

ARUTTHA PANCHAKAM



ANNOTATED COMMENTARY IN ENGLISH BY:

OPPILIAPPAN KOIL
SRI VARADACHARI SATHAKOPAN



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॥ श्रीः ॥

श्रीमते रामानुजाय नमः

श्रीमते निगमान्त महादेशिकाय नमः

ARUTTHA PANCHAKAM

अरुत्त पञ्चकम्

(FIVE DOCTRINES)

INTRODUCTION

Swamy Desikan composed His Tamil Prabhandham of Aruttha Panchakam in the meter of Kocchaka KalippA. It is a condensed Prabhandham with 11 Paasurams like Adaikkala Patthu. Swamy Desikan is saluted by Thirukkudanthai Desikan in His Desika Sahasram (79th NaamA) as the author of the auspicious Aruttha Panchakam. Aruttha Panchakam (arTa Panchakam: Five doctrines) are the most important ones to comprehend by those, who wish to gain Moksham. This Prabhandham is dedicated to Lord VaradarAjan of Kanchipuram by Swamy Desikan.

SLOKAS AND COMMENTARY

श्रीमान् वेङ्कट नाथार्यः कवितार्किक केसरी ।

वेदान्ताचार्य वर्योमे सन्निधत्तां सदा हृदि ॥

shrImaan. h ve~NkaTa naathaaryaH kavitaarkika kesarI.

vedaantaachaarya varyo me sannidhattaaM sadaa hR^idi.

Aruttha Panchakam is about Lord VaradarAjan of Kaanchipuram as Meyviratha Maanmiyam and Adaikkala Patthu. The Prabhandham deals with five topics (ArTa Panchakam) that Swamy Desikan will elaborate in SrImadh Rahasya Thraya Saaram (Chapter 4) later in His life.

The senior contemporary of Swamy Desikan, Swamy PiLLai LokAcchAr has written an outstanding MaNipravALa grantham entitled "Aruttha Panchakam" which has been translated in to English by SrI A. GovindAchArya. This grantham in original





MaNipravALam text and its English translation can be accessed at:

<http://www.srivaishnava.org/sva/lokacar/apanca.htm>

The Five truths/doctrines (arTa panchakam) that a Mumukshu (One who desires Moksham) should know are:

1. The Svaroopam of BhagavAn, who should be enjoyed by us (Desika Prabhandha Paasurams 248-249).
2. The Svaroopam of Jeevan, which enjoys its Lord (Paasurams 250-251).
3. The obstacles that prevents us until now from gaining BhagavAn's anugraham (Paasurams 252-253).
4. The means adopted for gaining Moksham: Bhakthi or Prapatthi yOgam (254-255).
5. The chief phalan of Bhagavath anubhavam from one of the two upAyams practiced (256-257).

Each of these 5 doctrines is thus explained with two paasurams each. The 11th Paasuram is the Phala Sruthi (Paasuram 258) for this Prabhandham.

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PAASURAM 1

THE SVAROOPAM OF BRAHMAN

Amalan aviyAtha-sudar aLavillaa-AarAmudham
amala uru guNangaL aNi aayudhangal adiyavarkaL
amala azhiyAtha nahar azhinthu yezhum kaavudan yellAm
Kamalayudan arasALum Karigiri mERk-KaavalanaE

அமலன் அவியாத சுடர் அளவில்லா ஆரமுதம்
அமல உருக் குணங்கள் அணி ஆயுதங்கள் அடியவர்கள்
அமல அழியாத நகர் அழிந்து எழும் காவுடன் எல்லாம்
கமலையுடன் அரசாளும் கரிகிரிமேல் காவலனே

MEANING:

In this karma bhUmi (SamsAra MaNDalam), EmperumAn has as his sport, the distribution of phalans to each JeevAthmA according to its accumulated karma. Therefore, this SamsAra MaNDalam is recognized as the nandhavanam (play ground), where the Lord engages in such sports.

There is no limit to our Lord's auspicious guNAs. He has both “SvaroopA Niroopaka VisEshaNams (SNV)” and “Niroopitha SvaroopA VisEshaNams (NSV) among His guNams. VisEshaNam means a distinguishing feature that sets it apart from others.

SvaroopA NirUpaka visEshaNams are those guNams (attributes) without which the Svaroopam (inherent nature) of the object can not be explained correctly. After comprehending the Svaroopam with nirUpaka visEshaNams, we seek out other attributes as VisEshaNams to reveal the glories of the object under consideration. These guNams are recognized as “NirUpitha SvaroopA VisEshaNams”.

The SvaroopA nirUpaka GuNams of SrIman NaarAyaNan are five in number:

1. **Sathyathvam:** Invariant nature at all times (“aviyAtha” term in the Paasuram).
2. **Jn~Anathvam:** His Jn~Ana SvarUpam never diminishes (The word “Sudar” refers to this guNam in the Paasuram).





3. Ananthathvam: His pervasive presence (vyApthi) at all places and times and vasthus without restrictions of any kind (The word “aLavilla” in Paasuram refers to this guNam).

4. Aanandhathvam: He exists as the Bliss principle and therefore as Aanandha SvarUpi (The word “AarAvamudham” in the paasuram refers to this principle linked to His Svaroopam).

5. Amalathvam: His Svaroopam is qualified as Blemish less (The Term “Amalan” in the Paasuram refers to this doctrine).

After comprehending the true nature of the Lord's attributes with the above five SvarUpa NirUpaka VisEshaNams, the other attributes (NirUpitha SvarUpa VisEshaNams) reveal the glory of the Lord such as Souseelyam, KaaruNyam, Vaathsalyam and others.

This Lord with Svaroopam defined by the five nirUpaka GuNams rules over His two VibhUthis (Leela and Nithya VibhUthis: BhU Lokam and SrI Vaikuntam) with SrI PerumDEvi PirAtti.



“karigiri mEl kAvalan”





PAASURAM 2

ALL THE VASTHUS ARE UNDER THE CONTROL OF BHAGAVAN'S SANKALPAM

uLLa poruL anaitthukkum uruva nilai karumangaL
teLLisaivin vasamAkkithihazhnthu uyirAi uRaihinRAn
naLL iruL theertthu adiyavarkku nalam kodukkum ThiruvudanE
VaLLal AruLALar yenum VaaraNa veRppu IRayavanE

உள்ள பொருள் அனைத்துக்கும் உருவ நிலை கருமங்கள்
தெள்ளிசைவின் வசமாக்கித் திகழ்ந்து உயிராய் உரைகின்றான்
நள்ளிருள் தீர்த்து அடியவர்க்கு நலங்கொடுக்கும் திருவுடனே
வள்ளல் அருளாளர் எனும் வாரண வெற்பு இறையவனே

MEANING:

This Lord of Atthigiri with His divine consort, PerumdEvi ThAyAr pervades all objects of His creation as the indweller (antharyAmi Brahman) and controls with His sankalpam their Svaroopam, Sthithi (existence) and Pravrutthi (karmic activities). The Lord of Hasthigiri cuts the bonds of SamsAram for those, who perform SaraNAgathy at His sacred feet and grants those blessed jeevans MokshAnandham.

COMMENTS:

The Lord of Atthigiri ("VaaraNa veRpu IRaivan") is recognized here as "VaLLal", the most generous and magnanimous Lord. He with His dear consort (IRaivan Thiruvudan) enters as AntharyAmi Brahman in all His created objects and shines there as the sustaining life ("uLLa poruL anaitthukkuL thihazhnthu uyirAi uraihinRAn"). This He does after placing them under His clear sankalpam that defines their svaroopam ("uruvam"), sthithi ("nilai") and Pravrutthi("karumamkaL"). The Lord of Atthigiri banishes the dark night of SamsAram (naLL iruL theertthu) for those, who seek His protection through SaraNAgathy (adiyavarkku) and grants them Moksha Aanandham (nalam kodukkum IRaivan).





PAASURAM 3

THE DESCRIPTION OF THE SVAROOPAM OF THE JEEVATHMAA

BhUtha vudal pulankaL manam pul aavi punthi yenum
yAthum alanAi ilahi yaann yenum inn nuNN aRivAi
chEthanai adimayumAmm yuirkellAm thiNNuyirAi
theethal inRi thihazhum Seer Atthigiri Thirumaal

பூத வுடல் புலன்கள் மனம் புல்லவி புந்தியெனும்
யாதும் அலனாய் இலகி யானெனும் இன் நுண்ணறிவாய்ச்
சேதனனாய் அடிமையுமாய் உயிர்க்கெல்லாம் திண் உயிராய்த்
தீதலின்றித் திகழும்சீர் அத்திகிரித் திருமால்

MEANING:

JeevAthmA is: “ThirumAl, uyirkku uyirAi Thihazhum”. This states that the Lord is the shining indweller of all JeevAthmAs. This Body made of pancha bhUthams, the indhriyams, manas, PrANa Vaayus, Jn~Anam are distinctly different from JeevAthmA; It (Jeevan) manifests again and again with the Jn~Anam of “aham /naann/myself”. Jeevan is of atomic size and is of JnAnandha svaroopam. Jeevan is different from sarIram to SarIram. Its svaroopam is that of always being a servant (adimai) for the Lord.

COMMENTS:

Here Swamy Desikan salutes his Lord of Atthigiri as the eternal antharyAmi (indweller) inside every Jeevan (“Seer Atthigiri ThirumAl, thiNN uyirAi theethal inRi thihazhum”). “thiNN uyirAi” refers to Him being present as a permanent indweller of the Jeevans. The complete reading of this section of this Paasuram is “ThirumAl uyirkku uyirAi thihazhum”. He stays as the antharyAmi without any vikAras (“theethal inRi” = azhivu illAmal). He is different from the perishable body constituted Pancha BhUthams (bhUtha udal), indhriyams (“Pulan”), Manas, the non-lasting PrANa Vaayu (“pull Aavi”), Bhuddhi (Pundhi). He is different from all of the above (yAthum ilanAi). He stays in this differentiated state inside the Jeevan, which is





of the form of bliss, atomic in size, Jn~ana svaroopam (inn nuNN aRivAi) and as the eternal servant of the Lord (adimai to the Lord).



“seer aththigiri thirumAl”





PAASURAM 4

THE LEELA RASAM OF THE LORD AS HE WITNESSES THE JEEVAN ENJOYING KARMA PHALANS

taan adaittha guNam karuvi tamm girisai vazhi ozhukki
oon yedutthu uNDu umizhnthu uzhalum yuirkku yellAm uyirAhi
kaan nadatthi Kamalayudan kaNDuhanthu viLayAdym
tEn yeduttha solaihaL soozh Thiru AtthiyUrAnE

தான் அடைத்த குணம் கருவி தன் கிரிசைவழி ஒழுக்கி
ஊன் எடுத்து உண்டு உமிழ்ந்து உழலும் உயிர்க்கெல்லாம் உயிராகிக்
கான் நடத்தி கமலையுடன் கண்டு உகந்து விளையாடும்
தேன் எடுத்த சோலைகள் சூழ் திருவத்தியூரானே

MEANING:

Lord VaradarAjan through His sankalpam facilitates the Jeevan to use the gifts (GuNams, Indhriyams et al) given by Him according to the Jeevan's karmAs. JeevAthma gains a sarIram for experiencing the phalans arising from its karmAs; As the jeevan experiences these, it detests these anubhavams, desires them again and therefore occupies a new body; the cycle repeats and the jeevan thus gets tossed around in the fierce tides of the ocean of SamsAram. PeraruLALan enters inside these jeevans along with His PirAtti as their indweller and watches the jeevans enjoy their karma phalans. The dhivya dampathis have their leela rasam in witnessing the anubhavams of the Jeevans relating to their karmic experiences.

The key sequence of words describing the Lord of Hasthigiri residing in this dhivya dEsam filled with verdant groves (tEn yeduttha sOlaikaL soozh Thiru AtthiyUrAn) are: "AtthiyUrAn uyikkellAm uyirAhi,kaan nadatthi, Kamalayudan kaNDu,uhanthu, viLayADum". He becomes the indweller of the Jeevan and makes them travel thru the forest of SamsAram and joyously watches that anubhavam of the Jeevan with His dear consort, PerumdEvi. He gives the Jeevans the guNams and indhriyams (thaann





adaittha koduttha guNam karuvi) and rules over them to enjoy the fruits of their karmAs (tamm kirisai vazhi ozhukki) in their embodied state, abandon that body and then enter into another body or reach the Lord's thiruvadi as a result of its Prapatthi (Unn yedutthu, uNDu, umizhnthu uzhalum).

The next two Paasurams (252-253) are about the obstacles to Moksham (Moksha VirOdhi) that the jeevan faces. The doctrine of Moksha VirOdhi is the third of the five arTa panchakams.



“sOlaigal soozh thiruvaththiyUr”





PAASURAM 5

TYPES OF MOKSHA VIRODHI

uyyum uRavu isayAthE otthavarkkE adimayumAi
 poy uruvai tamakku yERRip-pulan koNDa payanE koNDu
 iyuRavum aar iruLum al-vazhiyum adainthavarkkE
 meyyaruL seythidum ThirumAl vEzha malai MEyavanE

உய்யும் உறவு இசையாதே ஒத்தவர்க்கே அடிமையுமாய்
 பொய் உருவைத் தனக்கேற்றிப் புலன்கொண்ட பயனே கொண்டு
 ஐயறவும் ஆரிருளும் அல்வழியும் அடைந்தவர்க்கு
 மெய்யருள் செய்திடும் திருமால் வேழமலை மேயவனே

MEANING:

JeevAthmA does not remember its inherent and inescapable links to SarvEswaran, its Lord and becomes unfortunately a servant to another bonded jeevan. The Jeevan does not recall its status as an eternal entity and engages in trivial pleasures because of not remembering the difference between it and the perishable sarIram in which it is temporarily housed. The Jeevan fails to gain AchArya KadAksham and therefore is full of ajn~Anam; the jeevan roils now in agony and begins to pursue inauspicious ways. Our Lord takes pity on such a Jeevan shows it the way to enter into sath sangam and to recieve AchArya KatAksham. Thereafter, Our Lord awaits the jeevan to qualify for Moksha Sukham and once the Jeevan has observed Bhakthi or Prapatthi yOgam, Iswaran grants them freedom from rebirths.

COMMENTS:

The Key sentence here is “Vezhamalai mEyavan ThirumAl --mey aruL seythidum” (The Lord of Hasthigiri, Mahaa DEvi Naayakan will rescue the jeevans lost in SamsAric forest through one of the two upAyams and grant that jeevan Moksha sukham. The jeevan had forgotten the redeeming relationship such as SEshathvam to SEshi, the Lord (uyyum uRavu) and becomes the servant of fellow jeevans ubder the contriol of thier karmAs (otthavarkkE adimayAi). The misguided chEtanams forget





the differences between their perishable bodies and the eternal (imperishable) jeevans inside their bodies and begin to believe that the perishable indhriya sukham is the most cherished sukham to covet (tamakku poy uruvai yERRi pulan koNda phalanE koNDu) and roam in the deep jungles of SamsAram. They develop thus doubts about their doctrines (SiddhAnthams) and are guided by their complete aj~nAnam and travel in forbidden ways (iyuuRavum Aar iruLum koNDu al vazhiyum adainthaar). For such deluded souls, the most merciful Lord of Atthigiri blesses them with an upAyam (means) and helps them gain the bliss of Moksham (al vazhiyum adhainthavarkku Vezhamakai ThirumAl mey aruL seythidum).



“vEzhamalai mEyavan”





PAASURAM 6

THE RESULT OF SAMsARA BHANDHAM FROM KARMA BANDHAM

vidhai muLayin nyAyatthAl adi illA vinai adaivE
 sathai udala nAlvahaikkum saraNamaLippAn yenat-thihazndhu
 padhavi aRiyAthu pazham pAzhil uzhalhinRArkkku
 sithaivu ill aruL tarum Thiru AtthinaharAnE

விதை முளையின் நியாயத்தால் அடியில்லா வினையடைவே
 சதையுடல் நால் வகைக்கும் சரணளிப்பான் எனத்திகழ்ந்து
 பதவி அறியாது பழம் பாழில் உழல்கின்றார்க்கும்
 சிதைவில் அருள்தரும் திருமால் திருவத்தி நகரானே

MEANING:

PeraruLALa PerumAL, who protects and blesses all JeevarAsis takes pity on the suffering Jeevans, who are being tossed about in the fierce sea of SamsAram; in this karma bhUmi, the Lord shows them the redeeming way and grants them freedom from being born again with a body (sarIram) made of pancha bhUthams and in any one of the four kinds of bodies(Deva SarIram, Manushya SarIram, Thiryak SarIram and SthAvara SarIram). Pazham Paazh here refers to the the timeless samsAra MaNDalam, where the Jeevans reside. PeraruLALan showers the suffering Jeevans with His Mercy. His dayA for the fit jeevans leads then to the enjoyment of Moksha Sukham.

Vidhai MuLai NyAyam here refers to BhIjAnkura NyAyam. The sprout of a plant (MuLai) arises from the seed (Vithai). That seed did not arise from no where. It arose from an earlier mulai. There comes a doubt as to which originated first:

Is it the seed or the plant? The root cause in this question/debate is hard to settle on. This is BheejAnkura NyAyam. In a similar way, it is hard to decide on whether Sariram came first to enjoy the karmAs or the KarmAs led to the appearance of Sariram to experience the karmas. In view of the difficulties in establishing which



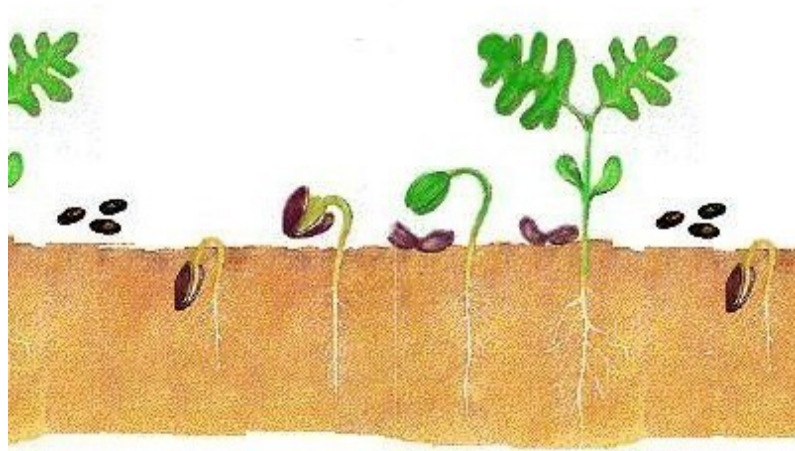


came first, PoorvALs stated that both Karmas and Sariram are timeless and ancient (anAdhi).

Naalvahai udal in this Paasuram refers to the four kinds of body in to which a jeevan enters to experience its karmas:

- (1) The body of DEvAs
- (2) The body of humans /Manushya Sariram
- (3) Animal or Bird Sariram (Thiryak Sariram) and
- (4) Tree or stone et al, which are immobile (SthAvara Sariram). VinaikaL are experienced through the Sariram by the Jeevans taking one or the other form of Sariram.

Next, Swamy Desikan covers through five sLOkams (1) the two UpAyams to gain Moksha Sukham, (2) the bliss of Moksham itself and (3) the Phala sLOkam of the ArTa Panchaka Prabhandham.



“bhIjAnkura nyAyam...”





PAASURAM 7

THE UPAYAMS OF BHAKTHI & PRAPATTHI: ELABORATION ON BHAKTHI YOGAM

yama niyama aasanangaL iyal aavi pulanadakkam
 tamathu aRiyum dhAraNaikaL tArai aRA ninaivu ozhukkam
 samam udaya samAdhi nalam sAthippArkku ilakku aahum
 amarar thozhum Atthigiri ambhyutthAL AaramudhE

எம நியம ஆசனங்கள் இயல் ஆவி புலனடக்கம்
 தமது அறியும் தாரணைகள் தாரையறா நினைவொழுக்கம்
 சமம் உடைய சமாதி நலம் சாதிப்பார்க்கு இலக்கு ஆகும்
 அமரர் தொழும் அத்திகிரி அம்புயத்தாள் ஆரமுதே

Here Swamy Desikan salutes the Lord of Hasthi Giri as “Amarar Thozhum Atthigiri AmbhuyatthAL Aar amudhu”. The Lord of Atthigiri is visualized as the One worshipped by the DevAs and as the delectable nectar for PerumdEvi ThAyAr.

The Lord of Kaanchi is recognized as the One, who cuts asunder the bonds of SamsAram for those, who practise Bhakthi yOgam with its eight angams. For these saadhakAs, PeraruLALan frees them from SamsAric bonds (PuNyam and Paapam) and blesses them with MOksham.

THE EIGHT ANGAMS OF BHAKTHI YOGAM ARE:

1. Yamam (ahimsai, Sathyam, Non stealing, control of Kaamam et al)
2. Niyamam (Parisuddhi, Satisfaction with what one has performance of Vratham/ tapas, efforts at VedAntha Paricchayam, Saathvika ThyAgam)
3. Aasanam (Yogic poistures like PadhmAsanam)
4. PrANAyAmam (Control of Breath)
5. PrathyAhAram (Control of senses & Turning them away from the worldly sukhams and temptations)
6. DhAraNai (Imprint of BhagavAn's ThirumEni in one's mind)





7. DhyAnam (uninterrupted meditation of the Lord)
8. SamAdhi (reaching a state of anubhavam through dhyAnam, wherein the Saadhakan feels that he is seeing the Lord directly).

One uses Bhakthi yOgam or Prapatthi yOgam as upAyam to gain MOksha Siddhi. In this Paasuram, the focus is on Bhakthi yOgam, which is the tougher of the two upAyams to gain Moksha Siddhi.



“Aththigiri AmbhuyaththAL”





PAASURAM 8

ELABORATION ON PRAPATTHI

puhal ulahil illAthu ponnaruL kaNDu uRRavaRkkum
ahalahilA anbarkkum anRE TannaruL kodutthup-
pahalathanAl pazham kangul vidivikkum PankayatthAL
ahalahilEn yenRu uRayum Atthigiri aruL muhilE

புகல் உலகில் இல்லாது பொன்னருள் கண்டு உற்றவர்க்கும்
அகலகிலா அன்பர்க்கும் அன்றே தன் அருள் கொடுத்துப்
பகலதனால் பழம் கங்குல் விடிவிக்கும் பங்கயத்தாள்
அகலகில்லேன் என்று உறையும் அத்திகிரி அருள்முகிலே

Here the Lord of Atthigiri is saluted as the One, who is never ever separated from His PirAtti (PankayatthAL ahalahilEn yenRu uRayum Atthigiri AruLALan). He is recognized as the dark rainy season cloud that pours down the showers of KaruNai on those, who perform Prapatthi unto Him after the anushtAnam of PurushakAra Prapatthi at the sacred feet of PerumdEvi hAyAr. PurushakAra Prapatthi is performed first to SrI Devi (PerumdEvi ThAyAr here) before the anushtAnam of Prapatthi at the sacred feet of the Lord. We need the intercession of our ThAyAr for gaining success in our Prapatthi to Her Lord.

One practices Dhruvtha or Aarta Prapatthi at the feet of the Lord to gain Moksha siddhi. Dhruvtha Prapatthi is the form of SaraNagathy, where one experiences karma phalan until the end of one's days and gains moksham at the end. Aarta Prapatthi is the form of SaraNagathy, which is performed by one with the intense desire to gain MOksham right away without waiting patiently until the end of one's allotted life span.





PAASURAM 9

ELABORATION OF MOKSHA SVAROOPAM

iru vilangu vidutthu iruntha siRai vidutthOr naadiyinAl
karu nilankaL kadakkum vazhi kAvalarAl kadatthuvitthup-
perunilam kaNDu uyir uNarnthu piriyaMal aruL seyyum
uru nalam koNDu uRum ThiruvOdu uyar AtthigiriyAnE

இருவிலங்கு விடுத்து இருந்த சிறைவிடுத்து ஓர் நாடியினால்
கருனிலங்கள் கடக்கும் வழி காவலரால் கடத்துவித்துப்
பெருநிலம் கண்டு உயிர் உணர்ந்து பிரியாமல் அருள்செய்யும்
உருநலம் கொண்டுறும் திருவோடு உயர் அத்திகிரியானே

PerumdEvi ThAyAr has roopam and kalyANa guNams befitting Her Lord (uru nalam koNDu uRum ThiruvODu uyar AtthigiriyAn) and She stays together with Him as Bliss principle. Our Lord VaradarAjan bearing such illustrious glories through association (sambhandham) with His PirAtti commands His aadhivAhikAs to lead the Jeevan (kaavalarAl kadatthuvitthu) that performed SaraNAgathy at His sacred feet after liberating that Jeevan from the body via moordhanya Naadi. That jeevan crosses the archirAdhi mArgam and comprehends its true svaroopam with the anugraham of the Lord and arrives at Sri Vaikuntam (peru nilam) to perform eternal kaimkaryam to the Lord there. The Lord blesses the liberated jeevan to stay with Him as His servitor for all times to come and never to return to the Karma BhUmi.

The PuNyams and Paapams bind the Bhaddha Jeevan before SaraNAgathy. After the enactment of SaraNAgathy, the jeevan is liberated from the shackles of Paapam & PuNyam (iru vilangu vidutthu, Ohr naadiyinAl iruntha siRai vidutthu). PuNyam is considered a golden bond and Paapam as an iron handcuff and legcuff. They are both shattered as a result of the performance of SaraNAgathy at the Lord's sacred feet.





PAASURAM 10

GAINING OF SARVA KAIMKARYAM DURING MOKSHANUBHAVAM

Tamm ThirumAthudanE thAmm tani arasAy uRaihinRa
antham ilA pEr inbatthil adiyavarOdu yemai sErtthu
munthi izhanthana yellAm muhizhhikka tanthu aatkoLLum
antham ilA aruLAzhi Atthigirit-ThirumAlE

தம் திருமாதாடனே தாம் தனி அரசாய் உறைகின்ற
அந்தமில் பேரின்பத்தில் அடியவரோடு எமைச்சேர்த்து
முந்தி இழந்தன எல்லாம் முகிழ்க்கத் தந்து ஆட்கொள்ளும்
அந்தமிலா அருளாழி அத்திகிரி திருமாலே

PeraruLALan enjoying the company of His divine consort, PerumdEvi ThAyAr rules over Sri Vaikuntam eternally and stands as the very embodiment of Aanandham. Lord VaradarAjan as Sri Vaikunta NaaTan unites the Muktha Jeevan with nithya Sooris and other Muktha Jeevan, blesses this Jeevan to perform nithya Kaimkaryam to Him and His divine consort. The divine couple enables the liberated jeevan to perform all the Kaimkaryams that it could not perform until then due to karma bandham (bonds).

Lord VaradarAjan is saluted endearingly here as “AnthamilA AruLAzhi Atthigiri ThirumAl”, who as the eternal divinity with His sacred consort (ThirumAthudanE), rules over Sri Vaikuntam as the unique Chakravarhti (Tani arasAi uRaihinRa anthamil pEr inbham) of that land of infinite bliss.

The key words of this Paasuram are: “Atthigiri ThirumAl tamm ThirumAthudanE pEr inbatthil adiyavarODu yemmai sErtthu munthi izhanthana yellAm muhizhkka tanthu aatkoLLum” (The Lord of Atthigiri with PerumdEvi PirAtti would unite us with the liberated Jeevans in His Supreme abode of Sri Vaikuntham and grant us all the kaimkaryams that were lost to us until then due to karama sambhandham).





PAASURAM 11

PHALA SRUTHI

Ayan paNiyum Atthigiri AruLALAr adiyiNai mEl
nayankaL seRi Kacchi nagar nAnnmaRayOr nallaruLAl
payankaL ivai anaitthum yenap-paNDuraitthAr padi uraittha
viyan kalaikaL yeerainthum vEdhiyarkatkkku iniyanaV

அயன் பணியும் அத்திகிரி அருளாளர் அடியிணைமேல்
நயங்கள் செறி கச்சிநகர் நான்மறையோர் நல்லருளால்
பயன்கள் இவை அனைத்தும் என பண்டு உரைத்தார் படி உரைத்த
வியன்கலைகள் ஈரைந்தும் வேதியர்கட்க்கு இனியனவே

This prabhandham was created in tune with the upadEsams of PoorvAchAryAs (PaNDu uraitthAr padi) and has been realized with the anugraham of Parama BhAgavathAs, who have the good fortune of enjoying the dhivya soundharyam and KalyANa guNams of Lord VaradarAjan, who presides over Atthigiri. When the reciters of aruttha Panchaka Paasurams examine the meanings of them, their resulting phalan is understood as the paasurams themselves pregnant with the deepest of meanings. Only MahAns with familiarity of the meanings of Vedams can relate to them and enjoy the sweetness of the meanings of these Paasurams (ivai Vedhiyarkatkkku iniyana).

COMMENTS:

In every Paasuram of this Prabhandham, the inseparable association of the Lord with His PirAtti is referred to. This reminds us of Her eternal presence with Her Lord during the UpAya dasai and the Phala dasai.





कवितार्किक सिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्त गुरवे नमः ।

kavitaarkika siMhaaya kalyaaNa guNa shaaline.

shrImate ve~NkaTesdaaya vedaanta gurave namaH.

SrI NaarAyaNa YathIndhra MahA DesikAya Nama:

Daasan,

Oppiliappan KOil VaradAchAri Sadagopan

sadagopan.org



“vEdhiyarkatku iniyan”

