

**SWAMY DESIKAN'S  
THIRUCHINNAMALAI**



**ANNOTATED COMMENTARY IN ENGLISH BY**

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## CONTENTS

Introduction to Thiruchinnamaalai	3
Paasuram 1	12
Paasuram 2	15
Paasuram 3	21
Paasuram 4	24
Paasuram 5	28
Paasuram 6	30
Paasuram 7	35
Paasuram 8	39
Paasuram 9	42
Paasuram 10	46
Paasuram 11	49
Nigamanam	51





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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

**TIRUCCHINNAMAALAI**

**திருச்சின்னமாலை**

There are three Taniyans (Benedictory/Laudatory) verses for this Prabhandham consisting of 11 Paasurams. Prior to covering them, let us enjoy the context of the avathAram of this Prabhandham.

#### **ORIGIN OF THIRUCCHINNA MAALAI**

Swami Desikan was born as VenkatanAthan in the AgrahAram known as Thoopul, which is very close to Kanchi VaradarAjan's temple. Swami's family was deeply involved with the worship of Sri VaradarAjan. As a child, VenkatanAthan (Swami) was blessed by the great NadAthur AmMAL (Sri Vaatsalya VaradAchAr Swamy). He was a great Acharya recognized by Sri VaradarAja as His own mother out of the concern and vaatsalyam (affection), the Acharya showed in presenting hot milk at the right temperature to the Lord during His evening aarAdhanam. Sri VaradarAja was moved and exclaimed, "Yen AmmAvO". The name AmMAL thus got attached to Sri Vaatsalya VaradAchAr, the author of Prapanna PaarijAtham and a great exponent of Bhagavadh RaamAnuja SiddhAntham.

#### **ANUGRAHAM OF A GREAT BHAKTHA OF VARADARAJA**

NadAthur AmMAL recognized the VaradarAja's anugraham on Swami Desikan, when he saw latter as a child accompanying his maternal uncle, Sri ApuLLar to his KalakshEparam at the temple. It was the desire of AmMAL to bring up Swami Desikan as his own direct disciple. AmMAL however was advanced in age and could not carry out his own wish. He instructed hence his disciple ApuLLar to serve as a Guru and prepare VenkatanAthan for the great role he was destined to play later as a Parama VaishNava Guru and defender of the Bhagavath RaamAnuja SiddhAntham.







## UTSAVAMS OF VARADARAJA AND THE USE OF THIRUCCHINNAM

Swami Desikan spent his youth at Thoopul/Kanchi and attended many uthsavams of Sri VaradarAjan. During those uthsavams, Swami Desikan was thrilled to hear the naadham generated by the pair of Thirucchinams, which served an important purpose in the Uthsavams of the Lord of Kaanchi. Thirucchinam is a ceremonial mangaLa vaadhyam used to announce Lord VaradarAjA's PurappAdu for the Uthsavam and his progression through the routes of travel assigned for the uthsavam.

## DISPUTE ON DIVYA PRABHANDHAM AT KANCHI

At one time after Swami Desikan's return to Kaanchipuram from Thiruvaheendrapuram and Srirangam, he was pained to witness a dispute at Kanchi. The dispute centered around the appropriateness of reciting Divya Prabhandham of AzhwArs in front of Lord VaradarAjA during His uthsavams. The protesting group objected to the non-sacredness of the compositions of AzhwArs since a number of them were not born as Brahmins and averred further that the Tamil prabhandhams did not have the same level of sacredness as that of Sanskrit Vedaas.

## SWAMI DESIKAN'S DEFENSE OF DIVYA PRABHANDHAMS

Swami Desikan's reverence for the Sri Sookthis of AzhwArs was profound. He had composed MunivAhana Bhogam earlier to celebrate the greatness of ThiruppANAZhwAr. Swami Desikan volunteered to debate the protestors and won handily in the debate. He proved that the Vedic doctrines are the central topic of the AzhwArs' divya prabhandhams and quoted chapter and verse from the Sanskrit VedAs and Upanishads and related them to the aruLiccheyalgaLs of the AzhwArs. The protestors were dumb founded and agreed with Swami Desikan that it was very appropriate to have Divya Prabhandha Ghoshtis leading Sri VaradarAjan's bhavani during His uthsavams.

## LORD VARADARAJA' S REWARD FOR SWAMI DESIKAN

Lord VaradarAjA was very pleased with the skill and devotion of Swami Desikan. The Lord ordered through the ArchakAs that one of the two Thirucchinams used in His uthsavams should be presented to Swami Desikan as SammAnam (Reward for the service rendered to establish the supremacy of Tamil VedAs. From that day on until now, only one Thirucchinam is used during Lord VaradarAjA's uthsavams.





## THE DHVANI VISESHAM OF THIRUCCHINNAM

When one hears the sound of Thirucchinam at the temple uthsavams, one can not help admire the majesty and sacredness of this mangala vaadhyam. When Swami Desikan heard the naadham of Thirucchinam at the vahana mantapams and the Raja Veedhis of Lord Varadaraja, he was overcome by that sound and what it symbolized. That Vaadhyam through its high pitched notes announced the purappaadu and sancharam of the Lord, who is the object of description of Ashtaksharam, Dhvayam and the charama Slokam. The naadham of Thirucchinam reminded him of the arrival of the Lord, who is the object of celebration by the Arya Vedas and the Tamil VedAs. It was the type of Heccharikai to alert the Varadaraja bhakthAs to get ready to greet the Lord, the Veda Prathipaadhan and to receive His blessings. The association of the Naadham of Thirucchinam with these blessed thoughts made Swami Desikan compose a Tamil prabhandham called “Thirucchinna Maalai”. He thanked Lord Varadaraja for honoring him with one of the two sacred Thirucchinams and placed his new composition at the lotus feet of the Lord of Hasthigiri known for His affection for the Sri Sookthis of the AzhwArs.

## THE SUBJECT MATTER OF THIRUCCHINNA MAALAI

This composition of Swami Desikan has 11 verses set in the Tamil Meter known as YeNN SeerAsiriya Viruttham containing 8 lines in each of the verses.

The first six verses cover the essential meanings (saarArtham) of Thirumanthiram (Ashtaksharam). The seventh verse provides the visEshArtham of Dhvayam. The 8th and the 9th verses describe the mukhyArthams of the charama Slokam. The tenth verse is a general salutation to the Vaibhavam of Lord Varadaraja. The 11th verse is the saaram of AchArya Upadesam. Here Swami Desikan points out that the sweetness of This Prabhandham can be enjoyed only by those, whose devotion for Lord Varadaraja (pErinbham) exceeds that of their devotion for the vanishing pleasures of this life (SiRRinbham).

## DHVANI VISESHAM OF THE VERSES OF THIRUCCHINNA MAALAI

The first 7 lines of each of the 10 verses of Thirucchinnamaalai end with the word, “VandhAr”. The last line ends with an assertion, “VandhAr thAmE”. Every one of the first 7 lines announce the arrival of Lord Varadaraja as indicated by the naadham of Thirucchinam. The last line is a celebration recognizing almost with awe, “Yes indeed, He has arrived (VandhAr thAmE)”.



Each of the first 7 lines of the ten verses describe the great Lord who arrived and salute one or the other of his kalyANa GuNAs or His miraculous deeds related to the protection of His devotees or the punishment of the enemies of His bhakthAs. The musical effect of reciting or listening to the verses of Thirucchinnaamaalai is most delectable. It brings VaradarAja's uthsavams and His bhavani to the accompaniment of the Veda and Prabhandha ghoshams right in front of our mind's eye.

### THE STRUCTURE OF THIS PRABHANDHAM

The first six paasurams of this Prabhandham deal with the essence of Thirumanthiram, the seventh covers the meaning of Dhvayam and the 8<sup>th</sup> and the 9<sup>th</sup> instruct us on the quintessence of Charama sLOkam. The tenth paasuram pays tribute to the Vaibhavam of Lord VaradarAjan. The final paasuram reveals that only those who discard carnal desires in favor of uninterrupted Bhagavath Bhakthi can enjoy this delectable Prabhandham.

### THE METRE OF THE PRABHANDHAM

The whole Prabhandham is set in the metre of YeNN SeerAsiriya Viruttham with 8 lines in each paasurams. The ending with "Vanthaar thAmE" marks these paasurams with an aura of divinity by invoking the arrival of Lord VaradarAja right in front of us.

### COMMENTARY ON INDIVIDUAL SLOKAS

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमि सन्निधत्तां सदा हृदि ॥

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





## TANIYAN 1

mannu Thirumanthiraththin vAzh dhuvayatthin poruLum  
tunnu puhazh Geethai tanil sonna yeNNAnkin poruLum  
anna vayal Kacchi AruLALar Thirucchina oli  
innapadi yenRuraitthAn Yezhil VedAnthAriyanE

மன்னு திருமந்திரத்தின் வாழ் துவயத்தின் பொருளும்

துன்னு புகழ் கீதை தனில் சொன்ன எண்ணான்கின் பொருளும்

அன்ன வயல் கச்சி அருளாளர் திருசின்ன ஒலி

இன்னபடி என்றுரைத்தான் எழில் வேதாந்தாரியனே

### MEANING:

The (ThUppul) VedAnthAcharyan of unique luster described exactly the significance of the majestic sounding nAdham of the Thirucchinam of the Lord of Kanchi, city known for the many swans (Raaja Hamsam/Raaja SanyAsis) in its environs. SrI VedAntha Desikan showed in this Prabhandham that the paasurams abound in the esoteric meanings of the three rahasyams: the enduring AshtAksharam, the rejuvenating Dhvayam and Charama sLOkam of 32 letters enshrined in Bhagavath GithA.

The ever lasting meanings of the AshtAsharam is saluted as “Mannu Thirumanthiraththin poruLum”. The Dhvayam is saluted as “Vaazh dhvuyatthin poruLum” (the artha visEshams of Dhvaya manthram that nourish the chEthanams with its deep and esoteric meanings). The Charama sLOkam with 32 aksharams found in the 18th chapter of SrImath Bhagavath GithA is reverentially addressed as: “Tunnu puhazh Geethai tanil sonna yeNNAnkin poruLum” (the visEsha arthams of the glorious charama sLOkam with its 32 aksharams found in the Lord's GeethOpanishad).





"thiruvEnkatESa Guru"

## TANIYAN 2

yEkAntham mUnRum yezhilAl urai seythu  
maakAntham seythu aruLum vaLlalAi -SaakAnth  
DesikanAm ThUppul ThiruvEngatEsa Guru  
vaachakamE yengaLukku Vaazhvu

ஏகாந்தம் மூன்றும் எழிலால் உரை செய்து

மாகாந்தம் செய்து அருளும் வள்ளலாய் சாகாந்த

தேசிகனாம் தூப்புல் திருவெங்கடேச குரு

வாசகமே எங்களுக்கு வாழ்வு



### MEANING:

The SrI Sookthis of ThUppul VenkatEsa AchAryan are our life support. He is the most generous and compassionate One, who commented elegantly on the esoteric meanings of the three rahasyams for our benefit and got us under His spell like the magnet that attracts the iron.

“EkAntham mUnRu” refers to the three Rahasya manthrams to be learnt from a SadAchAryan. Swamy Desikan elaborated elegantly about their deep meanings (yechilAl urai seythu). Those commentaries enshrined in Thirucchinna Maalai Prabhandham attracted our minds powerfully to this Prabhandham (maakAntham seythu). The generous One, who blessed us this way, is the “SaakAntha Desikan” (VedAntha /NigamAntha Desikan) of ThUppul agrahAram near Kaanchi. His SrI sookthis are the ones that nourish and protect us (DEsikan vaachakamE yengaLukku Vaazhvu).

### TANIYAN 3:

paricchinamAna irunAl-yezhutthin pall vaNmai yelAm  
viricchu nalam peRa OdhavallOrkku intha mEdhinikke  
maricchinna meeLAp-piRavAmal vaazhvikkum Maal Varadhar  
Thirucchinna Osai inimai uNDO maRRai dEvarukke?

பரிசின்னமான இருநால் எழுத்தின் பல் வண்மை எல்லாம்

விரிச்சு நலம் பெற ஒதவல்லோர்க்கு இந்த மேதினிக்கே

மரிச்சின்ன மீளப் பிறவாமல் வாழ்விக்கும் மால் வரதர்

திருச்சின்ன ஒசையின் இனிமை உண்டோ மற்றை தேவருக்கே

This paasuram is shaped in the form of a rhetoric question with its inaid answer. This Paasuram poses a question and answers it without hesitation:

Is there any one (dEvAs) qualified to possess the level of glory of Lord VaradarAjan and as a result enjoy the sweet nAdham of Thirucchinna Vaadhyaam? The answer is “definitely not” and the most enjoyable Thirucchinna vAdhya nAdham belongs exclusively to the Supreme Lord of Hasthi Giri, Lord VaradarAjan.





"Thiruchchinna Osai inimai..."

The famous question is: “Maal Vardahar Thiruchchinna Osai inimai uNDO maRRai DEvarukke?” Can any other God or demi-god hope to gain the sweet sound of Thiruchchinna Vaadhyam as a mark of honor to accompany the sanchArams of the most merciful VaradharAjan? Swamy Desikan states clearly that there is no one, who is equal or Superior to Lord VaradarAjan (SrIman NaarAyaNan as the archAvathAran at Kaanchipuram) and to qualify for the distinction of announcement of His arrival with the MangaLa dhvani of Thiruchchinna Vaadhyam.

Swamy states further that those BhaagavathAs, who can comprehend and reflect on the Meanings of the AshtAkshara Manthram elaborated in His Prabhandham will never ever be born in this Karma BhUmi due to the dhivyAnugraham of the DayALu, Lord VaradarAjan.

### THE STRUCTURE OF THIRUCCHINNA MAALAI PRABHANDHAM

There are 11 Paasurams including the Phala Sruthi sIOkam. Here is how the eleven paasurams are organized:

1. Elaboration of AkAram ॐ enshrined inside the PraNavam --Creation
2. Meaning of AkAram housed inside PraNavam--Rakshakathvam
3. Meaning of UkAram, MakAram & the associated fourth vibhakthi
4. Thirumanthiram: Meaning of “Nama:” sabdham
5. Meaning of NaarAyaNa Sabdham in Thirumanthiram
6. Meaning of th 4th case associated with NaarAyaNa Sabdham
7. Meaning of Dhvayam
8. Meaning of Charama SIOkam
9. The sacred sports of VaradarAjan as Lord KrishNa







10. The collective meanings of the three rahasyams

11. Only those who do not seek evanescent pleasures will enjoy the Thiruchinna Maalai Prabhandham.

Let us now study the Individual Paasurams of Thiruchinna Maalai line by line and one by one to share the joyous experience of Swamy Desikan as he enjoys the arrival of the Lord accompanied by the sunAdham of His Thiruchinnams. All VedAnthic doctrines embodied by Him, His anantha KalyANa GuNams, His dhivya MangaLa Vighram overwhelm Swamy Desikan and He bursts forth into beautiful poetry.







## PAASURAM 1: MEANING OF AKARAM INSIDE THE PRANAVAM

Yeer-ulahai padaikka yeNNi irundhAr VanthAr  
Yezhil MalarOn tannai anRE yeenRAR vanthAr  
Maarutham MaNN neer aahum MaayOr VanthAr  
vAnOdu yeri aahum MaRayOr VanthAr  
Sooriyar tammudan tulangu ThUyOr vanthAr  
SurarhaLukku anRu amudhu aruL SundaranAr vanthAr  
Vaarithi Soozh vaiyaham VaazhvitthAr vanthAr  
VaNmeyudan Varam taruvAr vanthAr ThAmE

ஈர் உலகைப் படைக்க எண்ணி இருந்தார் வந்தார்

எழில் மலரோன் தன்னை அன்றே ஈன்றார் வந்தார்

மாருதம் மண் நீர் ஆகும் மாயோர் வந்தார்

வானோடு எரி ஆகும் மறையோர் வந்தார்

சூரியர் தம்முடன் துலங்கு தூயோர் வந்தார்

சுரர்களுக்கு அன்று அமுது அருள் சுந்தரனார் வந்தார்

வாரிதி சூழ் வையகம் வாழ்வித்தார் வந்தார்

வண்மையுடன் வரம் தருவார் வந்தார் தாமே

### CONDENSED MEANING:

Lord VaradarAjan is the One, who creates all the sentients and insentients through the power of His sankalpam alone. He is the One, who created Brahma Devan in the lotus that arose out of His navel. He is the One who transformed in to the Pancha BhUthams (BhUmi, Jalam, Agni, Vaayu and AakAsam) and yet is not touched by their dhOshams (blemishes). He is the forever Pure One (Parisuddhar), who accepts the Kaimkaryams offered by the Nithya Sooris (eternally liberated Jeevans), who are at His Supreme Abode. He is the One of exceptional beauty, who churned the Milky Ocean and distributed the nectar from there to DevAs. He is the One, who protects this Earth with the mantle of Oceans through His grace. He is the Matchless VaradarAjan, who grants all the boons that His devout Bhakthaas seek. This magnificent VaradarAjan has arrived now in our middle (as indicated by the Thiruchinna Vaadhya Naadham) so that even we could enjoy Him with our physical





eyes here at Kaanchipuram.

**1<sup>ST</sup> LINE: “YEER-ULAHAI PADAIKKA YENNI IRUNDHAR VANTHAR”**

Yeer-ulahu -- stands for the twin worlds of chEthanam and achEthanam. The CharAchara Srushti KarthA has arrived now. This srushti (creation) is sankalpa Maathram (merely by the power of His volition). Our Lord celebrated in the Upanishads as the BhUtha yOni (Source of the Universe). He is the Jagath Srushti karthA (Creator of this world of sentient and insentient).

**2<sup>ND</sup> LINE “YEZHIL MALARON TANNAI ANRE YEENRAR VANTHAR”**

Yezhil MalarOn is Chathurmukha Brahma with a beautiful lotus flower as His aasanam (seat). In ancient times, Lord VaradarAjan created Brahma (anRE yeenRAR). That Father of Brahma Devan has arrived now. This Brahma Devan, who wanted to see His creator with His own physical eyes conducted Aswamedha Yaagam on Hasthigiri and had his wish fulfilled. He also requested the Lord to stay on top of Hasthigiri forever and make Himself visible to all the ChEthanams.



"surarkaLukku amudhu..."



**3<sup>RD</sup> LINE “MAARUTHAM MANN NEER AAHUM MAAYOR VANTHAR”:**

The Lord with the vichithra chEstitham (mysterious deed) of transforming in to the Pancha BhUthams of Vaayu, BhUmi and Jalam without being tainted by their blemishes (hEya guNa rahithan) has arrived now. The freedom from dhOshams of any kind is the very svaroopam (essential nature) of SrIman NaarAyaNa. He is the material and instrumental cause of all creations.

**4<sup>TH</sup> LINE “VANODU YERI AAHUM MARAYOR VANTHAR”:**

The Lord who transforms also in to the remaining two Pancha BhUthams (AakAsam and Agni/tEjas) and who is eulogized by the VedAs have arrived now as announced by the Thirucchinna Vaadhyaam.

**5<sup>TH</sup> LINE “SOORIYAR TAMMUDAN TULANGU THUYOR VANTHAR”:**

The Lord who shines amidst the nithya Sooris has arrived now. Here Lord VaradarAjan is recognized as SrI Vaikunta Naathan. Our Lord is surrounded by Nithyasooris like AdhisEshan, Garudan, VishvaksEnar and others engaged in performing nithya Kaimkaryam to Him.

**6<sup>TH</sup> LINE “SURARHALUKKU ANRU AMUDHU ARUL SUNDARANAR VANTHAR”:**

The most beautiful Lord, who during the time of churning the Milky Ocean distributed the nectar has arrived here. The Balam and Sakthi, the two of the six main guNams of BhagavAn is being referred to here. His unmatched beauty as Sundara VaradarAjan is being saluted here.

**7<sup>TH</sup> LINE “VAARITHI SOOZH VAIYAHAM VAAZHVITTHAR VANTHAR”:**

The Lord who made this earth girdled by oceans and made it prosper has arrived now. Lord VaradarAjan's AddhArathvam (Being the sole supporter of this Universe), Niyanthruthvam (Controller of the Universe) and Seshithvam (Lord of the Universe) is being addressed here.

**8<sup>TH</sup> LINE VANMAYUDAN VARAM TARUVAR VANTHAR THAME”:**

The Kali Yuga Varadhan known for His oudhAryam (generosity) has indeed arrived amidst us. His Vaathsalyam for us leads on to His OudhAryam or VaNmai.



## UPANISHADHIC AND SAMPRADHAYA VISHAYAMS HOUSED IN THE SECOND PAASURAM:

Aru-MaRayai Oozhi tanil kAtthAr vanthAr  
athu tannai anRu Ayanukku aLitthAr vanthAr  
dharuma vazhi azhiyAmal kAppAr vanthAr  
ThAmarayALUdan ilangum Taathai vanthAr  
ThiruvurayAyAit-Thaamm PoruLAI nirpAr vanthAr  
ThiruvuruLAI sezhum kalaikaL tanthAr vanthAr  
maruvalarkku mayakku uraikkum MaayOr VanthAr  
vAnn yERa vazhi tanthAr vanthAr thAmE

அருமறையை ஊழி தனில் காத்தார் வந்தார்  
அது தன்னை அன்று அயனுக்கு அளித்தார் வந்தார்  
தருமவழி அழியாமல் காப்பார் வந்தார்  
தாமரையாளுடன் இலங்கும் தாதை வந்தார்  
திருவுரையாய் தாம் பொருளாய் நிற்பார் வந்தார்  
திருவருளால் செழுங்கலைகள் தந்தார் வந்தார்  
மருவலர்க்கு மயக்குரைக்கும் மாயோர் வந்தார்  
வான் ஏற்ற வழிதந்தார் வந்தார் தாமே

The Rakshathvam (protective aspect) of the Lord echoed in the AkAram of PraNavam is elaborated in this Paasuram.

Rahasyathraya SIOkam reminding us of the Lordship of SrIman NaarAyaNa-VaradarAjan in Rakshakathvam has to be reflected upon in the context of this second Paasuram:

thrANE Swamithvam ouchithyam nyAsAdhyA: sahakAriNa:  
pradhAna hEthu: svAtantrya-visishtA karuNA vibhO:







त्राणे श्रमिन्त्वम् औचित्यम् न्यासाध्याः सहकारिणः

प्रधान हेतुः स्वातन्त्र्य-विशिष्टा करुणा विभोः

### MEANING:

It is befitting for Him to be the Master in protecting ChEthanams. Prapatthi and the like are the saha-kAris (udhavik-kAraNangaL). The main kaaraNam (PradhAna hEthu) however is our Lord's dayA intertwined with His SvAtantryam (Independence, unquestioned Lordship).

### MEANING OF THE SECOND THIRUCHINNA MAALAI PAASURAM

Lord VaradarAjan is the Supreme Being, who protected the VedAs during the time of MahA PraLayam from destruction and performed upadEsam on them for Brahma Devan during the time of Naimitthika Srushti. He is the One, who protected the dharma mArgam from destruction and took many avathArams to provide protection to the SanAthana dharmam. He is never ever separated from Periya PirAtti (PerumdEvi ThAyAr) and stands as arTa savaroopam, while His divine consort stays as Sabdha Svaroopam (Vaak). He is the Lord, who blessed the Maharishis to create dharma Saasthrams, IthihAsams and PurANams as UpabrahmaNams to elaborate on and clarify the meanings of the VedAs. He is the powerful Lord, who banishes NaasthikAs and Kudhrushtis (avaidhikAs) to different kinds of narakams after enchanting them with mohana Saasthrams. He is the benevolent krupA Saagaram, who revealed Bhakthi Yogam and Prapatthi yOgam as the means for Moksham through His Saasthrams. Our Lord of such Vaibhavam as a protector of VedAs, dharma mArgam, VaidhikAs has now arrived amidst us as inferred from the SunAdham of His Thirucchinam.

### SPECIAL NOTES ON INDIVIDUAL LINES:

LINE 1: "ARU-MARAYAI Oozhi tanil kATthAR VANTHAR"

aru-maRai refers to the precious and sacred VedAs.

These precious Veda mantrams are essential for the creation of the world with its multifarious chEthanams and achEthanams by Brahma DEvan according to srushti kramam. When the VedAs were exposed to danger during PrAkrutha PraLaya Kaalam, the time during which the entire world reaches layam in ParamAthmA, our Lord protects the Vedams for the benefit of BrahmA during the time of Naimitthika Srushti. There are four kinds of PraLayam (Naimitthikam, PrAkrutham, Aadhyanthikam and Nithyam). The PrAkrutha PraLayam is the one at the end of the







life of Brahma, when the charAcharams and Pancha BhUthams attain layam inside ParamAthmA. Srushti is of three kinds: PrAkrutha Srushti, Naimitthika Srushti and Nithya Srushti.

The Srushti Kaaryam done by the Lord using Moola Prakruthi to create Mahath, ahankAram and related tatthvams is PrAkrutha Srushti. At the end of Brahma's day, there is a praLayam after which Srushti starts and that Srushti is Naimitthika Srushti. VedAs are needed then by Brahma Devan for carrying out his assigned responsibilities of creation and the Lord presents the VedAs to Brahma DEvan for enabling Srushti.

There are times when Brahma loses the VedAs (due to carelessness to asurAs) and the Lord goes after the asuras, destroys them and brings the VedAs back and instructs Brahman again in the form of a Hamsam. This is the vaibhavam of “Oozhi tanil arumaRayai kAkkum Vaibhavam” saluted in the first line.

**LINE 2: “ATHU TANNAI AYANUKKU ANRU ALITTHAR VANTHAR”**

This refers to Lord VaradarAjan blessing Brahma dEvan with the VedAs during the time of Naimitthika PraLayam. The glories of the Lord as the Protector of the VedAs, Creator and the Dissolver of the World is saluted by Sage ParAsarar in VishNu PurANam:

Sa yEva Srujya: Sa yEva Sarga karthA  
sa yEva pAthayathi cha Sa yEva PaalyathE cha  
BrahmAdhyavasTABhi: asEsha Moorthy  
Vishnu : Varishta: VARADHO VarENya:

स एव सृज्यः स एव सर्ग कर्ता

स एव पात्तयति च स एव फाल्यते च

ब्रह्माध्यवस्ताभिः अशेष मूर्ति

विष्णुः वरिष्ठः वरदो वरेण्यः

He enters in to Brahma (anupravEsam) and facilitates the creation according to the rules of the Lord's VedAs.

**LINE 3: “DHARUMA VAZHI AZHIYAMAL KAAPPAR VANTHAR”:**

Our Lord protects the way of SanAthana Dharmam through His many avathArams,





when Dharma mArgam is threatened (Dharma samsTapanArthAya sambhavAmi yugE yugE).At the end of Kali yugam, He incarnates as Kalki and destroys all avaidhikAs and adharmikAs and starts the cycle of the four Yugams once again.

**LINE 4: "THAAMARAYALUDAN ILANGUM THATHAI VANTHAR":**

The SarvalOka SaraNyan, who is the Father of the entire universe, who shines with MahA Lakshmi in an inseparable manner, has arrived now in our midst to the accompaniment of Thirucchinna oli. They are a unique couple (MiTunam with joint Parathvam/Supermacy) and they are never separated from each other as understood from the VishNu PurANa sLokam:

NithyaivEshA JaganmAthA VishNO : SriranapAyini

YathA SarvagathO VishNu: TaTaivEyam DhvijOthama

नित्यैवेषा जगन्माता विष्णोः श्रिरनपायिनि

यथा सर्वगतो विष्णुः ततैवेयम् द्विजोत्तमा

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"thamaRaiyALuDan ilangum thAdhai"





She is the eternal, Mother of the Universe, the auspiciousness Of VishNU and is never ever separated from Her Lord. In the same manner as VishNu is pervasive in every object of creation, she is also seen there together with Him. That is the Tathvam of the Lord being resplendent with the lotus lady (ThAmarayAL).

This Sarva RakshaNa DhIkshithan, SrIman NaarAyaNan is hailed as the Rakshakan accompanied by His Divine Consort, MahA Lakshmi in all siddhAnthams:

LakshmyA Saha HrusheekEsO DEvyA KaaruNyaroopayA  
Rakshaka: SarvasiddhAnthE VedAthapi cha geeyathE

लक्ष्म्या सह हृषीकेशो देव्या कारुण्यरूपया

रक्षकः सर्वसिद्धान्ते वेदातपि च गीयत

LINE 5: “THRUVURAYAYAI THAAMM PORULAYAI NIRPPAR VANTHAR”

Our Lord and His DEvi are like the union of arTam and Vaak. Our Lord is the arTa svaroopan, while MahA Lakshmi stands as the Sabdha Svaroopi (arTO VishNu: iyam VaaNi according to VishNu PurANam).

LINE 6: “THIRUVARULAL SEZHUM KALAIKAL TANTHAR VANTHAR”:

Our Lord is Parama DayALu and is propelled by His KrupA to bless the Maha Rishis like ParaasarA, VyAsa with the nourishing Dharma Saasthrams, IthihAsams and PurANams as UpabrahmaNams to interpret/comprehend the meaning of Veda Manthrams (MaRais).

LINE 7: “MARUVALARKKU MAYAKKU URAIKKUM MAAYOR VANTHAR”:

For those, who are NaasthikAs and avaidhikAs, our mysterious Lord creates enchanting Saasthrams that result in the practitioner ending up in narakams like LavaNam (for those who put down and deny Vedams as PramANams). He is Maayavai and creates the tantalizingly tempting false Saasthrams for the avaidhikAs that lands them in cruel narakams, where they repent and return to earth in different bodies to enjoy their karma phalans.

As MaayA Mohanan, he induces PaashaNdis through special ukthis (utterances) to follow avaidhika mathams like Bouddham, Jainam and leads them on to their own demise.







**LINE 8: “VAANERA VAZHI TANTHAR VANTHAR THAME”**

Our Lord through His VarAha, Raama and KrishNAvathAra charama sIOkams, showed us the Parama Padha SopAnam or the path to ascend to Mosham via archirAdhi mArgam. That path (means) is the SaraNAgathy mArgam. This path to Sri Vaikuntam is elaborated in the 21st chapter of SriImath Rahasya Thraya Saaram (Gathi VisEshaadhikAram) and PhalAdhyAyam of Sri BhAshyam.

Lord VaradarAjan’s arrival in our midst of His BhakthAs is announced by the sweet sound of His Thirucchinnam.

The Eleven Sri Varadaraja AshtOtthara NaamAs relating to this Paasuram are:

Sarga sTithi upasamhAra KaariNE Nama:	(9th AshtOttharam)
SaraNAgatha RakshakAya nama:	(31st Naamam)
Nithyasoori SamarchithAya Nama:	(34th AshtOttharam)
Nadha aj~nAna tamO hanthrE nama:	(35th AshtOttharam)
SudhA PradhAya Nama:	(54th AshtOttharam)
Jn~Ani PriyAya Nama:	(55th Naama)
KaruNA VaruNAlaaya Nama:	(65th AshtOttharam)
Mukthi DhAyakAya Nama:	(82nd AshtOttharam)
Siddha sEvya BhUthAya Nama:	(85th AshtOttharam)
BhUri KalyANa dhAyakAya Nama:	(107th AshtOttharam)
Bhaktha VathsAlAya Nama:	(108th AshtOttharam)





## UPANISHADHIC AND SAMPRADHAYA VISHAYAMS HOUSED IN THE THIRD PAASURAM

anaiththulaham kAkkum AruLALar vanthAr  
anaiththukkum adhipathiyAi niRpAr vanthAr  
tinaiththanayum ThirumahaLai vidAthAr vanthAr  
tEsu otthar mikkArum illAthAr vanthAr  
ninaikka namakku inn aRivu tanthAr vanthAr  
nilai ninRa uyir thOnRa ninainthAr vanthAr  
yenakku ivar naann avarkku yenna iniyAr vanthAr  
yezutthu onRil thihazha ninRAR vanthAr thAmE

அநைத்துலகும் காக்கும் அருளாளர் வந்தார்  
அநைத்துக்கும் அதிபதியாய் நிற்பார் வந்தார்  
திநைத்தனையும் திருமகளை விடாதார் வந்தார்  
தேசொத்தார் மிக்காரும் இல்லார் வந்தார்  
நினைக்க நமக்கு இன்னறிவு தந்தார் வந்தார்  
நிலைநின்ற உயிர்த்தோன்ற நினைந்தார் வந்தார்  
எனக்கிவர் நான் அவர்க்கு என்ன இனியார் வந்தார்  
எழுத்தொன்றில் திகழ நின்றார் வந்தார் தாமே

This Paasuram covers the fourth vibhakthi embedded in the first aksharam (akAram) of PraNavam as well as the UkAra, MakArams, which constitute the middle and the third aksharams of PraNavam. This Paasuram also includes additional meanings of the AkAram, which was covered earlier in Paasurams 1 and 2. This paasuram has thus comprehensive coverage.

### MEANING:

PeraruLALar protects the universe and stays as its Master. He does not leave the side of Periya PirAtti even for a fraction of a second. In His tEjas (luster), there is no one Equal or Superior (SamAdhika Daridhran) to Him. He is the One, who gives us the auspicious Jn~Anam to meditate on Him. He is the One, who ordains/wills that the





Jeevans that are eternal be self-luminous (Svayam PrakAsam). He is the One, who manifests as the most delectable anubhavam (Parama BhOghyAnubhavam), when every ChEthanam (Sentient being) declares sincerely that the Lord is his Master and I am His unquestioned servant. He is the One saluted by the one-lettered PraNavam. Lord VaradarAjan of this glorious Vaibhavam has now appeared/arrived amidst us as revealed by the sunAdham of His Thirucchinna oli. (Chinnam means insignia and Thirucchinnam then is His auspicious insignia. He is thus worshipped by PraNava Naadham arising from His Thirucchinna Vaadhyam).

**THE KEY WORDS OF THE THIRD PAASURAM ARE:**

1. “anaitthukum adhipathiyAi”: the Fourth Vibakthi linked to akAram is referred to here to remind us that all sentients and insentients are NirupAdhika Sesham (Unconditional servants) to Him in His role as NirupAdhika (condition less, devoid of limitations) Sarva Seshi (Supreme Master). Seshan is the servant, who performs kaimkaryams with utter humility and a sense of elation. Seshi is the One, who receives (accepts) that Kaimkaryam from the Seshan with joy. The need for the development of Sesa-Seshithva Jn~Anam is reminded here.
2. The passage “ThirumahaLai vidAthAr” is linked to the UkAram of PraNavam representing MahA Lakshmi (Thiru MahaL). In VishvaksEna Samhithai, the Lord states that VedAnthams and PaancharAthram aver that the Ubhaya VibhUthis (nithya and Leelaa) as well as PirAtti is sEsham to Him. Together, they are “yEka sEshi” to the world (SrISrIsayO dhvaou cha SadhaikasEshi) according to PaancharAthram, which is Bhagavath Saasthram. She is sesham to Her Lord only. She is the MadhyAksharam (UkAram) in the PraNavam.
3. The passage, “tEsu otthAr mikkAr illAr” refers to the other meaning of MahyAksharam, UkAram that there is no one in His Ubhaya VibhUthi, who is equal or greater than Him.
4. The passages, “ninaikka namakku innaRivu tanthAr” and “nilai ninRa uyir tOnRa ninainthAr” deals with the svaroopam of the Jeevan, which is eternal, self-luminous and has the Jn~Anam given by the Lord. These two references in the third Paasuram of Thirucchinna Maalai are associated with the meaning of “MakAram” in the PraNavam. MakAram is the third aksharam (TrutheeyAksharam) of PraNavam denoting the Jeevan and its VyApaka nyAsam :

“MakAram JeevabhUthamthu sareeram vyApakam nyasEth”



मकारम् जीवभूतम्तु शरीरम् व्यापकम् न्यासीत्

Brahma Soothram states clearly that the Jeevan represented by MakAram is eternal (Nithyan) and has no time point of origin (anAdhi):

naathmA sruthEr-nithyatthvAccha thAbhya: --*Brahma Soothram : 2.3.18*

नात्मा श्रुतीर नित्यत्त्वाच्च ताभ्यः

**MEANING:**

“The Jeevan is not (produced), (for it is so) Mentioned in the scriptures, also (on account of its) being Eternal, (for so it is known) from them (the Sruthi texts)”.

The Jn~Ana Svaroopam and Svayam PrakAsthvam (Self luminosity) of the Jeevan is also referred to by this passage.

5) The passage “yenakkivar nAnn Ivarkku yenna iniyAr vanthAr” gives the full meaning of PraNavam.

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## FOURTH PAASURAM OF THIRUCCHINNA MAALAI CAPTURES THE MEANING OF NAMA: SABDHAM IN THE ASHTAKSHARA MANTHRAM.

nAmm vaNanga ThAmm iNangA niRpAr vanthAr  
nammai adaikkalam koLLum NaaTar vanthAr  
nAmm yemekkAm vazhakku yellAm aRutthAr vanthAr  
namakku ithu yenRu urayAmal vaitthAr vanthAr  
sEmam yeNNi yemmai anbaraku adaitthAr vanthAr  
sezhum tahavAl tiNN saraNAM Isar vanthAr  
tAmm anaitthum theevinayait-tavirppAr vanthAr  
TamakkEyAi yemmai aatkoLvAr vanthAr ThAmE

நாம்வணங்கத் தாம் இணங்கா நிற்பார் வந்தார்  
நம்மை அடைக்கலம் கொள்ளும் நாதர் வந்தார்  
நாம் எமக்காம் வழக்கெல்லாம் அறுத்தார் வந்தார்  
நமக்கிது என்று உரையாமல் வைத்தார் வந்தார்  
சேமம் எண்ணி எம்மை அன்பர்க்கு அடைத்தார் வந்தார்  
செழும் தகவால் திண்சரணாம் ஈசர் வந்தார்  
தாம் அநைத்தும் தீவினையைத் தவிர்ப்பார் வந்தார்  
தமக்கேயாய் எம்மை ஆட்க்கொள்வார் வந்தார் தாமே

### MEANING:

PeraruLALar is the One Supreme Lord, who stands on top of Hasthigiri to grant the desired boons of His true devotees who worship Him with bhakthi. He has accepted us the PrapannAs as objects to be protected and has freed us from our futile efforts to gain rakshaNam by ourselves. He is the One, who has banished the ahankAram (sense of We) and the MamakAram (this is mine) from our thinking. He has removed our false claim for Lordship over any thing and has taken over the Seshithvam (rightful Ownership) over all the objects of His creation. He has made us subservient to the BhaagavathAs, who are very dear to Him and this He has done for our own well being (KshEmam). He stands as the unfailing means (upAyam) due to His





overgrowing affection (Vaathsalyam) for us. He burns away in a trice all of our accumulated fierce karmAs. He has made us His servants (Sesha Vasthu) and has gained the fruits for that effort for Himself. The Lord of such glories has now arrived amidst us as indicated by His Thiruchinna oli. from their company.

### **THIS PAASURAM DEALS WITH THE MEANING OF NAMA: SABDHAM.**

The various key words and their links to the “Nama: Sabdham” of the Moola Manthram have been identified for us by MahA VidvAn Vaikunta Vaasi Oppiliappan Kovil Sri SrIrAma DesikAcchAr Swamy:

1. “Naam VaNanga” refers to NamaskAram by body, mind and speech.
2. “Adaikkalam” refers to Prapatthi/Bhara SamarpaNam/Aathma nivEdhanam, the act of unconditional surrender to SrIman NaarAyaNa.
3. “Naamm yemakkAmm vazhakku yellAmm MaRutthAr” refers to the ahankAram and MamakAram, which makes the deluded jeevan think that it is its own Master and denies the SwAmithvam of Sarva Loka SaraNyan, SrIman NaarAyaNan. The Thirumanjana Kattiyam of ParAsara Bhattar is a brilliant summary of the dialog between Lord RanganAtha and the egotistic jeevan on this subject and proves once and for all that the jeevan has no Seshithvam (Lordship) on any matter in the context of the “Divine Sovereignty” of our Lord :

<http://www.oppiliappan.org/kattiyam.htm>

4. The 5th line of this paasuram “KshEmam yeNNi anarkku adaitthAr” deals with the importance of Bhaagavatha SEshathvam (NedumAl adimai paasurams of Swamy NammAzhwAr: ThiruvAimozhi: 8.0.1-11) and “Payilum sudaroLi” (ThiruvAimozhi: 3.7.1-11).

The prayer here is to become the servant of the Lord (BhAgavathAs). To be the servants of the BhagaavthAs is the svaroopam of the Jeevans. Bhagavath sEsham is a most desirable purushArTam (Life’s goal) but BhAgavatha (TadheeyALs) Seshathvam is even more important. The example is provided by Sathrugnan being the Servant (Seshan) of Bharathan, who considered Lord Raamachandra Bhagavaan as His Seshi. Clinging to the feet of BhaagavathAs is therefore considered very







important. We should do Bhaagavath Kaimkaryam to please His BhAgavathAs/SrI VaishNavAs (for Bhagavatha Preethi). Once BhAgavatha Seshathvam is realized, then Bhagavath anubhavam will grow on and on. This Daasya Sambhandham (adiyAr kudigaL) will make us Bhaagavatha Nishtaas.

Thirukudanthai Desikan's nirvAham in this context based on SaakshAth Swamy's sIOkam is:

“SuddhAnAm thu labhEmahi sTiradhiyAm SuddhAntha SiddhAnthinAm mukthaiswarya dhina prabhAdha samayAsatthim prasatthim muhu: labEmahi”

शुद्धानाम् तु लभेमहि स्थिरधियाम् शुद्धान्त सिद्धान्तिनाम्  
मुक्तैश्वर्यं दिन प्रभाद समयासत्तिम् प्रसत्तिम् मुहुः लभेमहि

(May we be blessed with Daasya Sambhandham/Bhaagavatha sEshathvam. May we cling to the blemish less feet of Your BhaagavathAs like anthapuram women (pathivrathais) and await the dawn of Moksham!.

This passage is very important in the context of not committing BhaagavathApachAram since it is considered that the worship of BhAgavathAs is more important than worship of BhagavAn Himself:

“AarAdhanAnAm SarvEshAm VishNOr AaarAdhanam Param TasmAth Parataram prOktham TadhyaArAdhanam Param”

आराधनानाम् सर्वेशाम् विश्णोर् आराधनम् परम्  
तस्मात् परतरम् प्रोक्तम् तदियाराधनम् परम्

“TadheeyAs” are those that are dear servants of the Lord (BhaagavathAs). That AarAdhanam is SrI Sampath. The BhAgavatha aarAdhanam is the sure formula for positive deliverance from the cycles of births and deaths Since BhAgavathAs are the dearest ones for the Lord, the Moksha Daayakan. This doctrine of BhAgavatha Seshathvam as the end limit of the goals of life (PurushArTa Kaashtai) is covered in great detail in the 16<sup>th</sup> Chapter of SrImath Rahasya Thraya Saaram. For PrapannAs (Krutha KruthyAs), BhAgavatha sEshathvam is indispensable.

5. “TiNN SaraNN Isar” (6th Line): the upAyam of SaraNAGathy. The ways of





performing Prapatthi/Bhara SamarpaNam is dealt at great length in the 12th chapter of SrImath Rahasya Thraya Saaram (Saanga- PrapadhanAdhikAram).

6. “Thee Vinai anaitthum tavirppAr” refers to the destruction of all anishtams (mishaps) by the Lord that act as Moksha Phala VirOdhis (ArTa Panchakam chapter of SrImath Rahasya Thraya Saaram).

7. “yemai TamakkEyAi koLvAr vanthAr”: The Lord (sEshi) who accepts us as sEshans for His own prayOjanam and enjoys the fruits there of has arrived now amidst us. The 22nd chapter of SrImath Rahasya Thraya Saaram (ParipoorNa BrahmAnuhva adhikAram) sums up the Lord's anugrahams for the Muktha Jeevan that has arrived at His Supreme Abode.





## FIFTH PAASURAM OF THIRUCCHINNA MAALAI DEALS WITH THE SIGNIFICANCE OF “NAARAYANA” SABDHAM :

ulahellAm uLLE vaitthu umizhndhAr vanthAr  
ulahu udambAit-tAmm uyirAi ninRAR vanthAr  
alai kadalAi aanandham adaiynthAr vanthAr  
aLavilla AruL Aazhip-PerumAL vanthAr  
tilkam yenum thirumEni selvar vanthAr  
sezhum guNangaL irumoonRum udayAr vanthAr  
ilahu sudar muzhu nalamAm iniyAr vanthAr  
yellArkkum gathiyAnAr vanthAr thAmE

உலகெல்லாம் உள்ளே வைத்து உமிழ்ந்தார் வந்தார்

உலகுடம்பாய்த் தாம் உயிராய் நின்றார் வந்தார்

அலைகடலாய் ஆனந்தம் அடைந்தார் வந்தார்

அளவில்லா அருள் ஆழிப் பெருமாள் வந்தார்

திலகமெனும் திருமேனிச் செல்வர் வந்தார்

செழுங்குணங்கள் இருமுன்றும் உடையார் வந்தார்

இலகு சுடர் முழு நலமாம் இனியார் வந்தார்

எல்லார்க்கும் கதியானார் வந்தார் தாமே

### MEANING:

PeraruLALar is the Lord, who protected the world during PraLaya kaalam by placing it inside His stomach and released it during the time of creation. He has the sentient and insentient as His body and stays inside them as their antharyAmi (indweller). Just as the ocean water becomes the foam and the waves, He transforms through pancha bhUthams as the diverse chEthanams and achEthanams. This He accomplishes through His sanklapa Balam alone and enjoys such transformations. He is of the form of Ocean with infinite dayA. He has the matchless divine beauty, which stands out as the tilakam to highlight the soundharyam of the created world. He is the BhagavAn with the famous six guNams(Jn~Anam, Sakthi, Balam, Isvaryam, Veeryam and tEjas). He is of the form of infinite bliss and perfect





Jn~Anam. He stays as the means and goal for all. Lord VaradarAjan of such Vaibhavam has arrived now amidst as revealed by His Thirucchinna oli.

**THIS PAASURAM IS THE ELABORATION OF NAARAYANA SABDHAM OF ASHTAKSHARAM**

**LINE 1: “ULAHHELLAM ULLE VAITTHU UMIZHNTHAR VANTHAR”:**

This refers to His being the aadharam and KaaraNam for every thing: ChEthanams and achEthanams. The two passages of NaarAyaNAnuvAKam: “VisvamEvadham Purusha:”, “Tattvam NaarAyaNa: Para”; explains the NaarAyaNa is the aadharam (foundation) for all Tatthvams and Universe. They point out that NaarAyaNan is “Viswa SarIrikan” and Tatthva SarIrikan (He has chEthanam and achEthanam as His Body and is the aadharam for both). At time of MahA PraLayam, He retains the Universe in a small portion of His stomach and protects them in a subtle form without NaamAs and Roopams. At the time of creation, He releases them or spits them out and they become later the Naama -Roopa Prapancham. He is thus the material and instrumental cause of the srushti and dissolution of the Universe.

ChAndhOgya Upanishad (III.14.1) supports this with the famous Manthram: “Sarvam khalu idham Brahma-” (“Verily, all this is Brahman, because all this originates from, ends in and is sustained by Brahman”). Brahman is the entire universe of ChEthanams and achEthanams, which represents the body (SarIra) of Brahman. The same Brahman is the indweller or antharyAmin and is the the self of SarIra (SarIrin). This is the core doctrine of VisishtAdhvaitham: SarIra-SarIri sambhandham (The organic relationship of Brahman and the Universe of ChEthanams and achEthanams).

**LINE 2: “ULAHU UDAMPAI THAMM UYIRAI NINRAR VANTHAR”**

The relationship (Sambhandham) between the Universe and Iswaran as SarIra (body) and the self of SarIra (SarIri) is reiterated here.

**LINE 3: “ALAI KADALAI AANANDHAM ADAINTHAR VANTHAR”**

The “tanamai” (nature) of being Leela and Nithya VibhUthi is being referred to here. The joy that He derives from transformations that He manifests through the power of His sankalpam (Volition) to be bubble, foam and the wave (the various objects of Prapancham) is pointed out here.

**LINE 4: “ALAVILLA ARUL AAZHI PERUMAL VANTHAR”**

Here the limitless aruL (grace/compassion) of the Lord for us the erring jeevans is







being saluted.

**LINE 5: “TILAKAMENUM THIRUMENI CHELVAR VANTHAR”**

The dhivya MangaLa Vignram of the Lord is saluted here. SavisEsha Brahmavham is emphasized here as underlined by VedAntha SoothrAs is the focus. This dhivya MangaLa vignram has a dhivya roopam, dhivya BhUshaNam and dhivya aayudham (Divine Body, aabharaNams and weapons) as saluted by the PurANams and AzhwArs.

**LINE 6: “SEZHUM GUNANGAL IRU-MUNRUM UDAYAR VANTHAR”**

The six auspicious, defining GuNams of the Lord leading to Him being addressed as BhagavAn are indicated here. These six according to VishNu purANam are (Jn~Aana, Sakthi, Bala, Isvarya, veerya and tEjas/ Knowledge Power, strength, Lordship, virility and splendor). These are the “sezhum GuNangaL”.

Lines 5 and 6 form the core of VisishtAdhvaitham as emphasized by AchArya RaamAnujA:

“Brahma sabdhEana SvabhAvathO nirastha nikhila dOsha anavathikAdisaya asankhyEyaKalyANa guNa gaNa PurushOtthamO abhidheeyathE”

ब्रह्म शब्देन स्वभावतो निरस्त निखिल दोष अनवतिकादिशय

असन्व्येयकल्याण गुण गण पुरुषोत्तमो अभिधीयत

By Brahma sabdham, the PurushOtthaman (Supreme Being), who is devoid of all imperfections and endowed with limitless auspicious attributes, is indicated). It is SavisEsha Brahman and NOT nirvisEsha Brahman that is being accepted.

**LINE 7: “ILAHU SUDAR MUZHU NALAMAM INIYAR VANTHAR”**

The dhivyAthma Svaroopam of the Lord, where He shines as Jn~Anandha Svaroopam is referred to here. The svaroopam (innate nature) of Brahman as “Satyam, Jn~Anam and Anantam” (according to TaitthirIya Upanishad) is being hinted here. Ilahu or Satya Svaroopam with out undergoing any VikAram (Change), Sudar(Jn~Ana Svaroopam) and Muzhu nalam (ParipoorNa aanandha svaroopam) are covered here as the defining features of PurushOtthaman, Sriman NaarAyaNan.

**LINE 8: “YELLARKKUM GATHIYANAR VANTHAR THAAME”**

Here the Tatthvam of SrIman NaarAyaNan being the means and Phalan (UpAyam





and UpEyam for all) is being saluted.

In Moola ManthrAdhikAram, there is a sLOkam that sums up SrIman NaarAyaNan being the KaaraNam for the universe and being the upAyam as well as UpEyam as established in VedAntha Saasthrams:

“KaarANathvam aBhAdhyathvam UpyathvamupEyathA  
ithi SaarIrakasTApYam iha chAapi vyavasTitham”

कारणत्वम् अभाद्यत्वम् उप्यत्वमुपेयता

इति शारीरकस्थाप्यम् इह चापि व्यवस्थितम्

The full meanings of NaarAyaNa sabdham as per this sLOkam are:

Line 1: Aadharathvam and KaarANathvam

Line 2: SarIrAthma BhAvam

Line 3: Ubhaya VibhUthi NaaTathvam

Line 4: DayA Svaroopam

Line5 & 6: Dhivya MangaLa vigraham & KalyANa GuNams

Line 7: Jn~Anantha Svaroopam

Line 8: Being Both UpAyam and UpEyam.





THE SIXTH PAASURAM OF THIRUCCHINNA MAALAI DEALS  
WITH THE SIGNIFICANCE OF THE FOURTH CASE  
(VIBHAKTHI) RIDING ON THE NAARAYANA SABDHAM  
(NAARAYANAAYA):

aruLAIE vilangu iraNDum azhippAr vanthAr  
anjirayaik-kazhittharuLum anbhar vanthAr  
maruL vaarA vahai nammaik-kAppAr vanthAr  
VaanEra Vazhi nadatthi vaippAr VanthAr  
theruL aarum theLi visumbhu taruvAr vanthAr  
ThiNN kazhark-keezh vaazha namakku aruLvAr vanthAr  
peruvAnil adimai namaik-koLvAr vanthAr  
piriyAmaR kAtthaLippAr vanthAr ThaamE

அருளாலே விலங்கு இரண்டும் அழிப்பார் வந்தார்

அஞ்சிறையைக் கழித்தருளும் அன்பர் வந்தார்

மருள் வாரா வகை நம்மைக் காப்பார் வந்தார்

வானேற வழி நடத்தி வைப்பார் வந்தார்

தெருளாரும் தெளிவிசம்பு தருவார் வந்தார்

திண்கழர்கீழ் வாழ நமக்கு அருள்வார் வந்தார்

பெருவானில் அடிமை நம்மைக் கொள்வார் வந்தார்

பிரியாமற் காத்தளிப்பார் வந்தார் தாமே

MEANING:

Lord VaradarAjan is the One, who destroys both the kinds of KarmAs (PuNyam and Paapam) through His grace (KrupA). He is the One, who releases the chEthanams from the prison of SamsAram that they thought was the most enjoyable (Parama BhOgyam). He is the One, who protects us by banishing ajn~Anam from our minds during the last moments of our lives. He is the One, who enables us to travel by the path of light (archirAdhi mArgam) to His Supreme abode. He is the One, who blesses us with permanent residence in His Suddha Satthvamaya SrI Vaikuntam, where the svabhAvika (inherent, natural) Jn~Anam of the AathmA is always in full blossom. He





is the One who grants us the supreme goal of performing kaimkaryam at His sacred feet at Sri Vaikuntam. He is the One, who accepts our Kaimkaryams and lets us gain ParipoorNa BrahmAnandham there. He is the One, who protects us and guarantees that we will never ever be separated from Him. Lord VaradarAjan of such Vaibhavam has now arrived in our midst as inferred from the mangaLa nAdham of His Thirucchinnam.

In this Paasuram, the meaning of the “Aaya” sabdham riding on the NaarAyaNa sabdham of the Moola Manthram is explained. The meaning of the “aaya” sabdham (the fourth case riding on the NaarAyaNa sabdham) is Kaimkaryam to the Lord. For the Prapannan, who has performed the UpAyam (SaraNAgathy), the Phalans range from the destruction of both kinds of KarmAs to protection and inseparability from SriIman NaarAyaNan and His Supreme abode. Recognizing its inherent Seshathvam, the muktha jeevan performs nithya kaimkaryam with the total blissful anubhavam. That then is the meaning of the “aaya” sabdham.

#### **ADDITIONAL OBSERVATIONS ON WORDS SELECTED BY SWAMY DESIKAN**

1. Vilangu IraNDu: the two kinds of restrainers (handcuffs or leg cuffs) that limit our movement are the two kinds of KarmAs: PuNyams and Paapams. PuNyam is described as the golden cuff and Paapam is viewed as the Iron cuff. Gold or Iron, both limit our movement and the Lord breaks them up and frees us once we perform SaraNaagathy and seek His protection.

2. Anjirai: We were restrained by our cuffs and staying in that state inside the prison of SamsAram (amm SiRai). This is the prison cell that looks beautiful for SamsAris.

3. MaruL Vaaraa Vahai KaappAr: During the anthima Kaalam, our Lord will protect us from the power of Ajn~Anam that will invoke inauspicious remembrances.

4. VaanERa Vazhi NadatthuvAr: Upanishads, the fourth chapter of Brahma Soothrams and Swamy Desikan's own Parama Padha sOpAnam elaborate on the ArchirAdhi Maargam (the Path of Light) through His aadhivAhikAs step by step to Sri Vaikuntam (Vaann).





5. TeruL aarum : A place full of true Jn~Anam, the world filled with Suddha Sattvam (Made entirely of Sattvam without admixture of the three guNAs associated with the cosmic matter (Prakruthic matter). It is self luminous. There are two kinds of Sattva: Suddha and asuddha Sattva. Suddha Sattva is unalloyed, pure Sattva. Asuddha Sattva is Sattva (one of the three GuNAs) associated with Rajas and Tamas in different proportions in the Leela VibhUthi (BhagavAn's playground: this Karma BhUmi inhabited by SamsAris).Asuddha Sattvam manifests as JaDa dravyam in Prakruthi and Suddha Sattvam manifests as the spiritual substance (as ajada dravyam) in Nithya VibhUthi of Our Lord. (TeLi Visumbhu).

6. TiNN Kazhal: The powerful Thiruvadi, which protects us from all dangers and grants us Moksham (KaNNan KazhaliNai naNNum manamudayer: yeNNum ThirunAmam --TiNNam NaaraNamE : Thiruvaimozhi 10.5.1). The significance of NaarAyaNa sabdham and the fruits of meditation on it was covered in the previous Paasuram. AzhwAr continues and instructs us: “PaaDeer Avan Naamam--VeeDE peRaLAmE” (Aaradhana with love and singing about His Sahasra NaamAs will land You at His sacred feet and secure Moksham). Such is the power of the ThiNN Kazhals of our Lord VaradarAjan.

7. Peru Vaann: SrI Vaikuntam

8. Peru Vaanil adimai KoLvAr: SrI Vaikunta NaaTan, who will bless us to perform nithya kaimkaryam to Him in His Supreme abode and will accept it with joy.

9. PiriyaMal KaatthaLippAr: He will never be away from us, protect us and bless us with the Paripoorna BrahmAnandham arising from Nithya Kaimkaryam to him.



**THE SEVENTH PAASURAM OF THIRUCCHINNA MAALAI DEALS WITH THE GLORIOUS DHVAYA MANTHRAM, WHICH IS OUR STAFF DURING WANDERINGS ON THIS EARTH PRIOR TO REACHING THE SUPREME ABODE OF THE DHIVYA DAMPATHIS.**

ahalahillAt-ThirumahaLAr anbhar vanthAr  
adi iraNDum aaRAhat-tanthAr vanthAr  
puhalillAr puhalAhum Punithar vanthAr  
ponn ulahil ThiruvudanE ThihazhvAr vanthAr  
ahilam yelAm aanandhamAnAr vanthAr  
adiyiNaikkeezh vaitthu adimai koLvAr vanthAr  
pahal naduvE iravu azhaikka vallAr vanthAr  
pahal onRAi iravu azhitthavar vanthAr ThAmE

அகலகிலாத் திருமகளார் அன்பர் வந்தார்  
அடியிரண்டும் ஆறாகத் தந்தார் வந்தார்  
புகலில்லார் புகலாகும் புனிதர் வந்தார்  
பொன்னுலகில் திருவுடனே புகழ்வார் வந்தார்  
அகிலமெல்லாம் ஆனந்தம் ஆனார் வந்தார்  
அடியிணைக்கீழ் வைத்து அடிமை கொள்வார் வந்தார்  
பகல் நடுவே இரவு அழைக்க வல்லார் வந்தார்  
பகலொன்றாய் இரவு அழித்தார் வந்தார் தாமே

**MEANING:**

Lord VaradarAjan is the object of adoration of MahA Lakshmi (PerumdEvi ThAyAr), who is never away from Him even for a fraction of a second. He is the One, who pointed out His matchless pair of feet (ThiruvadikaL) as the means for Moksham. He is the most compassionate One, who stands in place of difficult to practice upAyams like Bhakthi Yogam for the benefit of those, who can not undertake the pursuit of such upAyams. He is the radiant One, who shines with His PirAtti at Sri Vaikuntam. He is the most generous One, who makes available His two Isvayams (Leela and



Nithya VibhUthis), auspicious ThirumEni and GuNams to the assembly of Mukthas and NithyAs (Liberated Jeevans) and let them enjoy those blisses as ParipoorNa BrahmAnandham.

He is the welcoming One, who initiates His devotees to perform kaimkaryams for Him and accepts them with pleasure. He is the all powerful One, who invited the darkness of the night to hide the bright midday Sun. He is the illustrious One, who banishes the long, dark night of SamsAram and makes Mukthi (Moksham) as the bright reigning day.

Swamy Desikan has extolled the glories of the Manthra Rathnam, the Dhvayam, in many of His SrI Sookthis ranging from SrIMath Rahasya Thraya Saaram to Dhvaya Churukku. This paasuram is a succinct summation of the power and meanings of this most sacred Manthram dear to SrI VaishNavAs.

Let us correlate the passages from this Paasuram relating to the Dhvayam with the



"pugalAgum punithar"





sections of the Dhvaya Manthram itself:

“AhalahilA” = The Madhubh portion riding with the Sri Sabdham as the first word of Dhvaya Manthram.

“Adi iraNDum aaRAha” = this is the elaboration of the “CharaNou SaraNam” section of the dhvaya manthram.

“Puhai illAr” = connects to “PrapadhyE” section of the manthram.  
(Denoting Vinai muRRil uLLa Tanmai vihuthiyin poruL).

“PuhaiAhum” = refers to the Lord standing in the place of other UpAyams like Bhakthi Yogam.

“Punithar” = refers to MahA VisvAsam, one of the key angams of One’s Prapatthi.

“Ponnulahil” and “Akhilam” = the elaboration of the dhvaya manthra section, “SrImathE NaarAyaNAya”.

“adiyiNaikkeezh vaitthu adimai koLvAr”: this passage refers to the fourth case (Vibhakthi) accompanying the NaarAyaNa sabdham (NaarAyaNAya).

“pahal naduvE Iravu” = the dark samsAric night; the shrinking of Jn~Anam (JN~Ana sankOsam) for SamsAris due to their accumulated karmAs. It is also linked to the aksharam, “Ma” of the Nama: sabdham of the dhvaya manthram.

“IravazhitthAr” = the destruction of the encircling virOdhi (KaaLa Raathri of SamsAram) associated with the Nama: sabdham of the dhvaya manthram is saluted here.

Once upon a time lost in memory, our compassionate Mother, MahA Lakshmi saw the Jeevans struggling in SamsAric Ocean and was moved to ask Her Lord to bless the Jeevans with a means (UpAyam) for practice (anushtAnam) that would rescue them from the dangers of drowning. The ever-responding Lord united two separate sentences of the Upanishad and blessed the Jeevans to recite it at all times as an ujevana (rescuing) manthram. Since two parts were united, the resulting manthram is known as Dhvayam.

The first part deals with the UpAyam (means) and the Second part the fruits there of (Phalan). The first part is associated with the choice of the Lord as the object of







surrender by the Jeevan for protection. The second part deals with the actual samarpaNam of its Svaroopam, the burden of its (Jeevan's) protection and the fruits of that responsibility for that protection to the Lord Himself. This is why the Manthram resulting from the union of two separate Veda BhAgams is named Dhvayam.

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**THE EIGHTH PAASURAM OF THIRUCCHINNA MAALAI DEALS  
WITH THE CHARAMA SLOKAM BLESSED TO US BY  
GEETHACHARYAN AT KURUKSHETHRAM:**

Dharuman vida ThAmm thUthu pOnAr vanthAr  
DharaNi poRa thiNN bhAram tavitthAr vanthAr  
aru maRayin poruL anaitthum viritthAr vanthAr  
anjina nee Yennai adai yenRAR vanthAr  
Dharamum yelAm ThAmAhi niRpAr vanthAr  
ThAmE namm vinai anaitthum taviRppAr vanthAr  
Bharam Yenathu nee pulampal YenrAr vanthAr  
Paarthanukku tEr UrnthAr vanthAr thAmE

தருமன்விடத் தாம் தூது போனார் வந்தார்

தரணி பொறா திண்பாரம் தவிர்த்தார் வந்தார்

அரு மறையின் பொருள் அநைத்தும் விரித்தார் வந்தார்

அஞ்சின நீ என்னை அடை என்றார் வந்தார்

தருமமெல்லாம் தாமாகி நிற்பார் வந்தார்

தாமே நம்வினையனைத்தும் தவிர்ப்பார் வந்தார்

பரம் எனது நீ புலம்பல் என்றார் வந்தார்

பார்த்தனுக்குத் தேர் ஊர்ந்தார் வந்தார் தாமே

**MEANING:**

Lord VaradarAjkan is the Supreme Being with the simplicity and soulabhyam to accept the request of Dharmaputhrar to go to DhuryOdhanan's court as the negotiator for the PaaNDavAs. He is the One, who cut to the roots the enemies of His BhakthAs and reduced the big load on Earth. He is the most merciful One, who instructed through His Bhagavath GitA the precious truths about the inner meanings of VedAnthA. He is the One, who informed that those without recourse to the practice of difficult UpAyams like Bhakthi Yogam to surrender to Him so that they can be freed from the fears of falling in narakam. He stands in place of all the UpAyams for those, who seek His refuge. He destroys all the KarmAs of those, who perform



SaraNagathi at His sacred feet. He accepts the full responsibility for the protection of the SaraNagathAs and asks them not to grieve anymore (Ma sucha:). He is the divine charioteer for Arjuna. Lord PaarthasArathy of this limitless vaibhavam is now amidst us as inferred from the sound of His Thirucchinna oli.

The links between Pasuram words and the Charama SlOkam of Bhagavan are:

1. "Dharuman vida ThAmm thUthu pOnAr" = the limitless mercy of the Lord to be Bhaktha ParAdheenan is referred to here.
2. "DharaNi poRA tiNN BhAram TavirtthAr" = the reason for the avathAram of SrImad Bhagavath Geethai is hinted. As a result of Sri ParthasArathy's UpadEsam, Arjuna engaged himself in the war and when BhAratha Yuddham was over, the burden that Mother Earth carried until then was reduced.
3. "AruL MaRayin PoruL anaitthum virittthAr" = the reference here is that all the meanings elaborated in the VedAs are condensed in SrImath Bhagavath GitA.
4. "anjina nee Yennadai" = this is a direct echo of the Charama slOkam Passage: "MaamEkam SaraNam vraja".
5. "Dharumam yelAm ThAmAhi NiRppAr" = The "yEka" sabdham in "MaamEkam" is captured in this Paasuram passage.



"Paartthanukku thEr UrnthAr"



6. “ThAmE namm vinai anaitthum taviirppAr” = this section is a direct echo of the Charama SIOkam passage “MokshayishyAmi”.

7. “Nee pulampEI” = Lord's instruction to the Jeevan is that it should not grieve anymore after performing SaraNAgathi to Him. That is connected here (Maa Sucha:).

During the BhAratha Yuddham, Lord became the charioteer for His friend Arjuna; latter was overcome with grief over the sight of his relatives and AchAryAs lined up to fight him. He recognized in a fight with them, they will all be killed by him and feared about the sins that he will accumulate by the acts of killing his BhandhUs and AchAryAs. He was devastated and was unable to stand up to fight them. Arjuna sought refuge in KrishaNa and asked the Lord to instruct what hitham under the circumstances is. Our most merciful Lord took pity on the confusion of Arjuna and instructed Arjuna through Bhagavath GeethA the eternal nature of AathmA, Karma and Jn~Ana yOgams and the direct means for Moksham: Bhakthi Yogam with its branches. After BhagavAn's upadEsam, Arjuna recognized that Bhakthi Yogam is very difficult to practice and that it gives the fruit of Moksham after a long delay. He got agitated over his deficiencies in seeking the Bhakthi Yogam as a means for Moksham. When the ever compassionate Lord sensed the sorrow of His friend, Arjuna, He revealed the easy to practice and fast fruit-yielding Prapatthi Yogam and concluded His instructions.

This paasuram and the more elaborate “Charama SIOka Churukku” SrI Sookthi focus on the glories of the unconditional Surrender to the Lord.







THE NINTH PAASURAM OF THIRUCCHINNA MAALAI IS A GLORIOUS TRIBUTE TO LORD'S AVATHARAM AS SRI KRISHNA, WHO BLESSED US WITH THE CHARAMA SLOKAM FOR OUR UJJEEVANAM (UPLIFTMENT).

Vanjanai sey Poothanayai mAytthAr vanthAr  
 Mallar madha-kari mALa malainthAr vanthAr  
 Kanjanaip-pOr kadumchinatthAl kaDinthAr vanthAr  
 kaNNUthal munn VaaNan thOL kazhitthAr vanthAr  
 vemm soll tara vedu kodutthu uhanthAr vanthAr  
 vilakku illA vazhi nadattha virainthAr vanthAr  
 Panchavarai pallvahayum kAtthAr vanthAr  
 PaanchAli kuzhal muditthAr vanthAr

வஞ்சனைசெய் பூதனையை மாய்த்தார் வந்தார்

மல்லர் மதகரிமாள மலைந்தார் வந்தார்

கஞ்சனைப் போர்க் கடும்சினத்தால் கடிந்தார் வந்தார்

கண்ணுதல் முன் வாணந்தோள் கழித்தார் வந்தார்

வெம் சொல் தர வீடுகொடுத்து உகந்தார் வந்தார்

விலக்கில்லா வழி நடத்த விரைந்தார் வந்தார்

பஞ்சவரைப் பல்வகையும் காத்தார் வந்தார்

பாஞ்சாலி குழல் முடித்தார் வந்தார் தாமே

In the previous paasurams, the Lord's roles as PaaNdava DhUthan, as PaarthasAraThy, as the One who performed GeethOpadEsam and blessed us with Charama sIokam and gave abhaya pradhAnam to SamsAris were covered. The Paasurams for PaaNDavar DhUthan and ThiruvallikkENi dhivya dEsams as well as the aruLiccheyalkaLs for Pancha Krishna kshEthrums have to be enjoyed in this context.

In this Desika Prabhandha Paasuram, PoothanA SamhAram, destruction of the wrestlers in the court of Kamsan, the vadham of Kamsan, BhANAsura Garva Bhangam, granting of Moksham for offending SisupAlan and protection of the vow





of PaanchAli (Droupathi) as well as His innumerable upakArAmS for the PaaNDavAs are covered. This covers the content of many chapters of MahA BhAratham and the Dasama Skandham of SrImadh BhAgavatham.

**LINE 1: "VANCHANAI SEY POOTHANAYAI MAAYTTHAR VANTHAR":**

Lord VaradarAja is the One who sucked the life out of the raakshasi, Poothanai, who took on the deceitful role as a mother & a wet nurse to destroy the infant KrishNa. She tried to cheat KrishNa and pretended to serve as His caring Mother, who wanted to feed Him with the poisonous milk from her breasts. Our Lord obliged to be fed and during that process sucked the life out of Poothanai. The reference is to "pEy mulaittala nanjuNDa PiLLai" /PoothanA Naasakan (Periya Thirumozhi: 7.10.4, ThirukkaNNamangai Paasuram).

**LINE 2: "MALLAR MADHA-KARI MAALA MALAINTHAR VANTHAR"**

The Lord who killed the mighty wrestlers and the angry court elephant of Kamsan (KupalayApeetam) at Vada Mathurai is saluted here. Krishna accompanied by BalarAma arrived at the wrestling arena to watch the wrestling match between the wrestlers of KamsA's court. At the entrance of this arena, Kamsan had placed his royal



"Poothanayai mAytthAr"



elephant in rut to attack KrishNa and His brother. The elephant controller ordered the elephant to charge at KrishNa to kill the Lord of the Universe. KrishNa fooled the attacking elephant in to making many missteps, tired it out and finally killed it with a blow of His palm and pulled its tusk and hit it to put an end to its suffering (Srimath BhAgavatham: 10.43). Next, KrishNa was challenged by the mighty wrestlers of KamsA's court to fight them. The combat between the boyish KrishNa and the seasoned strong men (wrestlers) looked uneven for the onlookers. Our Lord accepted their (ChaNura and Mushtika) challenge and crushed their joints with thunderbolt like punches and destroyed them.

**LINE 3: "KANCHANAIP-POR KADUM SINATHAL KADINTHAR VANTHAR"**

After the destruction of the royal elephant and the wrestlers, the next in line for the Lord's anger was His offending uncle: Kamsan. He lightened Himself and flew at Kamsan seated at His high throne and grabbed Kamsan like Garuda seizing a Serpent (YaTOragam Taarkshyasutha: prasahya: BhAgavatham 10.44.36). Our Lord threw Kamsa from his high seat in to the arena and killed him. The mighty anger of KrishNa over the many apachArams of Kamsan is saluted by Swamy Desikan as "Kadum Chinam" here.

**LINE 4: "KANN NUDHAL MUNN VAANAN THOL KAZHITTHAR VANTHAR"**

The reference here is to the humiliation of BhANAsuran right in front of the eyes of his protector, Rudra Sivan (SrImath BhAgavatham: 10.62 & 63). Siva fought on the side of BaaNan and was chased away from the battle field by the mighty KrishNa. Rudra saluted the Lord as His Master and offered SaraNagathy to the Lord of the universe. Rudra's SaraNagathy words are:

"Brahma and I and other DevAs and sages, who have attained purity of mind by Thy grace, all of us have made total surrender to Thee, the Soul of our Souls, the dearest of the dear and our Lord and Master" (BhAgavatham: 10.63.43).

Our Lord accepted Rudran's SaraNagathy and spared the life of the client of Rudran (BaaNan) and also spared his life, while cutting off all but four of his thousand shoulders to put down the asuran's pride.

**LINE 5: "VEMM SOLL TARA VEEDU KODUTTHU UHANTHAR VANTHAR"**

Sisupaala Vadham and granting of Moksham to him by the Lord is eluded to here (BhAgavatham: 10.74). SishupAla was a sworn enemy of the Lord. During the RaajasooYa Yaagam, king Yudhishtira elected to perform the Agrapooja for KrishNa. SisupAla challenged that choice and put KrishNa down and mocked at KrishNa's qualifications. Bhagavan KrishNa could not put up with the arrogance of SisupAla and used His chakram to cut off latter's head. Now a jyOthi rose from the fallen body





of SisupAla and reached KrishNa's sacred feet. SisupAlA's constant thinking of the Lord even if it was in the mode of Him as his (SisupAla's) enemy, SisupAla got Moksham from BhagavAn KrishNa.

**LINE 6: "VILAKKU ILLA VAZHI NADATTHA VIRAINDAR VANTHAR"**

"Vilakku illa vazhi " means the archirAdhi Maargam without any obstacles. Our Lord is the One, who hastens to take the Muktha Jeevan on this ArchirAdhi Maargam to SrI Vaikuntam.

**LINE 7: "PANCHAVARAIP-PALAVAHAYUM KATTHAR VANTHAR"**

"Panchavar " is Pancha PaaNDavar. Our Lord Krishna protected the PaaNdavAs in many, many ways from all the dangers that they faced from DuryOdhana and his ill meaning brothers.

**LINE 8: "PAANCHALI KUZHAL MUDITTHAR VANTHAR THAME"**

When Droupathi was humiliated at DuryOdhana's court and an attempt to disrobe her in front of her husbands was made, Bhagavan Krishna came to her rescue and protected her. At that time, Droupathi untied her hair and vowed that she will not tie it back until DuryOdhana and his brothers were killed. BhagavAn Krishna empowered the Pancha PaaNDavAs to destroy the DuryOdhana, his brothers and all who fought on his behalf. After that, Droupathi tied her hair back. Thus, Lord VaradarAjan, who during His KrishNAvathAram protected Pancha PaaNdavas, Droupathi and their families from all the harms caused by DuryOdhanan and his brothers. The Lord of such Vaibhavam has now appeared amidst us to the accompaniment of the Thiruchinna SunAdham.







**TENTH PAASURAM OF THIRUCCHINNA MAALAI EXPRESSES THE PARAVASAM OF SWAMY DESIKAN ON THE DARSANAM OF LORD VARADARAJAN EMBODYING THE THREE SRI VAISHNAVA RAHASYAMS (MOOLA MANTHRAM, DHVAYAM AND THE CHARAMA SLOKAM).**

Atthigiri AruLALa PerumAL VanthAr  
Aanai pari mEl Azhagar VanthAr  
Kacchi tanil KaNN kodukkum PerumAL vanthAr  
Karudha varam tarum DhaivapperumAL VanthAr  
Mutthi mazhai pozhiyum muhil vaNnar vanthAr  
Moolamena Olamida vallAr vanthAr  
UtharavedikkuLLE udhitthAr vanthAr  
umbar thozhum kazhal udayAr vanthAr thAmE

அத்திகிரி அருளாளப் பெருமாள் வந்தார்  
ஆனை பரி மேல் அழகர் வந்தார்  
கச்சிதனில் கண்கொடுக்கும் பெருமாள் வந்தார்  
கருதவரம் தரும் தெய்வப்பெருமாள் வந்தார்  
முத்திமழை பொழியும் முகில்வண்ணர் வந்தார்  
மூலமென ஓலமிட வல்லார் வந்தார்  
உத்தர வேதிக்குள்ளே உதித்தார் வந்தார்  
உம்பர் தொழும் கழலுடையார் வந்தார் தாமே

### **SPECIAL NOTES ON THIS PAASURAM**

We shall enjoy Swamy KurEsar's and Swamy Desikan's anubhavams of Lord VaradarAjan in their SrI Sookthis: SrI VaradarAja Sthavam and SrI VaradarAja PanchAsath respectively.

### **SRI VARDARAJA STHAVAM OF KURESAR**

KurEsar salutes the Lord of Hastigiri (Atthigiri AruLALa PerumAL) as “Nissema abhyadhika Hari” (the One without equal or Superior). He is the One saluted by





“Oupanishadhee Sarasvathi Sthuthya Devan” (Praised by the manthrams of Upanishads).

He is in AzhwAr's eulogy:

“KoLLak-kuRaivilan VeNDiRRellAm tarum VaLLal”

The 278th Desika Prabhandha Paasuram echos these thoughts on the unmatched OudhAryam of the Lord of Hasthigiri as:

“Karudha Varam tarum Dhaivap-PerumAL vanthAr “

Swamy KurEsar salutes Him in this context as the undepletable mine of gold for those who seek varams from Him:

“ArTinAm apAram nidhim, arTitArTa paridhAna dhikshithan”

He has taken the vow (Dheekshai) to be the responder for granting the boons (Varams) sought by His bhakthAs. He is the undisputed Varada Raajan. He is “SarvabhUtha Suhruth”- One who wishes well for all ChEthanams. He is “DayAnidhi” (possessor of abundant wealth of Mercy). He is “AdhirAja DevarAjan” (ImayOr Talaivan).

Lord VaradarAjan is “Mrushta Varadhan” (ParipoorNan) according to KurEsar and all the four PurushArTams are granted by Him. KurEsan concludes that He is Iswaran (Ayam Iswara: / avanE ParamporuL). He is Tunga MangaLa GuNAspadhan (the abode of all the auspicious GuNAs that nourish the Bhaktha Janams). In Swamy Desikan's Paasuram Passage, He is: “Umbar Thozhum Kazhal Udaya Mukthi mazhai pozhiyum muhil VaNNar”.

**LORD VARADARAJAN IS**

“adhbhuthan” (Joy generating mysterious One),

“Mahath aseema BhUmakan” (One who has matchless lofty vaibhavams),

“Nisthulan” (Incomparable),

That adhbhutha, Nisthula Vasthu is standing in front of us on top of Hasthigiri (Tadhidham TaTyamEva KaridhAmni dhrusyathE) and is experienced/seen by us.

In the 12th sLOkam of Sri VaradarAja Sthavam, KurEsar pours out his reverence for





the Lord of Atthigiri in a most moving manner and

**SALUTES HIM AS:**

- “NirABAadhan” (One without any changes),  
“Nithyan” (eternal)  
“Niravadhi” (Present everywhere, prathi vasthu poorNan),  
“Nirupaman” (Matchless) and  
“SadhA Saanthan” (always tranquil)

This Vara Varadhan (Grantor of lofty boons) is aasritha sulabhan (easy to reach by those, who seek His refuge) be they humans or animals or birds. When Gajendhran cried out for rescue by addressing Him as Aadhimoolam, He rushed to rescue that elephant (Moolam yena Olamida vallAr avnthAr).

In this ThiruchinnamAlai Paauram, Swamy Desikan salutes VaradarAjan as “Azhagar” From sIOkams 21 to 54th sIOkams of Sri VaradarAja Sthavam, KurEsar describes the asAdharaNa beauty of Lord VaradarAjan.

### **SWAMY DESIKAN'S SRI VARADARAJA PANCHASATH & THE 278TH PAASURAM**

Swamy Desikan's tribute to Lord VaradarAjan in His PanchAsath is the most beautiful and has many echos of this Paasuram. Here are some anubhavams:

KaaruNya Raasi: = embodiment of the auspicious guNam of KaruNai

AvyAja Vathsalan = sahaja vAthsalayan

In the 48th PanchAsath SIOkam, Swamy Desikan enjoys the beauty of the Lord adorning many vAhanams (Garudan, AaaLum PallAkku, Horse, ThirutthEr/Ratham) during the many uthsavams and prays for the daily anubhavam of those pleasurable moments. This is an echo of the 2nd line of the 278th Paasuram: “Aanai Pari thEr mEl Azhagar VanthAr”.

Propelled by the beauty of the Lord's ThirumEni Azhagu (Beauty of His sacred Body), Swamy Desikan swears that he has no interest to lose that experience and opt for life in Sri Vaikuntam (Vaikunta VasEapi abhilAshaL na, sathyam sabhE).

Such is the glory of Lord VaradarAjan, who has now arrived amidst us to the accompaniment of His Thirucchinna Oli.





## ELEVENTH AND FINAL (PHALASRUTHI) PAASURAM OF THIRUCCHINNA MAALAI

In this Phala Sruthi Paasuram, Swamy Desikan States that our PoorvAchAryAs were intensely familiar with the essence of the meanings of the three rahasyams and he sang about those meanings in ThiruchinnamAlai Prabhandham. Swamy Desikan states further that These ten Paasurams of ThiruchinnamAlai dealing with Lord VaradarAjan as the embodiment of the meanings of the three rahasyams would be sheer joy for the ears of those, who are not enamoured by the alpa Sukhams of SamsAric world.

maRaittalayil isai yezhutthil vaNangum vaakkin  
manthiraththil naalu yezutthAm ThirunAmatthhil  
niRaitthu ilahu vERRumayil iraNDAm onRil  
NedumAl tann geethaiyella(m) niRaintha sollil  
uRaytthavar kaNDu uraiyttha poruLAn yellAm  
Uyarviratha AruLALa PerumAl tEsin  
tiRatthiliyai Thirucchinna Maalai patthum  
sevikku inithAm siRRibham isayAthArkkE

மறைத்தலையில் இசை எழுத்தில் வணங்கும் வாக்கின்

மந்திரத்தில் நாலெழுத்தாம் திருநாமத்தில்

நிரைத்திலகு வேற்றுமையில் இரண்டாம் ஒன்றில்

நெடுமால் தன் கீதையெல்லாம் நிறைந்த சொல்லில்

உரைத்தவர் கண்டு உரைத்த பொருளான் எல்லாம்

உயர்விரத அருளாளப் பெருமாள் தேசின்

திறத்திலியை திருச்சின்னமாலை பத்தும்

செவிக்கு இனிதாம் சிற்றின்பம் இசையாதார்க்கே

SALUTATIONS TO THIRUMANATHIRAM/ASHTAKSHARAM

“MaRai Talayil isai yezhutthu”: The first aksharam of AshtAksharam is PraNavam; it is seen at the beginning and end of the Vedams.





“VaNangum Vaakkil”: the second and third aksharams are found in “ Nama: “ sabdham, which is the sabdham for expressing vaNakkam (reverential salutations to SrIman NaarAyaNan).

The next four aksharams are constituted by “NaarAyaNa” sabdham (Naa+ra+ya+Na aksharams) and that adds up sofar to 7 Aksharams in the AshtAksharam. Swamy Desikan describes the sacred Nama (ThirunAmaa) of the Lord as: “Manthiratthil naalu yezhutthAm ThirunAmatthil”

The 8th aksharam that completes the AshtAksharam and lets it shine is the 4th case (aaya) riding over the NaarAyaNa sabdham (niRaitthu ilahu vERRumayil).

#### SALUTATIONS TO THE SECOND RAHASYAM: DHVAYAM

“IraNDAm onRi”: Dhvayam is the manthram with two parts (Poorva and Utthara BhAgams) and yet shines as one unified king of Manthrams.

#### SALUTATIONS TO THE 3RD RAHASYAM: CHARAMA SLOKAM

“NedumAl tann Geethai yellAm niRaintha sol”: The charama sIokam (soll) that has all the meanings (yellAm niRaintha) of EmperumAn's SrI Sookthi of Bhagavath GeethA (NedumAl tann geethai).

#### THE POORVACHARYA'S FAMILIARITY WITH THE MEANINGS OF THE 3 RAHASYAMS

“URaitthavar kaNDu uraittha PoruL”: Our great PoorvAchAryAs were fully familiar with (uRaitthavar KaNDu) the deep meanings of these three rahasyams. They performed upadEsam for us about these esoteric meanings and helped us comprehend the object of the meanings of these rahasyams (uraittha prouLAna yellam). They pointed out who is that object at the center of these three rahasyams.

#### WHO IS THAT CENTRAL OBJECT?

He is none other than the Lord of Hastigiri, who has taken the vow of SaraNagatha RakshaNam (uraittha poruL yellAm uyar viratham AruLALa PerumAl). The uyar viratham (the lofty vow or dheekshai) is SaraNagatha RakshaNa vratham announced through the Charama sIokam. Lord VaradarAjan's Moola vigraham (dhruva bhERam) displays on one of His hands the message “ Maa Sucha:” (Do not grieve) even today.

#### THE TEN PAASURAMS OF THIRUCHINNAMALAI ARE ABOUT HIS VAIBHAVAM

“AruLALa PerumAL tESin tiRatthil iyai Thirucchinna Maalai Patthu”:



The ten Pasurams of Thirucchinna Maalai are about the elaboration of the Vaibhavam of this Rahasya Thraya Moorthy, Lord VaradarAjan.

**WHO IS PLEASED BY THESE TEN PAASURAMS OF THIRUCCHINNA MAALAI?**

“SiRu inbam isayAthAr sevikku inithAm”: These paasurams would be delectable feast for the ears of those who are not swayed by the trivial and nonlasting sukham offered by Samsaric way of life.

After the Thirucchinna Maalai Prabhdndham, Swamy Desikan went on to elaborate the grand meanings of the three rahasyams with additional prabhandhams:

Thirumanthira Churukku (10 Paasurams);

Dhvaya Churukku (12 Paasurams) and

Charama SIoka Churukku (11 Paasurams)

As the first step towards the elaborations on these three rahasyams with 33 Paasurams, Swamy Desikan completed his salutations to the 12 NaamAs of the Lord with a Prabhandham named “Panniru ThirunAmam”. We will study “Panniru ThirunAmam” next before offering our salutations to the three Churukkus on the Rahasya Thrayam.

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

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

NaarAyaNa, NaarAyaNa, NaarAyaNa

Daasan,

Oppiliappan Koil VaradachAri Sadagopan

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