dEsika nURRandAti - Vol. 2

sankalpa sUryOdayam(by kantADai MannappangAr svAmi)

ahara niyaman

dvaya churukku 🔊

🖉 Srl stuti

Annotated Commentaries by

(... (... (...) ...) ... (...) ... (...) ... (...) ... (...) ... (...) ...) ... (...) ...) ...

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॥ श्रीः ॥

॥ श्रीमते निगमान्तमहादेशिकाय नमः ॥

தேசிக நூற்றந்தாதி

(கந்தாடை மன்னப்பங்கார் ஸ்வாமி அருளியது) DESIKA NURRANDATI (BY KANTADAI MANNAPPANGAR SVAMI) VOLUME 2

PAYIRAM 51

வைப்பார் மனம் தன்னில் மாநிலத்து மாதவத்தோர் எப்பொழுதும் எங்கள் பெருமானை - அற்புதமாம் தேசுடைய வேதாந்த தேசிகனே சீர்மிகுந்த மாசில் மதி உடையோர் வாழ்வு.

vaippAr manam tannil mAnilattu mAtavattOr eppozhutum engaL perumAnai - aRputamAm tEsuDaiya vEdAnta dEsikanE! sIrmikunta mAsil mati uDaiyOr vAzhvu.

PROSE ORDER:

aRputamAm tEsu uDaiya vEdAnta dEsikanE! sIr mikunta mAsil (mAsu il) mati uDaiyOr vAzhvu. (atanAl) mAnilattu mAtavattOr eppozhutum engaL perumAnai manam tannil vaippAr.

MEANING:

Swamy Desikan of rare and wondrous tejas will be the life of noble and blemishless people. Therefore, the people of this world, who have performed precious penance will always hold Swamy Desikan in their minds and meditate on Him.









COMMENTS:

aRputamAm tEsu uDaiya vEdAnta dEsikan - The divine lustre of Swamy Desikan's tirumEni has been celebrated by His son, KumAra NayinArAcAryar in his SrI sUkti of "Desika Vigraha dhyAanam. As a five year old boy, Swamy Desikan went with his uncle to the kAlakshepa ghoshTi of NadAtUr Ammal at kacci vAittAn MaNTapam. The brahma tejas of young Desikan was so striking that the participants lost track of where they stopped before he came in to view. The precocious boy reminded them where they stopped and astonished them . Such was his brilliant tejas that overtook the members of the kAlakshepa ghoshTi.

sIr mikunta mAsu il mati uDaiyOr vAzhvu - For the noble vidvAns with blemishless j~nAnam, Swamy Desikan is every thing. He is their life force. He is the guiding light for them. These noble ones have blemishless j~nAnam (mAsu il mati uDaiyOr). What are the blemishes (mAsu) for one's j~nAnam?

(1) Samsayam (sandeham) is one blemish, which makes one ask when they see a red flower whether it is a Rose flower or araLi flower?

(2) Viparyayam is another blemish, which mistakes one for the other. For instance, one is displaying viparyayam, when he mistakes a rose flower for an araLi flower. For these noble ones, Swamy Desikan is their vAzhvu (jIvanam uyir nADi / life's light).

PrativAdi Bhayankaram Annan connects the tejas (tEsu) of Swamy Desikan with Him being the vAzhvu (jIvanam) for the noble ones: "jIvanam jagatAmvenkaTeSAhvayam maha:" -- saptati ratna mAlikai-1. (Swamy Desikan is the matchless tejas that is the vAzhvu/ jIvanam /life line for the world). MannappangAr Swamy translates in to Tamil the words of PrativAdi Bhayankaram Annan Swamy's words as: "aRputamAm tEsu uDaiya vEdAnta dEsikanE.....mati uDaiyOr vAzhvu".

MahA Kavis have unison of opinion and echo it across decades and centuries.

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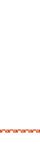




vaippAr manam tannil mAnilattu mAtavattOr eppozhutum engaL perumAnai -Those who have performed good deeds (tapas) comprehend clearly the true meanings of the tattvams like cit, acit and ISvaran. They become cognizant of the truth that worshipping one's AcAryan is superior to worshipping even the Lord Himself. That is why these mAtavattOr-s hold Swamy Desikan in their hearts and meditate on Him.















வாழ்வு இதுவே உம் தமக்கு வம்மின் உலகத்தீர் தாழ்வு எங்கும் வாராது தளர்ச்சி நில்லா - சூழ்வினைகள் சேரச் சிதைந்திடுமே திண்ணம் இது வாழ்த்துமினோ ஆரண தேசிகரை ஆய்ந்து.

vAzhvu ituvE um tamakku vammin ulakattIr tAzhvu engum vArAtu taLarcci nillA - sUzhvinaikaL cErac citantiDume tiNNam itu vAzhttuminO AraNa dEsikarai Ayntu.

PROSE ORDER:

ulakattIr! vammin! AraNa dEsikarai Ayntu vAzhttumin! um tamakku ituvE vAzhvu. engum tAzhvu vArAtu; taLarcci nillA; sUzh-vinaikaL cErac citantiDum. itu tiNNam.

MEANING:

Oh People of the World! Please come here! Please eulogize Swamy Desikan very well. That will give meaning for your life. Wherever you go, there will be no inauspiciousness. Your mental and physical fatigues would be gone. All the accumulated pApams will be destroyed. My statement is completely True.

COMMENTS:

dEsikarai Ayntu vAzhttumin....sUzh vinaikaL cErac citaintiDum - The poet invites the people to meditate on Swamy Desikan and eulogize Him. All the ills will be gone and subham will pour in. This is the path for your ujjIvanam. Please keep Swamy Desikan in your mind always and meditate on Him. If you do so, you will have auspicious life and enjoy righteous bhogams of life and be successful

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in your endeavours of bhagavat-bhAgavata-AcArya kaimkaryams. Your bhakti for Swamy Desikan will rejuvenate you and all your mental and physical sufferings would be gone. Your sins will be burnt in to ashes. This is satyam. Please worship our Swamy Desikan says the poet with sincere conviction.

The reasons for the above view (importance of AcArya bhakti) have been stressed by pUrvAcAryAs:

NayinArAcAryar states that the avatAram of Swamy Desikan was to help the suffering samsAris of this world: "viSvopakAra karaNAya, krtAvatArau vedAnta sUri caraNau SaraNam prapadye" -- vedAnta deSika prapatti, Slokam 7.

PrativAdi Bhayankaram Annan echoes these thoughts about Swamy Desikan in the 30th Slokam of saptati ratna mAlikai: "sarva ujjIvana cintayA kaTakathAbhAvena nigamAntAcArya cUDAmaNi:".

AmudanAr in his RaamAnuja nURRandAti pAsuram (71) states that his cintanai (thoughts) is rooted at AcArya RaamAnujA's sacred feet. His love is only for those sacred feet. All my sins have evaporated from that dhyAnam and love for those auspicious lotus tiruvaDi-s of AcArya RaamAnuja: "sArntatu en cintai un tALiNaikkIzh anbutAn mikavum kUrntatu attAmarait tALkaLukkumun seyvinai nI seyvinai atanAl pErntatu....").

These are the echoes that we hear in MannappangAr's upadesam to hold Swamy Desikan in our hearts and to meditate on His lotus feet.











ஆய்ந்து உரைக்கலாம் மணிகள் ஆழ்கடலுள் இத்தனை என்று ஆய்ந்து உரைக்கலாம் அமரர்கோன் புகழும் - ஏய்ந்த சீர் வேதமுடித் தேசிகனார் வீறு உடைய வண் குணங்கள் ஓத முடியா எவர்க்கும் ஓர்ந்து.

Ayntu uraikkalAm manikaL AzhkaDalUL ittanai enRu Ayntu uraikkalAm amararkOn pukazhum - Eynta sIr vEdamuDit tEsikanAr vIru uDaiya vaN guNangaL Oda muDiyA evarkkum Orntu.

PROSE ORDER:

AzhkaDalUL manikaL ittanai enRu Ayntu uraikkalAm. amararkOn pukazhum Ayntu uraikkalAm. Eynta sIr vEdamuDi dEsikanAr vIru uDaiya vaN guNangaL evarkkum Orntu Oda muDiyA.

MEANING:

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One can investigate and state precisely how many gems are present in the bottom of the Ocean . Similarly, one can look in to and describe clearly all of the glories of Indran. It is however not possible by any one to research, assess and articulate fully the limits of the TirukkalyANa guNams and kIrti of Swamy Desikan.

COMMENTS:

The ocean has many, many gems at its bottom. That is why the ocean is called RatnAkaram or the abode of the ratnams. It is an impossible task to estimate the number of ratnams in the ocean floor and yet one can do it. Indran is the king of devAs and has many valorous deeds to His credit. He is an important









devatai in the VedAs, which pay homage to His kIrti. He has additional glories as the elder brother of VishNu (Upendran). Even the glories of this renowned Indran can be described completely but no one can successfully describe the limitless kIrti and vaibhavam of Swamy Desikan. The poet uses the word "amarar kOn", which can be interpreted as "Indran "or emperumAn, who is the Lord of nityasUris (ayarvaRum amararkaL adipatiyavan avan --TiruvAimozhi: 1.1.1). If we take the interpretation of amarar kOn referring to the Lord, then it implies that Swamy Desikan's kIrti is larger than that of the Lord Himself.















ஓரார் அறத்தை உணரார் பெரும் பொருளை பாரார் பயனான இன்பத்தை - சீராரும் வீட்டையும் வேண்டாரே வேதாந்த தேசிகர் தம் பாட்டினைப் பாடுமவர்.

OrAr aRattai uNarAr perum poruLai pArAr payanAna inbattai - sIrArum vITTaiyum vENDArE vEdAnta dEsikar tam pATTinai pADumavar.

PROSE ORDER:

vEdAnta dEsikar tam pATTinai pADumavar aRattai OrAr. perum poruLai uNarAr. payanAna inbattai pArAr. sIrArum vITTaiyum vENDAr.

MEANING:

Those who comprehend fully the meanings of Swamy Desikan's SrI sUktis and recite them will not spend their time chasing dharmam (tapas, dAnam, yaj~nam, upAsanam and bhakti yogam). They will not consider as worthwhile what people consider as important acquisitions to have: artham (worldly wealth in the form of house, land, cattle and the like). They will not pay heed to kAmam (Sukhams enjoyed by the indrivams). They will not even bother with Moksham (the enjoyment of the Lord at His supreme abode of SrI VaikuNTham and performing nitya kaimkaryam for Him there). They would not spend their time chasing any one of these four PurushArthams (goals of life). They know that Swamy Desikan's SrI sUktis alone will grant all these PurushArthams by themselves.









The poet follows the thoughts of AcAryAs like AmudanAr, NayinArAcAryar (PiLLai andAti, PrArthanAshTakam and Desika Prapatti) and PrativAdi Bhayankaram ANNan (saptati Ratna mAlikai) in this matter. AmudanAr declared that AcArya RaamAnujA will bless one with the four PurushArthams: "tavam tarum selvam takavum tarum parandAmam ennum tivam tarum tItil irAmAnucan tannaic cArntavarkaTkku" -- RaamAnuja nURRandAti, pAsuram 94. Here, the poet states that Swamy Desikan's SrI sUktis alone can bless one with the desired PurushArthams.















அவரவர் தம்தம் அறிவு அளவின் மாலை தவநெறிகளால் வணங்கிச் சார்வார் - எவரேலும் தூய மறையோர் வணங்கும் தூப்புல் நகர்க்கோமானையே அறிவான் மேவுவரே இங்கு.

avar avar tamtam aRivu aLavin mAlai tavaneRikaLAl vaNangi sArvAr - evarElum tUya maRaiyOr vaNangum tUppul nakarkkOmAnaiyE aRivAn mEvuvare ingu.

PROSE ORDER:

avar avar tam tam aRivu aLavin mAlai tava neRikaLAl vaNangi sArvAr. (AnAl), tUya maRaiyOr vaNangum tUppul nakarkkOmAnai ingu evarElum aRivAl mEvuvar.

MEANING:

There are many paths to worship the Lord for gaining moksham. Even with these many paths, it is hard to follow them successfully. It is however certain that SaraNAgati at the sacred feet of Swamy Desikan will yield the desired fruits (phalans).

COMMENTS:

Any one of this world independent of their birth status or high j~nAnam or gender or high status in life can seek the sacred feet of the Lord of tUppul, Swamy Desikan, and can be assured of sadgati. Our Swamy will surely emancipate them form this samsAram and its terrors. One has to have firm belief in Swamy Desikan and display devotion towards Him to enjoy the fruits of their Prapatti. The practice of tapas, dAnam, tIrtha yAtrA and the pursuit of Bhakti yogam and its many vidyais (akshi vidyai, sad vidyai, dahara vidyai et









al) is not easy to practice for most of the people. The practice of Prapatti yogam and its requirement of MahA viSvAsam in the Lord as a sure protector is also not easy. For us, SaraNAgati at the sacred feet of Swamy Desikan alone is sufficient to receive His anugraham. Swamy Desikan's dayA for us will lift us up and grant us sadgati.















இங்கு இருந்தால் ஏதம் என் எம்தமக்கு வாதி சிங்கர் செங்கமலப் பாதமும் சீர்வடிவும் - அம் கமலக் கைகளும் வாயும் கருணை மிகு கண் இணையும் கைகனி போல் காணக் கூடில்.

ingu irundAl Edam en emtamakku vAdi singar senkamalap pAdamamum sIr vaDivum – am kamalak kaikaLum vAyum karuNai miku kaN iNaiyum kaikani pOl kANak kUDil.

PROSE ORDER:

em tamakku vAdi singar senkamala pAdamamum sIr vaDivum amkamala kaikaLum vAyum karuNai miku kaN iNaiyum kai kani pOl kANakkUDil, ingu irundAl Edam en?

MEANING:

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For us, if we have the blessings of having the sevai of Swamy Desikan's red lotus like feet, beautiful TirumEni shining with Brahma tejas, His lotus-red eyes displaying dayA, lotus-soft hands and His lotus-red mouth and have the samudhAya sevai of all of these limbs easily like the nelli fruit (amla) resting on one's palm, then there is nothing wrong in rejecting moksham and staying in this earth serving Swamy Desikan.

COMMENTS:

It is the tradition of poets to start their anubhavam of the TirumEni of emperumAn from His lotus feet to His tiru muDi (Siras/crown) as in amalanAdipirAn of TiruppANAzhvAr and Swamy Desikan's own Bhagavat dhyAna sopAnam. MannapangAr follows this tradition in enjoying the divya



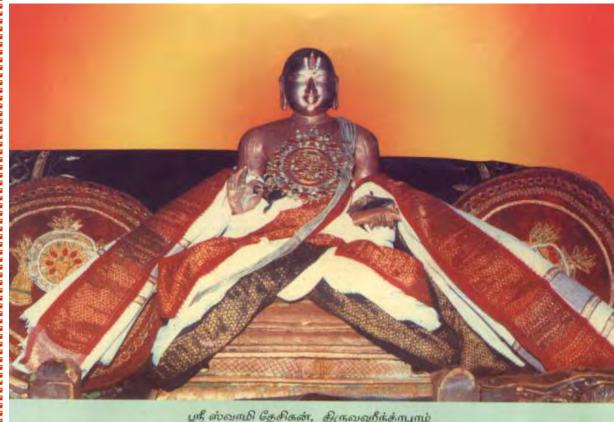






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saundaryam of Swamy Desikan's TirumEni. Only ParASara BhaTTar starts his enjoyment of Lord RanganAthA's TirumEni from the Crown and proceeds downwards to His lotus feet. The srI sUkti of "vedAnta deSika vigraha dhyAnam" composed by NayinArAcAryar has been a source of inspiration for the poet. Swamy NammAzhvAr and Swamy Desikan have also instructed us that they have no desire for Sri VaikuNTham, if they can be blessed with the sevai of the arcai of the Lord here itself on the earth.



Swami Desikan possesses brahma tejas -Thiiruvendipuram Thanks-SrI Vallabhan

Swamy NammAzhvAr in His TiruvAimozhi 8.10.4 instructs us in this context that the recital of the Lord's sacred names heartily, placing of the fragrant flowers at the Lord's sacred feet and conducting themselves in this manner here would eliminate their desire to seek Sri VaikuNTham (ingE tirintErkku izhukkuRRu en ponkEzh pukazhkaL vAyavAippulan koLvaDivu en manattatAi angu Ey malarkaL kaiyavAy vazhipaTTODa aruLilE). Swamy Desikan describes









His choice even more clearly in the 49th Slokam of SrI VaradarAja pancASat: Oh VaradA! Your TirumEni's divya saundaryam is beyond the grasp of aDiyEn's mind. For aDiyEn immersed in Your divya saundaryam here on earth, there is no desire to be at Your Supreme Abode, SrI VaikuNTham:

निरन्तरं निर्विशदस्त्वदीयम्

अस्पृष्ट चिन्तापदमापिरूप्यम् । सत्यं शपे वारण शैलनाथ वैकुण्ठ वासेऽपि न मेऽभिलाषः ॥ nirantaram nirviSada: tvadIyam asprshTa cintApadam ApirUpyam | satyam Sape vAraNa Saila nAtha vaikuNTha vAse api na me abhilAsha: ||

The truth of the words of the poet can be witnessed as one has the sevai of Swamy Desikan's arcai at TiruvahIndrapuram. Here, the divya mangaLa vigraham of Swamy Desikan was created by His own sacred hands and sevai of this arcai will immerse one in bliss. One can also experience the brahmAnandam of the sevai of Swamy Desikan's Brahma tejas of the golden TirumEni of Swamy Desikan at His avatAra stalam of tUppul. After sevais at tUppul and TiruvahIndrapuram, one can vouch for the truth of the poet's statement about one's lack of desire for residence in SrI VaikuNTham.



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PAYIRAM 57

கூடில் அவர்குணத்தைக் கூறவே எம்தமக்கு தேடில் அவர் பதத்தைச் சென்னிதனில் - சூடத் துலங்கு ஒளிசேர் தூப்புல் வரும் தூயோன் அருளால் வலம் கொள் பதம் எய்தலாம் வான்.

kUDil avar guNattai kURavE emtamakku tEDil avar padattai sennitanil - sUDat tulangu oLi sEr tUppul varum tUyOn aruLAl valam koL padam eytalAm vAn.

PROSE ORDER:

tulangu oLi sEr tUppul varum tUyOn aruLAl em tamakku avar guNattai kURavE kUDil, avar padattai senni tanil sUDattEDil, valam koL vAn padam eytalAm.

MEANING:

If we are blessed have Swamy Desikan's grace to eulogize Him and to place His sacred feet on our heads, we will have the assurance of the supreme bliss of Moksham.

COMMENTS:

The AcAryan who incarnated at tUppul has divya tejas. NayinArAcAryar, the son of Swamy Desikan has described His Father's/AcAryan's divya tejas in his SrI sUkti of Desika Vigraha dhyAnam, Slokam 3: "SrI venkaTeSasya vapu: manoj~nam Aditya varNam". His divya tejas is like the color of sUryan and is most enjoyable (manoharam/manoj~nam). His TirumEni is a pariSuddha, parama pavitra tirumEni. We should be blessed by His grace (aruL) alone to eulogize Him and to place His sacred feet on our heads. The phalan for such a blessing







would grant us Moksha Sukham surely.

In his PiLLai andAti, pAsuram 2, NayinArAcAryar reveals to us that the placement of Swamy Desikan's sacred feet on our lowered heads will spare us the residence in fierce narakams and lead us to the enjoyment of Moksha Sukham: "senni vaNanga vennarakangaLum vIya viyan gati inbamEva ...tUppul durantaran tUmalarttAL manniya nALkaLum Akum kol".

Swamy NammAzhvAr also points out the indispensability of the Lord's grace to hold Him firmly in our minds: "uNarvil umbar oruvanai avanatu aruLAl uRal poruTTu en uNarvin uLLE iruttinEn, atuvum avanatu innaruLE --TiruvAimozhi 8.8.3".

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PAYIRAM 58

வானில் திகழும் மதியோ கதிரவனோ ஊனம் இலா ஓமத்து ஒளி அழலோ - மாநிலத்தில் சோதியவை மூன்றும் ஒன்றாய்த் தோன்றினவோ தூப்புல் நகர் வாதி சிங்கத் தேசிகராய் வந்து.

vAnil tikazhum matiyO katiravanO Unam ilA Omattu oLi azhalO - mAnilattil cOtiyavai mUnRum onRAyt tOnRinavO tUppul nakar vAdisinga dEsikarAy vantu.

PROSE ORDER:

vAnil tikazhum matiyO? katiravanO? Unam ilA Omattu oLi azhalO? (allatu) mAnilattil avai mUnRu cOtiyum onRA tUppul nakar vAdisinga dEsikarAy vantu tOnRinavO?

MEANING:

Is this lustre the Full Moon shining in the sky? Or is it the radiant Sun spreading its bright rays? Or is it the blemishless, sacred agni jvAlai from the Yajn~a KuNDam? Or is it the combined form of the three jyotis (Candran, sUryan and agni) incarnating on this earth in the form of Swamy Desikan? The poet is wonder struck at the divine tejas of Swamy Desikan and tries to describe it following the path of NayinArAcAryar.

COMMENTS:

NayinArAcAryar eulogizes the lustre of Swamy Desikan in his Desika Vigraha dhyAnam this way:

(1) Swamy Desikan removes the darkness of aj~nAnam in the minds of His







aDiyArs through the lustre of the nails of His toes (nakha candra candrAtapa sphuTat dhyAtr hrd andhakAram -- Slokam 4).

(2) He compares the face of Swamy Desikan to the cool Moon (mukhendvadha: Slokam 6).

- (3) He compares Swamy's divya tirumEni's tejas to that of the Sun (venkaTeSasya vapur manoj~nam Aditya varNam --Slokam 3).
- (4) In Slokam 4 of his Desika MangaLam, NayinArAcAryar compares lustre of Swamy Desikan indirectly to Candran, sUryan and agni by comparing Him directly to tiruvEnkaTamuDaiyAn, His ghanTA (tiru maNi) and SrI BhAshyakArar. Lord VenkaTeSA showers His aDiyArs with the cool, nectarine beams of Candran. These beams are the dayA of the Lord about which Swamy Desikan composed the dayA Satakam. The holy bell of the Lord (ghanTA) chases away the dushTa janams like the hot rays of the Sun. Swamy Desikan Himself refers to this phenomenon in His sankalpa sUryodayam: "vidrAsinI vibhuta vairi varUdInAm" (It drives away the enemies of the sAdu janams). SrI BhAshyakArar is like agni, whose name is jAtavedan (sarvaj~nan).

This name of jAtavedan fits BhAshyakArar. Hence the indirect comparison of Swamy Desikan to agni through BhAshyakArar fits. Swamy Desikan Himself compares BhAshyakArar to agni , Candran and sUryan in the 27th Slokam of SrI YatirAja saptati: "rAmAnuja:SikhAvAn oshadhISa:tapana:"). Thus MannappangAr's decription of the lustre of Swamy Desikan with Candran, sUryan and agni fits very well with the descriptions of his pUrvAcAryAs.

ଚ୍ଚିକ୍ତ

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வந்து கருணையால் வானவர் கோன் வன்படைகள் ஐந்தும் அனைத்துலகு உய்யவே - செந்தார்க் கவிவாதி சிங்கராய்க் காசினியை தேசின் தவிவு இன்றித் தாங்கினதாம்.

vantu karuNaiyAl vAnavarkOn vanpaDaikaL aintum anaittulaku uyyavE - sentArk kavivAdi singarAik kAsiniyai tEsin tavivu inRi tAnginatAm.

PROSE ORDER:

anaittu ulaku uyyavE, vAnavarkOn van paDaikaL aintum, karuNaiyAl sentAr kavi vAdi singarAi vantu kAsiniyai tavivu inRi (tAm) tEsin tAngina.

MEANING:

The poet says that the five weapons (pancAyudhams) of Sriman nArAyaNan took the form of Swamy Desikan and incarnated in this world. For the upliftment of the people of this world, the five powerful weapons of the Lord (Cakram, Conch, Sword, Mace and the bow) incarnated out of compassion as the kavi tArkika simham, Swamy Desikan adorning fragrant garlands made of fully blossomed flowers. Through that avatAram, the pancAyudhams protected the citizens of this world without any obstacles by manifesting as the tejas of Swamy Desikan.

COMMENTS:

The five divine weapons of the Lord have great dayA for the nitya samsAris of this world. They contemplated on how to redeem the suffering people from







their sorrows. They incarnated as Swamy Desikan to bless the samsAris with divya j~nAnam, to show them the auspicious path to reach the Lord and to explain the easy upAyam (means) to reach the Lord through Prapatti.

Swamy adorning the garlands presented to Him by Kaanci Varadan and tUppul dIpa prakASan joyously and created many SrI sUktis on Prapatti, explained the tattva trayams and rahasya trayams, vaishNava dinasaris and created clear j~nAnam for those desirous of Moksham (Mumukshus). Further, Swamy Desikan created the khaNDana granthams like Sata dUshaNI and Para Mata bhangam to highlight the doshams of other matams so that the AstikAs can acquire clear and correct j~nAnam to travel on the safe path to Sri VaikuNTham. Swamy Desikan's j~nAna tejas was the beacon light for the people of the world. He was like a shining Sun (deSika divAkarar) for those stuck in the darkness of aj~nAnam.

AmudanAr and Swamy Desikan have saluted BhAshyakArar as the incarnation of the PancAyudhams of Sriman nArAyaNan in RaamAnuja nURRandAti and YatirAja saptati respectively:

- aDaiyAr kamalattu alarmakaL kELvan kai Azhi ennum paDaiyoDu irAmAnuca muni Ayina innilattE -33rd pAsuram of AmudanAr's Raamanuja nURRandAti).
- (2) yatIndra vavrte pancabhi: Ayudai: murAre:, the 12th Slokam of yatirAja saptati.

NayinArAcAryar has already stated that Swamy Desikan is an avatAram of BhAshyakArar, who is the amsam of the pancAyudhams. Therefore Swamy Desikan by projection is the incarnation of the pancAyudhams of the Lord.









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PAYIRAM 60

தாங்கி உலகு அனைத்தும் தான் அருவாய் நின்ற பிரான் ஓங்கு புகழ் வேங்கடக் கோன் உம் தமக்கு - தீங்கு ஏதும் வாராத வண்ணம் இவ்வாதி சிங்கர் ஆயினான் பார் உலகீர் பாங்குடனே வந்து.

tAngi ulaku anaittum tAn aruvAi ninRa pirAn Ongu pukazh vEnkaTak kOn um tamakku - tIngu Etum vArAta vaNNam ivvAdi singar AyinAn pAr ulakIr pAnguDanE vantu.

PROSE ORDER:

pAr ulakIr! ulaku anaittum tAn tAngi aruvAi ninRa pirAn Ongu pukazh vEnkaTakkOn um tamakku tIngu Etum vArAta vaNNam pAnguDanE vantu ivvAdi singar AyinAn.

MEANING:

The Kavi states that tiruvEnkaTamuDaiyAn incarnated as Swamy Desikan to remove the sufferings of the people of this world.

The Lord of Tirumalai stands on the hill of TiruvEnkaDam in the form of mUrtam with a divya MangaLa Vigraham, Ayudhams and Abharanams (uru) and amUrtam like the wind and the AkASam (aru/arUpam). He bears the fourteen worlds with His vIryam. He has great kIrti (Pukazh) as the parama dayALu. He is concerned about coming up with the ways to redress the sufferings of the people of this world. He chose the path of incarnation as Swamy Desikan for that purpose. He took the avatAram of Swamy Desikan to remove the Kali of the samsAris.







COMMENTS:

In the 5th pAsuram of PiLLai andAti, NayinArAcAryar, discusses the avatAram of tiruvEnkaTamuDaiyAn as Swamy Desikan on this earth ("anRu ivvulakinai Akki nIL pukazh vEnkaTa mAmalai mEviyum pin venRip pukazht tiruvEnkaTanAthan enum guruvAi maN mEl ninRa nOykaL tavirttananE).

It is interesting the compare the unison of thought between NayinArAcAryar, and His sishyar, MannappangAr in describing the avatAram of Lord VenkaTeSA as Swamy Desikan:

NayinArAcAryar	MannappangAr
ulakinai Akki	ulaku anaittum tAngi
nIL pukazh vEnkaTam	Ongu pukazh vEnkaTam
venRi pukazh (Desikan)	pAnguDanE (Desikan)
nOykaL tavirttanan	tIngu vArAta vaNNam

What an unison of thought between AcAryan (NayinArAcAryar) and the sishyan (MannappangAr) in describing the avatAram of Swamy Desikan!

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வந்து எந்தன் வன்நெஞ்சில் மன்னி இருந்தானை எந்தை எதிராசர் இணை அடியை - கொந்து அலரும் சோலை சூழ் தூப்புல் நகர் வந்து உதித்த தூயவனை காலம் எலாம் காண்பன் களித்து.

vantu entan van nencil manni iruntAnai entai etirAcar iNai aDiyai - kontu alarum sOlai sUzh tUppul nakar vantu uditta tUyavanai kAlam elAm kANpan kaLittu.

PROSE ORDER:

vantu entan van nencil manni iruntAnai entai etirAcar iNai aDiyai, kontu alarum sOlai sUzh tUppul nakar vantu uditta tUyavanai, kAlam elAm kaLittu kANpan.

MEANING:

The poet states that he will stay joyous for all times having the sevai of AcArya sArvabhauman, nigamAnta mahA desikan.

The poet says: My heart is a cruel one. It has no bhakti towards AcAryan and PerumAL. Even in such an inhospitable heart, Swamy Desikan came of His own and took residence there. What a compassion He has towards His aDiyArs! Swamy Desikan shines as the tiruvaDi of YatirAjar. aDiyEn will worship with joy for all times the pristinely pure Swamy Desikan, who incarnated in the tUppul agrahAram surrounded by many flowering trees in its groves.

COMMENTS:

In our sampradAyam, a sishyan is called the tiruvaDi of his AcAryan. The poet calls Swamy Desikan, the tiruvaDi of AcArya RaamAnuja, although Swamy Desikan was born 131 years after the ascent of RaamAnuja to Paramapadam and







as such was not a direct sishyar of AcArya RaamAnuja. Swamy Desikan regretted that he did not have the bhAgyam of being a direct sishyar and made up for it by making himself a direct sishyar of AcArya RaamAnuja in the allegorical drama of sankalpa sUryodayam. Swamy Desikan considered the sacred feet of AcArya RaamAnuja as His sarva vidha bandhu (relative of every kind).

PrativAdi Bhayankaram Annan refers to this extraordinary affiliation of Swamy Desikan with AcArya RaamAnuja in the 66th Slokam of saptati Ratna mAlika: "yati nrpati pada kamala sakalavidha bandhum" and thus one can conclude that Swamy Desikan was AcArya RaamAnujA's tiruvaDi.

sOlai sUzh tUppul nakar - The poet talks about the groves of tUppul were rich in fragrant blossoms. The inner meaning of "sOlai-s" is that it refers to the agrahArams, where the flower like MahAns reside. These great ones are parama sAtvikAs and have clear knowledge about Parabrahmam. "kontu alarum sOlai" means large assembly of such MahAns living in the tUppul agrahAram. The fragrance of these MahAns is their brahma j~nAnam. From these flowers, the sishyAs drink the honey of j~nAnam. Swamy Desikan was born in such surroundings.

vantu en van nencil manni - The poet describes his mind as the hard nenju that had no room for AcArya or Bhagavat bhakti.

toNDaraDippoDi AzhvAr refers to this unbending, unmoved iron like nenjam of his in the 17th pAsuram of tirumAlai: "mati onRillai irumpu pOl valiya nencam iRai iRai urukum vaNNam". AzhvAr confesses in the second half of the pAsuram that even that hard heart of his melted on seeing the delectable sugar cane (Karumpu) resting at Srirangam (arangamA kOil koNDa karumpinaik-kaNDu koNDu en kaN iNai kaLikkumArE).

In a similar vein, MannappangAr states that his "van nencu" (tough and unmoving mind) melted and was delighted after Swamy Desikan entered on his own. What toNDaraDippoDi AzhvAr said about SrI RanganAthar, MannappangAr echoed

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the sentiment with respect to Swamy Desikan and displayed his deep AcArya Bhakti.





AchArya sArva bouman - tUppul - thanks-SrI Shreekrishna Akilesh







களிக்கும் அது என்று கொலோ கண்களால் கண்டு துளிக்கும் நறும் துழாய்க் கண்ணி - ஒளிக் கொளும் அண்டர்கோன் என்ன அடியார்க்கு அருள் புரியும் கொண்டல் ஆர் தூப்புல் கோவை.

kaLikkum atu enRu kolO kaNkaLAl kaNDu tuLikkum naRum tuzhAik kaNNi - oLi koLum aNDarkOn enna aDiyArkku aruL puriyum koNDal Ar tUppul kOvai.

PROSE ORDER:

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tuLikkum naRum tuzhAi kaNNi oLi koLum aNDarkOn enna aDiyArkku aruL puriyum tUppul koNDal Ar kOvai kaNkaLAl kaNDu kaLikkum atu enRu kolO?

Here, the poet is mighty eager and restless to see the arcai of Swamy Desikan to his eye's delight and immerse thereby in the ocean of bliss.

MEANING:

Just like the radiant emperumAn adorning the fragrant tuLasI garland made up of tender shoots, Swamy Desikan who incarnated at tUppul drenches one with the rain of dayA like the dark rainy season cloud. When will aDiyEn see His divya MangaLa vigraham and worship him to my eye's delight? Pray, when will it happen?

COMMENTS:

Among all kinds of flower garlands, emperumAn relishes most the garland made up of fragrant tuLasI leaves. Swamy NammAzhvAr refers to this in His









TiruvAimozhi pAsuram 1.9.7: "tOLiNai melum nan mArbin mElum cuDar muDi mElum tALiNai mElum punainta taNNam tuzhAyuDai ammAn". Our Lord wears happily the tuLasI garlands on His shoulder, chest, crown and feet. MannappangAr takes his inspiration from here and salutes the Lord in this pAyiram as: "naRum tuzhAi kaNNi oLik-koLum aNDarkOn". Like PerumAL, Swamy Desikan showers His anugraham to His aDiyArs except that Swamy Desikan's anugraham exceeds that of PerumAL. One may ask how that can happen. It is so because Swamy Desikan has only anugraha Sakti and no nigraha Sakti like PerumAL. Lord can get angry and punish one with His nigraham. Swamy Desikan will correct the erring one without being angry at them.

MannappangAr longs to see the divya mUrtam of Swamy Desikan like KulaSekhara AzhvAr did at Srirangam: "tiruvarangap perunakaruL ... karumaNiyaik kOmaLattaik kaNDu KoNDU en kaN iNaikaL enRu kolO kaLikkum nALE?" -- PerumAL tirumozhi:1.1. MannappangAr echoes this thought in his own way with respect to enjoying the sevai of Swamy Desikan: "tUppul kOvaik kaNkaLAI kaNDu laLikkum atu enRu kolO?"

কৈৰ্জ











கோவைக் கனி ஒத்த வாயும் குளிர் விழியும் தாவம் தவிர்க்கும் முறுவலும் - பாவம் தீர் வேத முடித் தேசிகன் தன் மெய் ஒளியும் மேவாதார் சாது வரைக் காணார் தளர்ந்து.

kOvaik kani otta vAyum kuLir vizhiyum tAvam tavirkkum muRuvalum - pAvam tIr vEdamuDi dEsikan tan mey oLiyum mEvAtAr sAduvarai kANAr taLarntu.

PROSE ORDER:

pAvam tIr vEdamuDi dEsikan tan mey oLiyum kOvaik kani otta vAyum kuLir vizhiyum tAvam tavirkkum muRuvalum mEvAtAr taLarntu sAduvarai kANAr.

The poet describes the beauty of Swamy Desikan's divya MangaLa vigraham.

MEANING:

Those who did not have the bhAgyam of witnessing the jyoti of Veda muDi Desikan's sin-destroying tirumEni with His red lips resembling the kOvai fruit, His cool looks and His smile that removes the tApams of samsAris, will feel weak and won't have the good fortune of seeing SrI VaishNavAs.

COMMENTS:

Desika Vigraha dhyAna Slokams 10 and 14 describe the red lips (pravALa upamita adharoshTam) and the smiling face (smita mukha: dayA SItala) of Swamy Desikan. The poet says that those who did not have the bhAgyam of







seeing the divya tirumEni of Swamy Desikan will experience weakness of mind and body and will not be able to see any SrI VaishNavar. MannappangAr echoes the thoughts of Tirumangai AzhvAr and PrativAdi Bhayankaram Annan.

Tirumangai AzhvAr states that those who did not enjoy the divya MangaLa vigraham of emperumAn are not men at all: "An viDai Ezhu anRu aDarttARkku AL AnAr allAtAr mAniDavar allar enRu en manattE vaittEnE"--Periya Tirumozhi: 11.7.9.

P.B. Annan states in this context that those who do not display bhakti to Swamy Desikan will not be viewed with favor by SrI BhAshyakArar: gurau vAdi hamsAmbudAcArya Sishye janA bhakti hInA: yatIndrA apriyA: syu:, yatIndra apriyA: vishNukAruNya dUrA:" -- saptati Ratna mAlikai, Slokam 55.













தளர்த்தி மற்று ஒன்றத்தரித்து நீ நெஞ்சே கிளர்த்தியுடன் கேடில் சீரானை - அளத்தற்கு அரியானை அம்மானை அன்புடனே தூப்புல் பெரியானை எப்பொழுதும் பேசு.

taLarti maRRu onRattarittu nI nencE kiLarttiyuDan kEDil sIrAnai - aLattaRku ariyAnai ammAnai anbuDanE tUppul periyAnai eppozhutum pEsu.

PROSE ORDER:

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nencE! nI taLarti maRRu onRa tarittu kiLarttiyuDan kEDu il sIrAnai aLattaRku ariyAnai tUppul periyAnai ammAnai anbuDanE eppozhutum pEsu.

In this pAyiram, the poet converses with his mind and asks it to think of Swamy Desikan and speak about His vaibhavam always.

MEANING:

Oh my Mind! Please think and speak at all times with firm bhakti and with a tender heart about the blemishless, glorious noble One with matchless guNams, who incarnated at tUppul agrahAram.

COMMENTS:

The poet requests his mind to be still (without distractions) and to concentrate with ardour on thoughts about the vaibhavam of Swamy Desikan. He is blemishless and His KalyANa guNams are limitless. Please think about Him with







bhakti and love. Do not think of anyone else (including BhagavAn as demonstrated by Madura Kavi: "tEvu maRRariyEn kurukUr nambi"). The underlying message here is similar to the one given by AzhvArs about their relationship with emperumAn. They say that they will sing only about emperumAn and no one else. Poykai AzhvAr says in this context: "nADilum nin aDiyE nADuvan, nAL tOrum pADilum nin pukazhe pAduvan" (Oh Lord! I will only seek You. I will only sing about You).

Here the poet says: Oh Mind! Please think about Swamy Desikan always. Do not think of anyone else or any thing else. This is very much consistent with AmudanAr's feelings about AcArya RaamAnujar: "kaiyil kani ennak kaNNanaik-kAttittarilum, un tan meyyil piRankiya sIr anRi vENDilan yAn" -- RaamAnuja nURRandAti, pAsuram 104. AmudanAr says: "irAmAnucA! Even if You present emperumAn directly, He would not be of interest to aDiyEn. I will only be immersed in Your ananta kalyANa guNams".











பேசுமினோ கூச்சம் இன்றி பேரின்பம் வேண்டினீர் தேசு உடைய செந்தாமரை அடியை - பாசம் ஒன்றும் நில்லாது தூப்புல் நிமலனையே நாள்தோறும் சொல்லாதார் சூழ்வினை தோற்றார்.

pEsuminO kUccam inRi pErinbam vENDinIr tEsu uDaiya sentAmari aDiyai - pAsam onRum nillAtu tUppul nimalanaiyE nALtORum sollAtAr sUzhvinai tORRAr.

PROSE ORDER:

pErinbam vENDinIr! tEsu uDaiya sentAmari aDiyai kUccam inRi (tempuDanE) pEsuminO. (appaDi pEsinAl), pAsam onRum nillAtu. tUppul nimalanaiyE nAL tORum sollAtAr sUzhvinai tORRAr.

MannappangAr says as upadesam: "If You wish to gain Moksham, please seek Swamy Desikan's tiruvaDikaL as SaraNam. If you do not do so, your karmAs will not be extinguished.

Mumukshus (those who desire Moksham) should display bhakti to Swamy Desikan. MannappangAr follows the way shown by his own AcAryan, NayinArAcAryar and states that Desikan's sacred feet will grant moksham (senni vaNanga vennarakankaLum vIyaviyangati inbam mEva tUppul durantaran tUmalart tAl -- Pillai andAti, pAsuram 2). Swamy NayinArAcAryar says here that worship of the lotus soft feet of Swamy Desikan will spare us from residence in fierce narakams. Such an worship of Swamy Desikan's sacred feet will assure Moksha Sukham.







Surrender at Swami's sacred Feet - tiruvendipuram - thanks-SrI Vallabhan



MEANING:

Oh, people desiring the great bliss of Moksham! Please talk about and worship the lustrous lotus feet of Swamy Desikan without hesitation. If you do so, your attachment to worldly matters will be destroyed. Those who do not eulogize Swamy Desikan will lose to their sins and will be without redemption.















தோற்றாதவர்க்கு ஏதும் தொல்வினையே எஞ்ஞான்றும் மேல்தான் வருவதும் ஒன்று உண்டோ - ஆற்றாத ஆர்வத்தால் வேதமுடி ஆரியனைப் பற்றுகையே சீருற்ற வீட்டின் சிறப்பு.

tORRAtavarkku Etum tolvinaiyE yejj~nAnRum mEltAn varuvatum onRu uNDO - ARRAta ArvattAl vEdamuDi Ariyanai paRRukaiyE sIruRRa vITTin siRappu.

PROSE ORDER:

Etum tORRAtavarkku tolvinaiyE yejj~nAnRum mEltAn onRu varuvatum uNDO? ARRAta ArvattAl vEdamuDi Ariyanai paRRukai sIruRRa vITTin siRappu.

The poet states that even those who have not studied SAstrAs and become proficient in them can seek the sacred feet of Swamy Desikan as Protection (rakshaNam) and can be sure of Moksha siddhi. The learned scholars or otherwise will surely gain Moksham by performing SaraNAgati at His sacred feet.

MEANING:

Some do not have any desire to learn SAstrAs and to know about things that will lead to sadgati. They do not make any effort to learn. They do not show any interest in learning about the nature of Moksham or about the ways to seek it. What might be reason for their indifference and disinterest? Their powerful



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sins are the blockers of the acquisition of such j~nAnam. Lord Hari does not cast His benevolent glances, when they are born (jAyamAnam hi pursham yam paSyet madhusUdana: -- MahA BhAratam, SAnti Parvam 358-73). That is why they do not have any j~nAnam. Will there be a chance to gain it in the future? Not likely since their sins continue to block that path. Surrendering their soul at the feet of Swamy Desikan will reverse the situation. Jn~Anam will result and Moksham will follow through that SaraNAgati. The poet implies that the very act of SaraNAgati is equivalent to Moksham. It will give Moksha Sukham.













சிறப்பும் உயிர்க்கு இதுவே சேமமும் ஈதே அறம் பொருளும் ஆம் வீடும் ஈதே - மறப்பு இன்றி மன்னிய சீர் தூப்புல் வரும் மாமறையோன் பாதத்தை சென்னிதனில் சேர்ப்பதுவே செவ்வு.

sirappum uyirkku ituvE sEmamum ItE aRam poruLum Am vIDum ItE - maRappu inRi manniya sIr tUppul varum mAmaRaiyOn pAdattai sennitanil sErpatuvE sevvu.

PROSE ORDER:

maRappu inRi manniya sIr tUppul varum mAmaRaiyOn pAdattai sennitanil sErpatuvE sevvu; uyirkku ituvE siRappum ItE sEmamum. aRam poruLum Am. ItE vIDum.

The poet points out that the best PurushArtham (goal of Life) is to adorn the sacred feet of Swamy Desikan on our head. That will yield all other PurushArthams.

MEANING:

Please hold Swamy Desikan's tiruvaDis on your Siras without forgetting. That is the right deed. That will result in Sreyas. That will yield renown and Kshemam (security) in this world. Such an act will lead to all the four PurushArthams.

COMMENTS:

The poet follows the path of his AcAryan, KumAra VaradAcAr SwAmy, who said: "sIrmaiyan engaL tUppul piLLai pAdam en senniyatE" -- PiLLai andAti,







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pAsuram 1. Sishyar MannappangAr says: "sIr tUppul varum mAmaRaiyOn pAdattai senni tanil sErpatuvE".

In the second pAyiram of PiLLai andAti, the poet's AcAryan reveals that the worship of Swamy Desikan's sacred feet with our head will result in Moksham ("senni vaNanga viyan gati inbam mEva"). Sishyar echoes this thought ("senni tanil sErpatuvE vIDum ItE"). The sishyar goes one step further than his AcAryan and states that placing the sacred feet of Swamy Desikan on our heads will yield not only Moksham but also all the other three PurushArthams (dharmam, artham and kAmam).

Here MannappangAr follows the observation of AmudanAr about the power of AcArya RaamAnujar's sacred feet ("tavam tarum selvam takvum tarum. parandAmam ennum tivam tarum tItil irAmAnucan tannaic cArntavarkaTkku" -- RAmAnuja nURRandAti, pAsuram 94).

సాళు









செவ்வியராய்ச் செங்கண்மால் சேவடியைச் சேவிப்பார் அவ்வப்பயனை அடைந்திடுவார் - அவ்வாறு சிந்தைதனில் தூப்புல் வந்த தேசிகனை நண்ணுவரேல் அந்தமில் வீட்டு இன்பம் அவர்க்காம்.

sevviyarAi senkaNmAl sEvaDiyai sEvippAr avvappayanai aDaintiDuvAr - avvARu cintaitanil tUppul vanta dEsikanai naNNUvarEl antamil vITTu inbam avarkkAm.

PROSE ORDER:

senkaNmAl sEvaDiyai sevviyarAi sEvippAr avvappayanai aDaintiDuvAr. avvARu tUppul vanta dEsikanai cintai tanil naNNUvarEl antamil vITTu inbam avarkkAm.

The poet says that worshipping the Lord will yield the desired phalans they seek on this earth. Worshipping Swamy Desikan would however result in Moksham at the end of one's life on this earth.

MEANING:

Those who worship the lotus eyed Lord with true bhakti will be blessed with the phalans that they desire. Similarly, SaraNAgati with bhakti at the sacred feet of Swamy Desikan will yield the never ending bliss of Moksha sAmrAjyam and nitya, niravadhya kaimkaryam at SrI VaikuNTham.

COMMENTS:

PerumAL is saluted here as "senkaN mAl". Our Lord's eyes are like the red









lotus in color. AzhvArs speak about this lakshaNam first (kaNkaL sivantu periya vAy vAyum sivantu kanintu --TiruvAimozhi 8.8.1). Swamy ALvanthAr recognizes Him as puNDarIka nayana purushottaman in His stotra ratna Slokam 12.

One may ask why is it that the Lord's eyes are red. It is because of the elation that He experiences, when He meets His aDiyArs. He gains the name of "mAl" because of this response to His aDiyArs.

Those who worship this KaruNA mUrti, will gain all the boons they desire, but those who perform SaraNAgati at the sacred feet of Swamy Desikan will gain Moksham. Why is this difference?

sANDilya smrti says in this context: People may have doubts about gaining what they desire by seeking BhagavAn as ASrayaNam but there is no doubt whatsoever for realizing one's wishes by performing SaraNAgati at the sacred feet of the Lord's aDiyArs (siddhir bhavati vAneti samSaya: -- sANDilya smrti: 1.95).

The poet implies that MokshAnandam can be realized on this earth by enjoying the mere sEvai of Swamy Desikan. This is in the spirit of Swamy Desikan's prayer to dayA devi of tiruvenkaTamuDaiyAn (dayA Satakam, Slokam 100) to grant MokshAnandam right here on this earth: "muktAnubhUtim iha dASyati me mukunda".





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அவர்க்கு ஆம் தெளிவிசும்பில் அந்தமில் பேரின்பம் எவர்க்கேனும் இத்துணிவு உண்டாகில் - எவர்க்கும் கவிவாதிசிங்கர் அல்லால் காப்பார் மற்றில்லை அவமாம் மற்றோர் பேசும் சொல்.

avarkku Am teLivisumbil antamil pErinbam evarkkEnum ittuNivu uNDAkil - evarkkum kavivAdi singar allAl kAppAr maRRillai avamAm maRROr pEsum col.

PROSE ORDER:

evarkkum kavivAdi singar allAl kAppAr maRRu illai. maRROr pEsum col avamAm. ittuNivu evarkkEnum uNDAkil avarkku teLivisumbil antamil pErinbam Am.

The poet says here that there are no rakshakars besides Swamy Desikan. Those who understand this reality and stay firm would be sure of Moksham.

MEANING:

For anyone, there is no rakshakar (protector) besides Swamy Desikan. The statements by many AcAryAs that there are others (devatAntarams) who will shower their grace and protect are falsities. For those who have this vivekam about the power of Swamy Desikan's rakshaNa Sakti will for sure enjoy the ParipUrNa BrahmAnandam at SrI VaikuNTham.

COMMENTS:

Swamy Desikan is the rakshakar for VidvAns and the illiterates. He is the rakshakar for the good and the bad people. He is the rakshakar for the noble



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There is no greater rakshakar than Swami Desikan - tvendipuram-thanks-SrI Vallabhan





and the fallen. Rest of the so called rakshakars do not have the compassion and integrity like Swamy Desikan. AzhvArs are fond of saying that there is no rakshakan other than Sriman nArAyaNan ("karutta manam onRum vENDA; kaNNan allAl deivam illai" --TiruvAimozhi of Swamy NammAzwAr 5.2.7 and "maRRum Or deivam uNDO matiyilA mAniDankAL" -9th pAsuram of tirumAlai of toNDaraDippDdi).

Azhvars say that there are no protectors except the Lord and MannappangAr out of his MahA viSvAsam and deep Bhakti in Swamy Desikan declares that there is no rakshakar except Him.





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சொல்லார் சுருதி முடித் தேசிகன் தொல்புகழை எல்லா இடத்திலும் எப்பொழுதும் - நல்லார்கள் கோட்டிதனில் கூட்டீரேல் கோதில் மனத்தீர் உம்மைக் காட்டில் நிலவாக்குதேகா.

sollAr suruti mudi dEsikan tolpukazhai ellA iDattilum eppozhutum - nallArkaL kOttitanil kUttIrEl kOdil manattIr ummai kAttil nilavAkkutEkA.

PROSE ORDER:

kOdu il manattIr! nallArkaL suruti mudi dEsikan tol pukazhai ellA iDattilum, eppozhutum sollAr. (nallArkaL) kOttitanil kUttIrEl ummai kATTil nilavu Akkutu EkA.

The poet's upadesam here is: Please be with the righteous people. Please join with them and eulogize Swamy Desikan and celebrate Him. Otherwise, Your life will go to waste like the Moon shining in the forest.

MEANING:

Oh people with blemishless mind! The righteous will not speak about the vaibhavam of Swamy Desikan every where and at all times. They will celebrate the vaibhavam of Swamy Desikan only amidst other Desika bhaktAs. If you do not mingle with these sAdu janams, you will waste your life like the moon shining in the forest. Therefore, please join the ghoshTi eulogizing Swamy Desikan for your own good. All the SAstrAs you have learnt assiduously will be of no use if you do not join the assembly of these bhaktAs of Swamy Desikan.

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COMMENTS:

The need for restraint in discussing His divine upadesam before all and sundry is pressed by gItAcAryan: "idam te nAtapaskAya nAbhaktAya kadAcana" -- Gita 18.67). gItAcAryan instructs that His upadesam should not be shared with those who do not perform Guru susrUshai or those who show enmity towards Him. The proverb "purODAsattai nAykku iDAtE", "do not caste pearls before the swine" share the same thought about not revealing noble upadesams with the ill qualified and unprepared.









காரீர் உம் ஆருயிரைக் கை கழிந்து போகாமே பாரீர் உலகியலைப் பாங்குடனே - வாரீர் சுருதி முடித் தேசிகனைத் தூய் மனத்தராகிப் பரிவுடனே பாவித்திரும்.

kArIr um Aruiyarai kai kazhintu pOkAmE pArIr ulakiyalai pAnguDanE - vArIr suruti muDi dEsikanai tUy manattarAki parivuDanE bhAvittirum

PROSE ORDER:

vArIr! suruti muDi dEsikanai tUy manattarAki parivuDanE bhAvittirum. (atanAl) ulakiyalai (enpatai), pAnguDanE pArIr! um Aruiyarai kai kazhintu pOkAmE kArIr!

Please worship Swamy Desikan. This will lead to the tattva j~nAnam that the world is impermanent. After gaining that j~nAnam, perform Prapatti at His sacred feet and protect your soul from being lost in the mire of samsAram.

MEANING:

Oh, people of the world! Please come here! Worship the pristinely pure VedAnta Desikan with bhakti and meditate on Him with love. That will generate knowledge about nityAnityam (the permanent and the transient entities). You will clearly understand that the loka Sukhams are non-lasting. That knowledge arising from the grace of Swamy Desikan will save your lives from ruin.









COMMENTS:

Swamy NammAzhvAr sings about the non-lasting nature of our lives and the world as well as its pleasures in the 11 pAsurams (nANNAtAr muRuvalippa...) of TiruvAimozhi:4.9. The acquisition of tattva j~nAnam through dhyAnam and the subsequent Prapatti at Swamy Desikan's sacred feet will lead to Moksham. Thus the mumukshu (one desirous of Moksham) will save His soul.











இரும்பொழில் சூழ்தூப்புல் வரும் எம்பெருமானை அரும்பெறல் ஆவானை மாற்றார்க்கு - விரும்புவார்க்கு ஆராஅமுதை அனைத்துலகும் போற்றி செயும் சீரானை செப்புதல் சேமம்.

irum pozhil sUzhtUppul varum emprumAnai arumpeRal AvAnai maRRArkku - virumpuvArkku ArA amudai anaittulakum pORRi seyum sIrAnai sepputal sEmam.

PROSE ORDER:

irum pozhil sUzh tUppul varum emprumAnai virumpuvArkku ArA amudai; maRRArkku arumpeRal AvAnai anaittu ulakum pORRi seyyum sIrAnai sepputal sEmam.

The poet celebrates the nAma mahAtmyam of Swamy Desikan in this pAyiram.

MEANING:

tUppul known for its big, leafy groves and nandavanams is the birth place of Swamy Desikan. There are those who experience Him as the insatiable nectar (ArA amudam) and worship Him with ardour. Then there are those, who display dvesham for him and they do not become objects of His anugraham. All types of kshemams will shower on us, as we recite Swamy Desikan's sacred names and eulogize Him.







COMMENTS:

MannappangAr follows the upadesam of Swamy NammAzhvAr (TiruvAimozhi 1.7.10): "akalil akalum aNukil aNukum pukalum ariyan poruvallan emmAn" (emperumAn will stay away from those who display enmity towards Him like RaavaNan, Duryodhanan et al. He will not bless them). For those who approach Him like VibhIshaNan and Arjunan, our Lord will drench them with the shower of His compassion.

Swamy Desikan's tiru nAmams are sacred and SrI TirukkuDantai Desikan has bequeathed to us Desika sahasra nAmAms covered in number of e-books by the Sundara Simham likhita kaimkarya ghoshTi in:

http://www.sundarasimham.org.











சேமம் கொள் தூப்புல் திருவேங்கட முடையார் தாம் அன்பினால் செய்த நல்கலைகள் - ஆம் என்று அறிந்தார் அறிவார் அறியாதார் இங்குப் பிறந்தார் பெரும் பாரமாய்.

sEmam koL tUppul tiruvEngaTamuDaiyAr tAm anbinAl seyta nal kalaikaL - Am enRu aRintAr aRivAr aRiyAtAr ingup piRantAr perum bhAramAy.

PROSE ORDER:

sEmam koL tUppul tiruvEngaTamuDaiyAr tAm anbinAl seyta nal kalaikaL Am enRu aRintAr aRivAr; aRiyAtAr ingu perum bhAramAy piRantAr.

The poet comments that the SrI sUktis of Swamy Desikan are for advancing the welfare (kshemam) of the people of the world. Those who comprehend this truth are j~nAnis. Rest of them are just burden (bhAram) for this earth (BhUmi).

MEANING:

tiruvEnkaTamuDaiyAn's incarnation is Swamy Desikan; out of His apAra dayA, Swamy Desikan blessed us with hundreds of SrI sUktis for our upliftment. Those who understand the significance of these SrI sUktis are j~nAnis. Those who do not understand the paramount value of these SrI sUktis are a burden to this earth.



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Swami Desikan is tiruvenkaTamuDaiyAn's incarnation - thanks-SrI Shreekrishna Akilesh





Swamy Desikan incarnated as the amsam of tiruvEnkaTamuDaiyAn out of His desire to redeem the samsAris.

NayinArAcAryar points this out: "venkaTesAvatAra: ayam" (He is Lord venkaTeSA's avatAram). In PiLLai andAti, he points this avatAra rahasyam again: "ninRu tan nIL pukazh vEnkaTa mAmalai mEviyum pin venRip pukazh tiruvEnkaTanAthan enum guruvAy ninRu nikazhntu".

Swamy Desikan blessed us with many SrI sUktis in Sanskrit, Tamil and PrAkrtam for enhancing the j~nAnam of the people of this world about the importance of Prapatti for gaining moksha sAmrAjyam.

PrativAdi Bhayankaram Annan's saptati Ratna mAlikai Slokam (20) and taniyan for Swamy Desikan shed more light on the importance of Swamy Desikan's SrI sUktis:

"para: Satam vApi para: sahasram SrI venkaTAcAryA krtA:

prabandhA: tatra alam Eka: khalu bhukti muktyo:"

(The granthams created by Swamy Desikan are in the hundreds and in thousands. Even one of them would give all PurushArthams including Moksham) – - P.B. Annan.

"sIonRu tUppul tiruvEnkaTamuDaiyAn

pAr onRac conna pazhamozhiyuL - OronRu

tAnE amaiyAtO tAraNiyil vAzhvArkku

vAn ERap pOmaLavum vAzhvu"

-- taniyan blessed by PiLLai lokAcAr Swamy

Thus the vaibhavam of Swamy Desikan's SrI sUktis are eulogized here by MannappangAr.











பெரும்பாரம் பூமிக்குப் போக உதித்து இங்கு அரும்பாவம் எம் தமக்குத் தீர்த்த - சுரும்பு ஆரும் நீள்சோலைத் தூப்புல் நிமலனார் தம்முடைய தாளே நமக்கு என்றும் சார்வு.

perum bhAram bhumikku pOka udittu ingu arumpAvam em tamakku tIrtta - surmbu Arum nIL sOlait tUppul nimalanAr tammuDaiya tALE namakku enRum sArvu.

PROSE ORDER:

bhumikku perum bhAram pOka udittu ingu em tamakku arumpAvam tIrtta surmbu Arum nIL sOlai tUppul nimalanAr tammuDaiya tALE namakku enRum sArvu.

The poet states that the sacred feet of Swamy Desikan is our sole refuge.

MEANING:

Swamy Desikan incarnated to reduce the burden (bhAram) on this earth and to destroy our sins. He chose the vaidika agrahAram of tUppul for His avatAram, where abundant green groves are filled with the HarinAma sankIrtanam of the honey bees. The sacred feet of the Parisuddhar, Swamy Desikan is the protection for samsAris like us.

COMMENTS:

PerumAL incarnated to destroy the asurAs like RaavaNan, Kamsan, SiSupAlan and NarakAsuran et al. He reduced the burden of the earth (maNNin bhAram







nIkutarkkE vaDa madurai piRantAn). This is understandable. How can we comprehend Swamy Desikan incarnating to reduce the burden of the earth (carrying sinners and aparAdis). He did so by incarnating as the amsam of tiruvenkaTamuDaiyAn and created many SrI sUktis to instruct us on tattva trayams (nyAya SiddhAnjanam, tattva padavI, tattva ratnAvaLI, tattva sandeSam), rahasya trayams (rahasya traya sAram, virodha parihAram), AcAra anushThAnams (saccaritra rakshai, pAncarAtra rakshai), para mata khaNDanam (tattva muktA kalApam, Sata dUshaNI, sarvArtha siddhi, para mata bhangam), AzhvAr aruLicceyalkaL (dramiDopanishad sAram), Prapatti SAstram (nikshepa rakshai). Most of these SrI sUktis of Swamy Desikan have been covered in e-books with original SrI sUktis and their commentaries in English:

http://www.srihayagrivan.org,

http://www.ahobilavalli.org

and

http://www.sundarasimham.org.

Please refer to them and study them to comprehend the mahopakAram of Swamy Desikan to us and posterity. Swamy Desikan tiruvaDikaL are therefore our "sArvu" (SaraNam) says MannappangAr.

The poet addresses Swamy Desikan reverentially as "tUppul nimalanAr" following His Acaryan's MangaLASAsanam: "tUppul punitar en punti pukhuntu tikazhntu poruntinarE -- PiLLai andAti, pAsuram 7).

PeyAzhvAr stated that the Lord with His PirATTi is His sArvu (sArvu namakku enRum cakakrattAn ... tEn amarum pU mEl tiru -- mUnRAm tiruvandAti, pAsuram 100). MannappangAr states in this pAyiram that the sArvu for him is Swamy Desikan.





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சார்வு நமக்கு என்று சாதுசனம் தாம் ஏத்தும் சோர்வில் தோதாரம்மை மைந்தனாம் - சீர்மிகுந்த வாதி சிங்கத் தேசிகனை வாழ்த்தாத மானிடரே சாதிகளில் ஒன்றிலும் கூடார்.

sArvu namakku enRu sAdusanam tAm Ettum sOrvil tOtArammai maintanAm - sIr mikunta vAdisinga dEsikanai vAzhttAta mAniDarE sAtikaLil onRilum kUDAr.

PROSE ORDER:

sAdu sanam tAm (namakku) sArvu Ettum sOrvu il tOtArammai maintanAm sIr mikunta vAdisinga dEsikanai vAzhttAta mAniDarE sAtikaLil onRilum kUDAr.

The sAdu VaishNavAs worship Swamy Desikan always and seek His sacred feet as refuge. Those who do not worship Swamy Desikan are not human beings but lower than the beasts. The thoughts of PeriyAzhvAr, tirumangai AzhvAr have inspired MannappangAr to point out this truism.

MEANING:

The sAdu janams consider Swamy Desikan, the child of noble tOtArammai, as their SaraNam. Those who do not recognize the greatness of Swamy Desikan and offer their praNAmams are beyond the pale of any jAti or kulam. They are not human beings. They are more like animals (animal edition of human beings).







COMMENTS:

Here, MannappangAr addresses the Mother of Swamy Desikan as "sOrvilA (sOrvil) tOtArammaI". She carried the infant Desikan in Her garbham for twelve years (instead of the normal ten months for ordinary infants). Her garbha dhAraNam was for 12 years as was the case for sage ParASara, the author of SrI VishNu PurANam. The Mother of Swamy Desikan did not experience any fatigue from that extra effort in carrying the child Desikan for an extended period. tirukkuDantai Desikan refers to this longer Garbha vAsam as: "tOtArambhA garbha sUrya sankhyAbhdhA vAsa bhAsura:".

"sOrvil tOtArammai maintan" can also refer to the tireless Swamy Desikan, if we put the emphasis on the word "maintan" instead of tOtArammai. In this case, the tirelessness of the child of tOtArammai in creating hundreds of SrI sUktis and defeating Para Mata vAdins during His long life. Srimat vedAnta Desika dinacarya uses 23 Slokams to describe the rigorous anushThAnams of Swamy Desikan from Brahma muhUrtham to nidrA yogam at night. In spite of this extensive anushThAnams, grantha kAlakshepam for His sishyAs, Swamy Desikan was tireless (sOrvilla Swamy). Those who do not understand Swamy Desikan's profound contributions for the welfare of humanity through His SrI sUktis are equal to the animals according to MannappangAr.

PeriyAzhvAr says in this context: "nEmi sEr taDankaiyinAnai ninaippilA vali nencuDai bhumi bhArangaL uNNUm sORRai vAngip pullait tiNiminE" --PeriyAzhvAr Tirumozhi: 4.4.5. (Please take away the food from the mouth of the hard hearted, who do not think about the Lord and place instead grass in their mouth befitting their status as an animal).

Tirumngai AzhvAr states his conviction about such people and sizes them up as those who are not human beings: "An viDai Ezhu anRu aDarttRku ALAnAr allAtAr mAniDavar allar enRu en manattE vaittEnE" -- Periya Tirumozhi: 11.7.9.

Tirumangai AzhvAr states once again in tirukkurmtANDakam (TKT) pAsuram that such people are not human beings and do not understand the significance

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of human birth, which is intended to bless us to worship the Lord and celebrate His vaibhavam: "tEniDai karumbin sARRait tiruvinai maruvi vAzhAr mAniDap piRavi antO matikkilar koLka" - TKT, pAsuram 8.

MannappangAr concurs with the assessment of the AzhvArs and states that those who do not worship Swamy Desikan are not human beings but animals.















கூடார் வினைகளுடன் கொண்டிரார் துன்பத்தை தேடார் சிரீதரனை அன்றியே - நாடாரே சீர்மல்கு வேதாந்த தேசிகனைப் போற்றியே பார் உலகில் பாங்கொடு வாழ்வார்.

kUDAr vinaikaLuDan koNDirAr tunbattai tEDAr sirIdharanai anRiyE - nADAre sIrmalku vEdAnta desikanaip pORRiyE pAr ulakil pAnkoDu vAzhvAr.

PROSE ORDER:

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pAr ulakil sIrmalku vEdAnta desikanaip pORRiyE pAnkoDu vAzhvAr, vinaikaLuDan kUDAr, tunbattai koNDirAr, sirIdharanai anRiyE tEDa nADAr.

Those who sincerely worship and prostrate before Swamy Desikan will not engage in any dushkrtyams (ignoble deeds). They will not experience any sorrows. They wont worship any devatais other than the Supreme Being, Sriman nArAyaNan.

MEANING:

Those on this earth, who eulogize VedAnta Desikan of matchless fame and worship Him will not experience any sins. They will not suffer from any inauspicious happenings. They will not seek any deivam except Sriman nArAyaNan.

COMMENTS:

Those who study (via kAlakshepam route) SrI sUktis like Srimad rahasya traya









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sAram (SRTS) of Swamy Desikan, perform Prapatti at emperumAn's sacred feet and conduct their lives according to Swamy's upadesam contained in the three chapters of SRTS: KrtakrtyAdhikAram, uttara krtyAdhikAram and aparAdha parihAra adhikAram. Because of this j~nAnam, they will not engage in any bad deeds. They do not acquire any sins.

Poygai AzhvAr says in this context that those who worship the Lord will not engage in sinful acts. They won't travel in any bad path: "vinayiAl aDarppaDAr... tinaiyEnum tIkkatikkaN sellAr senkaN kariyAnaik kai tozhutakkAl" -- mudal tiruvandAti, pAsuram 65.

NainArAcAryar states in the 7th pAsuram of PiLLai andAti that those who worship Swamy Desikan would not be tempted by inauspicious things and will not experience any sorrows: "vinaikAL umakku ini vERu Or iDam tEDa vENDum tUppul punitar en pundi pukuntu tikazhntu poruntinarE".

The sAdus (Desika BhaktAs) who study the SrI sUktis of Swamy Desikan develop true j~nAnam and will not look at any deivam other than the Para Brahmam (Sriman nArAyaNan). They won't seek any boon other than Moksham from Sriman nArAyaNan.

MannappangAr focuses on the vaibhavam of Desika bhaktAs, who are undisputed ParamaikAntis.

কৈৰ্জ









வாழ்வார் அவர் எங்கும் வையகத்தார் போற்ற தாழ்வு ஒன்றும் இன்றித் தளர்ச்சியா - சூழ்வினைகள் வேருடனே போக்குவரே வேதாந்த தேசிகன் பேர் சீருடனே சிந்திப்பரேல்.

vAzhvAr avar engum vaiyakattAr pORRa tAzhvu onRum inRit taLarcciyA – sUzh vinaikaL vEruDanE pokkuvarE vEdAnta dEsikan pEr sIruDanE cintipaprEl.

PROSE ORDER:

vEdAnta dEsikan pEr sIruDanE cintipaprEl, avar engum vaiyakattAr pORRa vAzhvAr, taLarcciyA tAzhvu onRum inRi, sUzh vinaikaL vEruDanE pokkuvar.

Here again, MannappangAr speaks about the glories of Desika bhaktAs. These bhaktAs will always be reciting the sahasra nAmams of their AcAryan. They will be meditating on the vaibhavam of Swamy Desikan. People of the world will praise them and they will conduct their lives in a way to evoke the admiration of others.

MEANING:

When one reflects on the sacred tiru nAmams of Swamy Desikan and recites them with bhAvam and bhakti, then they will be honored everywhere on this earth. They will be overwhelmed by the dhyAnam of Swamy Desikan and PerumAL will chase away all their sins down to their roots.









MannappangAr continues with the celebration of the vaibhavam of Swamy Desika baktAs. The minds of such bhaktAs are filled with total devotion for Swamy Desikan just as AzhvArs had for the Lord.

Tirumazhisai AzhvAr points out that those who conduct their lives immersed in thoughts about emperumAn are leading the true life and the rest of the people conduct wasteful lives: "ayarvu enRa tIrppAn pEr pADi cintittu vAzhvArE vAzhvAr; siRu samayap pantanaiyAr vAzhvEl pazhutu" -- nAnmukan tiruvandAti, pAsuram 88.

Tirumazhisai AzhvAr continues: Those who revere the mahAns (ParamaikAntis like Swamy Desikan) engaged in worshipping emperumAn constantly are the ones who lead true lives: "pARkkaDalAn pAdam tozuvAraik kaNDu iRainci vAzhvAr kalanta vinai keTuttu viN tiRantu vIRRiruppAr mikku" -- nAnmukan tiruvandAti, pAsuram 89.

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சிந்தித்து அடங்குமோ செங்கமலப் பூ உதித்த அந்தமில் சீர் மங்கை தனக்கு அன்பன் - கந்தமிகு தண்துழாய்த் தார் மார்பன் போலத் தமர்க்கு என்றும் கொண்டல் கவி வாதி சிங்கக்கோ.

cintittu aDankumO senkamamalap pU uditta antamil sIr mangai tanakku anban - gandamiku taNtuzhAyt tAr marban pOlat tamarkku enRum koNDal kavi vAdi singakkO.

PROSE ORDER:

enRum koNDal kavi vAdi singa kO, sem kamamalappU uditta, antamilsIr mangai tanakku anban, gandamiku taN tuzhAyttAr marban pOla tamarkku cintittu aDankumO?

MannappangAr states here that the glory of Swamy Desikan is much larger than that of the Lord Himself. Swamy's vaibhavam is beyond measure.

MEANING:

Swamy nigamAnta mahA Desikan is like a dark cloud of the rainy season that drenches us with the rain of His karuNai to generate in us superior j~nAnam and exemplary bhakti towards the Lord, who is dear to the lady who has Her abode in the lotus flower. Our Lord's vaibhavam is great and defies conception by the mind of His aDiyArs. Swamy Desikan's kIrti is even beyond that of His Lord.





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SwamiDesikans glory is much larger than even the Lords - thanks-SrI Vallabhan





Swamy NammAzhvAr wonders in this context of assessing whose vaibhavam is bigger: PerumAL's or His: "puviyum iru visumpum nin akatta nI en uLLAy yAn periyan nI periyai enpatanai yAr aRivAr" -- Periya tiruvandAti, pAsuram 75. AzhvAr asks the Lord: PerumAnE! All the Universe is inside You and yet You with aNDa bahiraNDam have entered in to me and I have accommodated You in my heart lotus. Now tell me. Who is bigger? You or me?

















கோவாகி வானவர்க்குக் குற்றம் இலாத் தொல் அருளால் ஒவாது வேங்கடத்தில் ஓங்கி நின்று - ஆஆ என்று எம்மை அளிப்பான் இரும்பொழில் சூழ் தூப்புல்வரு செம்மை உடைவாதி சிங்கத்தேவு.

kOvAki vAnavarkkuk kuRRam ilAt tol aruLAl OvAtu vEnkaTattil Ongi ninRu - A A enRu emmai aLippAn irumpozhil sUzh tUppul varu semmai uDai vAdi singat tEvu.

PROSE ORDER:

vAnavarkku kO Aki, kuRRam ilA tol aruLAl, OvAtu vEnkaTattil Ongi ninRu, emmai ellAm AA enRu aLippAn, irum pozhil sUzh tUppul varu, semmai uDai vAdi singa tEvu.

There are three meanings hidden here:

- 1. tiruvEngaTamuDaiyAn Himself became Swamy Desikan
- 2. For our redemption, the Lord of tiruvEnkaTam gave us the uttama AcAryan of Swamy Desikan and
- 3. Swamy Desikan protects us staying as tiruvEnkaTavan in human form.

All of these interpretations are possible from the different meanings for the word: "aLippAn" in the pAyiram .





MEANING:

The Lord of the eternally liberated (nitya sUris), who is devoid of any doshams stands on top of the VenkaTam hills out of His dayA for us and waits for us to come to Him so that He can bless us and protect us. The same emperumAn has now taken the avatAram of Swamy Desikan at tUppul.

COMMENTS:

MannappangAr salutes Swamy Desikan as "tUppul varu semmai uDai vAdi singat tEvu". Swamy Desikan is the uttama deivam, who is venkaTeSa avatAram. NayinArAcAryar has saluted Swamy Desikan both in Desika MangaLam (Slokam 4) and PiLLai andAti (pAsuram 5) as venkaTeSAvatAram:

- (1) "venkaTeSa avatAra: ayam"
- (2) "ninRu tan nIL pukazh vEnakTamAmalai mEviyum pin venRip pukazht tiruvEnkaTattAn enum guruvAi ninRu"









தேவர் அசுரர்களும் தேசுடைய வானவரும் பூவுலகில் புண்ணியரும் போற்றி செய - மூவுலகுக்கு ஈசன் எழில் வேங்கடக் கோன் ஏரார் திருமணி இக் காசினியைக் காக்குமே வந்து.

dEvar asurarkaLum tEsuDaiya vAnavarum pUvulakil puNNiyarum pORRi ceya - mUvulakku Isan ezhil vEnkaTak kOn ERAr tirumaNi ik kAciniyaik kAkkume vantu.

PROSE ORDER:

dEvar tEsu uDaiya vAnavarum, pUvulakil puNNiyarum pORRi ceya, mUvulakku Isan, ezhil vEnkaTakkOn ERAr tirumaNi vantu, ikkAciniyai kAkkume.

The avatAram of the sannidhi bell of Lord venkaTeSa as Swamy Desikan is praised here (tirumalaimAl tirumaniyAi siRakka vantOn vAzhiyE!).

MEANING:

The tejomayan, tiruvEnkaTamuDaiyAn, eulogized by the devAs and asurAs, nitya sUris and the fortunate ones of this earth is the Lord of the three worlds and is seen on top of the seven hills. His sannidhi bell (ghanTA) took the avatAram of Swamy Desikan and arrived at tUppul to protect us.

COMMENTS:

In the previous pAyiram, MannappangAr praised Swamy Desikan as the avatAram of tiruvEnkaTamuDaiyAn. Here, he states that Swamy Desikan is the



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avatAram of the sannidhi bell of the Lord of Seven hills (tat ghanTAmso athavA bhavet). vAzhi tirunAmam for Swamy Desikan also salutes Swamy Desikan as the amsam of ghanTA of the Lord: "tirumalaimAl tirumaniyAy siRakka vantOn vAzhiyE". The asurAs, brahma RaakshasAs run away, when they hear the ghanTA ghosham. Swamy Desikan as the ghanTAvatAran drove away similarly the para mata vAdins.





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கார்க்கும் என்றும் எம்மைக் கருக்குழியில் வீழாமே தீர்க்கும் வினை அனைத்தும் சேராமே - ஏற்கும் பெரும்புகழோன் ஈசன் பிறந்தான் சிறந்த சுரும்பு அமரும் சோலை சூழ்தூப்புல்

kArkkum enRum emmaik karukkuzhiyil vIzhAmE tIrkkum vinai anaittum sErAme – Erkum perum pukazhOn Isan piRantAn ciRanta surumbu amarum sOlai sUzh tUppul.

PROSE ORDER:

Erkum perum pukazhOn Isan, ciRanta surumbu amarum sOlai sUzh tUppul piRantAn, emmai enRum karukkuzhiyil vIzhAmE kArkkum, vinai anaittum sErAme tIrkkum.

The Lord of the seven hills incarnated as Swamy Desikan. He will destroy our sins and will make sure that we do not have any rebirths in this samsAra MaNDalam and bless us with Moksha sAmrAjyam.

MEANING:

The Lord of great glory, SrI VenkaTeSan, incarnated at tUppul as a noble AcAryan (Swamy Desikan). Through this avatAram, Swamy Desikan makes sure that we will have no more garbha vAsam (birth in this samsAric world) and chases away all of our sins that stand between us and Moksha siddhi.





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MannappangAr salutes the Lord of tiruvEnkaTam as "ERkkum perum pukazh vAnavar Isan" following the MangaLASAsanam of Swamy NammAzhvAr (TiruvAimozhi: 3.9.11): "ERkkum perum pukazh vAnavar Isan". MannappangAr uses the very same words of Swamy NammAzhvAr here. The power of Swamy Desikan to destroy one's sins, protect the Prapanna jIvan from narakams and para mata KaNThanam are saluted by the AcAryan of MannappangAr in PiLLai andAti:

- vennarakankaLum vIya viyan gati inba mEva (protecting us from entering narakam because of our sins and making it possible to gain Moksha Sukham),
- (2) maN mEl ninRa nOykaL tavirttanan (Swamy Desikan destroyed the earthly diseases like birth, death, aging and suffering from diseases),
- (3) vAdiyar mUlam aRakkaittavan enRu uraittEn, kaNDilEn en kaDu vinaiyE (I uttered the name of Swamy Desikan, who won over the vAdis of Para Matam. All my sins were destroyed right away),
- (4) aDaibavar tIvinai mARRi aruL tarum tUppul aiya! (Swamy, You destroy the sins of your ASritALs and bless them).

Thus MannappangAr echoes the many thoughts of his AcAryan, NainArAcAryAr in this pAyiram.



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தூப்புல் நகர் நாதன் துலங்கு ஒளி சேர் சேவடியே காப்பு என்னக்கன்மம் கழியுமே - மூப்பு இல்லா இன்பம் பெருகுமே இப்புவியில் எவ்வுயிர்க்கும் துன்பம் அது தொலையுமே.

tUppul nakar nAthan tulanku oLi sEr sevaDiyE kAppu ennak kanmam kazhiyumE - mUppu illA inbam perukumE ippuviyil evvuyirkkum tunbam atu tolaiyumE.

PROSE ORDER:

ippuviyil evvuyirkkum, tUppul nakar nAthan tulanku oLi sEr sevaDiyE kAppu, enna kanmam kazhiyum, mUppu illA inbam perukum, tunbam atu tolaiyum.

Those who spend their lives comforted by seeking the sacred feet of Swamy Desikan as their refuge will be freed of all sins and will live happy lives.

MEANING:

On this earth, whosoever it might be, the lustrous sacred feet of Swamy Desikan protects from the adverse influences of their sins. Those sacred feet removes all of their sufferings caused by diseases from old age and lets them enjoy happy lives. All can seek the rakshaNam of those sacred feet.

COMMENTS:

MannappangAr says that all are qualified to seek SaraNAgati at the sacred feet of Swamy Desikan and gain Moksham. Swamy Desikan Himself has stated







Devotees of Swami Desikan will be blessed with pure bliss - tiruvendipuramthanks-SrI Vallabhan





in the Prapatti yogyAdhikAram of Srimad rahaysa traya sAram, that all from Brahmins to the fourth varNam coming to perform SaraNAgati at the sacred feet of the Lord: "antaNar antiyar ellayil ninRa anaittu ulakumnam antam il Adiyai vantu aDaiyum vakai". AzhvArs state at many places that no sorrow will befall the aDiyArs of emperumAn.

This is a thought that MannappangAr houses in this pAyiram: "kanmam kazhiyum, mUpu illA, inbam perukum, tunbam atu tolaiyum".













தொலையாத தொல் வினைகள் சூழ் பவ ஆழி சிலையால் சிதைக்க வற்றோ இங்கு - துலை இல்லாக் கோதில் புகழ் ஆரியர்கள் கூறும் குணம் மிக்க வாதிசிங்கர் மன்னருளால் அன்று.

tolaiyAta tol vinaikaL sUzh bhava Azhi silaiyAl sitaikka vaRRO ingu – tulai illAk kOtil pukazh AriyarkaL kURum guNam mikka vAdi singar man aruLAl anRu.

PROSE ORDER:

tolaiyAta tol vinaikaL sUzh, bhava Azhi ingu tulai illAk kOtil pukazh AriyarkaL kURum guNam mikka vAdi singar man aruLAl anRu silaiyAl sitaikka vaRRO?

The vast and fearsome ocean of samsAram can not be destroyed even by the Lord Himself. It can only be dried up by Swamy Desikan.

MEANING:

The puNya-pApams from our previous births give us additional births in different yonis and bring us back to this samsAra MaNDalam. This samsAram is like a big, bottomless ocean. How can one cross this fierce ocean and reach its other shore of Moksham? Only Swamy Desikan's dayA can get us across this ocean. emperumAn's reputed kodaNDam can not dry up this ocean and get us across. It is only Swamy Desikan's matchless karuNai that can transport us across this ocean.





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COMMENTS:

MannappangAr praises the karuNai and vaibhavam of Swamy Desikan in this pAyiram. The glory of Swamy Desikan over the Lord in opening the doors for Moksham is praised here with the prAmANams from AzhvAr pAsurams.

Tirumazhisai AzhvAr celebrates the greatness of bhAgavatAs serving the Lord in his 89th pAsuram of nAnmukan tiruvandAti: "pARkkaDalAn pAdam ... tozhuvAraik kaNDu iRainci vAzhvAr kalanta vinai keDutthu viN tiRantu vIRRiruppAr" (Those who worship the bhAgavatAs, who worship the Lord will get rid of their sins and gain Moksham).

Here, the intent is to praise the glory of a great AcAryan like Swamy Desikan and not to speak low of the Lord (na hi nindA nyAyam). That is why NayinArAcAr and AmudanAr sing the praise of their AcAryan and PrAcAryan over that of the Lord Himself in their SrI sUktis. For instance AmudanAr identifies AcArya RaamAnuja as the destroyer of the sins that sink us in the ocean of samsAram ("saliyAp piRavi bhavam tarum tIvinai pARRit tarum --RaamAnuja nURRandAti, pAsuram 94).

These persistent and sticky sins yield unending cycles of births in many wombs as Upanishads say: brhAdAraNyakam 4.4.5 -- Those who have performed good karmAs are born in to good families. The others end up in lowly births as animals or lower kulams.

chAndogya Upanishad 5.10.7 endorses these thoughts. It is not easy to dry up this samsAric ocean and be freed from endless cycles of rebirths as MannappangAr says without the anugraham of Swamy Desikan: "tolayAta tol vinaikaL sUzh bhava Azhi silaiyAl sitaikka vaRRO ingu".

This samsAra sAgram can be dried up only by the grace of Swamy Desikan and not even by the Lord , who can dry up only the ordinary oceans to build a dam across them. Swamy Desikan's dayA alone can dry up this bhava sAgaram.





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மன் அருளால் வாதி சிங்கர் இங்கு உரைத்த நல்கலைகள் உன்னி உணர்த்திட வல்லவர்கள் - துன்னும் சுருதி முடி உட்பொருளைச் சோராது அறிவர் அருமையாம் மற்று ஓர் அறிவு.

man aruLAl vAdi singar ingu uraitta nal kalaikaL unni uNartiDa vallavarkaL - tunnum suruti muDi utporuLaic cOrAtu aRivar arumaiyAm maRRu Or aRivu.

PROSE ORDER:

vAdi singar ingu uraitta nal kalaikaL, unni uNartiDa vallavarkaL, tunnum suruti muDi utporuLai man aruLAl cOrAtu aRivar maRRu Or aRivu.

The true purport of VedAs and Upanishads can be understood from the serious study of the SrI sUktis of Swamy Desikan. Other approaches will not grant one the insights of proper interpretations.

MEANING:

KavitArkika simham, VedAnta Desikan has blessed us with many noble SrI sUktis. Those who have the intellectual stamina and discipline to grasp the true meanings of the doctrines relating to the VedAs and Upanishads housed in these SrI sUktis with Swamy Desikan's anugraham are blessed indeed. A thorough and in-depth study of these SrI sUktis of Swamy Desikan alone can help us understand the Vedic and Upanishadic truths.







COMMENTS:

There are lot of concepts in VedAs and Upanishads that are not easy to understand. The different passages can be confusing. The way to gain a clear understanding and resolve the "inconsistencies" is through approaching Swamy Desikan's Sri sUktis through sadAcAryAs via the kAlakshepam route. Swamy's VedAnta granthams like tatvaTIkai, tattva muktA kalApam, sarvArtha siddhi, seSvara mImAmsai, adhikaraNa sArAvaLi help us understand the true meanings of VedAs and Upanishads.

MannappangAr recognizes and salutes this special anugraham of Swamy Desikan as "man aruL". "mAn" means Swamy and it is the aruL of Swamy, which opens the doors of understanding of the difficult VedAs and Upanishads.











அறிவரோ ஆழ்வார் அருமறையின் சீரை நெறி தான் நினைந்திட வல்லாரோ - சிறியராய் வேதமுடித்தேசிகன் தன் வீறு உடைய நற்கலைகள் ஓதி உணராதவர்.

aRivarO AzhvAr arumARaiyin sIrai neRi tAn ninaintiDa vallArO – siRiyarAy vEdamuDi dEsikan tan vIRu uDaiya naRkalaikaL Odi uNarAtavar.

PROSE ORDER:

vEdamuDi dEsikan vIRu uDaiya naRkalaikaL Odi uNarAtavar, siRiyarAy AzhvAr arumARaiyin sIrai aRivarO? neRitAn ninaintiDa vallArO?

In the previous pAyiram, the poet mentioned that the true meanings of Sanskrit Vedams and Upanishads can not be understood without the study of the SrI sUktis of Swamy Desikan. Here, he adds that the correct interpretation of Tamil Vedams (divya Prabandhams) can not be gained except through the study of his SrI sUktis like dramiDopanishad sAram and dramiDopanishad tAtparya ratnAvaLi.

MEANING:

Those who are disinclined to enjoy the uttama and majestic SrI sUktis of Swamy Desikan are ignorant ones indeed. They are lowly ones. If they do not study the SrI sUktis of Swamy Desikan, how can they hope to appreciate the grandeur and the true meanings of the aruLicceyalkaLs (Tamil Prabandhams) of the AzhvArs?









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COMMENTS:

The "man aruL" of Swamy Desikan is equally important to understand the true meanings of Tamil Vedams (viz), AzhvAr aruLicceyalkaL.

P.B. Annan offers his tributes (saptati Ratna mAlikai, slokam 24) to Swamy Desikan's invaluable help in understanding the inner meanings of AzhvAr's SrI sUktis: "sarobhUta vetALa sArasvatAnAm saTatviT kalidvamsi mukhyotitAnAm avicchinna sat sampradAyArtha vedi". The sat sampradAya arthams (meanings) were revealed by Swamy Desikan to us through His muni vAhana bhogam (commentary on amalanAdipirAn), dramiDopanishad tAtparya ratnAvaLi and other SrI sUktis.











உணரார் மறைப்பொருளை உத்தமரைச் சேரார் பணவாள் அரவணைப்பள்ளி - புணர்வானைப் போற்றி எழார் அந்தோ புல்லியராய் வாதி சிங்கர் மாற்றம் அறியா மனிசர் மாய்ந்து.

uNarAr maRaipporuLai uttamaric cErAr paNavAL aravaNaippaLLi – puNarvAnaip pORRi ezhAr antO! pulliyarAy vAdi singar mARRam aRiyA manicar mAyntu.

PROSE ORDER:

vAdi singar mARRam aRiyA manicar mAyntu, pulliyarAy maRaipporuLai uNarAr uttamari sErAr, paNavAL aravaNai paLLi puNarvAnai pORRi ezhAr. antO!

The poet points out that those who do not study Swamy Desikan's SrI sUktis dealing with tattvam, hitam and PurushArtham are lowly ones. They won't enter into sadgati.

MEANING:

Those who are not aware of the sadupadesams of Swamy Desikan are like the walking dead and are very low in the hierarchy of people. They won't understand the inner meanings of the VedAs. They wont seek the company of the aDiyArs of the Lord. They won't have the inclination to eulogize the Lord resting on AdiSeshan. They will be an unfortunate lot.









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COMMENTS:

Two important things will not be understood by us if we do not learn Swamy Desikan's SrI sUktis with the help of sadAcAryAs.

First is the gaining of the clear knowledge about the true meanings of tattva hita purushArthams.

The second is the understanding of the glories of BhAgavatAs in our sampradhAyam.

tattvam is about Sriman nArAyaNan being the Para tattvam (Supreme Being).

The hitam is Bhakti or Prapatti yogam to be observed for Moksham.

The PurushArtham is reaching Sri VaikuNTham at the end of one's life on earth and performing nitya kaimkaryam for the divine couple there.

Regarding the greatness of the BhAgavatAs, Swamy Desikan has blessed us with upadesams on their mahAtmyams in the cillarai rahasyams and Srimad rahasya traya sAram (purushArtha kAshThAdhikAram, uttara krtyAdhikAram, PrabhAva rakshAdhikAram).

For those who do not learn the SrI sUktis of Swamy Desikan, Bhagavat bhakti and BhAgavata sambandham will be impossible to realize.









மாய்ந்து மாய்ந்து இவ்வுலகின் மன்னிய பல் பிறப்பில் தோய்ந்து உழல்வீர் சொல்லுகேன் வம்மினோ - ஆய்ந்து ஒரு கால் வேதமுடித் தேசிகனார் மெய் உரையை நண்ணினால் பாதகங்கள் ஓடும் பறந்து.

mAyntu mAyntu ivvulakin manniya pal piRappil tOyntu uzhalvIr solukEn vamminO - Ayntu oru kAl vEdamuDi dEsikanAr mey uraiyai naNNinAl pAtakangal ODum paRantu.

PROSE ORDER:

ivvulakin mAyntu mAyntu manniya pal piRappil tOyntu uzhalvIr! vammin, solukEn. vEdamuDi dEsikanAr mey uraiyai oru kAl Ayntu naNNinAl pAtakangal ODum paRantu.

The poet convincingly states that those who study the SrI sUktis of Swamy Desikan with reverence, gain j~nAnam and perform thereafter SaraNAgati to Him and will have all their sins destroyed.

MEANING:

Oh People of this Universe, who are condemned to experience repeated cycles of deaths and births and to have births in different yonis! Come here! I will tell you some thing that will chase away all the sins that cause you repeated cycles of maraNam and Jananam (punarapi jananam punarapi maraNam). Please study at least once the SrI sUktis of Swamy Desikan, comprehend their true meanings and perform SaraNAgati so that all your sins will be destroyed and you will no longer reenter this samsAric world.









COMMENTS:

Swamy NammAzhvAr instructs us to hold on to the Lord's sacred feet to destroy our sins (tozhumin avanait tozhutAl vazhi nina valvinai mALvittu --TiruvAimozhi 1.6.8).

MannappangAr states that we should hold on to the sacred feet of Swamy Desikan to achieve the same result of chasing away the paapams ("vEda muDi dEsikanAr mey uraiyai naNNinAl pAtakangaL ODum paRantu").





Gain jnAnam thru studying Swami Desikans SrI sUktis thanks - SrI Shreekrishna Akilesh







பறக்குமே பாவம் பவக்கடலும் வற்றும் இறக்குமே இவ்வுலகில் துன்பம் - மறப்பு இன்றி வாதி சிங்கர் வார்த்தைகளை வைப்பரேல் தம் நெஞ்சில் கோதில் குணம் கொண்டிருக்கலாம்.

paRakkumE pAvam bavakkaDalum vaRRum iRakkumE ivvulakil tunbam – maRappu inRi vAdi singar vArttaikaLai vaipparEl tam nencil kOtil guNam koNDirukkalAm.

PROSE ORDER:

vAdi singar vArttaikaLai tam nencil vaipparEl pAvam paRakkum, bavakkaDalum vaRRum, ivvulakil tunbam iRakkum, kOtu il guNam koNDirukkalAm.

The poet asserts that people conducting themselves according to the upadesams of Swamy Desikan would be freed from their sins and will never reenter this samsAra maNDalam and enjoy Moksha Sukham without doubt.

MEANING:

For those who retain the upadesams of Swamy Desikan in their minds without forgetting, their pApams will fly away. The ocean of births and deaths will dry up. Their sorrows will end. They will possess 'sat guNam-s' and qualify for Moksha Sukham.









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COMMENTS:

Swamy Desikan's SrI sUktis on Prapatti SAstrams (Rahasya traya sAram, nikshEpa rakshai, nyAsa daSakam, nyAsa vimSati and nyAsa tilakam, aDaikkala pattu). Such studies and practice of the upadesams there will surely help us gain Moksham at the end of life here.

PeriyAzhvAr praises the anugraham of PerumAL in this context: Oh Lord! After being the beneficiary of Your aruL, the mighty ocean of samSaram has dried up. aDiyEn is about to gain Moksha Sukham. The forests of my sins have burnt down (nI ennaik kaikkoNDa pin, piRavi ennum kaDalum vaRRip perum padam AkinRatAl iRavu seyyum pAvak kADu tIkkoLI ivEkinRatAl -- PeriyAzhVar Tirumozhi: 5.4.2).

MannapangAr states that those who follow the upadesams of Swamy Desikan will experience the destruction of their sins (iRakkumE ivvulakil tunbam).











கொண்டு இருக்கலாமே குறை கடல் சூழ் வையகத்தை விண்தலத்தில் வீற்றிருக்கலாமே தான் - தொண்டுபட்டு தொல்புகழ்சேர் தூப்புல் வந்த தூய மறையோன் செய்த கலை அல்லும் பகலும் அறிந்து.

koNDu irukklalAmE kuRai kaDal sUzh vaiyakattai viNtalattil vIRRirukkalAmE tAn - toNDupaTTu tolpukazh sEr tUppul vanta tUy maRaiyOn seyta kalai allum pakalum aRintu.

PROSE ORDER:

tolpukazh sEr tUppul vanta tUy maRaiyOn seyta kalai allum pakalum aRintu, toNDupaTTu, kuRai kaDal sUzh vaiyakattai koNDu irukklalAm. tAn viNtalattil vIRRirukkalAm.

The poet focuses on the benefits here and the hereafter for those who study Swamy Desikan's SrI sUktis and serve Him. They will lead an enjoyable life here and thereafter will reach SrI VaikuNTham.

MEANING:

Those who study day and night the SrI sUktis of the Parama Pavitrar, Swamy Desikan, who incarnated at the famous agrahAram of tUppul and serve as well the arcA mUrtis of our Lord at various divya desams will be blessed to become the rulers of this vast universe surrounded by the oceans. At the end of their stay on this earth, they will travel to SrI VaikuNTham to serve Sriman nArAyaNan.







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COMMENTS:

Kaliyan and Swamy NammAzhvAr point out that those who recite their aruLicceyalkaLs will rule the world while here and then serve the Lord thereafter at SrI VaikuNTham:

"ivaiyum pattum vallArkaL vaiyam manni vIRRiruntu viNNum ALvar maN UdE" --Swamy NammAzhvAr TiruvAimozhi:4.3.11.

"kaliyan vAy olikaL pADum tavam uDaiyArkaL ALvar ikkurai kaDal ulakE" --Tirumangai AzhvAr: Periya Tirumozhi 4.10.10.

MannappangAr reflects on these thoughts and adapts them for Swamy Desikan: " kuRai kaDal sUzh vayiakattai koNDu irukkalAm; tAn viN talattil vIRRirukkalAm".











அறிந்து மறையோர் ஆரணத்தின் பொருளை சிறந்த மனத்தில் சேமித்து - புறம் தொழார் வண் பொழில் சூழ்தூப்புல் நகர் வந்து உதித்த வாதி சிங்கர் எண் பெரிய சீர்மொழி கண்டார்.

aRintu maRaiyOr AraNattin poruLai siRanta manattil sEmittu – puRam tozhAr vaN pozhil sUzh tUppul nakar vantu uditta vAdi singar eN peria sIrmozhi kaNDAr.

PROSE ORDER:

vaN pozhil sUzh tUppul nakar vantu uditta vAdi singar eN peria sIr mozhi kaNDAr. maRaiyOr AraNattin poruLai aRintu, siRanta manattil sEmittu puRam tozhAr.

The poet states that those who study Swamy Desikan's SrI sUktis will not approach devatAntarams.

MEANING:

Those who have studied the true meanings of the passages in the noble granthams constructed by Swamy Desikan, who incarnated at tUppul known for its verdant groves, will comprehend the true purport of the veda mantrams. They will store those important messages in their minds and as a result will not worship devatAntrams.







Those who have benefited from the study of the SrI sUktis of Swamy Desikan will not offer worship to any others except Sriman nArayaNan (puRam tozhAr). Their situation is like that of Madura Kavi, who declared his total devotion to His AcAryan, Swamy NammAzhvAr (tEvu maRRu aRiyEn).

Amudanar expresses His loyalty to AcArya RaamAnuja in a similar manner: "tiru arangar nam kaN mukappE moyttu alaittu unnai viDEn enRu irukkilum nin pukazhE moyttu alaikkum vantu irAmAnuca!" (even if Lord Ranganathan comes before me and declares that He will not let go off me, aDiyEn won't be swayed by Him, irAmAnucA! aDiyEn will only be thinking about Your glories) -RaamAnuja nURRandati, pAsuram 75.











கண்டார் கரையை கடந்தார் பவக்கடலை அண்டாத ஆர்வம் அடைந்திட்டார் - வண்டாரும் கொந்தலர் பூந்தூப்புல் வரும் குற்றமில் வாதிசிங்கர் செந்தமிழ் நூல் சிந்தித்தவர்.

kaNDAr karaiyai kaDantAr bavakkaDalai aNDAta Arvam aDaintiTTAr - vaNDArum kontalar pUntUppul varum kuRRamil vAdisingar sentamizh nUl sintittavar.

PROSE ORDER:

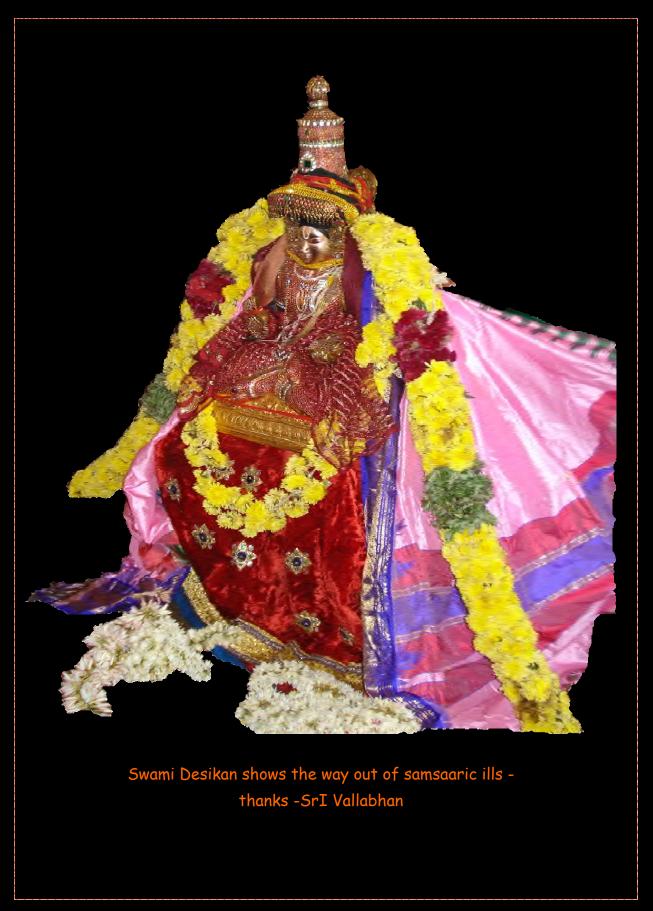
vaNDArum kontalar pU tUppul varum kuRRamil vAdisingar, sentamizh nUl sintittavar karaiyai kaNDAr, bavakkaDalai kaDantAr, aNDAta Arvam aDaintiTTAr.

The poet instructs us that those who learn Swamy Desikan's SrI sUktis will not get tossed around in the ocean of samsAram and they will cross instead this fierce samsAric ocean easily.

MEANING:

The blemishless KavitArkika Simham, Swamy Desikan, incarnated in the Vaidika agrahAram of tUppul known for groves with flowering trees. Those who have studied and understood the upadesams housed in the Tamil Prabandhams of Swamy Desikan would have found the limit to their sufferings. Further, they would cross the ocean of samsAram and become filled with love for BhagavAn and Swamy Desikan.







COMMENTS:

Swamy Desikan has blessed us with 24 Prabandhams in Tamil out of which 5 are no longer available to us. He has also created MaNipravALa granthams like Srimat rahasya traya sAram, Para mata bhangam and Rahasya sikhAmaNi. All of them deal with tattva trayam and Rahsaya trayam doctrines. They teach us extensively about Prapatti mArgam for gaining Moksham.

MannappangAr states that Swamy Desikan's granthams will get us across the samsAric ocean (KaNDAr karayai kaDantAr, bavak kaDalai aNDAta Arvam aDaintiTTAr).

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சிந்தித்து அவர் மொழியைச் சிந்தாதே நாள்தோறும் வந்தித்து அவர் மலர்ப்பாதத்தை - அந்தமில்சீர் தூப்புல்நகர் வந்து உதித்த தூய்மறையோர் தொல்லருளால் கோப்புடனே யாம் களித்தோம் இன்று.

sintittu avar moziyai sintAtE nALtORum vandittu avar malarppAdattai – antamil sIr tUppul nakar vantu uditta tUymaRariyOr tollaruLAl kOppuDanE yAm kaLittOm inRu.

PROSE ORDER:

tUppul nakar vantu uditta tUy maRariyOr tol aruLAl avar moziyai nALtORum sintAtE, sintittu avar malarppAdattai vandittu, koppuDanE inRu yAm kaLittOm.

The poet refers to his happy state of worshipping Swamy Desikan and being with the aDiyArs of Desikan blessing him with an overwhelming sense of tranquility.

MEANING:

aDiyEn is very happy today mingling with the aDiyArs of Swamy Desikan after studying His divya sUktis daily with undivided attention and great reverence. This has been made possible through the anugraham of Swamy nigamAnta MahA Desikan, who incarnated at the agrahAram of tUppul.

COMMENTS:

MannappangAr states that he reflects on the noble SrI sUktis of Swamy









Desikan without being distracted (avar mozhiyai nALtORum sintAtE sintittu). He says that was made possible by the divine anugraham of Swamy Desikan Himself. He also says that he delights in worshipping the lotus feet of Swamy Desikan with the ghoshTi of His bhaktAs daily at tUppul ("tUppul nakar vantu uditta tUy maRaiyOr tol aruLAl kOppuDanE yAm kaLittOm inRu").











இன்று அறிந்தோம் எம்தமக்கு ஓர் இன்பம் இலை ஈதன்றி இன்று அறிந்தோம் மெய்த்தவமும் ஈதென்றே - குன்றாத தொல்புகழ்சேர் தூப்புல் வாழ்தூயன் மலர்ப்பதத்தை நல்குவதே நாளும் பிற.

inRu aRintOm emtamakku Or inbam ilai ItanRi inRu aRintOm meyttavamum ItenRE - kunRata tolpukazhsEr tUppul vAz tUyan malarppadattai nalkuvatE nALum piRa.

PROSE ORDER:

kunRata tolpukazhsEr tUppul vAz tUyan malarppadattai piRa nALum nalkuvatE. ItanRi emtamakku Or inbam ilai inRu aRintOm. ItenRE meyttavamum inRu aRintOm.

Here, the poet says that the greatest bliss for us is to show prIti and bhakti to the sacred feet of Swamy Desikan.

MEANING:

It is beneficial to show bhakti to the lotus feet of Swamy Desikan from the tUppul agrahAram of undiminishing fame. aDiyEn understands that there is no bliss other than this. This true bhakti at Swamy Desikan's feet is understood now as the true tapas (penance) that one can do.

COMMENTS:

MannappangAr focuses on two points here:







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- 1. His own bliss in learning the granthams of Swamy Desikan and reflecting on the meanings of those SrI sUktis without distractions.
- 2. His delight in being the ghoshTi of Swamy Desika bhaktAs and worshipping the lotus feet of Swamy Desikan, "santamiku tamizh maRaiyOn".

The importance of the aDiyAr ghoshTi of the Lord has been celebrated by AzhvArs: "meyyaDiyArkaL tam ITTam kaNDiDak kUDumEl, atu kANum kaN payan AvatE" - KulaSekharar AzhvAr's PerumAL Tirumozhi: 2.1.

At two places, Swamy NammAzhvAr instructs us about the unique bhAgyam of experiencing BhAgavata ghoshTi: "avan aDiyAr nanimAk kalavi inbamE nALum vAykka nangaTkkE" -- TiruvAimozhi: 8.10.7 and "tamarkaL kUTTamE nALum vAykka nankaTkku" --TiruvAimozhi: 8.10.8.

Thus the AzhvArs extol the vaibhavams of the BhAgavata ghoshTi of the Lord. MannappangAr praises the greatness of the Desika Bhakta ghoshTi.

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பிறவித்துயர் அறும்பேரின்பம் சேரும் குறைஒன்றும் இல்லாக்குணத்து - மறையவர்கள் போற்றும் இந்த வாதிசிங்கப் புண்ணியரை அல்லாது தோத்தரித்திச் சொல்லாதவர்க்கு.

piravittuyar aRumpErinbam sErum kuRaionRum illAkguNattu - maRaiyavarkaL pORRum inta vAdisingap puNNiyarai allAtu tOttarituc collAtavarkku.

PROSE ORDER:

maRaiyavarkaL pORRum kuRai onRum illA guNattu inta vAdisingap puNNiyarai allAtu tOttaritu sollAtavarkku piravittuyar aRum pErinbam sErum.

The poet points out that those who eulogize Swamy Desikan and worship Him would get rid of their samsAric bonds and gain Moksham.

MEANING:

Swamy Desikan's blemishless vaibhavam is praised by the Vedic scholars. Those who do not eulogize any one other than Swamy Desikan get rid of the bonds to this samsAram and enjoy Moksha Sukham .

COMMENTS:

Swamy NammAzhvAr states that He chased away the sorrows resulting from the birth in prakrti maNDalam by worshipping the Lord and that the Lord will grant Him moksham: "mAyap piRavi mayarvu aRuttEnE; uyarvinaiyE tarum, oN







suDarkkaRRai" -- TiruvAimozhi: 1.7 (3 & 4).

This is the 94th pAyiram of MannappangAr; it is interesting to observe that the 94th pAsuram of RaamAnuja nURRandAti focuses on the same theme: "piRavip bavam tarum tIvinai pARRit tarum; parandAmam ennum tivam tarum" (Those who worship AcArya RaamAnujA will have their samsAra bandhams destroyed and they will gain moksham).

MannappangAr echoes the same thoughts here: "piRavit tuyar aRum, pErinbam sErum".

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சொல்வதும் உன்நாமம் தொழுவதும் உன் பாதமலர் நல்குவதும் உன்னுடைய நல்குணமே - தொல்லருளுக்கு எம்மை இலக்கு ஆக்கி ஈனமாம் எம் பரிசு செம்மைசெய் தேசிகனே இன்று.

solvatum un nAmam tozhuvatum un pAdamalar nalkuvatum unnuDaiya nalguNamE – tollaruLukku emmai ilakku Akki InamAm em paricu semmaisei dEsikanE inRu.

PROSE ORDER:

dEsikanE! solvatum un nAmam, tozhuvatum un pAdamalar, nalkuvatum unnuDaiya nalguNamE. inRu tollaruLukku emmai ilakku Akki, InamAm em paricu. semmai sei.

The poet addresses Swamy Desikan and reminds Him that he is repeatedly reciting His sacred names and begs Him to transform his proclivities towards bad behaviour in to that of auspicious behaviour.

MEANING:

Swamy! aDiyEn recites Your auspicious names always. aDiyEn only worships Your lotus feet. aDiyEn reveres always Your kalyANa guNams. Therefore, please transform my despicable lowly (nIca) svabhAvam and make me an object of Your infinite dayA.

COMMENTS:

Just as emperumAn has ashTottaram and VishNu sahasra nAma stotrams, Swamy Desikan also has ashTottaram as well as Desika sahasra nAmams. Like







Poygai AzhvAr said about emperumAn: "nADilum nin aDiyE nADuvan nAL tORum pADilum nin pukazhE pADduvan" -- Mudal TiruvandAti, pAsuram 8".

MannappangAr states that he is always seeking the protection of Swamy Desikan's sacred feet. MannapangAr has an additional request to Swamy Desikan: "aDiyEn is a nIcan and therefore my mind wanders in to Vishaya Sukhams. aDiyEn does not have any niRaivu (guNa pUrti). Please bless aDiyEn to have sattva guNam and grow aDiyEn's bhakti towards You and BhagavAn".

The VenkaTeSa ashTottarams and the Desika sahasra nAmams by TirukkuDantai Desikan have been extensively covered in our Sundarsimham and ahobilavalli e-book series, <u>http://www.sundarasimham.org</u> and <u>http://</u> www.ahobilavalli.org.

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இன்று என்தன் பாக்கியமோ ஏரார் வரதகுரு நன்றான தொல்லருளோ நாரணன்தன் - குன்றாத நல்நினைவோ நான் இன்று வாதிசிங்கர் நல்லடியை மன்னுமனம் பெற்ற விதம்.

inRu entan bhAkkiyamO ErAr varadaguru nanRAna tollaruLO nAraNan tan - kunRAta nal ninaivO nAn inRu vAdisingar nallaDiyai mannumanam peRRa vidam.

PROSE ORDER:

nAn inRu vAdisingar nallaDiyai mannumanam peRRa vidam, entan bhAkkiyamO? ErAr varadaguru nanRAna tol aruLO? nAraNantan kunRAta nalninaivO?

The poet is very happy to find that he has limitless bhakti towards Swamy Desikan's sacred feet.

MEANING:

Today, aDiyEn's mind is blessed to reach the sacred feet of Swamy Desikan. How did it happen? Is it because of the anugraham of aDiyEn's AcAryan, KumAra VaradAcchAr or is it because of the krpai of the Lord Himself?

COMMENTS:

MannappangAr wonders about the saubhAgyam that he has received (viz.), deep devotion to Swamy Desikan's sacred feet. emperumAn's krpai leads one to a sadAcAryan. That AcAryan instructs the sishyan on the noble path leading to







Moksham and also reveals PerumAL as the mUla kAraNam for AcArya anugraham. MannappangAr wonders about the special bhAgyam that he has been blessed with.





Stay devoted to Swami Desikans sacred Feet - satyagalamthanks-SrI L Sridhar

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தம்மை வணங்கினர்க்கு எஞ்ஞான்றும் தம்முடைய நன்மை அளிக்கும் இராமானுசர் போல் - உம்மை வணங்கும் அடியேற்கும் வாதி சிங்கரே நீர் இணங்கும் வகை அருள்வீர் இன்று.

tammai vaNankinarkku ejj~nAnRum tammuDaiya nanmai alikkum irAmAnucar pOl – ummai vaNankum aDiyERkum vAdi singarE nIr iNankum vakai aruLvIr inRu.

PROSE ORDER:

tammai vaNankinarkku ejj~nAnRum tammuDaiya nanmai alikkum irAmAnucar pOl, vAdi singarE nIr, inRu ummai vaNankum aDiyERkum iNankum vakai aruLvIr.

The poet prays that Swamy Desikan blesses him just as AcArya RaamAnujA blesses His sishyars.

MEANING:

AcArya RaamAnujA always blesses those who seek His rakshaNam with His karuNA kaTAksham and redeems them. Oh Swamy DesikA! My prAcAryA! May Thou bless aDiyEn with the bhAgyam of serving You and redeem me like AcArya RaamAnujA provides ujjIvanam for His aDiyArs?

COMMENTS:

AmudanAr has saluted the dayA and karuNA that AcArya RaamAnujar had for His sishyAs:





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 "Intanan IyAtha innaruLen vinaikaLai vEr paRiyak kAyntanan vaNmai" --RaamAnuja nURRandAti, pAsuram 77. AmudanAr says that AcArya RaamAnujA displayed unique compassion towards Him and He is the karuNA mUrti, who destroyed to the root of his pApa karmAs.

2. "un pada pankayamAm Er koNDa vITTai eLitinil eytuvan unnuDaiya kAr koNDa vaNmai" -- RaamAnuja nURRandAti, pAsuram 88. (Oh RaamAnujA! aDiyEn does not have any qualifications to receive Your apAra KaruNai. You are for us like the rainy season cloud that drenches us with the cooling showers without expecting anything in return. With Your anugraham, aDiyEn will easily be blessed with Moksha Sukham).

The AcAryan of MannappangAr states in this context about his relationship with his own AcAryan, Swamy Desikan: "un aruL anRi enakku oru nal tuNai inmayinAl pon aruLAl aruLAy" -- PiLLai andAti, pAsuram 15. (Oh Swamy DesikA! aDiyEn does not have any protection and means for my rakshaNam except You. You should severe my puNyams and pApams. You should bless me to attain uttama gati).











என்றும் எனக்கு நீ ஈன்றெடுத்த தாய்தந்தை நன்றளிக்கும் நல் குருவும் நல்கதியும் - குன்றெடுத்த மாயனைப் போல் மற்று மறைமகுட தேசிகனே தூயமனத்தோர்க்கு நீ தேவு.

enRum enakkku nI InreDutta tAi tantai nanRaLikkum nal guruvum nalgatiyum - kunReDutta mAyanaip pOl maRRu maRaimakuTa dEsikanE tUyamanattOrkku nI tEvu.

PROSE ORDER:

maRai makuTa dEsikanE! enakkku nI Inru eDutta tAi tantai. nanRu aLikkum nal guruvum nalgatiyum. tUyamanattOrkku kunRu eDutta mAyanaip pOl tEvu nI.

The poet confesses to Swamy Desikan that He is every thing to him (MannappangAr) and He (Swamy Desikan) is his deivam.

MEANING:

Oh Swami DesikA, the head (Siras) of the Vedams! You are always aDiyEn's Father and Mother, who gave birth to me! You are the AcAryan, who blesses me with auspicious j~nAnam! You are my sadgati! For the pure minded, You are the sAkshAt deivam, the Mysterious One, Who lifted the Govardhana hills and protected the citizens of Gokulam.

COMMENTS:

MannapangAr salutes Swamy Desikan here as: "maRai makuTa dEsikan". This







title has two meanings:

(1) He is VedAnta Desikan, the Siras (MakuTam) of the Vedams (maRai-s).

(2) He is the One who places the Vedams reverentially on His MakuTam.

There are many pramANams for recognizing the Lord as one's parents, AcAryan and sarva vida bandhu

- (1) "pitAsi lokasya carAcarasya" -- arjunA's words in GItA: 11.43. (Thou art the Father for all the sentient and the insentient).
- (2) "peRRa tAy nIyE, piRappitta tantai nI, maRRaiyAr AvArum nI pEsil" --Swamy NammAzhvAr, Periya TiruvandAti, pAsuram 5.
- (3) "sElEy kaNNiyarum perum selvamum nan makkaLum mElAttAi tantaiyum avarE" -- Swamy NammAzhvAr's TiruvAimozhi: 5.1.8. (He is the wife, wealth, children, Mother and the Father).
- (4) "tvameva mAtA ca pitA tvameva" -- RaamAnujar in SaraNAgati gadyam. (Oh RanganAthA! Thou art my Mother, Father, Relatives, Guru, vidyai and wealth.
- (5) "tAyum nIyE tantaiyum nIyE uRavum nIyE" -- Swamy Desikan in MummaNikKovai, pAsuram 7. (Oh deiva nAyakA! You are my Mother, Father and sarva vida bandhu.

MannappangAr states here that Swamy Desikan is his Mother, Father, AcAryan and all kinds of realtives.



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தேவரொடு முனிவர் தேசுடைய யோகியரும் மேவிஅடி பரவும் மெய்த்தவனே - காவிமலர்க் கண்ணார் மயக்கில் கலங்கா வகை அருளாய் கண்ணாளா தூப்புல் கனி.

dEvaroDu munivar tEsuDaiya yOgiyarum mEvi aDi paravum meyttavanE - kAvimalark kaNNAr mayakkil kalankA vakai aruLAy kaNNALA tUppul kani.

PROSE ORDER:

dEvaroDu munivar tEsuDaiya yOgiyarum, mEvi aDiparavum meyttavanE! kaNNALA! tUppul kani! kAvimalar kaNNAr mayakkil kalankAvakai aruLAy.

Here, the poet prays to Swamy Desikan for His protection and seeks the boon of being spared from the lures of Vishaya Sukhams.

MEANING:

Oh Swamy Desikan of illustrious tapas! The devAs, the sages and the yogis arrive with great affection at Your sacred feet and eulogize You. Oh KaNNA! Oh delectable fruit of tUppul! Please protect aDiyEn from coming under the influence of the beautiful eyes of charming women and spare me from the clutches of Vishaya Sukhams !

COMMENTS:

Besides munivars (sages who has a good understanding of tattva vishayams),







Yogis (the Karma Yogis engaged in performing yAga-yaj~nams), there are also devAs, who flock to Swamy Desikan's sacred feet for rakshaNam. One may wonder why devAs arrive at tUppul to eulogize Swamy Desikan. SAstrAs state that the asurAs run away, when they see some one (like Swamy Desikan) who eulogize Sriman nArAyaNan ("dravanti daityA: praNamanti devatA:" -- VishNu dharmam, mAngalya vivrtti stavam). Therefore, there is no surprise in devAs worshipping Swamy Desikan.

AzhvArs have extensively prayed to the Lord to save them from being immersed in vishaya Sukhams and wasting away their lives without serving the Lord:

- (1) toNDaraDippoDi AzhvAr: "mAtarAr kayal kaN ennum valaiyuL paTTu azhuntuvEnai" -- tirumAlai, pAsuram 16.
- (2) toNDaraDippoDi AzhvAr: "uzhaikkanRE pOla nOkkam uDaiyavar valaiyuL paTTu uzhaikkinREn" -- tirumAlai, pAsuram 36.
- (3) tirumangai AzhvAr: "AviyE amudE ena ninaintu uruki avar paNaimulai tuNayA, pAviyEn uNarAtu ettanai pakalum pazhutu pOy ozhintana nAtkaL" -- Periya Tirumozhi: 1.2.2.





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கனிவாய்க் கவிவாதி சிங்கர் இப்பார்க்கு ஓர் நுனியார் திகிரிபோல் நூக்க - பனிபோல கூறு ஆயிற்று அன்றே குமதிகள்தம் கோதுகலம் வீறு உடைத்தே வேதமுடி.

kanivAyk kavivAdi singar ippArkku Or nuniyAr tikiripOl nUkka - panipOla kURu AyiRRu anRE kumatikaLtam kOtukalam vIRu uDaittE vEdamuDi.

PROSE ORDER:

kavivAdi singar kanivAy ippArkku Or nuniyAr tikiripOl nUkka, anRE kumatikaLtam kOtukalam panipOla kURu AyiRRu. vEdamuDi vIRu uDaittE.

Here, the poet states that the incarnation of Swamy Desikan and His upadesams during that avatAram to people to grow their tattva j~nAnam led to the destruction of the Kutarka vAdams of Para Mata vAdins.

MEANING:

Swamy Desikan spreads with great affection and dayA the lustre of j~nAnam like the sharp edged Cakram. That has resulted in the destruction of the agitation of kumatis (Kutarka vAdis) like the dew that is destroyed by the rising Sun. The VedAnta SAstram shined as a result with majesty and brilliance. People's aj~nAnam was destroyed.









COMMENTS:

MannappangAr addresses Swamy Desikan here as "kanivAy kavi vAdi singar". "kani vAy" can be intrepreted in two ways:

- (1) kanivAy (the two words together): He performed upadesams for sishyAs with affection and tenderness (kanivu).
- (2) kani vAy: When we separate the two words, then it refers to the red lips of Swamy that resembles a ripe fruit.



Swami Desikan in ratnAngi - tiruevvuL - thanks - SrI Diwakar Kannan The poet also uses the words "nuniyAr tikiri pOl nUkka" to refer to the sharp J~nAnam of Swamy Desikan and compared it to the sharp edged sudarSana







cakram (tikiri). The dhyAna Slokam for sudarSanar is: "sudarSana mahA jvAla koTi sUrya sama-prabha". sudarSanar has the radiance of crores of Suns. Swamy Desikan's SrI sUktis have the radiance of the thousand Suns and dispell the darkness of samsAris and Paramata vAdis. Swamy Desikan's Sata dUshaNIi, Paramata bhangam, tattva mukta kalApam and other vAda granthams belong to this category.

It is interesting to observe that Swamy Desikan offers His tribute to sudarSanar at the beginning and the end of His magnum opus, Paramata bhangam. MannapangAr may be referring to this reverence for the Vaibhavam of sudarSanar with the use of the word, tikiri.

The poet also sums up the avatAra kAraNam of Swamy Desikan in this last verse of his nURRandAti: "kumatikaL tam kOtukalam pani pOl kURu AyiRRu, vEda muDi vIRu uDaittE". The loud celebrations (agitations/ aTTahAsams) of the Kutarkka vAdis were destroyed like the dew melting at the sight of the Sun's rays. The VedAnta SAstrams shined majestically thereafter.

Kavi MannappangAr has bequeathed us the 100 beautiful pAyirams in the andAti format and named it "Desika nURRandAti". It is composed in easy to understand tamizh for the benefit of all. This is a delectable kAvyam and dwells on the Vaibhavam, Superiority of the most merciful Swamy Desikan and His matchless SrI sUktis.

aDiyEn has been fortunate to enjoy it with the help of the excellent monograph released by my dearest friend, U.Ve. V.N. GopaladesikAcchAr Swamy of Oppiliappan sannidhi.

||Swami deSikan nURRandAdi sampoornam||

Swamy Desikan tiruvadigaLE SaraNam

aDiyEn, Oppliappan kOil VaradAchAri Sadagopan





GEO

