

**KUMARA VARADACHARYA'S  
PILLAIANTHADI**



**SRIRANGAM V. MADHAVAKANNAN**

**AND**

**OPPILIAPPAN KOIL VARADACHARI SATHAKOPAN**



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## VAIBHAVAM OF KUMARA VARADACHARYA

Today is also the thirunakshathram of Kumara Varadacharya- son of Swamy Vedanta Desikan. He was also born on AvaNi RohiNi. Kumara Varadacharya learnt all the traditional texts under his father himself and acquired a remarkable mastery of them within a short span of time. When Desika was in his forties, a son was born to him and his wife. Reflecting his love for his household deity Lord Varadaraja, Desika named the boy Varada, and tradition remembers him as Nayanacharya or Kumara Varadacharya. Kumara Varadacharya also became a scholar of some repute, and we are indebted to him for recording some biographical details of his father in his Desika Mangalam, Pillai Anthaadi, and Desika Dinacharyai.



“Swamy Desikan AruLAla n SErthi”

After Swamy Desikan's attainment of Paramadham, Varadacharya continued the propagation of the Srivaishnava religion and philosophy. He toured all over India extending the frontiers of Srivaishnavism and conquering many opponents belonging to other schools of Philosophy. Apart from important places in Tamil Nadu and Kerala, he is said to have visited Ahobilam, Sihmachalam, Sri Kaakulam, in Andhra. He established his sishya paramaparai in these places as well.

Tradition avers that Sri Kumara Varadacharya composed few rahasyagranthas in Telugu also, so as to cater to the needs of his followers in the Telugu land. Like his father Vedanta Desika, he is said to have been patronized by the Telugu ruler of Raachakona, Sarvagna Singama Nayaka of the Velama Dynasty.

Sri Kumara Varadarya may be called as one of the Chief architects of the Srivaishnava religion in Andhra Desa where he was affectionately called Nayanacharya [The Glorious son and preceptor]. The Srivaishnava temples as can be seen in Mangalagiri, Simhachalam, Sri Kurmam, Ontimitta [all in Andhra], Purushoththamam [Puri in Orissa], and Sholapur [in Maharashtra] still follow the tradition of worship instituted by Swamy Kumara Varacharya.

A number of accounts about the scholastic pursuits and prowess of Kumara Varadarya are also popular as in the case of illustrious father. It is said that one Saakalyamalla, a staunch Advaitin and the author of an 18-canto poem Uddhaaraaghava was vanquished in debate by Kumara Varadarya in the court of Singama Nayaka referred to earlier. It is said that Kumara Varada also successfully counteracted the black magic employed by that scholar. However, there is another opinion that the Saakalyamalla under question was a court poet of King Prataaparuda of Warangal [1290 -1326 CE] and that he was defeated by Vedanta Desika whom he met in the court of Singama Nayaka. According to Guru paramapara Prabhaavam, Kumara Varada breathed his last on the KrishNasapthami day of the PhalguNa month of the Year Jaya. The wonderful works of Kumara Varadarya: According to tradition Kumara Varadarya is said to have composed many works but only 36 of them have come down to us. Even among these, only a few have been printed and the rest are still in the form of manuscripts which await the attention of scholars. A very brief account of these available works is given below:

#### INDEPENDENT WORKS IN SANSKRIT.

1. Bhagavadhyana padhhathi: This is a short work consisting of 12 verses sung in praise of the Lord Sri Kaakulam a village near Vijayawada in Andha [different from Srikakulam district]. This text is modeled after Bhagavadhyana sapanam sung by Vedanta Desika on Sriranganatha and Amalanadhipiraan of Thiruppanaazhwaar's.
2. Harisandesha: This is a lyrical composition similar to Kokilasandesha enumerated below:
3. Kokilasandesha: This is a small literary work on the lines of Kuyil paattu [cuckoo song] of Sri AndAL. A cuckoo is requested to be messenger carrying the message of the devotee to the Lord.
4. Lakshmisathaka: This is a 100 verses in praise of Divine mother bringing out her virtues of





which Daya is the most Prominent One.

5. Sankhasathaka: 100 verses on Sankha [Conch Shell] of the Lord.
6. Sukasandesa: another lyric similar to Kokilsandesa listed above with the difference here it is the parrot which is the messenger.
7. Sri Vedanta Desika dinacharya: This is a short work describing the daily routine of Swamy Vedanta Desika and the anushtAnam of his during the whole day.
8. Sri Vedanta Desika mangalam: This comprises verses on Sri Vedanta Desika's greatness wishing for his continued glory.
9. Sri Vedanta Desika praarthana ashtakam: eight verses invoking the blessings of Swamy Desikan.
10. Sri Vedanta Desika dhivya mangla vigraha dhyanam: Kumara Varadarya composed in praise of the divine beauty of Swamy Desikan's ThirumEni; vigraha installed in Thooppul village, the birth place of Swamy Desika.
11. Sri Vedanta Desika Prapatti: This was composed in praise of Swamy Desika highlighting his role as the only refuge of the disciples.
12. Thyaagasabda artha ninrnaya: This work gives the conclusive epitome of Srivaishnava teaching [Charamasloka] depicting the soul as taking refuge at the lotus feet of the Lord. It explains the word tyaaga as implied in the verse Sarvadharmaan. [GitA 18.66]
13. Virodhibhanjani: This is a philosophical treatise refuting other systems of thought and establishing the Supremacy of Visistadvaita.

**(B) WORKS IN TAMIL:**

1. Pillai anthAthi: 20 verses in praise of Swamy Desikan [in the lines of Ramanuja nooRRanthAthi and Madhurakavi AzhwAr's KaNNinunchiRuthAmbu] bringing out the divine qualities of his father, acharya and God Himself - Swamy Vedanta Desikan.

**(C) COMMENTARIES ON SWAMY DESIKA'S WORKS:**

1. AdhikaranachinthaamaNi: This is commentary on Desikan's Adhikaranasaravali which in turn is an exposition of Sribhashya in verse form.
2. Asrayaanupapatti: This work is a refutation of Advaitins' view that Brahman is the Asraya [substratum] of avidya. The discussion concerns one of the seven kinds of anupapatti [untenable nature explained in the works of Swamy Ramanuja and Sri Sudharsana suri].
3. Chit Achith Iswara tattva niroopana: an elaborate commentary of Svetaasvataranamtra, bhokta bhogyam preritaaram cha matvaa" [1.12] bringing out the concept of tattvatraya.



4. Tattvathrayaniroopana or Tattvathrayaculakaartha sangraha: Commetary of Tattvathrayachulakam
5. Nyasathilaka vyaakhya: Exposition of Swamy Desikan's Nyasa vimsathi. Desikan also had written a commentary for the same.
6. Mimaamsa paadhuka- parithraaNa: Commenatry of Desikan's Mimaamsa padhuka where the correlation between the Poorvamimaamsa and Uttharamimaamsa is established in the light of the Visistadvaita Vedanta. In the original work Desika refuted some of the arguments of the Bhatta and Prabhakaras.



#### D. COMPENDIUMS:

1. Rahasyathraya sangraha: This is Sanskrit rendering of the work of the same name Rahasyathrayasaram composed by Vedanta Desika in Manipravala style. This was composed Kumara varadarya mainly for the benefit of Andhra Disciples who found it difficult to follow the Manipravala style of the original.
2. Rahasyathraya sara artha sangraha: Another rendering in Sanskrit of the above. A detailed





exposition of this work is taken up in the following chapters.

#### **E. REFUTING OTHER SCHOOLS OF THOUGHT:**

1. **Abheda khandana:** This refutes the concept of Abheda or non-difference on which the Advaita system is based.
2. **Avidya khandana:** concepts of Advaita- namely Maaya Nirguna brahmam are refuted here.
3. **Khandanachathushtaya:** refutes the views of Sankara, Bhaskara, Yadava prakasa, and Saiva siddhantha thereby establishing the Visishtadvaita unambiguously and in unparalleled manner.
4. **Muktivaichara:** refutes the concept of Moksha according to Charvaka and such other systems and establishes the view of Ramanuja sampradaya.
5. **Prapanchamityatva [anumaana] khandana:** large text refuting the Advaita concept of the illusory character of the world, on the basis of scriptural texts.
6. **Saguna brahma samarthana:** this work criticizes the Nirguna, nirvisesha Brahman concept of the Advaitins and establishes the Visishtadvaitic view that the Brahman is qualified by innumerable perfections [saguna].
7. **Sankaasathaka:** This is the form of refutation of other schools of Vedanta and is similar to SatadhooshaNi of Desikan. 8. **Vyaavahaarika khandana:** The advaitins accept three stages of reality- Vyahavaarika [conventional], Pratibhasika [phenomenal] and Paaramaarthika [absolute]. According to this school the world is an illusion like a dream sequence. Kumara Varadarya refutes this view and establishes that the world can not be brushed aside as non-reality.

#### **F. TRANSLATIONS FROM TAMIL INTO SANSKRIT:**

1. **Abhayapradhana saaram:** This is a Sanskrit rendering of Swamy Desikan's Abhayapradhanasaaram in Tamil explaining the principles of Prapatti quoting from Srimad Ramayana especially VibheeshaNa Sarabagathi.
2. **Ahaaraniyamasloka:** Sanskrit version of Desikan's Tamil version.
3. **Prabandha saram:** Sanskrit version of Swamy Desikan's Tamil verses on AzhwArs mentioning their greatness, their Thirunakshathram and their works, giving a resume of all AzhwArs.
4. **Rahasyatharaya chulakam:** Sanskrit version of Desikan's work on the same. Kumara Varadaya is said to have inherited some of the titles of his father such as Nikhila taarkika choodamaNi [the crest jewel of all the logicians of the Sampradaya], Sarvathanthra swathanthra [scholar par excellence in different schools of philosophy]; Manthramahodhadhi [the ocean of sacred formulae]; Srilakshmanayogindhra siddhantha



vijayadhvaja [the victorious banner for Sri Ramanuja system].

Some of his prominent disciples are:

1. 1st Parakalamutt Jeer Brahmathanthraswathanthrar [as he attended Bhagavad Vishayam kalakshepam from this Swami]
2. Swamy Prathivaadhibhayankaram Annan [the title was conferred on Swamy by Kumara Varadarya himself]
3. Kandhadai Annan
4. Komandoor Acchaan
5. Pillaipaakkam Naayinaar
6. Thirumalai appar
7. Kidaambhi Appar
8. Nadaadhoor ALwaan
9. Anandhappan





10. Kandhaadai Appan

11. Emeprumaanar Appan

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For all Srivaishnavas regardless of Kalai, Swamy Desikan and thereby his son Swami Kumara Varadacharya come in Sri Bhashya Guruparampara. On his Thirunakshathram, hence let us all place our heads at the lotus feet of this glorious acharya kumarar – peerless one like all our Srivaishnava Acharyas.

Swamy Kumara Varadarya ThiruvaDigaLE SaraNam

Regards

Namo Narayana

dAsan

Madhavakannan



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## பிள்ளையந்தாதி PILLAIYANTHADHI

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

**SWAMI DESIKA'S SON AND SUCCESSOR:  
NAYANACHARYAR (AKA) KUMARA VARADACHARYAR.**

The author of this moving tribute of a sishya to his AchAryan is KumAra VaradAchAryaar. He was the illustrious son of Swami Desika. He was born in 1317 AD (Pingala Year). Swamy Desikan was 49 years old at that time and had settled down in Srirangam. Let us refresh our minds on the life and Vaibhavam of Swamy Desikan's illustrious son with the help of a write up from Sriman Anbil Ramaswamy.

Swami Desika was succeeded by his son and disciple, Kumara Varadacharya also known as Nayanaracharya. A scholar, like his illustrious father, Nayanar Acharya was an able exponent of Sri Visihtadvaita Vedanta. In a philosophical debate, he defeated the Sakalya Malla, the author of Udhara Raghava and an expert in black magic. Nayanar Acharya toured extensively in Kerala country and converted many into Vaishnavism. In Andhra, one Sarvagna Singappa of Nayak family of Rajahmundry patronized him and became his well-known disciple.







Nayanar Acharya's chief objective in life was to celebrate his AchAryan and propagate his doctrines and writings. At the Srirangam temple, he set up an idol of his famous father. He vanquished many Advaitins in debates held in Tirukkoshthiyur, Tiru maal irum cholai, and Madurai. During his stay at Vennar bank, Thanjavur, he installed an image of his father in the temple of Neelamegha Perumal. (Later, he installed the images of Desika for worship at Kanchi, Tiruvaheendrapuram, Maduraantakam, Thooppul, Sriperumpudur and other Divya Desas). Nayanar Acharya is said to have authorized the recitation of the Tanians of Naalaayira Prabhandam and Desika Prabhandam during the Anadhyayana period when the recitation of Dhivya Prabhandam remains suspended.

He classified the 120+ works of his father under 6 heads. He composed Pillai Anthaadhi- a poetic tribute to his father in 20 stanzas. He has 8 works to his credit, namely Tattva Surkkam, Rahasya Surukkam, Adhikarana Chintaamani, Rahasya Traya Saaraartha Sangraha, Pillai Anthaadhi, Abheda Khandanam, Avidyaa Khandanam and Prapancha Mityathva. He composed the famous Tanian "Srimaan Venkata Naathaarya" which is always recited today before the Sanskrit hymns of Swami Desika.

Isvara Samvathsaram Simha SrAvaNa Month, KrishNa Paksham, Dasami thithi, Mrugaseersham.

On this auspicious combination of Mrugaseersham and KrishNa paksha Dasami day after Sri Jayanthi celebration, a son was born to Swami Desikan at Thuppul. This was some 700 years ago. Like the lamp lit from a lamp, this blessed child learnt all saasthrAs (SakalArtha GrahaNam) and became the principal sisHyA of Swami Desikan. The great ParamAchAryA gave the name of his aarAdhana murthy, Sri Kanchi VaradarAjan to his only child.

There is a tradition in Kanchipuram to call small children Nayana, Nayana. YasOdha probably





would have called her dear son, “Nayana”, if He were to be born in Kanchi. Our ParamAchAryA, who blessed us with GopAla Vimsathi had a great affection for Sri KrishNA and hence it is no wonder, the child came to be called Nayana and then, when the child grew up and took on the mantle of the father as an AchAryA in his own right, he was called Sri NayanArAchAryAr in spite of his given name of Sri Kumaara VardAchAryAr. The Lord of Kanchi blessed the child of His dear devotee with all SoubhAgyams and visEsha J~nAnam.

The son’s reverence for his father and AchArya poured out in the KattaLaikalitthurai metre verses known as “PiLLaiandhAthi”. There are 20 beautiful devotional verses in this AndhAthi composed by the dear son and the pradhna sishyan of Swami Desikan. Most of them are modeled after the verses in RaamAnuja NoorandhAthi. Swami Desikan’s reverence for AchArya RamAnujA poured forth in the 70 verses of YathirAja sapthathi. Sri NayanArAchAryAr’s devotional surrender to his AchAryA flowed in the 20 verses of PiLLaiandhAthi. The adjectives and the allusions here are recognizable echoes of Thiruvarangattu AmudanAr’s verses celebrating AchArya RaamAnujA’s glory.

#### THE ESSENCE OF PiLLAIANDHATHI

We cannot survive as Sri VaishNavAs unless we sing the glory of the compassion and genius of Swami Desikan.

The SiddhAntham (Bhagavadh RaamAnuja SiddhAntham) strengthened by him is the only one upAyam for our survival as spiritual aspirants.

Lord of the Seven Hills did indeed take birth as Swami Desikan.

When we reflect upon the glory of Swami Desikan and the granthAs with which he has blessed us and the way he showed us to Moksham (Prapatthi maargam), all of our sins will fly far away.

All auspiciousness will come about, when we take refuge at his sacred feet. There are no other means for our survival or spiritual advancement without his grace.

Sri NayanarAchAryar goes on to pray to his AchAryA for the fruits of Moola Manthram and guile-free bhakthi and begs for the retention of the subhAsrayam (ThirumEni) of Swami Desikan in his mind always.

Sri NayanarAchAryar then sings pallANdu to his AchAryA and concludes the prabhandham with the statement that those, who recite PiLLaiandhAthi with devotion, would have the distinction of having Swami Desikan’s sacred feet on their heads as alankAram (SirO bhooshaNam) and protection (RakshaNam).



## TANIYAN SALUTING THE AUTHOR OF PiLLAIANDHATHI

சீரார்தூப்புல் பிள்ளை யந்தாதியென்று செழுந்தமிழால்  
நேராக வேதாந்த தேசிகர் தாளிணைக்கீழ்மொழிந்தான்  
ஏரார் மறைப்பொருளெல்லாமெடுத்திவ் வுலகுய்யவே  
சீராகிய வரதாரியன் பாதம்துணைநமக்கே

sIrArthUppul piLLaiyandhAdi yenRu sezhuththamizhAl  
nErAga Vedanta dEsikar thALiNaikkIzh mozhindAn  
erAr maRaipporuLelAmeduth thivvulakuyyavE  
sIrAgiya varathArriyan pAtham thuNai namakkE

### MEANING:

The pair of sacred feet of Sri NayanarAchAryAr are the refuge for us. He is indeed the embodiment of all auspicious attributes. He blessed the world with his PiLLai AndhAthi, a work in impeccably pure Tamizh (Sezhum Tamizh), which is the essence of the distillation of the truths of vEdhAs resulting from his deep study of the scriptures under the holy feet of his acharyA and parent, Sri Vedaantha Desikan. I seek as refuge the redeeming feet of Sri VaradAchAryAr, who was affectionately called as NayanarAchAryar.





## PAASURAM 1

மாமலர்மன்னியமங்கை மகிழ்ந்துறைமார்பினன்தாள்  
தூமலர்சூடியதொல்லருள் மாறந்துணையடிக் கீழ்  
வாழ்வையுகக்கும் இராமானுசமுனிவண்மைபோற்றும்  
சீர்மையன் எங்கள்தூப்புல்பிள்ளைபாதமென்சென்னியதே

mAmalar manniyamangai mahizhnthurai mArbaninanthAL  
thUmalar sUdiya thollaruL mARan thuNaiyadikkIzh  
vAzhvaiyukakkum irAmanusamunivaNmaipORRum  
sIrmaiyan engaL thUppulpiLLai pAthamensenniyathE

### MEANING:

NammAzhwAr had the sacred feet of the Lord on his head. MahA Lakshmi resides without separation even for a moment on that Lord's chest (ahalhillEn --). The most merciful BhashyakArar, who had the well being of the jeevans of the world, sought the most blessed feet of NammAzhwAr as his means and fruit (upAyam and palan). Swami Desikan is the one, who praises whole-heartedly the generosity of that Sri RamAnujA who blessed us with his Sri Sookthis such as Sri Bahshyam, Gadhya trayams and other works. That Swami Desikan's sacred feet are the decorations for my head.

### COMMENTS:

This paasuram is based on the first paasuram of RaamAnuja Noorandhaathi (poomannumaathu) according to our purvAchhAryAs.





## PAASURAM 2

சென்னிவணங்கச் சிறுபனிசோரவெங்கண்ணிணைகள்  
வெந்நரகங்களும்வீய வியன்கதியின்பமேவத்  
துன்னுபுகழுடைத்தூப்புல்துரந்தரன்தூமலர்த்தாள்  
மன்னிய நாள்களும் ஆகுங்கொல் மாநிலத்தீர் நமக்கே

senni vaNangach chirRupanisOra vengaNiNaikaL  
vennarakangamLum vIya viyangathi inbamEvath  
thunnupugazhudaith thUppul thurantharan thUmararththAL  
manniya nALgaLum Akungkol mAnilaththIr namakkE

### MEANING:

Oh aasthikAs in the wide Universe! Our heads should always be bent in worship of Swami Desikan. Our eyes should brim always with happy tears over the joy of the sight of those sacred feet of our AchAryA. If we are able to experience this anubhavam, then there is no doubt about us escaping from fierce hell and enjoying the bliss of Moksha Sukham.

### COMMENTS:

In this verse, the pradhAna Sishya of Swami Desikan points out that the association (sambhandham) with the sacred feet of Swami Desikan is the parama purushArtham for us.





### PAASURAM 3

மாநிலத்தோதிய மாமறைமன்னியநற்கலைகள்  
ஆனவைசெய்யும் அரும்பொருளளத்தனையேயருளும்  
தூநெறிகாட்டுமிராமானுசமுனித்தோத்திரஞ்செய்  
ஊனமில்லுதர்ப்புலம்மான் ஓர்புகழன்றிஉய்விலையே

mAnilaththOthiya mAmaRai manniya naRkalaigal  
Anavaiseyyum arumporuL aththanaiyE aruLum  
thUneri kAttum irAmanusa munith thOthiranj sey  
Unamil thUppul ammAn Or pukazhanRi uyvilaiyE

#### MEANING:

We do not have any other recourse except to eulogize the limitless glory of Swami Desikan, who expressed his adoration of Sri RamAnujA in many of his granthAs and saluted him clearly for the instruction on the parama hitham for the chetanAs from vedhams and the derivative saasthrAs and pointed out the prapatthi maargam as the most ennobling and unfailing method for our deliverance from the horrors of SamsAric ills.

#### COMMENTS:

This paasuram is an elaboration of the section of the invocation of Swami Desikan (viz), RaamAnuja DayApAthram. The krupA or the blessings and grace of RaamAnujA sustained Sawmi Desikan. He was the object of the limitless DayA of Sri RaamAnujA. NayanArAchAryar points out that his father and AchAryan is “RaamAnusan aruL mEvi Vaazhum” vaLLal perumtai. Both Sri RaamAnujA and Swami Desikan had Lord VaradarAjA as their aaradhana mUrthy.







#### PAASURAM 4

உய்யும்வகையிலை உத்தரவேதியுள்வந்துதித்த  
செய்யவள்மேவிய சீரருளாளரைச் சிந்தைசெய்யும்  
மெய்யவனெந்தை இராமானுசனருள்மேவிவாழும்  
ஐயனிலங்குதூப்புல்பிள்ளையாய்ந்தபொருளன்றியே

uyyum vagaiylai uththaravEthiyuL vanthuthiththa  
seyyavaL mEviya sIraruLALarai sinthai seyyum  
meyyavanenthai irAmanusanaruL mEvivAzhum  
iyanilangu thUppul piLLaiyAyntha poruLanRiyE

#### MEANING:

Lord VaradarAjA arose out of the Yaaga vedhi of BrahmA at Kaanchi under puNyakOti vimAnam. Sri RaamAnujA had the distinction of worshipping that Varadhan. Swami Desikan had the distinction of being the object of mercy of that AchArya RaamAnujan that dayA of RaamAnujan was the support and sustenance for Swami Desikan. It is the blessed Sri Sookthis of the beneficiary of Sri RaamAnujA's krupA and the interpretations found therein provide us the means for our sustenance and survival. We cannot protect ourselves with any other substitutes for our succor and rakshaNam.





## PAASURAM 5

அன்றிவ்வுலகினையாக்கி அரும்பொருள்நூல்விரித்து  
நின்றுதன்னீள்புகழ் வேங்கடமாமலைமேவியும் பின்  
வென்றிப்புகழ்த்திருவேங்கடநாதனெனும் குருவாய்  
நின்றுநிகழ்ந்து மண்மேல்நின்றநோய்கள் தவிர்த்தனனே

anRi ivvulakinaiyAkki arum poruL nUl viriththu  
ninRu thannIL pukazh vEnkata mAmali mEviyum pin  
venRip pugazhth thiruvEngkatanAthanenum guruvAi  
ninRu nikazhnthu maNmEl ninRa nOykaL tahvirththanane

### MEANING:

SarvEsvaran (Vatapathra Saayee) was saddened by the chethanams, which looked like insentient during mahA PraLayam and gave the jeevans them bodies and J~nEndriyAs and created them. Afterwards, He gave them the SaasthrAs to serve as hand lamps to prevent them from entering inauspicious paths. Even then He found that the chethanAs did not develop true knowledge and therefore He took the archA form and stood on top of the ThiruvEnkatam hills, so that the samsAris can see Him with their physical eyes and escape the cruelties of samsAram. The recidivism of the samsAris interfered with their salvation and then He incarnated as VenkatanAthan at ThUppul and instructed the world with his Sri Sookthis and pointed the sanmArgam with his upadEsams. Thereafter, the chEthanams of the world were blessed traveled on the Godly path and were saved for once and for all through the performance of Prapatthi.

### COMMENTS:

This paasuram is related to the 41<sup>st</sup> paasuram (MaNNmisai yOnigaL) of RaamAnuja NoorandhAthi (RN).





## PAASURAM 6

வித்தகன்வேதியன் வேதாந்ததேசிகனெங்கள்தூப்புல்  
மெய்த்தவனுத்தமன் வேங்கடநாதன் வியன்கலைகள்  
மொய்த்திடுநாவின் முழக்கொடுவாதியர்மூலமறக்  
கைத்தவனென்றுரைத்தேன் கண்டிலேனென்கடுவினையே

withthagan vEthiyan vEthAntha dEsikan engaL thUppul  
meiththavan uththaman vEnkatanAthan viyan kalaigaL  
moiththidu nAvin muzhakkodu vAthiyar mUlamaRak  
kaiththavan enRuraiththEn kaNdilEn en kaduvinaiyE

### MEANING:

Sri Desikan is skilled in every art and craft and hence is named Sarva Tantra Svathanthrar by the consort of Sri RanganAthA. He is the master of the meanings of all vEdhAs. He is the principal aachArya for the VedhAntha VidhyA known as Prapatthi. He was born out of the long penance of ours at Thuppul agrahAram. He had the name of Sri VenkatanAthan. adiyEn reflects on the magnificent leonine roar that arose from his mouth that defeated all those, who questioned the authenticity and accuracy of the Bhagavadh RaamAnuja SiddhAntham. Many a wonderful vidhyA competed with one another to sit on the tip of the tongue of this Master and rushed out of there to defeat those kudhrishtis, who had vipareetha j~nAnam and misinterpreted the meanings of VedhAs. I adiyEn meditates on these glorious attributes of this paramAchAryA and immediately all of my terrible sins ran away, hid themselves somewhere and never returned. Such is the glory of my aachAryA, Swami Desikan!

### COMMENTS:

This verse is based on the 43<sup>rd</sup> paasuram of RN (Surakkum Thiruvum). Here the glory of the sacred name of Sri NigamAntha MahA Desikan and its sanctity is referred to.





## PAASURAM 7

வினைகாளுமக்கினி வேறோரிடம்தேடவேண்டும், எனைச்  
சினமேவிமுன்போல் சிதைக்கும்வகையிங்கரிதுகண்டர்  
எனெனிலிராமானுசமுனி யின்னுரைசேரும் தூப்புல்  
புனிதன் என்புந்திபுகுந்து திகழ்ந்துபொருந்தினரே

vinaigAlum akkini vERORidam thEda vEndum, enaich  
sinamEvi munpOL sithaikkum vakaiyingarithu kaNdir  
enenili rAmAnusamuni yinnuraisErum thUppul  
punithan en punthi pukunthu thigazhnthu poronthinarE

### MEANING:

Oh My sins! Swami Desikan, whose heart is filled with the auspicious Sookthis of Sri RaamAnuja presides over my heart space. He resides there permanently. Therefore, please realize that you cannot harm me anymore as you used to before and find for yourself another place of residence away from my heart and move out quickly.

### COMMENTS:

This paasuram is the summary of the 30<sup>th</sup> verse of Periya ThiruvandhAthi of NammAzhwAr (Ingillai) and PeriyAzhwAr's paasuram (neykkudatthai) according to commentators.





## PAASURAM 8

பொருந்திப்புவிதனில் பொய்வாழ்க்கைபூண்கின்றபூரியர்காள்  
இருந்துநரகின் இடர்கெடுமாற்றம் அறிகின்றிலீர்  
பொருந்தும்பொருளொன்றுகேளீர் பொங்குமீவ்விடர்க்கடற்கு  
வருந்தாது தூப்புல்மபூருடன் பாதம் வணங்குமினே

porunthip puvithanil poy vAzhkkai pUNkinRa pooriyarkAL  
irunthunarakin idarkedu mARRam aRkinRilIr  
porunthum poruLonRu kELIr pongum ivvidar kadaRkku  
varunthAthu thUppul mApUrudan pAtham vaNanguminE

### MEANING:

Oh insignificant ones, who are deeply immersed in the evanescent life of this terrible samsAra and miss out on the opportunity to enjoy mokshAnandham! You are getting lost in the labyrinth of SamsAram and are moving quickly towards narakAnubhavam. Let me reveal you an upAyam to escape the roaring ocean of samsAram. Please listen carefully. The means to escape from the samsAric ills is to seek refuge at the feet of Swami Desikan and worship his sacred feet with bhakthi.





## PAASURAM 9

வணக்கமொடுக்கம் வழக்கமொழுக்கம் இரக்கம்சேரும்  
 இணக்கமுறக்கம் இழுக்குமழுக்கும் இகந்துநிற்கும்  
 குணக்குலமோங்குமிராமானுசன்குணங்கூரும்தூப்புல்  
 அணுக்கனைப்பிள்ளைதனை அரணாக அடைபவர்க்கே

vaNakkamodukkam vazhakkamozukkam irakkam sErum  
 iNakkamuRakkam izhukkumazhukkum ikanthu niRkum  
 kuNakkulamOngum irAmanusan kuNang kUrum thUppul  
 aNukkanaip piLLaitahnai araNaga adaibavarkkE

## MEANING:

Those prapannAs, who sought refuge at the sacred feet of Swami Desikan, the Bhagavatha SrEshtA born in Thuppul and known for his unfailing attachment to Sri RaamAnujA of limitless kalyANa guNAs will be characterized by respect for bhagavathAs, modesty, sadhAchAram, sathsangam, bhootha dayai, Dushta sahavAsam, false knowledge, asoucham (unclean status) will stay far away from them. Therefore, perform prapatthi to Swami Desikan and become enlightened and lead the ideal life of a prapanna.

## COMMENTS:

This verse is related to the 32<sup>nd</sup> paasuram of RaamAnuja NooRRandhAthi. The thiruvadi sambhandham of Swami Desikan is pointed out as a cure to the dhoshams of samsArA and the means for the acquisition of auspicious attributes associated with the PrapannAs.





## PAASURAM 10

அடைபவர்தீவினைமாற்றி அருள்தரும் தூப்புலைய  
இடர்தருமிப்பிரவிக்கடல்தன்னிலமிழ்ந்தவென்னை  
கடையறப்பாசம்கழற்றிநின்தாளிணைகாணும்வண்ணம்  
உடையவனே அருளாய் உணர்ந்தார்தங்கள்கற்பகமே

adaibavar thIvinaimARRi aruLtharum thUppulaiya  
idar tharum ippiravikkadal thannilamizhnhavennai  
kadaiyaRap pAsam kazhaRRi nin thALinai kANum vaNNam  
udaiyavanE aruLai uNarnthAr thangaL kaRpagamE

### MEANING:

O Thuppul Lord, who washes away the sins of those who seek refuge at your holy feet with your rain of mercy! O AchAryA, who corrects the unsaastraic conduct of those, who seek your benevolence! O Kalpaka tree for those, who understand your limitless dayA and bless them with all the boons that they seek! I am deeply immersed in the bottomless ocean of samsArA and am roiled by it more and more. Please bless me with the boon of your sevA, which will lead to the total destruction of my current sufferings.

### COMMENTS:

Until now, NayanArAchArya praised the kalyANa guNAs of his aachArya, Swami Desikan . From this paasuram onwards, the author of PiLLai AndhAthi addresses his AchAryA directly and prays for his grace and seeks specific boons.





## PAASURAM 11

கற்பகமேயென்று காசினியோரைக் கதிக்கமாட்டேன்  
வெற்பிடையேநின்று வெந்தவத்தீயிலும் வேவமாட்டேன்  
பற்பலகலைவல்லபாவலனே பத்தரேத்தும்தூப்புல்  
அற்புதனே அருளாய் அடியேனுக்கரும்பொருளே

kaRpagamE enRu kAsiniyOraik kathikkamAttEn  
veRpidaiyE ninRu vendaavaththIyilum vEvamAttEn  
paRpala kalaivalla pAvalanE paththarEththum thUppul  
aRputhanE aruLAI adiyEnukkarum poruLE

### MEANING:

Oh Swamy Desikan who has incarnated at Thuppul with an amalgam of most auspicious attributes, which evoke the adoration of all devotees. Oh Thuppul aRbhuthanE! Your mastery of all vidhyAs has led to your recognition as the supreme leader among the poets. adiyEn will not foul my mouth by praising human beings for the sake of insignificant gains of a material kind. adiyEn will not climb the mountains to do severe penance to gain the boon of enjoying svarga bhOgam. adiyEn seeks the bliss of Moksham only. Swamy! You are the only one, who can enable adiyEn to realize this deeply held desire. Please bless me with that boon!

### COMMENTS:

The first line of this paasuram is inspired by the 21<sup>st</sup> and 35<sup>th</sup> Paasurams of RaamAnuja NooRRAndhAthi (“Nidhiyai pozhiyum” and “nayavEn”). The second line is a take off on the 14<sup>th</sup> paasuram of RaamAnuja NooRRandhAthi. Both PiLLai andhAthi and RaamAnuja andhAthi salute the AchAryans as “aRbhuthan”, the one with wondrous anantha kalyANa guNams and vichithra sakthi . Both could show the path to Moksham through one or together of the two upAyams and redeem the samsAris. Therefore, KumAra VaradAcchAr states his disinterest in insignificant gains like material well-being or svarga bhOgams and asserts his interest in Moksham alone. For gaining that Moksha siddhi, KumAra VaradAcchAr prays to his AchAryan to instruct him on the path to ever-lasting sukham of Moksham and ParipoorNa BrahmAnandham in Sri Vaikuntam.





## PAASURAM 12

பொருளானதொன்றுமென்னில்பொருந்தாததுமன்றியந்தோ  
மருளேமிகுத்து மறையவர் நல்வழி மாற்றிநின்றேன்  
தெருளார்மறைமுடித்தேசிகனே எங்கள்தூப்புல்தேவே  
அருளாய் இனியெனக்குன்னருளேயன்றிஆறிலையே

poruLAnathonRumennil porundAthathumanRiyandO  
maruLEmiguththu maRaiyavar nalvazhi mARRi ninREN  
theruLAr maRai mudith dEsikanE engaL thUppul dEvE  
aruLai ini enakku unnaruLanRi ARilaiyE

### MEANING:

Oh Mukhya AchAryan known for supreme SampradhAya Jn~Anam about Vedanta vidhya! You are our kula dhaivam, who incarnated at ThUppul because of our poorva janma sukruthams. adiyEn is totally incompetent to undertake any upAyam to gain sathgathi. adiyEn is roaming around the world without practicing even the smallest portion of Vaidhika anushtAnams like Yaagam and Yaj~nam. At this stage, there is nothing left for me to hope for Sathgathi except through Your (Swamy Desikan's) nirhEthuka krupa. KumAra VaradAcchAr appeals to his AchAryan to recognize his pitiable state and come to his rescue.

### COMMENTARY:

From this to the next two paasurams, KumAra VaradAcchAr expresses his aakinchanyam (lowliness) and ananya gathithvam (not having any other recourse).





### PAASURAM 13

ஆறாகவெண்ணும் அருங்கருமம் ஞானம் காதல்கொண்டு  
வேறாகநிற்கும் விரகெனக்கில்லை விரத்தியிலை  
தேறாதுதிண்மதி சீரார்கதியிலுஞ் செம்பொன்மேனி  
மாறாத தூப்புல் மாலே மறவேனினி நிற்பதமே

ArAgaveNNum arungkarumam nyAnam kAthal koNdu  
vERAgA niRkum virakenakillai viraththiyilai  
thERAthu thiNmathi sIrArkathiyilunj sembonmEni  
maRARatha thUppul mAIE maRavEninin ninpathamE

#### MEANING:

Oh the God of ThUppul (ThUppul MaalE) with the complexion of aparanji gold that does not change its luster (MaaRAtha semponn mEni)! adiyEn does not have the competence to engage in Karma, Jn~Ana, Bhakthi yOgams as means to gain moksham by myself. adiyEn does not have the sense of detachment (VairAgyam) from worldly desires either. AdiyEn's lack of Mahaa viswaasam in the Lord as a rakshakan does not help me in the successful execution of the Moksha upAyam of Prapatthi. Staying in this miserable state, I have only one recourse to redeem myself: it is the uninterrupted meditation of Your (Swamy Desikan's) sacred feet to overcome all my deficiencies that stand in the way of to gain moksha sukham.

#### COMMENTS:

In this paasuram of nirvEdham, the author states that he has no other means for Sathgathi except Swamy Desikan's dhivya charaNAravindhams and vows that he will never forget them as the means for salvation.







## PAASURAM 14

நின்பதம்தன்னிலும் நேரேயெனக்கில்லையன்புகண்டாய்  
நின்பதமொன்றிய வன்பரிலும் நேசமில்லை யந்தோ  
என்படிகண்டினியென் பயன் ஏதமில் தூப்புலெந்தாய்  
உன்படியேயருளாய் உதவாயெனக்குன்னருளே

ninpathamthannilum nErEyenakkillai anbukaNdAi  
ninpathamonRiya vanbarilum nEsamillai yanthO  
enpadikaNdiniyen payan Ethamil thUppulenthAi  
unpadiyE aruLAI uthavAy enakku unnaruLE

### MEANING:

Oh the Lord of ThUppul without any blemishes what so ever! adiyEn does not have the bhAgyam of demonstrating direct bhakthi at Your feet. adiyEn also does not have the good fortune to serve those Bhaagavathaas, who are close to your sacred fee . Under these circumstances, adiyEn wonders about what will motivate you to come to my rescue. adiyEn has to concede that the power of Your sahaja karuNaa alone, which flows like water in high grounds defying gravity, can alone save me. There is no other rescue for me.



### COMMENTS:

Through this paasuram, the author prays to Swamy Desikan to stay in the upayAnthara sthAnam and grant him sathgathi. His prayer is like that of Madhura Kavi to Swamy NammAzhwAr (thEvu maRRaRiyEn). Swamy Desikan alone is sufficient for KumAra VaradAcchAr as SiddhOpAyam.



**PASURAM 15:**

உன்னருளன்றி எனக்கொருநற்றுணையின்மையினால்  
 என்னிருவல்வினைநீயேவிலக்கி யிதங்கருதி  
 மன்னியநல் திருமந்திரமோதும்பொருள்நிலையே  
 பொன்னருளால் அருளாய் புகழ்தூப்புல் குலவிளக்கே

unnaruLanRi yenakkoru naRRuNaiyinamaiyinAl  
 enniru valvinai nIyE vilakki ithang karuthi  
 manniya nal thirumanthiramOthum poruL nilaiyE  
 ponnaruLal aruLAI pukazh thUppul kulaviLakkE

**MEANING:**

Oh Swamy eulogized by the whole world as the mangaLa dheepam of the kulam of ThUppul! adiyEn has no other means except your krupaa (ananya gathi). adiyEn is powerless to know what is beneficial (hitham) for me. Therefore, please decide for adiyEn, what is hitham for me. Please banish both my puNyams and paapams. Please bless me with the Jn~Anam of Thirumanthiram that deals with the triad of SvaroopA nishtai, upAya nishtai and PurushArtha nishtai.

**COMMENTS:**

The three nishtais associated with Thirumanthiram are covered in yet another e-book on Thirumanthira Churukku. The author prays to Swamy Desikan to choose what is hitham for him. The references here are to Desika Sri Sookthi vachanam: “yannmanyasE mama hitham tadhupaadhadheethA:” and Thirumangai’s paasura vaakyam: “Thaay ninaintha kanRE okka”.



## PAASURAM 16

விளக்காகி வேங்கடவெற்பினில்வாழும்விரைமலரார்  
வளக்காதல்கொண்டுறைமார்பன்திறத்தும்உனதடியார்  
துளக்காதலில்லவர்தங்கள் திறத்திலும்தூய்மையெண்ணிக்  
களக்காதல்செய்யும் நிலைகடியாய் தூப்புல்காவலனே

viLakkAgi vEngada veRpinil vAzum viraimalarAL  
vaLakkAthal koNduRai mArban thiRaththum unathadiyAr  
thuLakkAthalilavar thangaL thiRaththilum thUimai eNNik  
kaLakkAthal seyyum nilai kadiyAy thUppul kAvalanE

### MEANING:

Oh Swamy, who incarnated in ThUppul for redeeming the samsAris all over the world! Please bless me with Bhagavath, Bhaagavatha kaimkarya praapthi (PurushArtha Kaastai of Thiru Manthiram). ThiruvEkadamudayaan stands on top of the seven hills with Mahaa Lakshmi shining as a jewel on His chest. He is lustrous as a rathna dheepam on top of SeshAdhri (KunRin mElitta ViLakku). You are His incarnation at ThUppul. Please bless me with undiminished bhakthi for that Lord of ThiruvEnkadam. Please also bless me with firmness of thought and purity of mind to serve those BhaagavathAs, who has sought Your sacred feet as rakshaNam.





## PAASURAM 17

காவலனெங்கள் கிடாம்பிக்குலபதி அப்புளார்தம்  
தேமலர்ச்சேவடிசேர்ந்துபணிந்து அவர்தம்மருளால்  
நாவலரும் தென்வடமொழிநற்பொருள்பெற்ற நம்பிக்  
காவல! தூப்புல்குலத்தரசே! எம்மைக்காத்தருளே

kAvalan engaL kidAmbikkulapathi appuLArtham  
thEmalarch sEvadi sErnthupaNinthu avartahm aruLal  
nAvalarum then vadamozhi peRRa nambik  
kAvala! thUppukulaththaraSE! emmaikkAththaruLE

### MEANING:

Oh the grand sire of ThUppul, who incarnated there to redeem the chEthanams of the world from their samsAric afflictions! Oh great one, who sought the head of KadAmbi Vamsam (Swamy ApuLLAr) as your AchAryan and became the beneficiary of his krupai to learn the quintessential meanings of ubhaya Vedantam! Please protect us.

### COMMENTS:

This paasuram acknowledges that Swamy Desikan's dhivya Jn~Anam and unique interpretive and debating power (Jn~Anam and pravachana sakthi) from his sishya guNa poorthy. The exact match between the perfect AchAryan (one with AchArya GuNa poorthy) and the extraordinary sishyan with ideal sishya guNams is referred to here.





## PAASURAM 18

அருள்தரும் ஆரணதேசிகனே! எங்கள்தூப்புல்தேவே!  
வருகவிதார்க்கிகசிங்கமே! வாதியர்வாழ்வறுத்தாய்  
இருகையும்கூப்பியுரைக்கும்இவ்விண்ணப்பமொன்றுகேளாய்  
உருவவெனக்கருளாய் எண்ணுமுள்ளம்உன்தொண்டரையே

aruL tharum AranadEsiaknE! engalThUppul dEvE!  
varukavithArkkika singamE! vAthiyar vAzhvaruththAi  
irukaym kUppi uraikkum viNNappam onRu kELAi  
uruvavenakkaruLAI eNNumuLLam un thoNdaraiyE

### MEANING:

Oh the embodiment of Mercy for the up liftment of the chEthanams of this world! Oh divine One, who incarnated at ThUppul for us to worship You as our God! Oh Lion among poets and Logicians (Kavi Thaarkika simham)! You have destroyed the life of Prathivaadhis by defeating them soundly. Please grant this boon for adiyEn who stands before You with anjali mudhra. This prayer of adiyEn is to be blessed with devotion for those MahAnubhAvans, who have sought Your sacred feet as refuge.

### COMMENTS:

The prayer is again the PurushArtha Kaashtai of Bhaagavatha Kaimkarya Praapthi as in RaamAnuja NooRRandhAthi (Unn thondarkkE anpuRRirukkumpadi yennai AatpadutthE). Another thing to recall here is: Swamy NammAzhwar's humble viNNappam to the Lord at the beginning of Thiruviruttham (mey ninRu kEttaruLAI). The author of PiLLai andhAthi gets himself few levels in humility and brings both the hands together and seeks the boon (iru kaiyum koopi uraikkum iviNNappam onRu kELAi).





## PAASURAM 19

தொண்டருகக்கும்துணையடிவாழி, நின்தாமுறுவல்  
கொண்டமுகம்வாழி, வாழிவியாக்கியாமுத்திரைக்கை  
வண்திருநாமமும்வாழி, மணிவடமுப்புரிநூல்  
கொண்டசீர்த்தாப்புல்குலமணியே! வாழிநின்வடிவே

thoNdarugakkum thuNaiyadi vAzhI, nin thUmuRuval  
koNda mugam vAzhI, vAzhI viYakkiyA muththiraikkai  
vaNthiru nAmamum vAzhI, maNivada muppurinool  
koNdasIrth thUppul kulamaNiyE! vAzhI nin vadivE

## MEANING:

Oh Desikaa! May Your sacred feet worshipped with affection by all, the countenance adorning the smile linked to Your krupaa for Your sishyaas, the vyAkyAna mudhrai bearing hand that symbolizes the teaching of all tatthvArthams, the ThirumaNN Kaapu serving as the embodiment of the Lord's sacred feet, the TuLasi and the Lotus bead necklaces along with the sacred thread to give You Brahma tEjas-- the unique aspects of Your Thirumeni--May they all be imprinted in my mind always!





## PAASURAM 20

வடிவழ்கார்ந்த வண்தூப்புல்வள்ளல்மென்மலரடிமேல்  
அடியவரோத அந்தாதிஇருபதும்ஆய்ந்துரைத்தேன்  
திடமுடனீதைத்தினந்தொறும்ஆதரித்தோதுமன்பர்  
முடியிடைநேர்படும் தூப்புல்அம்மான்பதமாமலரே

vadivazhagArnthA vaNthUppul vaLLal men malaradi mEl  
adiyavarOtha anthAthi irubathum AinthuraiththEn  
thidamudanIthaithinanthoRum Atharithth thOthumanbar  
mudiyidai nErpadum thUppul ammAn patha mAmalarE

### MEANING:

This is the Phala Sruthi Paasuram. Here KumAra VaradAchAr, the key sishyaa and son of Swamy Desikan states that the glories of his AchAryan are limitless to cover. He instructs us that those who recite this AndhAthi with 20 paasurams rooted in Saasthrams will be truly blessed. The author points out those who recite this andhAthi with devotion and firmness of mind will be marked by Mahaa Bhaagya VisEsham. They will have the Mahaa BhAgyam of Swamy Desikan's Sacred feet adorning their heads ("mudiyidai nEr padum ThUppul ammAn Padha maamalarE"). There is no other PurushArtham better than that visEsha bhAgyam.



Swami Desikan ThiruvadigaLE SaraNam

Oppiliappan Koil VaradAchAri Sadagopan

