

**SWAMY DESIKAN'S
PRABHANDHA SAARAM**



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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

PRABHANDHA SAARAM

ப்ரபந்தஸாரம்

INTRODUCTION

Swamy Vedanta Desika's Prabhandha Saaram provides the paasuram details; their count and details of the aazhwaars who composed it. The aazhwaars birth month, thirunakshatram and birth place are beautifully codified by Swamy Desikan.

In the 15th Paasuram of Prabhandha Saaram, Swamy Desikan adds up the number of Paasurams by the 12 AzhwArs and Thiruvarangattu AmudhanAr leading up to 4000 Paasurams. In the 16th Paasuram, Swamy Desikan refers to the 24 Prabhandhams associated with the 12 AzhwArs and Thiruvarangattu AmudhanAr, the author of Sri RaamAnuja NooRRandhAthi.

1. Mudhal AzhwArs (Poigai, BhudhathAzhwAr, and PeyAzhwAr) sang 300

- ⇒ mudhal,
- ⇒ irandaam and
- ⇒ moonRaam nooranthaadhi- 100 each

2. Thirumazhisai AzhwAr sang 216

- ⇒ Thirucchandha viruttham 120;
- ⇒ Naanmukhan Thiruvandhaathi 96

3. MaaRan (Sri NaamAzhwAr) sang 1296 as the essence of Vedas containing true spiritual teachings

- ⇒ Thiruviruttham- 100
- ⇒ Thiruvaaasiriyam- 7
- ⇒ Periya ThiruvandhAthi- 87
- ⇒ Thiruvaaymozhi- 1102

4. MadhurakavigaL who showed the path of devotion to Acharya sang 11

- ⇒ Kanninun chiRrutthambu





5. **Kulasekhara AzhwAr** (king of Vanji land) sang 105

⇒ PerumAL Thirumozhi

6. **PeriyAzhwAr** (**Bhatta nAthana**) sang 473 pAsurams which shines as the literature for music.

7. **Godhai** (**Sri Andala**) who was an incarnation of Sri BhUmi PiraaTTi Herself) sang 173

⇒ ThiruppAvai-30;

⇒ Naacchiyaar Thirumozhi- 143)

8. **ThoNdaradippodi AzhwAr-** (**Patthar adippodi**) sang fifty five

⇒ Thiruppalliyezhicchi- 10;

⇒ Thirumaalai- 45

9. **PaaNar** (**ThiruppANAZhwAr**) sang 10

⇒ Amalanaadhipiraan

10. **Parakalan** (**Thirumangai AzhwAr**) sang 1253 in all praising the glorious Lord of Thirumalai Sri Srinivasan, the father of the world,

⇒ Periya Thirumozhi- 1084;

⇒ ThirukkuRunthANDakam- 20;

⇒ ThirunedunthANDakam- 30;

⇒ ThiruvezhukkuRRirukkai- 1;

⇒ SiRiya Thirumadal- 40;

⇒ Periya Thirumadal- 78

11. **Sri Thiruvarangatthu Amudhanaar-** (during Sri Ramanuja's time) sang 108 pAsurams praising the beautiful Lotus Feet of YathirAjar (Sri Ramanuja) who showed us the path to mOksham (Salvation)

Add the above: - You get 4000. These four thousand hymns sung and left by these 13 saints for the welfare of all in all directions of the world are the source of prosperity for the lives of ours -who are servants of the Lord and His devotees (adiyOngaL VaazhvE).





PAASURAMS

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वयोमि सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTa naathaaryaH kavitaarkika kesarI.
vedaantaachaarya varyo me sannidhattaM sadaa hR^idi.

श्रीरொன்று தூப்புல் திருவேங்கடமுடையான்
பாரொன்றச் சொன்ன பழமொழியுள் - ஓரொன்று
தானே அமையாதோ தாரணியில் வாழ்வார்க்கு
வானேறப் போமளவும் வாழ்வு

seeronRu thooppul thiruvENG gadamudaiyaan
paaronRach sonna pazhamozhiyuL OronRu
thaanE amaiyaathO thaaraNiyil vaazhvaarkku
vaanERap pOmaLavum vaazhvu

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PRABHANDHASAARAM TANIYANS (1)

siRapputthaniyan: eNseeraasiriyaviruttham
aaraNanNaan kinporuLai yaazvaar_ka LaaynthadaivE
anbudanE yampuviyO ranaivarumee dERavenRu
naaraNanaar thaaLkaLilE naalaayi ranthamizaa
NnaNNiyurai seythavaRRai naadivagai thogaiseythaay
pooraNamaa NYaanियarsEr pongupugazth thoopulvarum
punithanenRum piLLaiyenRum puviyar_pugaz vEngadavaa
thaaraNiyO ringugakkac saaRRiyanNaR prapanthasaaranN
thanaiyuraitthu vaazumananN thantharuLaa yenRanakke.

சிறப்புதனியன்: எண்சீராசிரியவிருத்தம்

ஆரணநான் கின்பொருளை யாழ்வார்க ளாய்ந்தடைவே

அன்புடனே யம்புவியோ ரனைவரும் டேறவென்று

நாரணனார் தாள்களிலே நாலாயி ரந்தமிழால்

நண்ணியுரை செய்தவற்றை நாடிவகை தொகைசெய்தாய்

பூரணமா ஞானியர்சேர் பொங்குபுகழ்த் தூப்புல்வரும்

புனிதனென்றும் பிள்ளையென்றும் புவியர்புகழ் வேங்கடவா

தாரணியோ ரிங்குகக்கச் சாற்றியநற் ப்ரபந்தசாரந்-

தனையுரைத்து வாழுமனந் தந்தருளா யென்றனக்கே.

(MEANING):

The most merciful AzhwArs examined the deep meanings of the four VedAs to create the 4000 Paasurams in Tamil language with the sole purpose of uplifting the jeevans on this beautiful earth through Saranagathy at Sriman Narayanan's sacred feet. Oh Acharyan who incarnated at the auspicious agrahAram of ThUppul known for the assembly of mahaans with ParipoorNa Jn~Anam! You are eulogized by the people of the world as ThUppul Venkatavan, ThUppul PiLLai. Please bless me with the tranquil mind to recite and reflect on Your Prabhandha Saaram for my upliftment (ujjeevanam).





PRABHANDHA SAARAM TANIYAN 2: YENN SEERASIRIYA VIRUTTHAM

aathimaRai yOthimaki zayakkirivar thammaruLaal
anpudanE thooppulnaka ravatharittHE yinguvantha
vaathiyarai venRuvanthu vanpuvimE lethiraasar
vaazvuRunaR Rerisanatthai vaNmaiYuda NnEvaLartthu
neethineRi thavaRaamal nirutthiyidum vEngadavaa
nEsamuda Nnaazvaar_kaL nilaikaLaiyel laamuNarnthu
saathusanam vaazavenRu saaRRiyanNaR prapanthasaaranN
thanaiyuraitthu vaazumananN thantharuLaa yenRanakkE.

ஆதிமறை யோதிமகி முயக்கிரிவர் தம்மருளால்
அன்புடனே தூப்புல்நக ரவதரித்தே யிங்குவந்த
வாதியரை வென்றுவந்து வன்புவிமே லெதிராசர்
வாழ்வுறுநற் றெரிசனத்தை வண்மையுட னேவளர்த்து
நீதிநெறி தவறாமல் நிறுத்தியிடும் வேங்கடவா
நேசமுட னாழ்வார்கள் நிலைகளையெல் லாமுணர்ந்து
சாதுசனம் வாழ்வென்று சாற்றியநற் ப்ரபந்தசாரந்-
தனையுரைத்து வாழுமனந் தந்தருளா யென்றனக்கே.

(MEANING):

Oh ThUppul Venkatavaa! You incarnated in ThUppul agrahAram due to the grace of Lord HayagrIvan, who instructed with joy the ancient VedAs to Brahma dEvan. You won over disputants and grew RaamAnuja darsanam energetically so that the chETanams can benefit from your generosity and stay in the path of the Vedams. Oh Swamy from ThUppul! Please bless adiyEn with tranquil mind to recite and reflect on your Prabhandha Saaram created for the upliftment of the Saadhu janams!





PAASURAM 1: AACHAARYAVANTHANAM



aazvaar_ka Lavatharittha naaLoor thingaL
adaivuthiru naamanga LavarthaaNY seytha
vaazvaana thirumozika LavaRRut paattin
vagaiyaana thogaiyilakka maRRu mellaam
veezvaaga mEthinimEl viLanga naaLum
viritthuraikkuNG karutthudanE mikkOr thangaL
NeeLpaatham nirantharamunN thozuthu vaaztthum
nEsamuda NnadiyEnRan nengsu thanE.

ஆழ்வார்க ளவதரித்த நாளுர் திங்கள்
அடைவுதிரு நாமங்க ளவர்தாஞ் செய்த
வாழ்வான திருமொழிக ளவற்றுட் பாட்டின்
வகையான தொகையிலக்கம் மற்று மெல்லாம்
வீழ்வாக மேதினிமேல் விளங்க நாளும்
விரித்துரைக்குங் கருத்துடனே மிக்கோர் தங்கள்
நீள்பாதம் நிரந்தரமுந் தொழுது வாழ்த்தும்
நேசமுட னடியேன்றன் நெஞ்சு தானே.





(MEANING):

adiyEn, ThUppul Venkatavan created this prabhandham about the AzhwArs and it deals with their month of incarnations, the constellations under which they were born, the places (dhivya dEsams) of their birth, their Thirunaamams, the name of their prabhandhams and the number of paasurams in their prabhandhams. adiyEn (Swamy Desikan) prays at the sacred feet of poorvAchAryAs for uninterrupted completion of adiyEn's Prabhandham (Prabhandha Saaram).





2: POYGAIYAAZHWAAR:



aruNmiguttha thoruvadivaayk kacci thannil
aippasimaa thatthiruvO Natthu naaLil
poruNmiguttha maRaiviLangap puviyO ruyyap
poygaitanil vanthuthittha punithaa munnaaL
iruLathaniR RaNkOva lidaika ziccenRu
iruvaruda NniRkavumaa lidainNe rukkath
thiruviLakkaa menumvaiyanN thakaLi nooRum
sezumporuLaa venakkaruLsey thiruntha neeyE.

அருள்மிகுத்த தொருவடிவாய்க் கச்சி தன்னில்
ஐப்பசிமா தத்திருவோணத்து நாளில்
பொருள்மிகுந்த மறைவிளங்கப் புவியோருய்யப்
பொய்கைதனில் வந்துதித்த புனிதா, முன்னாள்
இருளதனில் தண்கோவ லிடைகழிச்சென்று
இருவருடன் நிற்கவுமாலிடைநெருக்கத்
திருவிளக்காமெனும்வையந் தகளி நூறும்
செழும்பொருளா வெனக்கருள்செய் திருந்த நீயே.





(MEANING):

Poygai AzhwAr incarnated on a divine, golden lotus as ayOnijar on an Iypaasi SravaNa nakshathra dinam at a pond near YathOkthakAri PerumAL sannidhi close to Kaanchipuram. He was named Poygai AzhwAr because he was born in a Poygai (pond). Through his prabhandham, the meanings of the Vedams became clear in this world and the upliftment of people from samsAric sufferings happened. At one time, Poygai AzhwAr was at ThirukkOvalUr and stayed at the dehaLi (the space linking the outside with the inside of the house) of MrugaNDu muni. Soon BhUtham and PEy AzhwArs joined Poygai at this dEhaLi and they shared that narrow space. The Lord of ThirukkOvalUr (Aayan) desired (1) the physical contact with the three AzhwAr's sareerams (bodies) and (2) the birth of their prabhandhams. To accomplish these twin goals, Lord Aayan arrived at the crowded dEhaLi and squeezed the AzhwArs. With the connection (Sambhandham) with the Lord's body, the Jn~Anam of the three AzhwArs grew intensely, which enabled them to enjoy the splendour and vaibhavam of their Lord. Each one of them composed one hundred paasurams. Poygai started first with the Paasuram “Vayyame TahaLiyaa”, which served as the guiding lamp for the world. Swamy Desikan sought the blessings of Poygai AzhwAr in this Paasuram for the hundred Mudhal ThiruvandhAthi Paasurams to be established well in his mind.





3: BHUTHATTHAZHWAR



kadanmallai kaavalanE bootha vEnthE
kaasinimE laippasiyi lavitta naaLvanthu
thidarkadiyunN thaNkOva lidaika ziccenRu
iNaiyillaa moovarumaa yisainthE niRka
naduviliva roruvarumen RaRiyaa vaNNam
naLLiruLil maalnerukka nanthaa NYaanac
sudarviLakkER RiyanbE thakaLi yaana
thodainooRu menakkaruLsey thulanga neeyE.

கடன்மல்லைக் காவலனே பூத வேந்தே
காசினிமேலைப்பசியிலவிட்ட நாள்வந்து
இடர்கடியுந் தண்கோவ லிடைகழிச்சென்று
இணையில்லா மூவருமாயிசைந்தே நிற்க
நடுவிலிவரொருவருமென்றறியாவண்ணம்
நள்ளிருளில்மால்நெருக்கநந்தாஞானச்-
சுடர்விளக்கேற்றிய, அன்பே தகளியான
தொடைநூறு மெனக்கருளசெய் துலங்க நீயே





(MEANING):

BhuthatthAzhwAr was born in Iyppasi avittam at Thirukkadanmallai in the middle of a Kurukkatthi flower as an ayOnijar (not born in the womb of a woman). He blessed us with 100 Paasurams housed in the second ThiruvandhAthi, which begins with the “anbE tahaLiyaa”. Swamy Desikan prays to BhUthatthAzhwAr to bless him with the knowledge about his hundred paasurams.





4: PEYAZHWAAR:



maamayilaip pathiyathaniR Rulaamaa thatthil
varuNYsathayath thavatharittuk kOva looriRI
thoomuniva riruvarudan thulanga ninRu
thunniyapE riruLNeengac sOthi thOnRac
sEmamuda Nnedumaalaik kaaNap pukuth
thirukkaNdE Nnenavuraittha thEvE unRan
paamaruvu thamizmaalai nooRu paattum
pazavadiyE NnukkaruLsey parama neeyE.

மாமயிலைப்பதியதனில்துலாமாதத்தில்
வருஞ்சதயத்தவரித்துக்கோவ லூரில்
தூமுனிவரிருவருடன்துலங்கநின்று
துன்னியபேரிருள்நீங்கச்சோதிதோன்றச்
சேமமுடனெடுமாலைக்காணப்புக்குத்
திருக்கண்டே னெனவுரைத்ததேவே, உன்றன்-
பாமருவு தமிழ்மாலை நூறுபாட்டும்
பழவடியேனுக்கருள்செய்பரமநீயே





(MEANING):

pEyAzhwAr was born at Thirumayilai (near ThiruvallikkENi dhivya desam) on an Iypaasi Sathayam inside a well in the temple of AadhikEsava PerumAL on a red lily flower as an ayOnijar. Swamy Desikan prays to pEyAzhwAr for blessings of Jn~Anam about his 100 Paasurams starting with “ThirukkaNDEn”, which pays tribute to Mahaa Lakshmi first before eulogizing Her Lord.





5: THIRUMAZHISAI AZHWAR:



thaimagatthil varumazisaip paranE maRRaic
samayangaL palatherinthu maayO Nnallaal
theyvammaR Rillaiyena vuraitha vEthac
sezumporuLNaan muganthoNNooR RaaRu paattum
meymmiguttha thiruccantha virutthap paadal
viLangiyanNooR Rirupathunthap paamal meyyE
vaiyakatthu maRavaama luraitthu vaazum
vagaiyadiyE NnukkaruLsey magiznthu neeyE.

தைம்மகத்தில் வருமழிசைப் பரனே மற்றைச்-
சமயங்கள் பலதெரிந்து, மாயோனல்லால்
தெய்வம்மற்றில்லையெனவுரைத்த வேதச்-
செழும்பொருள்நான்முகன்தொண்ணூற்றாறுபாட்டும்
மெய்ம்மிகுத்த திருச்சந்தவிருத்தப்பாடல்
விளங்கியநூற் றிருபதுந்தப்பாமல்மெய்யே
வையகத்துமறவாம லுரைத்துவாழும்
வகையடியேனுக்கருள்செய்மகிழ்ந்து நீயே





(MEANING):

Thirumazhisai AzhwAr was born at Thirumazhisai (MaheesAra KshEthram) on Thai Maka nakshathram. He established the fact that Sriman NaarAyaNan is the supreme divinity that should be worshipped. This is the essence of Vedams. Thirumazhisai AzhwAr studied all the darsanams and pointed their blemishes in Naanmukan ThiruvandhAthi containing 96 Paasurams. In his other Prabhandham of “Thirucchanda Viruttham”, containing 120 Paasurams, AzhwAr established the truism that all the chEtanams and achEtanams exist as the body of the Lord. Swamy Desikan prays in this Prabhandha Saara Paasuram to Thirumazhisai AzhwAr to bless him with the Jn~Anam about the 216 paasurams of the AzhwAr for his upliftment.





6: SWAMY NAMMAAZVAAR:



munnuraittha thiruviruttham nooRu paattum
muRaiyinaru maasiriya mEzu paattum
manniyanNaR porutperiya thiruvanN thaathi
maRavaatha padiyeNpath thEzu paattum
pinnuraittha thOrthiruvaay moziyep pOthum
pizaiyaRavaa yiratthorunNooR Rirandu paattum
inNnNilatthil vaikaasi visaakanN thannil
eziRkurugai varumaaRaa virangu neeyE.

முன்னுரைத்திருவிருத்தம்நூறுபாட்டும்
முறையின்வருமாசிரியமேழுபாட்டும்
மன்னியநற்பொருட்பெரியதிருவந்தாதி
மறவாதபடியெண்பத்தேழுபாட்டும்
பின்னுரைத்தோர்திருவாய்மொழி எப்போதும்-
பிழையறவாயிரத்தொருநூற் றிரண்டுபாட்டும்
இந்நிலத்தில்வைகாசிவிசாகந்தன்னில்
எழிற்குகுகைவருமாறாவிரங்குநீயே





(EXTENDED MEANING):

Swamy Nammaazhwaar from infant days was totally uninterested in the material world and its activities and was engaged in Yogic trance reflecting on the limitless auspicious attributes of Sriman NaarAyaNan as he sat inside the hollow of a tamarind tree inside the temple of the Lord of ThirukkuruhUr. All the dhivya dEsa Emperumans presented themselves before the AzhwAr and received their mangaLAsAsanams. Those bhagavath anubhavams blossomed into Thiruviruttham (100 Paasurams), Thiruvaasiriyam (7 Paasurams), Periya ThiruvandhAthi (87 Paasurams) and ThiruvAimozhi (1102 Paasurams). In this Prabhandha Paasuram, Swamy Desikan prays for the blessings of Jn~Anam about the four aruLiccheyalkaLs of Swamy NammAzhwAr consisting of 1296 paasurams.

The first among the four Prabhandhams of Swamy NammAzhwAr is Thiruviruttham. In this Prabhandham, AzhwAr enjoyed the Lord with His Jn~Ana chakshus (eye) and appealed to the Lord to banish the unbearable sufferings of SamsAram. AzhwAr asked for the banning of the first enemy of SamsAric sufferings, Prakruthi sambhandham in this Prabhandham of Thiruviruttham. Therefore Swamy Desikan chose the word, “Munnuraittha” for this Prabhandham in his appeal to the Lord. Mudal mudalAha sollapatta (Spoken for the first time) is the meaning of “Munnuraittha”.

The second aruLiccheyal of AzhwAr is ThiruvAsiriyam. Sriman NaarAyaNan conceded to AzhwAr's request housed in Thiruviruttham and blessed the Azhwar to enjoy His svaroopam, ThirumEni, GuNam and VibhUthi (Iswaryam) right here. AzhwAr describes the MuRai (Kramam) in which he enjoyed these infinite attributes of the Lord. Swamy Desikan used the kramam for enjoying the Lord at Sri Vaikuntam. Swamy Desikan refers to this kramam with the choice words of “muRayin varum”.

The third Prabhandham of the Azhwar is named “Periya ThiruvandhAthi”. Here, AzhwAr expresses his ever increasing thirst for enjoying the Lord's auspicious attributes. He points out that this type of unquenchable thirst for Bhagavath anubhavam is the key state for SamsAris to be in to overcome the samsAric taapams. In view of this, Swamy Desikan refers to the message of Periya ThiruvandhAthi as “manniya naRR poruL”.

The fourth Prabhandham of Swamy NammAzhwAr is revered as ThirvAimozhi. Here, AzhwAr describes how his prayers for removal of Prakruthi Sambhandham were answered by the Lord resulting in Moksha siddhi. Since this Prabhandham deals with the state that is beyond all anubhavams (the final beauty), Swamy Desikan connects this Prabhandham with the words: “Pinnuraittha”.





7: MATHURAKAVI AAZVAAR:



thERiyamaa NYaanamudan thirukkO Looril
sitthiraiyil sitthirainNaaL vanthu thOnRi
aaRiyanal lanbudanE kurukoor nambikku
anavaratha mantharanga vadimai seythu
maaRanaiyal laalenRu maRanthum thEvu
maRRaRiyE Nnenumathura kaviyE neemun
kooRiyakaN NinNuNsiRutthaam bathaniR paattuk
kulavupathi nonRumenak kuthavu neeyE.

தேறியமாஞானமுடன் திக்கோளூரில்
சித்திரையில்சித்திரைநாள்வந்துதோன்றி
ஆறியநல்லன்புடனேகுருகூர்நம்பிக்கு
அனவரதமந்தரங்கவடிமைசெய்து
மாறனையல்லாலென்று மறந்தும் தேவு-





மற்றறியேனெனுமதுரகவியே, நீமுன்-
கூறியகண்ணிருண்சிறுத்தாம்பதனிற்பாட்டுக்
குலவுபதினொன்றுமெனக்குதவு நீயே.

(MEANING):

Sri Madhura Kavi was born at ThirukkOLUr, the dhivya dEsam near ThirukkuruhUr, the birth place of Swamy NammAzhwAr. when Chithra nakshathram was in ascendance in a Chittirai month, Madhura Kavi was born in a Brahmin family. At this time, BhagavAn KaNNan was still in His vibhava avathAram on this earth at DhvArakai. Madhura Kavi was determined that he should approach the Lord only through an AchAryan and therefore did not pay attention to the GeethAchAryan directly. Madhura Kavi was waiting to meet that SadAchAryan. After Swamy NammAzhwAr incarnated, Madhura Kavi chose him as his sadAchAryan and performed SaraNagathy at Swamy NammAzhwAr's feet and engaged in celebration of those scared feet and the dhivya Sookthis of his AchAryan as tArAka -pOshaka bhOgyam. Madhura Kavi performed uninterrupted Kaimkaryam to Swamy NammAzhwAr and demonstrated AchArya Bhakthi is superior to Bhagavath Bhakthi. He composed a Sri Sookthi with the name of "KaNNinuNN SiRutthAmpu" to instruct us on the superior tattvam of AchArya Bhakthi. Madhura Kavi stressed in his Prabhandham that those who do not have the AchArya Sambhandham will not gain Moksham even if they might have superior Bhagavath Bhakthi. Madhura Kavi is the first one to reveal this important doctrine. Swamy Desikan prays for the anugraham of Madhura Kavi to be blessed with the Jn~Anam about the 11 Paasurams of his Dhivya Prabhandham to follow that path to Moksham.

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8: KULASEKARAAZVAAR:



ponpuraiyum vERkulasE karanE maasip
punarpoosath thezilvaNysik kaLatthuth thOnRi
anbudanE namperumaaL sempoR kOyil
anaiththulakin peruvaazvu madiyaar thangaL
inpamigu perunguzuvuNG kaaNa maNmEl
iruLiriya venReduttha visaiyiR sonna
nanporuLsEr thirumozinNooR Rainthu paattum
nanRaaka venakkaruL sey nalki neyE.

பொன்புரையும்வேற்குலசேகரனே மாசிப்-
புனர்பூசத்தெழில்வஞ்சிக்களத்துத்தோன்றி
அன்புடனே நம்பெருமாள்செம்பொற்கோயில்
அனைத்துலகின்பெருவாழ்வும், அடியார் தங்கள்-
இன்பமிகுபெருங்குழுவுங்காண மண்மேல்-





இருளிரியவென்றெடுத்தவிசையிற்சொன்ன
நன்பொருள்சேர் திருமொழிநூற்றைந்துபாட்டும்
நன்றாகவெனக்கருள்செய் நல்கி நீயே

(MEANING):

KulasEkharar was born at ThiruvanjikkuLam in ChEra Naadu during Maasi Punarvasu. He was a king and while he ruled his land, he demonstrated (1) deep attachment to Raama, KrishNa Vibhava avathArams of the Lord (2) Great bhakthi for the archaa mUrthys at Srirangam and Thirumala and (3) unalloyed respect for BhaagavathAs. He blessed us with a Prabhandham named “PerumAL Thirumozhi” containing 105 Paasurams. Swamy Desikan prays to KulasEkharar here to bless him with the power to comprehend the deep tathvams of (1) reverence for BhAgavathAs of the Lord and (2) Bhagavath bhakthi.





9: PERIYAAZHWAAR:



pEraNintha villiputthoo raani thannil
peruNYsOthi thaniRROnRum perumaanEmun
seeraNintha paaNdiyanRan nenju thannil
thiiyakkaRamaal paratthuvatthai thiRamaac seppi
vaaraNamEn mathuraivalam varavE vaanin
maalkaruda vagananaayth thOnRa vaaztthu
mEraNipal laaNdumuthaR paattu naanoor
Rezupatthon RiraNdumenak kuthavu neeyE.





பேரணிந்த வில்லிபுத்தூரானிதன்னில்
பெருஞ்சோதிதனில்தோன்றும் பெருமானே, முன்
சீரணிந்த பாண்டியன்றன்நெஞ்சுதன்னில்
தியக்கறமால்பரத்துவத்தைத்திறமாச்செப்பி
வாரணமேல்மதுரைவலம்வரவே வானில்-
மால்கருடவாகனனாய்த்தோன்றவாழ்த்தும்
ஏரணிபல்லாண்டுமுதற்பாட்டு நானூற்-
றெழுபத்தொன்றிரண்டுமெனக்குதவு நீயே.

(MEANING):

PeriyAzhwar was born during Aani Svathi at Srivilliputhur. The king of Paandya dEsam had tied up a purse of gold for the winner in the debate to establish who among Gods is the Supreme Being (Para DEvathai). The king convened an assembly of scholars to debate. PeriyAzhwar attended this vidwath sathas at he behest of his AchAryan and established without any doubt that Sriman NaarAyaNan is that Supreme deity and Tatthvam. The bag containing gold (prize money) was tied way high up on the top of a pole for all to see. When PeriyAzhwar finished his debate, the pole bent to bring the bag of gold in front of him to demonstrate Azhwar's victory. The king's doubt was removed and he became joyous. He placed Azhwar on the back of the royal elephant and took the Azhwar on a procession along the streets of his kingdom. EmperumAn with PirAtti on Garudan positioned themselves over the procession route to enjoy the honor given to PeriyAzhwar. The soubhAgyam of the darsanam of the Lord with His Piraatti by the Aazhwar led to the outpouring of the moving Paasurams of PallANDu. PeriyAzhwar contributed 473 Paasurams in his Prabhandham known as PeriyAzhwar Thirumozhi. Swamy Desikan seeks the blessings of PeriyAzhwar to gain the Jn~Anam about all these 473 Paasurams.

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10: GODHAA PIRAATTI:



vEyarpugaz villiputthoo raadip pooram
mEnmElu migaviLanga vittu sitthan
thooyathiru magaLaayvanN tharanga Nnaarkkuth
thuzaaymaalai mudisoodik koduttha maathE
nEyamudan Riruppavaip paattaa Rainthum
neeyuraittha thaiyoruthiNG katpaa maalai
aayapugaz nooRudanaaR patthu moonRum
anbudanE yadiyEruk karuLsey neeyE.

வேயர்புகழ்வில்லிபுத்தூராடிப்பூரம்
மேன்மேலும்மிகவிளங்க, விட்டு சித்தன்-
தூயதிருமகளாய்வந்து அரங்கனார்க்குத்-
துழாய்மாலைமுடிசூடிக்கொடுத்தமாதே
நேயமுடன்திருப்பாவைப்பாட்டாறைந்தும்





நீயுரைத்ததையொருதிங்கட்பாமாலை
ஆயபுகழ்நூறுடன்நாற்பத்துமூன்றும்
அன்புடனேயடியேனுக்கருள்செய் நீயே.

(MEANING):

Andal incarnated under a TuLasi bush in the nandavanam of PeriyAzhwAr on a Poora Nakshathram day of Aadi Maasam. PeriyAzhwAr discovered Her there as he went about developing an irrigation channel for the TuLasi bush. PeriyAzhwAr raised GodhA as his foster daughter just as King Janaka raised SitA PirAtti earlier. Azhwaar nourished Godhai with the milk of Jn~Anam. GodhA developed intense love for Sri RanganAtha and chose the Lord as Her future husband. During Her maiden days, She adorned the flower garland created by Her father and checked to see whether Her beauty will please the Lord. The Lord at the temple in Srivilliputthur (Vada Pathra Sayee) welcomed the garlands worn by GodhA and was joyous about adorning them. Later Sri Ranganatha of Srirangam arranged for Godhai to come to His temple and there Godhai became one with Him.

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11: THONDARADIPPODI AAZHWAAR:



mannumathiL tirumaNdaNG gudithaan vaaza
maar_kazimaa thakkEttai naaLil vanthu
thunnupukazth thoNdaradip podiyE neemun
thuuzaymaalaip paNiyadimai seythu naaLum
thennaranga maNavaaLaR kanpu mikkuc
seppiyanaR Rirumaalai naaRpath thainthum
panniyanNaR RiruppaLLi yezucci patthum
pazavadiyE NnukkaruLsey parinthu neeyE.

மன்னுமதிள் திருமண்டங்குடிதான்வாழ
மார்கழிமாதக்கேட்டைநாளில்வந்து
துன்னுபுகழ்த்தொண்டரடிப்பொடியே நீமுன்-
துழாய்மாலைப் பணியடிமைசெய்து நாளும்
தென்னரங்கமணவாளற்கன்புமிக்குச்
செப்பியநற்றிருமாலைநாற்பத்தைந்தும்
பன்னியநற்றிருப்பள்ளியெழுச்சிபத்தும்
பழவடியேனுக்கருள்செய்பரிந்து நீயே





(MEANING):

Thondaradipodi was born during a Maarghazhi Kettai at ThirumaNdangudi in ChOLA dEsam. He was by nature filled with Sattva guNam and migrated to Srirangam to construct a flower garden for the Lord and to engage in flower (garland) kaimkaryam for Lord RanganAthan. The anubhavam from that Kaimkaryam led ThoNDaradipodi AzhwAr to dedicate his prabhandham of ThirumAlai (45 Paasurams) nad ThirupaLLiyezucchi (10 Paasurams) at the sacred feet of the Lord. Swamy Desikan prays to the AzhwAr to bless him with the Jn~Anam about these 55 Paasurams.





12: THIRUPPAANAAZHWAAR:



ulakaRiya malipugazkkaarth thigaimaa thatthil
urOkiNinNaa LuRanthaivaLam pathiyiR ROnRith
thalamaLantha thennarangar paalu IOka
saaranga maamunithOLthanilE vanthu
palamaRaiyin poruLaaRpaaN perumaa LEnNee
paathaathi kEsamathaayp paadith thantha
solavamala Nnaathipiraan patthu paattum
sOraama lenakkaruLsey thulanga neeyE.

உலகறியமலிபுழக்கார்த்திகைமாதத்தில்
உரோகிணிநாளுறந்தைவளம்பதியில்தோன்றித்
தலமளந்ததென்னரங்கர்பால் உலோக-
சாரங்கமாமுனிதோள்தனிலேவந்து





பலமறையின்பொருளாற்பாண்பெருமாளே நீ-
பாதாதிகேசமதாய்ப்பாடித்தந்த
சொலவமலனாதிபிரான்பத்துப்பாட்டும்
சோராமலெனக்கருள்செய்துலங்க நீயே

(MEANING):

ThiruppANazhwAr was born at UrayUr in ChOla dEsam during a Kaarthikai RohiNi in a field of red rice paddy. He grew up in the PaaNar (Wandering Minstrel) kulam. Due to the grace of the Lord, ThiruppANar had developed intense desire to sing about the kalyANa guNams of the Lord. Feeling sensitive that he was born in a lower caste, he hesitated to enter the temple of Sri Ranganathan and stayed on the bank of Cauveri with his string instrument (Yaazh) and was immersed in Bhagavath GuNAnubhavam. One day the temple priest, who came to collect water from Cauvery for the Thirumanjanam of the Lord asked ThiruppANar to move away from the place of collection of the abshEkam water for the Lord because of PaaNar's lower caste. ThiruppANar was totally lost in singing about the Lord's divine attributes did not hear the command of the temple priest ; latter got annoyed and threw a little pebble in the water near PaaNar to wake him up from his trance-like state. That pebble lost direction and hit PaaNar on his forehead. PaaNar woke up, regretted his mistake and moved away. As the Temple priest entered the Sannidhi of Lord Ranganatha, he saw blood flowing from the forehead of Ranganatha at the very same place where PaaNar was wounded. The Temple priest was saddened over his apachAram to the dear devotee of the Lord. That night, Lord Ranganatha appeared in the dream of his priest and ordered him to bring PaaNar, His dear bhakthan, on the shoulder of the priest to His sanctum. The priest arrived at the place, where PaaNar was singing about the Lord and persuaded the reluctant PaaNar to ride on his shoulder to the Lord's sannidhi. PaaNar had closed his eyes all the way during his journey from the bank of Cauvery to the Lord's garbha graham. Once he alighted from the shoulders (Muni Vaahanam), ThiruppANar broke out into a rapturous eulogy of the Lord's beauty from foot to head through his Prabhandham of AmalanAdhi PirAn and declared in the final paasuram that his eyes will not see anything else now that they have seen Sri Ranganathan. After singing that final Paasuram, ThiruppANar merged with the Archa Murthy of Sri Ranganathan. Swamy Desikan prays here to ThiruppANar to bless him with the dhivya Jn~Anam about the AmalanAdhipirAn Prabhandham.

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13: THIRUMANGAI AAZVAAR:



aRivutharum periyathiru mozithap paamal
aayirathO deNpatthu naalu paattum
kuRiyathoru thaaNdagamNaa lainthaa RainthuNG
kulaanNedunthaaN dakamezukooR Rirukkai yonRum
siRiyamadaR paattumuppath thetti raNdum
seerperiya madaRaNniRpaat tezupath thettum
iRaiyavanE kaarththigaiyiR kaarththi kinaaL
eziRkuraiyal varukaliyaa virangu neeyE.

அறிவுதரும்பெரியதிருமொழிதப்பாமல்
ஆயிரத்தோடெண்பத்துநாலுபாட்டும்
குறியதொருதாண்டகம்நாலைந்து ஆறைந்துங்-
குலாநெடுந்தாண் டகமெழுகூற்றிருக்கையொன்றும்
சிறியமடற்பாட்டுமுப்பத்தெட்டிரண்டும்
சீர்பெரியமடல்தனிற்பாட்டெழுபத்தெட்டும்
இறையவனே கார்த்திகையிற்கார்த்திகைநாள்
எழிற்குரையல்வருகலியாவிரங்கு நீயே





(MEANING):

Thirumangai AzhwAr was born at ThirukkurayalUr during Kaarthikai , when the Kritthika nakshathram was in ascendance. He received AshtAkshara ManthrOpadEsam directly from the Lord and blessed us with 1253 Paasurams housed in the following six Prabhandhams: Periya Thirumozhi (1084), ThirukkurunthANDakam (20), ThirunedumthANDakam (30 Paasurams), ThiruvezhukURRirukkai (1), SiRiya Thirumadal(40 Paasurams) and Periya Thirumadal (78 Paasurams). Swamy Desikan prayed to Thirumangai AzhwAr to bless him with the Jn~Anam about his six AruLiccheyalkaLs.





14: SRIBAASHYAKAARAR: THIRUVARANGATTHAMUTHANAAR



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thEsamelaa mukanthidavE perumpoo thooril
sitthiraiyi laathirainNaaL vanthu thOnRik
kaasinimEl vaathiyarai venRa rangar
gathiyaaka vaazntharuLu methiraa saamun
poosurarkOn thiruvarangath thamutha Nnaarun
ponnadime lanthaathi yaakap pORRip
pEsiyanNaR kalitthuRainNooR Rettup paattum
pizaiyaRavE yenakkaruLsey pENi neeyE.





தேசமெலாமுகந்திடவே பெரும்பூதாரில்
சித்திரையிலாதிரைநாள் வந்துதோன்றிக்
காசினிமேல் வாதியரைவென்று அரங்கர்
கதியாகவாழ்ந்தருளுமெதிராசா, முன்-
பூசுரர்கோன்திருவரங்கத்தமுதனார் உன்-
பொன்னடிமேலந்தாதியாகப்போற்றிப்
பேசியநற்கலித்துறைநூற்றெட்டுப்பாட்டும்
பிழையரவேயெனக்கருள்செய்பேணி நீயே

(MEANING):

In SriperumbhUthUr of ThoNDai Naadu, during a Chitthirai month, when ThiruvAdhirai nakshathram was in ascendance, Sri BhAshyakArar was born to save the people of the world. KurEsar was the dear sishya of Acharya Ramanuja. ThiruvarangathamudhanAr became the sishya of KurEsar and composed the Prabhandham of Sri RaamAnuja NooRRandhAthi (108 Paasurams) along the lines commanded by Sri BhAshyakArar. It is in the metre of KattaLai KalitthuRai and follows the andhAthi format. Sri BhAshyakArar suggested that AmudanAr to keep the links to AzhwAr in mind, while composing the NooRRandhAthi. Sri BhAshyakArar approved the recitation of this Prabhandham by all and taught first Thirukkuruhai PirAn PiLLAn the 4000 sacred collect including this Prabhandham. Therefore, Swamy Desikan prays directly to Sri BhAshyakArar instead of to the author of this NooRRandhAthi (AmudanAr) to bless him with the Jn~Anam about this NooRRandhAthi.





15. DIVISION OF THE 4000 SACRED WORKS BY AZHWAARS



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eNNinmutha laazvaar_kaL moonRu nooRum
ezinmazisaip piraanirunNooR Rorupath thaaRum
uNmaimiku maaRanmaRai yaayi ratthOdu
uRRairu nooRRutthoN NooRu maaRum
vaNmaiyudai mathurakavi patthu monRum
vaNYsiyarkO NnooRRainthum patta naathan
paNNiyalnaa nooRRezu patthu moonRum
paarkkOthai nooRRezu patthu moonRE.

எண்ணின்முதலாழ்வார்கள்மூன்றுநூறும்
எழில்மழிசைப்பிரானிருநூற்றொருபத்தாறும்
உண்மைமிகுமாறன்மறையாயிரத்தோடு
உற்றஇருநூற்றுத்தொண்ணூறுமாறும்
வண்மையுடைமதுரகவிபத்துமொன்றும்
வஞ்சியர்கோன்நூற்றைந்தும், பட்ட நாதன்
பண்ணியல்நானூற்றேழுபத்துமூன்றும்
பார்க்கோதை நூற்றேழுபத்துமூன்றே....(15)





(MEANING):

Swamy Desikan records precisely for posterity the authentic division of the 4000 sacred collect: ThoNDaradippodi (55 Paasurams); PaaNar (10); Thirumangai (1253); the mukthi granting paasurams of Amudanaar on Sri BhAshyakArar's sacred feet (108); Mudhal AzhwAr (300 in total with 100 each for Poygai, BhUtham and pEy); the luminous Thirumazhisai (216); The Paasurams of Swamy NammAzhwAr, which are the essence of Vedams (1296 housed in his 4 Prabhandhams); the generous Madhura Kavi known for his AchArya Bhakthi (10); King KulasEkharar (105); PeriyAzhwAr (473) and Andal, who is an amsam of BhUmi DEvi (173). All of these add up to 4000 Paasurams that are the saadhanam for our upliftment (ujjeeva saadhanam for us).





PAASURAM 16:

pattharadip podipaada laimbath thainthum
paaNar_pugal patthudanE parakaa lansol
atthanuyar vEngadamaaR kaayi ratthOdu
aanairu nooRRORaim patthu moonRum
mutthitharu methiraasar ponna dikkeE
mozinthavamu thar_paadal NnooRu mettum
etthisaiyum vaazavivar paadi vaittha
ivainNaalaa yiramumadi yOngaL vaazvE.

பத்தரடிப்பொடிபாடலைம்பத்தைந்தும்
பாணர்புகல்பத்துடனேபரகாலன்சொல்
அத்தனுயர்வேங்கடமாற்காயிரத்தோடு
ஆனஇருநூற்றோரைம்பத்துமூன்றும்
முத்திதருமெதிராசர்பொன்ன டிக்கே
மொழிந்தவமுதர்பாடல்நூறுமெட்டும்
எத்திசையும்வாழவிவர்பாடிவைத்த
இவைநாலாயிரமுமடியோங்கள்வாழ்வே



Divyaprabhandham





PAASURAM 17:

vaiyakameN poygaiboo thampE yaazvaar
mazisaiyarkOn magizmaaRan mathura kavikaL
poyyipukazk kOziyarkOn vittu sitthan
poongOthai thoNdaradip podipaa Naazvaar
aiyanarut kaliyanethi raasar thammOdu
aaRiruva rOroruvar ravar_thaaNY seytha
thuyyathami zirupatthu naaNnkiR paattin
thogainNaalaa yiramumadi yOngaL vaazvE.

வையகமெண்பொய்கைபூதம்பேயாழ்வார்
மழிசையர்கோன்மகிழ்மாறன்மதுரகவிகள்
பொய்யில்புகழ்க்கோழியர்கோன்விட்டுசித்தன்
பூங்கோதைதொண்டரடிப்பொடிபாணாழ்வார்
ஐயனருட்கலியனெதிராசர்தம்மோடு
ஆறிருவரோரொருவரவர்தாஞ்செய்த
துய்யதமிழிருபத்துநான்கிற்பாட்டின்
தொகைநாலாயிரமுமடியோங்கள்வாழ்வே.

(MEANING 16-17):

In the previous paasuram, Swamy Desikan pointed out that the sacred collect of 4000 Paasurams of the 12 AzhwArs and Arangatthu AmudhanAr are the saadhanam for our ujjevanam (adiyOngaL Vaazzhvu). In this Paasuram, Sawmy Desikan lists (1) the names of the 13 creators of the 24 Prabhandhams that are the nithya dAsAs of the Lord, (2) these 4000 sacred collect and (3) their 13 authors. Swamy Desikan points out that the above three are the means for Moksham.





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18: PHALASRUTI

anthamila aaraNanNaa laaki ninRa
athaNnkarutthai yaazvaar_ka Laaynthu dutthuc
senthamizaa laruLseytha vagaiho gaiyum
sinthaama lulakangaL vaaza venRu
santhamigu thamizmaRaiyOn thUppulthOnRum
vEthaantha gurumozintha prapantha saaram
sinthaiyinaa lanuthinamuNY sinthip pOrkkuc
sEmamathaanN thirumaaRRan karuNai yaalE.

அந்தமிலா ஆரணநாலாகிநின்ற
அதன்கருத்தையாழ்வார்களாய்ந்தெடுத்துச்
செந்தமிழாலருள்செய்தவகைதொகையும்
சிந்தாமலுலகங்கள்வாழ்வென்று
சந்தமிகுதமிழ்மறையோன் தூப்புல்தோன்றும்
வேதாந்தகுருமொழிந்தப்ரபந்தசாரம்
சிந்தையினாலனுதினஞ்சிந்திப்போர்க்குச்
சேமமதாந்திருமால்தன்கருணையாலே

(MEANING):

The VedAs are limitless. They have been classified as Rg, Yajur, Saama and AtarvaNa vedAs. The AzhwARs distilled the essence of these VedAs and their Upanishads to create the 4000 sacred collect for our upliftment. adiyEn VedAnthu Desikan of ThUppul listed precisely the the number of Paasurams of each of the 12 AzhwARs and AmudhanAr to make sure that there are no mistakes in the counts of these Paasurams or Prabhandhams. Swamy Desikan states here that those who learn and recite these Paasurams with devotion would enjoy Parama KshEmam through the grace of EmperumAn. Here Swamy Desikan describes himself as “Tamizh MaRayOn” as abhivAdhanam due to his great fondness for the AzhwAr AruLiccheyalhaLs and names them Tamizh vEdams (Tamizh maRaikaL).





कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ॥

kavitaarkika siMhaaya kalyaaNa guNa shaaline.
shrImate ve~NkaTshaaya vedaanta gurave namaH.



“Swamy Nammaazhwar Thiruvadigale Saranam”

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