There is no deficiency in Your Roopam, GuNam or VibhUthi. You are paramaanandha svaroopan since you drive away all sorrows of those who seek Your refuge and let them enjoy You as Parama bhOgyam.

yAnum NeeyE yennuL uRaithalin

yenathum NeeyE unathanRi inmayin



nallAy NeeYE pollAngu ilAmayin  
 vallAy NeeYE vaiyyam uNDu umizhthalin  
 yej~nnam aahum Meyya ninn iyalbhe  
 aj~nnE okka aRivathu AaraNamE -- -- -- (Lines 15--20)

**(MEANING):**

You are not separated from us, since you are our indweller. You are my vastu/Master as the commanding and owning Lord, since no chEthanam or achEthanam can have independent existence and have a Master (sEshi) other than You. Since every vastu in this universe is Your property, You are the true Lord of all what we consider as ours. You are the supremely lofty One, since you have no dhOshams whatsoever. The dhOshams of the vasthus of the universe do not get attached to you. You are the omnipotent One, since you swallowed the entire world during the praLaya kaalam and then released it. Oh Lord, who is true to your bhaktha janams! Only the Vedams can attempt somewhat to eulogize your wondrous vaibhavam and we are incapable of engaging in such an attempt.



‘Wish Granting Kalpaka Tree’





### THE EIGHTH PAASURAM:

Swamy Desikan celebrates the Parathvam (Supremacy) and Soulabhyaam (Ease of access) of Lord Dhaiva Naayakan.

ஆரணங்கள் தேட அயிந்தைநகர்வந்துதித்த  
காரணராய்நின்ற கடல்வண்ணர் நாரணனார்  
இப்படிக்குமிக்கு அன்றெடுத்த பாதங்கழுவ  
மெய்ப்படிக்கமானது பொன்வெற்பு.

AaraNangaL tEda Ayindhai nahar vanthuthiththa  
KaaraNarAy ninRa Kadal VaNNar -- NaaraNanAr  
ippadikku mikka anRu yeduttha paadham kazhuva  
meyppadikkam aanathu ponn veRppu

### (MEANING):

Adiyavarkku Meyyan (Natha Sathya PerumAL) measured the entire universe with one of His feet and let the other foot travel up to Brahma lOkam. There Brahma Devan performed Thirumanjanam for the Lord's sacred feet and the waters that flowed from that abhishEkam was held by MahA Meru Parvatham serving as a storage vessel. Unsurpassable is the glory of this Lord! While the VedAs search to find words to describe the Vaibhavam of this Lord, who is the cause of this universe, He arrives at this Karma BhUmi for protecting His devotees and stands at Thiruvaheendhrapuram to be enjoyed by His parama bhAgavathAs.



'Thirumanjanam with Goda Piraatti'



**THE NINTH PAASURAM:**

the foster mother of Venakata Naayaki is on a mode of conversation with the birth mother about her daughter's unquenchable love for the Lord of Thiruvaheendhrapuram.

வெற்புடனொன்றி அயிந்தையில் வெவ்வினை தீர்மருந்தொன்று

அற்புதமாக வமர்ந்தமைகேட்டு அருள்வேண்டிநிற்கப்

பற்பிலமர்ந்தசெய்யாள் படிகாடியபண்புடையெம்

விற்புருவக்கொடிக் கோர்விலங் காமயல் பெற்றனமே.

veRppudan onRi Ayindhayil vevvinai theer marunthu onRu

aRputhamAha amarnthamai kEttaruL vENDi niRkka

paRpil amarntha SeyyAL padi kAttiya paNpudai yemm

vill puruvak-- kodikku ohr vilangA mayal peRRanamE

**(MEANING):**

In the worldly parlance, the oushadhams growing in the mountains are capable of curing the diseases of the Human beings. The medicine known as Natha Sathyan standing near OushadhAdhri however is powerful to cure the debilitating disease of SamsAram. My dear daughter knowing the power of this medicine known as Dhaiva Naayakan wishes to partake this rare medicine. My beautiful daughter like the lady having Her home in the Lotus flower (MahA Lakshmi) can not bear to be separated from her Lord. Her bow--shaped brows and golden-hued body can send anyone who sees her into raptures. My daughter known for this exquisite beauty is suffering now from her inability to have the desired union with her Lord.



'Ponnadi'



**THE TENTH PASURAM: VENKATA NAAYAKI SINGS FURTHER ABOUT THE GLORIES OF THE LORD OF THIRUVAHEENDHRAPURAM.**

The Natha Sathya PerumAL fears now that His further delay in appearing before the longing Venkata Naayaki will cause damage to His Sarva- rakshathvam and ultimately would lead to the loss of Venkata Naayaki herself. He was afraid that others may chastise Him for His indifference. Hence, He appeared before Venkata Naayaki so that she can enjoy Him to the fullest. Venkata Naayaki was now overwhelmed with that aanandha anubhavam and broke out into an exquisite paasuram eulogizing her Lord:

பெற்றனைநீயே மற்றுளவெல்லாம்  
பெறுவதுநின்னையுறுவதுகொள்வார்  
நின்னாலன்றி மன்னாரின்பம்  
நின்பொருட்டுநீயென் பொருட்டிலை  
நின்னுரு நின்றுமின்னுருத்தோன்றும்  
நின்றனக்கு நிகர் நின்னடி யடைவார்  
நின் பாலன்றி அன்பா லுய்யார்  
வாரண மழைக்க வந்த காரணனே.

peRRanai NeeyE maRRuLavellAm  
peRuvathu Ninnai uRuvathu koLvAr  
NinnAl anRi mannAr inbham  
Ninnporuttu Nee yenn poruttilai  
Ninn uru ninRu minnuruth thOnRum  
Ninn Tanakku nihar Ninnadi adaivAr  
Ninn PaalanRi anbAl uyyAr  
VaaraNam azhaikka vantha KaaraNanE

**(MEANING):**

Oh Lord who rushed to this earth, when Gajendran screamed “AadhimUlamE” to invite your attention for rescuing him from the jaws of the powerful crocodile! You ran to the rescue of



GajEndhran and gained the title of Sarva Rakshakan. Those seeking your refuge recognize you as the Jagath KaaraNan and accept you as their upAyam and Gathi. (Phalan) There is no one besides you, who blesses the saraNagathan with Moksha Siddhi. No other divinity has the power to grant that parama purushArTam. The fruits of all karmAs are enjoyed by you even if the karmas were directed at some other god (Sarva dEva namaskAram Kesavam prathigacchathi). All the objects in this universe were born out of Your body. Those who prostrate before you and perform AarAdhanam for You become almost equal to You. There is no room for any one to thrive unless they happen to be your devotees.

Beyond this 10th paasuram, the remaining 20 paasurams of MummaNikkOvai are no longer available to us due to our misfortunes.



कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTshaaya vedaanta gurave namaH.

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

Daasan,

Oppiliappan Koil Varadachari Sadagopan