

# *Swami Desikan and Thiruvaimozhi*



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*SrI nrusimha sEva rasikan*

*Oppiliappan Koil Sri VaradAcAri SaThakOpan*

Sincere Thanks To:

1. Smt.Krishnapriya for compiling the source document
2. Mannargudi Sri.Srinivasan Narayanan for Sanskrit/Tamil Texts and proof reading
3. Nedumtheru Sri.Mukund Srinivasan and Sri.Murali BhATTar for images
4. Smt.Jayashree Muralidharan for eBook assembly

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Nammazhwar in parAnkusa nAyaki thirukkOlam

॥ శ్రీ: ॥

Swamy Desikan's Nigama parimaLam (luptham),

DramiDopanishad,Taatparya RatnAvaLi.

AzhwAr AcAryan udayavar TiruvadigaLE SaraNam

Sri RanganAtha ParabrahmaNE Nama:



## INTRODUCTION

Dear RasikAs of AzhwAr's divya prabhandhams:

adiyEn wishes to focus in this ebook on some rare commentaries on ThiruvAimozhi by Swamy Desikan in Sanskrit.

1. **Nigama ParimaLam** or the Seventy Four Thousand in MaNi PravALam has been identified as one of the most copious commentary on ThiruvAimozhi of Swamy Desikan. Due to our misfortune; this extraordinary Sri Sookthi is no longer available to us. Swamy had already given us Prabandha Saaram (18 verses) on the blessed works of the 12 AzhwArs (34<sup>th</sup> ebook in the Sundara Simham series). Nigama parimaLam must have been a gigantic elaboration of the many superb insights and upadEsams of Swamy Desikan on the Four Thousand Divine Collect. It is fortunate for us that Swamy Desikan's references to the many individual paasurams of the AzhwArs are linked to many master pieces such as Srimath Rahasya Thraya Saaram.
2. **dramiDOpanishad-tAtparya RatnAvaLI (DTR):** This magnificent work containing 130 Sanskrit verses celebrates Swamy NammAzhwAr ThiruvAimozhi (dramiDOpanishad). Swamy has already celebrated Swamy NammAzhwAr in Sri RanganAtha PaadhukA Sahasram as the SatAri of the Lord of Srirangam through 1008 divine Sanskrit verses. In DTR, the genius

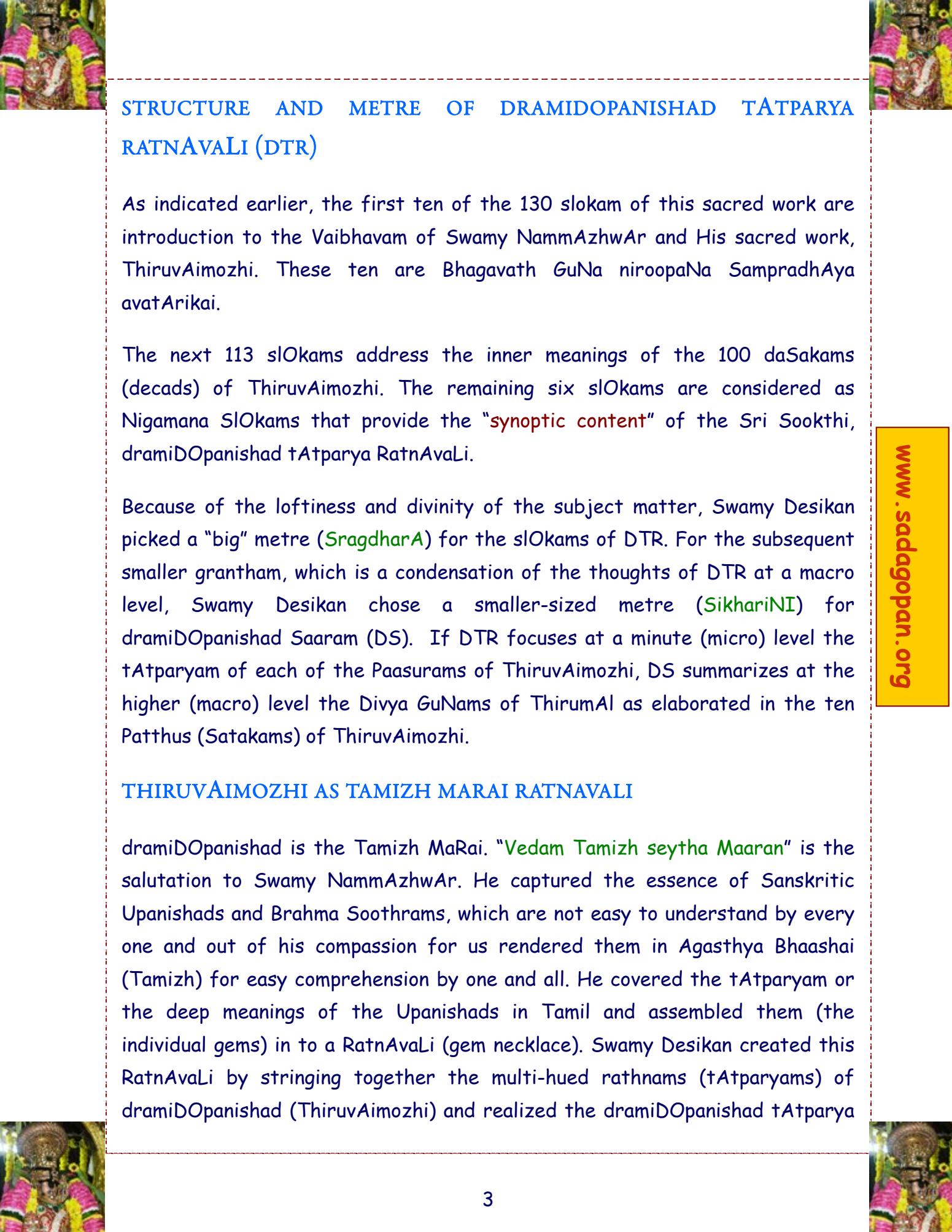
of Swamy Desikan is abundantly seen. Individual decades of ThiruvAimozhi (usually 10 to 11 verses) have been summarized in ONE Sanskrit verse. The first ten slokams are Swamy Desikan's tribute to Swamy NammAzhwAr. This is followed up in slokams 11-123 with the 1102 Paasurams of ThiruvAimozhi (113 slokams). The remaining six slokams provide "a synoptic account" of the whole Sri Sookthi of DTR. The great Acaryan, abhinava Desika Sri UttamUr VeerarAghavAchAr Swamy has blessed us with a rare commentary on DTR. The enormous trouble that he has taken to check the various taala Kosams (Palm leaf manuscripts), the suggestions for fixing of uncertain sections will deserve our deepest gratitude always. adiyEn's summary on DTR will follow closely that of Sri UtthamUr Swamy's scholarly commentary. There are other commentaries.

3. **dramiDOpenishad Saaram (DS):** This brilliant work consisting of 26 Sanskrit verses give the essence of the ten Satakas (One hundred verses/Ten pathus) of ThiruvAimozhi, which is revered as the Tamizh Upanishad (Veda Siras). Dr.V.K.S.N. Raghavan, the author of the History of Sri VishishtAdvaita Literature has pointed out that the last slokam of DS is found in SubhAshitanIvI of Swamy Desikan.

The structure of Visadha Vaak SikhAmaNi, Sri MaNavALa Maamuni's (1370-1444 C.E) ThiruvAimozhi NooRRanthAdhi has the pattern of Swamy Desikan's (1268-1369 C.E) DTR in the sense that both are distillations of the essence of the individual decades of ThiruvAimozhi. Together DTR and ThiruvAimozhi NooRRanthAdhi give brilliant insights into Swamy NammAzhwAr's ThiruvuLLam in His magnum opus, ThiruvAimozhi.

adiyEn will start with an introduction to dramiDOpenishad tAtparya RatnAvali (DTR) of Swamy Desikan.

Sriman Narasimhan KRshNamAcAri will be covering in great detail the individual slokams of DTR and the commentaries by different AcaryAs in another ebook through number of volumes.



## STRUCTURE AND METRE OF DRAMIDOPANISHAD TATPARYA RATNAVALI (DTR)

As indicated earlier, the first ten of the 130 slokam of this sacred work are introduction to the Vaibhavam of Swamy NammAzhwAr and His sacred work, ThiruvAimozhi. These ten are Bhagavath GuNa niroopaNa SampradhAya avatArikai.

The next 113 slokams address the inner meanings of the 100 dasakams (decads) of ThiruvAimozhi. The remaining six slokams are considered as Nigamana slokams that provide the "synoptic content" of the Sri Sookthi, dramiDOpanishad tAtparya RatnAvali.

Because of the loftiness and divinity of the subject matter, Swamy Desikan picked a "big" metre (*SragdharA*) for the slokams of DTR. For the subsequent smaller grantham, which is a condensation of the thoughts of DTR at a macro level, Swamy Desikan chose a smaller-sized metre (*SikhariNI*) for dramiDOpanishad Saaram (DS). If DTR focuses at a minute (micro) level the tAtparyam of each of the Paasurams of ThiruvAimozhi, DS summarizes at the higher (macro) level the Divya GuNams of ThirumAl as elaborated in the ten Patthus (Satakams) of ThiruvAimozhi.

### THIRUVAIMOZHI AS TAMIZH MARAI RATNAVALI

dramiDOpanishad is the Tamizh MaRai. "Vedam Tamizh seytha Maaran" is the salutation to Swamy NammAzhwAr. He captured the essence of Sanskritic Upanishads and Brahma Soothrams, which are not easy to understand by everyone and out of his compassion for us rendered them in Agasthya Bhaashai (Tamizh) for easy comprehension by one and all. He covered the tAtparyam or the deep meanings of the Upanishads in Tamil and assembled them (the individual gems) in to a RatnAvali (gem necklace). Swamy Desikan created this RatnAvali by stringing together the multi-hued rathnams (tAtparyams) of dramiDOpanishad (ThiruvAimozhi) and realized the dramiDOpanishad tAtparya

RatnAvali for samarpaNam to Lord RanganAtha. In his Sri RanganAtha PaadukA Sahasram's Ratna Saamanya and VisEsha Ratna PaaddhatiS, Swamy Desikan pays special tribute to the creator of their dramiDOpanishad RatnAvali, Swamy NammAzhwAr, the SaThAri Soori.

## RELATIONSHIP BETWEEN TAMIZH MARAI AND SANSKRITIC VEDAMS

The relationship between the Tamizh MaRai of Swamy NammAzhwAr and the sahasra sAkhoPanishads (1000 plus Upanishads associated with the 1000 plus Saakhais of the Saama Vedam) is saluted in Swamy Naathamuni's Taniyan for ThiruvAimozhi:

भक्तामृतं विश्ववजनानुमोदनं

सर्वर्थदं श्रीशठकोवाङ्मयम्।

सहस्रशारखोपनिषशत्समागमं

नमाम्यहं द्राविडवेदसागरम्॥

bhaktaamrtam viSva-janAnumOdanam

sarvArthatadam SrI SaThakOpa vAngmayam

sahsara SaakhOpanishat-samAgamam

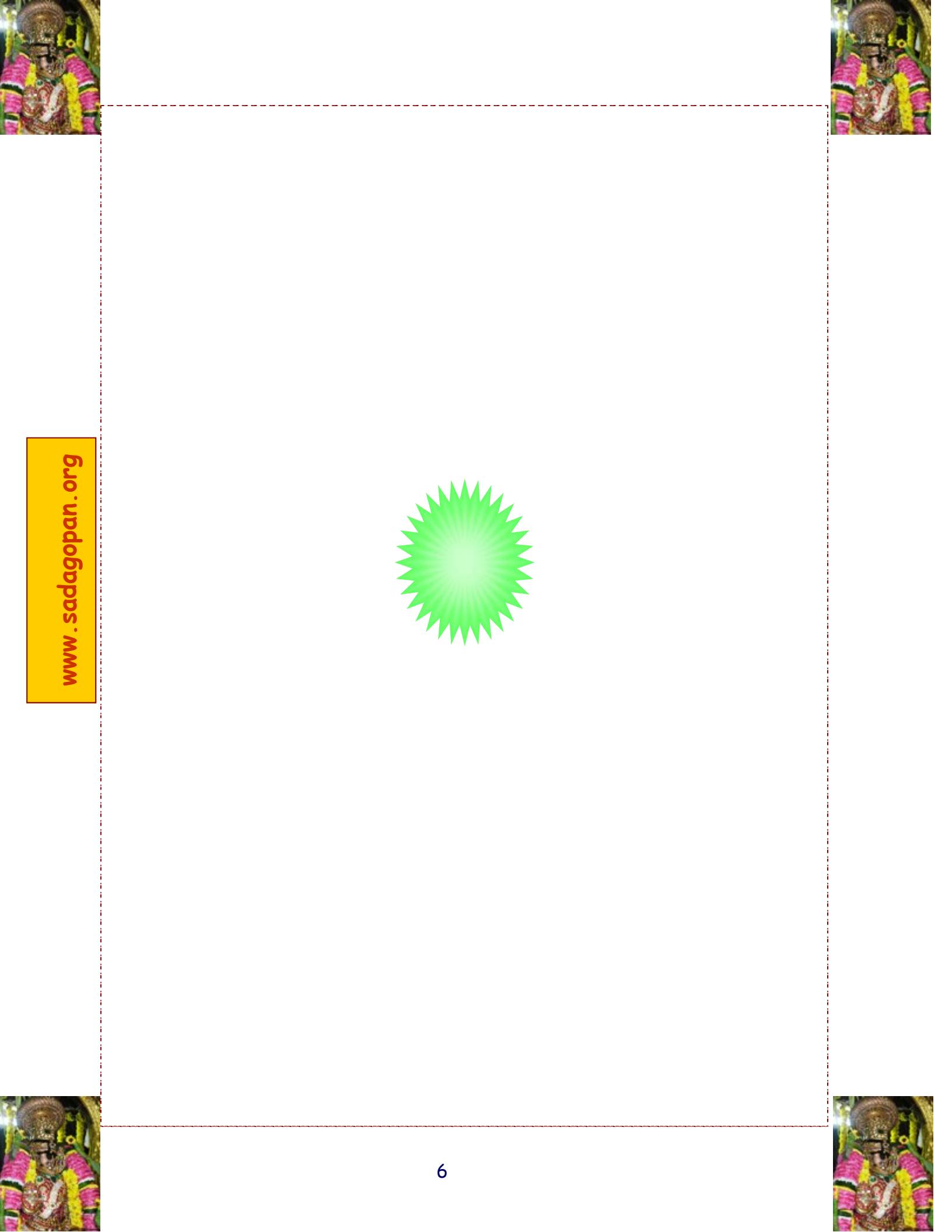
namAmyaham draaviDa veda saagaram

### MEANING:

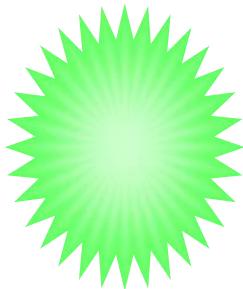
adiyEn salutes the ocean of Tamizh Vedam, which is of the form of Sri SaThakOpan's vaak (speech/aruliccheyalkal). These are linked to the thousand Upanishads and include in them all the deep meanings (tattparyams) of tatthva-

hitha-PurushArthams and artha Pancakam. They are nectar to the minds of the devotees of Sriman NaarAyaNan and they enjoy it with relish as aparyAthAmrutham.





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# **Slokams and Commentaries**



sriranganatha happily awaiting nammazhwar

Thanks SrI Murali bhattar



## SLOKAM 1

सारः सारस्वतानां शठरिपुफणितिः शान्तिशुद्धान्तसीमा

मायामायामिनीभिः स्वगुणविततिभिः बन्धयन्तीं धयन्ती ।

पारं पारम्परीतो भवजलधिभवन्मज्जनानां जनानां

प्रत्यक् प्रत्यक्षयेन्नः प्रतिनयतरमासन्निधानं निधानम् ॥

sAra: sArasvatAnAm SaTharipu phaNiti: SAnti SuddhAnta sImA  
mAyAm AyAminIbhi: sva-guNa vitatibhi: bandhayantIm dhayantI |  
pAram pAramparItO bhava jaladhi bhavan majjanAnAm janAnAm  
pratyak pratyakshayenna: pratiniyata ramA sannidhAnam nidhAnam ||

### MEANING:

Swamy NammAzhwAr's ThiruvAimozhi starting from the first decad of the first Patthu (uyarvaRa uyar nalam uDaiyavan) to the last decad of the tenth patthu (muniyE nAnmukhanE mukkaNNappA) is involved with Sri SaThakOpan's anubhavam of the anantha KalyANA GuNams (limitless auspicious attributes) of Sriman NaarAyaNan. These Saarasvatams (Combination of words arising from the Sarasvati/Vaak of Sri SaThakOpan) and their Saaram (distilled essence) saves us from chasing perishable matters and engaging in useless pursuits and brings Lord Sriman NaarAyaNan in front of us as Prathyaksha PramANam.

### COMMENTS BASED ON UTTAMUR SWAMY'S ANUBHAVAM:

Swamy Desikan points out that Sri SaThakOpan's ThiruvAimozhi is the inner chamber (*anta:puram*) of Saanti Devi. It will produce absolute tranquility and

bliss. It will carry the people inclined to sink more and more (*pAaramparIta*) into the ocean of samsAram across to the other shore (*pAram*) of paripoorNa BrahmAnandam (*pAramparIta bhava jaladhi bhavan-majjanAnAm janAnAm*). After safely transporting them to the other shore of SamsAram, ThiruvAimozhi's power brings the Lord (Sri VaikunThanAthan) along with His divine Consort in front of them as Prathyaksha PramANam (*pratyak pratiniyata ramA sannidhAnam nidhAnam pratyakshayet*). Swamy Desikan states that ThiruvAimozhi will bless us all with the nidhi (wealth) of the Lord forever united with SrI Devi and bring that supreme and auspicious nidhi right in front of us (*nidhAnam na: pratyakshayet*). NidhAnam means nidhi or wealth. That nidhi is the one, which has nithya sambandham (*ahalahillEn --*) of Piratti (*pratiniyata ramA sannidhAnam nidhAnam*).

UththamUr Swamy elaborates beautifully on the significance of the word "pratyak" in his commentary. He points out that Sriman NaarAyaNan is the pratyak, who is the antaryAmi (the indweller) of all Jeevans. The liberated Jeevan remembers always that it is the nitya Seshan (eternal liege) to the Lord and recognizes its status as asvatantran (Totally dependent one on the divya dampatis). Once one is blessed with this Seshatva Jn~Anam through AcArya KaTaaksham and Sambandam, the Jeevan understands the full power of the tAtparyam of Swamy NammAzhwAr's Saaratama Saarasvatams (Quintessence of ThiruvAimozhi) like: "udanmisai uyirenak karenthengum paranthuLan" and "YenathAviyAvium nee". The Lord with His Divine consort appears in the "*aham buddhi*" of the devotee and takes his place in the "*ahankAra dEsam*" as stated by the Upanishad (*athAtOhahankAra dEsa:*). Therefore Kaimkaryam to the divya dampatis and Their BhagavathAs are most important (*sAra tamam* as pointed in PradAna Satakam).

### THE KEY MESSAGES OF THE FIRST SLOKAM OF DTR

The key message of Swamy Desikan's first slokam of DTR is that Swamy NammAzhwAr's ThiruvAimozhi (*SaTharipu paNiti:*) has the unfailing power of bringing Sriya:pati in front of one (*pratyaksham*). Swamy NammAzhwAr's



ThiruvAimozhi has the power of being present at all places in all times (AyAminIbhi). The Sri Sookthi has the capability to tie the Jeevan firmly to the Thiruvadi of SarvalOka saraNyan (svaguNa vitatibhi: bandhayantIm). It consumes the marvellous creation of Moola Prakruti (mAyAm dayantI) and produces Vishaya vairAgyam (nonattachment to worldly and evanescent matters). A SadAcAryan unites then this Mumukshu Jeevan to ThirumAI and returns His property (Jeevan) to Him (Sriya:pati).



## SLOKAM 2

प्रज्ञारब्ये मन्थशौले प्रथितगुणरुचिं नेत्रयन् सम्प्रदायं

तत्तल्लभ्यप्रसक्तैरनुपधिविबुधैरर्थितो वेङ्कटेशः ।

तल्पं कल्पान्तयूनः शठजिदुपनिषत् दुग्ध सिन्धुं विमथन्

ग्रथनाति स्वादुगाथालहरि दश शती निर्गतं रत्नजातम् ॥

paraj~nAkhye manthaSaile prathita guNa rucim netrayan sampradAyam  
tattal-labdhi-prasaktai: anupadhi vibhudahi: arthito VenkaTeSa: |  
talpam kalpAnta yUnaH SaThajit upanishad dugdha sindhum vimathnan  
grathnAti svAdu gAthAlahari daSa-SatI nirgatam ratna jAtam ||

### MEANING:

This VenkaTanAthan of ThUppul through the help of the churning rod (*manthaSailam*) of VisEsha Jn~Anam acquired from his AcAryAs churned Swamy NammAzhwAr's ThiruvAimozhi (Upanishad Saaram in Tamil) with the rope of SampradAyam just as SriMan NaarAyaNan churned once the Milky Ocean to bring out the nectar for the DevAs; that SriMan NaarAyaNan is forever youthful even at the end of a kalpam (*kalpAnta yoona:*). Swamy NammAzhwAr's ThiruvAimozhi is the bed of Milky Ocean for the Lord. This VenkaTanAthan of ThUppul churned that Milky Ocean consisting of Upanishads and through that effort generated the various, multi-splendored gems from the thousands of waves of bliss caused by the effort of dedicated churning. He assembled these wonderful gems that arose from the sweet milky ocean of ThiruvAimozhi and constructed a RatnAvali (*dramiDOpanishad RatnAvali*). This

   
VenkaTeSa kavi of ThUppul was requested by great scholars (*vibudhai: arthitO VenkaTeSa:*) to create this RatnAvali through the dedicated analysis (Churning) of the *vyAkhyAnams* of PoorvAchAryAs, who enjoyed the tAtparyams of ThiruvAimozhi through their own unique anubhavams.

#### ADDITIONAL COMMENTS:

The Sri VaishNava PandithAs equal to DevAs in glory were very keen on comprehending the GuNams of the Lord saluted by Swamy NammAzhwAr. They were aware of the individual focus on one or more GuNams of the Lord by the different commentators based on their enjoyment of the daSakams and the Satakams. They wanted to know more about the individual guNams celebrated by Swamy NammAzhwAr in each of the ThiruvAimozhi Paasurams. Propelled by their desires, the PandithAs approached Swamy Desikan to fulfill their wishes. Swamy Desikan used the visEsha Jn~Anam growing out of the Jn~Anam acquired from his AchAryAs to undertake this effort. That VisEsha Jn~Anam served as the Churning rod to bring out the visEsha tAtparyams housed in the individual paasurams of ThiruvAimozhi. The rope used to move the churning rod was the sampradhAyam (AcArya UpadEsam).

The object of churning was the SaThAri Soori's Milky Ocean of Upanishads (ThiruvAimozhi: *SaThajit upanishad dugdha sindhu*). What arose from that effort of churning the Milky ocean of ThiruvAimozhi was the most delectable thousands of sweet waves carrying amidst them the many-hued, splendid gems (*svAdu-gAthA-lahari-daSa-SatI-nirgatam ratna-jAtam*)

The reason for Swamy Desikan equating ThiruvAimozhi to the KshIrAbdhi (Milky Ocean) is because the dvaya Mantra dyAna sIOkam is about the Lord reclining on AdisEshan in the Milky Ocean. ThiruvAimozhi is well accepted as the commentary on dvaya mantram (*dhIrga SaraNAgati*). Therefore, Swamy Desikan compares ThiruvAimozhi to the Milky Ocean (*SaThajit-upanishad-dugdha-sindhu*) and his churning of that ocean of upanishads (*sindhum vimathnan*) to the effort of the Lord's amrutha Matanam. Out of that churning



of the thousand (daSa-SatI) arose the delectable sweet waves in thousands (SvAdhu-gAthA-lahari-daSa-SatI-nirgatam) bearing many splendid multi-hued gems. Swamy Desikan collected them and strung them together to string a necklace (ratnAvali) in response to the requests of the scholars to enjoy the guNa ruchi of the individual Paasurams of ThiruvAimozhi of Swamy NammazhwAr.

ThiruvAimozhi is a Prabandham. There are ten patthus. Each of them has 100 plus paasurams (Satakams). Each of the Patthus has ten units called decades (daSakams). Each of the daSakams has ten paasurams usually.

In interpreting the meanings of these paasurams and the particular guNams behind the daSakams and Satakams, poorvAchAryALs had their own unique insights and anubhavams, which helped Swamy Desikan to enjoy the traditional view points on Bhagavath guNms (tattal-labdhi-prasaktai: anupadhi). These different emphases during individual interpretations by PoorvAchAryALs are fully acceptable and these differences enhance the anubhavam of ThiruvAimozhi. For instance, Thirukkurhai PiLLAn PirAn --in his Six thousand PaDi-- emphasizes Parathvam (Supremacy) of the Lord. Others like PeriyavAcchAn PiLlai and IDu grantha kartha focus on other kalyANa guNams of the Lord like Saulabhyam, Sauseelyam, DayA et al. There is truly no conflict in these different interpretations (no abhiprAya bhEdams). Swamy Desikan says that he highlighted the different focuses on the Lord's auspicious attributes (anantha kalyANa GuNams of Sriman NaarAyaNan) by different commentators (sampradhAyam) and during that process created a necklace made up of the gems (tAtparya RatnAvali) that resulted from his effort of churning the Milky Ocean of ThiruvAimozhi.



## SLOKAM 3

पाञ्चालीगात्र शोभाहृत हृदय वधूवर्गपुम्भावनीत्या

पत्यौ पद्मासहाये प्रणयिनि भजतः प्रेयसी पारतन्त्रयम् ।

भक्तिः श्रृङ्खारवृत्त्या परिणमति मुनेर्भावबन्धप्रथिम्ना

योगात् प्रागुत्तरावस्थितिरिह विरहो देशिकास्तत्र दूताः ॥

pAncAlI gAtra SobhA hrta hrdaya vadhu varga pumbhAvanItYA

patyau padmAsahAye praNayini bhajata: preyasI pAratantryam |

bhakti: SrngAra vrttyA pariNamati mune: bhAvA bandha prathimnA

yogAt prAguttarAvasthitiriha viraho deSikA: tatra dUTA: ||

### MEANING:

Just as in the case of Draupati's exquisite beauty -- witnessed during the time of her bath -- intoxicated the minds of all the ladies attending to her and led them to wish they could enjoy her as men, the deep bhakthi that Swamy NammAzhwAr had for Sri Devi Vallabhan (Sriman NaarAyaNan) transformed into srungAra bhAvam and led him to send messengers to "Her Lord" in the role of ParAnkusa Naayaki to be united with Him.

### ADDITIONAL COMMENTS BASED ON UTTHAMUR SWAMY'S ANUBHAVAM:

PaancAli (Draupati) had exquisite beauty marked by the combination of all SaamudhrikA LakshaNams. When she had her daily bath, she was attended by number of her woman servants. They had the opportunity to be witnesses to

her extraordinary soundharyam during those times. They were overtaken by that superb beauty of their mistress and wished to be transformed into men so that they could enjoy her enticing beauty. In their minds, they became men (yaa: striyO drushTavasyastA: pumbhAvam manasA yayu:). The first quadrant of this slokam cites this drushTaantam: "pAncAlI gAtra SObhA hrta-hrdaya vadhu pumbhAva nItyA"

pAncAlI gAtra Sobhai (beauty of the limbs) robbed the hearts of the assembled ladies and made them wish they were men to enjoy her.

As in this case (pAncAlI nIti), Swami NammAzhwAr's unconditional and deep bhakthi (bhAva bandha prathimnA bhakti) for the Lord of Sri Devi transformed (pariNamati) into an intensity of love (SrngAra vrtti) equal to that of Sri Devi (preyasI pAratanyam) for Her Lord. The Bhakthi vrtti transformed into srungAra vrutti for SaThakOpa Muni (munE: bhAva bandha prathimnA bhakti: srngAra vrttyA pariNamati) and he transformed into ParAnkusa Naayaki.

Swamy NammAzhwAr in the intensity of his passion to unite with the Lord became ParAnkusa Naayaki. He was joyous during his union (samsIEsham) with the Lord during the practice of his Bhakthi yOgam and was down the dumps, when that union was interrupted (vislEsham).

For great bhakthAs, the enjoyment of the Lord during yOgam is the bhOgam of intimate union. The interruption of that union with the Lord is unspeakable sorrow. When supreme bhakthi nishTars like Swamy NammAzhwAr, Kaliyan (as ParakAla Naayaki) and Swamy Desikan (as VenkaTa Naayaki in front of deiva Naayaka PerumAL at ThiruvahIndhapuram) experience separation and feel the anguish of vislEsham, they send AcAryAs as messengers to the Lord to describe their sorrowful state due to separation. They appeal to the AchAryAs to intercede on their behalf and unite them back with their dear Lord.

Here, Bhakthi is compared to the love of a lady for her lover, the Ananda yOgAnubhavam to union with the Lord (samsIEsham) and the state of mind



before and after union to VislEsham characterized by unbearable agony. Swamy NammAzhwAr paasurams inviting various birds (AcAryAs) to intercede on her (ParAnkusa Naayaki's) behalf with the Lord arose out of that manObhAvam (feeling state).

In Srimath RaamAyaNam, SitA PirAttI asks AnjanEyar to take Her message to Her Lord. The tattvArtham here is that AnjanEyaA had the role of AcAryAs in intercession with Lord Ramachandra as the messenger (ambassador) and SitA PirAttI had the role of a "Jeevan" seeking union with Her Lord.

In NaacchiyAr Thirumozhi, ANDAL relies on the power of Her father/ AcAryan to unite Her with Her Lord (vittucchittar tangal devarai valla parisu varuvipparEl, athu kANDumE). The sorrow of ANDAL over separation from Her Lord seeks the intervention of Her AchAryan to unite Her with the Lord (deSika: tatra dUTA:).

In this third SIOkam of DTR, Swamy Desikan focuses on the origin of the thUthu paasurams (தூது பாசுரங்கள்) of Swamy NammAzhwAr.

## SLOKAM 4

भाषागीतिः प्रशस्ता भगवति वचनात् राजवच्चोपचारात्

सा चागस्त्यप्रसूतात्विति परिजगृहे भूमिकाभेदयोग्या ।

यत्तत्कृत्यं श्रुतीनां मुनिगणविहितैः सेतिहासैः पुराणैः

तत्रासौ सत्त्वसीम्नः शठपथन (शठमथन) मुनेः संहिता सार्वभौमी ॥

bhAshA gItiH praSastA bhgavati vacanAt rAjvac-copacArAt  
sA cAgastya-prasUtAtviti pariagrhe bhUmikA bheda yogyA |  
yat-tat-krtiyam SrutInAm munigaNa-vihitai: setihAsai: purANai:  
tatrAsau tattva-sImna: StaThapathana (SaThamaTana) mune: samhitA  
sArva- bhaumI ||

### MEANING:

Swamy NammAzhwAr's ThiruvAimozhi is supremely auspicious samhithai in Tamizh, a language sanctified by the renowned Vedic Rishi, Agasthyar, who had his home in the southern region of Bhaaratha Desam. Agasthya Muni created grammar for Tamizh and made it sacred for eulogizing BhagavAn by those, who had no familiarity with Sanskrit (Deva Bhaashai) or who were not adhikAris for learning Sanskritic Vedam. Swamy NammazhwAr out of compassion for those, who either did not know Sanskrit or disqualified to learn Vedams, transformed for their benefit the quintessence of Vedic and Upansishadic doctrines into his Tamizh paasurams (*Vedam Tamizh seytha Maaran*).

There are many pramANams for the use of language other than Sanskrit for the eulogy of the Lord and His KalyANA GuNams. The situation is similar to the



case, where the citizens of a kingdom praise their king (RaajA) through their own languages. Therefore for eulogizing the RaajAthi-Raajan (BhagavAn), it is appropriate for those, who can not use Sanskrit to offer their salutations in their own languages. It is only for Vaidhika Kaaryams that Sanskrit alone has been used as ordained by AcArya RaamAnujA. For all other adhyAdhmic pursuits, languages like Tamizh blessed by Sage Agasthyar can be used without hesitation.

Just as IthihAsams and Saathvika PurANams assist VedAs in interpreting the doctrines housed in latter, Swamy NammAzhwAr's paasurams serve to focus on the doctrines adumbrated in the Vedams. IthihAsams, PurANams and ThiruvAimozhi may not be svatantra PramANams like Vedams, but they help the Vedic doctrines to reach out to the many, who can not access the Vedams. Likewise, Swamy NammAzhwAr's divya prabandhams make it easy for one and all to benefit from the comprehension of Vedic doctrines such as tattva trayams, tattva-hita-purushArthams, artha pancakam and SaraNAgati in Agasthya BhAshai and help to develop them as Mumukshus (those who seek Moksham) and instruct them about SaraNAgati as the unfailing means to gain Moksha Siddhi.

Swamy Desikan has won the debates at Srirangam and Kaanchi with those who did not accept divya prabandhams set in Tamizh language as suitable for worship. The opponents insisted that the Tamizh language is not as sacred (apabramsam) as the Deva bhAshai of Sanskrit and therefore the Tamizh Paasurams of AzhwArs should not be recited at Temple Uthsavams and SaaRRumuRais during Bhagavath ArAdhanam. Swamy Desikan refuted soundly all these views in debates and established the legitimacy of AzhwAr Paasurams in worship of SriMan NaarAyaNan. Kaanchi VaradarAja PerumAL was so pleased with the defense of Swamy Desikan that He honoured the kaimkaryam performed by His dear devotee with the present of one of His twin Thirucchinna Vaadhyams used during His PuRappAdu. Even today, only one Thirucchinnam is used in front of Lord VaradarAjan at Kaanchi during His





uthsavams. Swamy Desikan thanked the Lord for His precious gift and eulogized in Tamizh the significance of Thirucchinna Vaadhyam dhvani and its connection to PraNava Naadham.

Such is the glory of the Paasurams of AzhwArs set in Tamizh language! Thiru Adhyayana uthsavam gives us all opportunity to celebrate these Tamizh MaRais during the sacred month of Maarghazhi.

## SLOKAM 5

आदौ शारीराकार्थक्रममिह विशदं विंशतिर्विंकि साग्रा

संक्षेपोऽसौ विभागं प्रथयति च ऋचां चारुपाठोपपन्नम् ।

सम्यक् गीतानुबद्धं सकलमनुगतं सामसशाखासहस्रं

संलक्ष्यं साभिधेयैर्यजुरपि शतकैर्भात्यर्थवा रसैश्च ॥

Adau SarIrakArtha kramamiha viSadam vimSatir-vakti sAgrA

samksheposau vibhAgam prathayati ca rcAm cAru pATHopapannam |

samyak gItAnubaddham sakalam anugatam sAma SAkhA sahasram

samlakshyam sAbhidheyair yajurapi Satakai: bhAtyatharvA rasaiSca ||

### MEANING:

Swamy NammAzhwAr ThiruvAimozhi instructs us on the inner meanings of Vedic doctrines just as IthihAsams and Saathvika PurANams do. It goes however beyond them to give us the meanings of Upanishads (Veda Siras) as elaborated correctly in SaarIraka Saastram (Uttara mImAmsai). Swamy Desikan points here (during this introductory stage of DTR) that Swamy NammAzhwAr's ThiruvAimozhi will be all about the celebration of The Supreme Being (ParamAthmA) defined precisely by the Brahma Soothrams of VyAsa BhagavAn (and elaborated by AchArya RaamAnuja in SrI BhAshyam following the foot steps of His PoorvAcAryAs). He also points out that ThiruvAimozhi is one step higher than Brahma Soothrams since each of the Paasurams spell out clearly one GuNam of the Lord and the last paasuram one dacad (pathikam) summarizes the MahA GuNam underlying the guNams covered



by individual Paasurams of that Pathikam. The Satakams (Patthu) take up the next hierarchy among the GuNams of the paasurams of the ten pathikams. The whole of ThiruvAimozhi gives us the supreme boon of bringing the Lord with His Divine Consort right before us (*SaTha ripu phaNithI: pratyakshaynna: pratiniyata ramA sanidhAnam nidhAnam*) since ThiruvAimozhi is dvayArta VivaraNam.

#### **ADDITIONAL COMMENTS BASED ON UTTHAMUR SWAMY'S ANUBHAVAM:**

Swamy NammAzhwAr has blessed us with four Prabhandhams. The first one is Tiruviruttam, where the central message is that SamsAram and its afflictions are intolerable. In the second Prabandham, ThiruvAsiriyam, Svaroopa-Roopa-GuNa vibhUthis of SrIman NaarAyaNan are brought to the fore. The third prabandham, Periya ThiruvandhAthi reveals Swamy NammAzhwArs' intense desire to enjoy more and more Bhagavath anubhavam and engage in actions that sustain such a blissful experience. In ThiruvAimozhi, the subject of tAtparya RatnAvali, the inner meanings of the vedAs are revealed (i.e.), to gain the Lord as parama purushArtham, when the Lord Himself stands as the means (upAyam). Swamy Desikan's statement elaborating this insight is:

*svaprAptE svayameva sAdhanatayaa jOgushyamANa:*

*Srutau upAya: svaprAptE upanishadIta: bhagavan*

Thus the quintessential meaning of ThiruvAimozhi is the same as the message of the VedAs. One is in dEva BhAshai and the other is in Agasthya BhAshai (Tamil). Their messages are one and the same. Therefore, ThiruvAimozhi is considered the Saaram of the Four VedAs. There is also a point of view that ThiruvAimozhi is the essence of Saama Vedam (*sahasra SakhOpenishad samAgamam*). Saama Vedam is mostly the setting of Rg Veda Mantrams to ghAnam (song/music). Therefore Rg Vedam, the ancient Vedam is most crucial.

Rg Vedam has 21 Saahkais (branches). Yajur Vedam has 101 SaakhAis. atharva



Vedam has 9 branches. Brahma Soothrams have 16 Paadham or Divisions. atharva Vedam according to some is included in Rg Vedam because both deal with Jn~Anam based on upAsanai. atharva Vedam includes three observances: Saantikam, PaushTikam and AbhicArikam for gaining desired objectives in this world. That is why many count the Vedams as Three and leave out atharvam. In spite of this, one has to recognize that atharva Vedam declares unambiguously that Sriman NaarAyanan is the Para Devathai. Therefore, we have to concede that there are Four Vedams.

This 5<sup>th</sup> slokam of DTR acknowledges that ThiruvAimozhi is the SarVOpabrahmaNam of IthihAsam, PurANams, Vedam, Smruthi and Brahma Soothrams. Sriman NaarAyaNan entered the mind and Vaak of Swamy NammAzhwAr and flowed as the abundant bhakthi-laden Paasurams of ThiruvAimozhi. This was the Lord's answer to His dear Bhakthan, SaThakOpan in response to his soul-stirring wail about the terrors of SamsAram in Thiruviruttam.

The 5th slokam of DTR commences with the word 'Adau'. Here the reference is to IthihAsa, PurANams that interpret the meaning of Vedams. "Adau SaarIrakArtha kramam iha viSadam vimSati: vakti". In addition to having the upabrahmaNam features of IthihAsam and PurANams, ThiruvAimozhi includes the meanings of SaarIrakam (Brahma Soothrams) with their VibhAgams of Sixteen. This is especially seen in the first 21 Paasurams of ThiruvAimozhi since they are the condensation of the meanings of Sage VyAsA's Brahma Soothrams containing the Four--Samanvaya, avirOdha, Saadhana and Phala--adhyAyams and sixteen paadham. Swamy Desikan points this out elsewhere in this context:

**द्विकाभ्यां द्वि अष्टाद्ब्रिदुरधिगमनीतिस्फुटिता**

**dvikAbhyAm dvi ashTaangri: duradhidigama nIti sphuTitA**

The meanings of the 16 Paadams that has direct connection to the subject

matter of ThiruvAimozhi is given by Swamy Desikan in his celebrated AdhikaraNa SaarAvaLi Sri Sookthi:

ShrashTA dEhi svanishTO niravadhi mahimA....

The meanings of these 16 paadams and four adhyAyams are condensed tightly in the short span of the First 21 paasurams of ThiruvAimozhi by Swamy NammAzhwAr. BhagavAn entered the ThiruvuLLam of SaThakOpan and made it happen. The distillation of Vaidhika SiddhanthAm is right here in these 21 paasurams covering the topics of the 16 Paadams. ThiruvAimozhi deals with PoorNa Para tattvam, PoorNa hitam and PoorNa PurushArtham according to UtthamUr Swamy, whose commentaries adiyEn is following closely. He elaborates these concepts in his Prabandha Rakshai (Mudhal Patthu of ThiruvAimozhi).

In the 5<sup>th</sup> sIOkam of DTR, Swamy Desikan states that ThiruvAimozhi is the samkshEpam (condensed essence) of the 21 Saakhais of Rg Vedam (prathayati RcAm), 101 branched Yajur Vedam, 1000 branched Saama Vedam and 9 branched atharva Vedam (atharvA rasaiSca). Rg Vedam is the oldest among the 4 vedams. Yajur Vedam is known for the beauty of its svarams during recitation (cAru pATHopapannam). Saama Vedam is known for its gAnam /gItam (samyak gItAnubaddham sakalam anugatam sAma SAkhA sahasram). atharva Vedam is known for housing the nine rasams (nine Saakhais).

UtthamUr Swamy refers to a mantram from PrasnOpanishad dealing with PraNava BrahmOpAsanam (PBM). This manthram states One Maathrai of PBM will yield the fruits desired in this world (Immai) associated with Rg Vedam. The Two Maathri PBM will yield maRumai payankal. The three Mathrai PBM will lead to Moksha Phalan. ThiruvAimozhi containing the distilled essence of the Four Vedams yields all of the above fruits. "Muzhu Veda Vizhup PorUl" (the complete essence of the total VedAs) is thus found in ThiruvAimozhi paasurams of Swamy NammAzhwAr. This is the essence of the 5th sIOkam of DTR.

## SLOKAM 6

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमंस्त मुक्तेरुपायं

मुक्तप्राप्यं द्वितीये मुनिरनुबुद्धे भोग्यताविस्तरेण ।

प्राप्यत्वोपायभावौ शुभसुभगतनोरित्यवादीत् तृतीये

अनन्यप्राप्यश्चतुर्थे समभवदितरैरप्यनन्याद्युपायः ॥

prAcye sevAnuguNyAt prabhumiha Satake-amamsta mukterupAyam  
mukta prApyam dvitIye munir-anububudhe bhogyatA vistareNa ।  
prApyatva upAya bhAvau Subha subhagatanor-ityavAdIt tRtIye  
ananya prApyaS-caturthe samabhavat itarair-apyananyAd-yupAya: ||

### MEANING:

In this slokam, Swamy Desikan states briefly the essence of the Patthu Patthus (10x 100 paasurams) of ThiruvAimozhi.

In the first one hundred (mudal Patthu) paasurams, Swamy NammAzhwAr concluded that the Lord is the upAyam for Moksham as a result of Him staying as the object of worship (prAcye Satake prabhum sevAnuguNyAt mukte: amamsta)

In the second patthu, SaThakOpa Muni revealed that the Lord is the delectable object of enjoyment by those who attain Moksha Siddhi (dvitIye, bhogyatA vistareNa mukta prApyam anububudhe) through elaborate description of His bhOgyathvam.

In the third Patthu, our Kula-pathi declared that the Lord is the One, who banishes all the dhOshams of those, who seek Him as refuge and that he through the unmatched beauty of His ThirumEni makes Muktha Jeevans and Nithya Sooris vie with one another to perform nitya-Kaimkaryam to Him and thereby enjoy paripoorNa BrahmAnandham.

In this third Patthu (Satakam), Swamy NammAzhwAr instructs us that Sriman NaarAyaNan alone is the upAyam (means) and upEyam (the object of attainment as Parama PurushArtham ("trtIye prApyatva upAya bhAvau Subha subhaga tano: iti avAdIt:"). Subha tanu stands for SubhAsraya ThirumEni of the Lord, which banishes all the dhOshams of those, who seek refuge at His scared feet. The Subhaga ThirumEni refers to the dhivya MangaLa Vigraham aspects of this ThirumEni.

In the Fourth Patthu, SaThaAri Soori asserted that He rejected completely the alpa (insignificant) PurushArthams of aiSvaryam (riches in this world) and kaivalyam (aathmAvalOkanam and aathmAnubhavam) and chose the Lord alone as Parama PurushArtham (caturthe ananya prApya: samabhavat).

In the rest of the patthus, Swamy NammAzhwAr demonstrated that He has no upAyam except Sriman NaarAyanan for his Moksham. SaThAri Soori also established that the Lord stands as upAym for those, who long to reach His Supreme abode, Sri VaikuNTham. VaguLAbharaNar described the individual guNams that make the Lord stand as UpAyam for the Mumukshus (itarai: ananyAdyupAya:).

The verbs that Swamy Desikan used to describe the accomplishments of Swamy NammAzhwAr are wonderful to reflect upon. In the first Patthu it is "amamsta". In the case of the second patthu, it is "anububudhE". For the third patthu, it is "avAdIt". In the case of the fourth patthu, it is "samabhavat". These different choices reveal subtleties of Swamy NammAzhwAr's blessings. "amamsta and anububudhe" means Karuthi uLLAr in Tamil (viewed or considered). "avAdIt" means aruLinAr. "samabhavat" stands for therivitthAr

(declared). The Kavi Simham's style is incomparable. May the genius and DayA of Swami Desikan protect us always.

## SLOKAM 7

देवः श्रीमान् स्वसिद्धेः करणमिति वदन्नेकमर्थे सहस्रे

सेव्यत्वादीन् दशार्थान् पृथगिह शतकैर्वक्ति तत्स्थापनार्थान्।

ऐकश्यात् परत्वादिषु दशकगुणेष्वायतन्ते तथा ते

तत्तद्वाथागुणानामनुविदधति तत्पङ्क्यः पङ्क्षिसंख्याः ॥

deva: SrImAn sva-siddheh karaNamiti vadan ekamartham sahasre  
sevyatvAdIn daSArthAn prthagihA Satakair vakti tat sthApanArthAn |  
aikaikaSyAt paratvAdishu daSaka guNeshvAyatante tathA te  
tattat gAthA guNAnAm anuvidadhati tatpanktaya: pankti samkhyA: ||

### COMMENTS:

PerumAL becomes the upAyam for Buddha Jeevans to attain Him. This central doctrine could have been stated in a single paasuram by Swami NammAzhwAr. Instead, he used "1000 paasurams" of ThiruvAimozhi to describe this. Why? AzhwAr decided to take that elaborate route, since he was inextricably involved and deeply absorbed in the bliss of enjoying the limitless auspicious attributes (anantha KalyANA GuNams) of PerumAL.

Thousand is made up of ten individual hundred counts ( $10 \times 100 = 1,000$ ). AzhwAr decided therefore to focus on TEN particular GuNams of SriNaarAyaNan in the ten individual Patthus (Satakams) of his sacred Sri Sookthi of ThiruvAimozhi containing "1000 paasurams". He folded these Ten GuNams into one guNam of the Lord as the integrated message of this Prabandham. The progression in AzhwAr's hierarchy is the single Paasuram, the group of ten



paasurams (Thirumozhi), the group of 100 paasurams (Patthu/Satakam) made up of Ten Thirumozhis of each Patthu. Ten Pathus together make up the entire ThiruvAimozhi of "1000 Paasurams". In actuality, ThiruvAimozhi consists of 1102 Paasurams grouped under the headings of Satakams/Patthu, daSakams/Thirumozhis and individual paasurams.

Swamy NammAzhwAr has dealt with one GuNam in each of the "1000 Paasurams". Thus there are Ten related GuNams in each Thirumozhi. As the Ten Thirumozhis/daSakams folds into their next set of hierarchy, the Pathus/Satakams, the Saaram of these 100 interrelated guNams is brought out for each of the Ten Pathus. Those Saarams are distilled further into a central message of the "1000 paasuram" long ThiruvAimozhi. That Central and pervading message is the quintessential meanings of the Four Vedas and their 1132 Upanishads (21 for Rg Vedam + 101 for Yajus + 1001 for Saama Vedam + 9 for atharvam). That Central message is about the MahA GuNam of SriMan NaarAyaNan that He stands in the place of upAyam (means) for the bhaddha Jeevans and He is the upEyam (Goal) for them as stated very clearly in the Carama SIOkam of PaarthasArati (*maam yEkam Saranam vraja----mokshayishyAmi maa suca:*).

adiyEn will now revert to the sacred upadEsam of Swamy Desikan in this seventh SIOkam about the totality of the message of ThiruvAimozhi and its components spread across the Satakams, daSakams and all the way down to individual Paasurams. Looked at from the other end, Swamy Desikan shows how the building of the mansion of ThiruvAimozhi was done by Swamy NammAzhwAr with one GuNam at a time. Individual GuNams in each of the Paasurams seem to be like the building blocks to construct the mansion of ThiruvAimozhi to celebrate the mahA GuNam of PerumAL.

Here are the passages from Swamy Desikan's Upadesam quarter by quarter of the sIOkam:

deva: SrImAn sva-siddheh karaNamiti vadan ekamartham sahasre - PerumAL





(Sriman NaarAyaNan) reveals that the upAyam (means) for the bound Jeevans to attain Him is through Him ("tannai jeevarkal peRa thAnE upAyam aahirAn"). Surrender to Him is the upAyam.

sevyatvAdIn daSArthAn prthagiha Satakair vakti tat sthApanArthAn - This upadEsam about His MahA GuNam by PerumAL is built upon or established through the ten Saara GuNams covered by the Ten individual Patthus of ThiruvAimozhi such as Sevyathvam, BhOgyathvam et al, (which is covered in detail in the next sloKam of DTR.)

aikaikaSyAt paratvAdishu daSaka guNeshvAyatante tathA te - Those ten saara GuNams of the individual Ten Patthus such as Parathvam, Bhaktha ParAdhInathvam and others are folded into the mahA GuNam of His upAyathvam for reaching Him as the ultimate goal (upEyam).

tattat gAthA guNAnAm anuvidadhati tatpantkaya: pankti samkhyA: - The GuNam such as Parathvam saluted in the First Patthu sets the stage as it were for the Saara GuNam of the Second set of Hundred (IraNDAm Patthu). This progressive movement forward continues with the salutations to the rows of GuNAS (GuNa Varisaikal). Each one take their bow on the stage of ThiruvAimozhi in a time sequenced manner reaching towards a thundering finale with the integrated tribute to the MahA GuNam of the Lord standing in as the upAyam (the light on the Hill to guide our way to Him across the darkness of SamsAram).

Swamy Desikan is a special lamp in the rows of AcAryAs. We will always be indebted to Him for His mahOpakArams to chase away the ajn~Anam and for filling our minds with sadupadEsams to develop the ruchi for Prapatti and lead us to a SadAcAryan for Prapatti so that we can secure the eternal gift of Moksham from Sriman NaarAyaNan. Therefore, the uninterrupted nityArAdhanams for Him in His birth place of ThUppul and for DhIpa PrakAsan, the PerumAL of His birth place are vital Kaimkaryams for every Sri VaishNavan.



## SLOKAM 8

सेव्यत्वात् भोग्यभावात् शुभतनुविभवात् सर्वभोग्याधिकत्वात्

श्रेयस्तद्वेतुदानात् श्रितविवशतया स्वाश्रितानिष्ठृत्वात् ।

भक्तच्छन्दानुवृत्तेः निरूपधिकसुहृद्वावतः सत्पदव्यां

साहाय्याच्च स्वसिद्धेः स्वयमिह करणं श्रीधरः प्रत्यपादि ॥

sevyatvAt bhogya bhAvAt Subha-tanu vibhavAt sarva-bhogyaAdhikatvAt  
Sreyas-tad hetu dhAnAt Srita vivaSatayA svASritAnishTa hrtvAt |  
bhaktac-chandAnuvrttēh nirupadhika suhṛd-bhAvataḥ satpadavyām  
sAhAyyAc-ca sva-siddheḥ svayamiha karaNam SrIdharaḥ pratyapAdi ||

### MEANING:

Sriman NaarAyaNan is for all:

- the One to be worshipped (**sEvyan**)
- The most enjoyable One to experience (**bhOgyan**)
- The One with dhivya MangaLa Vigraham (Subha tanu vibhavam)
- The One that exceeds all BhOgams in enjoyment (**SarvabhOgya-dhikathvam**)
- The One who grants all purushArthams and being the reason behind them (**SrEya: tadhetu dAnAt**),
- Being the One, who is under the control of those, who have performed Prapatthi (**Srita-vivasStayA**),

- The One, who removes all the misfortunes of those who seek succour under His sacred feet (*svAsrita anishTa-hrtvAt*),
- The One who conducts Himself according to the wishes of His BhakthAs as *YatOktakAri* (*bhaktacchandAnuvrtte:*),
- *avyAja Suhruth bhAvam* (*nirupadhika suhrd bhAvam*) and
- The guide and help on the road of *SadAchAram* and *anushTAnam* prescribed by His SaastrAs (*satpadavyAm sahAyam*).

With all these ten unmatchable guNams, He becomes the means (*upAyam*) to attain Him (*sva-siddhe: svayamiha karaNam Sridhara: pratyapAdi*). He is the *upEyam* (goal). He wants all the bhaddha Jeevans to attain Him (gain Moksha Siddhi/Sva-siddhi). For them to gain this ultimate purushArtham, He Himself stands as the *UpAyam* (*svayamiha karaNam SrIdhara: pratyapAdi*). Swamy Desikan chooses carefully the name of "SrIdara:" in the context of Sva-siddhi (MOKsham). Sridharan implies SrinivAsathvam. In Swamy Desika SampradhAyam, the performance of SarANAgathi for MOKshAnugraham is done before the divya Mithunam (the Divine Couple, who are never separated from each other). They are both *upAyam* and *upEyam*. Together they remove Bhagavathanubhava VirOdhis (*tarumavarum payanAya thirumahaLAr tanikkELvan: ThiruvAimozhi 1.6.9*). Her *upAyatvam* in unison with Her Lord is referred to here. Her *upEyathvam* is saluted by Swamy NammAzhwAr in ThiruvAimozhi 6.9.3: "*Kolat-thirumahaLOdu unnai kooD AthE--innam taLarvEnO*". She engages in Nithya Yogam with her Lord to protect us all through Her exercise of PurushakArathvam and is there as *upAyam* and *upEyam* in our siddhAntham.

## SLOKAM 9

ब्रूते गाथासहस्रं मुरमथनगुणस्थोमगर्भं मुनीन्द्रः

प्रत्येकं चात्र गाथाः प्रथितविभुगुणाः स्पष्टमध्यक्षयामः ।

तत्रासङ्कीर्णतत्तद्वाकगुणशतस्थापनौचित्ययुक्तान्

ऐदंपर्यावरुद्धानगणितगुणितान् तद्विषयान् उद्धृणीमः ॥

brUte gAthA sahasram muramathana guNasthomagarbham munIndra:

pratyekam cAtra gAthA: prathitavibhuguNA: spashTam adhyakshayAma: |

tatrA sankIrNa tat taddaSaka guNa Sata sthApanaucitya yuktAn

aidamparyAvaruddhAn agaNita guNitAn tadguNAn udgrNIma: ||

### EXTENDED MEANING:

The great Sage NammAzhwAr had the limitless GuNams of PerumAL in mind to create the Four Thousand. Each of these paasurams describe the Bhagavath guNams that are well recognized (Prasiddham). It is interesting to find that the guNams of individual daSakams may not vary from one another. To settle this "inconsistency", it is appropriate to connect the fitting guNams with the meanings of the paasurams constituting the daSakam. We have to examine the superficial meaning with the intended meaning of the Paasurams to arrive at the true connection between the appropriate GuNams and the daSakam. One may ask that the guNam linked to a daSakam may be found in another daSakam. That need not be looked into too much. It has to be understood in the context of association with other guNams linked to it in the paasurams of the daSakam. Therefore, there is no real repetition. Some guNams are repeated for

suggesting different phalans. The meaning of the words of the Paasurams (VaakyArtha VivaraNam) is secondary to the intended guNam of that Paasuram. A great deal of care has to be taken therefore to connect the appropriate GuNams with the Paasurams and daSakams.

## SLOKAM 10

इच्छासारथ्यसत्यापितगुणकमलाकान्तगीतान्तसिध्य-

च्छुद्धान्ताचारशुद्धैरियमनघगुणग्रन्थिबन्धानुबद्धा ।

तत्ताद्वक्ताम्रपर्णीतटगतशाठजिद्वृष्टसर्वीयशाखा-

गाथातात्पर्यरत्नावक्षिलभयोत्तारिणी धारणीया ॥

icchA sArathyA satyApita guNa kamalAkAnta gItAnta sidhyat

SuddhAntAcAra Suddhai: iyam anagha guNa granthi bandhAnubaddhA |

tattAdrk tAmraparNI taTa gata SaThajit drshTa sarvIya SakhA

gAthA tAtparya ratnAvaLir-akhila bhayottAraNI dhAraNIyA ||

### EXTENDED MEANING:

The Lord out of His own volition (svEcchai) determined to take on the role of the charioteer (Saarati) for Arjunan and displayed thus His saulabhyam (ease of access by any one) and blessed us with GithOpanishad as His HithOpadesam for us and concluded with the Carama SLOkam to show us the upAyam to attain Him. He instructed us clearly at the end of His HithOpadEsam through His Charama SLOkam about two main things:

- (1) ananya Seshatva jn~Anam and
- (2) its fruit (phalan) - ananyOpAyatva jn~anam.

The first tatthvam is about the need for realization, that we are unconditional liege (eternal servant) of Him (Sriman NaarAyaNan) only and not any others.

The second tatthvam is about the need for the recognition and acceptance of Him alone as the means for Moksham. A full comprehension of these two tattvams would lead us to perform sashtaanga Prapatthi with MaHA VisvAsam and become a prapannan and conduct the life prescribed for the prapannan after the performance of Prapatthi. They become pure. Such a performance of Prapatthi recommended to us by the sage SaThakOpar, who is the embodiment of KrishNa thrshNai (longing for KrishNa BhagavAn). SaThakOpar incarnated on the banks of TamraparaNi river and distilled the essence of ancient Sanskrit VedAs and Upanishads and Gitai in Tamizh language for the benefit of ALL of us, independent of the caste or gender or scholarship levels through His ThiruvAimozhi with its message as DhIrga SaraNAgati (extensive/extended SaraNAgathi to the Lord).

Swamy Desikan goes on to say through this tenth and the conclusive verse of the introductory section of ten verses that his dramiDOpanishad tAtparya RatnAvali is the summary of the messages of Swamy NammAzhwAr about SaraNAgati tatthvam, the ways to perform it and thereby attain the paripoorNa anugraham of Sri VaikuNThanAthan as a muktha Jeevan (liberated soul). Swamy Desikan also points out that he has set the slokams in the sacred Sragdharaa metre and the recitation of DTR slokams will free one of all samsAric fears and these slokams of DTR are like a rathna maalai containing the gems (meanings) of the individual paasurams, the dasakams and the Satakams. He instructs us that this ratnAvali should adorn our hearts to help us understand the significance of each word of the individual Paasurams and comparative analysis of their collective meanings so that we can gain a clear comprehension of the upadEsam of Swamy NammAzhwAr for our benefit.

Swamy Desikan states that his RatnAvali is made up of the blemishless kalyANA guNams of the Lord (anagha guNa granthi bandhAnubaddhA). He points out further that the content of the RatnAvali is of the form of the KrishNa prEmai, which voluntarily took the form of the Carama Slokam as the fitting finale for His HithOpadEsam of GithOpanishad on the battle field of

Kuru KshEthram using Arjuna as a vyAjam (icchA sArathyA satyApita guNa kamalAkAnta gItAnta sidhyat SuddhAntAcAra Suddhai: iyam anagha guNa granthi bandhAnubaddhA).

In the introductory ten slokams, Swamy Desikan saluted Swamy NammAzhwAr, His divine Sri Sookthi of ThiruvAimozhi, the scope of his Sri Sookthi (DTR) about SaThAri Soori's aruLiccheyal and who should learn DTR and what SrEyAs will come their way as a result of such a study.

From hereon, Swamy Desikan proceeds to cover the deep meanings of the Mudhal ThiruvAimozhi (1.1): "uyaRvaRa uyar nalam udayavananyavanavan..." to the last ThiruvAimozhi(10.10): "MuniyE nAnmukhanE MukkaNNappA". Swamy Desikan's coverage of these ten Satakams emerged as 120 more slokams.

adiyEn is not covering all of the 120 slokams due to the need for being brief. Sriman Narasimhan KRishNamAcAari will be covering the whole of DTR in greater detail in a companion ebook. adiyEn will content myself with selected (Four dasakams) of DTR for illustration of Swamy Desikan's great gift and the rasAnubhavam associated with them .

## SELECTED FOUR DASAKAMS - DASAKAM 1

### SCOPE OF DASAKAMS 1.1, 6.3, 10.9 AND 10.10

The ten paasurams of 1.1 deal with Swamy NammAzhwAr's celebration of the ten guNams that deal with the Parathvam of the Lord and His intense desire for his mind to be engaged in the worship of the Lord's sacred feet. He commands his mind to engage in such a worship.

The ten paasurams of 6.3 deal with his special salutations to ThiruviNNagarappan, the presiding deity of Oppila appan Koil. Here Swamy NammAzhwAr performs his SarANAgati to ThiruviNNagarappan.

The ten paasurams of 10.9 deals with the glorious description of Swamy NammAzhwAr's joyous vision of the ascent to SrI VaikuNTham.

The ten paasurams of 10.10 deal with the bliss of his union with the Lord at Sri VaikuNTham, which is one of the two decades sung during Swamy NammAzhwAr Moksham day.

### A. SLOKAM 11 OF DTR (COVERING TVM 1.1 DECAD)

निस्सीमोद्यद्वृणत्वात् अमितरसतयाऽनन्तलीलास्पदत्वात्

स्वायत्ताशेषसत्तास्थितियतनभिदैवैभवात् वैश्वरूप्यात् ।

त्रयक्षब्रह्मात्वभावात् सदसदवगतेः सर्वतत्त्वेषु पूर्तेः

पश्यन् योगी परं तत्पदकमलनतौ अन्वशादात्मचित्तम्

nissImOdyad guNatvAt amitarasatayA ananata leelAspadatvAt

svayattAsesha sattAstithi yatanabhidA vaibhavAt vaiSva rUpyAt|



tryaksha brahmAtva bhAvAt sadsadavagate: sarva tattveshu pUrte:  
paSyan yogi param tat padakamalanatau anvaSatAtmacittam ||

The ten guNams saluted by Swamy NammAzhwAr in ThiruvAimozhi 1.1 according to Swamy Desikan are:

- 1) nissImOdyat GuNam
- 2) amita rasa GuNam
- 3) ananta leelAspadam
- 4-6) svAyattASesha-sattA-sthiti yatanabhidA Vaibhavam
- 7) VaiSva Roopyam
- 8) trayaksha-brahmAtva bhAvam
- 9) sadasadava gati
- 10) sarva tattvEshu poorti GuNam

#### EXTEND MEANINGS OF THE ABOVE 10 GUNAMS FOLLOWING UTTHAMUR SWAMY'S ANUBHAVAM:

The essence of the above ten guNams of the Lord saluted in the first ten paasurams (TVM: 1.1.1) and the effect of these ten guNams summarized by Swamy Desikan are referred to in the fourth paadam of this sloKam:

paSyan yogi param tat pada kamalanatau anvaSat Atma cittam

Yogi here refers to SaThakOpar. Through the salutations of the ten guNams of the Lord, SaThakOpa Muni saw clearly the Parathvam of the Lord (Supremacy of Sriman NaarAyaNan) over every other god. SaThakOpan described his longing for worshipping the sacred lotus feet of the Lord and asked his manas (mind) to awaken and arise to worship those sacred Thiruvadi of the Lord. His



message is about AtmAtmIya-bara nyAsam. The overall guNam celebrated in these ten paasurams is about the Parathvam (unquestionable Supremacy) of Sriman NaarAyaNan, our Sarva SwAmi.

We will now enjoy the ten guNams housed in each of the ten paasurams, one by one:

### 1. FIRST GU<sup>N</sup>AM/FIRST PAASURAM: NISSIMA UDYAT GU<sup>N</sup>ATVAM:

nissIma means matchless, incomparable and UNSURPASSED. udyat GuNam means lofty and majestic guNam. This is to be connected to "uyaRvaRa uyar-nalamudamai" aspect of the Lord associated with His Parathvam celebrated in the first paadam of the first paasuram of TVM. One can connect this GuNam to His power to grant "mayaRvaRa mati nalam aruLvatu" and being "amararkal adhipati" (the second and the third paadams of the first Paasuram of TVM). Swamy NammAzhwAr commands his mind to rise up and worship those lustrous Thiruvadikal, which destroy all sorrows born out of aj~nAnam (nescience): "tuyaraRu sudaraDi tozhuthu ezu en mananE" (Fourth Paadam of the First Paasuram of TVM). One can witness the genius of Swamy Desikan to summarize the ten guNams housed in one Paasuram with such brilliance and unite it all to a central theme: Parathvam of the Lord as Para VaasudEvan. His understanding of the inner thoughts of Swamy NammAzhwAr is extraordinary.

For reference purposes, the English translation of this Paasuram (TVM 1.1.1) by Dr. V.N. VedAntha Desikan is given below:

"Oh My Mind! Worship, for being elevated, the effulgent feet, which will remove our sufferings, of the One Lord, Who possesses auspicious qualities that cannot at all be excelled, Who endowed with the Jn~Ana-Bhakti faculty which effaces the weakness of the intellect (that doubts, confuses, argues and fails to see what ought to be seen) and Who is the Lord of the Nithyasooris and Devas of unfailing knowledge (or Who is Lord DevarAjA or Varadhan of Kaanchi)".

## 2. SECOND GU<sup>N</sup>AM/SECOND PAASURAM (MANANAKA MALAMARA): AMITA-RASATAYA

"amita" stands for unlimited bliss, which is the Jn~Anananthvam guNam of Sriman NaarAyaNan. "amitam" is aparicchinnam (wholesome/undividable) and "rasatayaa" stands for the Anandam (Jn~Anandam). "jn~Anandamayam devam" is the salutation for Lord HayagrIvan, the Lord of all vidyAs. Besides aparicchinna Jn~Anananda Svaroopatvam, additional items covered here (in TVM 1.1.2 and its summary as second guNam in DTR) are:

1. cEthanAchEthana VailakshaNyam (contrariness / differences/ disparity between Isvaran and sentient as well as insentient)
2. Absence of Kaala ParicchEdham (unaffected by Kaala tattvam). Kaalam (Time with its measures of past, present and future) has no influence in nithya Vibhoothi of the Lord.
3. The GuNam of not having an equal or Superior (OkkAr MikkAr irAmai).

The main GuNam for this second paasuram is "jn~Anandatvam" (Bliss Consciousness principle). The revelatory word in Swamy NammAzhwAr Paasuram is "muzhu Nalam", which is placed in the third line of the paasuram. The Svaroopa-niroopaka dharmams (proofs for the svaroopam of the Lord) relating to His uniqueness is saluted here.

For reference purposes, the meaning of the second paasuram of First Thirumozhi is given below (Dr.V.N.V):

"The Lord, as described above, cannot be comprehended even when the usual blemishes (like rajas and tamas) of the mind have been wiped off and the mind is progressively blossoming into perfection. His splendour is not possible of mental perception. The five organs of senses too cannot experience His nature and presence. He is all Jn~Ana and Ananda (His form may be described as personifying knowledge and Joy). He has no peer or superior at all times. And,



He is my soul, my life.

## THE ADDITIONAL GUNAMS COVERED IN THE ELEVENTH SLOKAM OF DTR:

- 3) ananta leelAspadam
- 4-6) svAyattASesha-sattA-sthiti yatanabhidA Vaibhavam
- 7) VaiSva Roopyam
- 8) trayaksha-brahmAtva bhAvam
- 9) sadasadava gathi
- 10) sarva tattvEshu poorti GuNam

### THIRD GUNAM/THIRD PAASURAM (TVM 1.1.3): ANANTA LEELASPADATVAM

We may think that He is the Lord of hEya Vastus (aiSvaryams/VibhUtis with blemishes) and hence He should not be considered as "uyaRvaRa Uyar nalam udayavan". Although He is the Lord of limitless vasthus/vibhUthis as His aiSvaryam, even you and me with blemishes can approach Him, our Lord, since we are His aiSvaryam as well. He is sarva sulabhan and His unmatched greatness does not therefore diminish. Hence this paasuram salutes the leela Vibhuti aspects of His ubhaya Vibhuthi/twin aiSvaryams: Leela Vibhuthi with its chEthanams and achEthanams here on this earth and nithya Vibhuthi of Sri VaikuNTham with MukthAs, nithyasooris and His DEvis).

### THE MEANING OF THE TVM 1.1.3 (ILANATHU--) BY DR.VNV:

"It is not possible to distinguish things of the world (leela Vibhuthi) as belonging to Him and as not His. Because, all is His! In each of the seven worlds, insentient things, with different forms, and sentient beings are but aspects of the Lord's splendour. Our sense organs experience the presence of objects, in



which He is present but impalpably to our senses. Those objects too would not imply His nature or His presence. He pervades all things, in which respect, He has no second. We have come near such a One, by some great good fortune".

#### FOURTH GU<sup>N</sup>AM/FOURTH PAASURAM (NAMAVAN IVANUVAN--):

This Paasuram says that "All of us (all chEthanams and achEthnams) are but He. All are but aspects of His splendour" as saluted in the earlier three verses. The svaroopams of Vasthus as "this man, that woman, this object, that object, things there or here", ALL are aspects of His Vaibhavam.

The Svaroopam of all Vasthus, their exalted or low svabhAvam (utarOttara sthiti), pravrutti (engagement to get alpa sukhams like wealth, svargam and kaivalyam) and nivrutti vyApArams/dharmams (engagement in activities leading to the permanent bliss of Moksham) and their specialties are under the control of the Lord. This is His vaibhavam. All of these (Svaroopams) have no existence (sthiti) without Him. They are different from Him and are under His control (adhInam). This Vaibhavam is pointed out as one of the GuNams celebrated by the Fourth Paasuram (TVM 1.1.4) according to Swamy Desikan: *svayattAseshasattA-sthitiyatanabhidA vaibhavAm*. The 5<sup>th</sup> and 6<sup>th</sup> guNams are also included in this above lengthy salutation.

#### FIFTH GU<sup>N</sup>AM /FIFTH PAASURAM (AVARAVAR TAMATAMATU--):

The sthiti (maintenance) of the world may be attributable to devatAntarams, but those DevathAs are under the control of Sriman NaarAyaNan and take orders from Him as He stays as their antharyAmi and directs them. The sthiti associated with devatAntaram is indeed ParamAtma-adhInam (as the inner soul of the boon-giving dEvathAs, their controller and ultimate source of the power of these dEvathAs like Brahma, who creates and Rudran, who destroys).





## SIXTH GUNAM/SIXTH PAASURAM (NINRANAR IRUNTHANAR KIDANTHANAR):

The above paasurams instructed us that all nivrtthi vyApArams are under the control of the Lord. Here, all pravrthi vyApaarams (all things, processes, actions and inaction) are also subject to His will (sankalpam). Thus both pravrutti and nivrutti dharmams are under His full control.

From 1 to 6 Paasurams, the First AdhyAyam of Brahma Soothram (samanvay AdhyAyam), is covered by Swamy NammAzhwAr and Swamy Desikan brings this out with the focus on six guNams. From paasuram six to eleven, the second adhyAyam of Brahma Soothram (avirOdhAthyAyam) is covered by Swamy NammazhwAr and Swamy Desikan brings that out also through focus on relevant guNams of the Lord.

## SEVENTH GUNAM /SEVENTH PAASURAM (TVM 1.1.7): TIDAVISUMPERIVALI

The GuNam brought out is "vaiSvaroopyam". BhagavAn's sarIra LakshaNa sthApanam (the world as His sarIram) is established here. This is a very important guNam central to VisishtAdvaitam. SaamAnyaaadhikaraNam regards Brahman and world as identical. Swamy NammAzhwAr rejects that and proves that the world is prAkAra or VibhUthi or aiSvaryam of the Lord. As such, He is "the cause, sustainer and controller as well as the soul / indweller) of ALL things and beings". This concept is so central to VisishtAdvaitam that the first commentator on ThiruvAimozhi (Thirukkurhai PirAn PiLLAn in his 6,000 PaDi) used 48 Veda mantras and 25 other pramANams in support of this central doctrine. Swamy Desikan described this guNam of the Lord in one word pregnant with meaning: "vaiSvaroopyam".

## EIGHTH GUNAM/8TH PAASURAM (SURARIVARU NILAI--):

trayaksha-brahmAtva bhAvam is the 8th GuNam. Here the Lord is described as





the inner power (antharyAmi) of both Brahma and Rudra engaged in the acts of creation of the universe and its destruction. In these two activities, Our Lord, SriMan NaarAyaNan blessed Brahma with vedic knowledge to create and gave Rudran (trayyakshan/MukkaNNan), the power to destroy. Swamy Desikan sums up this GuNam as "**trayyaksha-brahma-Atma bhAvam**". Atma bhAvam denotes His indwellership to empower these activities.

### NINTH GUNAM/NINTH PAASURAM (ULAN ENIL ULANAVAN--)

"**sadasadavagati**" is the ninth guNam saluted by TVM 1.1.9. The key meaning of the Paasuram containing the description of this GuNam is as follows (Dr.VNV):

"---Thus Being and Non-Being are both His attributes. With them, He is present in all things, pervading each, fully and as the soul to the body".

Here Swamy NammazhwAr discusses the relation between the Lord's existence as Being (**Sad**) and Non-Being (**asad**) states and rejects Soonya Vaadham (nonexistence), which is also known as BhavAthiriktha Vaadham. The asat according to vedam is the presence in subtle form (Sookshmam) that is not easily perceived by the senses as gross/stula form (sad). Therefore, the Lord is always present and is never non-present. Swamy Desikan describes this guNam celebrated by this paasuram with the gati of "sadasadava gati".

### TENTH GUNAM/TENTH PAASURAM (TVM 1.1.10:PARANTA TAN PARAVAIYUL--):

**sarva tattvEshu pUrti GuNam** is identified as the 10<sup>th</sup> guNam. "**antar-bhahiSca tat sarvam vyApya nAarayaNa: sthita:**" is the Vedic reference for this GuNam. In fact, the subtle meaning is that He does not only pervade them (vyApthi), but fills them completely (poorthi). He is PoorNan and is in all tatthvams (ChEthanam and achEthanam) at all levels. He is present in the minutest atom. He is present "in every thing, in every place as well. He is present in the soul (jeevan) with a self-effulgence of Jn~Anam since He is the soul of souls".



Swamy NammAzhwAr concludes this first Thirumozhi with the ten guNams relating to the Parathvam of the Lord and goes onto perform upadEsam for us in the next Thirumozhi (TVM 1.2: **VeeDumin--**).

Swamy Desikan points out that Swamy NammazhwAr saw the Unquestionable Supremacy of the Lord over all gods and commanded his mind to offer worship at the lotus feet of that Lord (**paSyan yogi param tat padakamalanatau anvaSatAtmacittam**).

The genius of Swamy Desikan in distilling the essence of the paasurams of the decad as ten guNams is incomparable. We will proceed with this powerful style of rigorous analysis for the remaining daSakams and Satakams of ThiruvAimozhi.

We will enjoy two more daSakams as examples to develop the ruchi for this great Sri Sookthi of Swamy Desikan.

## SELECTED SECOND DASAKAM

The ten guNams covered in the 72nd slokam of DTR about TiruviNnagarappan:

संपदारिद्र्यभावात् असुखसुखकृतेः पत्तनग्रामभावात्

पुण्यापुण्यादिभावात् कपटऋजुतया सर्वलोकादिभावात्।

दिव्यादिव्याङ्गवत्त्वात् सुरदितिजगणस्निग्धशत्रुत्वकीर्त्या

छायाच्छायादिभावात् अघटितघटनं प्राह कृष्णं शठारिः ॥

samapd-dAridrya bhAvAt asukha sukhakrtE: pattana-grAma bhAvat

puNyApuNyAdi-bhAvaat kapaTa RjutayA sarvalOkAdi- bhAvAt |

divyA-divyAngavattvAt suraditijagaNa-snigdha-Satrutva kIrtyA

chAyAcchAydi-bhAvAt aghaTitaghaTanaM prAha krshNam SaThAri: ||

### PRELUDE TO THE THIRUVINNAGAR PAASURAMS (NALKURAVUM SELVAM--):

In the previous decad, Swamy NammazhwAr had praNaya Kalaham with archAvathAra perumAL and asked Him to leave Her (ParAnkusa Naayaki's) company. PerumAI cannot of course give up His dearest bhakthan and came running after Parankusa Naayaki and displayed His soundharyam and aiSvaryam and United with Her at AkAsa nagaram as Sri VaikuNTa nAthan. AzhwAr named this divya Desam as ThiruviNNagar, where he had samslesham to his heart's content.

AzhwAr in his ecstasy sang about the aghaTitaghaTana tattvam of the Lord,



where polar opposites of GuNams (non-co-existables) such as poverty and penury, hell and heaven, enmity and friendship, poison and nectar coexist and are controlled by Him.

AzhwAr states that the Lord is impossible to see and yet He Himself came down from Sri VaikuNTham to seek his company and unite with him/her in his role as ParAnkusa Naayaki.

He says in the second paasuram that he saw the Lord at ThiruviNNagar, at this divya dEsam equal in auspiciousness to Sri VaikuNTham. He goes on to hail the Lord as the Sum and Substance of all, even the opposites such as city and hamlet, knowledge and ignorance, light and darkness and all like these dvandvams. AzhwAr reveals to us that the Lord exists with His splendour in PuNyam and Paapam, union and separation, memory and forgetfulness, existence and non-existence. The Lord is present in all these mutually non-co-existables displaying His aghaTitaghaTanA Saamartyam.

In the seventh paasuram, AzhwAr asserts that for anyone, who seeks Moksham, there is no other path (**nAnyA: panthA ayanAya vidyatE**), no other refuge except the firmly-helping ThiruvadigaL of ThiruviNNagarappan.

In the eighth paasuram, The Lord of ThiruviNNagar is his Father, Mother, Refuge, dear Helper and every thing. AzhwAr praises the great upakAram of ThiruviNhagarappan in keeping all His bhakthAs under His wings and protecting them while banishing the non-believers outside His shelter.

In the ninth paasuram, Swamy NammAzhwAr acknowledges that the Lord gave His sacred feet as the cool refuge for him at ThiruviNNagar. AzhwAr acknowledges that the Lord's holy feet are the cool shade against the torturing heat of samsAram (worldly afflictions).

In the tenth paasuram, AzhwAr says that the Lord is residing as antharAthmA even in all polar opposite attributes that we experience in this world. They are **ALL HE** although the **heyams** (stigma/blemishes) of these things do not ever





taint Him. He makes a subtle point here. He is them but they are not He.

In the concluding 11<sup>th</sup> paasuram, AzhwAr states that the Lord is Parama Saulabhyan (Most easy to access by all) and that these paasurams on ThiruviNNagarappan were composed at His order and anyone, who masters them will attain the status of nithyasooris.

The Ten GuNams saluted by Swamy NammAzhwAr in the order of the ten paasurams are:

1) sampad-dAridrya bhAvAt (nal kuravum):

He is in the form of poverty and wealth. The dharmi becomes the two opposite dharmams. It is a wonder! He is the antharyAmi in both.

2) asukha sukha krtE bhAvAt (kaNDa inbam):

The joy (kaNDa inbam) from the enjoyment of wealth (sampath) and the woes (thunbham) from the experience of poverty (dhAridhryam) have Him as the indweller. He is there in both thru His unique skills to dwell in irreconcilable opposites.

3) pattana-grAma bhAvAt (nakaramum nADum):

The dhravyams on both ends that lead to the enjoyment are cited here.

4) puNyApuNyAdi bhAvAt:

PuNNiyam and Paapam are the opposite of each other. PuNNiyam is the fruit of following SaasthrIya dharmams. Paapam arises from the rejection of such dharmams. He is the antharyAmi in both.

5) KapaTa-RjutayA:

He is the controller of dishonesty (kaitavam) and uprightness (aarjavam), the polar opposites.



6) Sarva lOkAdhi bhAvAth (moovulahangaLumAi):

His ability to mix unblendables (aghātitaghaTānam GuNam) is seen in that He is all the three worlds and then He is NOT.

7) divyAdivyAngatvAt (param sudar udambAi):

The Lord of ThiruviNnagar has a supremely effulgent form as well as the form that is the Soul of the filthy world that is visible to us. He does not however get tainted by the dirt and filth. This world is His body and yet the heyams of this world does not tarnish Him.

8) suraditijagaNa-snigdha Satrtva kIrtyA (van SaraNn surarkkAi) :

He is refuge for the devAs (devout bhakthAs) and fiery death to demonic persons (those with asura svabhAvam).

9) tAtamAtrAdi bhAvAt (Yennappan, Yennai PeRRavalAI):

The Lord of ThiruviNnagar in His condescending grace (DayA) is my Father, birth Mother and the other Mother, who reared me as sevilithAi. He is all these! This 9<sup>th</sup> guNam related phrase is found in alternate paaTham .

10) chAyAcchAydi bhAvAt (nizhal Veyyil, SiruMai perumai--):

He is comforting cool shelter for the aasrithAs and the burning heat for those, who have asura svabhAvam. He is thus the indweller of both these opposite guNams.

Swamy Desikan concludes this 72<sup>nd</sup> SIOkam on ThiruviNNagarappan with the statement that this is the way in which Swamy NammAzhwAr enjoyed and described the aghātitaghaTāna guNam of the Lord at this divya desam: agaTitaghTānam prAha krshNam SaThAri:



## THE THIRD SELECTED dASAKAM OF THIRUVAIMOZHI (10.9)

Let us focus first on the 10.9 daSakam of ThiruvAimozhi (TVM), where Swamy Desikan describes the maryAdhais that he received during his journey via archirAdhi maargam and the conclude the series with TVM 10.10, the final decad celebrating Swamy NammAzhwAr attainment of Moksham.

The 10.9 decad of TVM is the "SoozhvisumpaNimuhil" daSakam. These ten paasurams are a glorious description of Swamy NammAzhwAr's joyous vision of the ascent via archirAdhi route with sakala maryAdhais on the way as described by upanishads and the fourth adhyAyam of Brahma Soothrams.

There are two versions of the DTR sIOkam covering the TVM 10.9 decad. We will focus on the second one chosen by UtthamUr Swamy:

SvamityuktyA ca nArAyaNa iti vacasA vikramAt vishTapAnAm  
SrIsatvAt yAdavatvAt SaratapatayA dvaidatOsmin SayAnE |  
GovindatvAt VaikuNThadipa iti vibhavAt prEkshitAScarya-tanvI-  
vyuhaissArdhacanEshTyA nayatisa supadhAsvam nijAnityavOcat ||

--DTR: 122nd SIOkam

The whole tenth SataKam is saluted by Swamy Desikan in his dramiDOpanishad saaram as "(PraNavam) SatpadavyAm sahAyAya nama:" The Lord is saluted here as the One, who helps one to attain the residence in His Parama Padham (Sath-Padham). Swamy Desikan connects the key words of each paasuram of this decad with the appropriate guNam.

In this 10.9 daSakam, Swamy NammAzhwAr salutes the Lord, who blessed him with para Jn~Anam and proceeds on the archirAdhi maargam shown by Him. He describes the many sukhams and maryAdhais received by him and the other

Mumukshus.

In 10.9.1 (*SoozhvisumpaNimuhil thUriyam muzhakkina*), Azhwar describes the ghOsham of MangaLa Vaadhyams at the start of this journey. The guNam here is "svAmitvam". The Lord is recognized as SvAmi (Lord) to all.

In 10.9.2 (*naaraNan tamarik kaNDuhanthu--*), AzhwAr refers to the welcome with poorNa kumbham. The GuNam is nArAyaNatvam (*nArAyaNa iti vacasA*).

In 10.9.3 (*thozhuthananarulakarkaL--*), he describes the shower of flowers on the way. Trivikrama GuNam of measuring the Universe is saluted as "vishTapAnAm vikramAt".

In 10.9.4 (*ethir ethir Imayavar--*), Azhwar notes the upachArams performed by Agni, Chandran and all the other aadhivAhikAs as a mark of their respect. Srisatva GuNam (Srimatva guNam) is celebrated based on the Paasura vaakyam: Maadhavan.

In 10.9.5 (*Maadhvan Tamar YenRu--*), the warm reception given by VaruNa, IndhrA and PrajApathis during this journey. The reference here is to "yAdhvathvAth". Once again, we have reference to Maadhvan in this Paasuram. Swamy Desikan recognizes the Lord here as the member of the Yadhu kulam, which is also known as Madhu Kulam. A scion of this Kulam is the Lord (Maadhavan).

In 10.9.6 (*vELviyuL madutthalum--*), the mangaLASAsanams by dEva rishis, who are expert in the VedAs and their consorts is accounted for. Paasuram has the word/salutation: "AzhiyAn". Swamy Desikan refers to the catru hantAra guNam of the Lord as "SarathapadhatayA".

In 10.9.7, The felicitations by all the other devathAs is described (*Madanthayar vAzhthalum--*). Lord's saulabhyam (ease of access) is celebrated here with the passage: "SayAnEsmin dvaita:". The paasuram refers to Sayana moorthys: "KiDanta em Kesavan" and "KuDantai Kaavalan".



In 10.9.8 (**KuDaiDiyAr** ivar --), Azhwar arrives here at the divine gates of Sri Vaikuntam. Kudi is aayar kudi and hence Swamy refers to the naamam "Govindan" with the expression "**GovindAt**" to illustrate all the rakshana gunams of the Lord.

In 10.9.9 (**Vaikuntam puhuthalum**--), Azhwar crosses the main portal and experiences the travel inside Parama Padham. The GuNam celebrated is that of being VaikuNthanAthan. The residents of VaikuNTham are eternally liberated ones(nithya sooris and MukthAs). The Vaibhavam of vaikuNTham is saluted therefore as "**VaikuNThAdhipa iti vibavAt**".

In 10.9.10 (**vidhi vahai**--), AzhwAr receives the additional upachAras of the Vedic seers and divine damsels. Swamy Desikan salutes the passage of paasuram: "**Vithi vahai puhunthanaR**" with "**prEkshita Ascarya tanvIvyUhai: sArdhaacanEshTyA**". At the time of crossing the Viraja river, EmperumAn sends out 500 Nithya Sooris (apsaras ladies), who are described as having flower garlands on their hands as per Upanishad (**Satam MaalA Hasta:**).

The eleventh paasuram speaks about the blissful state the AzhwAr was in front of the Lord and in the company of Nithya Sooris (**anthamil pErinbhatthu adiyarOdu irunthamai**). Bhagavaan's joyous arrangements (**kOlAhalam**) during the time of AzhwAr's ascent is described here. In this concluding 10.9.11 pasuram (**Vanthalavar ethir koLLa**--), AzhwAr enters the ThirumAmaNi Mandapam, where the Lord is seated on AdiSeshan and His Devis.



## THE FINAL SELECTED dASAKAM OF THIRUVAIMOZHI (10.10 TVM),

This decad describes his attainment of Moksham Swamy NammAzhwAr enjoys paripoorNa BrahmAnandham and thanks the Lord for freeing him from being reborn again. The GuNam for the entire 10.10 decad is "anubhAvyathvam" or bhOgya samAnam (enjoyment of the BhOgams of Sri VaikuNTham in an equal measure with the Lord).

The 10.10 decad of TVM is the "MuniyE naanmuhanE MukkaNNappA" daSakam. These ten paasurams are a glorious climax for the entire ThiruvAimozhi. Swamy NammAzhwAr thanks the Lord for removal of all Moksha VirOdhis and acknowledges that he has been blessed with Moksham (avAvaRRu Veedu peRREn).

There are two versions of the DTR sIOkam covering the TVM 10.10 decad. We will focus on the second one chosen by UtthamUr Swamy:

brahmESaanta: pravEsAt sapa ia ramayetyAdhi-vaagruddha-bhAvaat

ratnashyAmAccha roopAt akhilatanutayA truptidhUrAmrutatvAt |

padmA-prEyastva bhUmuddharaNa dhuritadruktaAdhinityatva mukthyA-

dAnairbrahmAnubhAvyam SaTharipu-bhaNat drushTadrushTa svamukti: ||

Here Swamy NammAzhwAr salutes the Lord as the sole grantor of Moksham and the most enjoyable one for the liberated souls (Muktha BhOgyan). AzhwAr describes at the beginning of the decad his Parama Bhakthi, his attainment of the Lord's sacred feet, his accomplishment of union (SamslEsha bhAgyam) with the Lord at Sri VaikuNTham after a very long separation.

In the previous daSakam, Sriman NaarAyaNan let the AzhwAr see for himself the travel by archirAdhi maargam by liberated souls, their arrival at the Lord's



ThirumAmaNi MaNtapam. AzhwAr thought he had realized such a bhAgyam and wanted to engage in EkAnta Kaimkaryam for the Lord. Suddenly, he understood with shock that he was still in prakruthi manDalam and not in Sri VaikuNTham. His sorrow was unbounded. He cried out to the Lord and asked whether what he saw earlier (travel to Sri VaikuNTham) was real. He begged not to be left behind in samsAric world. The Lord hears that moving appeal and permits AzhwAr to join Him. The purpose of AzhwAr's avathAram becomes fulfilled. He becomes one with the Lord's Param JyOthi.

TVM 10.1.1: MuniyE! nAanmuhanE! MukkaNNapA!--:

Oh Muni! The Lord who reflects intensively on creation of this universe at the end of praLayam! You keep thinking intensively upon how to assign nAmams and roopams for the sentient and the insentient of the Universe that you are about to create. Oh Sage engaged in Your divya-sankalpam through Your avyAja KaruNai! You have made me from asath to a sath! Can You not come to my rescue now? How can You be so heartless to pay no further attention to me? I am crying my heart out. I am begging You for Your Moksha anugraham. Why are You indifferent?

naanmuhanE! Oh Lord, who created Brahma, entered His soul and empowered him to engage in samashTi creation after completing VyashTi creation by Yourself!

MukkaNNappA! Oh RudhrAntharyAmi, who appointed him to engage in SamhAra Kaaryam!

MuniyE! naanmuhanE! MukkaNNappa! Oh Supreme Lord displaying Your svaroopam as Parabrahmam by divining srushTi, sthiti and SamhAram through Your divya Sankalpam!

Yenn PollAkkaniyE! KarumANNikkamE! Yenn KaLvA! Oh the thief that stole "my" soul and enslaved me through Your charms! Oh My Lord with Neela Mani hue!



Out of Your nirhEtuka Krupai, You placed Your lotus feet on my head. The responsibility for my protection is all Yours. I can not be without You even for a moment. You showed me the pathway by which a liberated soul travels to Your supreme abode. I can not now let you go. Please grant me Moksham and do not trick me with other gifts. Please rush truly and unite with me!

10.10.2: Here the agitated AzhwAr asserts his claim on the Lord and swears in the name of the Lord and MaHa Lakshmi about His right to be taken to parama padam.

10.10.3: AvikkOr paRRukkompu ninnallAl aRihinRiEn yaan -Oh the First cause of the World! I do not know of any support for my soul except You. Please take me to Your Supreme abode to enjoy ParipoorNa BrahmAnandham.

10.10.4: yembharam saadhikkaluRRu yennaip pOravittidAyE -Oh JagannAthA! Sarva RakshakA! If You think that my protection is my own responsibility, then there is no other recourse for me except to sink in samsaric mud.

10.10.5: pOra vittittu yennai Nee puram pOkkalaRRAl, pinnai yaan aaraikkoNDu yethai? anthO! Yenathu Yenpathen?Yaan Yenpathenn?- Here, Azhwar tightly questions the Lord: If You abandon me as one would treat a blade of grass as being worthless, then how can I and with whose help can I recover? What is left there to describe as "mine" or as "I"? There is no hope for me, if You decide to spurn me and cast me aside.

10.10.6: Oh Lord! You are my aparyAptha amrutham (insatiable nectar). You devoured my aathmA as though it was delectable. Now, You have abandoned me. Why is this change of mind?

10.10.7: YenthAi! --Yenn anbhOyO? --Unnai peRRini pOkkuvEnO? - Oh My Lord and master! To me You are the total object of my love. After having obtained You, do You think I am going to let You escape from me?

10.10.8: Oh sarvAntharyAmi! My soul's soul! Having got You, will I let You go?

10.10.9: Oh unparalleled Lord! The world as it manifests itself is Your Sariram. Oh Jagath KaaraNA! Oh Jagath SarIrA! Oh Mudal tani Vitthu! (Oh Lord shining supreme in a three-fold way nimittha, sahakAri and upAdhAna Kaaranams). I have to join You. I have to have the anugraham of enjoying You in a concrete physical form as Sri VaikuNtha nAthan as enjoyed by all the eternally liberated ones. When am I going to have this supreme anugraham? AzhwAr's cry and suffering is now intense. The Lord responds now with alacrity and grants the boon sought by His dearest devotee.

10.10.10: AzhwAr speaks out with utter gratitude for the MahOpakAram done by the Lord (Dr.VNV's translation):

"Oh The indweller of Moola prakruthi, which evolves further into derivative tattvams such as Mahath, ahankaram et al and pervades all space and thus is infinite in coverage!

Oh the indweller of all liberated souls, who encircles, extends over and is larger than the prakruthi in extant, whose very nature is characterized by Jn~Anam, Anandam and tEjas!

Oh the unique possessor of Sankalpa Jn~Anam, which extends even beyond and has its halo even beyond still further, which is pure Anandham in nature!

My yearning to join You was even bigger than your sankalpa-jn~anam in magnitude. But You surrounded me, quenched this yearning! I became a drop in Your vastness of nectar ocean. My long time ambition has now been fulfilled.

10.10.11: In the phala sruti paasuram of the ThiruvAimozhi, AzhwAr instructs us that the SarvAntaryAmi Svaroopa Sri man NaarAyaNan mingled with him and fulfilled him. AzhwAr now is ecstatic over his good fortune. AzhwAr says that he sang this decad with Parama Bhakthi and those who recite it and understand the meanings of these paasurams will attain the status equal to that of nithya Sooris.

Thus ends the magnificent ThiruvAimozhi with Swamy NammAzhwAr's Moksham!



## THE CELEBRATION OF SWAMY NAMMAZHWAR MOKSHAM AT LORD RANGANATHA TEMPLE AT SRIRANGAM

Swamy NammAzhwAr MokshOthsavam has been linked to the 10th paasuram of ThirumAlai, where ThoNDarDippoDi Azhwar declares: "KaattinAn Thiruvarangam uybhavartru uyyum VaNNam" (Lord RanganAthan showed Thiruvarangam as the means for Moksham for the benefit of those, who longed for the supreme goal of release from the cycles of births and deaths. ThoNDarDippoDi is referring to the samarpaNam of one's aathma at the ThiruvaDi of Lord RanganAthan for Moksha anugraham. In view of this, the Maarghazhi Uthsavam at Srirangam is named MokshOthsavam.

Thirumangai, who lived after or during the time of ThoNDarDippoDi took to heart the message of ThoNDarDippoDi Azhwar and appealed to Lord RanganAthan in this moving way:

அனியார் பொழில் சூழ் அரங்கநகரப்பா !  
துணியேன் இனி நின் அருளல்லது எனக்கு  
மனியே ! மனி மாணிக்கமே ! மதுகுதா !  
பணியாய் எனக்கு உய்யும் வகை பரஞ்சோதி !

aNiyAr Pozhil soozh aranga-nakarappA!

thuNaiyEn ini nin aruL allAthu, enakku

maNiyE! maNi maaNikkamE! madhusoodA!

paNiyAi ennaku uyyum vahai param cOthi!"

(Oh Lord of the dhivya dEsam of Srirangam with its beautiful groves! Oh most cherished gem! MadhusoodanA! AdiyEn can not carry on anymore without Your



anugraham and grace. Oh Lord of Supreme Lustre! Please instruct me on the way for my upliftment to Moksham).



[www.sadagopan.org](http://www.sadagopan.org)

nammAzhwAr after Moksham - Pomona, New York

Thanks:[www.ranganatha.org](http://www.ranganatha.org)

The Sannidhi archakar, Utthama Nampi according to the command of Sri RanganAthan through a trance speech revealed then the way and Thirumangai was very happy with the blessings of the Lord thru His archakar (**arcakastu hari: SaakshAt**) and became tranquil. This was just before Maarghazhi. The Month was Kaarthikai, the month of avathAram of Thirumangai Mannan. Lord RanganAthan enjoyed the ThirukkArthikai deepOthsavam and revealed further the "JyOthi tatthvam" of His that stands tall spanning and illuminating the world and protecting the jeeva-raasis with its unique warmth. Lord RanganAthan revealed to Thirumangai AzhwAr that this "**uyara ninRathOr**





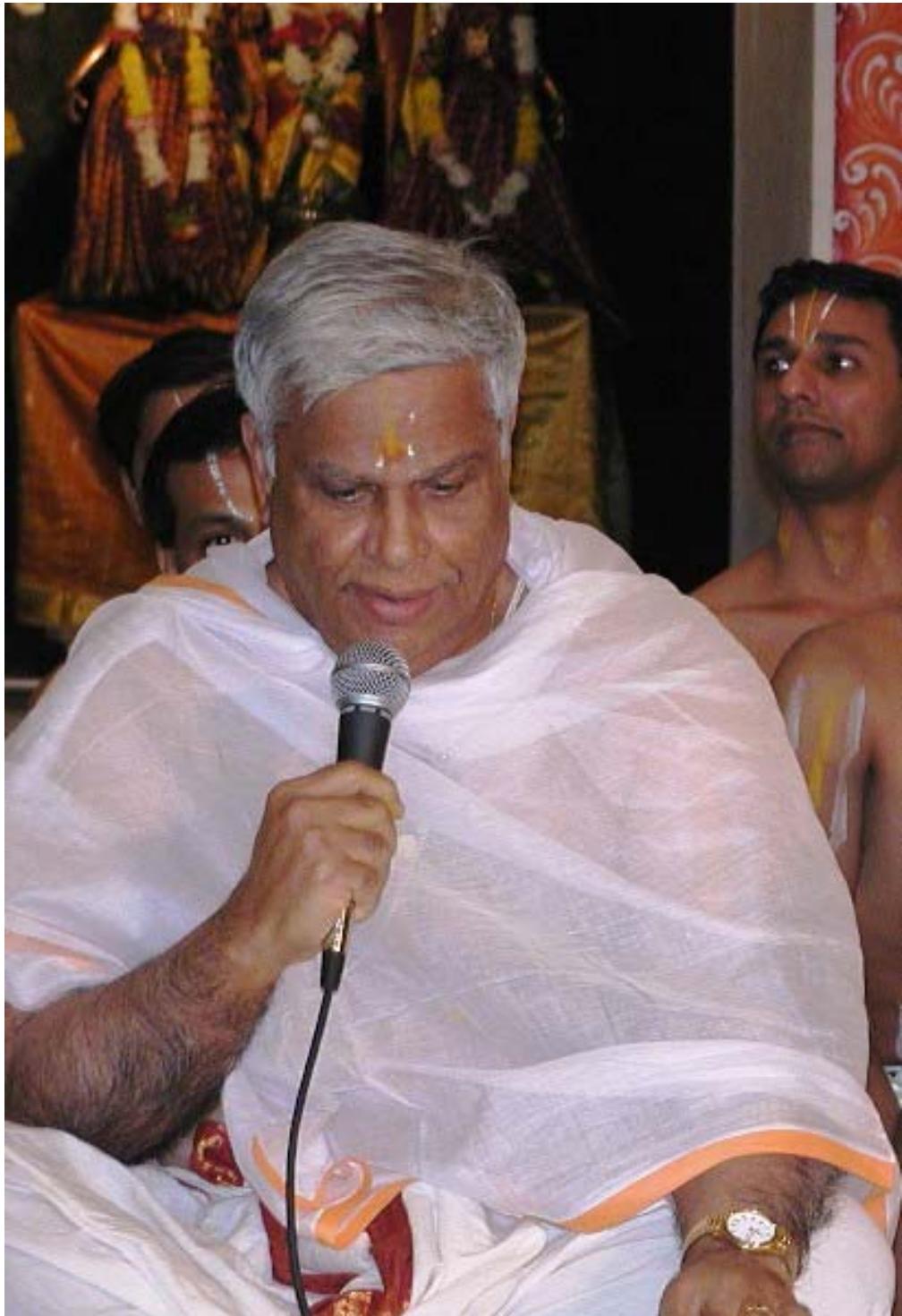
"JyOthi" tatthvam is the tatthvam that He had revealed earlier to NammazhwAr as MokshOpAyam.

Thirumangai was rapturous over the revelation of Lord RanganAthan and rushed to AzhwAr Thirunagari, the birth place of Swamy NammAzhwAr and brought Him with all maryAdhais to Srirangam to conduct an utsavam to celebrate the ParamjyOthi/SvayamjyOthi tatthvam of the Lord and to reveal this supreme tatthvam of the Lord to the world. Thirumangai had another motivation in conducting this Thiruadhyayana Uthsavam at Srirangam for the first time. He had requested Lord RanganAthan's permission for the recognition of ThiruvAimozhis equivalence to the Sanskrit VedAs. Lord RanganAtha accepted to Thirumangai's request and invited Swamy NammazhwAr to come to Srirangam. This invitation of the Lord of Srirangam was taken by Thirumangai to AzhwAr Thirunahari and Swamy NammAzhwAr traveled with Thirumangai in pallAkku to His Lord's side. Thiruvaaimozhi Uthsavam took place then in the month of Maarghazhi.

Swamy Naathamuni continued this utsavam after he was blessed to receive the NaalAyira Dhiva prabandham through the special grace of Swamy NammazhwAr after they were lost for many years. Swamy Naathamuni was in charge of the Srirangam temple administration at that time and he had set dhivya prabandham to music and taalam and had taught his two nephews this art of singing the Paasurams. They created the arayar sEvai after being given that title by the Lord and the present of arayar kullAi (cap) by the Lord Himself. The cymbals used in arayar Sevai are called Naathamuni to pay tribute to him for blessing us with the Dhivya prabandham through his tapas and for setting the dhivya prabandham to music. The arayar kulam starts from the two nephews of Swamy Naathamuni. The grand son of Swamy Naathamuni was Swamy AlavandhAr, who had a son, who was a famous arayar besides being one of the five AchAryAs of RaamAnujA. When RaamAnujA became Udayavar, he inherited the rights of Srirangam Temple administration and continued the tradition of arayar Sevai and expanded the arayar sevai for additional



paasurams.

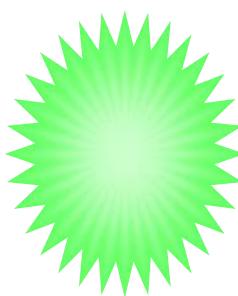


Sri.V.Sadagopan swami explaining NammAzhwAr Moksham during the Vaikunta Ekadasi celebrations at Sri Ranganatha Temple, Pomona, New York.



The various traditions enacted during the Pahal patthu and Iraa Patthu were established. Mohini Sevai, the assignment of Utthama Nampi for conductance of the festival, the formal recognition for MaNiyakkArar, KanthAdai RaamAnuja Iyengaar and their vamsam, The Thiruvaranga KoottatthAr and aruLappAdu for them, Brahma Ratham for Bhattar and Arayar were established and that tradition continues even today. adiyEn wishes to acknowledge the valuable information provided by Srimathy RanganAyaki KaLLapirAn regarding the adhyayana uthsavam at Srirangam.

SrI RanganAtha parabrahmanE nama:  
Swamy NammAzhwAr thiruvadigaLE SaraNam,  
lokA:samastA: sukhinO bhavantu,  
Daasan,  
Oppiliappan Koil VaradAchAri SaThakOpan



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