

Madhurakavi AzhvaR's

kaNNinuN siruttAmpu



'Sri nrsimha sevA rasikan'

Sri Oppiliappan Koil VaradAcAri SaThakopan





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Swami nammAzhwAr in tiruppuLiyAzhwAr vAhanam
AzhwAr tirunagari





॥ श्रीः ॥

Madhurakavi AzhvAr's kaNNinuN siruttAmpu



taniyan

अविदितविषयान्तरश्शठारे रुपनिषदामुपगानमात्रभोगः ।

अपि च गुणवशात्तदेकशेषी मधुरकविर्हृदये ममाविरस्तु ॥

avidita vishayAntara: SaThAre:

upanishadAm upagAna-mAtra-bhoga: |

api ca guNavaSA+ tadekaSeshI

madhurakavi: hrdaye mamAvirastu ||

Meaning:

May Madhura Kavi AzhvAr be forever resident in my heart! Madhura Kavi is that celebrated AzhvAr, who had no interest in aiSvaryam, kaivalyam or Bhagavat-anubhavam since his mind was totally occupied by the thoughts about his AcAryan, Swamy NammAzhvAr. His AcAryan's sambandham was the only one that mattered to him. His sole enjoyment was the singing of the four prabandhams of Swamy NammAzhvAr every where as the four Tamil Vedams instead of studying the Upanishads or the divya prabandhams of other AzhvArs. Madhura Kavi considered Swamy NammAzhvAr as his Lord (Seshi) and with that Seshatva j~nAnam, he was forever engaged in the dhyAnam of the

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kalyANa guNams of "his Lord". May that illustrious Madhura Kavi, who celebrated his AcAryarn's prabhAvam through his "KaNNinuN siRuttAmpu" prabandham be the revered occupant of my heart lotus!

Tamil taniyan

வேறொன்றும் நானறியேன் வேதம்தமிழ்செய்த

மாறன் சடகோபன் வண்குருகூர் - ஏறெங்கள்

வாழ்வாமென்றெத்தும் மதுரகவியார் எம்மை

ஆள்வாரவரே யரண்.

vERu onRum nAnaRiyEn vEdam tamizh seyta

mAran saDakopan vaN kurukUr - ERengaL

vAzhvAm enRu Ettum madurakaviyAr emmai

ALvAr avarE araN.

Meaning:

Madhura Kavi AzhvAr is our Lord. He is our refuge. He is the one, who declared that his mind will not focus on any thing except Swamy NammAzhvAr. He is the one, who declared emphatically that Swamy NammAzhvAr, born at TirukkurukUr in the vamsam of MAaRan and who blessed us with the essence of Sanskrit Veda-VedAntams in Tamil language, is the sustenance for his kulam. That Madhura Kavi is our Swamy and the cause for our sustenance.

Swamy Desikan's prabandha sAram taniyan on Madhura Kavi

தேறிய மாஞானமுடன் திருக்கோளூரில்

சித்திரையில் சித்திரைநாள் வந்து தோன்றி

ஆறிய நல்லன்புடனே குருகூர்நம்பிக்கு





அனவரதம் அந்தரங்க அடிமை செய்து
மாறனையல்லால் என்றும் மறந்தும் தேவு
மற்றறியெனுமதுரகவியே, நீ முன்
கூறிய கண்ணிருண் சிறுத்தாம் பதனிற் பாட்டுக்
குலவு பதினொன்றுமெனக்கு உதவு நீயே.



SwAmi deSikan - tiruvendipuram (Thanks: SrI Srivallabhan Rajagopalan)
tERiya mAj~nAnamuDan tirukkOLUril
cittirayil cittirai nAL vantu tOnRi
ARiya nalanpuDanE kurukUr nampikku
anavaratam antaranga aDimai seytu

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mARanai allAI enRum maRantum tEvu
maRRaRiyEn enum madura kaviyE, nI mun
kURiya kaNNinuN siRuttAmpu ataniR pATTuk-
kulavu patinonRum enakku utavu nIyE.

Meaning:

Oh Madhura Kavi born in the month of Cittirai in Cittirai nakshatram at TirukkOLUr with clear j~nAnam and who performed antaranga kaimkaryam for Swamy NammAzhvAr with intense devotion and without let! You declared that you do not know of any gods other than Swamy NammAzhvAr. Please bless me now with the j~nAnam about the eleven pAsurams of Your aruLicceyal (blessed work) KaNNinuN siruttAmpu that you blessed the world earlier.

Comments:

Even when KrshNa ParamAthmA was living at DvArakA during his (Madhura kavi's) lifetime, he did not seek BhagavAn's feet for Prapatti based on his conviction that he has to approach the Lord through a sadAcAryan and hence he waited for Swamy NammAzhvAr's avatAram to perform Prapatti at His sacred feet. He considered thereafter that his AcAryan's sacred feet alone are his tAraka-poshaka bhAgyam and performed uninterrupted kaimkaryam to his AcAryan. Through this act, Madhura Kavi showed the world the ancient, auspicious and safe route (tol vazhi) of AcArya bhakti even over bhagavat bhakti. Madhura Kavi thus pointed out that even with the greatest bhakti to BhagavAn, those who do not approach Him through a sadAcAryan will not be redeemed. Madhura Kavi instructed us on this very important doctrine for the first time (nI mun kURiya) through his Prabandham.

Introduction

चैत्रे चित्रा समुद्भूतं पाण्ड्य देशे गणांसकम् ।

श्री पराङ्कुश सत्भक्तं मधुरं कविमाश्रये ॥





caitre citrA samudbhUtam pANDya deSe gaNAmsakam

SrI parAnkuSa satbhaktam madhuram kavimASraye ||

Madhura Kavi AzhvAr is KumudAmsar and was born in dvApara Yugam, ISvara samvatsaram, Cittirai month, Sukla EkAdasi Friday, when the citrA nakshatram was in ascendance. He was born in the divya desam of TirukkoLur to a pUrva SikhA Brahmin couple. Lord Krishna was still in DwArakA at that time. Madhura Kavi mastered his SAKai of sAma Vedam and went thereafter on a divya desa yAtrA to northern part of India. He was at AyodhyA during this trip and one night he saw a bright light in the southern sky. He traveled south by night to find out more about this extraordinary jyoti. Madhura Kavi traced this divine jyoti as arising from a sixteen year old NammAzhvAr lost in deep yogic trance inside the hollow of a tamarind tree inside the temple of TirukurukUr Adikesava PerumAL.

Madhura Kavi was intrigued at the stillness of NammAzhvAr, who had no interaction whatsoever with the outside world. NammAzhvAr was taking neither food nor water. Madhura Kavi stood with folded hands before this still NammAzhvAr and asked him the question:

"If the soul born of matter (settatin vayiRRil siRiyatu piRantAl), what will it eat and where will it rest (ettai tinRu engE kiDakkum?)?"

NammAzhvAr woke up from his trance on hearing this question and answered: "It eats That and there it rests (attai tinRu angE kiDakkum)".

Madhura Kavi immediately realized that NammAzhvAr was "eating" - the Divine -spoken of by Upanishads as the food of mystics - (attai tinRu) and was living in that Divinity (angE kiDakkum), even if he had taken birth in the mortal body (settatin vayiRRil) as "a siRiyatu" (jIvan). NammAzhvAr was describing that emancipated souls are rooted in God and that God is its food, water, breath, mind and bliss. This profound statement made Madhura Kavi realize the greatness of Swamy NammAzhvAr and begged Him for acceptance as a disciple.





Madhurakavi Azhvar and Swami nammazhvar

Swami Nammazhvar initiated Madhura Kavi in Bhakti and Prapatti margams and taught Madhura Kavi all His divya sukti-s. The elated and fulfilled Madhura Kavi took refuge at the sacred feet of Swami Nammazhvar alone and treated him as his sarvam (Father, Mother, Master and God). Madhura Kavi spent the rest of his life serving Swami Nammazhvar and singing his divya Prabandhams and spreading the message of Swami Nammazhvar to the world. Madhura Kavi has immortalized his Acarya bhakti in a prabandham known as "KaNNinuN siRuttAmpu", which is known for its celebration of Acarya Bhakti. There are only eleven pAsurams in this divya prabandham.

Madhura Kavi Azhvar's prabandham

This Azhvar sought no identity other than being the disciple of Swami Nammazhvar; he is revered hence by us as one of the 12 Azhvars. The other eleven Azhvars had mystic visions of the Lord and celebrated the ananta kalyANA guNams of the divya dampatis and performed their prapattis to them. Madhura Kavi on the other hand placed Acarya kaimkaryam/Acarya-abhimatam (devotion to and surrender at Acaryarn's feet) above every thing else including





Bhagavat dhyAnam and kaimkaryam.

In this context, it is appropriate to examine the importance of an AcAryA. SrI U.Ve. ChetIUr SrivatsAngAcchAr Swamy, a direct disciple of SrI U.Ve. UttamUr Swamy quotes a taittrIya AraNyaka mantram in the context of the ills that come the way of one, who abandons his/her AcAryarn:

यस्तित्याज्य सखिविदं सखायम् । न तस्य वाच्यपि भोगो अस्ति ।

यदीं श्रृणोत्यलकम् श्रृणोति । न हि प्रवेद सुकृतस्य पन्थामिति ।

yastityAjya sakhividam sakhAyam | na tasya vAcyapi bhogo asti |

yadIm SrNotyalakam SrNoti | na hi praveda sukrtasya panthAmiti |

Meaning:

Those who abandon their AcAryA-s, who performed sadupadesam for them about Veda-VedAntam, will not be blessed with j~nAnam/scholarly skills in future births. Whatever he/she heard here will also become fruitless and incorrect.

Importance of AcArya bhakti

The Lord does not accept one without AcArya sambandham. This is one of the cardinal doctrines of our siddhAntam. The Upanishads through their upadesams (AcArya devo bhava - taittirIyam) emphasize the importance of an AcAryA. Great AcAryA-s of our tradition have practiced the greatness of AcArya kaimkaryam and have celebrated the extraordinary importance of AcArya kaimkaryam in their SrI sUktis:

(1) devamiva AcAryarm upAsIta --- Apastampa Rshi (Worship the AcAryA as the Lord Himself)

(2) AcAryardiha devatAm samAdhikam anyAm na manyAmahe -- Swamy Desikan (Here on this earth, we do not consider any Gods equal or superior





to my AcAryan).

(3) gurureva param brahma, gurureva parAgati:
gurureva parA vidyA, gurureva parAyanam
gurureva para: kAma:, gurureva param danam

(One's AcAryan is verily God; He is the ultimate refuge. He is the supreme knowledge; He alone is to be extolled. He is the one to be coveted supremely; He is the supreme wealth).

In view of the paramount importance of AcArya bhakti, many pUrvAcAryAs like Nanjeeyar, NampiLLai, Periya VaaccAn PiLLai, Azhagiya MaNavALa PerumAL NaayanAr, Swamy Desikan (now extinct Madhura Kavi hrdayam), TirukkuDantai Desikan and others have blessed us with superb vyAkyAnams for Madhura Kavi AzhvAr's divya prabandham.

Swamy Desikan's moving tribute to Madhura Kavi

There are 11 pAsurams in KaNNinuN siRuttAmpu prabandham of Madhura Kavi. The last pAsuram is a Phala sruti describing the fruits of reciting this prabandham. In the rest of the ten pAsurams, Madhura Kavi conceded that all the relationships that he should have with BhagavAn are instead with Swamy NammAzhvAr. Swamy Desikan captured this unique disposition of Madhura Kavi in one insightful pAsuram of his adhikAra sangraham:

இன்பத்தில் இறைஞ்சுதலில் இசையும் பேற்றில்

இகழாத பல்லுறவில் இராகம் மாற்றில்

தன்பற்றில் வினைவிலக்கில் தகவோக்கத்தில்

தத்துவத்தை யுணர்த்துதலில் தன்மை யாக்கில்

அன்பர்க்கே அவதரிக்குமாயன் நிற்க

அருமறைகள் தமிழ்செய்தான் தாளே கொண்டு





துன்பற்ற மதுரகவி தோன்றக் காட்டும்

தொல்வழியே நல்வழிகள் துணிவார்கட்கே.

inbattil iRaintalil isaiyum pERRil

ikhazhAta pal uRavil irAgam mARRil

tan paRRil vinai vilakkil takavOkkattil

tattuvattai uNarttutalil tanmai Akkil

anbarkkE avatarikkum Ayan niRka

arumaRaikaL tamizh seytAn tALE koNDu

tunpaRRa madura Kavi tOnRak kATTum

tol vazhiyE nal vazhikaL tuNivArkaTkKE.

pada uRai (Word by word meanings)

inbattil - in gaining (experiencing) bliss

iRaintalil - in performing SaraNAgati

isaiyum pERRil - in granting desired purushArthams

ikhazhAta pal uRavil - in sustaining many types of durable relationships

irAgam mARRil - in destroying attachment to other matters

tan paRRil - in giving His hand (j~nAnak kai)

vinai vilakkil - in banishing the pApa-puNyams

takavavu Okkattil - in exhibiting deep compassion (dayA)

tattuvattai uNarttutalil - in generating clear j~nAnam





AzhwAr-s and AcAryA-s at tirukkacchi
Thanks: SrI AMR Kannan

tanmai Akkil - in blessing the jIvan with many qualities similar to His (above ten being the anugrahams of the Lord for the jIvan)

anbarkkE - That Lord, who incarnates in this world

avatarikkum - solely for those, who have bhakti for Him

Ayan niRka - while that Sulabha-GopAlan is waiting to bless him (Madhura Kavi) with His anugraham, Madhura Kavi let go of Him

aru maRaikaL tamizh SeythAn tALE koNDu - and took refuge instead at the sacred feet of Swamy NammAzhvAr - who transformed the Sanskrit VedAs into pure Tamil -- for gaining the above ten anugrahams granted normally by the Lord Himself

tunpu aRRa madura kavi tOnRak-kATTum tol vazhiyE tuNivArkaTkku nal vazhikaL - That ancient path (AcArya abhimatam) traveled by Madhura Kavi and





described in his prabandha pAsurams for the benefit of the people of this world is the noblest path to be traveled by those with unalloyed AcArya viSvAsam.

Madhura Kavi was born before Swamy NammAzhvAr, when Lord had incarnated as KrshNa bhagavAn and He was ruling from DvArakA. This was at the end of dvApara Yugam. Swamy NammAzhvAr was born on the 43rd day of Kali Yugam that follows dvApara yugam. While the Lord was in this world, Madhura Kavi did not elect to seek Him out, but waited and sought refuge later at Swamy NammAzhvAr's TiruvaDi deliberately. He sought all the ten anugrahams normally granted by the Lord from his AcAryan, Swamy NammAzhvAr, since AcAryA was every thing for Madhura Kavi and he restricted all his sambandham to his AcAryan. The ASrayaNam of his AcAryan was the only thing that mattered to Madhura Kavi. He performed upadesam for us that without AcArya sambandham and ASrayaNam, bhakti and prapatti would not become fruitful. As a tattva j~nAni, Madhura Kavi practiced the truism, "AcAryarvattayA muktau" (because of having a sadAcArya sambandham alone, one gains moksha siddhi).

Swamy Desikan thus summarized in his inimitable way the essence of Madhura Kavi's ten pAsurams and the noblest of paths advocated by him for our ujjIvanam.

aDiyEn will now cover the meanings of the individual pAsurams of Madhura Kavi's prabandham of KaNNinuN siRuttAmpu without detailed commentaries. Srimad 45th paTTam Azhagiya Singar has blessed us with splendid kAlakshepam on "KaNNinuN siRuttAmpu" few years back and it has been released in the form of a set of nine MP3 CDs. Here, in His inimitable SailI, SrI nArAyaNa yatIndra MahA Desikan blesses us with an understanding of the deep meanings of the different words chosen by Madhura Kavi AzhvAr to celebrate his AcAryan in his Prabandham. You can acquire these MP3 recordings online from the Ahobila Mutt Portal under the menu Services/bookstore at: <http://www.ahobilamutt.org>





SwAmi nammAzhwAr on vimAnam - tirukkivilur



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Swami NammAzhwAr - Satyagalam





॥ श्रीः ॥

pAsuram 1

கண்ணிநுண்சிறுத்தாம்பினால் கட்டுண்ணப்-

பண்ணிய பெருமாயன், என்னப்பனில்

நண்ணித்தென்குருகூர் நம்பியென்றக்கால்

அண்ணிக்கும் அமுதூறும் என் நாவுக்கே.

kaNNinuN siruttAmpinAl kaTTuNNap-

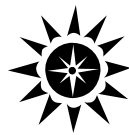
paNNiya perumAyan, ennappanil

naNNittenkurukUr nampi enRakkAl

aNNikkum amudURum en nAvukkE.

Setting aside the incomparably wonderful Lord Father, who permitted Himself to be tied down to the mortar by His mother (YaSodA) with a multi-knotted, small cord, aDiyEn has sought refuge at the sacred feet of the guNa-paripUrnar (Nampi), the sage of TirukkurukUr. The very recital of his holy name activates the spring of nectar in my tongue, which until now has been engaged in the enjoyment of inferior anubhavams.

siRuttAmpu is recognized by SrI K.C. VaradAchAri as devotion, which is of the form of a small cord capable of binding the world - enveloping Godhead VishNu, the wonder of wonders, mAyAvi.





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SwAmi nammAzhwAr - tirukkacchi
Thanks: SrI Keshava Bhashyam





pAsuram 2

நாவினாலநவிற்றி இன்பமெய்தினேன்

மேவினேன் அவன்பொன்னடி மெய்ம்மையே

தேவுமற்றறியேன் குருகூர்நம்பி

பாவினின்னிசை பாடித்திரிவனே.

nAvinAl naviRRi inpam eytinEn

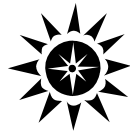
mEvniEn avan ponnaDi meymmaiE

tEvu maRRaRiyEn kurukUr nampi

pAvin innicai pADittirivanE.

Eulogizing him (Swamy NammAzhvAr) with my tongue, aDiyEn has gained all auspiciousness (viz.), the boon of reaching his golden feet. Indeed aDiyEn knows of no other deivam other than my Nampi (Swamy NammAzhvAr). aDiyEn will wander everywhere singing sweetly the holy pAsurams of my Nampi.

SrI K.C. VaradAchAri comments that AcArya worship leads to God-realization. AcAryA is recognized by him as the small cord that binds us to the infinite Divine.





pAsuram 3

திரிதந்தாகிலும் தேவபிரானுடைக்

கரியகோலத் திருவுருக்காண்பன் நான்

பெரியவண்குருகூர் நகர் நம்பிக்கா-

ளுரியனாய், அடியேன் பெற்ற நன்மையே.

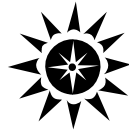
tiritantAkilum dEvapirAnuDaik

kariyakOlat tiruvurukkanpan nAn

periya vaN kurukUr nakar nampikku, AL

uriyanAy, aDiyEn peRRa namimaiyE.

Wandering thus singing my AcAryan's prabandhams, aDiyEn has gained the saubhAgyam of the vision of the neela-megha SyAmaLa PerumAL adorning SrI Devi on His chest. This is indeed the supreme corollary gain attained by aDiyEn through total devotion to my AcAryan, TirukkurukUr Nampi.





prAsuram 4

நன்மையால்மிக்க நான்மறையாளர்கள்

புன்மையாகக் கருதுவராதலின்

அன்னையாயத்தனாய் என்னையாண்டிடும்

தன்மையான், சடகோபனென் நம்பியே.

nanmaiyAl mikka nAn maRaiyALarkaL

punmaiyAkak karutuvAr Atalin

annaiyAy attanAy ennai ANDiDum

tanmaiyAn, saDakOpan en nampiyE.

Those devout Scholars and paramikAntis well versed in the four VedAs ,who recognize the Lord as both prApakan and prApyam (means and goal) might think low of aDiyEn and will abandon me as one, who could not be saved. Knowing this fully well, my Swamy with the name of SaThakopa Nampi has rushed to save me and has become my Mother, Father and my ruling Lord and removed all my sorrows. He has become thus every thing to me.





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SwAmi nammAzhwAr (Thanks: www.ranganatha.org)





pAsuram 5

நம்பினேன் பிறர்நன்பொருள் தன்னையும்

நம்பினேன் மடவாரையுமுன்னெலாம்

செம்பொன்மாடத் திருகுர்கூர் நம்பிக்கு

அன்பனாய், அடியேன் சதிர்த்தேனின்றே.

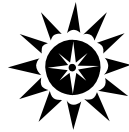
nampinEn piRar nan poruL tannaiyum

nampinEn maDavAraiya munelAm

sempOn mADat tirukkUr nampikku

anpanAy, aDiyEn satirttEn inRE.

Until now, aDiyEn coveted other's wealth and went after it; aDiyEn desired women as my objects of bhogam. Today , after seeking refuge at the sacred feet of the AzhvAr of TirukkurukUr with its golden mansions, aDiyEn has become his servant and devotee and thus become a realized soul. Until now, aDiyEn was an ignoramus chasing unworthy things and after the prapatti at SaThkopa's holy feet, aDiyEn has abandoned the pursuit of artham as well as kAmam and has acquired svarUpa j~nAnam to seek moksha siddhi with his paramopakAram.





pAsuram 6

இன்றுதொட்டும் எழுமையுமெம்பிரான்

நின்றுதன்புகழ் ஏத்தவருளினான்

குன்றமாடத் திருக்குருகூர்நம்பி

என்றுமென்னை இகழ்விலன்காண்மினே.

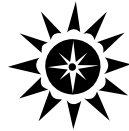
inRu toTTum ezhumaiyum empirAn

ninRu tanpukazh Etta aruLinAn

kunRa mADat tirukkurukUr nampi

enRum ennai ikazhvilan kANminE.

From here on and for all times to come, aDiyEn has been blessed by my Swamy (SaThakopan) to have the auspicious j~nAnam to sing about his glories and his prabandhams in a spirit of svayam-prayojanam. My Swamy hailing from TirukkurukUr known for its mighty mansions will never abandon me and will shower his grace on me always (atra paratra cApi nityam yadIya caraNam madIyam). aDiyEn has gained vivekam through his abundant grace and therefore have attained the bhAgyam of svarUpa-AvirbhAvam.





pAsuram 7

கண்டுகொண்டென்னைக் காரிமாறப்பிரான்

பண்டைவல்வினை பாற்றியருளினான்

எண்டிசையும் அறியவியம்புகேன்

ஒண்டமிழ்ச் சடகோபனருளையே.

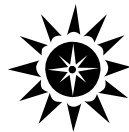
kaNDu koNDu ennaik kAri mARappirAn

paNDai valvinai pARRi aruLinAn

eN dicaiyum aRiya iyampukEn

oN tamizh saDakopan aruLaiyE.

My Swamy SaThakopan, the suprajA of Kaari belonging to the MaaRa vamsam has opened his eyes and looked at me standing in front of him with folded palms (anjali mudrA). With his divya kaTAKsham, he has chased away all my age-long sins (anAdi karma-s) and out of his incomparable krpA has accepted me as his dearest disciple. Wherefore, I proclaim aloud my love and gratitude for his mahopakAram of banishing all of my upAya virodhis through singing of his great prabandhams set in beautiful Tamil language in all eight directions of this earth for the redemption of one and all.





pAsuram 8

அருள்கொண்டாடும் அடியவரின்புற

அருளிநான் அவ்வருமறையின்பொருள்

அருள்கொண்டு ஆயிரமின்தமிழ்பாடினான்

அருள்கண்டீர் இவ்வுலகினில்மிக்கதே.

arul koNDADum aDiyavar inpuRa

aruLinAn avvarumaRaiyin poruL

aruL koNDu Ayiram in tamizh pADinAn

aruL kaNDIr ivvulakinil mikkatE.

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HH prakrtam SrImad azhagiya singar with sishyAs under the tiruppuLiyAzhwAr tirukkurukUr





My Swamy out of his matchless daya for every one has blessed them with the esoteric meanings of Vedams through his Tamil divya prabandhams (draviDa Vedam) in a language that they can understand. He included adhikAris (qualified ones) and anadhikAris for the recital of the Sanskrit Vedams to receive this anugraham of singing about the ananta kalyANa guNams of SrIman nArAyanan in Tamil. His compassion for the suffering people of this world, which led to the creation of his thousand beautiful pAsurams of TiruvAimozhi is matchless in all the worlds. He thus spread the teachings of the ancient VedAs and out of his love for the people sang them in their language (Tamil).



HH prakrtam SrImad azhagiya singar offering prayers to TirukkurukUr SaThakopar.





pAsuram 9

மிக்கவேதியர் வேதத்தினுட்பொருள்

நிற்கப்பாடி என்நெஞ்சுள் நிறுத்தினான்

தக்கசீர்ச் சடகோபன்நம்பிக்கு, ஆட்-

புக்ககாதல் அடிமைப்பயனன்றே

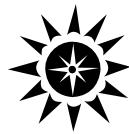
mikka vediyar vedattin uTporuL

niRkap pADi en nencuL niRuttinAn

takkacIr saDakOpan nampikku, At-

pukkak kAdal aDimaip payananRE.

My Swamy has fixed in my mind the inner meanings of the Vedams (bhAgavata Seshatvam and AcArya nishThai) in an unshakable manner. He has fixed in my mind the doctrine that AcArya and bhAgavta kaimkaryams are the parama purushArthams taught by the ancient VedAs as their inner meaning. Therefore, loving and dedicated kaimkaryam to my Swamy, SaThakopan, and him alone will be the adequate return for his immeasurable anugraham to aDiyEn.





pAsuram 10

பயனன்றாகிலும் பாங்கலராகிலும்

செயல்நன்றாகத் திருத்திப் பணிகொள்வான்

குயில்நின்றார்பொழில்சூழ் குருகூர்நம்பி!

முயல்கின்றேன் உன்தன் மொய்கழற்கன்பையே.

payan anRAkillum pAnkalarAkilum

ceyal nanRAkat tiruttip paNi koLvAn

kuyil ninRAr pozil sUzh kurukUr nampi!

muyalkinREn un tan moykazhaRkanpaiyE.



swami nammAzhwAr at SrI varadar's tiruvaDi after mokshAnugraham
tirukkacchi



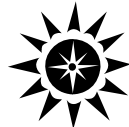


Oh my Swamy from TirukkurukUr, known for its fertile groves, where the nitya sUris (forever liberated ones) take the form of nightingales and sing sweetly your divya-prabandha pAsurams! You are enjoying the bliss of paripUrNa brahmAnandam. Although, there is no gain for you from us, you out of your infinite dayA engage in AcArya krtyam and correct and train us through upadesam and anushThAnam, even if we are deficient in every way. aDiyEn seeks Your sacred feet out of deep affection and reverence for them.

sadagopan.org



SwAmi nammAzhwAr - nanmangalam
Thanks: neelavarnaperumal.blogspot.com





pAsuram 11

அன்பத்தன்னை அடைந்தவர்கட்கெல்லாம்

அன்பன், தென்குருகூர் நகர்நம்பிக்கு

அன்பனாய் மதுரகவிசொன்னசொல்

நம்புவார்பதி, வைகுந்தங்காண்மினே.

apan tannai aDaivavarkaTku ellAm

anpan, ten kurukUr nakar nampikku

anapaNay madurakavi conna col

nampuvArpati, vaikuntam kANminE.



Oppiliappan Koil SrI V Sadagopan Swami (Foreground, left) reciting AzhwAr paasurams with divya prabhanda goshTi at SrIranganatha Temple Pomona, New York





Oh my Swamy, the sakala guNa paripUrNar from TirukkurukUr! You have great prIti for all those (bhaktars, prapannars, muktars and nityars), who have taken refuge at the sacred of Your Lord, who in turn has affection for every one. Oh Master of the beautiful TirukkurukUr! This prabandham has been created with viSesha bhakti by your devoted dAsan Madhura Kavi and placed at Your sacred feet. Those who recite this prabandham with mahA viSvAsam in the supremacy of AcArya bhakti over all else will surely find their abode in SrI VaikuNTham.



AzhvAr tiruvaDigaLE SaraNam

dAsan,

Oppiliappan koil VaradAcAri SaThakopan

