

**SWAMY DESIKAN'S
ADAIKKALAPATHTHU**



**ANNOTATED COMMENTARY IN ENGLISH BY:
OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN**



sadagopan.org





CONTENTS

	PAGE
INTRODUCTION	3
PASURAM 1: PATTHI MUDALAMAVARRIL	6
PASURAM 2: SADAIMUDIYAN	8
PASURAM 3: THANTHIRANGAL	9
PASURAM 4: KĀHAMIRAKKATHAN	11
PASURAM 5: UKAKKUMAVAI- THE FIVE ANGAMS OF PRAPATTHI	12
PASURAM 6: ALAVUDAYAR — THE FOUR KINDS OF PRAPATTHI	13
PASURAM 7: UMATHU ADIGAL ADAIKINREN -- DONE ONLY ONCE FOR A SINGLE PALAN	14
PASURAM 8: THINMAI KURAYAMAICKUM -- THE CODE OF CONDUCT AFTER PRAPATTHI	15
PASURAM 9	17
PASURAM 10: THIRUMAGAL (ATHMA SAMARPAṆAM, THE ANGI OF PRAPATTHI)	18
PHALA SRUTHI PASURAM 11 — SUMMING UP OF ADAIKKALAPPATTHU PRABANDHAM	20





sadagopan.org





॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

ADAIKKALAPPATTHU

அடைக்கலப்பத்து

INTRODUCTION

Swami Desikan performed prapatti to Sri Varadaraaja of Hastigiri in Tamil, which crystallized as eleven verses including the phala sruthi verse of ADAIKKALAPPATTHU housed in Desika Prabhandham. These verses are equally sacred in purport to the Nyasa Dasakam in Sanskrit used for performing SaraNagathy to Lord Varadaraajan.

Swami Desikan's Araadhana Murthy was Varadaraajan. Time and again, he has offered his profound salutations to Atthigiri AruLaaLan through his sthothrams such as Sri Varadaraaja Panchaasath, Meyviratha Maanmiyam, Thirucchinnamaalai and Sri Hastigiri Mahaathmyam.

Swami Desikan was born in Thuppul not far from the temple of Varadaraajan, which is known as PerumaaL Koil. It is revered as one of the seven Mukthi KshEthrums. The Lord stands on top of a small hill here saluted as Atthigiri in Tamil and Hasthi Giri in Sanskrit. Here, the Lord responds most affirmatively to all auspicious vratham of devotees and hence this kshEthram is known as Sathya Vratha KshEthram. The Lord's greatness is saluted as Meyviratha Maanmiyam.

The Lord of Hastigiri has been worshipped from time immemorial as Varadhan, Devaraajan, DevapperumaaL, AruLaaLan and PeraruLaaLan. He is saluted as KaaruNya Raasi (the embodiment of Mercy and Dayaa) by Swami Desikan. He is recognized as Ayyaaja Vatsalan (One whose natural disposition is affection for His devotees). He is recognized as Varadhan or the boon giver par excellence. The beauty of His Divya MangaLa Vighram has been enjoyed by Swami Desikan without any satiety.

Swami Desikan has described Sri Varadan as a matchless vessel to cross the tumultuous ocean of Samsaara (Samsaara vaaridhi nidhi santhraNaika pOtham). He is saluted as the end statement of ALL words (Sarva Vachasaam avasaana seema:). In a most majestic salutation, Swami Desikan has recognized Him as "Nithyam param Sarva Gatham SusUkshmam nishpandha-nandhathu mayam Bhavatha: svarUpam". Swami Desikan



untypically is at a loss for words and tries to describe the Lord's form as “eternal, superior to every thing, all pervasive, unobstructed in its power and an embodiment of unalloyed joy). Swami recovers from his state of being overwhelmed and comes back to his fluent self and salutes the Lord as “Visva aadhisaayee Sukha rUpan” (the unmatched embodiment of beauty in all the three worlds).

Swami Desikan's salutation of Atthigiri AruLaaLan as the tree with its eastern branch as VaasudEvaa, Western branch as Pradhyumnaa, Southern Branch as SankarshaNaa and the Northern Branch as Aniruddhaa and Himself at the very centre of the Chathur VyUham is a moving tribute (Sathvavantha: ---tava Chathurshvapi sthaanEshu api saakaa vibhaaga chathurE chaathuraathmeyE jaagrathi). Here Swami says that the pious ones deeply concentrate in the enjoyment of Him as the Chathur vyUha Moorthy. Swami goes on to adore Him as the emerald resting in the casket made up of all Upanishads as their Saaraartham (nikhila Upanishad maneeshaa manjUsjikaa marakatham).

In the Varadaraajaa panchaasath, Swami salutes Him as dasaavathaara SvarUpan, as the antharyaami as well as Archaavatharaan. Swami Desikan reminds the Lord that his own anjali is the shield against the Lord's shafts of anger over his sins. Our Achaaryaa melts the heart of Varadhan by describing Him as the faultless dam over the ocean of Samsaaram (tvaam yEva abhangura: sEthu asi). He invites the rejuvenating glances of Varadaraajan to bring him back to life after experiencing the scorching rays of the summer sun of samsaaram. Swami reminds the Lord that it is not a big effort for Him to take care of him during the remaining few years on His earth (sEshathva lEsa nayanE ka: iva athibhaara:?).

Frightened over his accumulated sins and their effect on him, Swami Desikan cries out and begs for the Lord's cool and merciful glances to fall on him (madhuraa: DhayaaLO: tE kataakshaa: mayi pathanthu). He calls Him as Karisailadhaaman (One who has Hasthigiri as His place of residence) and begs Him to bless him to travel by archiraadhi maargam at the end of his days. Swami wants from Varadaraajan the boon of anthima smrithi about Him (aalOhitha amsukam tvaam anusmarEyam). He confides to Varadhan that the enjoyment of His beauty in Archaavatharam at Kanchi makes him conclude that the stay in Sri VaikunTam is not so tempting. Swami concludes his salutation to Varadaraajan with a prayer for unceasing remembrance (Dhruva smruthi) of Him as a resident of his heart cave.

In the divya prabhandham, Hasthigiri Maahaathmyam, Swami Desikan rightfully concluded that Kanchi has become the KshEthram that totally cuts asunder all the sins of devotees because of its sanctity arising from the association with Sri Varadaraajan (atthigiri bhatthar vinai tottaRa aRukkum aNi AtthigiriyE). The Lord appeared in the utara vEdhi of Brahmaa's yaagasaalaa under the PuNyakOti vimaanam as the effulgent radiance. Swami states that the nithya sUris raised the mangaLa naadham from their Thirucchinnams during that auspicious occasion (kaahaLi naadhEna karNEshvamruthasEchanam). Swami Desikan is immersed in the sweet memories of the Lord appearing before Brahmaa as a golden mountain in the middle of the fire of the yajnam. Wave after wave of memories about the Lord's glories wash over Swami Desikan and he declares with elation his nectar-like



experience over those thoughts:

atthigiri aruLaaLap perumaaL vandhaar
karutha varam tharum Dhaivap perumaaL vandhaar
umbhar thozhum kazhaludayaar vandhaar
vaanEra vazhi tanthaar vandhaar thaamE

Swami Desikan celebrated thus the ThirilOka Mahaneeyam Sathyavratha Mahaathmyam in his prabhandham in a glorious manner. The auspicious sound raised by the NithyasUris from the Lord's Thirucchinnam reminded him of the comforting sound of MUla Manthram. The praNava sabdham reminded him once again of the rakshakathvam of Lord Varadaraajaa. The accompanying Ukaara, Makaara sabdhams and that of the fourth case as well as the nama: and the NaaraayaNa sabdhams with its own chathur vibhakthi engulfed our Achaaryaa into an ocean of bliss. He performed his prapatthi immediately to the Lord of Hasthigiri in grateful appreciation of that extraordinary experience and out poured the ten verses of Adaikkalappatthu.

Swami Desikan was moved to perform SaraNaagathi after the unmatched nectar-like experience of tasting the subhaasrayam and the anantha kalyaaNa guNams of Lord Varadaraajaa presiding over Hasthigiri. He used the Tamil metre of Kocchahakkalippaa to direct the flow of his emotion, which rushed forth as the gushing water from a dam that had collapsed.



“Desika-Arulaalar Serthi”





SLOKAS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

SrImaan vENkata naaTHaaryah kavithaarkika kesarI.
vEdaantaachaarya varyO mE sannidHaththaaM sadaa hRudhi.

PAASURAM 1: PATTHI MUDALAAMAVARRIL

பத்தி முதலாமவற்றில் பதி எனக்கு கூடாமல்
எத்திசையும் உழன்றோடி இளைத்துவிழும் காகம்போல்
முத்தி தரும் நகரேழில் முக்கியமாம் கச்சிதன்னில்
அத்திகிரி அருளாளர்க்கு அடைக்கலம் நான் புகுந்தேனே.

patthi mudhalAmavaRRuL pathi enakku kUdAmal
eththisaiyum uzhanROdi iLaiththuvizhum kAkampOl
muththi tharum nagarEzhil mukkiyamAm kacchithannil
aththigiri aruLaaLarkku adaikkalam nAn pukunthEnE.

MEANING:

I surrender my soul at the sacred feet of PeraruLaaLan, who resides at the most important of the seven cities that bless their residents with Moksham. I have come to the realization that I am powerless to attain moksham through the difficult-to-practice Bhakthi yOgam as upaayam. I have hence chosen Prapatthi at the lotus feet of Varadhan as the saving grace for me and am performing saraNaagathi. This act of mine (performance of SaraNaagathi at the Lord's feet as the helpless one with no other recourse) is like the deed of the evil-minded Kaakaasuran, who committed grave apachaarams to the Lord's consort and was yet saved by the Lord, when he fell at the feet of the Lord as a saraNaagathan without any other recourse.

COMMENTS:

The key passage of this sOkam is the statement: “Atthigiri AruLaaLarkku adaikkalam naann puhunthEn”. Swamy compares himself to a Mahaa aparaadhi like Kaakaasuran, who ran





hither nad thither and finally realized that no one can save him from the chasing Brahmaasthram and fell at the feet of the merciful Lord (yetthisayum ozhanRu Odi iLaitthu vizhum Kaakam pOI). Swamy points out that he used the difficult to practise Bhakthi yOgam as the means (upaayam) for Moksham and failed miserably to gain the Mokshaanugraham (Patthi mudalaam avaRRil pathi yenakku koodamal). Swamy Desikan states that wandering here and there practising Bhakthi yOgam, he did not succeed in his efforts to gain Moksham and arrived finally at the most important among the cities that assure moksham (Viz)., Kaanchi (Mutthi tarum nakar yEzhil mukkiyamaam Kaanchi tanil) and performed SaraNaagathy at the sacred feet of Lord Varadaraajaa and gained Moksha Phala siddhi.



“Atthigiri Arulaalar”





PAASURAM 2: SADAIMUDIYAN

சடைமுடியன் சதுமுகனென் றிவர்முதலாந் தரமெல்லா
மடையவினைப் பயனாகி அழிந்துவிடும் படிகண்டு
கடமலரார் பிரியாத கச்சிநக ரத்திகிரி
இடமுடைய வருளாள ரிணையடிக ளடைந்தேனே.

sadaimudiyana sathumukanen RivarmuthalAn tharamella
madaiyavinaip payanAki azhinthuvidum padikaNdu
kadimalarAL piriYatha kacchinaka raththikiri
idamudaiya varuLALa riNaiyadika LadainthEnE.

MEANING:

Here again ananya gathithvam is celebrated in another way. adiyEn offers my prapatthi at the sacred feet of PeraruLaaLan while fully cognizant of the fact that the power and wealth of even Brahmaa and Sivaa are evanescent and transitory and are fully dictated by their karma visEshams. Once their accumulated puNyams are over, their status as powerful demi-gods disappears. Knowing their alpa sukham fully well, I am not enamored of such status and power. I seek therefore the lasting bliss of moksham and nithya kaimkaryam in the Lord's Sri Vaikuntam through my prapatthi.

COMMENTS:

SaDai mudiyana and Chathumukhan here refer to Rudran with JaDai as His makutam and Chathur-Mukha Brahma. Both of them and the other dEvaas are Karma vasyaaLs and enjoy their hard earned positions until their karma phalans hold up. Once they expend all their puNyams, they enter samsaaram. Knowing the impermanence of the status of these dEvaas, Swamy Desikan states that he has opted to perform SaraNaagathy at the matchless pair of sacred feet of Atthigiri AruLaaLar (Kacchi Nagar Atthigiri idamudaya AruLaaLar iNai adikaL adainthEn) for gaining the lasting Moksha sukham.





PAASURAM 3: THANTHIRANGAL

தந்திரங்கள் வேறின்றித் தமதுவழி யழியாது
மந்திரங்கள் தம்மாலு மற்றுமுள வுரையாலு
மந்தரங்கண் டடிபணிவா ரனைவர்க்கு மருள்புரியுஞ்
சிந்துரவெற் பிறையவனார் சீலமல தறியேனே.

thanthirangaL vERinRith thamathuvazhi yazhiyAthu
manthirangaL thammAlu maRRumuLa vuraiyAlu
mantharangaN dadipaNivA ranaivarkku maruLpuriyuNY
sinthuraveR piRaiyavanAr seelamala thaRiyEnE

Here, Swami Desikan points out that all are eligible to perform Prapatthi at the lotus feet of the Lord of Kaanchi and receive the boon of Moksham from that act of self-surrender.

MEANING:

I meditate on the glorious attribute of Varadaraajan, who blesses all without discrimination, when they perform prapatthi unto Him. These are the virtuous ones, who understand the difficulties of practicing Bhakthi yOgam and understand well the equal qualifications of all to perform prapatthi to gain the boon of Moksham. They do not seek any other means than prapatthi and observe their varNaasrama dharmams without slipping. They utter thereafter the prapatthi manthram (svanishtai) or follow the utterances of their Achaaryaas (ukthi Nishtai) and perform their prapatthi to the Lord, who accepts it with joy and rewards them with the boon of mOksham.

COMMENTS:

Here the Vaibhavam of the Svabhaavam of Lord Varadaraajan is hailed as SaraNaagatha rakshakan. Swamy Desikan declares that he does not know of any thing mightier than the souseelyam of Lord Varadaraajan, which propels Him to grant Moksha Sukham to anyone, who seek His sacred feet as the protective object (Rakshaka vasthu). Souseelyam derives from the pre-eminent "Seela" guNam of the Lord of Atthigiri, which makes Him mingle even with the lowliest one inspite of His supremely exalted status. The glories of those, who perform SaraNaagathy at Lord Varadaraajan's auspicious feet are described as "antharam kaNDu, vERu tanthirangaL inRi, tamathu vazhi azhiyaathu, manthirangaL tammaalum,





maRRum uLa urayaalum adi paNivaar”. These knowledgeable ones performing SaraNaagathy are clear about the differences between Bhakthi and Prapatthi yOgam as the means for Moksham (antharam kaNDu). They do not seek means other than Prapatthi (vERu tanthirangaL inRi). They do not swerve from their VarNaasrama dharmams (Tamathu vazhi azhiyaathu). They use as their guide the Veda Manthrams (ManthirangaL tammaalum) and the Sri Sookthis of Poorvaachaaryaas (maRRum uLa urayaalum). With the benefit of this anushtaanam and Jn~aanam, they perform prapatthi at the lotus feet of the Lord of Atthi Giri and gain Moksha Siddhi.

sadagopan.org



“Sindura Verpu”





PAASURAM 4: KAAHAMIRAACKATHAN

காகமிரக் கதன்மன்னர் காதலிகத் திரபந்து
நாகமர னயன்முதலா நாகநக ரார்த்தமக்கும்
போகமுயர் வீடுபெறப் பொன்னருள்செய் தமைகண்டு
நாகமலை நாயகனார் நல்லடிப்போது அடைந்தேனே.

kAkamirak kathanmannar kAthalikath thirapanthu
nAgamara nayanmuthalA nAganaka rArthamakkum
pOkamuyar vIdupeRap ponnaruLsey thamaikaNdu
nAkamalai nAyakanAr nalladippOthu adainthEnE

Here the reference is to Mahaa ViSwaasam that leads to the fruition of one's prapatthi.

MEANING:

I offer my prapatthi at the holy feet of Varadaraajan inspired by the thought that He granted the boons of samsaara bhOgam and Moksham (uyar veedu) as desired by them to the offending crow, VibhishaanaaN, Droupathi, Kshathrabhandhu, GajEndran/KaaLiyana, Sivan, Brahmaa and all the other dEvaas.

COMMENTS:

Swamy Desikan's salutations of Kaanchi Varadaraajar are always meaningful. Here, Swamy Desikan salutes the Lord of Atthi Giri as “Naaga Malai Naayakanaar”. Naagam means an elephant (Hasthi) and therefore “Naaga Malai Naayakanaar” refers to the Lord of Hasthi (Atthi Giri). Swamy Desikan states here that he has arrived at the lotus feet of Naaga Malai Naayakan (nall adippothu adainthEn). He refers to his SaraNaagathy at those sacred feet of the Lord of Kaanchi.





PAASURAM 5: UKAKKUMAVAI- THE FIVE ANGAMS OF PRAPATTHI

உகக்குமவை யுகந்துகவா வனைத்துமொழிந் துறவுகுண
மிகத்துணிவு பெறவுணர்ந்து வியன்காவ லெனவரித்துச்
சகத்திலொரு புகலிலாத் தவமறியேன் மதிட்கச்சி
நகர்கருணை நாதனைநல் லடைக்கலமா யடைந்டேனே.

ukakkumavai yukanthukavA vanaitthumozhin thuRavukuNa
mikaththuNivu peRavuNarnthu viyankAva lenavaritthus
sakatthiloru pukalilAth thavamaRiyEn mathitkacchi
nakarkaruNai nAthanainal ladaikkalamaA yadainthEnE.

MEANING:

Here, Swami Desikan reveals that he has performed the prapatthi at the Lord's feet in the proper manner with the five angams of Prapatthi. The words of the prabhandham connected to the five angams are :

ukakkumavai ukanthu -- AnukUlya sankalpam

ukavAvanaitthumozhindhu -- prathikUlya varjanam

mikath thuNivu peRavuNarnthu -- mahaa visvaasam

kAvalena varitthu -- gopthruthva varaNam

pukalillAth thavamaRiyEn -- kArpaNyam

With these words, Swami Desikan points out that he has performed aathma samarpaNam with its five angams as established by His Achaaryas .





PAASURAM 6: ALAVUDAYAAR — THE FOUR KINDS OF PRAPATTHI

அளவுடையா ரடைந்தார்க்கு மதனுரையே கொண்டவர்க்கும்
வளவுரைதந் தவனருளே மன்னியமா தவத்தோர்க்குங்
களவொழிவா ரெமரென்ன விசைந்தவர்க்குங் காவலராந்
துளவமுடி யருள்வரதர் துவக்கிலெனை வைத்தேனே.

aLavudaiyA radainthArkku mathanurayE koNdavarkkum
vaLavuraithan thavanaruLE manniyamA thavaththOrkkuNG
kaLavozhivA remarenn visainthavarkkuNG kAvalarAn
thuLavamudi yaruLvarathar thuvakkilenai vaiththEnE.

MEANING:

Here, Swami Deikan refers to the four kinds of Prapatthi: Svanishtai, Ukthi nishtai, Achaarya nishtai and Bhaagavatha nishtai. Swami says that he has performed prapatthi at the lotus feet of Varadhan, who grants the boon of Moksham to one, who has performed any one of the four kinds of Prapatthi.

COMMENTS:

The four kinds of prapatthi are :

1. **Sva-nishtai:** Direct self surrender to the Lord with the clear knowledge of Prapatthi as angam and its corresponding angams. This is now rare. Great ones like Swamy Nammaazhwaar and Swamy Desikan might have practised it.
2. **Ukthi Nishtai:** Those without special knowledge about the angams of Prapatthi like Anukoolya sankalpam recognize their ananya gathithvam (not having recourse to any one as their protector and pray to the Lord with mahaa Viswaasam in Him as their Rakshakan. They repeat the Prapatthi Vaakyams uttered by their Achaaryans and realize poorNa prapatthi. This is the tradition of Ahobila Matam Achaaryaas.
3. **Achaarya Nishtai:** Those who stay within the fold of Achaaryaa's saraNaagathy to the Lord. The Achaaryan prays to the Lord for the acceptance of the surrender of the Jeevan. This is the tradition followed at Srimath Andavan Asramams.
4. **Bhaagavatha Nishtai:** Here, one stays within the SaraNaagathy performed a PoorNaadhikaari dear to the Lord (Bhagavathar other than one's Achaaryan).





PAASURAM 7: UMATHU ADIGAL ADAIKINREN -- DONE ONLY ONCE FOR A SINGLE PALAN

உமதடிக ளடைகின்றே னென்றொருகா லுரைத்தவரை
அமையுமினி யென்பவர்போ லஞ்சலெனக் கரம்வைத்துந்
தமதனைத்து மவர்த்தமக்கு வழங்கியுந்தா மிகவிளங்கு
மமைவுடைய வருளாள ரடியிணையை யடைந்தேனே.

umathadika LadaikinRE NenRoruka luraitthavarai
amaiyumini yenpavarpO lanjalenak karamvaiththun
thamathanaiththu mavarththamakku vazhangiyunthA mikaviLangu
mamaivudaiya varuLALa radiyiNaiyai yadainthEnE.

The meaning of the Abhaya Mudra of Varadhan is celebrated here.

MEANING:

The Lord is resplendent at the sight of the prapannaa and blesses him to enjoy all of His Isvaryam and looks at the prapannaa with great compassion and reveals through the gesture of Abhaya Mudraa that his (jeevan's) one-time prapatthi alone is sufficient to enjoy all of that bliss and Isvaryam of the Lord. adiyEn surrenders my aathmaa to that glorious and merciful Lord, who grants such matchless boons.

COMMENTS:

The Prapatthi Vaakyam equivalent is “Umathu adikaL adaihinREn”. The Prapatthi has to be done only once with the utterance of the Prapatthi Vaakyam. The Prapannan becomes known as “orukkaal uraitthavar”. Bhagavaan reveals through His abhaya mudhrai that it (the single utterance of Prapatthi Vaakyam) is enough to gain the Phalan of Moksham (anjala yenRu karam vaitthu --ini amayum yenpaar). The satisfied Lord gives all of His Isvaryam for the prapannan to enjoy and is resplendent with joy (Tamathu anaiththum avar tamakku vazhangiyum Thaamm miha viLangum amaivu udaya AruLaaLar).





PAASURAM 8: THI^NMAI KURAYAAMA^IKKUM -- THE CODE OF CONDUCT AFTER PRAPAT^{THI}

திண்மைகுறை யாமைக்கும் நிறைகைக்குந் தீவினையா
லுண்மைமற வாமைக்கு முளமதியி லுகக்கைக்குந்
தண்மைகழி யாமைக்குந் தரிக்கைக்குந் தணிகைக்கும்
வண்மையுடை யருளாளர் வாசகங்கள் மறவேனே.

thi^Nmaiku^{Rai} yA^{ma}ikkum ni^{Ra}ikaikkun thi^IvinaiyA
lu^Nmaima^{Ra} v^Amaikku mu^Lamathiyi lukakkaikkun
tha^Nmaikazhi yA^{ma}ikkun tharikkaikkun tha^Nikaikkum
va^Nmai^{yudai} yaru^LALar v^Asakanga^L ma^Rav^En^E.

Here, the conductance of one's life in the post-prapatthi period is described by our paramaachaaryaa, Swami Desikan.

MEANING:

adiyEn repeatedly reflects on the meaning of the Lord's charama sIOkam and the assurances given by Him there to the one, who has performed prapatthi. adiyEn reminds myself that as a Prapannan, that I must have unshakable faith in the assured fruits of my prapatthi.

adiyEn prays for the further enhancement of my bhakthi and Jnaanam. adiyEn shall never forget my utter servitude to You and You alone. I shall stay in a happy and tranquil mood with the knowledge of the essence of the rahasya^{artha}as. adiyEn will bear my days on the earth without agitation over the delay in realizing moksham. adiyEn will forget the sorrows of Samsaaram that is inevitable during the days on this earth after performing my prapatthi at Your Sacred Feet. This would be the way, adiyEn will spend my post-prapatthi life.

COMMENTS:

Swamy Desikan sums up his vows after Prapatthi here. He says that He will not forget the utterances of the Lord (Charama sIOkam) at the battle field of Kuru KshEthra (Aru^Laa^Lar vaachakanga^L ma^Rav^En^E). His post-prapatthi state of being is also summed up here :

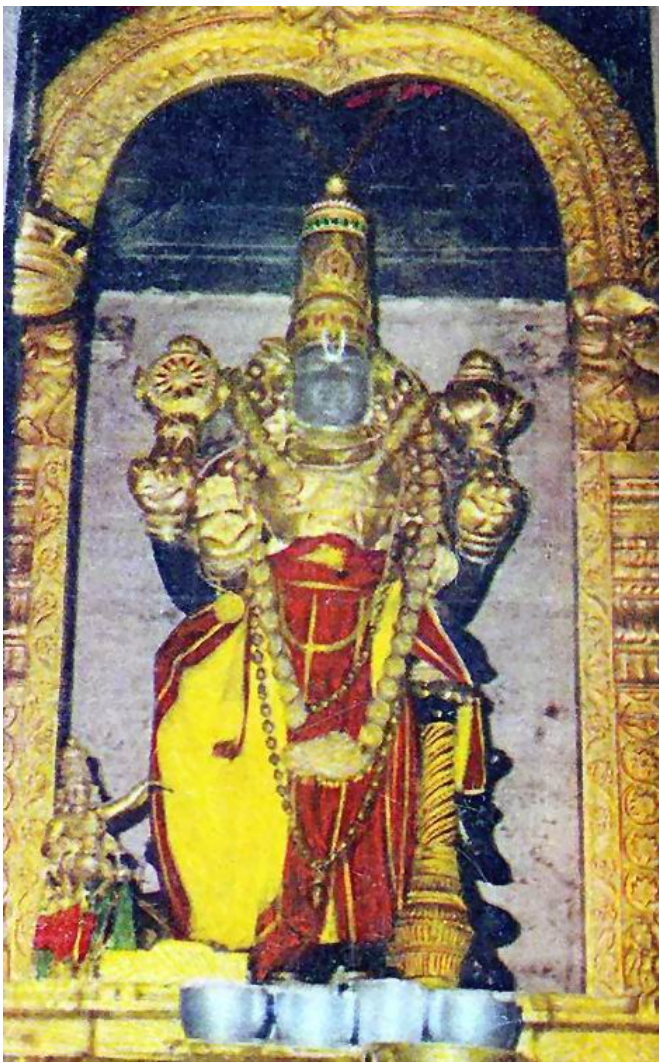
1. thi^Nmay ku^Ray^Amai — without dimunition of his mahaa viswaasam
2. ni^{Ra}ikai — To be filled with jnaanam





3. **thee vinayAl uNamai maRavAmai** — not forgetting the truth due to paapams
4. **uLa mathiyil uhakkai** — Being joyous over the acquired thatthva thraya jnaanam from the Achaaryas
5. **thamai kazhiyAmai** — not losing the feeling of kaarpaNyam
6. **tharikkai** — Holding on as a dhruvtha prapannan until moksha siddhi results at the end of allotted life
7. **thaNikai** — Being oblivious of samsaarc thaapams .

For staying in this state of equilibrium during the post-prapatthi period, adiyEn would not forget the Lord's assurances housed in the charama SIOkam (**aruLaaLar vaachakangaL maRavEn**).



sadagopan.org





PAASURAM 9

சுரிதிநினை விவையறியுந் துணிவுடையார் தூமொழிகள்
பரிதிமதி யாசிரியர் பாசுரஞ்சேர்ந் தருக்கணங்கள்
கருதியொரு தெளிவாளாற் கலக்கமறுத் தத்திகிரிப்
பரிதிமதி நயனமுடை பரமனடி பணிந்தேனே.

surithininai vivaiyaRiyun thuNivudaiyAr thUmozhikaL
parithimathi yAsiriyar pAsuransErn tharukkaNangaL
karuthiyoru theLivALAR kalakkamaRuth thaththikirip
parithimathi nayanamudai paramanadi paNinthEnE.

MEANING:

As a prapannaa, adiyEn worships always the Lotus feet of PeraruLaaLan with a tranquil mind calmed by the clear understanding of the meanings of Sruthis, Smruthis, AzhwAr's Sri Sookthis, Achaaryaa's Sri Sookthis that deal with the sookshmaarthams of Vedaanthams.

COMMENTS:

Familiarizing oneself with Vedams, Smruthis, Azhwaar aruLiccheyalkaLs, Achaarya's sacred works and developing an understanding the subtle meanings of Vedaantham based on such Jn~aanam, one develops clear Jn~aanam, banish their mental confusions and worship Lord Varadaraajan's sacred feet. Swamy Desikan states that with a clear mind based on the understanding of the subtle meanings of Vedams, Smruthis and other sacred lore, he has chased away his ajn~aanam and offered his saraNaagathy to Atthi Giri AruLaaLa Perumaan, who has the Sun and the Moon as His eyes (“arukkaNankaL karuthi --kalakkam aRutthu--Parithi Mathi nayanam udai Paraman adi paNinthEn”).





PAASURAM 10: THIRUMAGAL (ATHMA SAMARPAṆAM, THE ANGI OF PRAPATTHI)

திருமகளுந் திருவடிவுந் திருவருளுந் தெள்ளறிவு
மருமையிலா மையுமுறவு மளப்பரிய வடியரசுங்
கருமமழிப் பளிப்பமைப்புங் கலக்கமிலா வகைநின்ற
அருள் வரதர் நிலையிலக்கி லம்பெனநா னமிழ்ந்தேனே.

thirumakaLun thiruvadivun thiruvuruLun theLLarivu
marumaiyilA maiyumuRavu maLappariya vadiyarasunG
karumamazhip paLippamaippunG kalakkamila vakaininRa
aruL varathar nilaiyilakki lampenanA namizhnthEnE

MEANING:

adiyEn has joined without fail the majestic and glorious feet of the Lord, who is never separated from His beloved consort. He has the most bewitching beauty. He is an ocean of mercy. His dayaa for His devotees is unmatched. He is omniscient. He is easy of access to His devotees. He has the chEthanams and achEthanams as His body. He is the supreme Lord of all this universe. He is the one, who creates, protects and destroys all of this world and its beings. These auspicious attributes will never part company with the Lord. adiyEn has now arrived at the sacred feet of PeraruLaaLan of such anantha kalyaaNa guNa vaibhavam just as a clearly aimed arrow reaches its intended target without fail.

COMMENTS:

Swamy Desikan states that he has indissolubly blended with the sacred feet of Lord Varadhan of such ananatha KalayaaNa guNams through the performance of Prapatthi. Swamy Desikan describes the greatness and glories of Lord Varadaraajan with chiseled words :

He has Mahaa Lakshmi (ThirumahaL), who never leaves Him ; He has the most enchanting body (Thiru Vadivu); He has apaara karuNai for those, who sought His refuge (ThiruvuruL); He has clear Jn~aanam and is Omniscient (teLL aRivu); He is bhaktha sulabhan (arumai ilaamai); He has the chEtanams and achEthanams as His body (uRavu/Sambhandham); He has the matchless ancient Kingdom (aLappu ariya adi arasu); He is the One, who creates, protects and dissolves every thing as the Supreme Being (amaippu /creation, aLippu/ protection and azhippu/destruction). He is changeless (kalakkam ilaavahai ninRavan). He stays as the boon granting Varadhar (aruL Varadhar). He is a steady target (nilai ilakku) for





the Mumukshus to offer their Prapatthi. adiyEn has arrived at this target like an arrow shot by a skilled archer and have united with those sacred feet (**AruL Varadhar nilai ilakkil ambhu yena nAnn amizhnthEn**).

The following Veda manthram is the source for the choice of Swamy Desikan's words, “**ambhena naann amizhnthEn**” :

**praNavO dhanu: SarO hyAthmA Brahma tallakshyam uchyathE
apramatthEna vEddhavyam Saravath tanmayO bhavEth**

MEANING OF THE ABOVE MANTHRAM:

When a skilled archer fixes an arrow on his bow and with total concentration aims that arrow at a desired target and shoots that arrow, latter flies towards the aimed target, enters it and becomes one with it (**tanmayO bhavathy**). Vedam uses this comparison to Prapatthi. The bow is PraNavam; the arrow is Jeevan; the target is Brahman. When this arrow is shot at the target by the skilled archer (achaaryan), then the Jeevan successfully arrives at the target and becomes one with it.



“Arul Varadar”





PHALA SRUTHI PAASURAM 11 — SUMMING UP OF ADAIKKALAPPATTHU PRABHANDHAM

ஆறுபயன் வேறில்லா வடியவர்க ளனைவர்க்கு
மாறுமதன் பயனுமிவை யொருகாலும் பலகாலு
மாறுபய னெனவேகண் டருளாள ரடியிணைமேற்
கூறியநற் குணவுரைக ளிவைபத்துங் கோதிலவே

ARupayan vERilla vadiyavarka Lanaivarkku
mARumathan payanumivai yorukAlum palakAlu
mARupaya nenavEkaN daruLALa radiyiNaimER
kURiyanaR kuNavurika Livaipaththung kOthilavE.

MEANING:

These ten verses dealing with adiyEn's SaraNaagathi at the sacred feet of the Lord of Kaanchi will shine without any faults forever. Bhagavathaas seek the Lord as upaayam and Phalan. They observe prapatthi once at His feet. The fruits of the one-time prapatthi, however last forever and are most enjoyable. Understanding the above truths and the significance of such a prapatthi, adiyEn has performed my own prapatthi and sung about them in a manner matching the blemishless anushTaanam of aathma samarpaNam.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavithArkika simhAya kalyANa guNa Saline
Srimathe vEnkateSAya vEdhAntha guravE namaha

Sri PerumdEvi thaayaar sametha Sri Varadharaaja parabrahmaNE namaha

Swami Desikan thiruvadigaLE SaraNam

Daasan,

Oppiliappan Koil Varadachari Sadagopan

