

**SWAMY DESIKAN'S
MEY VIRATHA MAANMIYAM**



ANNOTATED COMMENTARY IN ENGLISH BY:

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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

MEY VIRATHA MAANMIYAM

மெய்விரதமான்மியம்

INTRODUCTION

Swamy Desikan had created a MaNipravALa rahasya grantham known as Sathya Vratha MahAthmyam. He assembled the Tamil Paasurams from Sathya Vratha MahAthmyam rahasya grantham to create the Tamil Prabhandham of Mey Viratha Maanmiyam. There are 29 Pasurams in this Desika Prabhandham. Swamy Desikan's skills as a Tamil poet are abundantly seen here. For example, the saasthrArthams condensed in one single Paasuram houses the quintessence of Sri BhAshyam.

Kaanchi KshEthram, where Lord VaradarAja presides over from the top of Hasthi Giri (Atthi Giri) is also known as Sathya Vratha KshEthram and PerumAL KOil. In this KshEthram, all the vrathams (vows and observances) engaged in, yield immediate and unfailing fruits. These vows observed become Sathyam or Mey due to the anugraham of Lord VaradarAja. Hence these unfailing vows are called Sathya Vratham or Mey Viratham.

The Prabhandham of Mey Viratha Maanmiyam focuses on the avathAram of Lord VaradarAjan in response to the Yaagam performed by Lord Brahma Devan, who longed to visualize and enjoy the Dhivya Soundharyam of SrIman NaarAyaNan. The Yaagam performed was the AswamEdha Yaagam. It was performed on top of Hasti Giri, which was used as the Yaaga Kuntam (Yaaga vEdhi).

While preparing for this Yaagam, Brahma's wife, Sarasvathi had left her husband due to an altercation and was doing penance at the banks of Sarasvathi River in the north. According to our SaasthrAs, a man separated from his wife is not qualified to perform a Yaj~nam like AswamEdham. Brahma sent his son, Vasishta to request his mother to return home and join him in the performance of the Yaj~nam at Kaanchi as his sahadharmachAriNi. Sarasvathi refused that invitation sent by her husband. Brahma replaced Sarasvathi thereafter with his other wife Saavithri and commenced the Yaj~nam.

The asurAs, who could not stomach the glories of DevAs went now to Sarasvathi Devi and told her that her husband is insulting her by starting the Yaj~nam with his other wife. The asurAs had the intent of interfering with the performance of the Yaj~nam of Brahma Devan. When Sarasvathi learnt about this news, she was outraged and took the form of a fast moving river to destroy the Yaaga Saalai. Our Lord saw this and took the form of a dam (sEthu) across the Vegavathi River and arrested the flow of that furious river. Our Lord's merciful glances banished the anger of Sarasvathi and restored her to her senses. She regretted her rash deed and came to the side of her husband, who invited her to join the

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ongoing Yaj~nam.

At the final stages of this Yaj~nam, Brahma dEvan offered his vapaa as havis and performed a hOmam. Immediately from the center of the Yaaga Kuntam arose a supreme JyOthi housing PuNya kOti VimAnam with Lord VaradarAja at its center. Brahma was ecstatic with joy at the darsana soubhAgyam of the Lord and eulogized Him movingly. Our Lord asked Brahma to seek the boons that he desired. Brahma asked for the boon of the Lord staying permanently in the Sathya Vratha KshEthram to bless BhakthAs for all times to come. Lord VaradarAja, the king of boon givers, agreed and the Yaj~nam of Brahma came to an auspicious end. Swamy Desikan describes the various scenes associated with the avathAram of Lord VaradarAja on top of Hasthi Giri in Mey Viratha Maanmiyam.

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“Brahma bowing to Krishna”



SLOKAS AND COMMENTARY

PAASURAM 1 (MANGALASASANA PAASURAM)

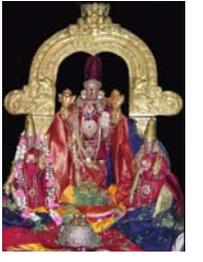
Vaazhi AruLALar Vaazhi aNi Atthigiri
Vaazhi YethirAsan vAchakaththOr --Vaazhi
SaraNagathy yenum saarvudan maRRonRai
araNAhak-koLLAthAr anbhu

வாழி அருளார் வாழி அணி அத்திகிரி
வாழி எதிராசன் வாசகத்தோர் - வாழி
சரணாகதியெனும் சார்வுடன் மற்றொன்றை
அறணாகக் கொள்ளதார் அன்பு

(MEANING):

Long life to PeraruLALan and His place of residence, Hastigiri; Long life to those who follow the path of RaamAnuja darsanam and the UpAyam of Prapatthi; Long life to the devotion of those PrapannAs who have performed Prapatthi to Lord VaradarAjan!

This is a MangaLAsAsana Paasuram. Hastigiri is recognized as the alankAram for the Earth. Long life (PallANDu) is offered to those who are steeped in the study of the Sri Sookthis of AchArya RaamAnujA. Long life is offered to those who perform SaraNagathy at the sacred feet of the Lord and do not seek any other upAyam for their salvation. The devotion of those PrapannAs to PeraruLALan is hailed here.



2. APPEAL TO THE SCHOLARS TO LISTEN TO THIS SRI SOOKTHI

YeNDisayum kadal yEzhum malaikaL yEzhum
yeerEzhu vaiyakamum padaithu ilangum
PuNDareehaththayan puNarththa periya vELvip-
punitha naRum bhOkkiyaththai uvanthu vanthu
ThoNDai-yenum maNDalaththin naduvil pAril
thU nilam Meyvirathaththuth-tOnRi ninRa
koNDal aruL guName nAmm kUruhinROM
koormathyeer kuRiyAHak-koNmineerE

எண்டிசையுங் கடலேழு மலைகளேழும்
ஈரேழு வையகமும் படைத்திலங்கும்
புண்டரிகத்தயன் புணர்த்த பெரிய வேள்விப்
புனித நறும் போக்கியத்தையவந்து வந்து
தொண்டையெனுமண்டலத்தினடுவில் பாரில்
தூநிலமெய்விரதத்துத் தோன்றி நின்ற
கொண்டலருட்குணமே நாங்கூறுகின்றோம்
கூர்மதியீர் ! குறியாகக் கொண்மீனீரே.

(MEANING):

Oh People of sharp intellect! You know that Brahma Devan created the eight directions, eight oceans, eight kula parvathams (8 mountains of MahEndhram, Malayam, Sahyam, SukthimAn, Ruksham, Vindhyam and PariyAthram) and the fourteen IOkams (athala, vithala, Suthala, TarAthala, MahAthala, RasAthala, PaathaLam as lower IOkAs and BhU:, Bhuva:, Suva:, Maha:, Jana:, Tapa:, Sathya IOkas as the upper IOkAs).

Brahma Devan was born in the lotus sprouting out of the navel (Naabhi Kamalam) of the Lord. He created the worlds, performed tapas at Sathya Vratha KshEthram and performed Aswamedha Yaagam there. Our Lord appeared at Sathya Vratha KshEthram to accept the Havis offered by His son, Brahma Devan and stays there eternally for the enjoyment and upliftment of all the chEthanams. He is the KaaLa mEgam that drenches us with the nectarine rain of mercy. adiyEn (Swamy Desikan) is saluting the glories of this boon granting Emperor with Bhaavam, Raagam and TaaLam. Oh you people of sharp intellect should listen to these eulogies of our Lord with intensity! Swamy Desikan's elaboration of the glories of Sathya Vratha KshEthram follows the description of BrahmANDa PurANam.





3. INVITATION TO POETS TO JOIN HIM TO CELEBRATE THE GLORIES OF THE LORD

Vammeen pulaveer AruLALap-perumAL yenRum aruLAzhi
AmmAn yenRum ThirumahaLaip-peRRum yenn nenjam kOil koNDa
PeraruLALar yenRum viyappA virudhUthum paDi karai puraNDa
KaruNaik-kadalai ivvaNNam pEsuveer yee thenna paangE

வம்மின்புலவீர்! அருளாளப் பெருமாளென்று மருளாழி
அம்மானென்றும் திருமகளைப் பெற்றுமென் நெஞ்சங்கோயில்கொண்ட
பேரருளாளரென்றும் வியப்பா விருதாதும் படிகரை புரண்ட
கருணைக்கடலை இவ்வண்ணம் பேசுவீர் ஈதென்ன பாங்கே

(MEANING):

Oh Poets! Come hither! The Vaibhavam of Lord VaradarAjan (PeraruLALan, the grand conferrer of His grace) is being sung by AzhwArs and Parama BhAgavathAs through the recitation of His many titles (Birudhus). How can you in the background of those incomparable salutations attempt to eulogize the limitless glories of this ocean of Mercy? It is not befitting for you all to engage in such futile efforts to praise Him individually. Come and join us. Let us together pool our talent in an attempt somewhat to sing His glories in unison!

The ThirunAmams of "AruLALa PerumAL, AruLAzhi AmmAn and PERaruLALar" arose because of His guNam of KaruNai towards ChEthanams.





4. THE REMOVAL OF BURDEN FROM THE SHOULDERS OF PRAPANNAN

onRE puhal yenRu uNarnthavar kaatta-thiruvAruLAI
anRE adaikkalam koNDa nam Atthigirith-ThirumAI
inRE isayin iNai adi sErppar inippiRavOm
nanRE varuvathellAm namaku bharam onRu ilathE

ஒன்றே புகலென்று உணர்ந்தவர் காட்டத் திருவருளால்
அன்றே அடைக்கலங்கொண்ட நம்மத்திகிரித் திருமால்
இன்றேயிசையினிணையடி சேர்ப்பர் இனிப்பிறவோம்
நன்றே வருவதெலாம் நமக்கு பரமொன்றிலதே.

(MEANING):

The meaning of this sLOkam is provided under the 18th sLOkam of Amrutha Ranjani that has been covered there. This sLOkam is selected from the Desika Prabhandham of Rahasya RathnAvaLi for inclusion in both Amrutha Ranjani and Mey Viratha Maanmiyam in view of the important message of the Lord lifting off the burden of protection for PrapannAs.

For those PrapannAs, who are clear about the doctrines of arTa panchakam and SarIrAthma BhAva sambhandham and place their entire trust in their AchAryAs know that SrIman NaarAyaNan alone is the UpAyam for MOksham. They know that our Lord through His sahaja KaaruNyam and the sipArisu of His Devi has accepted their Prapatthi performed through a SadAchAryan. They know further that the Lord will grant Moksham even today, if they wanted. He is ready, willing and capable to grant that great boon of Moksham. They also know that they will be freed from the cycles of births and deaths after Prapatthi. They recognize that the happiness or sorrows experienced during their post-prapatthi days is only for their anukoolam. They are convinced that there is nothing special to do anymore for their upliftment besides nithya karmas ordained by the Lord.





5. BRAHMA DEVAN'S SORROW OVER HIS FAILED ATTEMPT

vampu avizh pOthu amar mAthar uhantha ammAnidhiyai
tann balamE koNDu kaaNak-karuthiya ThAmarayOn
munn pala kuRRatthu vall vinai moykka muhizh mathiyAyi
ampuli vENDiya Baalanaip-pOla azhuthananE

வம்பவிழ் போதமர் மாதருகந்த அம் மாநிதியைத்
தன்பலமே கொண்டு காணக்கருதிய தாமரையோன்
முன்பல குற்றத்து வல்வினைமொய்க்க முகிழ் மதியாய்
அம்புலி வேண்டிய பாலனைப் போல அழுதனனே.

(MEANING):

Our Lord is Sriya: Pathi. He is the object of love of Sri Devi. He is the huge treasure of Sri Devi known for Her celebrated tresses adorned with just-blossomed, fragrant flowers. Brahma Devan wished to visualize that Lord of Lakshmi with his own yogic strength. His karmAs however interfered with his attempts and he could not succeed in his efforts. Recognizing his failure, Brahma cried in frustration like the child, which tried to reach and touch the Moon but failed miserably in its efforts.

ADDITIONAL COMMENTS:

SriIman NaarAyaNan is the Supreme Lord and Master of the Universe. He has limitless auspicious attributes and has no blemishes whatsoever. He is an ocean of Mercy, Simplicity, Love, Strength and Wealth. When there were no gods or the world or beings (at the time of MahA PraLayam),He created in sequence the Tattvams of MahAn, AhankAram and all the way up to BrahmANDam. Afterwards, He created Brahma in the navel lotus so that he can create the DevAs and all others (ChEthana -achEthanams). This He did by entering (anupravEsam) into Brahma's body and created the Jeeva vargams, their BhOgya vasthus and BhOgyOpakaraNams for the Jeevans. He stood as all of these. Next, He taught His son, Brahma all the four VedAs and appointed him as the Lord of all the fourteen worlds.

Brahma Devan was thus well blessed by the Lord, His Father. Instead of understanding where all his powers came from and being thankful to his Father, Brahma was deluded to think that he is the clever and scholarly one possessing immense powers of creation and Lordship over the universes. He felt independent and became haughty through the thought that he was high born and possessed great vedic jn~Anam and mastered all the Vaidhika anushtAnams. In this mood of haughtiness, Brahma tried to visualize the Lord, who is the antharyAmi of all chEthanams and achEthanams like the ghee hidden in the milk. He





thought that he can accomplish the task of visualizing the Lord with the power of his Yogic attainments. Brahma's karmAs interfered however with his efforts to visualize the Lord and His Svaroopam. His intellect got dulled and he fell down from his yogic stance. He cried intensely over his failure in a state similar to the baby, which reaches out to hold the Moon with its puny hands and fails miserably.

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Thirukkachchi 100 pillar mandapam





6. BRAHMA DEVAN'S DISGUST WITH HIMSELF

adangAk-karaNangaL aindhudan aaRum adakki munnam
nedunkAlam innilamE nilayAppooNDu needu uRaivAn
sadangAl periya tavangaL seythEn yenna tanmai ithu yenRu
idam kAtthiruntha Tisaimukhan tannai ihazhnananE

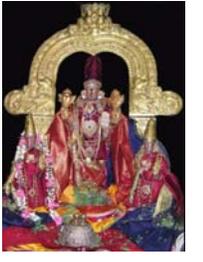
அடங்காக் கரணங்கள் ஐந்துடனாறு மடக்கி முன்னம்
நெடுங்காலமின்னிலமே நிலையாப் பூண்டு நீடுறைவான்
சடங்காற்பெரிய தவங்கள் செய்தேன் என்னதன்மையிதென்று
இடங்காத்திருந்த திசைமுகன் தன்னையிகழ்ந்தனனே.

(MEANING):

The disturbed Brahma Devan began to think about the reason for his failure. He was keen on knowing why his Yogic attempt failed to visualize the Lord, who is present in every thing and everywhere as SarvAntharyAmi. He recognized that his unsteady mind (sanchala buddhi) behaving like a monkey jumping from branch to branch was the cause for that failure. Brahma felt despondent over his wasted days spent enjoying the power assigned to him by His Father and developing ego and haughtiness thinking that he was the source of all that power. Brahma dEvan recognized his fault in thinking that Brahma IOkam was permanent and that he was going to rule over it forever. He felt terrible over his mighty confidence in his prowess to gain control over his fast moving indhriyams that caused the mental agitations leading ultimately to failure. He regretted over his efforts to perform penance and causing harm to his body in the execution of that tapas. Brahma dEvan became despondent over his wasted efforts, cried intensely and developed disgust over his futile act.

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7. BRAHMA'S VOW PERFORMS TAPAS IN THE LAND OF BHARATHAM

ViNNulahl VeeRRurinth mEnmayAlum
Vedangal eeriraNDum viriththathAlum
KaNnanai nAnn karuththuRavE kANpan yennak-
kANAmal vilakkiya tann vinayaik-kANA
yeNNiya nall bhuvanangaL yEzhum aaRum
iru moonRu dheevamum yettu idamum vittup-
paNNiya nall virathamelAm palikkumenRu
Bharathathil PankayatthOn padinthittAnE

விண்ணுலகில் வீற்றிருந்த மேன்மையாலும்

வேதங்களீரிரண்டும் விரித்தலாலும்

கண்ணனை நான் கருத்துறவே காண்பனென்னக்

காணாமல் விலக்கிய தன் வினையைக்காணா

எண்ணிய நற்புவனங்களேழுமாரும்

இருமூன்று தீவமுமெட்டிடமும்விட்டுப்

பண்ணிய நல்விரதமெலாம் பலிக்குமென்று

பாரதத்திற் பங்கயத் தோன் படிந்திட்டானே.

(MEANING):

For thousand crores of yugams, a special jeevan performed the worship (AarAdhanam) for the Lord with lotuses and received the boon from SarvEswaran to attain the status of Brahma dEvan. After attaining this mighty status and power, the ego accompanying that power and status sunk Brahma dEvan in the mud of ahankAram and MamakAram and prevented him from the visualization of (SaakshAthkAram of) the Lord through Yogam and Tapas. Brahma wanted to banish that karma visEsham and sought a place where he will be blessed with the darsana soubhAgyam of the SarvEswaran without failure. He analyzed the suitability of the places that would be ideal to perform these tapas. He recognized that all the fourteen IOkams with the exception of BhU IOkam, the seven dhveepams with the exception of Jambhu dhveepam, the nine varshams except Bhaaratha varsham are unfit for his tapas since all of them are places for the sole enjoyment of the fruits of one's karmAs. Hence Brahma dEvan chose BhAratha Varsham in Jambhu dhveepam located in BhU IOkam as the most appropriate place for performing the most auspicious tapas aimed at visualizing the Lord (SarvAntharyAmi) in palpable, physical form. He thus chose the southern most IOkam of BhU IOkam, which is ideal for the successful observance of Sakala dharmams.





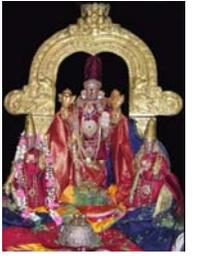
ADDITIONAL NOTES:

SrImath BhAgavatham describes the seven dhveepams as Jambhu, Plaksham, Saalmali, Kusam, Krouncham, Saakam and Pushkaram. The nine Varshams are recognized there as BhAratham, Kimpurusham, Hari, ILAvrutham, Ramyam, HiraNyakam, Kuru, BhadhrAsuvam and kEthumAlam.



“Brahma doing tapas”





8. BRAHMA DEVAN'S COMMAND TO VISVAKARMA

Yetthisai nilanum yeythi arum tavam seyhtha aannAL
Saththiya viratham selvAi yenRa ohr urayin sArvAl
atthisai senRu azhaitthu angu amararil yeduppAn tannai
utthara vEdhi sey yenRu urai aNangu iRai uraitthAn

எத்திசை நிலனுமெய்தி அருந்தவஞ்செய்தவந்நாள்
சத்தியவிரதஞ்செல் வாயென்ற ஒருரையின் சார்வால்
அத்திசை சென்றழைத்து அங்கமரரில்லெடுப்பான் தன்னை
உத்திரவேதிசெய்யென்று உரையணங்கிறையுரைத்தான்.

(MEANING):

The Lord of Saraswathi commanded Visvakarma, the architect of the DevAs to construct an Utthara Vedhi to accomodate the Yaaga Vedhi (Yaaga SaalA) for performing AswamEdha Yaagam at a sacred site known as Sathya Vratha KshEthram. This Brahma Devan did after listening to the divine voice (asariree) commanding him to go to Sathya Vratha KshEthram to perform his elected yaagam. The divine voice instructed Brahma after Brahma performed a



“visvakarma's uththara vEdhi”



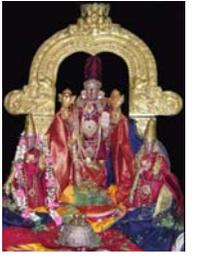


severe penance seeking the directions from the Lord about the most appropriate location to perform the planned Aswamedha Yaagam.

ADDITIONAL COMMENTS:

In the earlier prabandha paasuram, Swamy Desikan referred to the agitated state of mind of Brahma over the impact of his KarmAs, which stood in the way of the direct visualization of the Lord. He performed additional Tapas and still could not see the Lord and was mortified over his pitiable state. At that time, the asariree told Brahma that his mind will become tranquil to see the Lord only after performing 1,000 Aswamedha Yaagams. Brahma was worried that it will be very difficult to complete those long yaagams and it will take a long, long time for finishing them. The asariree responded and said that a single yaagam performed at Sathya Vratha Kshethram would yield the fruits of 1,000 Aswamedha Yaagam and commanded Brahma to go to Kaanchi (Sathya Vratha Kshethram), where the Lord resides permanently on top of the Hasthi Giri. The asariree commanded Brahma to construct a Yaaga Saalai on top of Hasthi Giri and perform the aarAdhanam of the Lord there through the Yaj~nam. Brahma became delighted and called upon the architect of DevAs to create that Utthara Vedhi for the Yaj~nam as well as lovely accomodations for the participants and visitors to the Yaj~nam at Kaanchi. Thus arose the Hasthi Giri YaagasAla and the RaajadhAni of Kaanchi .





9. THE GLORIES OF KAANCHIPURAM

Utthama amartalam amaitthathu ohr yezhil tanuvin uyttha kaNayAl
atthira arakkan mudi patthum oru kotthu yena uthirttha tiRaIOn
matthu uRu mihuttha tayir moyttha veNnai vaitthathu uNNum Atthan idamAm
Athigiri patthar vinai totthu aRa aRukkum aNi AtthigiriyE

உத்தமவமர்த்தலமமைத்த தோரெழிற்றனுவினுய்த்தகணையால்
அத்திவரக்கன் முடிபத்துமொரு கொத்தெனவுதிர்த்த திறலோன்
மத்துறு மிகுத்த தயிர்மொய்த்தவெணைய் வைத்ததுணுமத்தனிடமாம்
அத்திகிரி பத்தர்வினை தொத்தறவறுக்கு மணியத்திகிரியே

This is the 83rd Paasuram found in AdhikAra Sangraham dealing with the SthAna VisEsha adhikAram of Srimath Rahasya Thraya Saaram, where the uniqueness of Kaanchipuram is celebrated.

(MEANING):

Kaanchipuram is the KshEthram, where the heinous sins of the chEthanams are utterly destroyed and in that context, Kanchi is like the powerful Sudarsanam found in the hands of SrIman NaarAyaNan. Here resides on top of Hasthi Giri, the heroic Lord, who cut asunder the ten heads of RaavaNan in the mighty battle at Lankaa; this is the same Lord who showed valour as Veera Raaghavan during His RaamAvathAram and demonstrated His soulabhyam during KrishNAvathAram, when He swallowed copiously the navaneetham and curds in His Mother's house and got tied by her to a mortar as punishment for His mischief.





10. BRAHMA'S DELIGHT OVER VISVAKARMA'S CREATION

TiNN-maNigaL ponnudunE sErthalAlum
sithayAtha nool vazhiyil sErththiyAlum
vaNmai yezhum yeer iraNDu vaNNatthAlum
vAnavarkkum viyappAna vahuppinAlum
oNmayudai vaasi viLi osayAlum
oru kaalum azhiyAtha azhahinAlum
MaNN-mahaLArku alankAram yenna mannum
mathiL Kacchi nahar kaNDu MahiznthittAnE

திண்மணிகள் பொன்னுடனே சேர்தலாலும்
சிதையாத நூல் வழியிற் சேர்த்தியாலும்
வண்மையெழு மீரிரண்டு வண்ணத்தாலும்
வானவர்க்கும் வியப்பான வகுப்பினாலும்
ஒண்மையுடை வாசிவிளி யோசையாலும்
ஒருகாலு மழியாத வழகினாலும்
மண்மகளார்க் கலங்காரமென்ன மன்னும்
மதிட் கச்சி நகர் கண்டு மகிழ்ந்திட்டானே.

(MEANING):

Thus, the Kaanchi rAjadhAni created at the command of Brahma by Viswakarma embraced all the rules of Silpa Saasthram. In many sections, the gems encrusted in gold showed their glorious luster. The people of four varNams followed precisely their VarNAsrama dharmams in this divine city. The neighing of aristocratic horses filled the air everywhere demonstrating the richness of the city. Kaanchi was resplendent as an exquisite aabharaNam for the Earth itself and drew the admiration of the DevAs. Brahma saw the supreme beauty of this RaajadhAni and was immensely pleased over the thought that it would be the most appropriate setting for his AswamEdha Yaagam.





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11. BRAHMA SENDING HIS SON, VASISHTA TO SARASWATHI

KaamangaL pal koNDa vedam koNDu
kavitavamE seyvArkkuk-kANahillAp-
Poomangai kELvAnai nAnn kaNDu pORRap-
puNNiyaththil niharilla viratham pooNDEn
jaamangaL kazhivathan munn sadakkenap-pOyt
tan aaRRil tani irunthu tavam seyhinRa
Naamangai vanthida nee azhaippAyenRu
nanmahanai Naanmuhan tAnn navinRittAnE

காமங்கள் பல கொண்டவேதங்கொண்டு
கைதவமே செய்வார்க்குக் காணகில்லாப்
பூமங்கை கேள்வனை நான் கண்டு போற்றப்
புண்ணியத்தில் நிகரில்லா விரதம் பூண்டேன்
சாமங்கள் கழிவதன் முன் சடக்கெனப்போய்த்
தன்னாற்றில் தனியிருந்து தவஞ்செய்கின்ற
நாமங்கை வந்திட நீயழைப் பாயென்று
நன்மகனை நான்முகன்றான் நவின்றிட்டானே.

(MEANING):

Brahma Devan planned to perform AsvamEdha Yaagam. He appointed Marichee and other Brahma Rishis as the Rithviks. At that time, Saraswathi DEvi, the wife of Brahma had left him due to a disagreement and was performing tapas at the bank of Saraswathi River in the north. SaasthrAs prohibit a yajamAnan without the wife to perform Yaagams. Therefore, Brahma requested his wife through his son, Vasishtha, to return to Kaanchipuram, where he planned to perform the AswmEdha Yaj~nam to gain the boon of visualizing the Lord with His Devi. Brahma did not desire any other worldly fruits for his Yaj~nam. Brahma commanded his righteous son, Vasishtha to rush to the bank of Saraswathi river to fetch His mother quickly to commence the Yaj~nam.

Vasishtha went and let his mother know of the request from his father. Saraswathi was still angry about the perceived insult by her husband and refused to participate in the Yaj~nam. Vasishtha passed on this message to his father, who decided thereafter to go ahead with the performance of the Yaj~nam with the help of his other wives (Saavithri and others). The asurAs were angry at the honors given by Brahma to their sworn enemies, the DevAs and





informed Saraswathi about the insult by her husband through ignoring her in favor of his other wives. Saraswathi got very angry and took the form of a fast moving river with the name of Vegavathi to wash away (destroy) the site of Brahma's Yaj~nam.

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12. THE MAJESTY & HATEUR OF SARASWATHI RUSHING AS VEGAVATHI RIVER

anna vadivAL asayum anna nadayAL uyarum anna arasu yERi varuvAL
atthan ayanattanayan utthhi tanai atthitena utthi puriyAL
nannadai vidA nadam ithenna nadavA naduvu naNNu kuvadu yERi izhivAL
nall pathigaL al pathigaL kall puraLa aRputha maRur-kathiyinAl
kall nadai vidA idam il unnathi siRA vikaDam mannu giri koodam idiya
kattavidai iRRu vizha muRRum vizhiuRRu udaya vittu aruhu kuRa
vanna naya seer ayan eethenna vizhaa amarar mannu pathiyERa mahizha
Acchuthanai aNaitthanuvil atthisai tahaya vara aRRu aNUhinAL

அன்னவடி வாளசையு மன்ன நடையாளுயருமன்ன அரசேறி வருவாள்
அத்தனயனத்தனயனுத்திதனை அத்திதெனவுத்தி புரியாள்
நன்னடைவிடா நடமிதென்ன நடவா நடுவு நண்ணு குவடேறியிழிவாள்
நற்பதிகளற்பதிகள் கற்புரளவற்புமதருள் கதியினால்
கல் நடை விடா இடமிலுன்னதி சிறா விகட மன்னுகிரி கூடமிடியக்
கட்டவிடையிற்றுவிழ முற்றும் விழியுற்றடைய விட்டருகுற
வன்னைய சீரயனிதென்னென விழாவமரர் மன்னுபதியேறி மகிழ
அச்சுதனணைத்தனுவிலத்திசை வரத்தகைய அற்றணுகினாள்.

COMMENTARY:

This Paasuram is set in the PathinmoonRu SeerAsiriya chanda viruttham. The violent and angry rush of Saraswathi Devi in the form of a fast flowing river over hill and dale to destroy the Yaj~nam of her husband is beautifully brought out by Swamy Desikan through sound effects .

THE EIGHT LINES OF THE PAASURAM CAN BE APPRECIATED INDIVIDUALLY:

LINE 1:

The lakshaNams for Saraswathi Devi are given here:

She has the beauty of a swan (Anna vadivAL);

She has the charming gait of a moving swan (asayum anna nadayAL);

She has the beautiful swan / Raaja Hamsam) as Her Vaahanam (uyarum anna arasu yERi varuvAL). This is the visualization of a tranquil Saraswathi engaged in performance of her Tapas on the bank of river Saraswathi.



LINE 2:

Her refusal of the request from Brahma brought to her by her son Vasishtha is the subject matter of this line. Vasishtan, the son of the great Brahma is described as “atthan ayan atthanayan”. His prayerful request (utthi tanai) was turned down by her. She would not say (Tathaasthu = ithu atthu yena utthi puriyAL).

LINE 3:

She takes on the form of a frightening river now and moves violently from hill to dale and thinks that her husband was enacting a pious looking drama (nall nadai vida nadam yenna). She flowed rapidly as a dangerous river and ascended the cliffs that were on her way (Nadavaa naNNU kuvadu yERi izhivAL) and flowed downwards in her single-minded journey.

LINE 4:

Her swift dash towards Hasthi Giri, the site of Yaagam is described here. She flowed over even ground and uneven ground with ups and downs (nall pathikaL and al pathikaL). She loosened up boulders on the way (Kall puraLa) and traveled at the speed of a whirlwind (maruR-kathiyinAl). She was mighty mad at the insult of her husband, who replaced her with his other wives to initiate the Yaagam.

LINE 5:

The violence displayed and the anger behind that speed of flow as Vegavathi River is described here. She was making every thing on the way (“Tavidu Podi”). She leveled every thing on the way and knocked off the peaks of mountains that lay in her path (Vikadam mannu giri koodam idiya). She knocked off great boulders and destroyed the peaks of the mountains that stood in her way.



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LINE 6:

She fixed her angry eyes all around and flowed towards the Yaaga Vedhi of Hasthi Giri, where the Yaj~nam was underway (vizhi muRRum uRRu adaya vittu aruhu uRa).

LINE 7:

Brahma Devan was stupefied at the sight of his angry wife intent on destruction (naya seer ayan ithu yenn yena); the dEvas reached high ground to get out of the way of Saraswathi and were happy that they saved themselves from her fury (vizhaa amarar mannu pathi yERi mahizha). Brahma Devan had Yaaga dheekshA and stopped the Yaj~nam and looked at the sight of angry Saraswathi with bewilderment.

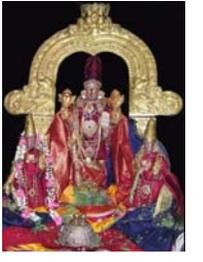
LINE 8:

BhagavAn, who never lets down His devotees now took the form of a dam (sEthu) and stopped the flow of the river rushing toward Hasthi Giri, where His son was doing the Yaj~nam (Acchuthan aNaittanuvil aittisai tahaya vara aRRu aNuhinAL). He arrested the fury of His daughter-in-law by stretching across her flow.



Yoganarasimhar at Thirukkachchi Koil Entrance





13. EMPERUMAN STRETCHING HIMSELF AS A DAM IN THE MIDDLE OF THAT RIVER

anRu nayantha ayamEdha-maavELvi
ponRa urai aNangu poompunaAik-kanRivara
aadhi ayanukku aruL seythu aNay aanAn
taathai aravaNayAn thaann

அன்றுநயந்த அயமேத மா வேள்வி
பொன்ற உரையணங்கு பூம்புனலாய்க் கன்றிவர
ஆதி அயனுக்கு அருள்செய்தணை யானான்
தாதை யரவணையான் தான்.

(MEANING):

As the Vaak devathai, Saraswathi, flowed as an angry river to destroy the desired yaj~nam of her husband, Our Lord, who is the sEthu (the bridge across the wild ocean of SamsAram) showed His mercy to Brahma and stretched Himself with His bed of Aadhi sEshan as a dam right across the fast flowing river and arrested Saraswathi's violent flow at the Dhivya dEsam of Thiruvehha.

VegAsEthu SthOthram was composed by Swamy Desikan to salute the Lord, who took the form of a sEthu to control the Vegavathi River. Saraswathi was chastised and stood with humility at the feet of YathOkthakAri PerumAL resting on AadhisEshan at Thiruvehha kshEthram. Brahma invited her now to officiate as his wife at the asvamEdha Yaagam and at the end performed vapA homam to gain the blessings of the SaakshAthkAram of the Lord appearing as VaradarAjan with the PuNyakOti VimAnam.





14. THE DENIZENS OF 3 WORLDS EULOGIZING THE DIVINE DAM

taraNiyil manniya ayanArtani-tavam kaattha pirAn
karuNai yenum kadalaadit-thiruvaNai kaNDathaRppin
narahut-thiRaL yeNNiya chitthirakutthan teritthu vaittha
suruNail yERiya soozh vinai muRRum turanthaname

தரணியில் மன்னி அயனார் தனித்தவங்காத்தபிரான்
கருணையெனுங்கடலாடித் திருவணை கண்டதற்பின்
திரள் நரகெண்ணிய சித்திரகுத்தன் தெரித்து வைத்த
சுருணையிலேறிய சூழ்வினை முற்றுந்துறந்தனமே.

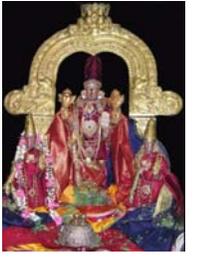
(MEANING):

May we bathe in the ocean of mercy, Lord VaradarAjan, who protected the Yaagam of Brahma and thereafter stayed permanently on top of Hasthigiri. We are blessed indeed to see Him as dhivya sEthu at Thiruvehha to our heart's content. As a result, the lists of our sins recorded for narakAnubhavam by Chitra Guptan have been made null and void.



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15. AAVIRBHAVAM OF THE LORD WITH PUNYAKOTI VIMANAM

SukalEsam yeNNiya soozhvinai theerkkat-tuNintha ayanAr
ahalAtha anbhudan koNDa ayamEdha vEdhiyin mEl
puhal Ongu ponn malai anna Ohr puNNiyakODiyudan
PahalOn pahal viLakkAhap-Paramsudar thOnRiyathE

சுகலேசமெண்ணிய சூழ்வினை தீர்க்கத்துணிந்தயனார்
அகலாதவன்புடங்கொண்ட அயமேத வேதியின் மேல்
புகலோங்கு பொன்மலையன்ன ஓர் புண்ணியகோடியுடன்
பகலோன் பகல் விளக்காகப் பரஞ்சுடர்தோன்றியதே.

(MEANING):

Thus, Brahma carried out the AswamEdha yAgam for destruction of his karmAs that led him earlier to think that insignificant worldly pleasures are great and lasting sukhams. At the conclusion of the AswamEdham with great bhakthi for the Lord, Brahma Devan performed the vapA hOmam.

It was then the month of Chitthirai, Sukla Paksham, Chathurdasi, Sunday morning and Hastha Nakshathram, when Brahma completed the VapA Homam. Immediately thereafter, the supreme radiance of the Lord arose from the middle of the Yaaga Kuntam shining like thousands of Suns. It was like the rise of a golden mountain surrounded by PuNya Koti VimAnam, which made the regular Sun look like the lamp lit in a bright day.





16. THE PLAYING OF THIRUCCHINNAM TO GREET LORD VARADARAJAN (1)

Perumayuday Atthigiri PerumAl vanthAr
pErAtha aruL pozhiyum PerumAL vanthAr
aru maRayin ucchi tanil ninRAr vanthAr
angamudan avayAhum ariyOr vanthAr
Thiru UrayAyt-tAmm poruLai niRpAr vanthAr
ThiruvAruLAR-SezhunkalaikaL thanthAr vanthAr
maruvalarkku mayakkuraikkum mAyOr vanthAr
vAnERa vazhi tanthAr vanthAr thaamE

பெருமையுடையத்திகிரிப் பெருமாள்வந்தார்
பேராத அருள் பொழியும் பெருமாள் வந்தார்
அருமறையினுச்சி தனில் நின்றார் வந்தார்
அங்கமுடனவையாகுமரியோர் வந்தார்
திருவுரையாய்த் தாம் பொருளாய் நிற்பார் வந்தார்
திருவருளாற் செழுங்கலைகள் தந்தார் வந்தார்
மருவலர்க்கு மயக்குரைக்கும் மாயோர் வந்தார்
வானேற வழிதந்தார் வந்தார் தாமே.

(MEANING):

PeraruLALan of limitless auspiciousness has arrived here (at Kaanchipuram) now. He is the One with immeasurable glories. He drenches His BhakthAs with the rain of KaaruNyam. He is saluted by the precious VedAs. His Svaroopam is that of the VedAs with its ancillaries (angams). When His PirAtti is of the form of Sabdham, He takes on the form of its meaning (arTam). Out of His infinite compassion, He blessed us with the SaasthrAs. He confuses the nAsthiKAs by presenting them with deluding (Mohana) SaasthrAs. He shows us the way (Prapatthi) to Sri Vaikuntam, His Supreme abode. Recognizing and celebrating the arrival of the Lord of such magnificent attributes, the joyous dEvAs played on the MangaLa Vaadhyam of Thirucchinnam to herald His avathAram.





17. THE PLAYING OF THIRUCCHINNAM TO GREET HASTHIGIRISAN (2)

Atthigiri AruLALap-PerumAL vanthAr
aanai pari thErin mEl Azhagar vanthAr
Kacchi taniR-kaNN kodukkum PerumAL vanthAr
karutha varam tarum dhaivp-PerumAL vanthAr
mutthi mazhai ozhiyum muhil vaNNar vanthAr
moolamena Olamida vallAr vanthAr
utthara-vEdikkuLLE uthitthAr vanthAr
umbar thozhum kazhal udayAr vanthAr thaamE

அத்திகிரி அருளாளப் பெருமாள் வந்தார்
ஆனைபரி தேரின்மேலழகர் வந்தார்
கச்சிதனிற் கண்கொடுக்கும் பெருமாள் வந்தார்
கருத வரந்தரு தெய்வப்பெருமாள் வந்தார்
முத்திமழை பொழியு முகில் வண்ணர் வந்தார்
மூலமென ஓலமிட வல்லார் வந்தார்
உத்திரவேதிக்குள்ளேயுதித்தார் வந்தார்
உம்பர்தொழுங்கழலுடையார் வந்தார்தாமே.

(MEANING):

PeraruLALar is the most beautiful Lord, who rides on His Vaahanams of Elephant; Horse and ThEr. He blessed a blind devotee of Kaanchi (Haritha VaaraNa Bhruthyar) with sight. He is the grantor of boons for those, who meditate on Him. He stays as the torrential rain that drenches us with Moksha Sukham. He saved the King of Elephants, who suffered from the Crocodile, when it shouted “AaadhimUlamE” and sought His protection. He arose from the Yaaga Kuntam at the end of the performance of the AswamEdham by Brahma Devan. His sacred feet are worshipped by the MukthAs and Nithya sooris. Elated by His avathAram, the dEvAs blew the MangaLa Vaadhyaam of Thirucchinnam at Kaanchi on that Chithirai Hastham day.





18. DESCRIPTION OF THE UNPARALLELED BEAUTY OF LORD VARADARAJAN

Iru parithi iyaintha makudamum yezhil mathi thihzhantha vadanamum
iru vahai kuzhaihaLil yethir pora uhantha makarumum
oru tahvu uyarnmtha ThirumahaL oLi maRuvinn mannum ahalamum
oru aru umizhntha udharamum ulahu adaya ninRa kazhalkaLum
maruvinnidai pongu punal yena malai kuniya ninRa malai yena
marUl aRa viLangum oLi yena malar Ayan uhantha payan yena
aruvil uRaihinRa uyir yena adiyavar uhantha amudhu yena
aru maRaihaL onRi adi thozha aruL Varadar ninRa perumayE

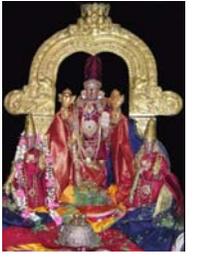
இருபரிதியியைந்த மகுடமும் எழின்மதி திகழ்ந்த வதனமும்
இருவகையிலங்கு குழிகளில் எதிர் பொரவுகந்த மகரமும்
ஒருதகவுயர்ந்த திருமகள் ஒளிமறுவின் மன்னுமகலமும்
உருவருவுமிழ்ந்த உதரமும் உலகடைய நின்ற கழல்களும்
மருவினிடைய பொங்குபுனலென மலை குனிய நின்ற மலையென
மருளற விளங்குமொளியென மலரயனுகந்த பயனென
அருவிலுறைகின்ற உயிரென அடியவருகந்தவமுதென
அருமறைகளொன்றியடிதொழ அருள்வரதர் நின்ற பெருமையே.

BrahmA and DevAs as well as Maharishis were propelled by wonder and devotion and prostrated before Lord VaradarAjan and were grateful over their bhAgyam of being the servant of the Lord.

(MEANING):

The Crown of the Lord shined like the rays of the Sun; His auspicious Face (Thiru mukha MaNDalam) was cool like the beams of Moon; the fish-like forms (Makarams) associated with the ear ornaments of the Lord faced each other as if they are ready to engage in combat ; His chest was the abode of both the mole, SrIvathsam and MahA Lakshmi eternally; His stomach was the place, which protected the chEthanams and achEthanams during the time of the great deluge; His sacred feet served as the refuge of all Janthus. When we think about the glories of Vedams saluting the sacred feet of the Lord, we recognize that they consider the Lord as the oasis in the desert land of SamsAram. They think of Him as the Mountain that bends the hill of Hasthi Giri with its weight. They think of Him as the brilliant tEjas that banishes the ajn~Anam of the people of the world. They recognize that He is the fruit desired by Brahma Devan and that He is the antharyAmi Brahmam inside all as well as the divine nectar coveted by the BhAgavathAs.





THE 19TH PAASURAM OF MEY VIRATHA MAANMIYAM PRABHANDHAM .

siththasiththena viriththuraiththana
anaiththamaith thuRaiyumiRaivanaar
siRiya periya vuruvudaiya vudalamena
nadalamilathilakun^ilayiinaar
siththirath thezhilai yoththa paththarodu
muththar piththiyenumuNarvinaar
sithaivil maRain^eRiyileRiyavurumuRaikaL
muRiyasiRaiyariya niRaivinaar
kaththuvikkavalakaththu viththaivazhi
kaRRavark kaasaivilmaRaiyinaar
kabilar_kaNasaraNarsugatharsamaNarar
vazhigaLazhiyamaruL mozhiyinaar
kaththilakkilu marukkulaththilum
asiththilokkumoru muthalvanaar
karaNamidukadiya pathinOrirudikamum
adaiya mudiyumadiyirudiyaar
oththanaith thulagumoRRi yoRRivarum
ippavaththisaiyinisaiyinaar
uruvamaruvamenu mulakin moodukilathil
uvamai yilathilaku thalaivanaar
uththamap padivaguththa viththaikaLil
uththarikkavuNar kuNavanaar
uriyakirisaikaLi lariya thoru viraku
theriya viraiyumavar parivinaar
saththasaththenumanaitth thaNaiththavinai
thoththaRukka valathuNivinaar
sariyumaLaviluriya varaiyaRivariya
thamani neRi serukuvirakinaar
thaththuvaththira Luthaththuthaith thadaivu





thatthuvukkumavar thalaivanaar
tharugaiyuNarumavar saraNamaNukavida
lariyavaruL varatharadiyamE.

சித்தசித்தென விரித்துரைத்தன
அனைத்தமைத் துறையுமிறைவனார்
சிறிய பெரிய உருவுடைய உடலமென
நடலமிலதிலகுநிலையினார்
சித்திரத் தெழிலையொத்த பத்தரொடு
முத்தர் பித்தியெனுமுணர்வினார்
சிதைவில் மறைநெறியிலெறியவுரு முறைகள்
முறியசிறையரிய நிறைவினார்
கத்துவிக்க வல கத்துவித்தை வழி
கற்றவர்க்கசைவில் மறையினார்
கபிலர் கணசரணர் சுகதர் சமணரர்
வழிகளழியமருள் மொழியினார்
கத்திலக்கிலுமருக்குலத்திலும்
அசித்திலொக்குமொரு முதல்வனார்
கரணமிடுகடிய பதினோரிருடிகமும்
அடைய முடியுமடியிருடியார்
ஒத்தனைத்துலகுமொற்றி யொற்றிவரும்
இப்பவத்திசையினிசைவினார்
உருவமருவமெனுமுலகின் மூடுகிலதில்
உவமை யிலதிலகு தலைவனார்
உத்தமப் படிவகுத்த வித்தைகளில்
உத்தரிக்கவுணர் குணவனார்

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உரிய கிரிசைகளிலரியதொரு விரகு
தெரிய விரையுமவர் பரிவினார்
சத்தசத்தெனுமனைத் தணைத்தவினை
தொத்தறுக்க வல துணிவினார்
சரியுமளவிலுரியவரையறிவரிய
தமனி நெறி செருகு விரகினார்
தத்துவத்திரளுதைத்துதைத் தடைவு
தத்துவுக்குமவர் தலைவனார்
தருகையுணருமவர் சரணமணுக
விடலரியவருள் வரதரடியமே.

We will study now one of the most brilliant summaries of the Four Chapters of Brahma Soothrams. The quintessence of each of the chapters is organized in 32 lines and set in the poetic Chandha Viruttham of InrupattheNN SeerAsiriyam. This is the 19th Paasuram of Mey Viratha Maanmiyam Prabhandham.

FIRST CHAPTER OF BRAHMA SOOTHRAM

We will focus on the first 8 lines of this Paasuram, which is a summary of the First Chapter of Brahma Soothram dealing with the omnipotent Supreme Brahman, who creates all the sentient and insentient beings of this universe:

Chitthu-achitthu yana viritthu uraitthana
anaiththum amaytthu uRayum IraivanAr
siRiya-periya uru udaya udalam yena
nadalam ilathu ilahu nilayinAr
chiththirathezhilai ottha pattharodu
mutthar pitthi yenum uNarvinAr
sithaivu il maRai neRiyilyeRiya-vurumuRai-kaNN
muRiya siRai ariya niRaivinAr

The First chapter of Brahma Soothram has four Paadhams. The first two lines cover the meaning of the first paadham of the First Chapter that salutes Lord VaradarAjan as the Supreme Brahman, who is the power behind the creation of this universe constituted by the sentient and the insentient These Brahma soothrams provide the basis for the summary:





JanmAdhyasya yatha: (1.1.2): "Brahman is that Omniscient, Omnipotent, all merciful being from who precede the origin etc. (i.e., origin, sustenance and dissolution) of this (varied and wonderfully fashioned world)".

Gathi SaamAnyAth (1.1.11): "On account of the uniformity of view (of all scriptural texts relating to the origin of the world)".

The third and the fourth lines deal with the second Paadham of the First Chapter. The second Paadham celebrates the Svaroopam of the Supreme Being, who has all the sentient and the insentient as His body. One of the key Brahma Soothrams of the second Paadham of the First Chapter relating to the third and fourth lines of this Paasuram is: "AntharyAmi, adhidEvAdhilOkAdhishu taddharma vyapadEsAth" (The ruler within of the gods, the worlds and so on (is Brahman) on account of the qualities of that (Brahman) being mentioned. That quality is SarIra- SaarIra relationship. Our Lord's svaroopam to have the jeevans and Prakruthi as His SarIram (Body) and Him being the antharyAmi inside them all.

The fifth and the Sixth line deals with the third Paadham of the First Chapter of Brahma Soothrams. This Paadham salutes the Sankalpam (volition) of the Lord to be the aadharam (base and support) for the world and its beings just as the wall is the base and support for the painting on it. This reveals that our Lord does not need any aadharam for Himself. One of the relevant Brahma Soothram relating to this tattvam is: **dhyubvAdhyAyatanam sva-sabdhAth(I.3.1).**

The seventh and the eighth lines of this 19th Paasuram of Mey Viratha Maanmiyam deals with the essence of the fourth paadham of the First chapter of Brahma Soothram. This fourth paadham focuses on the limitless glories of the Lord and establishes that the Supreme Being alone is the cause for the origin of the universe (Jagath KaaraNam) and not Prakruthi/ achEthanam as argued by the uninformed.

The Brahma Soothram I.4.29, the last Soothram of the fourth Paadham sums it all up (yEThEna sarvE vyAkhyAthA vyAkhyAthAha): "Only an all-knowing, all-powerful Brahman different from the sentient and the insentient alone" is the Jagath KaaraNam.

We will continue to study one of the most brilliant summaries of the Four Chapters of Brahma Soothrams by Swamy Desikan.

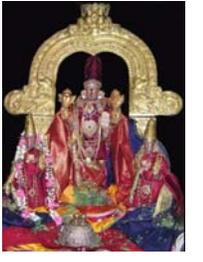
The quintessence of each of the chapters is organized in 32 lines of this paasuram and is set in the poetic Chandha Viruttham of IrupatheNN SeerAsiriyam .

A comparable brilliance in such a Summary of Brahma Soothram can only be found in his (Swamy Desikan's) Sri Sookthi of AdhikaraNa SaarAvaLi in Sanskrit (SrashtA dEhi svanishtO).

SECOND CHAPTER OF BRAHMA SOOTHRAM

We will focus now on the 9th to the 16th lines of 19th Paasuram, which is a summary of the second Chapter of Brahma Soothram dealing further with the omnipotent Supreme Brahman





that creates all the sentient and insentient beings of this universe :

katthuvikka vala katthuvitthai vazhi

kaRRavarkku asaivu il MaRayinAr

Kapilar kaNasaraNar Sukatar Samar arar

vazhigaL azhiyum aruL mozhiyinAr

katthu ilakkilum arukkulatthilum

achitthilokkum oru MudhalvanAr

karaNam idu kadiya pathinoru irudikamum

adaya mudiyum adi irudiyAr

INTRODUCTION TO THE ESSENCE OF THE SECOND CHAPTER OF BRAHMA SOOTHRAM (BRS)

Swamy VirEswarAnandhA's summary for background is as follows: The first chapter of BRS established that the VedAnth texts teach only Brahman, which is completely different from:

- (1) The insentient world of matter (achEthanam) experienced by direct perception and
- (2) The sentient world of intelligent souls either connected with matter in a state of bondage as Bhaddha Jeevan or freed of it as Muktha Jeevan.

This Brahman was saluted as the repository of infinite auspicious attributes and free from all imperfections; this Brahman was recognized as the ONE and ONLY cause of this chEtha-achEthana prapancham (sentient and insentient world) and the INNER SELF OF EVERY THING.

The second chapter of BRS is begun to strengthen the above position by refuting all possible arguments that may be brought against it. To start with, the author of BRS takes up the objection that this view would contradict the Saankhya Smruthi of Sage Kapila, who is recognized on all hands as a trustworthy authority on matters supra-sensous.

SWAMY DESIKAN'S SUMMARY OF THE SECOND CHAPTER OF BRS

There are four Paadhams for the Second chapter as well. Swamy Desikan devotes two lines of 19th Paasuram for each of these Paadhams.

2ND CHAPTER OF BRS : 1ST PAADHAM (LINES 9-10)

In protests against the Jagath KaaraNathvam of Brahman by Para Matha VaadhikaL, the branch of Vaadham known as Jalpam was used. Those arguments to question the unassailable truth that Brahman is the sole cause for the origin of the Universe and its beings turned out to be futile .All these virOdhams (disputations) pointed out by Para matha Vaadhins quoting smruthis and yukthis were quelled by the vichithra sakthi of the Supreme Being (Brahman). These Jalpa Vaadhams were pulverized.





2ND CHAPTER OF BRS : 2ND PAADHAM (LINES 11-12)

Here, the subject is the glories of the Supreme Being that blessed us with the PaancharAthra Saasthram to defeat the incorrect Vaadhams of Sage Kapila, KaNathar, Buddha, Jaina, SaivAs (Paasupatha Matham) and all such Mathams. The Lord of Kaanchipuram is saluted as “VazhigaL azhiyum aruL MozhiyinAr” (the giver of the boon of PaancharAthra Soothrams that helped to banish the faulty doctrines of Para Mathams).

2ND CHAPTER OF BRS : 3RD PAADHAM (LINES 13-14)

The essence of the third Paadham of the 1st chapter of BRS is the omnipotence of Brahman that creates the PanchabhUthams and the Indhriyams based on them as well as the Jeeva vargams based on the tatthvams like MahAn, ahankAram et al.

The Pancha bhUthams behind indhriyams is described as “kaatthu ilakku”. The Jeeva Vargams and achEthanams defined by Mahaan, ahankAram and related tatthvams is referred to as “arukkulam”. That Lord VaradarAjan is the creator of the Pancha bhUthams, the world of sentient and insentient in the proper srishti kramam is recognized with saluting Him as “oru MudhalvanAr” (Srusti karthA and one and only Jagath kaaraNa bhUthan).

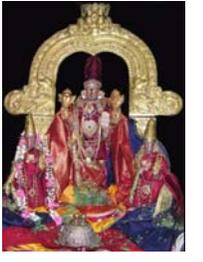


Thirukkachchi

2ND CHAPTER OF BRS: THE 4TH PAADHAM (LINES 15-16)

The SaarArTam (quintessence) of the fourth Paadham is that the arguments of Para Mathams that prakruthi (matter) is the moola kAraNam for the world can not be supported by Vedam and VedAntham (Upanishads). PoorvAchAryAs of VisishtAdhvaitha darsanam in





general and AchArya RaamAnuja in particular through His Sri Bhaashyam has proven that Iswaran alone (and not achEthanam/Prakruthi) could be the root cause of Jagath Srushti. Such VaishNavite AchAryAs have thus established the limitless Vaibhavam of SrIman NaarAyaNan as the Supreme Brahman. Swamy Desikan pointed out earlier that VedAs and the path shown by the Vedaas (MaRai neRi/Veda Maargam) are eternal and imperishable. Those which are outside the Veda Maargam which point out to any tatthvam such as Jagath KaaraNam are untenable and absurd based on PramANams (sithaivu il/azhivaRRavai).

In the fourth paadham of the second chapter that the Lord as the Supreme being is behind the origin of the 11 Indhriyams (5 Jn~aana Indhriyams, 5 Karma Indhriyams and Manas): “pathinoru irudikamum adaya mudiyum adi”. He is the cause (KaaraNam) for the Indhriyams as well.

THIRD CHAPTER OF BRAHMA SOOTHRAM

We will focus now on the 17th to the 24th lines of 19th Paasuram, which is a summary of the third Chapter of Brahma Soothram dealing further with the omnipotent Supreme Brahman worshippable by the route of Bhakthi yOgam :

otthu anaitthu ulahum oRRi oRRi varum
ibbavatthu isayum isaivinAr
uruvam aruvam yenum ulahin muduhu ilathil
uvamai ilathu ilahu talaivanAr
utthamap-padi vahuttha vitthaihaLil
uttharikka uNar guNavanAr
uriya girisahaLil ariyathoru virahu
teriya virayumavar parivinAr

The first two lines (otthu anaitthu ulahum--isaivinAr) deal with the first paadham of the third chapter of Brahma Soothram (BRS): Our Lord is the One, who is the commander (nirvAhakar/person in charge) of the immortal Jeevan in the body during the states of wakefulness, dream, sleep, unconsciousness (Moorcahna) and death.

The next two lines (Uruvam aruvam ---talaivanAr) deal with the essence of the second paadham of the third chapter. Here, the upadEsam is that even if he is together with the sentient and insentient as their indweller, He is not affected by their dhOshams.

The subsequent two lines of this prabhandham cover the many means of Bhakthi yOgam by which the Lord is mediated upon (UpAsanais of Brahmam for Moksham like Dahara, SaaNDilya, Para and other vidhyais). This is the essence of the third paadham of the third chapter of the BRS.





The final two lines (Uriya kirisaihaLil---parivinAr) deal with the summing up of the fourth paadham of the third chapter of the BRS. Here the reference is to the Supreme Being (Para Brahman), who responds with alacrity to the saadhakAs, who follow the prescribed VarNASrama dharmams (performance of the nithya-naimitthika-kAmya karmAs with Saathvika thyAgam). For them, the Lord comes forward and grants readily the desired fruits of Bhakthi yOgam (Moksham)

THE ESSENCE OF THE FOUR CHAPTERS OF BRAHMA SOOTHRAM (BRS)

The first chapter of BRS deals with the establishment of Brahman as “the ground of the Cosmos” based on correlation with Upanishadic texts (samanvayAdhyam).

The second chapter of BRS (avirOdhAdhyAyam) supports the theme of the first chapter and refutes the theories advanced by rival schools of thought that are inconsistent with VedAnthic tenets.

The third adhyAya (SaadhanAdhyAya) deals with the ways and means to attain Brahman. It deals with the state of mind of the jeevan engaged in pursuing these means, the dispassionate approach, the cultivation of ethical values and finally the different upAsanAs (Meditations) to practice for realizing Brahman. So far, Swamy Desikan followed the lay out of the Brahma- SoothrAs and discussed the nature of Brahman (Tatthva dealt in the first and second chapters), the saadhana to attain it (third chapter) and the supreme goal of that Saadhana (PurushArTa) in the fourth chapter of BRS (PhalAdhyAya). We will study next the PurushArTa (lines 25 to 32 of the 19th Paasuram of Mey viratha Maanmiyam).

FOURTH CHAPTER OF BRAHMA SOOTHRAM

We will focus now on the 25th to the 32nd lines of 19th Paasuram, which is a summary of the Fourth Chapter of Brahma Soothras dealing with the fruits (Phalans) of the UpasanAs:

sathu asatthu yenum anaitthu aNaittha vinai

thotthu aRukka vala thuNivinAr

sariyumaLavil uriyavarai aRivu ariya

tamani neRi seruhu virahinAr

tatthuat-tiraL uthaitthu uthaitthu adaivu

tatthuvikkumavar TalaivanAr

taruhai uNarumavar saraNam aNuha vidal

ariya aruL Varadhar adiyamE

MEANING & SIGNIFICANCE:

The above 8 lines summarize the instructions of the fourth Chapter of Brahma Sootthram (BRS) with its four paadhams.





The compassion (DayA) of Lord VaradarAjan, who is pleased with the chEthanams observing His dharma Saasthrams, is celebrated here. He is the Varam tarum VaradarAjan (Boon granting Lord of Lords). The steps by which the Lord of Kaanchi blesses these chEthanams obeying His commands are described in this section.

LINES 25-26: THE FIRST PAADHAM OF THE 4TH CHAPTER OF BRS

The First Paadham of the fourth chapter of BRS is about the firmness of resolve of the Lord to remove without residue both the Paapams and the PuNyams of the Jeevan, which has performed SaraNagathy at His sacred feet. The golden fetter of PuNyam and the iron fetter of Paapam are destroyed by the compassionate Lord in the case of the Jeevan that has observed Bhakthi or Prapatthi yOgam. Satthu here refers to PuNyam and asatthu is Paapam. Lord VaradharAjan is “anaiththu vinai thutthu aRukka vala thuNivinAr”. He has the power and resolve to destroy the entire assembly of vinaikaL (anaiththu vinai aRukka thuNivu koNDavar).

One of the relevant Brahma Soothrams linked to the first paadham of the 4th Chapter of the BRS is: "BhOgEna thviatarE kshapayithvAaTa sampadhyathE " --BRS: 4.1.19

(MEANING):

“But having destroyed by experience of the other two (i-e. good and evil deeds that have begun to yield fruits), then the jeevan attains Brahman”

LINES 27-28: THE SECOND PAADHAM OF THE 4TH CHAPTER OF BRS

The second Paadham deals with the anugraham of the Lord to direct the Jeevan eligible for Moksham to enter the Brahma Naadi for the beginning of the travel to Sri Vaikuntam.

When the body falls (sariyum aLavil) at the end of bodily existence, our Lord of Kaanchi has the power to let the eligible ones (Who have qualified to gain MOKsham through observance of SaraNagathy or Bhakthi) to enter the Brahma Naadi (Tamani neRi seruhu virahinAr). Tamani neRi is the 101 st Naadi (Moordhanya Naadi) through which the soul of a Muktha Jeevan departs from the body with the help of the Lord. The power of the Lord of Kaanchi (virahu) to make it happen is referred to here (Seruhu virahinAr).

The Muktha Jeevan leaves via the Brahma Naadi towards the Path of light (archirAdhi maargam) presided over by the Aadhi VaahikAs. The bound jeevans leave via another one of the other 100 naadis to be born again in the samsAric world. The muktha jeevan begins the journey to Sri Vaikuntam by following the rays of the Sun/archais (the archirAdhi mArgam: “RasmyanusAri ”--BRS: 4.2.17).

The teachings of ChAndhOgya Upanishad (VI.viii.6) are reminded here: “When a person departs from here, his speech reaches the mind, the mind reaches the PrANaa,the PrANaa reaches the Fire and the Fire reaches the Supreme Deity” .





LINES 29-30: THE THIRD PAADHAM OF THE 4TH CHAPTER OF BRS

“Tatthuvavat-tiraL uthaitthu uthaitthu adaiivu tatthuvikkumavar TalaivanAr” constitute the 29th and the 30th lines of this Mey Viratha Maanmiya Paasuram.

“Tatthuvavat-tiraL” stands for the entire assembly of achEthana tatthuvams linked to Prakruthi. Our Lord kicks them away with His powerful feet (Uthaitthu uthaitthu) so that they won't block the path of the departing muktha jeevan to leave the bodily cage via the Brahma Naadi. Once the jeevan exits the body, our Lord commands His servants, the Aadhi vAhikAs to welcome the jeevan and travel with it through their respective domains until it reaches Sri Vaikuntam. With the help of these Aadhi vAhikAs, the Jeevan crosses SamsAra MaNDalam and reaches Parama Padham. This is the subject of the third paadham of the Fourth chapter of BRS (PhalAdhyAyam).

The Jeevan travels by the celebrated ArchirAdhi mArgam (archirAdhinA tathpraTithE: /BRS: 4.4.1). There, the Muktha Jeevan is guided progressively by the rows of Aadhi vAhikAs to the boundaries of Sri Vaikuntam.

THE 4TH PAADHAM OF THE FOURTH CHAPTER OF BRS

"taruhai uNaramuavar saraNam aNuha vidal ariya aruL Varadhar adiyamE"

Our Lord is the One, who gives “Taruhai”: He blesses us with the Phalan, the fruits of upAya anushtAnam (performance of the prescribed means for Moksham). He is taruhai tarubhavan. We as jeevans perform the upaasanAs cited by the Upanishads (uNarumavar). That upAsanam is for approaching the sacred feet of the Lord (SaraNam aNuha). Our Lord is the Achyutha - Varadhan, who never abandons such Muktha Jeevans (Vidal ariya aruL Varadhar). We are indeed supremely blessed to be His adiyavarkaL (aruL Varadhar adiyam).

Lord VaradarAjan grants the supreme boon of inseparableness for the Muktha Jeevan from Him in the state of liberation (avibhAgEna dhrutathvAtha: BRS 4.4.4).

Lord VaradarAjan grants the boon of all powers to the released soul except jagath vyApAram (cosmic activities like Creation, sustentation and destruction). Our Lord reserves these cosmic activities to Himself.

"Jagadh vyApAra varjam prakaraNAth asannihitha-tathvAccha "...BRS: 4.4.17

After sharing all of the BhOgams of the Lord except cosmic activities in the state of Mukthi, the jeevan never returns to the samsAric world. They never experience rebirth in the abode of sorrow (samsAra MaNDalam). The released soul has thus cut off itself from Karmas with the power of the Lord and regains its nature anchored in the experience of the Lord (ParipoorNa BrahmAnubhavam).

Thus ends the magnificent 19th paasuram of Mey Viratha Maanmiyam of our Great AchAryan.

In the previous posting, we studied the 19th Paasuram of Meyviratha Maanmiyam, which is a





treasure house on the Brahma Soothrams. Prior to summarizing the sixteen individual Paadhams of the four chapters to bring out the salutations of Brahma Soothram to the Supreme Brahman (Lord VaradarAjan here), let us give a gist of the content of Brahma soothrams (BRS) as per MahAmahOpdhyAya Navalpakkam RaamAnuja TatAchAr Swamy:

1. The Nature of Brahman (Ultimate Reality) as revealed by the Upanishads.

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2. The Nature of the Jeevan (individual soul) and its relation to Brahman.
3. The nature of Jagath (Universe) as it relates to Brahman.
4. The nature of Saadhana (Means & practices) to attain Brahman.
5. The nature of Parama PurushArTa (Supreme Goal) known as Moksha.

According to AchArya RaamAnuja, Brahman is SavisEsha (endowed with auspicious attributes) and is the One reality as organically related to both sentient souls (chith) and the non-sentient matter (achith), both of which are real (Chith-achith-Visishta Brahman). In Sri BhAshyam, AchArya RaamAnujA establishes firmly that Brahma SoothrAs support this doctrine without any sectarian or preconceived ideas to influence his thesis.

Swamy Desikan, who is a keen student and interpreter/advocate of AchArya RaamAnujA's darsanam taught Sri BhAshyam at least 30 times in His life time and has written extensively about the Brahma Soothrams in AdhikaraNa SaarAvaLi and other Sri Sookthis such as Mey Viratha Maanmiyam (19th Paasuram).

The greatness of the 19th Pasuram is the elegant and effective way in which the 32 lines capture the essence of the 16 Paadhams of the four Chapters /adhyAyams. Dr. S.M.S.Chari Swamy has summed up the purport of the four chapters of BRS this way:

1. **First AdhyAyam: SamanvayAdhyAyam** devoted to “establish the correlation of various texts of the Upanishads with Brahman as the ground of the Cosmos”.
2. **Second AdhyAyam: AvirOdhAdhyAyam** devoted to proving “the absence of contradictions in upholding the main thesis of the first chapter (i-e). Brahman is the primary cause of the Universe. This chapter refutes the contradictory positions taken by other darsanams dealing with VedAntha”.
3. **The third chapter is SaadhanAdhyAya** and it deals with the ways and means to attain Brahman through different UpAsanAs and VidhyAs.
4. **The Fourth adhyAya is the Phala adhyAya.** It deals with “fruit of spiritual discipline, the nature of the Supreme goal of endeavor (PurushArTa), the manner of observing the prescribed Saadhana is to be observed, the exit of the Jeevan from the physical body at the time of liberation from bondage, the path through which the liberated soul passes to reach the ultimate goal and the nature of Moksha or final liberation from bondage”.

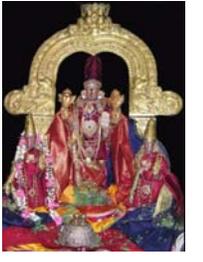
THE 19TH PAASURAM OF MEY VIRATHA MAANMIYAM

We will study in this context, the details of this important 19th Paasuram dealing with the Four Paadhams of each of the four chapters of Brahma Soothrams and develop an appreciation of Swamy Desikan's extraordinary skills to provide the essence of these Chapters :

1. 1ST ADHYAYAM: 1ST PAADHAM:

Lord VaradarAjan is the creator of all sentient (ChEthanmas) and insentients (achethanams)





and is the Master, who resides in them as antharyAmi Brahman.

2. 1ST ADHYAYAM: 2ND PAADHAM

He shines inside the sentient and insentient and has them both as His sarIram; while He stays as their indweller, He is not affected even by an iota by their blemishes.

3. 1ST CHAPTER: 3RD PAADHAM

He has the sankalpam to be the sustaining (supporting) wall for the BhakthAs and MukthAs, He is like the wall for pictures supported by that wall .

4. FIRST CHAPTER: 4TH PAADHAM:

He is the one with limitless glories as the sole cause for the creation of the universe. AchAryAs have established with many nyAyams that achethana prakruthi can never ever substitute the Lord's role as the Jagath Srushti KaaraNam .

5. SECOND CHAPTER: 1ST PAADHAM

Lord VaradarAjan is the Supreme Lord with mysterious (Vichithra) sakthi to banish the jalpa vaadham of the HethukAs. Thus, the virOdhams cited by Paramatha Vaadhins about Prakruthi as the cause for the origin of the world are destroyed.



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6. SECOND CHAPTER: 2ND PAADHAM

Lord VaradarAjan is the Supreme Brahman, who blesses us with Paancha-rAthra Saasthram to destroy the faulty arguments of Para Mathams .

7. SECOND CHAPTER: 3RD PAADHAM

Lord VaradarAjan is the Supreme Purushan endowed with the power to create Pancha Bhoothams and the Jeevans with their appropriate attributes.

8. SECOND CHAPTER: 4TH PAADHAM

He is like the Sage, who can directly visualize the eleven Indhriyams with fierce vyApArams and is the cause for their creation.

9. THIRD ADHYAYAM: 1ST PAADHAM

He is the most skilled One to conduct the affairs of samsAram for the jeevans and stays as the controller in the states of wakefulness, dream, sleep, susupthi and death.

10. THIRD ADHYAYAM: 2ND PADHAM

As the indweller in the world of chEthanms and achEthanams, he is devoid of dhOsham in spite of intermingling with them and shines uniquely.

11. THIRD ADHYAYAM: 3RD PAADHAM

Bhakthi yOgam leading to Mokham is observable with the help of many vidhyAs described by the Upanishads. While Brahman has to be meditated upon with one vidhyai, the other guNams of the Supreme Being celebrated by the other vidhyais should be included. He is the One, who is the object of meditation (UpAsanaa) by many vidhyAs affiliated with Bhakthi yOgam.

12. THIRD CHAPTER: FOURTH PAADHAM

Lord VaradarAjan is the DayA Moorthy, who is delighted by the observers of Bhakthi Yogam accompanied by Saathvika ThyAgam. He is pleased with the chEthanam's performance of the VarNASrama dharmams prescribed by Him and blesses them with the Supreme boon of Moksham.

13. FOURTH CHAPTER: 1ST PAADHAM

He is the Omnipotent One to destroy both the Paapams and the PuNyams of the Jeevan bound to samsAram.

14. FOURTH CHAPTER: 2ND PAADHAM

He is the powerful Lord, who is capable of letting Prapanna Jeevans enter the Brahma nAdi as the first step of their journey to His Supreme abode.

15. FOURTH CHAPTER: 3RD PAADHAM

He is the compassionate and purposeful Lord, who orchestrates the liberated jeevan's path to His Supreme abode through His prime servants (aadhivAhikAs) responsible for the different stations in the path of light .





16. FOURTH CHAPTER: 4TH PAADHAM

The Liberated Jeevans arriving at Sri Vaikuntam stand at the sacred feet of their most merciful Lord, enjoy His divine beauty with fervor, reverence, awe and feel grateful over their rare soubhAgyam.



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20. BRAHMA'S DESCRIPTION OF HIS BLISS ON SEEING THE LORD'S BEAUTY

ThirumahaL MaNN MahaL NeeLai mudalA yella-
Deviyarum TannudanE thihazhnthu niRkkat-
tarumam iru moonRu mudal anaithtum thOnRat-
Tann anaya Sooiyar Tannadik-keezh vAzha
aru maRai sEr aLavu illA avaniyin kaNN
aravaNai mEl veeRRiruppAl anaitthum kAkkum
karu maNiyaik Karigiri mEl kaNDEn yenRan
kaduvinaikaL anaitthum nAnn kaNDilanE

திருமகள் மண்மகள் நீளை முதலாவெல்லாத்
தேவியரும் தன்னுடனே திகழ்ந்து நிற்கத்
தருமமிரு முன்று முதலனைத்தும் தோன்றத்
தன்னனைய சூரியர் தன்னடிக்கீழ் வாழ
அருமறை சேரளவில்லா அவனியின் கண்
அரவணை மேல் வீற்றிருப்பால் அனைத்துங்காக்கும்
கருமணியைக் கரிகிரி மேற்கண்டேன் என்தன்
கடுவினைகளைனெத்தும் நான் கண்டிலேனே.

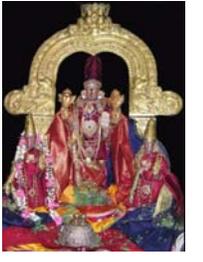
(MEANING):

Brahma says: "I have today seen with my own eyes at Hasthigiri the Lord of Sri Vaikuntam with Sri, BhUmi and NeeLA DEvis at His side along with the nithya sooris performing kaimkaryams for Him. I am reveling in bliss at the darsanam of the Lord shining with all His limitless auspicious guNams while being seated on His throne of AdhisEshan and defending all the worlds with His glances."

Here, Brahma sees directly the Lord resplendent with His six guNams (Jn~Anam, Sakthi, Bhalam, Isvaryam, Veeryam and Tejas) and being served by the nithya Sooris and the VedAs eulogizing Him. Brahma experiences the Lord's hue as being similar to that of a rare blue gem. Brahma states that all his bad karmAs have been destroyed at the sight of the Lord, who appeared on Hasthi Giri in response to the AsvamEdha Yaagam that he had performed.

Lord is not easy to be seen by the physical eyes of humans or celestials like Brahma. When Brahma was blessed to see Him, his joy knew no bounds. Brahma was immersed in the ocean of bliss and embraced the Lord to make sure that what he was experiencing is real. He performed pradakshiNams to the Lord. He looked at the Lord from a distance and then came





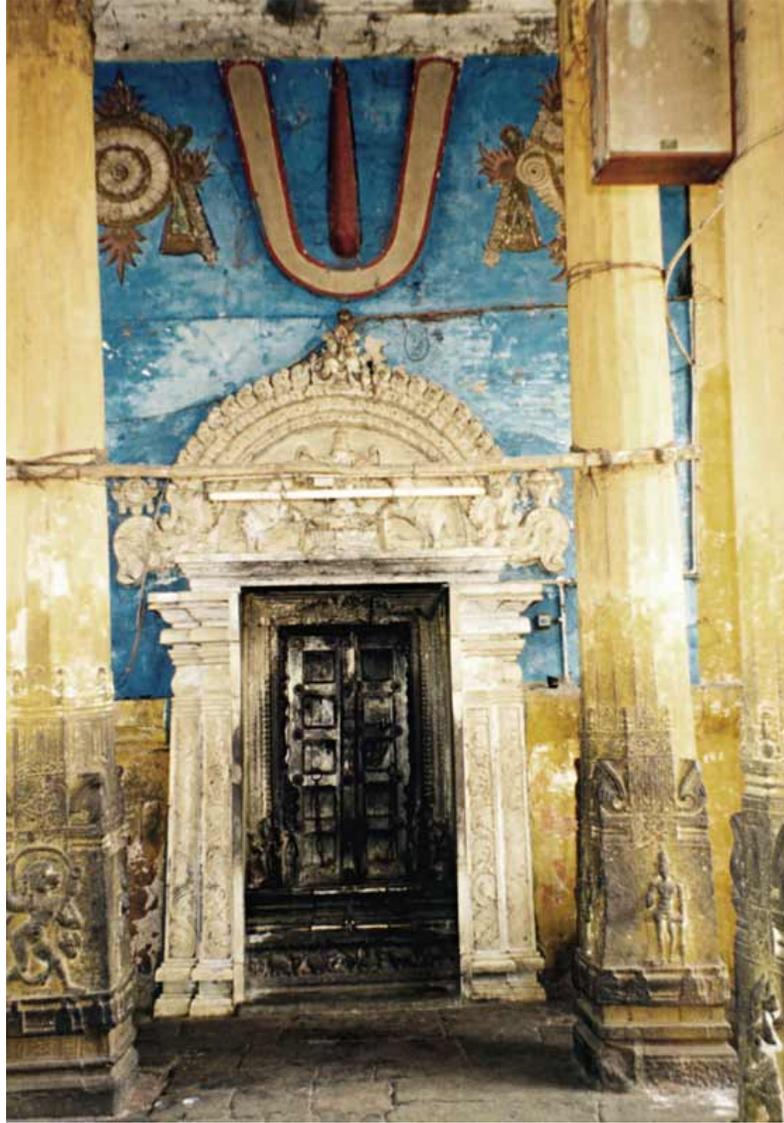
near to enjoy His beauty at close quarters. In short, Brahma was immersed in the waves of bliss over his good fortune to see the Lord and enjoy Him.

The superlative joy of Brahma's experience is attested by Swamy Desikan through use of the word “anaiththum” three times in this Paasuram. “Anaiththum” means all of them without exception. The six guNams appearing together in unison is saluted as “Dharumam iru moonRum ANAITTHUM thOnRa”.

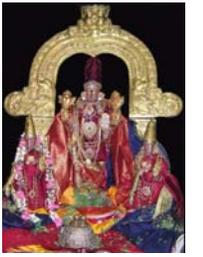
His protection to all from His seat of AadhisEshan in SrI Vaikuntam is saluted as “aravu aNai mEl veeRRiruppAl ANAITTHUM kaakkum”.

The disappearance of all his fierce sins (kadu vinaikaL) is acknowledged as “yenRan kadu vinaikaL ANAITTHUM nAnn kaNDilEn”.

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21. COMPARISON OF THE INCOMPARABLE BEAUTY OF THE LORD:

In this Paasuram, Brahma Devan attempts with the help of comparisons to describe the aananda anubhavams of the dhivya mangaLa vigraham of the Lord.

pedai iraNdai Ohr annam adainthu pirinthidavahai pEsalAm
peruhu aruvikaL aruhu maruviya periya maNi varai payilalAm
pidi iraNdodu kaLavam onRu piNaintha pEr azhahu OdhalAm
pirivu ill oLiyodu nizhalum aruh-uRum iravi ilahuthal paravalAm
kodi iraNDodu vidavi onRu kuLirnthavARu kulavalAm
kuRaivu ill surutiyum ninaivum ilahiya taruma aru nilai yennalAm
adi irandayum adayum anbar aRintha PeraruLALanAr
aNuhum Malar mahaL avani mahaLoDu Karadi-giriyinil avirthalE

பெடையிரண்டையோரன மடைந்து

பிரிந்திடா வகை பேசலாம்

பெருகுமருவிகளருகுமருவிய

பெரிய மணிவரை பயிலலாம்

பிடியிரண்டொடுகளவ மொன்று

பிணைந்த பேரழகோதலாம்

பிரிவிலொளியொடு நிழலுமருகுறும்

இரவியிலகுதல் பரவலாம்

கொடியிரண்டொடு விட வியொன்று

குளிர்ந்த வாறு குலாவலாம்

குறைவில் சுருதியும் நினைவுமிகிய

தரும அருநிலையென்னலாம்

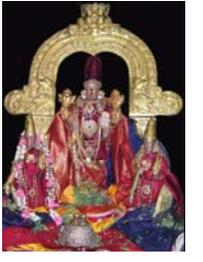
அடியிரண்டையு மடையுமன்பர்

அறிந்த பேரருளாளனார்

அணுகுமலர்மகளவனிமகொடு

கரடி கிரியினிலவிர்தலே.





(MEANING):

At Hasthi Giri, PeraruLALa PerumAL is resplendent eternally with SrI and BhU Devis like a male swan united with its two female swans;

He is like a gem-studded mountain on whose sides flow two cool water falls;

He is like a male elephant enjoying the company of two female consorts;

He is like the Sun enjoying the company of the lustre and the shadow;

He is like a tree embraced by two beautiful creepers;

He is like subtle dharmam mingling with Sruthis and Smruthis. All of these comparisons (upamAnams) can be advanced to describe somewhat the Lord giving His darsanam with His two divine consorts, SrI and BhU Devis at Hasthigiri.

With six upamAnams, Swamy Desikan compares the Lord with six unique guNams with the male Swan, elephant, mountain, Sun, Tree and Sookshma dharmam. AdiyEn will leave it to the imagination of the reader to decide which GuNam matches with which comparison.

As a starter, let me hint that:

Jn~Anam matches with **Swan**,

elephant matches with **veeryam**,

Mountain matches with **Isvaryam**,

Sooryan with **tEjas**,

Tree with **Balam**, and

Sookshma dharmam with **Sakthi**

Individual readers on contemplation may come up with other matches. One thing is clear. Swamy Desikan's poetic skills to conjure upamAnams beat KaaLidAsan.





22. BRAHMA'S ENJOYMENT OF THE DHIVYATHMA GUNAMS OF THE LORD

vEr oppAr viNNmudalAmkaavukku yellAm
vizhi oppAr vEdam yenum kaNN tanakku
kArr oppAr karuNai mazhai pozhiyu neerAl
kadal oppAr kaNDidinum kANak-kUtthAl
neer oppAr nilamaLikkum tanmai tannAl
nilam oppAr nedum pizhaikaL poRukku(m) nErAl
oppAr ivar guNangaL anaitthum kaNDAI
AruLALAr thAmm yeninum tamakku ovvArE

வேரொப்பார் விண்முதலாங் காவுக்கெல்லாம்
விழியொப்பார் வேதமெனுங்கண் தனக்குக்
காரொப்பார் கருணைமழை பொழியு நீரால்
கடலொப்பார் கண்டினுங்காணாக்கூத்தால்
நீரொப்பார் நிலமளிக்குந் தன்மைதன்னால்
நிலமொப்பார் நெடும்பிழைகள் பொறுக்குநேரால்
ஆரொப்பாரிவர் குணங்களனைத் துங்கண்டால்
அருளாளர் தாமெனினுந்தமக்கொவ்வாரே.



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MEANING:

Driven by the blissful experience of visualizing the Lord, Brahma Devan had tears of joy and emotion soaked voice as well as weakened limbs from the ecstasy of the anubhavam. He began to continue to eulogize the dhivya guNams of the Lord standing in front of him. He used eight times the word “oppAr” to show that there is nothing known to him that will match the Lord's dhivyAthma GuNams. Brahma pointed out that there is no one in the Universe, who is either equal to or greater than PeraruLALa PerumAL.

(LINE BY LINE MEANING OF PAASURAM):

FIRST LINE: “VÉR OPPAR VINN MUDALAM KAVUKKU YELLAM”

The entire universe is like the sport gardens for the pleasure of the Lord. Just as the root of the tree is supporting the tree, the Lord of Kaanchi is holding up and nourishing the tree.

SECOND LINE: “VIZHI OPPAR VEDAM YENUM KANN TANAKKU”

He is like the pupil of the eye of VedAs. Just as the pupil of the eye is the essence of our ability to see things, Our Lord is the divine eye for the VedAs through which we are able to see (comprehend) things beyond mere physical perception.

THIRD LINE: “KAAR OPPAR KARUNAI MAZHAI POZHUYUM NEERAL”

He is like the rain cloud, who rains His grace on all without consideration about their lofty or lowly status, just as the rain cloud pours out on high or low ground without discrimination.

FOURTH LINE: “KADAL OPPAR KANDIDINUM KANNAK-KUTTHAL”

We say that we have seen the ocean. It is clear however that we can not see the entire ocean in one attempt or comprehend its vastness. Similarly, we can enjoy the Lord of Kaanchi but can not succeed in comprehending even a small amount of His soundharyam or auspicious attributes.

FIFTH LINE: “NEER OPPAR NILAM ALIKKUM TANMAI TANNAL”

Jalam (water) will protect the earth from drying out. Similarly, PeraruLALan will protect the entire world from harm through His dayaa.

SIXTH LINE: “NILAM OPPAR NEDUM PIZHAIKAL PORUKKUM NERAL”

BhUmi DEvi is the embodiment of forbearance. She bears both Paapis and PuNyasaalis with great patience. Similarly, the Lord of Kaanchi forgives the trespasses of sinners and in this matter, He resembles BhUmi PirAtti.

SEVENTH LINE: “OPPAR AAR IVAR GUNANGAL ANAITTHUM KANDAL”

Who can match the Lord of Kaanchi, when we consider His entire set of auspicious attribute? None.

EIGHTH LINE: “ARULALAR THAMM YENINUM TAMAKKU OVVARE”

Thus, when we consider each aspect of the Lord, we come up with unconvincing upamAnams (comparisons). If that were to be so, one can imagine that there will never ever be a matching comparison, when all His kalyANa guNams are integrated.

Thus Brahma with His four faces attempted to enjoy and eulogize the individual and





collective guNams of the Lord of Kaanchi. With his west facing face, Brahma enjoyed the Lord at Thiruvehha, where He lay across the river to protect his Aswamedha yAgam. With his east facing face, Brahma saw and saluted the Lord, who came out of the Yaaga Kuntam on top of Hasthi Giri as self-manifested Lord (Svayam vyaktham).

Thus Brahma with horripulation and aanandha bhaashpam filled eyes eulogized tHe Lord of Hasthi Giri.

Three paasurams covering Brahma Devan's blissful anubhavams at Kaanchi (becoming the object of grace of Lord VaradarAjan, his (BrahmA's) upadEsam to Maharishis to meditate on the Lord and finally his (BrahmA's) return to his own lokam (Sathya IOkam) .



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23. THE LORD'S ANUGRAHAM TO BRAHMA DEVAN

Yennilamum kuratthAl kuRi seytha yezhil pari koNDu
annam uyarttha SeyyOn anRu vELvi sey vEthiyin mEl
munnilai aahiya Moortthiyen Naanmukha maRRum unakku
yenna varam taruvOmenRu NaaTan iyambinanE

எந்நிலமுங்குரத்தால் குறிசெய்த எழிற் பரிகொண்டு

அன்னமுயர்த்த செய்யோன் அன்று வேள்விசெய் வேதியின்மேல்

முன்னிலையாகிய மூர்த்தியன் நான்முக ! மற்றுமுனக்கு

என்ன வரன் தருவோமென்று நாதனியம்பினனே

(MEANING):

The red-hued Brahma with the flag of Swan concluded his asvamEdha yAgam on Hasthigiri. Lord VaradarAjan responded to Brahma's Yaj~nam and appeared in the middle of the Agni of that Yaj~na kuntam. Our Lord asked the ecstatic Brahma about what other boons He could grant him now that the primary boon of his (Brahma's) to become visible to the physical eyes of Brahma was granted. Lord said that the fortunate ones, who have had His darsana soubhAgyam, are eligible to be blessed with all kinds of boons.

Elated Brahma dEvan confessed that the bhAgyam to enjoy the divine ThirumEni of the Lord accessible only to the nithya sooris was the greatest boon that he could hope for and there is no other boon that he desired. After this statement, Brahma had a second thought about the extension of the special bhAgyam that he received also to SamsAris. Brahma requested then the Lord to spare the karma sarIram gained by SamsAris as a result of their practising ViparItha AchAram based on their ViparItha Jn~Anam. Brahma felt that the darsanam of the Lord in eternal residence at Hasthigiri (Meyviratha KshEthram) will remove all karmAs and make the samsAris eligible for Moksham. Lord VaradarAjan granted this second boon to Brahma and promised that He will reside for all times to come at Hasthigiri and will become visible to DevAs, Humans and animals. Brahma felt that the purpose of his penance was fulfilled and sought the permission of Lord VaradarAjan to return to his home in Sathya IOkam. After receiving the Lord's permission, Brahma instructed the Parama BhAgavatha Maharishis on the aarAdhanam of the Lord during the five parts of the day and asked them to perform this panchakaala Prakriyai (aarAdhanam) always .





24. PANCHAKALA PRAKRIYAI: UPADESAM OF BRAHMA

senRu malar paRitthu yennATan sEvadippOthu uhanthu
nanRu yenum neer sudar nannmukha vaasam ilai kodutthuk-
kannal ilattuvatthOdu annam seedai kaRi padaitthup-
pinnum sevitthu Avan paadham paNiminkaL yenRananE

சென்று மலர்பறித்து எந்நாதன் சேவடிப் போதுகந்து
நன்றெனும் நீர்சுடர் நன்முகவாசமிலை கொடுத்துக்
கன்னலிலட்டுவத்தோடு அன்னஞ்சீடை கறிபடைத்துப்
பின்னுஞ்செவித்தவன்பாதம் பணிமின்களென்றனே.

(MEANING):

Oh Maharishis! Please perform abhigamana prapatthi (abhigamanam) every morning before Lord VardarAjan and pray for the uninterrupted performance of the day's kaimkaryam to Him. Next collect all the flowers, TuLasi needed for His ThiruvArAdhanam and recite the Sri Sookthis that remind You about the sweetness of His ThiruvadikaL (UpAdhAnam). Follow that with Ijyai (aarAdhanam) as instructed by PaancharAthra aagamam and ahnikams. Thereafter study Brahma Soothrams and AzhwAr prabhandhams (SvAdhyAyam) for spending time in a pure way. Finally meditate on His sacred feet (Yogam). Thus practise every day these PanchakAla PrakriyAs.

Swamy Desikan blesses us with the details of PanchakAla prakriyais in the ten paasurams of His next prabhandham of Sri Vaishnava Dinasari.





25. RETURN OF BRAHMA TO HIS OWN LOKAM (SATHYA LOKAM)

Aazhi nilai vinai kadivAn ayamEdham muditthathaRppinn
vEzha malai NaayakanAr vidai kodukka viNN yERi
naazhikayil vaanavarai maaRRiyidum Naannmuhan
OozhiyelAm azhiyAtha uyOgam adainthu irunthAnE

ஆழிநிலை வினைகடவான் அயமேதமுடித்ததற்பின்
வேழமலை நாயகனார் விடைகொடுக்க விண்ணேறி
நாழிகையில் வானவரை மாற்றியிடு நான்மகன் தான்
ஊழியெலாமழியாத உயோகமடைந்திருந்தானே.

(MEANING):

The pleased Lord of Hasthigiri addressed Brahma and said: “Oh Brahma Devaa! Please return to your lOkam with Your Devis (Sarasvathi and Saavithri) and perform the rest of your duties assigned by Me for your office (Brahma Padham)”. Brahma then took leave and ascended to Sathya lOkam (above all the aNDams) reflecting all the while on the glories of Sathya Vrata KshEthram and the incomparable grace of Sathya Sankalpan, Lord VaradarAjan there. At Sathya lOkam, Brahma got immersed in the special yOgam filled with paripoorNa Bhagavath anubhava rasam. Thus Brahma stayed in this state of visEsha yOgam that does not get destroyed during the rest of the kalpam.

26th paasuram of Mey Viratha Maanmiyam covers the Chathur Yuga vara pradhathvam of Lord VaradarAjan, the Emperor of boon-grantors, who grants boons in every one of the four yugams without fail.





26. THE LORD GRANTING VARAMS (BOONS) IN ALL FOUR YUGAMS

aadhi yugatthu Ayan kaNdida ninRa aruL Varadhar
kaathal uyarnta kaLiRRai ThrEthayil kaatthu aLitthu
vaadhu uyar Deva guruvukku irangi DhvAparatthil
sOthi Ananthan klaiyil thozhuthu yezha ninranaRE

ஆதியுகத்தயன் கண்டிட நின்ற அருள்வரதர்
காதலுயர்ந்தகளிற்றைத் திரேதையில் காத்தளித்து
வாதுயர் தேவகுருவுக்கிரங்கித் துவாபரத்தில்
சோதியனந்தன் கலியிற்றொழுதெழநின்றனரே.

(MEANING):

During the Krutha yugam (Aadhi yugam), Bhagavan appeared as Lord VaradarAjan and blessed Brahma Devan with His darsanam. He became therefore “Ayan KanDida ninRa aruL Varadhan”. He became the merciful boon-granting aruL Varadhan in Krutha yugam. During the next Yugam (ThrEthA), Lord VaradarAjan became Gajendhra Varadhan by saving His devotee, the king of elephants, from sure destruction by the crocodile that grabbed GajEndhnan by the leg. VaradarAjan rushed on the back of Garuda and sent His chakraAyudham to destroy the offending crocodile and saved the king of elephants, which had performed SaraNagathi to Him. Lord VaradarAjan revealed here the vaibhavam of His BhagavathAs and demonstrated His aruL Varadha tattvam. Swamy Desikan summarizes this act of rakshakthvam of the Lord as “Kaathal uyarnta kaLiRRai ThrEthayil kaatthu aLitthu”.

In the third yugam (DhvApara yugam), Brahaspathi, the Deva guru suffered a lot from the curse received from an offended Maharishi and was born as a poor Brahmin on earth. This suffering Brahmin (Bruhaspathy) followed the advice of Sage BharadhwAja and worshipped Lord VaradarAjan at Kaanchi and became the beneficiary of the grace of “aruL Varadhan”. In the fourth yugam (present Kali yugam), “Arul Varadhan” is blessing Aadhi Seshan, who lives near the temple tank (Anantha Saras). Thus in every yugam, Lord VaradarAjan grants boon to those, who sought Him as refuge. He blesses all those, who climb Hasthi Giri to come and worship Him.

In the last three paasurams of Mey Viratha Maanmiyam, where Swamy Desikan acknowledges the abundant grace of Lord VaradarAjan, who empowered him to compose this SrI Sookthi of Mey Viratha Maanmiyam about Him.





27. THE LORD'S GRACE AS THE CAUSE OF CREATION OF THIS PRABHANDHAM

PuNDareekam uyirttha PurANanAr
poyy il maa maka utthara vEdhiyil
koNDal aar aruL maari pozhinthidak-
koNDathu Ohr uyar koormathi anbinAl
paNDai naanmaRai mouLi padintha yaan
paaril Meyvirathak-kavi paadinEn
ThoNDai maNDala vEdhiyar vaazhavE
Thooya tenn maRai vallavar vaazhave

புண்டரீகமுயிர்த்த புராணனார்
பொய்யில் மாமக உத்தர வேதியில்
கொண்டலாரருள் மாரி பொழிந்திடக்
கொண்ட தோருயர் கூர் மதி அன்பினால்
பண்டை நான்மறை மௌலி படிந்த யான்
பாரின் மெய்விரதக் கவி பாடினேன்
தொண்டை மண்டல வேதியர் வாழவே
தூய தென்மறை வல்லவர் வாழவே.

Swamy Desikan is approaching now the end of Mey Viratha Maanmiyam. With a reluctant heart, he bids farewell to the Prabhandham and acknowledges that it was the grace of the Lord of Hasthigiri that made it possible for him to compose this prabhandham. With the three concluding paasurams, Swamy Desikan offers his salutations to the Mey Viratha KshEthra Naathan and the Bhaagyaasaalis blessed to live at this sthalam.

MEANING OF THE FIRST OF THE TRIAD OF BENEDICTORY PAASURAMS:

AdiyEn, who is deeply linked to the ancient Vedams, sang this prabhandham with the power of sharp intellect and deep devotion granted as boons by the Lord of Sathya Vratha KshEthram. He arose from the Utthara vEdhi of the blemish-free AswamEdha yaagam performed by Brahma Devan and drenched all participants with the nourishing nectar-like rain of His dayA. May the VaidhikAs and BhAgavathAs as well as the true devotees of AzhwaAr's dhivya prabhandhams residing in ThoNDai MaNDalam with sambhandham to Lord VaradarAjan recite this prabhandham on the Lord's avathAram and vaibhavam and live



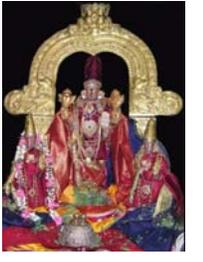


long on this earth distinguished by their Kaimkarya Sri!

Here Swamy Desikan identifies himself as “PaNdai Naann MaRai MouLi padintha yaann” (The one, who is deeply rooted in the ancient VedAs and the Siras of the Vedams, Upanishads/ VedAntham). He identifies Brahma as “PuNDareekam uyirttha PurANanAr” (the ancient Brahma Devan who was created by the Lord from His Naabhi kamalam). The Lord, who arose from the Yaaga Kuntam of the Aswamedha Yaj~nam is recognized as “Poy il Maa maha Uthara vEdhi” (the vedhi of the Yaj~nam, which was conducted with deep devotion and free from any deceit). The Lord is saluted as the sweet, dark rainy cloud showering every one with His mercy (KoNDal aar aruL maari). The effect of that rain showers on Swamy Desikan is described by him as deep devotion to the Lord and a sharp intellect to comprehend His tattvams. Swamy Desikan says that He sang this Prabhandham on the Mey Viratha KshEthram (Mey Viratha kavi pADinEn). He concludes this paasuram with benedictions to the ThoNDai MaNDala vaasikaL (ThoNDai MaNDala Vedyar Vaazhi, Thooya Tenn MaRai vallavar Vaazhi). Swamy Desikan's salutations are thus to Ubhaya VEdAntham Paramparai blessed to claim Lord VaradarAjan's ThoNDai Mandalam as their home.

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28. CREATION OF THIS ITHIHASAM TO SHINE S VEDANTHAACHARYAN

uyy viratham onRu inRi adainthAr uyya
oru viratham Thaann koNDa uyarnta Maalai
sey viratham onRALum teLiyahillAc-
chinthayinAl disai padaittha disai muhan thaan
poy viratha nilamellAm pOyE meeNDu
puhal ithuvE puNNiyatthukku yenRu sErnthA
Meyviratha nannilatthu mEnmai yEtthi
VedAntha AasiriyAn viLanginanE

உய்விரத மொன்றின்றி அடைந்தாய்ய
ஒருவிரதந் தான்கொண்ட உயர்ந்த மாலைச்
செய்விரதமொன்றாலுந் தெளிய கில்லாச்
சிந்தையினால் திசைபடைத்த திசை முகன் தான்
பொய்விரத நிலமெல்லாம் போயே மீண்டு
புகலிதுவே புண்ணியத்துக்கென்று சேர்ந்த
மெய்விரத நன்னிலத்து மேன்மை யேத்தி
வேதாந்த ஆசிரியன் விளங்கினானே.

THE MEANING OF THE SECOND PAASURAM OF THE BENEDICTORY TRIAD

The Lord of Kaanchi with the sole vratham of SaraNagatha RakshaNam blessed Brahma Devan, who wandered all over the world fruitlessly for witnessing and enjoying the Lord with his own physical eyes. Lord of Mey Viratha KshEthram blessed Brahma Devan to have His darsana soubhAgyam and made Brahma ecstatic over that rare bhAgyam. Brahma got the boon he sought from the Lord of Sathya Vratha KshEthram through the performance of the Aswamedha Yaagam. AdiyEn sang about the glory of the Lord's avathAram and Vaibhavam and became VedAnthAchAryan.

In this Paasuram, Swamy Desikan salutes this kshEthram of the Lord as “Mey viratha Nannilam” (The auspicious kshEthram, where the observed vrathams yield the desired phalans without fail). Swamy identifies this sthalam as the safe and sure source place for the acquisition of PuNyam (“PuNNiyaithaRkku puhal”) due to the residence of Lord VaradarAjan, whose sole vow is to come to the rescue of those, who seek His protection (SaraNagatha Vrathee) .





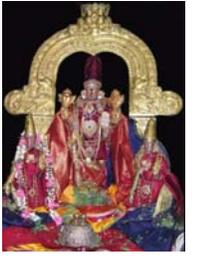
Sage VyAsa (VyAsa BhagavAn) compiled and organized the Sanaskritic VedAs and acquired the title of VedAchAryan. Our Swamy Desikan composed the Tamil prabhandham of Mey Viratha Maanmiyam and became entitled to the birudhu of VedAnthAchAryan.



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29. DEVOTION TO LORD VARDARAJAN LEADING TO THE CREATION OF THIS PRABHANDHAM

Seer aarum ThUppul ThiruvEnkadamudayAn
thArr aarr AruLALar thAL nayanthu --seerAha
Meyviratha Nannilatthu mEnmai ithu mozhindhAn
kaayir kani pOlak-kaNDu

சீராருந்தூப்புல் திருவேங்கடமுடையான்
தாராரருளாளர் தாள் நயந்து - சீராக
மெய்விரத நன்னிலத்து மேன்மையிது மொழிந்தான்
கையிற் கனிபோலக் கண்டு.

THE MEANING OF THE THIRD PASURAM OF THE BENEDICTORY TRIAD:

adiyEn born in the glorious agrahAram of ThUppul with the name of VenkatanAthan (ThiruvEnkadamudayAn) seeking the sacred feet of the Lord of Hasthigiri adorning many fragrant flower garlands sang about the limitless vaibhavam of His Sathya Vratha KshEthram. AdiyEn visualized the glories (MahAthmiyams) of this KshEthram clearly like one sees the nellikkani on one's palm and sang about it with utter devotion.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTesdaaya vedaanta gurave namaH.

Swamy Desikan ThiruvadigaLE SaraNam
Daasan, Oppiliappan Koil VaradAchAri Sadagopan

