

SWAMY DESIKAN'S
SRI VAISHNAVA DINASARI



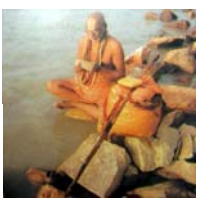
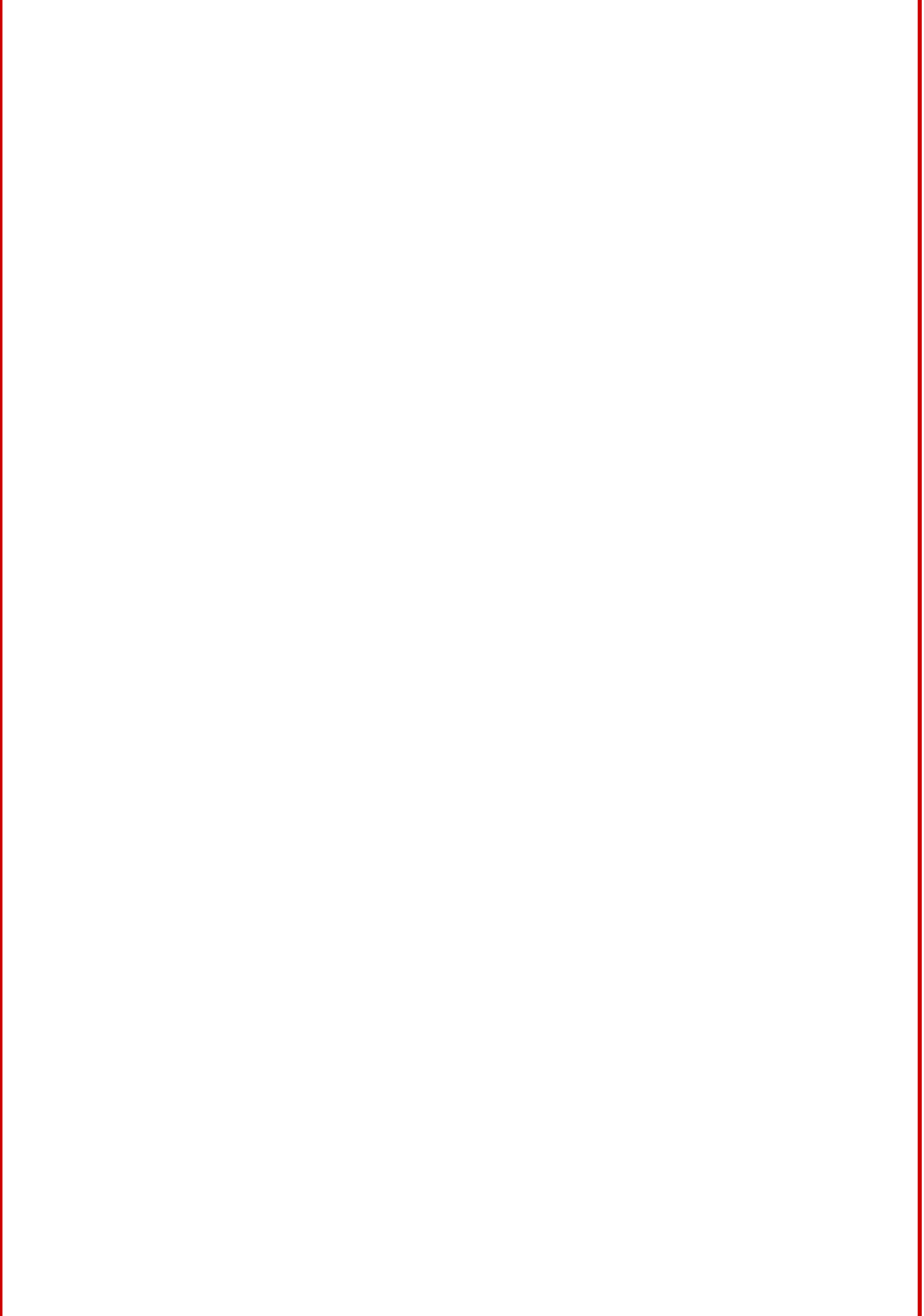
ANNOTATED COMMENTARY IN ENGLISH BY:

OPPILIAPPAN KOIL

SRI VARADACHARI SATHAKOPAN



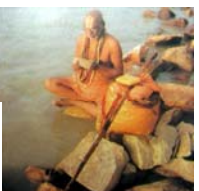
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श्रीः

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

SRI VAISHNAVA DINASARI

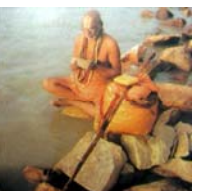
ஸ்ரீ வைஷ்ணவ தினசரி

INTRODUCTION

Sri Vaishnava Dinasari prabhandham is dedicated to Swami Desikan's nithya AarAdhana mUrthy, Sri Varadaraajan. At home or during his travels, Swami always performed AarAdhanam to Sri VaradarAjan and Sri HayagrIvan after his daily unchivruthi. Those AarAdhana mUrthys traveled on his head in his Madisanji (the bag made of special cloth for carrying Vasthrams, ThirumaNN petti and SaaLagramams and Aaradhana mUrthys without theettu by VaidhikAs).



“Thoopul Sri Lakshmi Hayagrivan”





Like AchArya RaamAnujA, who left for us a Sanskrit Sri Sookthi (auspicious literary work) named nithyam to instruct us on the daily observances, Swami Desikan out of his infinite mercy for us created this work called Sri VaishNava Dinasari and placed it at the lotus feet of Kanchi Sri VaradarAjan.

STRUCTURE OF THIS PRABHANDHAM

A day in Sri VaishNavA's life is split into five parts. Each of these five divisions in time from waking up in the morning to resting at night is allocated one observance. Thus there are five different observances for the five divisions of the time, when a Sri VaishNavan is awake. These are ordained by SaasthrAs. The other observances known as snAnam (bath), Vasthra DhAraNam, Wearing of the PuNdrams (ThirumaNN Kaappu), Sri ChoorNa DhyAanam, SandhyA vandhanam forming part of the Ushath Kaala dharmams (rites at Dawn) are not included in the Sri VaishNava Dinasari for the sake of brevity by Swami Desikan. The manthrAs for all of these and other procedures associated with them form the heart of Ahnikam. The Ahnikam (daily observances) is learned as formal KaalakshEpam at our AchAryan's sacred feet prior to Grantha Chathushtaya KaalakshEpam (Learning of Sri BhAshyam, GithA BhAshyam, The AaRAYira PaDi of PiLLAn and Srimath Rahasya Thraya Saaram by Swami Desikan).

The ancient five observances described for our daily use are:

1. **Abhigamanam:** The Sanskrit root, "Abhigam" means going near or to approach. This is the approaching of the Lord for permission (anuj~nai) to start the day in the right frame of mind to celebrate Him. The Sri- VaishNavan prays to the Lord to remove all obstacles that might interfere with the daily observances ordained by the Lord and seeks His blessings to ward them off.
2. **UpAdhAnam:** This Sanskrit word means acquisition or obtaining. It has two subdivisions : a) The collection or acquisition of TuLasi, Flowers and other items needed for Bhagavath AarAdhanam. (b) Since one's purity of mind is very important for Bhagavath- AarAdhanam, one recites the Sri Sookthis of AzhwArs and AchAryAs for the purification of one's mind as one goes about collecting the SaamagriyAs (required materials) for the daily AarAdhanam.
3. **Ijyai:** This Sanskrit word arises from the root Yajj. Ijyai means worship. It has also other meanings such as the Supreme being and Union. For our purposes; we can translate Ijyai as AarAdhanam for the Supreme Being in the Saasthraic manner ordained by Paancha Raathra or VaikAnasa Aagamams.
4. **SvAdhyAyam:** This celebrated Vedic word (Taittiriya Upanishad: SikshA Valli: Section 9; "Rutham cha svAdhyAya PravachanE cha--") means the study and preaching of VedAs and Upanishads (Sanskritic and Tamil VedAs).





5. **Yogam:** The meditation on the Lotus feet of the Lord and the prayer for the lord to accept our head at His sacred feet during our time of sleep as well.

SLOKAS AND COMMENTARY

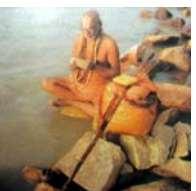
Swami Desikan has two Tamil Verses for each of these five divisions of the time of the day. Thus there are 10 (5 x 2) verses in this Prabhandham dedicated to Atthigiri AruLALar of Kaanchipuram presiding at Hasthigiri under PuNyakOti VimAnam along with PerumdEvi ThAyAr.

श्रीमान् वेङ्कटनाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्यो मे सन्निधत्तां सदा हृदि ॥

shrImaan.h ve~NkaTanaathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.





9:1 PAASURAMS 1 & 2 OF SRI VAISHNAVA DINASARI (ABHIGAMANAM):

வருயிருளழிவழி மனம்வருமுணர்வொடு
கரிகிரிமருவியகரிய வனடியிணை
பரிவொடு பரவுநலடியவர் பழவுரை
அரியரி அரியரி அரியரி அரியே.

*varuyiruLazhivazhimanamvarumuNarvodu
karikirimaruviyakariya vanadiyiNai
parivoduparavun^aladiyavar_pazhavurai
ariyariyariyariyariyE.*

(MEANING):

The dear devotees of Sri VaradarAjan's sacred feet recite **Hari, Hari, Hari, Hari, Hari, Hari, Hari** (a total of Seven times) with Bhakthi immediately after waking up from sleep at dawn. This way, their mind becomes tranquil. This is an ancient practice observed by Sri VaishNavAs.

COMMENTS:

Swami Desikan states that the darkness of sleep had enveloped us during the night and after that is chased away, we should recite with reverence and affection the name of Hari seven times.





9.2: PAASURAM- ABHIGAMANA PRAPATTHI:

வினைவகையொழுகிய வெறிநிலையடையவும்
நினைவுடை நிகழ்வெதிர் நிலைநலமணுகிட
மனமுரை கிரிசைகள் மகிழ்மறைநெறிகொடு
தனிமுதலடியிணை யடிபவர் தமரே.

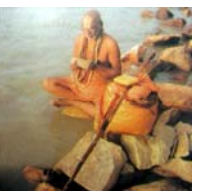
*vinaivagaiyozhukiyaveRin^ilaiyadaiyavum
ninaivudain^igazhvethirn^ilain^alamaNukida
manamurai kirisaikaL magizhmaRain^eRikodu
thanimuthaladiyiNaiyadipavar thamarE.*

(MEANING):

Abhigamana Prapatthi: The just awakened BhagavathAs have nirvEdam (repentance) over the time wasted due to the power of the KarmAs and compose themselves first and then pray to the Lord to bless them with the boon of uninterrupted Kaimkaryam to Him during the rest of the day. They seek tranquility and seek refuge at His sacred feet with Manas, Vaak and Kaayam (Mind, Speech and Body) in the Vedic manner to derive solace and joy.

COMMENTS:

The exact words used by Swami Desikan here are: “Mahizh maRai neRi kodu tani mudaladi iNai adaibhavar TamarE”. The HaridAsAs are saluted as Thamars or Bhagavathars. Their method of approach of the Lord is the Veda maargam that generates Joy. The tools that they use to perform this Abhigamana prapatthi are their Mind, Vaak and Body.





9.3: PAASURAMS - UPADHANAM

மலர்மகள் மருவிய மறுவுடையிறையவன்
மலரடிகருதிய மனமுடையடியவர்
மலர்புனலமுதுடன் வகையனவடையவும்
மலர் மதியெ மதல வெனவறி பவரே.

*malarmakaL maruviya maRuvudaiyiRaiyavan
malaradikaruthiya manamudaiyadiyavar
malar_punalamuthudan vagaiyanavadaiyavum
malar mathiye mathala venavaRi pavarE.*

UPADHANAM:

The Sri VaishNavan collects flowers, prasAdham (naivEdhyam) and water for Thirumanjanam, arghyam, aachamaneeyam, paadhyaM for the AarAdhanam of the Lord and understands clearly that all of the SaamagriYAs acquired by him are to please the Lord and not for them (na mama).

COMMENTS:

Swami Desikan says in this context: “Malar mathi adiyavar yemathu ala yena aRibavar”. He explains that the Bhagavatha Sri VaishNavan marked by fully blossomed Jn~Anam becomes joyous over the thought that all the AarAdhana SaamagriYAs collected by him with Love is for the arpaNam to the Lord and not for him.



“Araadhana SaamagriYAs”





9.4: PAASURAMS – UPADHANAM

நறையுடை மலர்மகள் நலமுற மருவிய
இறையவனிதிதுற இனியவை யெணுமவர்
அறநெறி யிலனெ வனணுகிலு மணுகிலர்
துறையலதெனுமொரு துறைபடுகிலரே.

*naRaiyudai malarmakaL nalamuRa maruviya
iRaiyavaninithuRaviniyavai yeNumavar
aRan^eRiyilane vanaNukilu maNukilar
thuRaiyalathenumoru thuRaipadukilarE.*

UPADHANAM:

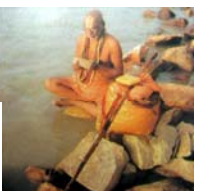
The dhArmic way to acquire the AarAdhana SaamagriyAs: The acquisition of the material for the AarAdhanam of the Lord has to be done by the strict ways laid out by the SaasthrAs. Following these injunctions, Sri Vaishnavan will not ever receive any offering for AarAdhanam from one, who has swerved from the righteous ways. He will not acquire the material for AarAdhanam by pursuing unrighteous ways.

COMMENTS:

Swami's words here are: “aRa neRi ilan yevan aNuhilum aNuhilar” (The Sri VaishNavan will stay far away from adharmic persons, when they approach him and offer material for Bhagavath AarAdhanam). “ThuRai alathu yenum oru thuRai paDuhilar” (They will not travel in any path that is not righteous during their upAdhAnam related activities).



“Tulasi”



9.5: PAASURAMS- IJYAI:

ஒளிமதியென வொருதிருவுட னுயர்பவன்
 நளிமதி முகநகை நலநிலவுகவுகள்
 தெளிபுனல முதன செழுமதியடியவர்
 குளிமுதல்கிரிசைகள் குறைகிலர்வலவே.

*oLimathiyena voruthiruvuda Nnuyarpavan
 naLimathi mukan^agai nalan^ilavukavukaL
 theLipunala muthana sezhumathiyadiyavar
 kuLimuthalkirisaikaL kuRaikilarvalavE.*

IJYAI:

The Sri Vaishnavan will perform Thirumanjanam for Sri VaradarAjan and offer all other upachArams according to their sakthi (ability) in the proper manner prescribed by the Aagamams and present to Him naivEdhyams (different kinds of tasty food and drinks) that would please the heart of the Lord.

COMMENTS:

Swami Desikan salutes these BhagavathAs as “Sezhu mathi adiyavar” (The bhagavathAs with fully developed Jn~Anam). These BhagvathAs will perform “kuLi mudhal kirisaiKaL” (UpachArams like Thirumanjanam) and offer “teLi punal amudhu” (Sweet and pure water as well as adisil/paayasam et al).



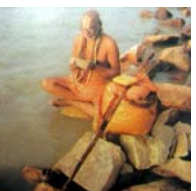
9.6: PAASURAMS – IJYAI

வருவதொருறவென வளரிளவரசென
மருவுநன் மகனென வனமதகரியென
வருவிலை மணியென வடியவ ரடைபவ
ரருகணை யிறைவனை யரு கணை யுடனே.

*varuvathoruRavenavaLariLavarasena
maruvun^an maganena vanamathakariyena
aruvilaimaNiyena vadiyavaradaipavar
arukaNaiyiRaivanaiyaru kaNaiyudanE.*



“Ijyai”





IJYAI:

The flood of affection flows during Bhagavath AarAdhanam When BhaagavathAs perform AarAdhanam for the Lord, they invite Lord VaradarAjan as the dearest relative (Bhandhu) and are elated over that thought. They will offer salutations and upachArams to Him as though He is the young Prince, who rules the entire land. They will express their affection to Him as a parent, who relates to his son, who was born after a long period of penance (tapas). They will be elated like the one, who sees a majestic male elephant in rut in the forest. They will be filled with pride like the owner of a rare and precious gem stone. With all these joyous feelings gushing out of every fiber of their body and mind, the Sri VaishNavAs present SaamagriyAs acquired in the most sAstraic manner to their Lord and offer upachArams and NaivEdhyams. This manner of performing AarAdhanam is known as ijyA.

COMMENTS:

The moving words used by Swami Desikan to describe the Lord, who has arrived at the Sri VaishNavan's house to receive the AarAdhanam is "aruhu aNai iRaivan" (the Lord who sits right next to the BhAgavathan in response to his invitation to accept his AarAdhanam with ease and grace).

The great poet that Swami desikan is in Tamil, Sanskrit and PrAkrutham rhymes his salutation to this "aruhu iNai iRaivan" in this paasuram as

*"aru vilai maNi yena adiyavar adaibhavar
aru kaNai iRaivanai aru kaNaiudanE"*

Swami points out in a state of joy over the thought of the AarAdhanam performed by the adiyavars (VishNu dAsAs) and his words match beautifully. The Lord is the priceless gem (aru vilai Mani); He is the Soulabhyan (easy of access) sitting with grace and ease next to the Sri VaishNavan to accept his AarAdhanam (aruhu aNai iRaivan). He is the aruhil amarnthuLLa EmperumAn. Swami Desikan rhymes further and says that the Sri VaishNavan surrenders himself at the sacred feet of the Lord with the SaamagriyAs acquired with love for the ThiruvArAdhanam (arukaNai udan adiyavar adaibhavar). The "aruhu iNai iRaivan" is approached with "arukanai" by the ecstatic Sri Vaishnavan during his AarAdhanam. ArukaNai means the vasthus assembled with love for the ThiruvArAdhanam (ijyai).

Until now, we covered the three sections of VaishNava Dinasari from abhigamanam, upAdhAnam to Ijyai. The ThiruvArAdhanam takes place after MaadhyAhnika SandhyA-Vandhanam and ends up with the partaking of PrasAdhams offered to the Lord at the ijyai by the Sri Vaishnavan and his family.

We will now cover the last four verses of Sri Vaishnava Dinasari. The first two verses are devoted to the fourth section, SvAdhyAyam and the last two verses are for Yogam.





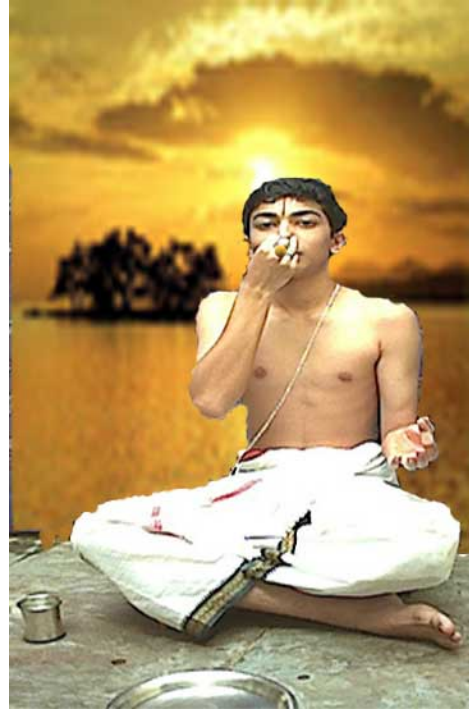
9.7: PAASURAMS - SVADHYAYAM

விரைகமழ் மலர்கள் மிகவுறு மிறையவன்
குரைகழல் குறுகிய குளிர்மதி மதியொடு
வரைநிலை யடியவர் மறைகளின் மறையெணும்
உரைநிறை பரவுவருளமழு துணவே.

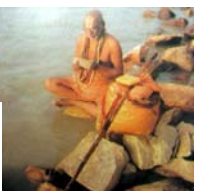
*viraikamazhmalar_kaLmikavuRu miRaiyavan
kuraikazhal kuRukiya kuLir mathimathiyodu
varain^ilaiyadiyavar maRaikaLin maRaiyeNum
urain^irai paravuvuruLama muthuNavE.*

SVADHYAYAM:

The Sri VaishNavAs partake the PrasAdham enjoyed earlier by the Lord and spend their time thereafter sweetly reflecting on the noble meanings of the three rahasyams (Thiru Manthiram, Dhvayam and Charama sIOkam) as taught to them by their AchAryAs. They recognize these three rahasyams as the distilled essence of the VedAs.



“Sandhyavandanam- Thanks
Thillaisthanam Kaimkarya Sabha”





9.8: PAASURAMS- SVADHYAYAM

துதிகளு மறிவரு சுருதியி னிறுதியின்
இதயமிதென முனி யிறையவருரைகளும்
மதுரமனுதவிய மறைகளு மடியவர்
விதிவகை பரவுவர் மிகவுள மெழுவே.

*thuthikaLu maRivaru suruthiyiniRuthiyin
ithayamithena muniyiRaiyavaruraikaLum
mathuramanuthaviya maRaikaLumadiyavar
vithivagai paravuvavar mikavuLamezhavE.*

SVADHYAYAM:

Joyous spending of their time: After reflections on the three rahasyams, the Sri VaishNavAs recite Sri VishNu Sahasra Naamams, excerpts from IthihAsams and Saathvika PurANams and the aruLiccheyaLs (blessed Sri Sookthis) of the twelve AzhwArs. They will recite them and will also explain their esoteric meanings to fellow Sri VaishNavAs. This aspect of Dinasari is known as SvAdhyAyam and takes place up to evening SandhyAvandhanam and thereafter.





9.9: PAASURAMS- YOGAM

அறிவிலர் தலைமிசை அயனடி யெழுதிய
பொறிவகை யெழுவதோர் பொறிநல முகவல
ருறுவது முடையது மிதுவென வருவது
நறுமலர் மகள்பதி நலமுறு நினைவே.

*aRivilar thalaimisai yayanadi yezhuthiya
poRivagai yezhuvathOr poRin^ala mugavala
ruRuvadhu mudaiyadhu midhuvana varuvadhu
naRumalar magaLpadhi nalamuRu ninaivE.*

YOGAM:

After SvAdhyAyam, the Sri VaishNavaan engages in the fifth and the last observance for the day known as Yogam. He knows that Brahma dEvan writes on the skulls of the jeevan at birth about what that jeevan with dEham will experience (bhOgams and sorrows) as a result of his poorva karmAs. Unlike the one without VairAgyam, the mature Sri VaishNavaan rejects the perishable pleasures (alpa sukhams) and goes after the lasting pleasure of attachment to the Lord's sacred feet and thereby discredits the Brahma Lipi (the writings of Brahma dEvan on his skull). These blessed Sri VaishNavaas have unceasing remembrance (dhruva smruthi) of the Lord's sacred feet and consider that experience as their joyous nourishment. They engage in Yogam on the Lord's subhAsrayam (the meditation on the Lord's divine and auspicious ThirumEni, which chases away the sins and is easy to think about). They consider that as their ancient (pithru paithAmaham dhanam) treasure and rejects the rest of the evanescent pleasures of the world.



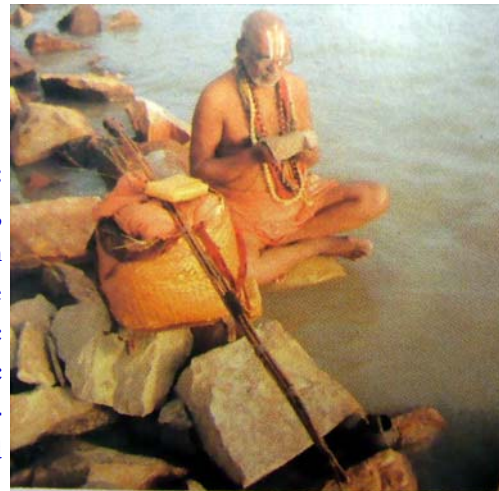
9.10: PAASURAMS- YOGAM

பெருகியநல நிலை பெருமையின் மிகுமயல்
உருகிய நிலைமனமுயர் முகிழெழுமுடல்
சொருகிய விழிதிகழ் சுடர்மதி புகுமிறை
கருகிய வருதிகழ் கரிகிரி யரியே.

*perukiyan^ala nilai perumaiyin mikumayal
urukiya nilaimanamuyar mukizhezhumudal
sorukiya vizhithigazh sudarmathi pugumiRai
karukiya vuruthigazh karikiriyariyE.*

YOGAM:

The status achieved by the One observing Yogam:
As their meditation (dhyAna yOgam) progresses,
their mind is inundated with waves of Aanandham
(aanandha lahari), their mind melts, they horripilate
and their eyes turn inward (the height of Yogic
saadhanA) and they are immersed in that ecstatic
state. This total engagement in the aanandh-
Anubhavam resulting from the enjoyment of Lord
VaradarAjA's ThirumEni is recognized as Yogam.
After that practice of Yogam, they pray to Lord
VaradarAjan to place His lotus feet on their heads
and experience sleep until the next dawn.



திருஅயோத்யையில் ஸரபூ நதியில்
பூமதழுகியசிங்கரின் அநுஷ்டாநம்

“Thanks- Sri Nrusimha Priya”

कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

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

Daasan,

Oppiliappan Koil V. Sadagopan