

tattva mukta kalapam

Sri hayagrIva stotram

dEsika nURRandAti - Vol. 1

sankalpa sUryodayam

(by kantADai MannappangAr svAmi)

garuDa daNDakam

SriImad rahasya traya saaram

Sri ranganAtha pAduka sahasram

SoDashAyudha stotram

SaraNAgati deepikai

nyAsa vimsati

nyAsa daSakam

nyAsa tilakam

gOdha stuti

Sata dUshaNi

hamsa sandesam

ahara niyaman

kAmAsikAshTakam

dvaya churukku

abheethi stavam

bhU stuti

Annotated Commentaries by

Sri stuti

Oppiliappan Koil Sri Vangipuram Navaneetam GopAladesikAcAriar

Sri raghuvIra gadyam

&
"Sri nrusimha seva rasikan"

garuDa pancASat

Oppiliappan Koil Sri VaradAcAri SaThakopan

varadaraja pancASat

devanayaka pancASat

Sri sudarSanAshTakam

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Swami deSikan - tUppul

(Thanks: SrI Shreekrishna Akilesh)





॥ श्रीः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

தேசிக நூற்றந்தாதி

(கந்தாடை மன்னப்பங்கார் ஸ்வாமி அருளியது)

DESIKA NURRANDATI

(BY KANTADAI MANNAPPANGAR SVAMI)

INTRODUCTION:

Swamy nigamAnta MahA Desikan is the incarnation of the sacred bell at the Sannidi of TiruvEngadamuDaiyAn. There are many AcArya SrI sUktis that celebrate the Vaibhavam of the divya MaNi ghaNTAvatAran, who incarnated on this earth to chase away the loud shrieks and lamentations of Para matams, which rejected eternal Vedam as PramANam or misinterpreted the Vedic texts to suit the needs of their philosophy and point of view. Through His magnum opus, "Para Mata bangam", Swamy Desikan swept away effortlessly the cobwebs of offending Veda bAhya matams and strengthened Bhagavad RaamAnuja SiddhAntam and established rigorously the importance and efficacy of SaraNAgati as the easy-to-practice upAyam to gain the Parama PurushArtham of SrI VaikuNTha vAsam to perform blemishless Kaimkaryams to the divya dampatis and enjoy paripUrna brahmAnadam there with Them.

One of the AcArya PurushAs, who was born through the anugraham of Swamy Desikan became a sishya of NayinArAcchAr, the son of Swamy Desikan. Hence, Swamy Desikan was the PrAcAryan for this sishya of NayinArAcchAr. This sishya was the son of revered Srirangam AcAryan, KantADai LaskshmaNacchAr, who was blessed by Swamy Desikan to have a male progeny. This child was named tIrttha PiLLai since the child was born from the anugraham its parents had by partaking Swamy Desikan's SrI Paada tIrtham for a whole year at Satyamangalam (Satyagalam) in KaranatAka, where Swamy



Desikan had exiled himself. The name of the blessed child of KantADai LakshmaNacchAr is MannappangAr. He is recognized as KantADai MannappangAr Swamy. Just as AmudanAr eulogized his PrAcAryan AcArya RaamAnuja through his RaamAnuja nURRandAti, KantADai MannappangAr Swamy saluted his PrAcAryan, Swamy Desika through Desika nURRandAti. RaamAnuja nURRandAti is set in the meter of Tamil poetry known as KaTTaLai KalittuRai, whereas MannappangAr's Desika nURRandAti is set in the VeNpA meter. The deep reverence and love that MannappangAr had for his PrAcAryan are abundantly evident in Desika nURRandAti. The 100 pAyirams (pAsurams) of MannappangAr's andAti are delectable to enjoy and his devotion to his AcAryan's AcAryan is exemplary.

It is my bhAgyam to cover Swamy Desika nURRandAti with the insight provided by my dearest friend and classmate, U.Ve. VangIpuram navanItam Gopala DesikAchAriyAr Swamy (herein referred as Sri VNG Swamy) from the illustrious VangIpuram Acchi Vamsam. We grew up together as children in Oppiliappan Sannidhi and are close to each other during all these decades. Sri VNG Swamy is a great traditional scholar, who has blessed us with many important monographs such as:

1. Dialogue on Hinduism
2. VaiNavam: A Conversation
3. Bhagavad Gita-ViLakka urai
4. SaThakOpar AndAti - ViLakka Urai
5. MaRai mUrti KaNNaa
6. TirumAl TiruvaruL
7. Dinam Oru divya Prabandham



8. Swamy Desikan's SubhAshita nIvi (nIti nUI)

9. TiruvAimozhi amudam Parts 1 and 2

10. Sankalpa sUryOdayam

11. Oppiliappan Sahasra nAmams

12. TiruppAvai-ViLakka Urai and

13. Sri VaishNavan

Sri VNG Swamy is working on many monographs that are yet to be released. aDiyEn prays to our Kula deivam, SrI BhUmi devi sameta Oppiliappan for Veda PrAYam for my dear friend. He has kindly given his permission to translate the verses of dEsika nURRandAti of MannappangAr from his monograph to spread the glories of Swamy Desikan in Sri VaishNavA Lists.

With humble prayers to asmat AcAryan-s, Prakrtam Srimad Azhagiya Singars, aDiyEn commences this initiative.

mahAntO anugrahNantu!





MANNAPPANGAR TANIYANS:



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Swami deSikan - tiruvendipuram



॥ श्रीः ॥

TANIYAN 1

பழவினைகள் தாம் அகலப் பரவாதி சிங்கத்தின்
கழல் இணையைத் தன் நெஞ்சில் கழலாமே எந்நாளும்
தொழுது எழு மன்னப்பங்கார் தூய மலர்த்தாளினையே
தொழுது எழு நீ நல்நெஞ்சே தொல்வினைகள் தொடராவே.

pazhavinaiKaL tAm akalap paravAdi singattin
kazhal iNaiyait tan nencil kazhalAmE ennALum
tozhutu ezhu mannappangAr tUya malarttALiNaiyE
tozhutu ezhu nI nal nencE tolvinaikaL toDarAvE.

MEANING:

Oh My Mind! Sri MannappangAr is a blessed one who retains Swamy Desikan's sacred TiruvaDi in his mind and worships it without let. If you wish to banish the ancient sins that chase us relentlessly janmam after janmam, please reflect on the lotus feet of MannappangAr. When you do that, all of your sins will be utterly destroyed.

pazha vinaikaL - the timeless sins that follow us relentlessly

para vAdi singam - the Lion that defeats the disputants from Para Matams

tol vinaikaL toDarAvE - the ancient sins of ours won't follow us any more.





TANIYAN 2

எந்தை மன்னப்பங்கார் என்றைக்கும் தன் நாமம்
சிந்தை தனில் வைத்திடவே செல்வம் சேர் தந்தையொடு
தாயாகிக் காப்பர் இந்தத் தாரணியில் உள்ளாரை
வாயார வாழ்த்து நலம்.

entai mannappangAr enRaikkum tan nAmam
cintai tanil vaittiDavE selvam sEr tantaiyoDu
tAyAkik kAppar intat tAraNiyil uLLArAi
vAyAra vAzhttu nalam.

MEANING:

If the people of this world remember and worship our Swamy MannappangAr, He will remain as the caring Mother and the protecting Father for them. He will bless them with all kinds of wealth. May we therefore eulogize Him to our heart's content. That is good for us.

entai mannappangAr - Our Swamy MannappangAr

tantaiyoDu tAyAki kAppAr - When we remember him and eulogize Him , He will protect us all by becoming our Father as well as the Mother.





PASURAMS AND COMMENTARIES:





"Vediyar kulatthu arasar!" - SrImad Azhagiya Singar with Swami Desikan at tiruevvul

PAYIRAM (PASURAM) 1

வேதமுடித் தேசிகனே வேதியர் குலத்து அரசே
சாது சனங்களுக்குத் தாவளமே - போது அமரும்
நின் அடியை என்றும் நினைந்திருப்பார் பாதம் என் தன்
சென்னிதனில் சூடும் மலர்.

vEdamuDit dEsikanE vEdiyar kulattu arasE
sAdu canankaLukku tAvaLamE - pOdu amarum
nin aDiyai enRum ninainttiruppAr pAdam en tan
sennitanil sUDum malar.

In this first pAyiram, MannappangAr offers his salutations to the aDiyArs of Swamy Desikan.

MEANING:

The poet states that he adorns on his head the sacred feet of the bhAgavatottamAs, who worship the auspicious TiruvaiDgaL of Swamy Desikan, whom he addresses as the king of the kulam of those who follow Veda mArgam. The poet identifies Swamy Desikan as the means and the goal for people of sAtvik disposition (sAdu janams - bhAgavatottamAs). He reminds us that those TiruvaDis of the sAdu janams are the flowers adorning his head.

COMMENTS:

vEda muDi means Veda Siras or the head of Vedams, which are Upanishads. Lord RanganAtha conferred the title (birudu) of VedAntAcArya (vEdamuDi dEsikan) on Swamy Desikan for Veda mArga pratishThApanam. The poet starts his SrI sUkti therefore with the title given to Swamy Desikan by the Lord of Srirangam.

The key word in this pAyiram is tAvaLam, which means abode (iruppiDam). This Tamil word's equivalent has been pointed out by Sri VNG Swamy to be "ayanam" meaning upAyam (means) and upeyam (goal). Using the Sanskrit poetic tradition



of invoking lakshita-lakshaNai, MannappangAr hails Swamy Desikan as "sAdu canankaLukku +AvaLamE" (iruppiDam or safe refuge for the sAdu janams as well as the means and goal for their salvation). Swamy Desikan is the prApakan and prApyam for the sAtvikAs. In VedAnta Desika MangaLam, the AcAryan of MannappangAr (Swamy NayinAcchAr) expresses the same sentiment: "prApyAya prApakAyAstu venkaTeSAYA MangaLam".

The taniyan for Prabandha sAram (One of the Desika Prabandhams) of Swamy Desikan echoes this sentiment relating to sAdu janams: "sAdu canam vAzha enRu sARRiya nal prabandha sAram".

AzhvArs have instructed us often that the worship of the BhAgavatAs is even better than worshipping the Lord. Here are 3 examples of AzhvAr aruLicceyalkaLs in this context:

.....வண்பொன்னிப் பேர்
 ஆறு போல் வரும் கண்ணநீர் கொண்டு
 அரங்கன் கோயில் திருமுற்றம்
 சேறு செய்தொண்டர் சேவடிச் செழும்
 சேறு என் சென்னிக்கு அணிவனே.

.....vaN ponnippEr
 ARu pOl varum KaNNanIr koNDu
 arangan kOil tirumuRRam
 sERu sey toNDar sEvaDi sezhum
 sERu en sennikku aNivanE

---KulaSekhara AzhvAr - PerumAL Tirumozhi: 2.3

MEANING:

The joyous tears from the devotees overcome by the darsanam of Lord RanganAtha flows copiously like the river Cauveri. That flow inundates the court yard of the Lord of Srirangam and makes that courtyard muddy. That





mud unites with the feet of the devotees. aDiyEn will adorn that mud from the feet of those BhagavatAs on my head and become sanctified !

தண் சேறை எம்பெருமான் தாள் தொழுவார்

காண்மின் என்தலை மேலாரே

taN sERai emperumAn tAL tozhuvAr

kANmin en talai mElArE

---Tirumangai AzhvAr - Periya Tirumozhi: 7.4.1

MEANING:

aDiyEn will adorn as alankAram the sacred feet of the BhAgavatAs, who worship the TiruvaDi of the Lord of TiruccERai.

.....தூமணி வண்ணன் எம்மான் தன்னை

தாளும் தடக்கையும் கூப்பிப் பணியும் அவர் கண்டீர்

நாளும் பிறப்பிடைதோறும் எம்மை ஆளுடை நாதரே.

.....tUmaNI vaNNan emmAn tannai

tALum taDkkaiyum kUppi paNiyum avar kaNDIr

nALum piRappiDai tORum emmai ALuDai nAtarE.

--Swamy NammAzhvAr TiruvAimozhi: 3.7.2

MEANING:

The BhAgavatAs who worship the Lord with anjali mudrA are those who stay as my Lord through my many janmams. Thus in the first pAyiram, MannappangAr salutes the aDiyArs of Swamy Desikan.





PAYIRAM 2

மலர்மகள் கோன் தாளிணையை மன்னி இருப்பார்கள்
சிலர் அவரால் செய்கருமம் என்னாம் - மலம் அறுசீர்
வேதாந்த தேசிகனை வேறு ஆகாது ஏத்துவார்
பாதாம்புயம் நமக்குப் பற்று.

malarmakal kOn tALiNaiyai manni iruppArkaL
silar avarAl seykarumam ennAm - malam aRusIr
vEdAnta dEsikanai vERu AKAtu EttuvAr
pAdAmpuyam namakkup paRRu.

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mahalakshmithAyAr-Gopurapatti
Thanks SrI soundarajan Desikan Swami





MEANING:

MahA Lakshmi, the divine consort of the Lord is seated in the lotus. Her Lord's broad chest is also soft like the Lotus petal. She has also chosen that broad chest of Her lord also as a place of residence. The aDiyArs of the Lord of MahA Lakshmi perform Prapatti at His sacred feet using the dvaya mantram: "Sriman nArAyaNa caraNau SaraNam prapadye". The poet MannappangAr poses a question here about the benefits to us from those BhAgavatAs, who have performed SaraNAgati at the lotus feet of the Lord (avarAl sey karumam ennAm?). The poet answers his own question this way: For people like us, the lotus feet of those who continuously eulogize Swamy Desikan are more important as our refuge (ASrayam).

COMMENTS:

In this pAyiram, the poet states that he does not need the BhAgavatAs that have taken refuge in the lotus feet of the Lord but the aDiyArs of Swamy Desikan are the objects of his prapatti. Just like Madurakavi AzhvAr declared in his prabandham, "+Evu maRRariyEn" about his AcAryan, Swami NammAzhvAr, MannappangAr opts for the aDiyArs of Desikan over those of the aDiyArs of emperumAn Himself. In two places, Swamy NammAzhvAr expresses a similar sentiment about the superiority of the servants of the Lord over the Lord Himself and declares that such BhAgavatAs of the Lord are His rulers:

அடியார் அடியார் தம் அடியார் அடியார் தமக்கு அடியார் அடியார் தம்
அடியார் அடியோங்களே.

"aDiyAr aDiyAr tam aDiyAr aDiyAr tamakku aDiyAr aDiyAr tam aDiyAr
aDiyOngaLE" (TiruvAimozhi: 3.7.10)

and

“நீக்கம் இல்லா அடியார் தம்
அடியார் அடியார் அடியார் எம் கோக்கள்”

"nIkkam illA aDiyAr tam,



aDiyAr aDiyAr aDiyAr em kOkkaL"

---Tiruvaimozhi: 8.10.10

Tirumazhisai AzhvAr also attests to the superiority of the BhAgavatAs of the Lord over the Lord Himself this way:

“மார்விரண்டு கூறாகக் கீறிய கோளரியை
வேறாக ஏத்தி இருப்பாரை வெல்லுமே, மற்றவரைச்
சார்த்தி இருப்பார் தவம்”

"mArvu iraNDu kUrAkak kIRiya KoLariyai
vERAKa Etti iruppArai vellumE, maRRavaRai
sArtti iruppAr tavam"

---- nAnmukhan TiruvandAti: 18

ADDITIONAL COMMENTS:

Through his hundreds of SrI sUktis and superior anushThAnam, Swamy Desikan pointed out the auspicious path for us to follow and removed thereby our blemishes and aparAdams. In his Saptati ratna mAlikai (sloka 21), PrativAdi Bhayankaram Annan describes the cleansing power of the SrI sUktis of Swamy Desikan this way:

"yadIya caritam sadAm sucarita vyavastApakam
yadIya vacanam param sakala samSaya unmUlanam".

The blemishless Swamy Desikan (malam aRusIr vEdAnta dEsikan) removes the apacArams and the doshams of his aDiyArs through his Jn~Anam, anushThAnam and VairAgyam and show them the blessed path to gain the Lord. The doubts that the aDiyArs had about the tattvams are removed by the study of the many SrI sUktis of Swamy Desikan. Therefore, the aDiyArs of the most merciful Swamy Desikan holding His sacred feet on their head as their refuge are the object of protection for us says MannappangAr.



PAYIRAM 3

பற்று ஒன்றும் இன்றிப் பராங்குசனையே பற்றும்
சித்தம் உடை வேதாந்த தேசிகனை - குற்றம் இல்லா
அன்பால் அடைபவர்க்கு ஆளாகும் அன்பரே
என்பால் இருப்பர் இசைந்து.

paRRu onRum inRip pArAnkusanaiyE paRRum
cittam uDai vEdAnta dEsikanai - kuRRam illa
anpAl aDaipavarkku ALAkum anparE
enpAl iruppar icaintu.

In this pAsuram, the poet states that he holds the aDiyArs of the aDiyArs of Swamy Desikan in his heart lotus and worships them.

COMMENTS:

Swamy Desikan had no interest in the worldly matters and loka bhogams. He was totally dispassionate about them. He had however great attachment to one matter. What was that? This was his great devotion and attachment to Swamy NammAzhvAr and His prabandhams. AzhvAr and His prabandhams occupied fully the mind space of Swamy Desikan in a matchless manner.

Swamy Desikan created dramiDopanishad sAram and dramiDopanishad tAtparya RatnAvali to celebrate the sArArthams of Swamy NammAzhvAr's prabandhams. In his SrI sUkti of Paaduka sahasram, Swamy Desikan created the samAkhyA paddhati and paid his tribute to Swamy NammAzhvAr by uniting Him with the SaThAri of the Lord. My (MannappangAr's) mind is the place of residence of the aDiyAr's aDiyAr, who lovingly celebrate the ananta kalyANa guNams of Swamy Desikan.

Tirumangai AzhvAr salutes the aDiyArs of the Lord in a similar context:



"emperumAn tAL tozhuvAr eppozhutum en manattE irukkinRArE"

"emperumAn tALai nALUm cintippArkku, en uLLam tEn URi eppozhutum tittikkumE"

"emperumAn tALai nALUm uLLattE vaippArukku itu kANIr en uLLam urukumARE"

--- Passages from Kaliyan's Periya Tirumozhi: 7.4



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nammAzhwAr



PAYIRAM 4

In the fourth pAyiram, MannappangAr describes his mind's disposition to dwell only on Swami Desikan and leaving out thoughts on EmperumAn. He says: My mind melts over the thoughts on Swami Desikan, the divinity of tUppul. My mind eulogizes always Swamy Desikan's KalyANa GuNams. This disposition of choosing one's AcAryan for adoration over the Lord has been recorded by many AcArya PurushAs before. MannappangAr asks in this vein: What can I do? I can not help overcome this tendency of my mind.

இசைந்தேன் மனம் இவரை ஏத்த எப்போதும்
கசிந்து கரையும் உளம் என் செய்கேன் - பசுந்துளவ
மாலையான் தன்னிலும் மன்னினரே வண்டு அறையும்
சோலைசூழ் தூப்புல் இறை!

icaintEn manam ivarai Etta eppOtum
kasintu karaiyum uLam en seikEn - pasuntuLava
mAlaiyAn tannilum manninarE vaNDu aRaiyum
sOlai sUz tUppul iRai !

ANVAYA KRAMAM (PROSE WORD ORDER):

pasum tuLava mAlaiyAn tannilum, vaNDu aRaiyum sOlai sUzh tUppul iRai
manninAr. en seyken? ivarai manam Etta icaintEn. uLam eppOtum kasintu
karaiyum.

MEANING:

Instead of the Lord adorning the beautiful green tuLasI garlands, the divine Swamy Desikan, who incarnated at tUppul surrounded by green groves, has taken residence in my heart lotus. What can I do about that? Nothing. My mind eulogizes Swamy Desikan alone and I have accepted with joy its disposition. My mind melts always over the reflections of the kalyANa guNams of Swamy



Desikan.

COMMENTS:

Swamy NammAzhvAr describes emperumAn with the adornments of dark green, dense tuLasI garlands on His shoulders, chest, feet and crown. tiruttuzhAi alankAram is a lakshaNam of emperumAn (tOLiNai mElum nan mArbin mElum, cudar mudi mElum, tALiNai mElum punainta taNNantuzhAyuDai ammAn" -- TiruvAimozhi: 1.9.7).

At tUppul surrounded by cool groves, many fragrant flowers bloom. The bees enjoy the honey inside those flowers. They get intoxicated from the honey that they consumed abundantly and engage in singing and dancing (Hari nAma sankIrtanam). The inner meaning here is that the Flowers represent BhagavAn/emperumAn. The honey inside the flowers is the kalyANa guNams of emperumAn. These guNams are delectable like honey and nectar. Such is the nature of the KalyANa guNams of the Lord.

The BhAgavatAs, the servants of the Lord, are the honey bees. They enjoy the ananta kalyANa guNams of their Lord and out of the bliss generated by such anubhavams, they sing and dance and they forget themselves as they sing and dance. They share their wonderful anubhavam between themselves in a spirited manner. Both the ones who describe their sweet anubhavams and the others who hear about such anubhavams are thrilled with joy. BhagavAn describes this anubhavam of His dear BhAgavatAs this way:

मच्चित्ताः मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

mat citta: madgata prANA bodhayanta: parasparam |

kathayantaSca mAm nityam tushyanti ca ramanti ca ||

--Bhagavad GitA: 10.9

The sweet anubhavam of MannappangAr about his PrAcAryan, Swamy Desikan



reminds one of the AcArya Bhakti of Madurakavi AzhvAr for Swamy NammAzhvar and the PrAcArya Bhakti of amudanAr for SrI RaamAnuja:

கண்ணி நுண்சிறுத் தாம்பினால் கட்டுண்ணப்
பண்ணிய பெருமாயன், என்னப்பனில்,
நண்ணித் தென்குருகூர் நம்பி என்றக்கால்,
அண்ணிக்கும் அமுதூறுமென் நாவுக்கே.

kaNNinuN siRuttAmpinAl kaTTuNNap
paNNiya perumAyan, ennappanil
naNNit tenkurukUr nambi enRakkAl
aNNIkkum amudUrum en nAvukkE.

---Madhurakavi AzhvAr - kaNNinUn siRuttAmpu 1)

MEANING:

The nectar springs in my tongue, when I utter the name of my AcAryan, Swamy NammAzhvAr compared to that of the mysterious Lord, who permitted Himself to be bound by a small section of a rope.

Tiruvarangattu AmudanAr has the same experience, when it came to the enjoyment of the Lord of Srirangam versus that of the anubhavam of AcArya RaamAnuja:

திரு அரங்கர் கைத்தலத்து ஆழியும் சங்கமும் ஏந்தி, நம் கண்முகப்பே
மெய்த்தலைத்து உன்னை விடேன் என்று இருக்கிலும் நின்புகழே
மொய்த்து அலைக்கும் வந்து....

tiru arangar kaittalattu Azhiyum Sankhamum Enti, nam kaN mukappE
meyttu alaittu unnai vidEn enRu irukkilum nin pukazhE
moyttu alaikkum vantu.....

--- SrI RaamAnuja nURRandAti: pAsuram 75



MEANING:

Oh Raamanuja! Even if Lord Sri RanganAtha, appears in front of me, and says "I shall never ever leave you", even then, the greatness of Your fame only attracting me

கையில் கனி என்னக் கண்ணனைக் காட்டித்தரிலும் உன் தன்

மெய்யில் பிறங்கிய சீர் அன்றி வேண்டிலன் யான்

kaiyil kani ennak kaNNanik kAttitarilum un tan

meyyil piRangiya sIr anRi vENDilEn yAn

---SrI Raamanuja nURRandAti: pAsuram 104

MEANING:

Oh RaamAnuja! Even if You reveal to me KaNNan easily like a fruit on my hand to enjoy Him, I would not desire Him. aDiyEn will only see Your TirumEni and experience only Your KalyANa guNams.

MannappangAr goes further and says that he is wonder struck that his body (solid material) melts into a liquid state as it experiences the vaibhavam of Swamy Desikan (ivarai Etta eppetum kasintu karaiyum uLam). In SrI RaamAnuja nURRandAti, AmudanAr expresses a similar sentiment: Oh RaamAnuja! My mind melts and becomes like a liquid material and flows as adiyEn reflects and meditates on Your ananta kalyANa guNams (naiyum manam un guNankaLai unni, en nA iruntu em aiyyan irAamAnucan enRu azhaikkum --SrI RaamAnuja nURRandAti: 102nd pAsuram).



PAYIRAM 5

இறையும் எமக்காய் இருள் அகற்றும் தேசாய்
கறையில் குணம் கொள் கடவுளோனாய் - மறை அனைத்தும்
வாழ்வித்த வாதியர் சீயம் இவ் வையகத்தில்
ஆழ்துயர் எல்லாம் அறுக்கும் ஆய்ந்து.

iRaiyum emakkAy iruL akaRRum dEsAy
kaRaiyil guNam koL kaDavuLOnAy - maRai anaittum
vAzhvitta vAdiyar cIyam iv vaiayagattil
Azhtuyar ellAm aRukkum Ayndu.

MEANING:

Swamy Desikan is our Lord who stays as the jn~Ana jyoti (effulgence of true and uplifting Knowledge) banishing our ajn~Anam (nescience). He is our AcAryan and is the upAyam (means for leading us to Sriman nArAyaNan) and upeyam (the goal). He is indeed our deivam (God) without any blemishes (one with ananta kalyANa guNams). He is the VedAnta Desikan, who defended all the VedAs by defeating Paramata vAdins misinterpreting VedAs or did not accept Vedams as PramANams (highest valid knowledge). He is the Lion, who chased away Paramata vAdins with the rigor of His logic. He destroys even the fierce ills of the people of the world with His anugraha Sakti.

COMMENTS:

iRaiyum emakkAy - nigamAnta Guru is our Lord, nay, our deivam. MannappangAr follows the statement of KumAra VaradAcAr by saying that Swamy Desikan was his Guru/AcAryan and his God (pitre brahmopadeshTre me gurave daivatAya ca - deSika MangaLam: slokam 12). Here ManappangAr points out that as the servant (toNDar) of Swamy Desikan, he has no other Lord (God) in a mood of MahA VisvAsam of Madurakavi AzhvAr in KaNNinuN siRuttAmpu (tEvu maRRaRiyEn).



iruL akaRRum dEsAi - Swamy Desikan stays as the self luminous jyoti for removing our darkness of ajn~Anam. We are lost in the darkness of our ajn~Anam and viparIta jn~Anam. Out of His infinite compassion for us, Swamy Desikan composed many SrI sUktis and stayed as a beacon of light to show us the way out of our spiritual darkness. People got clarity about the fundamental tattvams with the help of Swamy Desikan's SrI sUktis.

Swamy Desikan is an ocean of auspicious guNams. In this matter, Swamy Desikan is like BhagavAn (iRai.....kaRai il guNam koL KaDavuL). BhagavAn's blemishlessness and being the abode of all auspicious guNams has been saluted by AcArya RamAnuja in SrI BhAshyam during the occasion of the definition of Brahman:

brahma Sabdena svabhAvata: nirasta nikhiladosha: anavadhika adhiSaya
asankhyeya kalyANa guNagaNa: purushottama: abhidhIyatE

(By invoking Brahma Sabdam, the Purushottaman without any blemishes possessing limitless, auspicious guNams is indicated --SrI BhAshyam--1.1.1).

In the ubhayalingAdikaraNam (SrI BhAshyam: 3.2.11), the meaning of Brahman is provided as: "nirasta nikhila doshatva kalyANa guNAkaratva lakshNobhedam iti artha:".

(Totally devoid of any blemishes and the abode of all auspicious guNams).

The same concept is invoked in another SrI BhAshya vAkyam: "nikhila heya pratyaniKa kalyANa guNaikatAna:--Sri BhAshyam: 4.4.22

Thus Swamy Desikan like emperumAn is free of any dosham and is the possessor of all kalyANa guNams (Atma guNa sampannar). In this pAyiram, the poet addresses Swamy Desikan twice as His God ("iRai" and kaDavuL"). This follows the way in which nayinArAcchAryar addressed Swamy Desikan in his PiLLai andAti as the avatAram of TiruvEngaDamuDaiyan:

(ninRu tan nIL pukazh vEnkaTa mAmalai mEviyum pin venRip-pukazh
tiruvEngaTanathan enum guruvAi ninRu nikazhntu --PiLLai andAti: 5).





maRai anaittum vAzhvitta vAdiyar cIyam - Those who do not accept Vedams as PramANams are called Veda bAhyars. Those who accept Vedam as PramANam but misinterpret it are called "KudrshTis". These belong to different paramatams like Bhauddham, monism, dualism et al.

Swamy Desikan engaged in debates with them and showed the illogic and the untenability of these Matams and condemned them in his SrI sUktis such as Paramata Bhangam, Sata dUshaNI, nyAya SiddhAnjanam et al. He established the correct meanings of the Veda Mantrams and protected them from abuse and misinterpretations.

The aitIhyam here goes back to the times of AcArya RamAnuja, when his sishyAs were grieving over the imminent loss of their AcAryan as He approached his final year of life on earth. They were inconsolable over the prospect of losing their AcAryan. Sri Ramanuja sent them to his dear sishyai, Kongu PirAtti for consolation. That sishyai knew what her AcAryan had in mind. Before those sishyAs, she untied her hair, which was in a bundle. She used the comb and straightened all knots and irregularities. Next she bound the tresses with a red silk thread. After that she tied the bundle of hair with a white silk thread. The assembled sishyAs did not understand the significance of her acts and returned to their AcAryan's side and expressed their dismay over Kongu PirAtti's strange acts. AcArya RamAnuja explained then that Kongu PirAtti is an amsam of Veda devatai and the hair bundle of hers is the Veda Siras or VedAntam (Upanishads). When she let her bundled hair down symbolized the agitations caused by Paramata vAdins, who gave wrong meanings to the Veda Mantrams. When she combed it and removed the tangles, that referred to the indication of the true meanings of the Veda mantrams. Her tying the hair with a red (ochre) thread refers to a SanyAsi like him pointing out the true meanings of Veda Mantrams and holding it together. When she tied again the hair with a white silk thread refers to him reincarnating as a guruhastan (VedAnta Desikan) later to reinforce the true meanings of the Veda Mantrams thru the nirmANam of many SrI sUktis and giving a vibrant life to the Vedams (maRai anaittum



vAzhvitta vAdiyar cIyam). AcArya Ramanuja pointed out that Kongu PirAtti was giving them that message so that they not need to worry about His ascent to SrI VaikuNTham.

Three separate passages in Desika MangaLam of NayinAcchAryar, P.B. Annan in Saptati Ratna Maalikai and YatirAja Saptati refer to BhAshyakArar incarnating as Swamy Desikan:

1) SrI bhAshyakAra panthAnam AtmanA darSitam puna:
uddhartum Agato nUnam iti uktAya astu mangaLam

--deSika mangalam 5

(MangaLam to deSika, who incarnated to re-establish the auspicious path of BhAshyakArar to show once again the true meanings of Veda Mantrams) .

2) SrImad venkaTanAtha deSika Siro ratna AtmanA Avirbhavau iti evam
vadanti --P.B. Annan's Saptati ratna mAlika: 12

(It is said that SrIBhAshyakArar Himself incarnated as VedAnta deSikan)

3) yati purandarasya uktaya: cirantana sarasvatI cikura bandha
sairandhriKA: --YatirAja Saptati: 36

(The SrI sUktis of SrI BhAshyakArar are like the woman servants, who comb, tie and decorate the tresses (the Upanishad bhAgams) of the Veda rANi (Queen).

This comparison fits the SrI sUktis of Swamy Desikan as well and hence the reference, "maRai anaittum vAzhvittAr".

vAdiyar cIyam - There are two meanings given to this group of words :

Swamy Desikan was the Lion among debaters

Swamy Desikan was like the Lion that frightened the Para Mata vAdins, who





came to debate him.

The most merciful Swamy Desikan analysed well the reasons for the sorrows and sufferings of the people of the world. He concluded that the desire for loka sukham and the sins that one accumulates are the reasons for these sorrows and sufferings. To help the samsAris overcome these painful anubhavams, Swamy performed sadupadesam to them through his SrI sUktis. With SrI sUktis like VairAgya Pancakam, he showed the way for dispassionate conduct of one's life. Through SrI sUktis like nyAya siddhAnjanam, nyAya parisuddhi, he instructed the people about the three tattvams. He constructed many SrI sUktis dealing with the need for the performance of prapatti, the way to do it and the conduct of one's life after prapatti. These upadesams are housed in many cillarai rahasyams and SrImad Rahasya traya sAram. Swamy Desikan's precocious son, KumAra VaradAcchAr Swamy referred to this anugraham of his father repeatedly in the verses of his PiLLai andAti:

"tiru vEnkaTanAthan enum guruvAi ninRu nikazhntu

maN mEl ninRa nOykaL tavirttanane"--PiLLai andAti - 5

"vinaikaL umakku ini vERu Or iDam tEDa vENDum" -- PiLLai andAti -7

"aDaibavar tIvinai mARRi aruL tarum tUppul aIyya" -- PiLLai andAti -10

Thus MannappangAr praises Swamy Desikan as his kaDavuL (God) in this pAyiram.





tirumangaiazhwar-kumudavalli nAcciyAr-thanks: B Senthil

PAYIRAM 6

ஆய்ந்த புகழ்மங்கையர்கோன் அம்புயத்தாள் இணையில்
சாய்ந்த மனத்தராய்த் தம் அடியார்க்கு - ஈய்ந்த
பெரும் குணத்தர் எம்மைப் பெருகும் அருளால்
விரும்புவர் வேதாந்தகுரு.

Aynda pukazh mangaiyar kOn ampuyattAl iNaiyil
sAynta manattarAyt tam aDiyArkku - Iynta
perum guNattar emmaip perugum aruLAI
virumbuvar vEdAntaguru.

MEANING/COMMENTS:

Swamy Desikan has deep bhakti for the Lord of MahA Lakshmi and Tirumangai AzhvAr and is always engaged in meditation about them. NainAccArya, the son of Swamy Desikan refers to the deep bhakti of Swamy Desikan for Tirumangai AzhvAr in the vAzhi TirunAmam: "kaliyan urai kuDi koNDa karuttu uDaiyOn vAzhiiE". Swamy Desikan blessed us all through his compassion for us and created hundred plus granthams on AcAra anushThAnams, Prapatti, tattvArthams and guided us towards sadgati. His limitless dayA for us is like a cooling rain of affection for us scorched by the heat of samsAram. He has thus Perum GuNam (lofty attributes). He had such an abundant affection for us and displayed the special compassion that a Mother has for a dull-witted child of hers. Just as Swamy NammAzhvAr described his receiving the limitless anugraham of BhagavAn in spite of His total unfitness to receive the Lord's dayA (nIsanEn niRaivu onRum ilEn, en kaN pAsam vaitta param cuDar cOtikkE-- TiruvAimozhi: 3.3.4), MannappangAr reminds himself of his own unfitness and Swamy Desikan's apAra karuNai towards him.





PAYIRAM 7

குருமாமணியே குலவுவரை மார்பன்
திருமாமகள் கணவன் தன்னை - தருவானாய்
நின்றாலும் என் வாக்கே நீள் சோலைத் தூப்புல் வரும்
குன்றா குணத்தனையே கூறு.

gurumAmaNiyE kulavuvarai mArban
tirumAmakal kaNavan tannai - taruvAnAy
ninRalum en vAkke nIl sOlait tUppul varum
kunRa guNattanaiye kURu.

MEANING:

Oh My Tongue! Please speak always about the auspicious guNams of Swamy Desikan, who incarnated as the Lord's temple bell at tUppul full of verdant groves. MannappangAr says here that he is not interested even if the Lord of Lakshmi stood before him and offered Himself to him and he directs his tongue to praise the glorious guNams of Swamy Desikan instead. The passages reminding us of the upadesams of AzhvArs and AcAryAs to their tongues to dedicate themselves to praise the Lord alone are:

COMMENTS:

nAkku ninnai allAl aRiyAtu -- PeriyAzhvAr Tirumozhi 5.1.1

(Oh Lord! My tongue does not know of anything else except to eulogize You).

en nAvil in kavi yAn oruvarkkum koDukkilEn, en appan emperumAn uLan AkavE --
Swamy NammAzhvAr TiruvAimozhi 3.9.1

(I will not use my tongue to praise any one , since my Lord is the exclusive object of such adorations).





Eulogise nothing but the glories of swami deSikan!



nAvinAl naviRRu inbam eytinEn -- Madurakavi KaNNInuNN SiRuttAmpu-2

(I attained great bliss by using my tongue to praise You - referring to Swamy NammAzhvAr).

MannappangAr feels the same way, when it comes to use of his tongue to celebrate Swamy Desikan alone.

His total determination to stay focused on Swamy Desikan alone even when the Lord appears before him and offers him all kinds of boons reminds us of amudanAr's total absorption with his AcAryan, SrI RaamAnuja:

"tiru arangar kaittalattu Azhiyum Sankhamum Enti, nam kaN mukappE
meyttu alaittu unnai vidEn enRu irukkilum nin pukazhE moyttu
alaikkum vantu irAmAnusa ennai muRRum ninRE"

-- RaamAnuja nURRandAti:75.

AmudanAr states here that he will not be distracted even by the appearance of the Lord of Srirangam before him and tempting him with all kinds of boons and that he will still stay focused on AcArya Raamanuja's auspicious attributes. MannappangAr feels the same way towards Swami Desikan.



PAYIRAM 8

கூறாது நாவேறு கொண்டு பிறவற்றை நெஞ்சம்
தேறாது சென்னி வணங்காது - சேறு ஆரும்
நீள்வயல் சூழ் தூப்புல் நகர் நின்மலனார் தேசு உடைய
தாள் அல்லது தொழா தோள்.

kURAdu nAvERu koNDU piRavaRRai nencam
tERAdu senni vaNankAdu - sERu Arum
nILvayal sUzh tUppul nagar ninmalanAr tEsu uDaiya
tAL alladu tozhA tOL.

MEANING:

MannappangAr reminds us of the total involvement of all his limbs in sEvai for Swamy Desikan.

He says: My arms will not offer worship to anything other than lustrous feet of Swamy Desikan incarnated in the village of tUppul with verdant groves and fields. My tongue will not engage in praise of anything other than the glories and fame of Swamy Desikan. My mind will always be meditating on Him. It won't think of anything else. My head will not bow before anyone other than Swamy Desikan. He is everything to me.

COMMENTS:

My dearest friend, SrI VNG Swamy reminds us of many statements of AzhvArs, where they declare their total focus on the Lord and declare the inability of their limbs to offer worship to anyone else other than the Lord. Poykai AzhvAr in his 11th pAsuram of mudal TiruvandAti observes:

"vAy avanai allatu vAzhttAtu, kai ulakam
tAyavanai allatu tAm tozhA ---"



(My tongue will not praise anyone except the Lord; My hands will not worship anyone except Him).

AmudanAr observes in a similar manner that his mind will not think of anyone except AcArya RaamAnuja and his speech will not cover any one other than AcArya Raamanuja after attaining Him as His rakshakar. MannappangAr expresses his bhakti for Swamy Desikan along the lines of the AzhvArs and pUrvAcAryAs.



PAYIRAM 9

தோள் ஆயிரமும் துணித்து அன்று வாணன்தன்
மாளாத செல்வத்தை மாற்றினான் - தாள் என்றும்
தான் வணங்கி யான் வணங்கத் தன்னை அளித்து அருளும்
வான் அருளால் தூப்புல் வள்ளல்.

tOL Ayiramum tuNittu anRu vANan tan
mALAta selvattai mARRinAn - tAl enRum
tAn vANangi yAn vaNangat tannai aLittu aruLum
vAn aruLAl tUppul vaLLal.

MEANING/COMMENTS:

Here MannappangAr points out that Swamy Desikan will be engaged in worshipping the sacred feet of KaNNan, who cut off the thousand shoulders of BaaNan in the battle field, whereas he will be engaged in offering his worship to the sacred feet of Swamy Desikan. MannappangAr states further that the most generous Swamy Desikan, who blessed us with many SrI sUktis for gaining satgati, blessed him and protected with compassion as well to attain satgati. Here, SrI VNG reminds us of the upadesam of Swamy Desikan in the sishya krtyAdhikAram of SrImad Rahasya traya sAram, where he points out that there is no other god greater than one's AcAryan (AcAryAt iha devatAm samadhikAm anyAm na manyAmahe).





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Most Merciful blue gem - SrI pErarulAla perumAl - tirukkacchi
Thanks: SrI Srikrishna Akilesh



PAYIRAM 10

வள்ளல் மணிவண்ணன் மாயன் பவக்கடலின்
அள்ளல் அழுந்தும் எமை ஆதரித்து - கள்ளமனம்
தீர்த்துத் தன் சேவடியைச் சிந்திக்கச் செய்வதற்கே
பார்த்து உதித்தான் தூப்புல் பரன்.

vaLLal mAnivaNNan mAyan bhavakkaDalin
aLLal azhundum emai Adarittu - kaLLamanam
tIrttu tan sevaDiyaic cintikka seyvataRKE
pArttu udittAn tUppul paran.

MEANING:

Here MannappangAr states that the Most Merciful Blue gem, the Lord, thought deeply and incarnated as Swamy Desikan. Why so asks the poet? He answers that the Lord's intention was to lift us up from the samsAric mud in which we are stuck, rescue us and to encourage us to perform SaraNAgati thereafter at His sacred feet to reach His supreme abode and enjoy paripUrNa bramAnandam there.

COMMENTS:

SrI VNG quotes two relevant passages in this context:

sAkshAt nArAyaNo deva: krtvA martya mayIm tanum |
magnAn uddharate lokAn kAruNyAt SAstra pANinA ||

-- jayAkhya samhita

(Lord nArAyaNa Himself incarnates as a human being to lift us stuck in the mud of samsAram and out of His infinite compassion uses His hand of SAstram and takes us to the other shore of samsAram).



yasya asau bhajate kadAcit ajahat bhUmA svayam bhUmikAm
magnAnAm bhavinAm bhavArNava samuttarAya nArAyaNa:

-- sishya krtyAdhikAram, SrImad Rahasya traya sAram

(SrIman nArAyaNan takes on the form of an AcAryan to lift up the suffering people stuck in the deep mud of samsAram).



PAYIRAM 11

பரன் நாரணன் அவன் பாதத்திற்கு ஆட்செய்கை
உரம் இவ் உயிர்கட்கு என்று ஓரார் - சிரமத்தைத்
தீர்க்கவே வேதாந்த தேசிகனாய் வந்து உதித்து
மார்க்கம் இது என்று உரைத்தான் மால்.

paran nAraNan avan pAdattiRku ATseikai
uram iv uyirkaTku enRu OrAr - siramattait
tIrkavE vEdAnta dEsikanAi vantu udtittu
mArkkam itu enRu uraitAn mAl.

MEANING:

OrAr siramattait tIrkavE - For eliminating the sufferings of the people of the universe, ignorant about the three tattvams

mAl vEdAnta dEsikanAi vantu udittu - Sriman nArAyaNan incarnated as VedAnta Desikan and instructed the jIvans suffering in samsAram

nArANan paran, avan pAdattiRkku ATseykai iv vyuirkaTku uram enRu - (Swamy Desikan instructed) that Sriman nArAyaNan is the Para Brahman (Supreme Most among the devatAs) and performing Kaimkaryam at His sacred feet is most beneficial and auspicious act for the souls in bondage (baddha jIvans) and to follow it up with the performance of SaraNAgati.

(SaraNAgati seyvaduvE) mArkkam enRum uraitAn - Swamy Desikan pointed out that the performance of Prapatti at the Lord's sacred feet is the most efficient method to gain Moksha Sukham.



COMMENTS:

Here, the poet (MannappangAr) states that the Lord of TiruvEnkatam itself incarnated as VedAnta Desikan. In Vibhava avatAram, the Lord incarnated as gItAcAryan and instructed Arjuna: "Please focus your mind on me alone; please express devotion to Me. Worship Me alone; Prostrate before Me; after that, you will attain Me" (man manAbhava...mAmEva vaishyasi) - gItA: 9.34. gItAcAryan performed additional upadesam through His carama Slokam (18.66) to perform SaraNAgati to Him alone and not to grieve thereafter (sarva dharmAn parityajya, mAm ekam SaraNam vraja). In spite of all these upadesams using Arjuna as a vyAjam (excuse), jIvans bound in samsAram did not take advantage. gItAcAryan reflected further on how to uplift the suffering jIvans from the samsAric mire. He decided to incarnate in the arCa form as Tiru-VenkaTamuDaiyAn and when that upAyam did not yield full results, our Lord reincarnated as Swamy Desikan at tUppul as jagadAcAryan in human form and created Srimad Rahasya traya sAram to describe lucidly the three tattvams for the benefit of all; Swamy Desikan constructed many granthams (nikshepa rakshai, chillarai rahasyams, nyAya siddhAnjanam, tattva mukTA kalApam et al) to reveal that SaraNAgati at Sriman nArAyaNan's sacred feet is the unfailing method to break the cycles of repeated births in samsAram. He established that SaraNAgati mArgam is the easy to practice and the yielder of quick results. It is for helping the suffering jIvans that the Lord appeared on this earth as Swamy Desikan.



PAYIRAM 12

மாலாய் அடியவர் பால் மாநிலத்தில் வந்து உதித்த
நால் வேத மெய்ப் பொருளாம் நாரணனும் - சால
அருள் செய்த வேதாந்த ஆரியரோடு ஒவ்வான்
இருள் அனைத்தும் ஈங்கு அகற்றியே.

mAlAy aDiyavar pAl mAnilattil vantu uditta
nAl veda meyp-poruLAm nAraNanum - sAla
aruL seyta vEdAnta AriyarODu ovvAn
iruL anaittum Ingu akaRRiyE.

In this pAyiram, the author takes the position that AcAryan is far superior to the Lord, when it comes to showing compassion to the suffering jIvans.

MEANING:

aDiyavar pAl mAlAy mAnilattil vantu uditta nAl vEda meyporuLAm nAraNan -
Out of His affection and love for His devotees, the Supreme One defined
clearly by all the Four VedAs incarnated on this earth as Raaman and KrshNan
(in Vibhava avatArams).

nAraNanum Ingu iruL anaittum akaRRi sAla aruL seyta vEdAnta AriyarODu
ovvAn - Even that nArAyaNan celebrated by the VedAs can not equal Swamy
Desikan, when it comes to removing fully the darkness of aj~nAnam of the
suffering jIvans and blessing them to reach sadgati.

COMMENTS:

Swamy Desikan has catalogued in his upakAra sangraham, the many upakArams
done by the Lord to help the jIvans sinking in the samsArice mire.

The four VedAs broadcast that the Lord, Sriman nArAyaNan, is the Supreme
Being. Brahma sUtram (etEna sarve vyAkhyAtA: vyAkhyAtA: -- Brahma sUtram

1-4-29) refers to the jagat kArANatvam of the Lord (ISvaran) and His distinctly different nature compared to the two other tattvams (sentient and the insentient). This all knowing and all powerful Brahman is recognized as the uncontested cause of this world of sentient and insentient.

This sarva saktan, sarvAdhAran incarnated in Kali Yugam as Swamy Desikan. The question arises as to what Swamy Desikan did during his stay on this earth. He composed and blessed us with hundreds of books to reveal the doctrines of tattvam, hitam and PurushArtham.

Swamy Desikan taught us that tattvam is the Lord with His inseparable PirATTi known as Para Brahman and that Sriman nArAyaNan is the indweller of all jIva rASis. The sentient jIvans and the insentient serve as His body (SarIram).

Swamy instructed us that hitam consists of the two routes (means, mArgams): Bhakti yogam and Prapatti. He revealed that Prapatti margam is simpler and can be practiced by one and all.

He pointed out that PurushArtham (the goal of Life) is four fold: dharmam , artham, kAmam and Moksham and among these four, Moksham is the loftiest goal to be sought by us. After gaining Moksham, the liberated jIvan reaches SrI VaikuNTham and engages in eternal service to the Lord and enjoys the supreme bliss.

Swamy Desikan composed many SrI sUktis for our benefit and removed our aj~nAnam (ignorance) and doubts and blessed us with true j~nAnam about tattva-hita-PurushArtham.

In providing such upakArams, MannappangAr states that Swamy Desikan exceeds the apAra kArUNyam of the Lord Himself in helping the suffering jIvans.



PAYIRAM 13

அகற்றி வினை அனைத்தும் அந்தமில்ல்தம்சீரால்
சகத்தில் சதிராக எம்மை - உகப்புடனே
உய்விக்கும் வேதாந்த தேசிகராம் உத்தமரை
வைம்மின் மனம் தன்னில் வைகல்.

akaRRi vinai anaittum antamil tam sIrAl
cakattil satirAka emmai - ukappuDanE
uyvikkum vEdAnta dEsikARAm uttamarai
vaimmin manam tannil vaikal.

MEANING:

tam antamil sIrAl vinai anaittum akaRRi - Through His limitless compassion, He removes all of our sins and

cakattil emmai ukappuDanE satirAka uyvikkum - uplifts us in this universe happily and places us in a lofty position

(uyvikkum) vEdAnta dEsikARAm uttamarai manam tannil vaikal vaimmin - Please place that great AcAryan (Swamy VedAnta Desikan) in Your mind always.

COMMENTS:

The poet advises us to place and revere Swamy Desikan in our mind for His anugraham to remove all of our sins through His matchless compassion for us. His compassion (kArUNyam) is an unique auspicious attribute of Swamy Desikan. He blesses us with true J~nAnam through His divine works (SrI sUktis) and shows us the right way for our uplift . He chases away our sins and shows the means of Prapatti for our deliverance from the samsAric ills.

SrI VNG cites a lot of passages from TirukkuRaL, Swamy Desikan's adhikAra



sangraham and RaamAnuja nURRandAti in support of the appeal by MannappangAr to hold Swamy Desikan on a high pedestal in our minds as a SreshTa AcAryan:

செய்யாமல் செய்த உதவிக்கு வையகமும்
வானகமும் ஆற்றல் அரிது.
seyyAmal seyta udavikku vaiyakamum
vAnakamum ARRaI aritu

--TirukkuRaL 11.1

MEANING:

The whole earth and the heavens will not be a proper present for those, who help us on their own, when we have not done anything for them. There is no pratyupakAram (counter gift) for those generous and selfless people.

eRRi manattu ezhil j~nAna viLakkai iruL anaittum mARRinavarkku oru kaimmARu
mAyanum kANakillAn

-- adhikAra sangraham: 38

MEANING:

For that AcAryan, who lit the lamp of true j~nAnam in our mind and destroyed the darkness of nescience (aj~nAnam), even the Lord Himself would not know what would be the right kind of grateful response (pratyupakAram).

Swamy Desikan himself answers this puzzle. He says :

போற்றி உகப்பதும், புந்தியில் கொள்வதும், பொங்கு புகழ் சாற்றி
வளர்ப்பதும்
pORRi ukappatum, pundiyil koLvatum, pongu pukazh sARRi vaLarppatum

-- adhikAra sangraham 38.

MEANING:

As return for this great upakAram of the AcAryan, the grateful disciple should always feel happy to praise the AcAryan's auspicious attributes (guNams). He





should hold his AcAryan with reverence in his mind and meditate on Him. He (the sishyan) should spread the fame and glory of the AcAryan everywhere (like Madurakavi AzhvAr did for Swamy NammAzhvAr).

தவந்தரும் செல்வம் தகவும் தரும், சலியாப் பிறவிப்
பவந்தரும் தீவினை பாற்றித் தரும், பரந்தாமமென்னும்
திவந்தரும் தீதில் இராமனுசன் தன்னைச் சார்ந்தவர்கட்கு
உவந்து அருந்தேன், அவன் சீரன்றி யானென்றும் உள்மகிழ்ந்தே.

tavam tarum selvam takavum tarum, saliyAp-piRavi
bhavam tarum tIvinai pARRit-tarum, parantAmam ennum
tivam tarum tItil irAmAnucan tannaic-cArntavarkaTkku
uvantu aruntEn, avan sIr anRi yAn enRum uL makizhntE.

-- RaamAnuja nURRandAti-94

MEANING:

For those, who attain RaamAnujA, He will bless them with the gift of SaraNAGati dharmam. He will also bless them with bhakti and grace. He will chase away the sins that land us in the ocean of samsAram. He will present us with the Supreme Abode of the Lord, SrI VaikuNTham for them. Therefore, aDiyEn will always meditate upon RaamAnujA's limitless auspicious guNams.

We hear the echoes of all of the above passages in this pAyiram of Mannappa Iyengar's Desika nURRandAti.

Dear bhAgavatAs - Please take part in the Makara KanTi Kaimkaryam for Swamy Desikan at His avatAra sthalam of tUppul.





PAYIRAM 14

வைகல் கவிவாதி சிங்க மறையவரை
கைகலந்து நாமம் கருதினால் - செய்கருமம்
ஈது ஒப்பது இல்லை இங்கு இப்படியே அங்கம் என
சாது சனம் காட்டும் சதிர்.

vaikal kavi-vAdi singa maRaiyavarai
kai kalantu nAmam karutinAI - seykarumam
Itu oppatu illai ingu ippaDiyE angam ena
sAdu canam kATTum satir.

The last pAyiram ended with the word "vaikal". In the true andAti format, this pAyiram starts with the last word " vaikal" of the previous pAyiram.

MEANING:

kavi vAdi singa maRaiyavarai vaikal kai kalantu nAmam karutinAI - If we could offer daily our praNAmams with folded hands to the great AcAryan (Swamy Desikan), who describes Himself as the Lion among the poets and logicians and as the One rooted in the VedAs (santa miku tamizh maRaiyOn) and if we could recite His nAmAs with our tongues and reflect on His auspicious guNams in our minds,

Itu oppatu sey karumam illai - If we were to follow the above observances, there is no act that is loftier than these.

ingu ippaDiyE sAdu canam angam ena kATTum satir - In this earth, such acts of revering one's AcAryan are considered as noble and appropriate conduct for the righteous ones. These acts ennoble the svarUpam of VaishNavAs/ BhagavatAs.





COMMENTS:

Swamy Desikan has been awarded the titles of Kavi tArkika Simham in view of the high reverence that the poets and logicians had for Swamy Desikan. He was also the Master of Tamizh and Sanskrit Vedams (*santa miku tamizh maRaiyOn*).

We should always worship this caring and generous AcAryan every day, sing the glory of His names and have Him reside in our heart lotus. Mannappa IyengAr's upadesam to us is linked to ANDAL's upadesam on how we should revere Lord KrshNa: "*tAyai kuDal viLakkam seyta dAmOdaranaI tUyOmAi vantu nAm tUmalar tUvit-thozhutu, vAyinAl pADi manatinAl cintikka*". ANDAL instructs us that we should offer flowers at the sacred feet of the Lord, prostrate before Him, recite His sahasra nAmams and always meditate on His ananta KalyANa guNams.

MannappangAr echoes the thoughts of ANDAL and states that we should follow the same methodologies to honor Swamy Desikan and that latter is even more important for us than the Lord. Those who observe these methods of worshipping Swamy Desikan are described as the true VaishNavAs/bhAgavatAs. That ennobles them and adds lustre to their svarUpams (inherent nature). The poet concludes that worship of Swamy Desikan by body, tongue and mind is the right and clever way for His sishyAs.





PAYIRAM 15

சதிர் உடையோம் யாம் என்றும் தம்மை எண்ணி இங்கே
எதிர் எமக்கு யார் என்றும் எண்ணி - மதி இல்லா
மானிடர்கள் அந்தோ மயங்குவதே வாதி சிங்கம்
தான் இருக்க இங்கே சதிர்த்து.

satir uDaiyOm yAm enRum tammai eNNi ingE
etir emakku yAr enRum eNNi - mati illa
mAniDarkaL antO mayankuvatE vAdi singam
tAn irukka ingE satirttu.

MEANING:

vAdi singam tAn ingE irukka mati illa maniDarkaL tammai yAm satir uDaiyOm
enRu eNNI - while the lion among poets and logicians is right here , the
unintelligent and haughty ones think wrongly that they have all the scholarship
and j~nAnam,

ingE emakku etir yAr enRum eNNi satirttu mayankuvatE! antO! - These arrogant
and deluded souls think that there is no one else in this world, who can surpass
them in intelligence and debating skills and stand self-satisfied. What a Pity?

COMMENTS AS PER SRI VNG:

Swamy Desikan blessed us with 100 plus granthams to establish
VishishTAdvaitic doctrines and demonstrated His matchless Scholarship. Even
those who are not VisishTAdvaitins like SrI Appaiyya dIkshitar admired Swamy
Desikan's sharp intellect in creating granthams and debating. They celebrated
Swamy Desikan for His vidvat and J~nAnam. We can witness Swamy Desikan's
debating skills in his granthams like Para Mata Bhangam and Sata dUshaNi. He
was conferred the title of Kavi tArkika simham in recognition of His
extraordinary poetic skills and mastery of tarkam.

In PiLLai andAti, the precocious son of Swamy Desikan, NayinArAccAryar





salutes the title of Kavi-tArkika simham for His Father/AcAryan:

"uttaman vEnkaTanAthan viyan kalaikaL moyttiDunAvin muzhakkoDu vAdiyar
mUlam aRakkaittavan"

-- PiLLai andAti: 6

MEANING:

On the tongue of the noble Swamy Desikan assembled all the VidhyAs in groups. Through the lion-like roar of debate coming out of Swamy's tongue the opponents were thoroughly trashed and the sound of victory in the form of blowing of the conch emanated.

"varukavitArkika singamE vAdiyar vAzhvu aRuttAi" -

- PiLLai andAti: 18

MEANING:

Oh AcArya! You defeated soundly all those who came to contest VisishTAdvaitam with their own darsanams and destroyed their pretensions and scattered them to the winds. They were no match for the superior skills of Swamy Desikan. Their ego and delusions on scholarship were totally banished.

MannappangAr feels dismayed by the audacity of these egotists , who bit the dust ultimately.





PAYIRAM 16

சதிர்த்தார் அவர் காண்மின் தாரணியின் மீதில்
எதிர்த்தாரும் இப்பவம் நீங்க - மதித்தார்
கவிவாதி சிங்கத்தை காதலுடன் கண்டு
புவியிடத்துப் புண்ணியர் ஆனார்.

satirttAr avar kANmin tAraNiyin mIttil
etirttArum ip bhavam nInga - matittAr
kavivAdi singattai kAdaluDan kaNDu
puviyiDattu puNNiyar AnAr.

MEANING:

avar tAraNiyin mIttil etirttArum ip bhavam nInga satirttAr! kANmin! - Dear All!
Please note! Swamy Desikan blessed those who opposed Him by showing the
right path to overcome the ills of samsAram with compassion and generosity.

kavi-vAdi singattai kAdaluDan kaNDu matittAr; puviyiDattu puNNiyar AnAr -
Those opponents got blessed with the generosity and compassion of Swamy
Desikan's anugraham, understood His glory and eulogized Him with deep
affection and became PuNyasAlis in this world.

COMMENTS BY SRI VNG:

Swamy Desikan won over His opponents effortlessly. He never displayed any
hatred towards them. He had compassion for the defeated. For achieving the
goal of sadgati even for His opponents, He blessed them with the knowledge of
Prapatti SAstram so that they can be freed from immersion in the mire of
samsAram. He showed them that the pursuit of Prapatti mArgam is for their
ujjIvanam (uplift). His compassion and generosity for the vanquished was
unique. The vanquished in turn celebrated Swamy Desikan's audAryam and felt
blessed that they had the bhAgyam of receiving upadesam from Him. The



TirukkuRaL verse (99.7) is quoted in this context:

இன்னா செய்தார்க்கும் இனியவே செய்யாக்கால்

என்ன பயத்ததோ சால்பு.

innA seytArkkum iniyavE seyAkkAl

yenna payattatO sAlpu.

The magnanimous ones with noble conduct will return good deeds even for those who do harm to them.

Swamy Desikan was one such noble soul, who overcame the animosity of opponents and blessed them as an AcAryan with His upadesams and transformed them into loving sishyAs. Latter became the fortunate ones as a result of Swamy's anugraham.



Most Merciful AchAryan



PAYIRAM 17

ஆனார் இவர் ஆர்தாம் அந்தமில் பேரின்ப
வான் நாட்டு அமரரோ மற்றவரோ - தேன் ஆரும்
பங்கயத்தாள் நாதன் போல் பாடும் புகழ் உடைய
எம் கவிஞர் சிங்கத்தின் பால்.

AnAr ivar ArtAm antamil pErinba
vAn nATTu amararO maRRavaRO - tEn Arum
pankayattAL nAthan pOl pADum pukazh uDaiya
em kavij~nar singattin pAl.

MEANING:

tEn Arum pankayattAL nAthan pOl pADum pukazh uDaiya em kavi singattin pAl
AnAr ivar ArtAm - There is none that does not have the devotion and attachment to our Lion among poets and logicians (Swamy Desikan), who is like the Lord of the land known as Tirumangai (Tirumangai AzhvAr), who could compose exquisite Tamil pAsurams. Tirumangai AzhvAr comes from a land, which shares the name of the Lady (MahA Lakshmi/Tirumangai), whose abode is the Lotus flower flowing with honey (tEn Arum pankayattAL).

antamil pErinba vAn nATTu amararO? maRRavarO? - Who are these noble people with devotion and attachment to the Kavi-tArkika simham? Are they the liberated souls (muktars) at SrI VaikuNTham or are they the fortunate ones living in BhU lokam ?

COMMENTS:

MannappangAr cleverly hints that those fortunate ones, who adore Swamy Desikan are equal in stature to the muktAtmAs residing in the land of ParipUrNa BrahmAnandam, SrI VaikuNTham.

Using the Sanskrit figure of speech, lakshita lakshaNai, MannappangAr uses the word "pankayattAL" (Tirumangai, the most auspicious Lady) to denote the land





Paramapadam-Land of paripoorNa Anandam - Sri Malayappa swamy -
Tirumala

of Tirumangai (AzhvAr). Tirumangai was adept in singing four kinds of poems (Madura Kavi, Citra Kavi, Asu Kavi and VistAra Kavi). Among these four kinds of poetry, Asu Kavitai is a poem composed instantaneously and a poet with such skills is known as Asu Kavi. Madura Kavi is one, who uses delectable words to construct a poem that is pleasing to listen to. Citra Kavi is the one who uses various alankArams and geometric constructions to create a poem. VistAra Kavi is one, who deals at length with a chosen subject. Swamy Desikan like Tirumangai AzhvAr had the skills to compose these four kinds of poetry.

In this verse, MannappangAr salutes the admirers of Swamy Desikan as equal to the eternally liberated jIvans residing in Sri VaikuNTham and other fortunate ones living in this earth.



PAYIRAM 18

இன்பம் பெறலாம் இமையோர்தம் நற்பதமும்
அம்புவியோடு ஆளலாம் அன்புடனே - செம்பவள
வாயான் மலர்ப்பதத்தான் வண்மை உடை வேதாந்த
தேசிகனைச் சிந்திப்பார்க்கு இன்று.

inbam peRaAm imaiyOr tam naRpadamum
am puviyODu ALalAm anpuDanE - sempavaLa
vAyAn malarppadattAn vaNmai uDai vEdAnta
dEsikanaic-cintippArkku inRu.

MEANING:

inRu sempavaLa vAyAn malar padattAn vaNmai uDai vEdAnta dEsikanaic
anpuDanE cintippArkku inbam peRaAm - Those who reflect on Swamy Desikan's
(1) coral like lips, (2) soft feet like a lotus flower and (3) the magnanimous
generosity to bless His aDiyArs with love and devotion will enjoy limitless bliss.

am puviyODu imaiyOr tam ALalAm - Such devotees of Swamy Desikan will rule
not only over this earth but also the deva lokams.

COMMENTS:

Here, MannappangAr points out that those who adore Swamy Desikan will enjoy
the best in this world and the other (ika para sukham). The inspiration for the
poet is from Swamy NammAzhvAr: "vaiyam manni vIRRiruntu viNNum ALvar
maNNUDE" --Tiruvaimozhi: 4.3.11.

In this verse, the words "sempavaLa vAyAn", "malar padattAn" and
"vaNmai uDai vEdAnta dEsikan" follow each other. SrI VNG points out the
significance of this grouping of words following one another. "sempavaLa vAyAn
" refers to the many sacred works, which emanated from His coral lips as



upadesams to the suffering people. Those who learnt these Sri sUktis comprehended their meanings and performed SaraNAgati at His sacred feet (malar padattAn). Swamy Desikan was such a generous one (vaNmai) and hence granted all boons for those, who sought His sacred feet as refuge (vaNmai uDaiya dEsikan). This then explains the sequence of these three groups of words coming successively.



sempavala vAyan -swamy Desikan



PAYIRAM 19

இன்று நிகமாந்த தேசிகனை எண்ணுவார்
ஒன்றும் அடையார் உறுதுயரம் - குன்று எடுத்த
மாயன் மலரடிக் கீழ் வாழ்ச்சி பெறுவரே
மாயும் வினை அனைத்தும் மற்று.

inRu nigamAnta dEsikanai eNNuvAr
onRum aDaiyAr uRu tuyaram - kunRu eDutta
mAyan malaraDik kIzh vAzhccip peRuvArE
mAyum vinai anaittum maRRu.

MEANING:

inRu nigamAnta dEsikanai eNNuvAr uRu tuyaram onRum aDaiyAr - Those who meditate on Swamy Desikan here with reverence will not experience any sufferings.

kunRu eDutta mAyan malar aDik kIzh vAzhcci peRuvAr; maRRu vinai anaittum mAyum - They will gain blissful residence at the soft-flower like sacred feet of the Mysterious One, Who lifted and held Govardana mountain as an umbrella against the stone rain ordered by Indran and protected the people and cattle of BrndAvanam; further, all their sins will be destroyed.

COMMENTS:

ManappangAr suggests that we hurry and perform SaraNAgati at the sacred feet of Swamy Desikan. That will lead to the destruction of our sins and assure residence in SrI VaikuNTham, where mAyak-KaNNan, who protected the gopAs and the gopis by lifting Govardhana Giri and holding it as a protective umbrella against the fierce hail storm that Indran sent.

The poet salutes the Lord as "kunRu eDutta mAyan" to remind us that the mighty dayA of the Lord is as huge as the Govardhana Giri (mountain).



The poet is inspired by the many passages from the pAsurams of Swamy NammAzhvAr:

kannal kaniyinait-tozhumin tUya manattarAi iRaiyum nilla tuyarangaLE -

TiruvAimozhi (TVM) 3.6.7

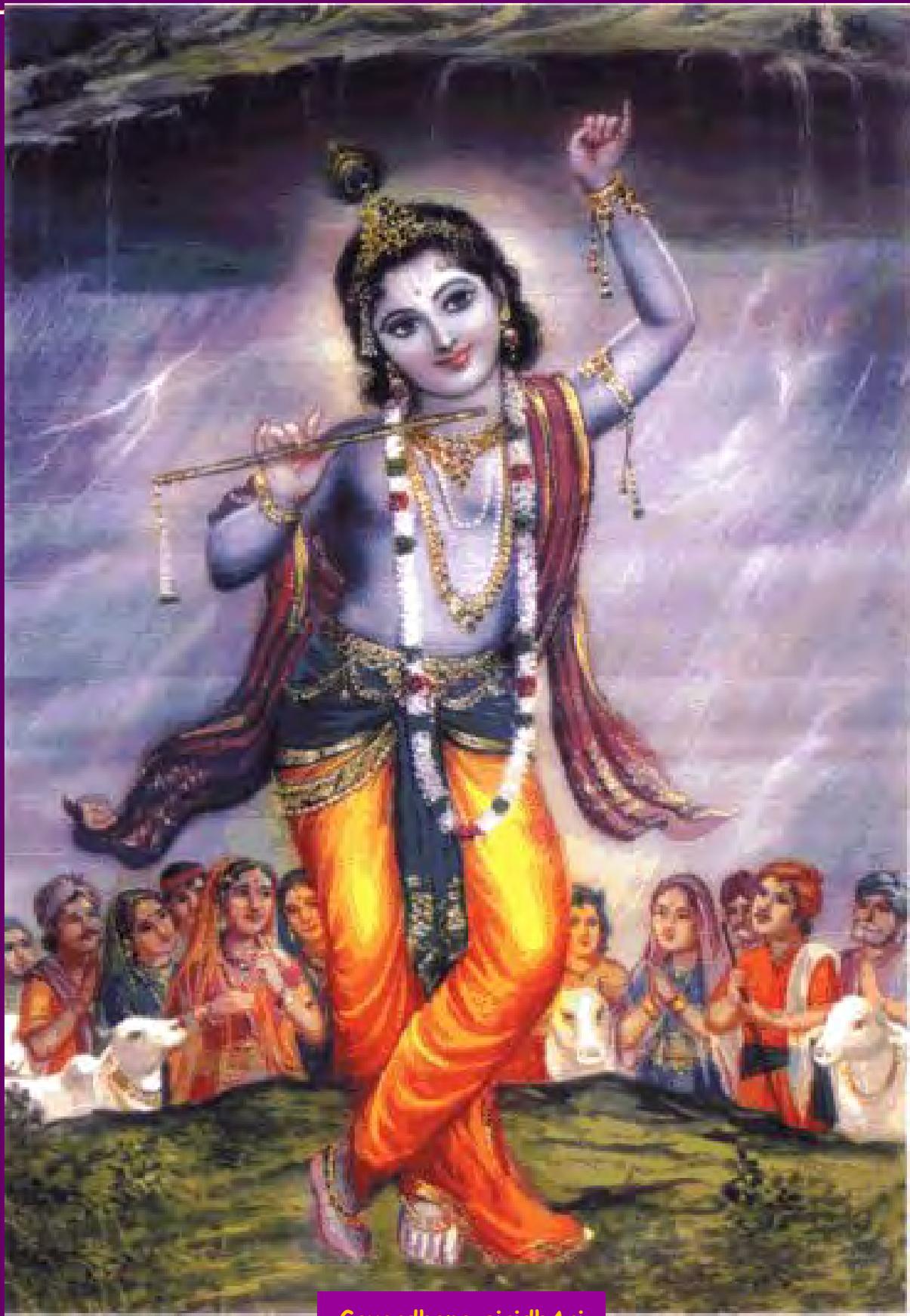
(Please worship the Lord delectable as a sweet fruit with pure mind and the sorrows will never come your way).

kunRam Entik-kuLir mazhai kAttavan tozha nam vinai OyumE

-TVM: 3.3.8

(All our sufferings will cease, when we worship the Govardana Giridharan, who protected the population of BrndAvanam from the rain of ice and hail).





Govardhana giridhAri



PAYIRAM 20

மற்று ஒன்றும் சேராமனக்கவலை மானிடர்க்கு
சித்தம் தெளியும் சிறப்புடனே - குற்றமில்சீர்
தூப்புல்நகர் வந்து உதித்த தூய மனத்தரையே
சேர்ப்பரேல் சிந்தை தனித்தே.

maRRu onRum sErAmanak-kavalai mAniDarkku
cittam teLiyum siRappuDanE - kuRRamil sIr
tUppul nagar vantu uditta tUya manattaraiyE
sErpparEl cintai tanittE.

MEANING:

kuRRamil sIr tUppul nagar siRappuDanE vantu uditta tUya manattaraiyE cintai
tanittu sErparEl - If one meditates with a focused mind on the incarnation of
the temple bell of tiruvEngaTamuDaiyAn (Swamy Desikan), who was born at
tUppul, the blemishless and famous city (kuRRamil sIr tUppul nagar),

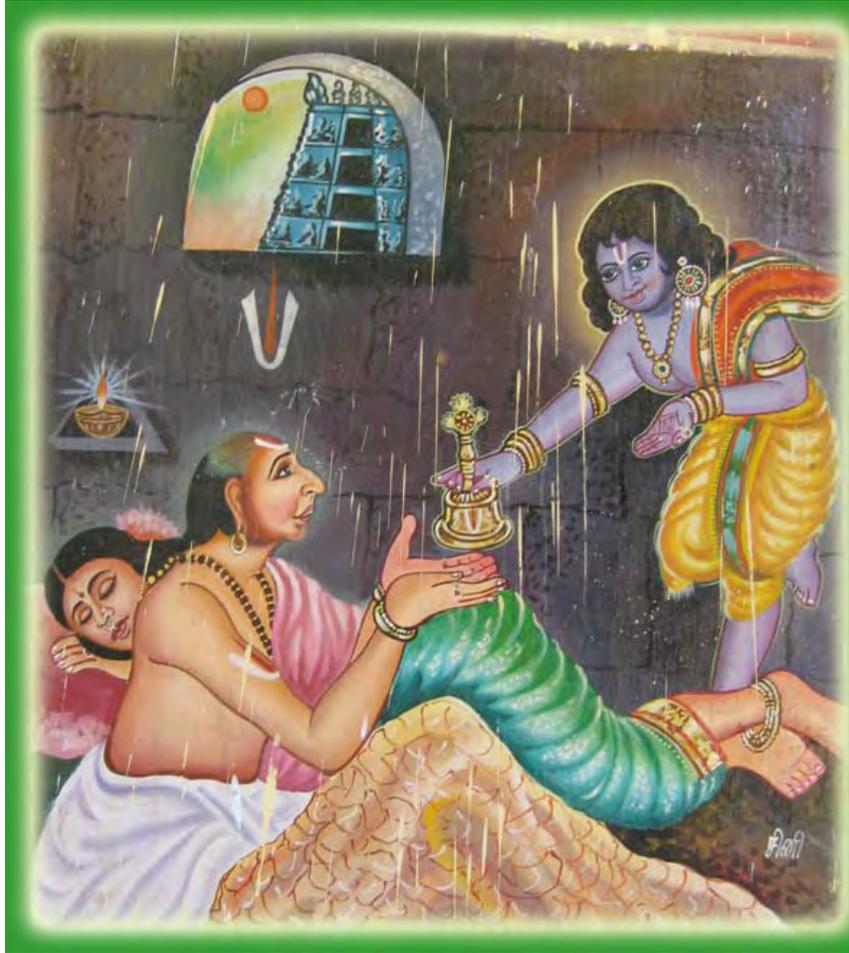
mAniDarkku maRRu onRum manak-kavalai sErA; cittam teLiyum - For such
human beings meditating reverentially on Swamy Desikan, all kinds of mental
agitations will stay away from them and their mind will stay tranquil.

COMMENTS:

tUppul means the sacred grass (darbham). Our AcArya sArvabhauman was born
in the sacred agrahAram of tUppul, where many VaidikAs performing yAgaj
~nams resided. Among them, Swamy Desikan is saluted as tUppul Punitar. For
those who engage in pious meditation on Swamy Desikan known for His "vimala
manas", their worries will be chased away and SAnTi will result. MannappangAr
follows the upadesam of Swamy NammAzhvAr, "maNivaNNanai.....tozhumin tUya
manattarAi, iRaiyum nilla tuyarangaLE" (Please worship the Lord with a pure



heart and all of Your sorrows will be destroyed), when he constructed the passage in his pAyiram (cintai tanittE sErparEl, maRRU onRu sErA manak-kavalai). The poet suggests that worshipping Swamy Desikan known for His pure heart, we can also be blessed with a pure heart.



SrI Srinivasa Perumal giving His Temple bell to Swami Desikan's father-
thanks SrI L Sridhar



PAYIRAM 21

தேறும் மனக்கலக்கம் சிக்கெனவாம் தேசும்
மாறும் மறம் அனைத்தும் வண்புகழோர் - கூறும்
குணத்தன் குளிர்சோலைத் தூப்புல் நகர்க்கோமான்
குணத்திற்கு உருகும் என் நெஞ்சு.

tERum manakkalakkam cikkenavAm tEsum
maRum maRam anaittum vaNpukazhOr - kURum
guNattan kuLircOlai tUppul nagarkkOmAn
guNattiRkku urukum en nencu.

Here the poet counts the blessings that came his way by reflecting on and speaking out about the auspicious attributes of Swamy Desikan as revealed by the great sishyAs of Swamy Desikan: NainAcchAr, Brahma tantra svatantra jIyar. MannappangAr is the direct sishya of NainAcchAr.

MEANING:

vaN pukazhOr kURum guNattan - Swamy Desikan has the lofty guNams praised by the famous sishyAs and other great contemporaries.

kuLircOlai tUppul nagar kOmAn guNattiRkku en nencu urukum - aDiyEn's hard heart melts like water, when I reflect on the KalyANa guNams of Swamy Desikan, who incarnated in the city of tUppul surrounded by fertile groves.

(atanAI), manakkalakkam tERum - as a result of these reflections on His KalyANa guNams , all the confusions experienced earlier by mind are gone.

tEsum cikkenavAm - My fame also got well established as a result.

maRam anaittum maRum - All my worst sins have also been destroyed.



COMMENTS:

MannappangAr follows the thought of two Prabandhams, when he refers to his mind melting on contemplation of the delectable guNams of Swamy Desikan:

AmudanAr about BhAshyakArar: "naiyum manam un guNankaLai unni en nA iruntu em aiyyan irAmAnucan enRu azhaikkum" (SrI RaamAnuja nURRandAti 102) - My mind softens over the reflection of Your guNams and my tongue will call for my Master, irAmAnucan.

NainAcchAr: "kaNDilEn en kaDuvinaiyE" (PiLLai andAti 6) - My fierce karmAs have taken flight. I do not find them anymore.





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He Shines like the Sun with resplendent rays - Swamy Desikan at tUppul



PAYIRAM 22

நெஞ்ச நெகிழ்ந்து நினையாமல் மற்று ஒன்றை
உஞ்சம்படியாக உள்ளடக்கி - வெம்கடரோன்
சோதி எனத் தோன்றும் தொல்புகழ் சேர்தூப்புநகர்
ஆதியையே காண்பர் அன்பர்.

nencu nekizhntu ninaiyAmal maRRu onRai
uncumpaDiyAka uL aDakki - vemcuDarOn
cOti enat-tOnRum tolpuKazh sEr tUppul nagar
AdiyaiyE kANpar anbar.

Here, MannappangAr states that the true devotees of Swamy Desikan do not think of any gods except Him. They do not get distracted by loka sukham and easily overcome their desire for gold, women and property.

MEANING:

anbar maRRu onRai ninaiyAmal nencu nekizhntu uncumpaDiyAka uL aDakki - The true devotees of Swamy Desikan will not think of anything else and with a mind becoming soft over such reflections and with all their senses and minds controlled well,

vemcuDarOn cOti ena, tol puKazh sEr tUppul nagar AdiyaiyE kANpar - They will see in their mind's eye only the Lord of tUppul agrahAram, Swamy Desikan, who shines with His tejas like the Sun with its resplendent rays.

COMMENTS:

Thus, the devout sishyAs of Swamy Desikan will reflect always on the KalyANa guNams of their peerless AcAryan and all of their activities would be controlled by the auspicious guNams of their AcAryan. AzhvArs have experienced such a state on meditation on the Lord's KalyANa guNams: "ninaintu naintu uL karaintu uruki" - Swamy NammAzhvAr, TiruvAimozhi: 1.5.2; "irumpu pOl valiya nencam iRai iRai urukum vaNNam" - TirumAlai 17.



PAYIRAM 23

அன்பராய் ஆதரிக்கும் ஆரியர்கள் போற்றுமின்
இன்பமிகு வேதியர்கள் ஏத்தவே - அம்புவியில்
வந்து உதித்த வள்ளல் எதிராசன் வண்புகழே
சிந்திக்கும் தூப்புல் நகர்ச் சிங்கம்.

anparAi Adarikkum AriyarkaL pORRumin
inbamiku vEdiyarkaL EttavE - ampuviyil
vantu uditta vaLLal etirAcan vaNpukazhE
cintikkum tUppul nagar singam.

In this pAyiram, MannappangAr reveals that the most important thing to be done by the good people is to bow before Swamy Desikan and seek His rakshaNam.

MEANING:

AriyarkAL - Oh the Good People of this earth!

vEdiyarkaL EttavE tUppul nagar singam, am puviyil vantu uditta vaLLal etirAcan vaN pukazhE cintikkum - Swamy Desikan born in the Vedic agrahAram of tUppul and celebrated joyously by the tUppul VaidIKAs will always think about the lofty glories of the most merciful AcArya, etirAcan. In abhIti stavam, Swamy Desikan Himself says that his youth was spent in enjoying the SrI sUktis of AcArya RaamAnuja and that his hair has become gray now with that delectable experience over time (yati pravarabhArati rasabhareNa nItam vaya: praphulla palitam Sira:). NainAcchAr points out in this context: "irAmAnuca muni vaNmai pORRUm sIrmaiyan engal tUppul piLLai pAdam en senniyatE" (PiLLai andAti 1)..

tUppul nagar singam Adarikkum anparAi pORRumin - Oh good people revered by the world! Please worship and adore Swamy Desikan of tUppul always! This





Meditate on swami deSikan



would be an important duty for You. You will attain sadgati and good life in SrI VaikuNTham.

COMMENTS:

In this pAyiram, the poet states that the Vedic scholars eulogize Swamy Desikan, who is engaged in praising the kalyANa GuNams of AcArya RaamAnujA.



AcArya RaamAnujA



PAYIRAM 24

சிங்கமுகத்தானைத் திங்கள் பல காட்டும்
அங்கம் உடையவனை ஆதரிக்கும் - எங்கள் பிரான்
தூப்புல் வரும் ஆரியனைத் தோத்தரியா மானிடர்க்கு
காப்பு அனைத்தும் ஆகும் கடை.

singamukattAnai tinkal pala kattum
angam uDaiyavanai Adarikkum - engal pirAn
tUppul varum Ariyanait-tOttariyA mAniDarkku
kAppu anaittum Akum kaDai.

Here, the poet says that those who do not offer their prostrations to Swamy Desikan will not reap any phalans from all the other good deeds they do. Their lot will be a lowly one.

MEANING:

pala tinkal kattum angam uDaiyavanai, singamukattAnai Adarikkum engal pirAn
tUppul varum Ariyan - Our Swamy Desikan, who incarnated in tUppul adores
Lord Narasimhan, whose limbs shine with the lustre of many full moons.

(singamukattAnai Adarikkum) engal pirAnai tUppul varum Ariyanai tOttariyA
mAniDarkku kAppu anaittum kaDai Akum - Those who do not eulogize the
generous AcAryan adoring Lord Narasimhan will be the unfortunate ones and
their protection would be on the lowest scale.

COMMENTS:

MannappangAr instructs us that one should engage in good karmAs, while
cultivating bhakti for Swamy Desikan. Bereft of that bhakti, all good deeds will
be wasted efforts like irrigating the sands of a desert.





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SrI BhU varAhar - Kerala temple murals



PAYIRAM 25

கடைந்தான் கடலைக் கடல் வண்ணன் முன்னம்
இடந்தான் பின் ஏனமாப்பூமி - அடைந்தார்
வருத்தம் அறக்காக்குமே வையத்து அருளால்
திருத்தம் உடைத் தூப்புல் வாழ் தேவு.

kaDaintAn kaDalaik kaDal vaNNan munnam
iDantAn pin EnamA bhUmi - aDaintAr
varuttam aRakkAkkumE vaiyattu aruLAI
tiruttam uDait tUppul vAzh tEvu.

In this pAyiram, Swamy Desikan protects with compassion His bhaktAs in the role of a god, who wards off their sufferings and sorrows.

MEANING:

kaDal vaNNan munnam kaDalai kaDaintAn - Once upon a time, the Lord with the bluish hue of the ocean churned the Milky Ocean for blessing the devAs with nectar.

pin EnamA bhUmi iDantAn - later, He lifted Mother Earth from the depths of the ocean as BhU VarAhan.

Similarly, Swamy Desikan also protects those who seek His refuge like the Lord
tiruttam uDai tUppul vAzh Evu aruLAI vaiyattu varuttam aRa kAkkum -
Similarly, the God of tUppul (Swamy Desikan), where the people of blemishless character reside, protects the people of this world, who seek His refuge and chases away all their samsAric sufferings. Here the poet follows the thought of his AcAryan, NainAcchAryar: "aDaibavar tIvinai mARRi aruL tarum tUppul aiya" (PiLLai andAti: 10).



PAYIRAM 26

தேவர் முனிவர்களும் சித்தர்களும் பத்தர்களும்
பூவின் மழை பொழிந்து போற்றவே - தாவி
உலகு அளந்த மாலை உணர்ந்து உகக்கும் தூப்புல்
குலகுருவே எங்கள் குரு.

dEvar munivarkaLum siddarkaLum pattarkaLum
pUvin mazhai pozhintu pORRavE - tAvi
ulaku aLantha mAlai uNarntu ukakkum tUppul
kula guruvE engal guru.

MEANING:

dEvar munivarkaLum siddarkaLum pattarkaLum pUvin mazhai pozhintu pORRavE
- As the devAs, sages, j~nAnis and BhaktAs poured flowers like a torrential
rain on Trivikraman and eulogized the Lord, His feet ascended through the
heavens in leaps and bounds and measured the Universe,

tAvi ulaku aLanta mAlai uNarntu ukakkum tUppul kula guruvE, engal guru -

Swamy Desikan, who comprehended well that Ongi ulaku aLanta uttaman,
Trivikraman, enjoyed the bliss arising from that anubhavam. That same Swamy
Desikan, who was a Parama Rasikar of Trivikrama avatAram and who incarnated
in tUppul agrahAram as the AcAryan of the VaishNava kulam is our AcAryan as
well.

COMMENTS:

MahA Bali took away the kingdom of the DevAs. Latter fell at the sacred feet
of the Lord and asked for His help to restore them to their kingdom. Our Lord
incarnated as the dwarf, Vaamanan and sought 3 feet of land as gift from
MahA Bali. After receiving that gift, Vaamanan grew and grew as Trivikraman
and measured all the universes with His sacred feet. The DevAs, Rshis, j~nAnis





and the BhaktAs were amazed at the Lord's gigantic form and eulogized Him. Swamy Desikan understood very well Trivikraman's limitless KalyANa GuNams and divine deeds and derived great joy from that anubhavam and described His anubhavams in daSAvatAra stotram, dayA Satakam.

Swamy Desikan is the center piece (gem) in the SrI BhAshya kAlakshepa Paramparai of AcArya RaamAnuja. Hence, He is considered as the AcAryan for the VaishNava kulam. He created many sacred granthams and instructed all about the Prapatti SAstram for their uplift. He was saluted by NayinAcchAr as "tUppul kula maNiyE". Following that tradition, MannappangAr addresses Swamy Desikan as "tUppul kula guruvE" and goes on to say that VaishNava kula guru is our AcAryan as well.





PAYIRAM 27

குருவும் குலத்து அரசும் குற்றம் இலாச் சுற்றும்
 தருமமும் தாய் தகப்பனாரும் - வரு புனல் சூழ்
 தூப்புல் வரும் தூய்மறையோன் தொல் அருளே என்று இந்தக்
 கோப்பு உடையோம் யாம் என்றே கூறு.

guruvum kulattu arasum kuRRam ilAc-cuRRum
 darumamum tAi takappanArum - varu punal sUzh
 tUppul varum tUy maRaiyOn tol aruLE enRu intak-
 kOppu uDaiyOm yAm enRE kURu.

In this pAyiram, the poet says that Swamy Desikan is our Mother, Father and Guru. He says further that the limitless dayA of Swamy Desikan towards us will result in us gaining moksha siddhi. He comforts his mind by instructing it not to worry anymore about gaining Moksham. Kavi identifies Swamy Desikan as "tUy maRaiyOn" or the blemishless, Parisuddha AcAryan rooted in the Tamil and Sanskrit VedAs.

MEANING:

guruvum kulattu arasum kuRRam ilA suRRum darumamum tAi-takappanArum
 (tUppul varum tUy maRaiyOn) - Swamy Desikan of blemishless vaibhavam is our AcAryan, Head of our VaishNava kulam, sakala vida bandhu including the Father and the Mother as well as the embodiment of dharmam. He incarnated in the sacred agrahAram of tUppul as the Master of the Tamil VedAs (AzhvAr aruLicceyalkaL, which clearly establish the supremacy of Sriman nArAyaNan in a straight forward manner compared to the round about route of the Sanskrit VedAs. Therefore, Tamil VedAs (maRaikaL) are saluted as "tUy maRai".

varu punal sUzh tUya maRaiyOn tol aruL enRu intak-kOppu yAm uDayiOm enRe





kURu - Oh My mind! Please say with joy that you are the beneficiary of the limitless dayA of Swamy Desikan, who incarnated in tUppul surrounded by cool waters, as the unfailing means for Your moksham. Swamy Desikan instructed us clearly through many of His sacred works that Prapatti at the Lord's holy feet is the sure means for Moksha Siddhi. It is Swamy Desikan's kAruNyam (compassion) for us that is the upAyam for our gaining Moksham through the Lord.





Lord adorning tulasi malai-tirumala

PAYIRAM 28

கூறி முடியாக் குணத்தனை நல் நெஞ்சமே
நாறு துழாயானை நண்ணும் ஓர் - வீறுடைய
தூப்புல் அனந்தாரியனார் தொல்புகழ் சேர் மைந்தனை நீ
மூப்பு வரும் முன்னமே பற்று.

kURi muDiyA guNattanai nal nencamE
nARu tuzhAyAnai naNNum Or - vIRuDaiya
tUppul ananatAriyanAr tol pukazh sEr maintanai nI
mUppu varum munnamE paRRu.

MEANING;

nal nencamE kURi muDiyA guNattanai, nARu tuzhAyAnai, naNNum Or vIRu
uDaiya tUppul anantAriyanAr tol pukazh sEr maintanai nI mUppu varum
munnamE paRRU - My good Mind! Please seek refuge in Swamy Desikan of
limitless fame, the son of AnantasUri of tUppul before old age cripples You.

Swamy Desikan is the One, who is engaged in the worship of the Lord adorning
tuLasI mAlai and possessing countless auspicious attributes (ananta kalyANA
guNams).

COMMENTS:

This is an upadesam for his mind by MannappangAr. He asks his mind to firmly
hold on to the sacred feet of Swamy Desikan as refuge and protection before
the ills of old age incapacitate/overcome it.

The poet draws his inspiration from the BadarIkAsrama pAsurams of
Tirumangai AzhvAr, who instructed his mind to reach Badari and the worship
the Lord there before illnesses and infirmity interfere (Periya Tirumozhi:



1.3.1): "muRRa mUttukkOI tuNaiyAmun aDi nOkki vaLaintu iRRakkAI pOI taLLi meLLa iruntu angu iLaiyAmun vadari vaNangutumE". AzhvAr asks his mind to get to Badari before old age, when one needs a supporting stick to walk with halting steps and when one is bent over from osteoporosis and every step is a struggle.



PAYIRAM 29

பற்றி அடியிணையை பாவித்து நல்வடிவை
சுற்றிக் குணங்களையே சொல்லி - பத்தியுடன்
நிற்றியேல் நீ மனமே நீள் வயல்கூழ்தூப்புல் இறை
முத்தி அருளும் முயன்று.

paRRi aDiyiNaiyai pAvittu nalvaDivai
suRRi guNangaLaiyE solli - pattiyuDan
niRRiyEl nI manamE nIL vayal sUzh tUppul iRai
mutti aruLum muyanRu.

In this pAyiram, the poet instructs his mind further about the assurance of Moksham, when it worships Swamy Desikan with true and unwavering bhakti. He describes Swamy Desikan as "tUppul iRai" or the God of tUppul known for its cool rice fields. He asks his mind to hold on firmly to the sacred feet of Swamy Desikan and to meditate on his beautiful eyes, which pour down the rain of dayA and to engage in the dhyAnam of the divya mangaLa vighram of tUppul iRai. He asks his mind to praise constantly the auspicious guNams of Swamy Desikan and to stay away from the temptations of vishaya sukhams.

MEANING:

manamE! nI nIL vayal sUzh tUppul iRai aDiyiNaiyai paRRi - Oh My Mind! Please hold on firmly to the pair of sacred feet of the Lord of tUppul, which is surrounded by spreading and cool rice fields.

tUppul iRai nalvaDivai pAvittu suRRi guNankaLaiyE solli muyanRu - Please meditate on the lustrous (tejomaya) TirumEni of Swamy Desikan and praise ceaselessly His kalyANa guNams.

muyanRu nI pattiyuDan niRRiyEl mutti aruLum - If You abandon the desire for non-lasting Vishaya sukhams and conduct your life this way, Swamy Desikan will surely grant you Moksha sukham.



"tUppul iRai"

COMMENTS:

In this pAyiram, the poet follows the path shown by NainAcchAr (His own AcAryan) in PiLLai andAti and that of AmudanAr of irAmAnuca nURRandAti and performs upadesam to his mind for Moksha siddhi.





PAYIRAM 30

முயன்று முகுந்தன் மலரடிமேல் அன்பால்
 பயம் துறந்தார்பார்த்து இருக்க முன்னம் - உயர்ந்த
 துணிவான் மணிமாடத் தூப்புல் வந்த சோதி
 பணிவோம் யாம்போமே பயம்.

muyanRu mukundan malaraDi mEl anbAl
 bhayam tuRantAr pArttu irukka munnam - uyarnta
 tuNivAn maNimAdat-tUppul vanta cOti
 paNivOm yAm pOmE bhayam.

In this pAyiram, the poet affirms the message of the previous pAyiram, where he instructed his mind about the power of Swamy Desikan to grant Moksham through sambandham with Him.

Meaning/Comments:

yAm uyarnta tuNi vAn maNi mADa tUppul vanta cOti paNivOm - Oh my mind!
 Let us prostrate with intense devotion before the jyoti of tUppul agrahAram,
 known for its priceless gem-laden palaces.

(appaDi sEvittAl), mukundan malar aDi mEl muyanRu anbAl bhayam tuRantAr
 pArttu irukka munnam bhayam pOm - If we engage in this type of firm bhakti,
 for Swamy Desikan dear to acyuta Mukundan, discard the temptations of
 Vishaya sukham and worship the flower like sacred, soft feet of Moksha
 dAyaka Mukundan, the phalan would be freedom from fear about erstwhile sins;
 "siddhir bhavati na Samsaya:" (These bhaktAs will gain the supreme goal of life
 (viz.) Moksham. Swamy Desikan is very dear to Mukundan and as such He will
 move even faster to grant Moksham to His BhAgavatAs' bhaktAs in comparison
 with the rush to grant Moksham to His own (direct) bhaktAs. Mukundan's prIti
 for those, who sought the refuge of His BhAgavatAs like Swamy Desikan is
 much more than for His own bhaktAs.





MannappangAr's views are based on PramANams from AzhvAr SrI sUktis:

Tirumazhisai AzhvAr: nAnmukhan TiruvandAti: 18 and 89:

"kOLariyai veRAka Etti iruppArai vellume maRRavaraic cAtti iruppAr tavam" -
The penance/Bhakti of the aDiyArs worshipping BhAgavatAs is superior to
those of direct devotees of the Lord,

"pARkaDalAn pAdam.....viNtiRantu vIRRiruppArmikku" - Those who worship the
BhAgavatAs of the Lord have a higher standing with respect to BhagavAn's own
direct devotees. The former get all their sins destroyed, gain Moksham and
enjoy the Bliss at SrI VaikuNTham.





PAYIRAM 31

பயமாயின மாயும் பாவங்கள் வீயும்
சயம் அனைத்தும் தாமே கைகூடும் - துயர் ஒன்றும்
வாராது வண்மையால் வாதிசிங்கம் இங்கு உதித்த
சீர் ஒன்று சிந்திப்பரேல்.

bhayamAyina mAyum pAvangaL vIyUm
cayam anaittum tAmE kaikUDum - tuyar onRum
vArAtu vaNmaiyaI vAdi singam ingu uditta
sIr onRu sintipparEl.

MEANING:

bhayamAyina mAyum - (the three kinds of) fears will be destroyed

pAvangaL vIyUm - there will be end to all sins; they will be banished.

cayam anaittum tAmE kai kUDum - all victories will pile one upon the other on their own.

tuyar onRum vArAtu - No sorrow will come the way of this true bhaktAs of Swamy Desikan, who incarnated in this earth because of His intense compassion for us (ingu vaNmaiyaI uditta vAdi singam).

(vAdi singam) onRu sIr sintipparEl bhayam Ayina - If they reflect on the matchless teachings of the Kavi tArkika simham, all their fears about samsAram and narakam will be destroyed.

COMMENTS:

Here, the poet says that all of our sorrows and sins will disappear and that we will experience victory in our sAdhanAs, when we worship Swamy Desikan with





bhakti and follow the upadesams housed in His many SrI sUktis. The "sIr" (the vaibhavam) and the power of Swamy Desikan's SrI sUktis are celebrated here. He created a huge number of granthams to defend and nurture VaishNava SiddhAntam and the Superiority of Sriman nArAyaNa (nArAyaNa paratvam) among the various gods. NayinAcchAr and Brahma tantra svatantra Swamy advanced further their AcAryan's darsanam. The fears about the punishment by Yama Dharma Raajan, naraka vAsa bhayam and samsAra bhayam will be destroyed by worshipping the Kavi tArkika Simham and reflecting on the many upadesams housed in His SrI sUktis.





Divine and auspicious form of vAdi simham

PAYIRAM 32

சிந்தித்து வாதிசிங்கத்தேசிகர் தம் வடிவை
வந்தித்து அவர் மலர்ப்பாதத்தை - புந்தியில் வைத்து
உள்ளுவார் உள்ளத்து உறையுமே உம்பர்கோன்
தெள்ளியார் சிந்திக்கும் தேசு.

sintittu vAdisinga dEsikar tam vaDivai
vantitu avar malar pAdattai - puntiyil vaittu
uLLuvAr uLLattu uRaiyumE umparkOn
teLLiyAr sintikkum tEsu.

MEANING:

vAdisinga dEsikar tam vaDivai sintittu - meditating always upon the divya Mangala Vigramam (divine and auspicious form) of vAdi simham (Lion among Logicians Swamy Desikan),

avar malar pAdattai vantittu - prostrating before the flower soft (tEnE malarum tiruvaDi) sacred feet of Swamy Desikan,

puntiyil uLLuvAr uLLattu umparkOn teLLiyAr sintikkum tEsu uRaiyum - and keeping the cintanai about Swamy Desikan always in one's mind; for such persons pursuing vAcika-mAanasa-kAyika bhakti to Swamy Desikan, the Lord worshipped by the king of devAs and the j~nAnis will automatically enter their minds and settle down there. They will attain the status of Parama BhAgavatAs of the Lord.

COMMENTS:

SrI VNG Swamy cites four examples of AzhvAr pAsurams, which provided the inspiration for MannappangAr's celebrations in this pAyiram:



PeriyAzhvAr tirumozhi 5.4.9: panik kaDalil paLLi kOLaip pazhahaviTTu, ODi vantu, en manakkaDalil, vAzhavalla mAyA maNALa nambI -Abandoning His penchant for resting on the cool, Milky Ocean, emperumAn came running to lie down in the ocean of my mind

Tirumangai AzhvAr, Peria tirumozhi 4.8.7: nADi entan uLLam koNDa nAthana - The Lord who chose my mind to reside

pEy AzhvAr, third tiruvandati 94: mettanavE ninRAn irundAn kiDantAn en nencattu - Softly, the Lord arrived at my heart lotus and stood , sat and laid down.

Tirumazhisai AzhvAr, nAnmukhan tiruvandati 86: uLan kaNDAY nal nencE! uttaman enRum uLan kaNDAY; uLLuvAr uLLattu uLan kaNDAY; tAnAy uLan KAN tamiyERkku en oppArkku Isan - emperumAn resides in the heart lotuses of those, who meditate on Him. He on His own accord presents Himself to me and others like aDiyEn.



PAYIRAM 33

தேச உடைய ஆழியும் சங்கமும் கை ஏந்தி
வாசமலர்த்துழாய் வாழ்மார்பன் - காசினியில்
காணநின்றாலும் கவிவாதி சிங்கனையே
காணக்கருதும் என் கண்.

tEsu uDaiya Azhiyum sankhamum kai Enti
vAsamalart tuzhAi mArban - kAsiniyil
kANa ninRALum kavivAdi singanaiyE
KANak karutum en KaN.

COMMENTS:

Here, the poet says that his eyes long to see and worship Swami Desikan much more than seeing the Lord holding His sudarSanam and pAncajanyam majestically and adorning the garlands of tuLasI on His chest and head. He prefers to have the darsana saubhAgyam of Swamy Desikan's tirumEni over that of the Lord Himself just as Madurakavi experienced. Swamy NammAzhvAr's sevai was more important to Madurakavi compared to the darsanam of KaNNan. Madurakavi commented that he does not know of any other deivam other than Swamy NammAzhvAr (tEvu maRRaRiyEn).

The poet says that the recital of Swamy Desikan's sahasra nAmams is more desirable to his tongue than the recital of BhagavAn's nAma sahasrams. Madurakavi's pAsura vAkyam is the inspiration here for MannappangAr (perumAyan en appanil naNNIt-ten kurukUr nambi enRakkAI, aNNIkkum amudu URum en nAvukKE - kaNNInuN siRuttAmpu, pAsuram 1).

AmudanAr in his RaamAnuja nURRandAti (pAsuram 75) expresses his conviction along these lines: Even if SrI RanganAthan appears before me with His divine disc and conch and says that He will not let Him go, even then, Oh RaamAnuja, I wont let You go (tiru arangar kaittalattu Azhiyum sankhamum Enti..... irAmanuca ennai muRRum ninRe).



PAYIRAM 34

கண் அவரையே காணும் காது அவர் சீரே கேட்கும்
எண்ணம் அவர் தொல்புகழே எண்ணும் - திண்ணம்
கவிவாதி சிங்கக் கடவுளையே நண்ணி
அவியாத காதல் அடைந்து.

kaN avaraiyE kANum kATu avar sIrE kETkum
eNNam avar tol pukazhE eNNum - tiNNam
kavivAdi singak-kaDavuLaiyE naNNi
aviyAta kAdal aDaintu.

MEANING:

kavi vAdi singak-kaDavuLaiyE naNNi aviyAta kAdal aDaintu - after approaching
and being blessed with unquenchable love for the God revered as Kavi-tArkika
simham,

kaN avaraiyE kANum, kATu avar sIrE kETkum, eNNam avar tol pukazhE
eNNum, tiNNam - after being blessed with unshakable love for my Lord,
Swamy Desikan, my eyes will only see Him; my ears will only hear about His
glories and my mind will only reflect on His Vaibhavam. This is for sure.

COMMENTS:

AzhvArs have instructed us about the importance of deflecting our indriya
Vishayams to the Lord:

KulaSekhahra AzhvAr MukundamAlA:16

जिह्वे कीर्तय केशवं मुररिपुं चेतो भजः श्रीधरं

पाणिद्वन्द्व समर्चयाच्युतकथाः श्रोत्रद्वय त्वं शृणु ।



कृष्णं लोक्य लोचनद्वय हरर्गच्छाङ्घ्रियुग्मालयं

जिघ्र घ्राण मुकुन्दपादतुळसीं मूर्धन् नमाधोक्षजम् ॥

jihvE kItaya keSavam muraripum ceto bhaja: SrIdharam

pANi dvandva samarcaya acyuta kathA: Srotradvaya tvam SruNu |

krshNam lokaya locana dvaya hare: gacchAnghri yugma Alayam

jighra ghrANa mukundapAda tuLasIm mUrdhan nama: adhokshajam ||

MEANING:

Oh My tongue! Sing about KeSavan; Oh My Mind! You praise Him; Oh My Pair of arms! Perform arcanai for Him; Oh My ears! Please hear stories about His Vaibhavam; My pair of Eyes! Please feast on Him. Oh My pair of legs! Please travel to His temple; Oh My nose! Please smell the tuLasI adorned by Him. Oh My head! Please bow before Him.

It is even better to use all indriyams to focus on the AcAryan in place of the emperumAn according to SAstrams. Madura Kavi and Amudanar have sung about their Bhakti to their AcAryans than for the Lord as being more important to them:

Madurakavi AzhvAr - kurukUr nambi enRakkAl... amudu Urum en nAvukKE; mEvinEn avan ponnaDi; kurukUr nambi pAvin innisai pADit-tirivanE - My mouth waters with nectar, when I utter the word, KurukUr nambi; I have attained His golden feet; I will send my time singing about he sweet pAsurams of my Swami.

102nd pAsuram of Sri Raamanuja nURRandAti of AmudanAr:

"nayyum manam un guNangaLai unni; en nA iruntu em aiyyan irAmAnucan enRu azhaikkum....kaiyyum tozhum; kaN karutiDum kAN" - My mind will melt over reflection on Your guNams; my tongue will keep calling Your name ; My hands will worship You with anjali mudrA ; My eyes will rest longingly on You.





PAYIRAM 35

அடைந்து மட நெஞ்சே அன்பால் அவனை
கிடந்து மலர் அடியின் கீழே - தொடர்ந்து என்றும்
தூய மலர்ச்சோலை சூழ் தூப்புல் நகர் வந்து உதித்த
மாயவனையே வணங்கி வாழ்.

aDaintu maDa nencE anbAl avanai
kiDantu malar aDiyin kIzhE - toDarntu enRum
tUya malarccOlai sUzh tUppul nagar vantu uditta
mAyavanaiyE vaNangi vAzh.

MEANING/COMMENTS:

Here, the Kavi addresses his mind and says: "Please seek Swamy Desikan's TiruvaDi as Your refuge. Please hold on to them always! That is the most auspicious things for You". Oh my mind! You have the nature to run from one object to the other as sancala buddhi. I will reveal You some thing for Your good. Please listen. tUppul agrahAram became sacred because of His avatAram. The groves there became pure. The abundant flowers on those groves also became purified as a result of His avatAram. Swamy Desikan is endowed with mysterious power, which caused Him to create hundred plus granthams. Who else could create a kAVyam of 1,000 slokams (pAduKA sahasram) in one jAmam of the night? Oh My mind! Please offer Your worship lovingly to that generous and compassionate AcAryan. Please reflect on the glories of His sacred feet! Seek them as Your refuge! Spend Your life holding on to those sacred feet! That will ennoble you and uplift you from this vile samsAram.

PROSE ORDER OF THIS PAYIRAM:

maDa nencE! tUya malar cOlai sUzh tUppul nagar vantu uditta mAyavanaiyE anbAl
aDaintu, malar aDiyin kIzhE kiDantu, avanai enRum toDanrtu vaNangi vAzh!





In this pAyiram also, the poet points out that it is superior to worship the AcAryAn over emperumAn. The poet engages in devotion to AcAryan like the AzhvArs, who devoted themselves to ceaseless cintanam and worship of emperumAn:

Swamy NammAzhvAr: TiruvAimozhi: 1.10.4:

nencamE nallai nallai .. malarAL maNavALanai tuncum pOtum viDATu toDar kaNDai

Oh My Mind! You are a very good one. Please enjoy the Lord even when I am sleeping or when I am no more and continue to enrich yourself with that anubhavam.

KulaSekhara AzhvAr: MukundamAlA: 35

नमामि नारायणपादपङ्कजं

करोमि नारायणपूजनं सदा ।

वदामि नारायणनाम निर्मलं

स्मरामि नारायण तत्त्वमव्ययम् ॥

namAmi nArAyaNa pAda pankajam

karomi nArAyaNa pUjanam sadA |

vadAmi nArAyaNa nAma nirmalam

smarAmi nArAyaNa tattvam avyayam ||

MEANING:

aDiyEn offers worship at the sacred feet of Sriman nArAyaNan. I perform ArAdhanam for Him. I utter His divya nAmams always. I meditate on Him without let.

Thus, MannappangAr engages in celebration of His AcAryan just as the AzhvArs engaged in the total adoration of emperumAn.





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PAYIRAM 36

வாழ்ச்சி இது நெஞ்சே வாதி சிங்கத்தேசிகர் தம்
காழ்ச்சி உனக்கு உண்டாமேல் கன்மம் - தாழ்ச்சி ஒன்றும்
சாராவகை தீரும் சன்மத்துயர் தொலையும்
சீரார் சிரீதரனைச் சேர்ந்து.

vAzhcci itu nencE vAdi singa dEsikar tam
kAzhcci unakku uNDAmEl kanmam - tAzhcci onRum
sArA vakai tIrum canmattuyar tolaiyum
sIrAr sirIdharanaic-cErntu.

COMMENTS:

The poet instructs us to hold on firmly to the sacred feet of Swamy Desikan to erase our sins and to destroy the repeated cycles of births and deaths. Have unalterable faith (MahA VisvAsam) in Swamy Desikan to gain a real life. That will bless you with many saubhAgyams. If you do not have the firmness of conviction in Swamy Desikan's power to redeem you, your life is not of much worth. With vairAgyam (kAzhcci), place your trust in Him and live with the conviction that Swamy Desikan is every thing. If you do so, the sins will not get attached to You. This most generous AcAryan will reveal us the sacred feet of Sriman nArAyaNan to confer Moksha siddhi for us.

The poet states that we can have vAzhcci (life), when we develop vairAgyam (kAzhcci) for Swamy Desikan. That would lead to destruction (tAzhcci) of our karmAs (kanmam). We will join with SrIdharan at SrI VaikuNTham and will be rid of all sorrows (sIrAr sirIdharanai sErntu, sanmat-tuyar tolaiyum).





PAYIRAM 37

சேரும் புகழோன் திருஅத்தியூர் வரதன்
கார் ஒத்த வண்ணன் கழல் இணையை - தார்மன்னும்
சென்னியில் வைத்து என்றும் சிறக்கும் அணிதூப்புல்
மன்னனை என் நெஞ்சமே வாழ்த்து.

sErum pukazhOn tiru attiUr varadan
kAr otta vaNNan kazhal iNaiyai - tArmannum
senniyil vaittu enRum siRakkum aNittUppul
mannanai en nencamE vAzhttu.

COMMENTS:

In this pAyiram, the poet asks us to stay focused on Swamy Desikan, who is very dear to Lord Varadan of Kaanci known for His mercy to Swamy Desikan and AcArya RaamAnuja. Swamy Desikan's mind was always focused on Lord Varadan (sIr aruLALarai cintai seyyum....tUppul piLLai - NayinAcchAr - PiLLai andAti- 4)

The first two lines of this pAyiram is a tribute to the sacred feet of Lord Varadan of Kaanci of wide fame and dark bluish hue (sErum pukazhOn kAr otta vaNNan tiru attiUr varadan kazhal iNaiyai). Swamy Desikan adorns always on his head the garlands from the sacred feet of Varadan (kazhal iNaiyai tAr mannum senniyil vaittu enRum siRakkum aNi tUppul mannan) with devotion. Oh My Mind! Please worship that AcAryan dear to Lord Varadan for your ujjIvanam.

Swamy Desikan's adoration of Lord Varadan is etched in one of the verses of SrI VaradarAja pancASat where Swamy Desikan declares that He does not desire SrI VaikuNTha vAsam as long as he has the bhAgyam of enjoying the beauty of arcA tirumEni of the Lord at Kaanci -



निरन्तरं निर्विशतस्त्वदीयम्
अस्पृष्ट चिन्तापदमाभिरूप्यम् ।
सत्यं शभे वारण शैलनाथ
वैकुण्ठ वासेऽपि न मेऽभिलाषः ॥

nirantaram nirviSata: tvadIyam
asprshTa cintApadam AbhirUpyam |
satyam Sabhe vAraNa SailanAtha
vaikuNTha vAse api na me abhilAsha: ||

--- VaradarAja pancASat 49





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Meditate on Swami deSikan to gain sadgati - tiruvendipuram swami desikan
Thanks : SrI L Sridhar



PAYIRAM 38

வாழ்த்திக் கவிவாதி சிங்கன் மலர் அடியை
தாழ்த்தித் தலையை அதன் கீழே - சூழ்த்து என்றும்
தொல்புகழே சிந்திப்பார் சூழ்வினையை மாற்றுவரே
நல்வினையாம் நானிலத்தில் ஈது.

vAzhtik kavi vAdi singan malar aDiyai
tAzttit talaiyai atan kIzhe - sUzhettu enRum
tol pukazhE sintippAr sUzh vinaiyai mARRuvarE
nalvinaiyAm nAnilattil Itu.

COMMENTS:

The poet is inspired by ANDAL's aruL vAkku on the power of eulogizing with vAk/speech, reflecting with mind/manas and by prostrating before KaNNan with one's SarIram: "pOya pizhaiyum pukutaruvAn ninRanavum tIyiniL dUsAkum (all your sins will vanish and be burnt without a residue , when you sing about His names, meditate with Your mind and sprinkle His tirumEni with fresh flowers).

The poet says in this context that nothing but saubhAgyams will come the way of Swamy Desika BhaktAs engaged in kaimkaryams with their tongue, body and mind: kavi vAdi singan malar aDiyai vAzhtti (praising the lotus soft, sacred feet of Swamy Desikan with your tongue), atan kIzhE talaiyai tAzhtti (lowering your head under those sacred feet), sUzhettu enRum tol pukazhE sintippAr (performing pradakshiNam around Him and thinking about the great glories of Swamy Desikan), your fierce sins clinging to you will be destroyed through His power. You will have good life in this earth and thereafter sadgati .





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Lord of Tiruvenkatam



PAYIRAM 39

ஈதே உயிர்க்கு இதமும் எத்தவமும் எப்பொருளும்
ஈதே பேரின்பம் மிகுவீடும் - தீதறு சீர்
தூப்புல் நகர் வந்து உதித்த தொல்புகழ் சேர் ஆரியன்பேர்
கோப்புடனே கூறுவதாம் உற்று.

IdE uyirkku idamum ettavamum epporuLum

IdE pErinbam mikuvIDum - tItaru sIr

tUppul nagar vantu uditta tol pukazh sEr Ariyan pEr

kOppuDanE kURuvatAm uRRu.

COMMENTS:

In this pAyiram, MannappangAr asks us to recite Swamy Desikan's (sahasra) nAmams with devotion to gain non-diminishing wealth including Moksha sAmrAjyam. The meanings and commentaries on Swamy Desika sahasra nAmams are in Sundarasimham series e-books 87 to 91 at the following link:

<http://www.sundarasimham.org/e-booksS4.htm>

The poet points out that the special means (upAyam) to gain Moksham is refuge at the sacred feet of Swamy Desikan, who incarnated as the gaNTAvatAran of Lord of TiruvEnkaDam. Having MahA visvAsam in Swamy Desikan, one can realize the fruits of all penances. The poet is inspired by the aruL vAKku of Tirumangai AzhvAr, where he celebrates the power of the name of Sriman nArAyaNan (kulam tarum; selvam tantiDum; aDiyAr paDu tuyar Ayina ellAm nilam tarum seyyum; nIL visumpu aruLum; aruLoDu perunilam aLikkum; valam tarum.....nArAyaNA ennum nAmam).

The poet is also reminded of AmudanAr's aruL vAKku relating to AcArya RaamAnujaa. (SrI Raamanuja nURRandAti 94) -

irAmAnucan tannaic-cArntavarkaTkkut tavam tarum; selvam takavum tarum; saliyA piRavi bhavam tarum tIvinai pARRit-tarum; parantAmam ennum tivam tarum (AcArya RaamAnuja will bless those, who seek His refuge, the supreme gift of SaraNagati at the Lord's TiruvaDi; He will bless them with worldly wealth and contented life; He will chase away the fearsome sins that haunt us; He will bless us with Moksham also).

Following the path shown by Tirumangai AzhvAr and AcArya RaamAnuja, MannappangAr affirms that MahA visvAsam in tUppul nigamAnta MahA Desikan is the surest means (kOppu) for all auspiciousness. He instructs us the recital with devotion of the Tiru nAmams of the great AcAryan from tUppul would grant us "pErinba miku vIDu" (Limitless BrahmAnandam of Moksha Sukham).



PAYIRAM 40

உற்று நின் சேவடியை உய்வது ஓர் காரணத்தால்
பற்று ஒன்றும் இன்றி பவக் கடலின் - தொத்து அறுப்பார்
வேதமுடித் தேசிகனேவேத விழுப்பொருளாம்
மாதவனை நண்ணுவரே மன்.

uRRu nin sevaDiyai uyvatu Or kAraNattAI
paRRu onRum inRi bhavavakkaDalin - tottu aRuppAr
vEdamuDi dEsikanE vEda vizhupporuLAm
mAdavanai naNNuvarE man.

MEANING:

vEda muDi dEsikanE! uyvatu Or kAraNattAI nin sEvaDiyai uRRu paRRu onRum inRi bhavak-kaDalin tottu aRuppAr - Oh Swamy Desikan! With the sole intent of our ujjIvanam (redemption), when we seek the refuge of Your sacred feet, our attachment to worldly desires leaves us and our links to the ocean of births and deaths are cut asunder.

(mElum) vEda vizhu poruLAm mAdavanai naNNuvar, man - further, they will attain the essence of Vedams , Sriman nArAyaNan as well. This is truth!

COMMENTS:

The poet addresses Swamy Desikan as "vEda muDi dEsikan" (nigama anta deSikan) or the head (siras) of the Vedams. Those who seek His sacred feet will not only be freed from rebirth in this world but they also be blessed with residence in the Supreme abode of Maadavan (vEdattin vizhupporuLAm mAdavanai naNNuvarE). VedAs eulogize Maadavan. They declare Him as the supreme doctrine (Para tattvam). He is the Para Brahmam; Paramjyoti and ParamAtmA as celebrated by nArAyaNavalli of taittIrIya Upanishad. The essence of the VedAs is seen by Tirumangai AzhvAr (vEdattai vEdattin suvaip-



payanai tiruvallikkENi kaNDEnE - Periya Tirumozhi: 2.3.2). Swamy NammAzhwaR also celebrates the Veda tattvam of SrI VenkaTanAthAn of Tirumala as: "vEdiyar muzhu vEdattu amudattai, tITil sIr tiruvEnkaDattAnai - TiruvAimozhi: 3.3.5). He is Maadavan, the One with MahA Lakshmi.

The poet is reminding us of the subtle meaning of performing SaraNAgati at the sacred feet of Swamy Desikan, which is considered superior to performing SaraNAgati at the Lord's sacred feet. Sri I VNG Swamy quotes the passage from the poetry of one of his sishyAs in this context:

ஏணிப்படி போன்றது ஆசார்யன் திருவடி
வழுக்கு மரம் போன்றது கண்ணன் திருவடி
ஏணிப்படியையே பற்றிடுவாய் என் மனமே.

ENippaDi pOnRatu AcAryan tiruvaDi
vazhukku maram pOnRatu KaNNan tiruvaDi
ENippadiyaiyE paRRiDuvAi en manamE!

In this passage of the poem, AcAryan's sacred feet is compared to the firm steps of a ladder in contrast to the Lord's feet , which is like a slippery pole (vazhukku maram used during SrI Jayanti). Vazhukku Maram climbing is not an easy act to get to the top since it needs a strenuous effort (slipping and gaining control many times) compared to the easy task of climbing a ladder. The laghu upAyam of saraNAgati at Swamy Desikan's sacred feet is celebrated here.



PAYIRAM 41

மன்னுமறை அனைத்தும் மா குருவின் பால் கேட்டு ஆங்கு
உன்னி அதன் உட் பொருள்கள் அத்தனையும் - துன்னுபுகழ்
பெற்றாலும் தூப்புல் பெருமானை நண்ணாதார்
கற்றாறே காசினியில் வம்பு.

mannumArai anaittum mA guruvin pAl kETTU Angu
unni atan uTporuLkaL attanaiyum - tunnupukazh
peRRAlum tUppul perumAnai naNNAtAr
kaRRARE kAsiniyil vampu.

MEANING:

mannu maRai anaittum mA guruvin pAl kETTU - Having learnt all the great Veda
mantrams from a sadAcAryan,

Angu atan uTpporuLkaL attanaiyum unni - and after that learning about the
inner meanings of the mantrams and the doctrines associated with them,

tunnu pukazh peRRAlum - and even if such people attain great fame as Vedic
experts (Veda Virpannars),

tUppul perumAnai naNNAtAr - those people, who do not seek refuge at the
sacred feet of Swamy Desikan,

kAsiniyl vampu kaRRAr - all that they learnt about the Sacred Vedams and
their inner meanings are useless in this world.

COMMENTS:

The poet says that those who have mastered the VedAs in all aspects and
attain great fame thereby as Vedic scholars, their wealth of knowledge is

useless as long as they do not revere and worship Swamy Desikan. One can engage in adhyayanam at the sacred feet of a SadAcAryan in the prescribed manner and continue with advanced studies on learning about the gross and subtle meanings of these Veda Mantrams. These exercises might lead to them being honored as Vedic Pundits. Even with all these grand efforts, if such persons do not seek the sacred feet of Swamy Desikan with devotion, then all that they have learnt is a waste of time. The Vedams themselves instruct us: "AcArya devo bhava; AcAryavAn purusho veda". Such persons are compared to the donkey that carries fragrant saffron without knowing the glory of what it carries. The proverb that summarizes the status of such an ass is : "kazhutaikku teriyumA KaRpUra vAsanai". Even if one learns the VedAs properly, his knowledge is useless, if they do not comprehend the AcArya tattvams and ISvara tattvams.

The references to the need for Veda adhyayanam is found in the Vedas themselves : "svAdhyAya: adhyetavya:". The word adhyayanam is confined only to the simple learning of the VedAs under the feet of a qualified AcAryan. AcArya RaamAnuja has referred to adhyayanam as: "akshara rASi grahaNa mAttram" (the just rote learning with svarams). In Brahma sUtram 3.4.12 (adhyayanamAtravata:), AcArya RaamAnuja comments: "of those, who has made the verbal study of the VedAs". The Verbal study refers to the mere understanding of the assembly of Vedic syllables without any understanding of the meaning of the Veda Mantrams and Brahma vicAram.

tiruvaLLUvar says in his tirukkuRaL that all one has learnt is useless, if one does not prostrate before the sacred feet of emperumAn (kaRRatanAl Aya payan en kol vAlaRivan, naRRAL tozhAr enin). The author of Desika nuRRandAti states that the devotion to the AcArya is as important as the display of bhakti to emperumAn to realize the full benefits from the Vedic studies.



PAYIRAM 42

வம்பார் குழல் மாதர் வான் கலவி ஆசை தன்னால்
அம்பாய பட்டு அலைந்து நின்றேனை - தன் பாத
தாமரை மேல் காதலையே தந்து அடிமை கொண்டு அருள்வான்
தூய மன்னன் தூப்புல் அவன் இன்று.

vambAr kuzhal mAtar vAn kalavi Acai tannAl
ambAya paTTu alaintu ninREnai - tan pAda
tAmarai mEl kAdalaiyE tantu aDimai koNDu aruLvAn
tUya mannan tUppul avan inRu.

MEANING:

vambu Ar kuzhal mAtar kalavi enRa Acai tannAl - with the driving desire to unite with the women known for their beauty and fragrant hair

ambAya paTTu alaintu ninREnai - aDiyEn was suffering from the power of the flower arrows of Manmathan,

inRu tUya mannan tan pAda tAmarai mEl kAdalaiyE tantu - while aDiyEn was in this despondent state, the noble Swamy Desikan blessed me with ruci, love and devotion for His lotus feet,

aDimai koNDu aruLvAn - The compassionate Swamy Desikan accepted aDiyEn as His servant (aDimai) and showered me with His matchless grace.

Swamy Desikan chased away my ignoble thoughts to which aDiyEn was addicted. He created bhakti for His sacred feet. He protected me from the sufferings of weakness for beautiful women resulting from the flower arrows of Manmathan. Swamy Desikan's karuNA kaTAKsham fell on aDiyEn and redeemed me from the samsAric sufferings and endless cycles of births and deaths. He transformed aDiyEn from a worthless state to a worthy state.



COMMENTS:

The thoughts expressed here are echoes of Tirumangai AzhvaR's and AmudanAr's pAsura vAkyams. For instance, Tirumangai says: "My mind was acting like a roller coaster chasing the beautiful women and I was helpless. The grace of the Lord transformed me from these destructive situations and redeemed me" - (vEI kaNAr kalaviyE karuti.....nAn uyya nAn kaNDu konDEn - Periya Tirumozhi: 1.1.4

AmudanAr says in this context: "AyizhaiyAr kongai tangum akkAdal aLaRRu azhunti mAyum en Aviyai vantU eDuttAn inRu.....irAmAnucan tollaruL surantE" - 42nd pAsuram of SrI RaaAmAnuja nURRandAti. AmudanAr states that he was stuck in the mud of love for beautiful woman and AcArya RaamAnuja rescued him with His grace and got him safely ashore.



PAYIRAM 43

இன்று முதல் யாவரையும் எண்ணேன் இறை என்று
சென்று சேண் நாடர் மிகப்போற்ற - குன்று எடுத்த
வேங்கட மால் வித்தகத்தால் வேதாந்த தேசிகனாய்
ஈங்கு உதித்த ஏற்றம் அறிந்து.

inRu mudal yAvaraiyum eNNE n iRai enRu
senRu sEN nADar mikappORRa - kunRu eDutta
vEnkaTa mAl vittkattAl vEdAnta dEsikanAy
Ingu uditta ERRam aRintu.

MEANING:

sEN nADar mikap-pORRa senRu kunRu eDutta vEnkaTa mAl - emperumAn of tiruvEnkaTam eulogized by the citizens of devalokam lifted up the Govardhana Giri and held it as an umbrella to protect the Gopa janams against the hail storms and thunder sent by the angry indran.

vittakattAl Ingu vEdAnta dEsikanAy uditta ERRam aRintu - That same emperumAn of tiruvEnkaTam incarnated in this world through the power of His own sankalpam (volition/free will); aDiyEn understood now the vaibhavam of such an avatAram of tiruvEnkaTamuDaiyan as VedAnta Desikan at tUppul.

inRu mudal iRai enRu ENNE n - From this time on, aDiyEn will not recognize anyone except Swamy Desikan as my God.

COMMENTS:

Like Madurakavi AzhvAr, who declared that Swamy NammAzhvAr is the only God that rules over him, the poet states that Swamy Desikan alone is his God [(vERu) yAvaraiyum iRai enRu eNNE n].



KumAra VaradAcchAr declares that Swamy Desikan is the avatAram of tiruvEnkaTamuDaiyAn (venkaTesa avatAroyam). In the 5th pAsuram of PiLLai andAti, he says again: "vEnkaTamAmalai mEviyum pin venRip-pukazh tiruvEnkaTanAthan enum guruvAi ninRu".

What Tirumangai AzhvAr and AmudanAr said about the Lord and irAmAnusar, MannappangAr echoes and states that he does not consider any one other than Swamy Desikan as his God.

Tirumangai AzhvAr on tiruviNNagarappan (Periya tirumozhi: 6.3 pAsurams 5, 6 and 7):

"maRROR deivam eNNEEn, "maRROR deivam piRitu aRiyEn", "unnai allAI maRROR deivam tEREEn".

AmudanAr: 56th pAsuram of SrI RaamAnuja nURRandAti:

"irAmAnucanai aDainta pin en manam ninaiyAtu ini maRRu onRaiyE".

MannappangAr says the same about Swamy Desikan and identifies Him as his sole God.



PAYIRAM 44

அறிந்து அறிந்து நல்கலைகள் ஆய்ந்து அப்பொருளில்
செறிந்த பெரும் சிந்தையராய்ச் செவ்வே - சிறந்த புகழ்
தூப்புல் நகர் வந்து உதித்த தூய் மனத்தன் பாதமே
காப்பு என்பார் காப்பர் என்றும்.

aRintu aRintu nal kalaikaL Ayntu apporuLil
seRinta perum sintaiyarAy sevvE - siRanta pukazh
tUppul nagar vantu uditta tUy manattan pAdamE
kAppu enpAr kAppar enRum.

MEANING:

nal kalaikaL Ayntu aRintu aRintu - after deep study of the knowledge giving
SAstrAs and understanding of their subtle meanings (sUkshmaArthams).

apporuLil seRinta tUy manattan pAdamE sevvE kAppu enpAr enRum kAppar -
and recognizing the sacred feet of the pure minded Swamy Desikan being
rooted in the SAstrAs, his aDiyArs seek them as their unfailing protection
against the ills of samsAram. Swamy Desikan will always come to the rescue of
such aDiyArs having MahA visvAsam in Him.

Swamy Desikan will never abandon anyone, who sought refuge at His sacred
feet. Swamy Desikan incarnating at tUppul has a blemishless mind that is free
from kAmam/desire for vishaya sukham, krodham/anger, lobham/stinginess,
madam/arrogance and mAtsaryam/jealousy. Swamy Desikan will never abandon
any one, who sought His rakshaNam and will come to their rescue and remove all
their sins.

COMMENTS:

What AzhvArs stated about the behavior pattern of the servants of the Lord
(BhAgavatAs, j~nAnis) is echoed by MannapangAr here. He replaces the Lord



with Swamy Desikan. In His TiruvAimozhi 9.3.3, Swamy NammAzhvAr provided the inspiration for this pAyiram of MannappangAr:

அறிந்தன வேத அரும்பொருள் நூல்கள்
அறிந்தன கொள்க அரும்பொருள் ஆதல்
அறிந்தனர் எல்லாம் அரியை வணங்கி
அறிந்தனர் நோய்கள் அறுக்கும் மருந்தே.

aRintana vEda arum poruL nulkaL
aRintana koLka arum poruL Adal
aRintanar ellAm ariyai vaNangi
aRintanar nOykaL aRukkum marundE.

Swamy NammAzhvAr says here: "The Veda SAstrAs describing the tattva vishayams say that nArAyaNan is the Supreme Being. The noble ones, who study these Bhagavat SAstrams seek the protection of Lord nArAyaNan and destroy the disease of rebirths in this samsAric world. MannappangAr echoes these thoughts on j~nAnis as: "aRintu aRintu, nal kalaikaL Ayntu apporuLil seRinta perum cintayarAi".



PAYIRAM 45

என்றும் இனி எமக்கு ஒர் இன்பக் கதி இதுவே
குன்றம் எடுத்த பிரான் குற்றமில் சீர் - நன்றாக
ஏத்தும் கவிவாதி சிங்கரையே எப்பொழுதும்
நாத்தமும்ப நாம் உரைப்போம் நன்று.

enRum ini emakku Or inba gati ituvE
kunRam eDutta pirAn kuRRam il sIr - nanRAKa
Ettum kavi vAdi singaraiyE eppozhutum
nAttazhumba nAm uraippOm nanRu.

MEANING:

kunRam eDutta pirAn kuRRam il sIr nanRAKa Ettum kavi vAdi singaraiyE - We shall sing about the Kavi tArkika simham alone, who eulogized the blemishless attributes of Govardhana Giridharan with a full heart.

eppozhutum nAm, nAttazhumba uraippOm - Our tongues will recite always the glories of Swamy Desikan until they develop welts.

nanRu, ini emakku enRum ituvE Or inba gati - That is the best that can happen to us. Such benevolent actions of meditating on and singing about the vaibhavam of Swamy Desikan will surely grant us Moksha siddhi.

Swamy Desikan sings about the glories of EmperumAn. The poet MannappangAr invites us to recite the glories of Swamy Desikan -- His sahasra nAmams --for gaining sadgati.

COMMENTS:

The poet hints that there is a great joy to be earned through singing of the glories of Swamy Desikan. He suggests that the paripUrNa BrahmAnandam experienced at SrI VaikuNTham can be experienced here itself by worshipping Swamy Desikan here itself.



PAYIRAM 46

நன்று இதுவாம் தீது அதுவாம் என்றென்று நன்கு அறியாது
 இன்று அறுதியாகவே என் நெஞ்சம் - வென்றிமிகும்
 வேதமுடித்தேசிகனை வேறாக ஏத்திய பின்
 தீதில் மதி பெற்றது இப்போது ஈது.

nanRu ituvAm tItu atuvAm enRenRu nanku aRiyAtu
 inRu aRutiyAkavE en nencam - venRimikum
 vEdamuDi dEsikanai vERAKa Ettiya pin
 tItil mati peRRatu ippOtu Itu.

MEANING:

en nencam inRu nanRu ituvAm tItu atuvAm enRu nanku aRutiyAKa aRiyAtu - My mind until now did not understand clearly about what is auspicious and what is not.

(AnAl) venRi mikum vEda muDi dEsikanai vERAKa Ettiya pin - This situation changed after eulogizing Swami Desikan , who raised the victory flag after defeating the Paramata vAdis. Now, my mind has the nityAnitya vivekam.

Itu ippotu tItil mati peRRatu - Only now, my mind has acquired the blemishless, auspicious j~nAnam.

The poet states that deep study of Desika SrI sUktis blessed him with clear j~nAnam about tattva-hitha-purushArthams. They showed me the correct path. Until that time, aDiyEn had no awareness of what is beneficial, how to perform Prapatti and why aDiyEn should do it. I was a gross fool living the animal edition of human existence. Due to the acquisition of some puNyams, aDiyEn got acquainted with the SrI sUktis of Swamy Desikan and was redeemed.



PAYIRAM 47

ஈதே யாம் வேண்டும் பயன் இதுவே சாதனமும்
ஈதே மற்று எல்லாம் எமக்கு என்று - சாதுவராய்
தண்புனல் சூழ் தூப்புல் கோன் தாள் இணையே நண்ணுவார்
மண்மிசை வாழ்வானவரே மற்று.

ItE yAm vENDUm payan ituvE sAdhanamum
ItE maRRu ellAm emakku enRu - sAduvarAy
taNpunal sUzh tUppul kOn tAL iNaiyE naNNuvAr
maNmisai vazvAnvarE maRRu.

MEANING:

ItE yAm vENDUm - This is the fruit that we seek.

ituvE sAdhanamum, ItE emakku maRRu ellAm enRu - This indeed is the upAyam (means) to gain the desired fruit. This is indeed all that we desire.

sAduvarAy taN punal sUzh tUppul kOn tAL iNaiyE naNNuvAr - For those who seek with sAtvika bhAvam the sacred feet of the Lord of tUppul surrounded by cool waters ,

maNmisai vAzh vAnavarE - they become equal in status on this earth to those, who live in the upper lokam of Svargam.

With clear j~nAnam, the noble souls set as their goal to seek the sacred feet of Swamy Desikan as their goal of life (PurushArtham/upeyam). They recognize Him as their upAyam (means) to gain Him. He is upAyam as well as upeyam for them. He is sarvasvam to them. He is their AcAryan as well as God. He is the many sided relatives for them. Knowing these subtle relationships, the j~nAnis perform SaraNagati at Swamy Desikan's lotus feet. These noble souls are indeed devAs residing on this earth.



COMMENTS:

Swamy NayinAccAr's slokam from Desika MangaLam might have inspired MannappangAr:

guravE daivatAya ca prApyAya prApakAya astu venkaTeSAya mangaLam

The poet also points out that this earth becomes loftier than deva lokam in glory because of the residence of these noble souls on it.



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AcAryan is upAyam and upeyam-tiruvendipuram-swami Desikan



PAYIRAM 48

மற்று ஒன்றும் யான் வேண்டேன் மானிடர்காள் மாநிலத்துக்
குற்றம் இல் சீர்த் தூப்புல் நகர் கோமான்தன் - எத்திசையும்
கொண்டாடி ஏத்தும் குணங்களுக்கே எஞ்ஞான்றும்
தொண்டானேன் தோற்றா வினை.

maRRu onRum yAn vENDEn mAniDarkAL mAnilattuk
kuRRam il sIrt tUppul nagar kOmantan - ettisaiyum
koNDADi Ettum guNankaLukKE - ejj~nAnRum
toNDAnEn tORRA vinai.

MEANING:

mAniDarkAL! kuRRam il sIr tUppul nagar kOmAn tan - Oh Human Beings! By singing about the glories of Swamy Desikan born in the blemish-free agrahAram of tUppul,

ettisaiyum koNDADi Ettum guNankaLUKKE ejj~nAnRum toNDu AnEn - By singing about those auspicious attributes of Swamy Desikan joyously in all directions by all and at all times, aDiyEn has become a bonded servant to Him.

mAnilattu yAn maRRu onRum vENDEn - aDiyEn as Desika Bhaktan do not seek anything else on this earth.

(atanAI) vinai ellAm tORRA - As a result, all my sins have been burnt to ashes.

aDiyEn has been defeated by the kalyANa guNams of Desikan and as a result aDiyEn has become His servant. The statement is an echo of the famous Srimad RaamAyaNam passage spoken by HanuMAn: "aham asya avara: bhrAtA guNai: dAsyam upAgata:" (KishkindhA kANDam: 4-4-12).



COMMENTS:

MannappangAr follows the path shown by AmudanAr and NayinAcchAr, while stating that his sins have disappeared as a result of his celebration of the KalyANa guNams of Swamy Desikan.

NayinAcchAr about Swamy Desikan:

"vittakan vEdiyan vEdAnta dEsikankaittavan enRu uraittEn kaNDilEn en kaDu vinaiyE"

- Pillai andAti 6.

AmudanAr on AcArya RaamAnuja :

"avan sIr anRi yAn onRum uL makizhntE uvantu aruntEn"

- SrI RaamAnuja nURRandAti - 94



PAYIRAM 49

வினை அனைத்தும் தீருமே வேமே துயரம்
மனை மனைவி ஆசையும் மாளுமே - தனை உணர்ந்து
செங்கமலநாபனையும் சேரலாமே வாதி
சிங்கரைத் தன் சிந்தைகளில் சேர்த்து.

vinai anaittum tIrumE vEmE tuyaram
manai manaivi Asaiyum mALumE - tanai uNarntu
senkamalanAbhanaiyum sEralAmE vAdi
singarait tan cintaitanil sErttu.

MEANING:

vAdisinagari tan cintai tanil sErttu vinai anaittum tIrum - If we meditate deeply with devotion on Swamy Desikan , all of our sins will be destroyed.

tuyaram vEm - all of our sorrows will be incinerated.

manai manaivi Asaiyum mALum - The attachments to home, wife and wealth of all kinds will cease.

tanai uNarntu senkamala nAbhanaiyum sEralAm - We will understand the nija svarUpam of the Self and attain SrI VaikuNTham.

COMMENTS:

The desires for the evanescent worldly pleasures and the samsAric bonds will go away , when we engager in dhyAnam about the auspicious attributes of Swamy Desikan and we can enjoy Moksha Sukham ultimately. The ASaa pAsams will be cut asunder through such bhakti laden dhyAnam. By studying the SrI sUktis of Swamy Desikan, we gain a clear comprehension of the svarUpams of



jIvan and ISvaran. We will perform Prapatti and enjoy ParipUrNa BrahmAnandam at the end of this earthly life. There are no limits to the anugraham of Swamy Desikan and SadAcAryAs.

Even the Lord will not be able to grant all these saubhAgyams blessed by Swamy Desikan and AcAryAs like Sri RaamAnuja (poruLum putalvarum.....irAmanucan ceyyum semankaLe - 39th pAsuram of SrI RamaAnuja nURRandAti).



PAYIRAM 50

சேர்ப்பரேல் தம் நெஞ்சில் சிக்கெனவே சீராரும்
தூப்புல் நகர் வந்துதித்த தூயவனை - காப்பர் அவர்
காசினியில் உள்ளாரைக் கன்மம் அறுத்திட்டு
மாசில் மனம் எய்தவும் வைப்பார்.

sErpparEl tam nencil cikkenavE sIrArum
tUppul nagar vantu uditha tUyavanai - kAppar avar
kAsiniyil uLLAraik kanmam aRuttiTTu
mAsil manam eytavum vaippAr.

MEANING:

sIrArum tUppul nagar vantu
uditha tUyavanai - Of the great
soul (Swamy Desikan), who
incarnated at the glorious tUppul,

tam nencil cikkenavE sErpparEl,
avar kAppar - If we hold that
noble one firmly in our minds and
meditate on His Vaibhavam,

kAsiniyil uLLArAi kanmam
aRuttiTTu - such an act will
shatter all of our earthly sins

mAsil manam eytavum vaippAr -
and will result in the acquisition
of parisuddha manas.

The supremely pure Swamy
Desikan will destroy the sins of





those who seek His refuge and make them also blemish free. He will make these true bhaktAs like Him in KalyANa guNams. In a blemishless, suddha manas, BhagavAn willingly resides. Swamy Desikan makes this possible according to MannappangAr: "mAsu il manam eytavum vaippAr".

Swamy Desikan tiruvadigaLE SaraNam

aDiyEn,

Oppliappan kOil VaradAchAri Sadagopan



FROM PÄYIRAM 51 ONWARDS TO BE CONTINUED IN VOL. 2

