

**SvAmi DeSikan's
dramiDopanishat sArAH**



**Annotated commentary in English by
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Table of contents

1. Introduction	1
2. Slokam-s and Commentary	3 - 54
3. nigamanam	54



SvAmi DeSikan on PuraTTAsi SravaNam - TUppul (Thanks: www.anudinam.org)

॥ श्रीः ॥

श्री वेदान्ताचार्ये अनुगृहीतः

द्रमिडोपनिषत्सारः

dramiDopanishat sAraH

(of svAmi Srl vedAnta deSika)



Introduction:

SrI dramiDopanishat sAram of svAmi Desikan is an abridged SrI sUKti of his more elaborate SrI dramiDopanishat tAtparya ratnAvaLi, the Garland of Gems of bhagavan-nAmA, dealing with the bhagavat anubhavam of svAmi NammAzhvAr in his tiruvAimozhi's 1102 pAsurams.

tiruvAimozhi is considered as sAma Veda sAram by divya prabandha rasikAs. sAma Vedam has one thousand SaakhAs (branches), rg Vedam twenty one SaakhAs, yajur Vedam one hundred branches and atharva vedam one SaakhA with eight parts.

When one adds up the individual SaakhAs of the four Vedams we arrive at a number close to that of 1102 (1000+21+100+1), the total number of the pAsurams of tiruvAimozhi; latter is therefore considered sakala Veda sAram by AcAryAs. There is also a view that holds the four prabandhams of svAmi NammAzhvAr – tiruviruttam, tiruvAsiriyam, Periya tiruvantAdi and tiruvAimozhi are equivalent to rg, yajus, atharva and sAma Vedam. Independent of these differences in linking, svAmi Desikan's genius in identifying the thousand guNams of the Lord in the tiruvAimozhi (TVM) pAsurams of svAmi NammAzhvAr is a testament to his profound bhakti for MaaRan SaThakopan of tirukkurukUr. svAmi Desikan created another SrI KoSam named nigama parimaLam, which is no longer available to us; latter was in MaNipravALam compared to the dramiDopanishat tAtparya ratnAvaLi and dramiDopanishat sAram, which are in Sanskrit.

The HayagrIva likhita kaimkarya goshThI has released already three ebooks covering 250 of the 1102 pAsurams of TVM. They have been released as the 104th e-book in the Ahobilavalli series, 12th e-book in the Godha series and the 23rd e-book in the Srihayagrivan series. All these e-books have been created by VaikuNThavAsi Srl Narasimhan KrshnamacAri of TirukkuDantai and can be accessed through the link, <http://www.sadagopan.org>.

Another set of three e-books on the Bhagavan-nAmAs linked to svAmi NammAzhvAr's

tiruvAimozhi have also been released by our likhita kaimkarya goshThI. These e-books have been authored by Pandit Sri AnatAcArya svAmi, PudukkoTTai u.vE. Sri A. SrinivAsaraghavan svAmi and u.vE. Sri DevanArviLAGam TiruvengaDAccAr svAmi. The last of the three authors is the father of HH, the 43rd paTTam Srlmat Azhagiyasingar. One can access all these three e-books in the Ahobilavalli e-book series (#53, #54 and #55). Thousand divine nAmAs of BhagavAn from tiruvAimozhi are linked to the 1102 pAsurams.

As indicated earlier, dramIDopanishat sAram is an abridged version of the dramIDopanishat tAtparya ratnAvaLi. There are twenty six Slokams in the dramIDopanishat sAram, which is a distillation of the essence of the one hundred and thirty (130) Slokams of dramIDopanishat tAtparya ratnAvaLi. SrlmAn R. RangAcari svAmi has released in 1974 an English Text with meanings for the twenty (26) Slokams of dramIDopanishat sAram. We will refer to SrlmAn RangAcari svAmin's text frequently.





Slokam-s and Commentaries





SvAmi VedAnta DeSikan - TUppul (Thanks: www.anudinam.org)

॥ श्रीः ॥

श्री वेदान्ताचार्ये अनुगृहीतः

द्रमिडोपनिषत्सारः

dramiDopanishat sAraH

(of svAmy Srl vedAnta deSika)



taniyan

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्योमे सन्निधत्तां सदा हृदि ॥

SrImAn venkaTanAthAryaH kavitaArkika kesarI |
vedAntAcArya varyome sannidhattAm sadA hrDi ||

SlokaM 1

सेवायोग्योऽतिभोग्यः शुभसुभगतनुः सर्वभोग्यातिशायी

श्रेयस्तद्धेतुदाता प्रपदनसुलभोऽनिष्टविध्वंसशीलः ।

भक्तच्छन्दानुवर्ती निरुपधिकसुहृत् सत्पदव्यां सहायः

श्रीमान् सर्वोचितायामुपनिषदि मिषत्येष गाथाशतैर्नः ॥

sevAyogyo atibhogyah SubhasubhagatanuH sarvabhogyAtiSAyI
SreyastaddhetudAtA prapadanasulabho anishTavidhvamsaShilaH |
bhaktacchandAnuvartI nirupadikasuhrt satpadavyAm sahAyaH
SrImAn sarvorcitAyAmupanishadi mishatyasha gAthASatairnaH ||

Comments:

Both the first SlokaM of dramiDopanishat sAra and the eighth SlokaM of dramiDopanishat tAtparya ratnAvaLi refer to the order of exposition in the ten centums of tiruvAimozhi, which can be accessed by all AdhikAris (four varNams and two

genders).

The ten focus items linked to the ten centums describing the guNams of SriyaH pati, SriIdharan are:

1. The Lord of Sri Devi is "sevA yogyan"; He is worthy of adoration and is to be served by one and all.
2. He is "atibhogyan"; He is supremely enjoyable. His guNAs are delectable in their matchlessness.
3. He has a "Subhasubhatanu"; He possesses a most auspicious and glorious form (Divine Body).
4. He is "sarvabhogyAtiSAyI". He exceeds by far all the pleasurable objects (bhogya vastus) in enjoyment.
5. He is "SreyastaddhetudAtA". He bestows on us the sakala purushArthams and the means to gain them.
6. He is "prapadana sulabhan". He is easily accessible for one seeking His refuge as a prapannan.
7. He is "anishTa-vidhvamsa Silan". He is known for His noble guNam of destroying all the sorrows of His devotees. He does it through His sauSIlya guNam and Sakti.
8. He is "bhaktacchandAnuvartI". He is bhakta pAratantryan and is at the beck and call of His devotees. He is indeed a yatoktakAri.
9. He is "nirupAdhika suhrt". He is the friend to all and that too out of His own volition.
10. He is "satpadavyAm sahAyaH". He helps and guides us who have completed bhakti or prapatti yogam to travel by the devayAna mArgam to His Supreme abode.

svAmi Desikan sums up thus the content of the ten centums of tiruvAimozhi, the Upanishat in Tamil, which is accessible for study by one and all irrespective of their caste or gender. svAmi Desikan says that the most merciful svAmi NammAzhvAr has expounded the kalyANa guNams of SriyaH pati for our benefit.

The eighth Slokam of dramiDopanishat tAtparya ratnAvali for comparison with Slokam 1 of dramiDopanishat sAram is:

सेव्यत्वात् भोग्यभावात् शुभतनुविभवात् सर्वभोग्याधिकत्वात्
श्रेयस्तद्धेतुदानात् श्रितविवशतया स्वाश्रितानिष्टहत्वात् ।

भक्तच्छन्दानुवृत्तेः निरुपधिकसुहृद्भावतः सत्पदव्यां

साहाय्याच्च स्वसिद्धेः स्वयमिह करणं श्रीधरः प्रत्यपादि ॥

sevyatvAt bhogyabhAvAt SubhatanuvibhavAt sarvabhogyAdhikatvAt
SreyastaddhetudAnAt SritavivaSatayA svASritAnishTahrTvAt |
bhaktacchandAnuvrutteH nirupadhikasuhrdbhAvataH satpadavyAm
sAhAyyAcca svasiddhe: svayamiha karaNam SrIdharaH pratyapAdi ||

--- dramIDopanishat tAtparya ratnAvaLi, Slokam 8

Meaning:

The Lord is worthy to be cherished and served; fit to be enjoyed; with a glorious form; exceeding by far, all objects of pleasure; bestows the ends of life, with causes there for; easily accessible for refuge; removes all sorrows from His devotees; fulfills their utmost desire too; friend to all, of His own volition; help and guide, on the upward path, withal.

The order of exposition in the ten centums is established here by SaThakopar and his upadeSam is that the Lord of Sri Devi is the Means and the Cause for jIvAs to attain Him.



Slokam 2

आद्ये पश्यन्नुपायं प्रभुमिह परमप्राप्यभूतं द्वितीये

कल्याणोदारमूर्तेर्द्वितर्यामिदमिति प्रेक्षमाणस्तृतीये ।

ऐश्वर्यादिश्चतुर्थे विषमधुतुलयाऽनन्यभोग्यत्वमिच्छन्

षड्भिः स्वां पञ्चमाद्यैरनितरगतितामाचक्षे मुनीन्द्रः ॥

Adye paSyannupAyam prabhumiha paramaprApyabhUtam dvitIye
kalyANodAramUrteH dvitaryAmidamiti prekshamANaH trtIye |
aiSvaryAdeScaturthe vishamadhutulayaA ananyabhogyatvam icchan
shaDbhiH svAm pancamadyaH anitaragatitAmAcacakshe munIndraH ||

Having covered in the first Slokam the attributes of the Lord of Sri Devi, svAmi Desikan summarizes the themes of the individual Satakams in the second Slokam of the dramIDopanishat sAra. Here is the second Slokam, which has to be compared to the sixth Slokam of the dramIDopanishat tAtparya ratnAvaLi.

Meaning:

The great Rshi, svAmi NammAzhvAr develops the following theme in the ten centums/ Satakams of his tiruvAimozhi:

In the first Satakam, he affirms that the Lord is the sole upAyam, one and only means of upAyam for our liberation from this samsAram full of sorrows. In the second Satakam, he revealed to us that that the goal of one who seeks moksham is the Lord Himself, who is the sevA bhogyan. In the third Satakam, Sri SaThakopar instructed us further that the Lord, who is our means to attain Him (upAyam) and goal (gati) is the remover of all of our sins and has the loveliest tirumEni to enjoy. In the fourth Satakam, svAmi NammAzhvAr stated that the Lord is the only one goal to be attained and all other pursuits like Vishaya sukhams, perishable aiSvaryaams are like honey mixed with poison and as such are to be avoided as perils in our path to gain Him. From the fifth to the tenth Satakams, tirukkurukUr SaThakopar stressed the fact that we, the sentient, have no other means but Him to gain Him.

The sixth Slokam of dramiDopanishat tAtparya ratnAvaLi, the source for the second Slokam of dramiDopanishat sAra is:

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमंस्त मुक्तेरुपायं
मुक्तप्राप्यं द्वितीये मुनिरनुबुबुधे भोग्यताविस्तरेण ।
प्राप्यत्वोपायभावौ शुभसुभगतनोरित्यवादीत् तृतीयेऽ-
नन्यप्राप्यश्चतुर्थे समभवदितरैरप्यनन्याद्युपायः ॥

prAcye sevAnuguNyAt prabhumiha Satake'mamsta mukteH upAyam
muktaprApyam dvitIye muniranububudhe bhogyatAvistareNa |
prApyatvopAyabhAvau SubhasubhagatanoH ityavAdIt trtIye
ananyaprApyaScaturthe samabhavaditaraiH apyananyAdyupAyaH ||

--- dramiDopanishat tAtparya ratnAvaLi, Slokam 6

One can recognize the use of the same or similar words among the two Slokams (dramiDopanishat tAtparya ratnAvaLi, Slokam 6 and dramiDopanishat sAram, Slokam 2).

Comments:

The architectonics of the ten Satakams/centums of tiruvAimozhi is summarized in these two Slokams. The resounding echoes from the sixth Slokam of dramiDopanishat tAtparya ratnAvaLi are clearly heard in the second Slokam of dramiDopanishat sAram.

svAmi Desikan states in both the dramiDopanishat tAtparya ratnAvaLi and dramiDopanishat sAra Slokams that the Lord has many, many auspicious attributes for the jIvans to cherish and celebrate and therefore our Lord is the sure and the best means for gaining liberation from the cycles of births and deaths (attainment of mukti). He is the moksha dAyaka mukundan. He is easy to meditate upon and his bhajanam/

dhyAnam/upAsanam is delectable. This is the summation of the content of the first Centum. The central message of the first hundred pAsurams is that the Lord, the **seva yogyan** -- worthy to be cherished and served by all -- is the sole means/upAyam for us. Sri SaThakopar established this central meaning referred to as the ten guNams of the Lord starting from 'sevyatvam' in the first Slokam of dramiDopanishat sAram (**sevAyogyo atibhogyah esha gAthA Satairnah**).

Following closely the SARIrakAdi SAstrams, svAmi NammAzhvAr celebrated in his thousand pAsurams of tiruvAimozhi, the single guNam of Lord SriIman nArAyaNan (i.e.), Himself staying as the upAyam (means) to gain Him (**devah SriImAn svasiddhe kAraNam iti vadan ekam artham sahasre**). The four chapters of Sri bhAshyam have been covered by svAmi NammAzhvAr in the first twenty five pAsurams of tiruvAimozhi.

We will spend significant time commenting on the significance of the important message of the first centum in the subsequent write up, following the brilliant essay of u.vE Sri EsayanUr KantADai SriIdhara SaThakopAcAr svAmi on bhagavat vishayam archived in the 2006 SatAbhisheka Malar (Volume 1) of SriImat 45th paTTam Villivalam Azhagiyasingar. We will also benefit from the excellent study of AzhvAr tiruvuLLam by Dr. V.N. Vedanta Desikan (AzhvAr tiruvuLLam, Volume I and II) and Sri bhAshya-draviDa-Agama-Adhya-Satakadvandva aikakaNDyam of Sri KaanCI AzhagiyamaNavALA jlyar and SriImAn R. RangAcari's texts on dramiDopanishat tAtparya ratnAvaLi and dramiDopanishat sAram.

The subject matter is vast and aDiyEn will try to cover this yata mati with the anugraham of SriImat Azhagiyasingars.



Sloka 3

परं निर्वैषम्यं सुलभमपराधप्रसहनं

सुशीलं स्वाराधं सरसभजनं स्वार्जवगुणम् ।

सुसात्म्यस्वानन्दप्रदमनघविश्राणनपरं

मुकुन्दं निध्यायन् मुनिरधिजगावाद्यशतके ॥

param nirvaishamyam sulabhamaparAdhprasahanam
suSIIam svArAdham sarasabhajanam svArjavaguNam |
susAtmyasvAnandapradamanaghaviSrANanaparam
mukundam nidhyAyan muniradhijagAvAdyaSatake ||

Meaning:

The Lord is Supreme (param) in all aspects. He is totally unbiased and looks on all

cetanams with no partiality (*nirvaishamyam*). He is *bhakta sulabhan* and as such He is easily accessible to every one of His devotees. He would forgive all trespasses against Him and forgive such offenses (*aparAdhasahanan*). He has abundant sausIlya guNam and is saluted as suSIIa svAmi. He will mingle with equal ease even with the lowliest as well as the noblest (*sauSIIya guNam*). To perform ArAdhanam for Him is quite easy since He is pleased with even the smallest effort by the simplest of persons. On top of it, the ArAdhanam of Him is a honey-sweet delight (*svArAdham sarasa bhajanam*). He has the noble *Arjava guNam* that makes Him straightforward by His own intrinsic nature (*svArjava guNam*). The Lord Himself blesses us with the bliss of enjoying Him and there is no need to gain it through a set procedure; it flows spontaneously (*susAtmya svAnanda pradam*). Thus, this Lord, SriIman nArAyaNan alone is fit to be cherished by one and all always. He is *mukti-dAyaka mukundan*. This is how svAmi NammAzhvAr describes the Lord's guNams in his first centum of his divine tiruvAimozhi. He has the guNam of "*anagha viSrANanaparam*". He is devoid of any doshams associated with giving of Himself to those who seek Him. The typical doshams are threefold:

1. the lowliness of the seeker
2. the loftiness of the vastu that is being given and
3. the lAghavam of the upAyam used for giving (the simplicity of the means used to give: Prapatti upAyam)

Now, we can see the echoes of the same thoughts in dramiDopanishat tAtparya ratnAvaLi Slokam #22, which is the source for dramiDopanishat sAram Slokam #3. The poetic genius of svAmi Desikan houses the same meanings with choice of different words.

आदावित्थं परत्वात् अखिलसमतया भक्तसौलभ्यभूम्ना

निश्शेषागस्सहत्वात् कृपणसुघटनाच्छक्यसंराधनत्वात् ।

स्वादुस्वोपासनत्वात् प्रकृतिऋजुतया सात्म्यभोगप्रदत्वात्

अव्याजोदारभावादमनुत शतके माधवं सेवनीयम् ॥

AdAu ittham paratvAt akhilasamatayA bhaktasaulabhyabhUmna
niSSeshAgassahatvAt krpaNasughaTanAt SakyasamrAdhanatvAt |
svAdusvopAsanatvAt prakrtirjutayA sAtmyabhogapradatvAt
avyAjodArabhAvAt amanuta Satake mAdhavam sevanIyam ||

--- dramiDopanishat tAtparya ratnAvaLi Slokam 22

Meaning of dramiDopanishat tAtparya ratnAvaLi Slokam #22 according to Sri. R. RangAcAri svAmi of Neyveli:

1. The Lord is Supreme (*paratvam*);
2. He looks on all with impartial eye (*akhila samatayA*);

3. He is easily accessible to all devotees (bhakta saulabhya bhUmnA); All sins without exception, He would forgive (niSSeshAgassahatvAt);
4. Compassion binds Him indissolubly (krpaNa sughaTanAt);
5. To worship Him is quite easy for all (SakyasamrAdhanatvAt), and sweet withal (svAdhusvopAsanatvAt);
6. He is straight by nature (prakrti rjutayA);
7. He gives us the bliss of enjoying Him (sAtmya bhogapradatvAt);
8. For His magnanimity, there is no cause (avyAjodAra bhAvAt);
9. it flows by itself, needing no provocation --

Thus in the first century of his hymns, SaThakopa, has set out in order, how mAdhava, the Lord of Sri, is worthy to be adored (mAdhavam sevanlyam amanuta Adau Satake).

During the winter of 2002, aDiyEn wrote a series of articles on dramIDopanishat sAram in the context of fund raising for creating a core fund for the nityArAdhanam at ThUppul svAmi Desikan sannidhi. Here is the posting on Slokam #3 of dramIDopanishat sAram posted on January 10, 2002. This and sister postings have lot more information on the words of svAmi Desikan to describe the essence of tiruvAimozhi. In the January 10, 2002 posting, the ten guNams of the Lord are saluted.

The echo of the 22nd and the 28th Slokams of dramIDopanishat tAtparya ratnAvali can be heard in the third Slokam of dramIDopanishat sAram.

param nirvaishamyam sulabhamaparAdhaprasahanam
 suSIIaM svArAdham sarasabhajanam svArjavaguNam |
 susAtmyasvAnandapradamanaghaviSrANanaparam
 mukundam nidhyAyan muniradhijagAvAdyaSatake ||

--- Slokam 3 of dramIDopanishat sAram

The ten guNams celebrated in each of the ten daSakams (10x10) of the first centum in support of the upAyatvam of The Lord (He serving as the means to attain Him) are covered in the third Slokam of dramIDopanishat sAram.

Those ten guNams are:

1. param
2. nirvaishamyam
3. sulabham
4. aparadha prasahanam

5. suSilam (sauSIlyam)
6. svarAdham
7. sarasa bhajanam
8. svArjava guNam
9. susAtmyasvAnanda pradam and
10. anagha-visrANanaparam

For a clear understanding of these ten guNams, one has to refer to the prabandha rakshai grantham of Sri VaikuNThavAsi, abhinava DeSika UttamUr svAmi:

paratvam (tiruvAimozhi:1.1)

svAmi NammAzhvAr proves the paratvam (Supremacy) of SriIman nArAyaNan over all gods in the ten pAsurams of tiruvAimozhi (TVM).

1.1 - Let us look in detail as to how svAmi NammAzhvAr piles up evidence after evidence to prove his point in the individual ten pAsurams of TVM 1.1.

TVM 1.1.1: His presence with incomparable, matchless and infinite auspicious attributes (niradhisaya kalyANamAna sarvattuDan kUDi irukkai) is covered in this first pAsuram.

1.1.2: His presence as j~nAnanda svarUpam (knowledge-bliss consciousness form) with sentient and insentient as a part of His SarIram (cetanaAcetana vilakshaNa svarUpam).

1.1.3: The possession of the aiSvaryam of leelA vibhUti (in this world as SriIraNanathan).

1.1.4: The Lordship over the svarUpam of all sentient and insentient (sarvattinuDaiya svarUpamum avanukku adhInamAkai). All of them are under His control.

1.1.5: The Lordship over all sthiti (creation and existence): samashTi and vyashTi, srshTi and rakshakatvam of all that has been created by Him.

1.1.6 The Lordship over the activities (dharmams) of pravrtti (efforts to gain aiSvaryam and svargam) and nivrtti (efforts to go away from pravrtti and to engage in bhakti or prapatti yogam to gain moksham).

1.1.7: Having **All** (sentient and insentient) as His SarIram (body).

1.1.8: Having brahma-rudra et al as His SarIram (body).

1.1.9: Having no other Gods equal or greater than Him.

1.1.10: His pervasive presence in the minutest of the minute (aNoRaNIyan and

mahator mahIyAN).

Thus svAmi NammAzhvAr established the Supremacy of Srlman nArAyaNan in the first tirumozhi (TVM) 1.1.

The second guNam celebrated by the salutation: "nirvaishamyam"

Here, svAmi NammAzhvAr states that the Lord mingles with every one equally in spite of His paratvam. These doctrines practiced by our Lord are given to us as upadeSams by AzhvAr.

TVM 1.2.1: Please leave hence the attachment to perishable things and surrender Your AtmA (His property) to Him unconditionally.

1.2.2: Please examine the blemishes associated with worldly pleasures (vishayams) and discard them.

1.2.3: Please discard moksha virodhis (obstacles to moksham) like ego and possessiveness (ahankAra mamakArams).

1.2.4: There are no phalans (fruits) to match the phalan (gain) of ISvaran (Srlman nArAyanan).

1.2.5: Even kaivalyam (meditation on AtmA free of karmAs) has to be abandoned as a less attractive objective.

1.2.6: EmperumAn is attached to every one (paRRuLLavan).

1.2.7: Every one's wealth is under His control.

1.2.8: He has to be worshipped with manas (mind), vAk (speech) and body (mukkaraNankaL upAsikka vENum).

1.2.9: The fruits of such worship with three karaNams are realized here.

1.2.10: The One to be worshipped (Srlman nArAyaNan) is the meaning of the most sacred mUla mantram (ashTAKsharam).

TVM 1.3 - Third guNam: (bhakta) sulabhan

Here following ten guNams are celebrated in this third tirumozhi:

His accessibility to BhaktAs through His avatArams (incarnations), His undiminished glory even during His avatArams, where He mingles with His bhaktAs as RaamA and KrshNA, His distance from those, who are His enemies and those who do not think of Him, our need to comprehend His glories through His upadeSams (carama Slokam et al), our need to understand His status as one of the Trinity, while being clear about the fact that the Trinity are not equal or one and the same, the need to understand the above tattvam about the Trinity even at the very end of one's life, the importance of being clear about His avatAra rahasyams and gaining comfort in the fact that even the most knowledgeable people can be deluded by ignorance about His avatAra rahasyams.

All of these ten points are covered in the third tirumozhi through its ten pAsurams.

TVM – 1.4: The fourth guNam of aparAdha sahatvam (forgiving of all trespasses)

The important guNam to establish here is the mahA guNam of this centum (upAyatvam) is aparAdha sahatvam. If He does not have the compassion to overlook our frequent and endless trespasses, it is difficult for Him to serve as our means to attain Him. In this tirumozhi, the guNams of AcAryAs sent to the Lord -- as various birds and svAmi NammAzhvAr's nenju -- as messengers to unite the AtmA with its Lord are saluted.

TVM 1.5 : The fifth guNam of suSilam (sauSIlyam):

Our Lord's suSila guNam is saluted in every one of the pAsurams of 1.5. In one of the pAsurams, svAmi NammAzhvAr concedes that the Lord accepts with relish even his own defective/imperfect worship. In another pAsuram, AzhvAr points out that His sauSIlyam wins over even those who have the tendency to aim for lower aiSvaryams (wealth) like kaivalyam and blesses them instead with the supreme aiSvaryam of moksham.

TVM 1.6: The sixth guNam of svAradham (to worship Him is quite easy)

1.6.1: No distinct prescription or regulation is mandatory when we serve the Lord out of spontaneous love and without any expectation about returns.

1.6.2: Do not feel sad that you cannot perform proper ArAdhanam for Him, Who is so lofty. The absence of such a feeling would qualify you to be the best among His servants.

1.6.3: He has no favorites. He is easily worshiped by one and all.

1.6.4: His KalyANa guNams are so limitless that each can choose one for his enjoyment. His ArAdhanam is that easy.

1.6.5: He becomes most enjoyable like divyAmrtam for those who seek Him for His own Self. For those who seek Him out of unalloyed love, He is sulabhan and easy to worship.

1.6.6: Although He grants the alpa phalans that some seek (like the devAs asking for nectar), He shows abiding love for those, who seek Him without expecting anything in return. On such people, He grants every thing including His Own Self.

1.6.7: The best way of expending time on this earth is through cultivating bhakti to the Lord, who is easily approached.

1.6.8: Discard vishaya sukham and devote yourself to the Lord, who assuredly will grant you residence at His supreme abode!

1.6.9: The Lord with His divine consort (SriyaH pati) is the ultimate God.

1.6.10: With His Devi's intercession on behalf of the sinner, SriyaH pati chases away

all of our puNyams and pApams in a trice. He displays the guNam of svArAdham through such leelAs.

TVM 1.7: The seventh guNam of sarasa bhogya bhajanam:

Here, svAmi NammAzhvAr declares that the worship (bhajanam) of the Lord is most delectable (bhogyam) even as the Bhaktan worships Him. There is no delayed result.

TVM 1.8: The eighth guNam of Arjavam

saulabhyam and sauSIlyam were celebrated in TVM 1.3 and 1.5. Here (in 1.8), the related guNam of Arjavam is saluted. sauSIlyam is the guNam of the Lord, where He descends down from His lofty position in Sri VaikuNTham and mingles as equal without thought about His exalted state. saulabhyam is the guNam of providing ease of access to one and all and being happy about granting the boons that bhaktAs desire. Arjavam is raising His BhaktAs to the plateau that they seek and enjoying their company there. He lets Himself driven by the wishes of the devotees and enjoys it. avatArams are occasions, where the Arjava guNam is most prominently displayed.

TVM 1.9: The ninth guNam of samSlesham with the Lord in all his limbs:

The Lord lets svAmi NammAzhvAr enjoy His presence in every limb of his body. The bliss of union (samSlesham) is blessed by the Lord to NammAzhvAr (sAtmikkumpaDi bhogam aruLum guNam). "sAtmikkai" means the step by step, incremental enjoyment, which reaches a crescendo finally through the realization of the Lord's presence in all limbs. AzhvAr feels that he cannot take in the union with the Lord all at once. The Lord knows and is most accommodating and lets the AzhvAr enjoy Him in incremental dosage just like feeding an infant in little morsels at a time so it can digest the food (enjoyment of bhogam) properly.

TVM 1.10: The tenth guNam of anagha viSrANaparam

Please see meaning/comments under Slokam 3, param Satake.

avyAja udAra SIlatvam - Since this centum deals with upAyam (means to attain Him through Him) as the mahA guNam, the Lord's conferral of grace without expecting anything in return becomes the final message. His generosity and anugraha sankalpam is spontaneous.



Sloka 4

द्विकाभ्यां द्वयष्टाङ्घ्रिर्दुरधिगमनीतिस्थपुटिता

यदन्त्या मीमांसा श्रुतिशिखरतत्त्वं व्यवृणुत ।

तदादौ गाथाभिर्मुनिरधिकविंशाभिरिह नः

कृती सारग्राहं व्यतरदिह संगृह्य कृपया ॥

dvikAbhyAm dvyashTAnghrirduradhigamanItisthapuTitA
yadantyA mImAmsA SrutiSikharatattvam vyavrNuta |
tadAdau gAthAbhirmuniradhikavimSAbhiriha naH
krtI sAragrAham vyataradiha samgrhya krpayA ||

Meaning:

Through the twenty four or twenty six tiruvAimozhi pAsurams from the first and second decad, the most compassionate svAmi NammAzhvAr blessed us with the essence of the elaborate meanings of the difficult to understand Brahma sUtrams (uttara mImAmsA) in a lucid manner. This uttara mImAmsA has four chapters (adhyAyams) with sixteen pAdams in each of the chapters.

Comments:

A. The first set of the six pAsurams of tiruvAimozhi (TVM: 1.1.1 to 1.1.6) house the meanings of the first chapter/adhyAyam of Brahma sUtrams (**samanvayAdhyAyam**). Here the three themes dealt with are:

1. Brahman created this universe of sentient (cetanams) and insentient (acetanams). It is the cause of creation (jagat kAraNatvam).
2. The created cetanams and the acetanams are different from the Brahman.
3. The Lord with auspicious attributes (kalyANa guNams) is recognized as Brahman. He is the repository of infinite kalyANa guNams and is free from all imperfections. He is the sole cause of this cetanAcetana (sentient and insentient) world and is the antaryAmi (indweller) of everything.

B. The three pAsurams (1.1.6 -1.1.9 of the first decad/patikam) deal with the second chapter of Brahma sUtrams known as **avirodhAdhyAyam**. This chapter is for strengthening the understanding of Brahman taught in the first chapter by refuting all possible arguments that may be advanced against it and showing them all to be incorrect (**apAtyatvam**/untenability). The three points brought out in a unified voice (**aikakaNThyam**) here are:

1. Brahman is the kAraNam and the world (of sentient and insentient) is the kAryam.
2. Both the kAraNam and the kAryam cannot be one (**iraNDum onRu AkAtu**).
3. The relationship between the cetanAcetanams and the Brahman is like the one between the body and the soul.

C. The nine pAsurams (1.2.1 to 1.2.9) of the second patikam relate to the third chapter

of Brahma sUtrams, sAdanAdhyAyam. The three messages here are:

1. The one who desires moksham should undertake upAsanai/sAdanai.
2. That sAdanai is Bhakti alone.
3. The fitness for the engagement in upAsanA is qualities like detachment from vishaya sukham (vairAgyam).

D. The three pAsurams (1.2.10, 1.2.11 and 1.3.5 or 1.2.1 to 1.2.5) relate to the fourth adhyAyam named phalA adhyAyam. The two messages contained in the phalAdhyAyam are:

1. The liberated (mukta) jIvan due to successful upAsanA never returns to the samsAra maNDalam again (na punarAvartate).
2. At the Supreme abode of the Lord, Sri VaikuNTham, the mukta jIvan enjoys the Lord fully (paripUrNa brahmAnandam) with fellow mukta jIvans and the eternally liberated ones (nitya sUri-s) and performs blemishless, eternal kaimkaryams (nitya, niravadya kaimkaryams) to the divya dampatis.

The generally accepted fact is that the distilled essence of the four chapters of Brahma sUtra bhAshyam is found in twenty four or twenty six pAsurams of the First and the second tiruvAimozhi of svAmi NammAzhvAr.



(The sequence of thought in the first and the second Satakam: 1 and 2)

Sloka 5

परत्वाद्यैरित्थं परिचरणसक्तो गुणगणैः

प्रभुं सेवायोग्यं प्रथमशतके वीक्ष्य वरदम् ।

तमेव स्वात्यर्थप्रियमथ च भोक्तुं व्यवसितो

वरेण्यत्वं तस्य प्रथमवर्णीयं प्रथयति ॥

paratvAdyaiH ittham paricaraNasakto guNagaNaiH
prabhum sevAyogyam prathamaSatake vIkshya varadam |
tameva svAtyArtha priyamatha ca bhoktum vyavasito
vareNyatvam tasya prathamavaraNIyam prathayati ||



*SrI PeraruLALa perumAL, tAyAr, SrI ANDAL and nAccimAr serti - Tirukkacchi
(Thanks: SrI Kausik Sarathy)*

Meaning:

Sage SaThakopa gazed adoringly at Lord Varadan during the composition of his first hundred pAsurams of tiruvAimozhi and came to the conclusion that this Parama Purushan (the Supreme Lord) with limitless auspicious guNams (kalyANa guNams) is the only devatA to be chosen for protection against the debilitating samsArIc afflictions and to gain moksham. His paratvam (paramount) and other vaibhavams like saulabhyam/ease of access (*paricaraNasakto guNa gaNaiH prabhuH*) made it clear to him that Lord Varadan alone is the Parama Purushan to be cherished and worshipped. With this clarity of mind, svAmi NammAzhvAr set about to sing/celebrate the unique excellence and the kalyANa guNams that make Varadan enchanting in the second centum of his sacred collect (tiruvAimozhi). In the first centum of his tiruvAimozhi, AzhvAr understood the Lord as the "*sevA yogyan*" and in the second centum, AzhvAr chose Lord Varadan as the foremost among all the devatAs for ArAdhanam (*varadam prathama varaNIyam iti vyavasito tasya vareNyatvam prathayati*) and performed his SaraNAgati.

Comments: The Slokams 11 and 12 of dramiDopanishat tAtparya ratnAvali deal with

the significance of the first and the second centums. Those two Slokams of dramiDopanishat tAtparya ratnAvaLi do not however focus on the links of TVM 1.1 and 1.2 decads to the four chapters of Brahma sUtrams like the fifth Slokam of dramiDopanishat sAram.

svAmi NammAzhvAr's adoration of Lord VaradarAjan will become obvious when one compares His arcA vigraham at Kaancipuram and His avatAra sthalam of AzhvAr Tirunagari. At his place of birth, he displays upadeSa mudrai whereas at Kaancl, he reveals his deep prEmai for the Lord by placing the hasta mudrai on his heart to suggest that his tiruvAimozhi comes from his heart overpowered by the Lord's paratvam and saulabhyam. Many Varada premi-s think that the entire tiruvAimozhi addresses the Lord of Kaancl alone.

Lord VaradarAjan, the kula deivam of svAmi Desikan is the greatest of the boon givers. He gave away AcArya RaamAnuja as well as svAmi Desikan to Lord RanganAtha as His presents to grow viSishTAdvaita darSanam. The nitya ArAdhana mUrthi of both AcArya RaamAnuja and svAmi Desikan was Sri Perumdevi sameta Sri VaradarAjan. Lord of Kaancl, Sri VaradarAjan gave away one of His two tirucchinnams to svAmi Desikan to honor him for defending the pArAyaNam of tiruvAimozhi as Tamizh Vedam in front of Him at His utsavams on a par with the Sanskrit Vedams that follow Him.

In this, dramiDopanishat Slokam, svAmi Desikan pays His tribute to the Lord of Kaancl as "sevA yogyan" and "prathama varaNIyan".



(The gist of the second centum)

Sloka 6

द्वितीयेऽतिक्लेशक्षणविरहमुत्तुङ्गललितं

मिलत्सर्वास्वादं व्यसनशमनं स्वाप्तिमुदितम् ।

स्ववैमुख्यत्रस्तं स्वजनसुहृदं मुक्तिरसदं

स्वकैङ्कयोद्देश्यं सुभगसविधस्थं निरविशत् ॥

dvitIye atikleSakshsaNavirahamuttungalalitam
milatsarvAsvAdam vyasanaSamanam svAptimuditam |
svavaimukhyatrastam svajanasuhrdam muktirasadam
svakainkaryoddeSyam subhagasavidhastham niraviSat ||

Meaning according to Sri RangAcAri svAmi:

1. Even a moment's parting from the Lord is quite unbearable;

2. He is at once paramount and sociable;
3. To those who come unto Him, He is the bestower of everything delicious;
4. He drives away all grief and pain;
5. In union with His devotees, He Himself finds delight and greatly fears desertion by His votaries;
6. He has ever at heart the welfare of those that cherish Him;
7. He is the bestower of infinite bliss-Liberation!
8. He is worthy and ready to accept all service (kaimkaryams) from us!
9. For this, He is present at many a hallowed shrine!

Comments:

Sloka 33 of dramiDopanishat tAtparya ratnAvali dealing with the essence of the second Sloka has to be compared to this sixth Sloka of dramiDopanishat sAram.

In this sixth Sloka of dramiDopanishat sAram, svAmi Desikan sums up the upadeSam of SaThakopa mAmuni housed in the second centum. In the first centum, AzhvAr pointed out that the Lord is "ASrayaNiyan" and "moksha upAyan". In the second centum, He salutes the Lord as "anubhava bhogyan" (delightful to enjoy through ASrayaNam and ArAdhanam). AzhvAr reminds us also that the Lord is the upeyan, our Parama PurushArtham.

1. EmperumAn and His guNams are so delicious to enjoy that even a moment's separation (kshaNa viraham) from Him creates intense anxiety/sorrow (atikleSam) - tiruvAimozhi 2.1 (வாயும் திரை vAyum tirai)
2. Even when He incarnates with a human body and is readily accessible, He still does not lose His supremacy (sarvasmAt paran). Even at the time of presenting Himself with saulabhya guNam, He stays as the Supreme Being (lalitottungan) - tiruvAimozhi 2.2 (திண்ணன் வீடு tiNNan viDu)
3. All nine rasams are blended in our anubhavams of Him. sarva madhura rasa assembly is seen in Him. - tiruvAimozhi 2.3 (ஊனில் வாழ் Unil vAzh pAsurams)
4. He chases away the sorrows of those, who seek His refuge (ASrita vyaSana Samana svabhavam). - tiruvAimozhi 2.4 (ஆடியாடி ADiyADi pAsurams)
5. He is delighted over those, who have reached out to Him (svASrita prApti santushTan, ASrita samSlesha priyan) - tiruvAimozhi 2.5 (அந்தாமத்தன்பு antAmattanpu pAsurams).
6. He is afraid whether AzhvAr will not commune with Him and is worried about the sufferings caused by losing him (ASrita viraha sahitan, sva-vaimukhyatrastan). trAsam is fear. The Lord is very apprehensive about the vaimukhyam (turning

away) of an ASritar like AzhvAr. - tiruvAimozhi pAsurams 2.6 (வைகுந்தா vaikuntA).

7. He stays as the dear friend and well wisher for those who sought His protection. He confers hitam to His ASrita janams and their sambandhis and thus becomes their suhrd. - tiruvAimozhi linked to this linked to this guNam is 2.7 - கேசவன் தமர் kEsavan tamar.
8. He is most enjoyable even at the time of gaining moksham. He grants the anubhava rasam of mukti to prapannAs (mukti-sArasya dhAtA). - tiruvAimozhi pAsurams linked to this guNam - 2.8: அணைவது அரவணை aNaivatu aravaNai.
9. He stays as the object of our kaimkaryams. It is our purushArtham (life's supreme goal to serve Him). He is svakaimkaryoddeSyAn. - tiruvAimozhi pAsurams 2.9 - எம்மா வீடு emmA vIdu pAsurams.
10. For ease of enjoying Him, He stays close to us at many divya desams. He is subha nilayan and hence is atibhogyan. - tiruvAimozhi pAsurams 2.10 (கிளரொளி kiLaroLi)



(The sequence of thought in centums/Satakams 1, 2 and 3:)

SlokaM 7

उपायत्वैकान्तं प्रथममिह सेव्यत्वमुदितं

ततश्च प्राप्यत्वौपयिकमतिभोग्यत्वमवदत् ।

द्वयं तत्स्वासाधारणतनुविशिष्टस्य गणयन्

तृतीये विश्वेशं शुभसुभगरूपं कथयति ॥

upAyatvaikAntam prathamamiha sevyatvamuditam
tataH ca prApyatvaupayikamatibhogyatvamavadat |
dvayam tat svAsAdhAraNa tanu viSishTasya gaNayan
trtIye viSveSam SubhasubhagarUpam kathayati ||

Meaning according to Sri RangAcAri svAmi:

1. As the Lord is worthy to be cherished and served by us, He is the sole means for our liberation;

2. As He is Most enjoyable, He is the end to be attained too;
3. Having clarified this in the first centum of his hymns, the Sage, NammAzhvAr declared next (second centum) that these two attributes could befit only the Lord with a charming personality.
4. In the third centum, the AzhvAr proceeds to expatiate on the glorious form of the Lord of the Universe (SubhASraya tirumEni).
5. In the first pattu (centum), the subject matter was upeyam and in the second pattu, it is upAyam. In the third pattu, it is the celebration of **upAyopeya vigraha svarUpam** (arcA rUpa SubASraya tirumEni).

Comments:

Here, the links of the Sloka vAkyams to the individual pAsurams of the third pattu tiruvAimozhi (TVM) will be explored:

1. TVM 3.1 (**முடிச்சோதி muDiccOti** decad): The unique beauty of the Lord that is not experienced in anyone else (**anyAdrsa saundaryam**) is the subject matter. This is the citra saundaryam linked to azhagar anubhavam.
2. TVM 3.2 (**முந்நீர் ஞாலம் munnIr j~nAlam** decad): He is the Creator of everything from His body (**lokaika nAthan**) or **tanur vihita sargAdi Subhagan** (the one with the tirumEni that created everything in this universe).
3. TVM 3.3 (**ஒழிவில் காலமெல்லாம் ozhivil kAlamellAm** decad): He has the arcA tirumEni that fits the ways in which His ASritALs wish to enjoy (**svecchA seyAkAran**).
4. TVM 3.4 (**புகழ்நல் ஒருவன் pukazhnal oruvan** decad): He is **sarva SarIri** having all the worlds as His body. The sentient and the insentient as well as the universe become His body.
5. TVM 3.5 (**மொய்ம்மாம் பும்பொழில் moymmAm pUmpozhil** decad): He has the **mohana tanu**, enchanting body that sends ASritars in to ecstasy. He has **Subha subhaga rUpam** that lifts one up to supreme bliss on sevai.
6. TVM 3.6 (**செய்ய தாமரை seyya tAmarai** decad): Being **labhyArca vibhavan**, He displays whatever rUpam that His ASritars want to enjoy Him in. His vaibhavam permits Him to be in desired arcA form granting boons and at the same time being easy to access (**saulabhyan**).
7. TVM 3.7 (**பயிலும் கூடரொளி payilum cuDaroLi** decad): He makes those who get immersed in kalyANa guNams as the supremely revered ones, whom Sri VaishNava bhAgavatAs consider as their own Master (svAmi).
8. TVM 3.8 (**முடியானே muDiyAnE** decad): He becomes **sadA drSyam**, whom one does not get satiated through uninterrupted darSanam. He makes one feel that they want to take in His beauty without interruption. One loses one's mind and

indriyams through such sevais.

9. TVM 3.9 (சொன்னால் விரோதம் sonnAl virOdam decad): He becomes the unique One to be eulogized.

10. TVM 3.10 (சன்மம் பல பல canmam pala pala decad): He is sarva pApa nivartakan and chases away al of our sins through the mere darSana saubhAgyam of His SubhASraya tirumEni.



Slokam 8

अनीदृक्सौन्दर्ये तनुविहितसर्गादिसुभगं

स्वसेवार्थाकारं प्रगुणवपुषं मोहनतनुम् ।

अपश्यल्लभ्यार्चाविभवमतिदास्यावहतनुं

सदा दृश्यं स्तुत्याकृतिमघविरुद्धाकृतिमिह ॥

anIdrk saundaye tanuvihita sargAdisubhagam
sva-sevArthAkAram praguNavapusham mohanatanum |
apaSyallabhyArcAvibhavamatidAsyAvahatanum
sadA drSyam stutyAkrtimaghaviruddhA krtimiha ||

This eighth Slokam of dramiDopanishat sAram has to be compared with the 44th Slokam of dramiDopanishat tAtparya ratnAvaLi. We will now study Sri RangAcAri svAmin's meaning of the eighth Slokam and its purport.

Meaning according to Sri RangAcAri svAmi:

1. The Lord is beauteous beyond comparison! Out of His form emerges, the Universe, which it ever saves! (Is not it His alone?).
2. Of His own volition, He is present at hallowed spots (like the VenkaTa Hill), easy for devotees to adore!
3. Everything (sentient and insentient) forms His body- its charm ravishes the hearts (of devotees)!
4. In the form of (consecrated) icons (arcA mUrtis), He is most easy to worship!
5. That form makes the beholder, a willing bondsman! It is ever a fresh source of delight and cause for praise! That itself would wipe away all sins!
6. Thus exclaims the Sage in his third centum (pattu).

The way in which svAmi Desikan compressed the meanings of the 44th Slokam of tAtparya ratnAvali is the mark of his Mastery over tiruvAimozhi verses and his unmatched skills as a divine poet. Here is the 44th Slokam of the tAtparya ratnAvali to compare:

एवं सौन्दर्यभूम्ना तनुविहितजगत्कृत्यसौभाग्ययोगात्
स्वेच्छासेव्याकृतित्वात् निखिलतनुतयोन्माददानार्हकान्त्या ।
लभ्याचवैभवत्वात् गुणरसिकगुणोत्कर्षणादक्षकृष्ट्या
स्तुत्यत्वात् पापभङ्गाच्छुभसुभगतनुं प्राह नाथं तृतीये ॥

evam saundaryabhUmna tanuvihita-jagat-krtya-saubhAgya-yogAt
svecchA-sevyAkrtitvAt nikhila-tanutayonmAdadAnArhakAntyA |
labhyArcA-vaibhavatvAt-guNarasika-guNotkarshaNAdakshakrshTyA
stutyatvAt pApabhangAt Subhasubhagatanum prAha nAtham trtIye ||

--- dramiDopanishat tAtparya ratnAvali, Slokam 44

The matching of the words between these two Slokams summarizing svAmi NammAzhvAr's celebration of the guNams of the Lord is astounding. Here is a comparison with the word from dramiDopanishat sAram and dramiDopanishat tAtparya ratnAvali:

<u>dramiDopanishat sAram</u>	<u>tAtparya ratnAvali</u>
anIdrksaundaryam	saundarya bhUmna
tanuvihita-sargAdi subhagam	tanuvihita jagatkrtya saubhAgya yogAt
sva-sevArthakAram	svecchA sevyAkrtitvAt
praNava vapusham mohana - tanum	nikhila-tanutayonmAdadAnArha-kAntyA
apaSyallabhyArcAvibhavam	labhyArcAvaibhavatvAt
atidAsyavaha tanum	guNa rasika guNot-karshaNdakshakrshTyA
stutyAkrtim aghaviruddhAkrtim	stutyatvAt pApabhangAt
sadA drSyam mohana tanum iha	Subhasubhagatanum prAha nAtham trtIye

In the ninth and the tenth Slokams of dramiDopanishad sAram to follow, we will study the sequence of thoughts (sangatis) of svAmi NammAzhvAr in the first four pattus (Satakams) and the import of the fourth centum.



Slokam 9

श्रियः कान्तोऽनन्तः शुभतनुविशिष्टः फलमसौ
फलावाप्तेर्हेतुः स्वयमिति च निर्धार्य शतकैः ।
इदानीं बुद्धिस्थक्रमत इह युक्त्या मुनिवरः
फलत्वं तस्यैव द्रढयति तदन्येषु विमुखः ॥

SriyaH kAntaH anantaH SubhatanuviSishTaH phalamasau
phalAvApteH hetuH svayamiti ca nirdhArya SatakaiH |
idAnIm buddhithakramata iha yuktyA munivaraH
phalatvam tasya eva draDhayati tadanyeshu vimukhaH |||

In this Slokam linked to the fourth pattu, the loftiest among the munis, svAmi NammAzhvAr affirms through yukti vAdam that the Lord, who is Lakshmi pati with the name of 'anantan' to refer to His infinite auspicious guNams, has a subhaSraya tirumEni. AzhvAr asserts that He is the means to attain Him and is the goal (Parama PurushArtham) to be attained. AzhvAr has come to this conclusion in the past three centums and makes the nirdhAraNam of this fundamental Sri VaishNavite core doctrine.

AzhvAr instructs us that the Lord is "SriyaH kAntaH", "anantaH", "Subhatanu viSishTaH" while being the phalam as "phala avApti hetuH". This is the determination (nirdhAraNam) that He arrives at after his first three Satakams (centums) of tiruvAimozhi. He declares his disinterest in any phalam other than the Lord as the ultimate goal (PurushArtham) to be gained.

In the first pattu, svAmi NammAzhvAr recognized that the Lord is his upAyam for attaining Him; in the second pattu, he arrived at the conclusion that the Lord is the parama prApyam and in the third centum identified that the Lord has a glorious beautiful form (subhASraya tirumEni) accounting for His being the means and goal for us.



Slokam 10

स्थिरैश्वर्यं तुर्ये सहजबहुभोग्यं निरविशत्
मिथःश्लिष्टं क्लेशावहसहिततुल्यं निजजनम् ।

कृतार्थीकुर्वन्तं प्रणयिभिषजं सद्बहुगुणं

स्वहेयस्वोपेक्ष्यं स्वमतफलमुच्चैस्स्ववगतम् ॥

stithraiSvaryam turye sahabahubhogyam niraviSat
mithaH SlishTam kleSAvahasahitatulyam nijajanam |
krtArthIkurvantam praNayibhishajam sadbahuguNam
svaheyasvopekshyam svamata phalamuccaiH svavagatam ||

In the fourth centum, svAmi NammAzhvAr proclaims that the supremacy (paratvam) of the Lord is associated with His attributes and gives ten reasons why the Lord is the ultimate goal:

1. Having eternal and undiminishing riches (sthira aiSvaryam)
2. Being the natural abode of many things that are genuinely enjoyable (sahaja bahu bhogyam)
3. Being united with the ASritALs
4. Creating pangs of anxiety in the ASritALs, when He parts from them; these objects of enjoyment become the cause for pain (kleSAvaham), when the jIvan is separated from Him (viSlesha samayam)
5. Making those who belong to Him as krtArthAs; His supremacy is evidenced in the display of His power to fulfill the desires of His ASritALs to enjoy Him (krtArthI kurvantam)
6. He cures the samsAric illness of those who seek Him as the physician (praNayi bhishajan)
7. He serves as the abode of all auspicious attributes, which inundate one as a flood
8. He removes the temptations of His devotees to hanker after perishable pleasures that He does not approve (sahAyam for prAtikUlya varjanam)
9. Being the desired fruit by those who surrender unto Him and
10. Being well known as the Supreme Lord; He stays firmly as the eternal and infinite fountain of brahmAnandam (Infinite Bliss).

This Slokam has to be compared with the 58th Slokam of dramiDopanishat tAtparya ratnAvali for the echoes of the thoughts expressed in the tenth Slokam of dramiDopanishat sAram.

नित्यैश्वर्यं तु तुर्ये सहजबहुलसद्भोग्यमन्योन्यसक्तं

क्लेशापादिस्वतुल्यं स्वजनकृतकृतार्थीकृतिं स्नेहवैद्यम् ।

संयुक्तं सद्गुणौघैः स्वजनपरिहृतोपेक्ष्यमिष्टार्थरूपं

श्रेष्ठं निश्शेषभोग्यादमनुत शतके देवतासार्वभौमम् ॥

nityaiSvaryam tu turye **sahajabahula-sadbhogyam**-anyonyasaktam

kleSApAdisvatulyam **svajanakrta-krtArthI krtim snehavaidyam** |

samyuktam sadguNaughaiH svajanaparihrtopekshyamishTArtharUpam

SreshTham niSSeshabhogyAdamanuta Satake devatAsArvabhaumam ||

--- dramiDopanishat tAtparya ratnAvaLi, Slokam 58



Slokam 11

उपायत्वं यत्तत् प्रथमशतकेऽभाव्यत विभोः

अनन्योपायस्तत् द्रढयति परं पञ्चममुखैः ।

निरीहस्तत्रादौ निरवधिकनिर्हेतुकदया-

सरित्स्रोतः पद्मं शरणयति नाथस्य चरणम् ॥

upAyatvam yattat prathamaSatake abhAvyata vibhoH

ananyopAyastat draDhayati param pancamamukhaiH |

nirIhastatrAdau niravadhika nirhetukadayA-

saritsrotaH padmam SaraNayati nAthasya caraNam ||

Meaning/Comments:

The sequential flow of svAmi NammAzhvAr's thoughts in the ten centums of tiruvAimozhi is summarized in the eleventh Slokam. svAmi NammAzhvAr declared firmly in the first centum that the Lord Himself is our means of salvation (upAyam for moksham). This upAya bhUtatvam (being as the means to attain Him) of the Lord is restated and established securely in the fifth to the tenth centums. At the beginning in the fifth centum, svAmi NammAzhvAr expresses his disinterest in vishayAntarams (material objects and physical pleasures) and plunges into the rejuvenating flood of the natural dayA of the Lord and holds on firmly there to the lotus feet of the Lord as refuge. There, AzhvAr blossoms like a beautiful lotus in the river of Lord's boundless dayA empowered by His own sankalpam.

vibhoH upAyatvam yattat prathama Satake abhAvyata - The SaThakopa Muni declared clearly in the first centum that Prabhu nArAyaNan is the means of moksham for us.

ananyopAyastat draDhayati param pancama mukhaiH - This doctrine is restated and

firmed up in the centums from the fifth to the tenth. The futility of upAyams other than the Lord Himself as mokshopAyakan is pointed out clearly.

nAthasya padmam caraNam SaraNayati - AzhvAr holds onto the Lotus feet and seeks refuge there. AzhvAr performs SaraNAGati at the sacred, lotus soft feet of the Lord. Where are those Lotus feet of the Lord (**nAthasya caraNa kamalam**)? Where are they to be seen?

niravadhika nirhetuka dayA saritsrotaH padmam SaraNayati - AzhvAr finds those lotus feet of the Lord blossoming in the river (stream) of the Lord's limitless and causeless compassion and performs SaraNAGati.

Slokam six of tAtparya ratnAvali has to be compared to this eleventh Slokam of dramiDopanishat sAram, where svAmi Desikan gives a sweeping summary of the entire (ten centums) of tiruvAimozhi.

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमंस्त मुक्तेरुपायं
मुक्तप्राप्यं द्वितीये मुनिरनुबुबुधे भोग्यताविस्तरेण ।
प्राप्यत्वोपायभावौ शुभसुभगतनोरित्यवादीत् तृतीयेऽ
नन्यप्राप्यश्चतुर्थे समभवदितरैरप्यनन्याद्युपायः ॥

prAcye sevAnuguNyAt prabhumiha Satake'mamsta mukteH upAyam
mukta prApyam dvitIye muniranububudhe bhogyatAvistareNa |
prApyatvopAyabhAvau SubhasubhagatanoH ityavAdIt trtIye
ananyaprApyaH caturthe samabhavaditaraiH apyananyAdyupAyaH ||

--- dramiDopanishat tAtparya ratnAvali, Slokam 6

Meaning according to Sri RangAcAri svAmi:

1. In the ten centums of his hymns, svAmi NammAzhvAr expounds step by step the nested thoughts on upAyam (means for liberation) and the supreme goal of moksham itself. In the first centum, AzhvAr says:
2. First that the Lord hath attributes manifold for jivAs to cherish and so, He is the means of liberation, sure;
3. Next, that the goal itself is the Lord!
4. Oh what Supreme Bliss, this state of union doth confer!
5. SaThakopA expatiates – speaking from experience! What glorious lovely forms the Lord hath!
6. Is not this why He is at once our Means and Goal?

7. This (then) is the drift of the third centum;

8. None but this Lord is worthy to be attained - the fourth centum declares. the rest simply elaborate - No other means we have; contemplate well each gracious quality of the Lord!



Sloka 12

दयानिघ्नं भक्तैरघविमथनं प्रेमजनकं

जगद्रक्षादीक्षं स्मृतिजुषमहंभावविषयम् ।

शरण्यं दीनानां स्वरसकृतदास्याभ्युपगमं

प्रचख्यौ तं प्राप्तं प्रशकनकृतं पञ्चमशते ॥

dayAnighnam bhaktairaghavimathanam premajanakam
jagadrakshAdIksham smrtijushamahambhAvavishayam |
SaraNyam dInAnAm svarasakrtadAsyAbhyupagamam
pracakhyau tam prAptam praSakanakrtam pancamaSate ||

Meaning/Comments:

Here, svAmi Desikan provides the essence of the fifth centum. svAmi NammAzhvAr pays a moving tribute to the kalyANa guNams of the Lord according to svAmi Desikan.

Sage SaThakopa mAmuni describes ten guNams of the Lord in the fifth centum. He instructs us that the ever merciful Lord gives one the distinction/glory and helps them with the means to attain that vaibhavam:

1. **dayAnighnaH** - He is the fountain of limitless compassion
2. **bhaktairaghavimathanaH** - He is so powerful that He can empower even His devotees (bhAgavatAs) to chase away all of our sins.
3. **prema janakaH** - He creates in us a great love for Him.
4. **jagat rakshAdIkshitaH** - He has vowed to protect all His devotees in all corners of the world. He has taken a dIkshA to engage in such activities as His sport (leelA)
5. **smrtijushamahambhAva vishayaH** - Let us nurture in our memory deliberately His glorious subhASraya tirumEni that delights our senses. He arrives and resides in the heart lotuses of those who seek Him and stays there in a never forgettable manner.

6. dInAnAm SaraNyaH - He is the sole refuge for the meek and abandoned.
7. svarasa-krta-dAsyAbhyupagamam - Kindling their joy in performing kaimkaryams for Him by being obedient to them
8. Protection of those who do not have the capabilities to pursue Bhakti yogam and standing in their place and protecting them with His unconditional grace.
9. Presiding over the divya desam of TiruvallavAzh for protecting His ASritALs.
10. pracakhyau tam prAptam praSakanakrtam - Empowering His devotees to perform ArAdhanam of Him and kaimkaryams for Him.

This is the purport of the fifth centum.

The echoes of the thoughts housed in the 69th Slokam of tAtparya ratnAvaLi are heard here :

इत्थं कारुण्यनिघ्नं दुरितहरजनं प्रेम तीव्रं दुहानं
 लोकानां रक्षितारं स्मृतिविषयमहंभावनागोचरं च ।
 दीनानां सच्चरण्यं स्वरसकृतनिजप्रेयतावाञ्छमूचे
 प्राप्तं शक्तिप्रदं श्रीपतिमिह शतके श्रेयसामेकहेतुम् ॥

ittham kAruNyanighnam duritaharajanam prema tIvram duhAnam
 lokAnAm rakshitAram smrtivishayamahambhAvanAgocaram ca |
 dInAnAm saccaraNyam svarasakrtanijapreyatAvAnchamUce
 prAptam Saktipradam SriPatimiha Satake SreyasAmekahetum ||

--- dramiDopanishat tAtparya ratnAvaLi, Slokam 69

Meaning according to SrI RangacAri svAmi:

1. Thus, in this fifth centum, svAmi NammAzhvAr affirms that the Lord is the only Means to secure all that is great and good. SaThakopa exclaims:
2. Isn't He the font of Infinite compassion?
3. Isn't it so that even His devotees rid us of all sins?
4. Does not He generate in us great love for Him?
5. He, the protector of the worlds, let us cherish in our memory consciously, his glorious form that delights our senses;
6. He is the only sure refuge to the lowly and the lost;
7. His service is ever a source of delight to His votaries;

8. He is near us, here and there, easy to adore;
9. When our mind and heart flag, He revives them;
10. Is not this great One the Consort of Sri Devi?



SrI SaThakopar - Tirukkacchi (Thanks: SrI Ramanuja dAsargal/pbase.com)

Sloka 13

अनाद्यन्तानन्दस्वरसकरुणा कन्दजनितः
प्रेणेतुर्व्यापारः प्रपदनविपाकार्ह उदितः ।

तमाचार्योपज्ञं चिरविरहितस्वात्मघटन-

स्फुरच्छक्तिं षष्टे मुनिरशरणो याति शरणम् ॥

anAdyantAnanda svarasakaruNA kandajanitaH
preNoturvyApAraH prapadanavipAkArha uditaH |
tamAcAryopaj~nam ciravirahita svAtamaghaTana-
sphuracchaktim shashTe muniraSaraNo yAti SaraNam ||

Comments:

In the sixth centum, svAmi NammAzhvAr, who has no upAyam to attain the Lord performs SaraNAGati to Him through AcArya mukham. In the fifth centum, svAmi NammAzhvAr informed us that the innate, (svAbhAvika) krpA of the forever blissful Lord without beginning or end brings a jIvan to the point of performing Prapatti. In the sixth centum, AzhvAr refers to his very long time of separation from the Lord and says that this Lord of matchless capacity to unite Himself with His devotees is the object of his self-surrender because he had no other means to attain Him.

AzhvAr salutes the glories of the Lord as a SaraNAGata rakshan and pays his tribute to His vaibhavam.

AzhvAr acknowledges that the Lord is without beginning or end (adimadhyAnta rahitan) and He is ancient (anAdi) and kindles in His ASritALs the ruci for relishing Him and raising them to the path of self-surrender.

This happens because of the Lord's activity arising from the root tuber of causeless krpA (svarasa karuNA kanda janita) and brings the prapanna to the level of prapatti. The Lord uses His apAra Sakti to unite AzhvAr, who was separated for a long time from Him, with His own self (cira virahita svAtmaghaTana-sphuracchakti). AzhvAr, who is resourceless to seek any upAyam to attain the Lord performs SaraNAGati through His AcAryan (AcAryopaj~nam). This is affirmed in the sixth centum.



Sloka 14

गुरुद्वारोपेयं स्वयमभिमतं वैरिघटकं

चरित्रैः कर्षन्तं परिविघटनं स्वान्वितहरम् ।

निदानं धृत्यादेर्घटकवशभूतिद्वयमगात्

अनहद्वैघट्यं त्वविकलशरण्यस्थितिमिहः ॥

gurudvAropeyam svayamabhimatam vairighaTakam
caritraiH karshantam parivighaTanam svAnvitaharam |
nidAnam dhrtyAderghaTakavaSabhUti dvayamagAt
anarhadvaighaTyam tvavikalaSaraNya sthitimihaH ||

This Slokam is the essence of the 80th Slokam of tAtparya ratnAvaLi and summarizes the import of the sixth centum:

SlokaM 80 of tAtparya ratnAvaLi for comparison:

इत्थं सद्वारगम्यं स्वयमितम् असहस्थायिनां योजनार्हं
कर्षन्तं स्वैश्चरित्रैः विघटितविजनं स्वान्वितस्तेयदक्षम् ।

धृत्यादीनां निदानं घटकवशमहाभूतियुगं शठारिः
वैघट्यस्याप्यनर्हं प्रपदनसुलभं प्राह षष्ठे शरण्यम् ॥

ittham **sadvAragamyam** svayamitam asahasthAyinAm yojanArham
karshantam svaiScaritraiH vighaTitavijanam **svAnvitasteyadaksham** |
dhrtyAdInAm **nidAnam** ghaTakavaSamahAbhUtiyugmam SaThAriH
vaighaTyasyApyanarham prapadanasulabham prAha shashThe SaraNyaM ||

Meaning of SlokaM 14:

gurudvAropeyam svayam abhimatam - Through the anugraham of the AcAryAs, the Lord will come to us of His own will.

vairighaTakam - Out of His aghaDita ghaTanA Sakti, he is the reconciler of all things that are opposite (**dvandvams**).

caritraiH karshantam paravighaTanam svAnvitaharam - The stories of His atimAnusha ceshTitams (Supra-human leelAs) endear the hearts of His bhakta koTis and pull them away from their near and dear ones and enable them to lose ahankAram (the sense of "I") and mamakAram (the sense of "Mine").

nidAnam dhrtyAder-ghaTaka-vaSa-bhUtidvayamagAt - When our mood is low and when one feels discouraged, He imparts zeal and courage; He is the nAthan of Sri VaikuNTham and all the other worlds as well (ubhaya vibhUti nAthan).

anarhadvaighaTyam - He chases away all feelings of worthlessness (**Akincanyam**)

tvavikala-SaraNya sthitimiha -

In this sixth centum, SvAmi NammAzhvAr describes the Lord as:

1. possessor of limitless kalyANa guNams
2. One who is worthy of our surrender and

3. One who is saulabhyan (easily accessible). He is worthy of surrender because He combines paratvam (Supremacy) and saulabhyam in Himself.

In this Slokam, svAmi Desikan lists the ten reasons given by SaThakopar in the sixth centum as to why the Lord could be attained joyously through the Prapatti mArgam. The ten reasons advanced by mAmuni SaThakopan of TirukkukurUr are:

1. He is readily accessible through AcArya mukham
2. He comes to ASritALs of His own accord
3. He has the power to unite the irreconcilables (aghaDita ghaTanA sAmarthyam)
4. Pulling the ASritALs through His wonderous deeds
5. Power to separate the relatives from the ASritALs as a first step in cutting of the samsAra bandhams
6. Stealing away the ahankAra-mamakArams from the ASritALs
7. Grantor of courage to the ASritALs to come to Him after overcoming the troubles given by the ignoramus of the world
8. anugraha dhAtA of the riches of the ubhaya vibhUti (BhUloka and VaikuNTha aiSvaryaMs) to His ASritALs
9. Power to keep close to Him those, who are knowledgeable about His svarUpam (inherent nature); He does not let them go from Him even for a second.
10. Possessor of all guNams needed to serve as the upAyam for attaining Him.



SlokaM 15

तदेवं षष्ठान्तं विहितसविशेषप्रपदनः

फलालाभात् खिन्नस्त्वरितहृदयः सप्तमशते ।

अनिष्टोपन्यासप्रभृतिभिरनिष्टप्रशमने

स्वतः सिध्यच्छीलं प्रभुमभिमुखं संमुखयति ॥

tadevam shashThAntam vihita saviSesha prapadanaH
phalAlAbhAt khinnastvarita hrdayaH saptamaSate |
anishTopanyAsaprabhrtibhiH anishTa praSamane
svataH sidhyacchIam prabhumabhimukham sammukhayati ||

svAmi NammAzhvAr performed Prapatti through AcArya mukham with angams in the sixth centum. He did not receive the desired phalan right away and was sorrow stricken. He completed sAnga prapatti and yet the Lord's grace eluded him. He began to pine for the union with His Lord. In the hymns of the seventh centum, he expresses his anguish and seeks the compassionate anugraham of the Lord. AzhvAr prays to the Lord to remove all the anishTams and appear before him as ASrita rakshaNan.

tadevam shashThAntam vihita saviSesha prapadanaH - From the first centum to the sixth centum, AzhvAr observed all the angams of Prapatti and at the end of the sixth centum performed the actual Prapatti.

phalAIAbhAt khinnaH - He became sorrow stricken from not realizing the phalan of prapatti right away.

saptama Sate, tvarita hrdayaH anishTopanyAsaprabrtiH - In the seventh centum, he became anxious and recounted all the inauspiciousness crowding on him that prevented SIgra phala prApti and wondered whether the Lord was going to send his way anishTams (amangaLams) to nullify his prapatti.

anishTa praSamane svataH sidhyacchIlam prabhuH (iti cintya) - then, he chased away that worry with the comforting thought that the Lord by His inherent nature (svabhAvam) has taken the vow to chase away the anishTams of His ASritALs.

prabhuH abhimukham sammukhayati - strengthened by this feeling of mahA viSvAsam in the Lord as the unfailing rakshakan, he prayed for the Lord to appear before him and unite with him.

This is the sequence of thought (sangati) of the AzhvAr as he moved from the sixth to the seventh centum.



Sloka 16

सहन् शाठ्याशङ्कां उपशमितगर्हः प्रकटयन्

स्वगोप्तृत्वं गुप्तिक्रममखिलजन्तुप्रणयिताम् ।

श्रिताक्रन्दच्छेत्ता स्मरणविशदश्चित्रविभवः

स्तुतौ युञ्जन् स्तोतृव्यसनजिददर्शी प्रभुरिहः ॥

sahan SAThyASankam upaSamitagarhaH prakaTayan
svagoptrtvam guptikramamakhilajantu praNayitAm |
SritAkrandacchettA smaraNaviSadaScitravibhavaH
stutau yanjan stotrvyasanajanidadarSi prabhuriha ||

In the seventh centum, AzhvAr advances ten reasons to provide proof that the Lord is svAbhAvika anishTa nivAraNan in the case of His ASritALs, who sought Him as rakshakan. These reasons are:

1. bearing with the thought exercised by the ASritALs that the Lord is committing vanjanai (cheating) in their case,
2. removing such accusations of the ASritALs,
3. announcing loud and clear that He is the rakshakan,
4. demonstrating the many ways in which He acts as a rakshakan,
5. revealing His love for all jantus,
6. removing the sound of crying (SritAkrantacchettA) and the wiping of the tears of the ASritALs,
7. appearing clearly before the mind's eye of the ASritALs (mAnasa sAkshAtkAram),
8. manifesting as the Lord with unique and unparalleled aiSvaryams (smaraNa viSadaScitra vibhavaH),
9. empowering the ASritALs to eulogize Him (stutau yunjan)
10. removing the sorrows and sins of the ASritALs as the stuti priyan (stotrvyasana nijadarSi).

This 16th Slokam of dramiDopanishat sAram has to be compared with the 91st Slokam of dramiDopanishat tAtparya ratnAvaLi carrying similar thoughts about the gist of the seventh centum.

शाठ्याशङ्कासहिष्णुं प्रशमितजनतागर्हणं स्पष्टरक्षं

व्याकुर्वन्तं स्वरक्षाक्रममखिलजनस्नेहितां दर्शयन्तम् ।

स्वीयाक्रन्दच्छिदोत्कं स्मरणसुविशदं विस्मयार्हद्विभूतिं

स्तोत्रे युञ्जन्तमाह स्तुतिकृदघहरं सप्तमेऽनिष्टचोरम् ॥

SAThyASankAsahishNum praSamitajanatAgarhaNam spashTaraksham
vyAkurvantam svarakshAkramamakhilajanasnehitAm darSayantam |
svIyAkrandacchidotkam smaraNa suviSadam vismayArhadvibhUtim
stotre yunjantamAha stutikrudaghaharam saptame anishTacoram ||

--- dramiDopanishat tAtparya ratnAvaLi, Slokam 91

Meaning according to SrI RangAcAri svAmi for the above Slokam:

1. The Lord is all-suffering; he does not mind the doubt of desertion, in His

devotees;

2. He quietens their rising rancor;
3. He not only manifests His protection, but clarifies also the why and how of it; forsooth, He desires the conscious love of His votaries!
4. He wouldn't endure the distressing call of the faithful;
5. He would rather give no chance for it!
6. The Lord of wonderous glory, visions Himself clear to the mind's eye of His adorers!
7. The Lord is a great thief; yea, He steal all our ills!
8. He Himself impels His devotees to utter words of praise, so as to remove all their sins (and misery too)!



Slokam 17

अथानिष्टान् पुंसां स्वयमुपजिहीर्षन्नपि विभुः

तदिच्छां बाह्येषु प्रशमयितुकामः क्रमवशात् ।

निजेच्छासंसिद्धत्रिविधचिदचिद्वस्तुविततिः

श्रितेच्छावैचित्रीवश इति वदत्यष्टमशते ॥

athAnishTAn pumsAm svayamupajihIrshannapi vibhuH
tadicchAm bAhyeshu praSamayitukAmaH kramavaSAAt |
nijecchAsamsiddha trividha cidacid vastu vitatiH
SritecchAvaicitrIvaSa iti vadatyashTamaSate ||

The sequence of thought (sangati) between the seventh and the eighth centum is covered by the seventeenth (17th) Slokam.

Meaning:

In the previous Slokam, it was stated that EmperumAn, the sarveSvaran, is desirous of removing the amangaLams (anishTams) that confront His ASritALs out of His own volition. It was also indicated in that Slokam summarizing the purport of the seventh centum that the Lord weans His votaries step by step from the attachment to vishayAntarams (evanescent material pleasures and anityams). This was the main theme of the hymns of the seventh centum. In the eighth centum, svAmi NammAzhvAr reveals that the Lord out of His own sankalpam directs the svarUpa, sthiti and

pravrttis of the trividha cetanAcetanams (the three fold sentient beings and the three fold non-sentient entities) and subjects Himself in various ways to the icchA (wishes) of His devotees. The svarUpa, sthiti, pravrtti of the three kinds of cetanams and the three kinds of acetanams arose from His sankalpam and yet He subjects Himself to the diverse icchAs (icchA bhedams) of His ASritALs.



Sloka 18

दिदृक्षायां दृश्यः प्रभुरगणि निस्सङ्गसुलभः

स्वविश्लेषे कान्तः श्रितविहितपौष्कल्यविभवः ।

अपेक्षासापेक्ष स्ववितरण सज्जो हृदि रतः

स्वदास्यं तन्निष्ठां तदवधिमपीह प्रकटयन् ॥

didrkshAyAm drSyaH prabhuragaNi nissangasulabhaH
svaviSleshe kAntaH SritavihitapaushkalyavibhavaH |
apekshAsApekshaH svavitaraNasajjo hrdis rataH
svadAsyam tannishThAm tadavadhimapIha prakaTayan ||

The theme focused in the eighth centum is described in this 18th Sloka of dramidopanishat sAram. The overriding theme here is that the Lord is bhakta cittAnusAri; He conducts Himself in ways consistent to the wishes of His true devotees. The ten ways in which He displays this guNam is adduced:

1. If the devotee expresses ardent desire to see Him, He becomes fit to be seen,
2. being bhakta sulabhan for His devotees, who have no attachments except Him,
3. being delectable to His votaries, when they are separated from Him,
4. blessing His votaries with pUrNa vaibhavam,
5. awaiting the expression of the wishes of the ASritALs,
6. being ready (**sannadan**) to give even Himself to His votaries (tannaiyE tAnAka vazhangum vaLLal),
7. being pleased to reside in the heart lotuses of His ASritALs,
8. demonstrating that the jIvans are fit to perform kaimkaryams for Him,
9. making it clear that the jIvan is Sesham (sub-servient) only to Him and no one else and

10. revealing that the boundary of being Seshan to Him is only the conductance as Seshan to His BhAgavatAs .

The 102nd Slokam of dramiDopanishat tAtparya ratnAvaLi has the echoes of the thoughts of this Slokam of dramiDopanishat sAram. The common theme is "the Lord fulfills the uttermost desires of His beloved devotees and reveals His supreme graciousness".

इत्थं सूरिः दिदृक्षोः दृशिविषयमवैत् निस्पृहैरेव लभ्यं

स्वानां विश्लेषभोग्यं श्रितविहितसमग्रत्वभूतिं शठारिः ।

स्वापेक्षासव्यपेक्षं स्ववितरणपरं हृद्रतं स्पष्टयन्तं

दास्यं स्वं तस्य निष्ठां तदवधिमपि चाप्यष्टमे स्वेष्टवश्यम् ॥

ittham sUriH didrksHoH drSivishayamavait nisprhaireva labhyam
svAnAm viSleshabhogyam SritavihitasamagravabhUtIm SaThAriH |
svApekshAsavyapeksham svavitaraNaparam hrdgatam spashTayantam
dAsyam svam tasya nishThAm tadavadhimapi cApyashTame - sveshTavaSyam ||
--- dramiDopanishat tAtparya ratnAvaLi, Slokam 102

The seven ways in which the Lord reveals His love for His devotees and displays His graciousness are:

1. appearing before those who ardently desire to behold Him (darSana sAkshAtkAram through dreams),
2. being the bhakta-sulabhan (easy of access) to those who have rejected the many allures of the world,
3. being sweet to His ASritALs, even when they experience viSlesham (separation) from Him,
4. making His unlimited aiSvaryam at the disposal of them and making them "uDaiyavars",
5. awaiting the excuse (vyAjam) of a call from His devotees to grant them the bliss of His lotus feet,
6. seating Himself at the heart lotuses of His devotees with joy,
7. making the true nature (Seshatavam/nitya dAsyam to Him) and the function (nitya kaimkaryam) to the jIvans and blessing them with niravadya (blemishless) kaimkaryams in His Supreme Abode (SrI VaikuNTham).



Sloka 19

अभीष्टं विश्वस्मिन् विषमफलकाङ्क्षिण्यविषमं

प्रयच्छन्तं दृष्ट्वा परमपुरुषार्थैकरसिकः ।

निरस्तान्यापेक्षो निखिलजगदीशस्य नवमे

निदानं सिद्धीनां निरुपधिकसुहृत्त्वं गणयति ॥

abhIShTam viSvasmin vishamaphalakAnkshiNyavishamam
prayacchantam drshTvA paramapurushArthaikarasikaH |
nirastAnyApeksho nikhilajagadISasya navame
nidAnam siddhInAm nirupadhikasuhrttvam gaNayati ||

Meaning/Comments:

The 19th Sloka covers the sangati (sequence of thought) between the eighth and the ninth centums of tiruvaimozhi. In the eighth centum, svAmi NammAzhvAr mentioned that EmperumAn grants to the people of the world (pAmara janams) whatever they seek from Him without any impartiality. AzhvAr with his sole desire of gaining the parama purushArtham of nitya, niravadya kaimkaryam at the Supreme abode of the Lord did not seek any other purushArtham. In the ninth centum, AzhvAr explains that the sahaja suhrt (nirupadhi-suhrt/the natural well wisher of all) bhAvam of the Lord is the reason behind the Lord's audAryam (generosity) in granting the various boons to cetanams that they seek from Him. Common folk seek the worldly pleasures that do not last. The Lord gives them those phalans that they hanker after. svAmi NammAzhvAr only sought the everlasting (nitya) and blemishless (niravadya) paripUrNa brahmAnandam through the boon of kaimkaryam at Sri VaikuNTham in the ghoshThI of nityasUris and mukta jIvans. svAmi NammAzhvAr is saluted here as "parama purushArtaika rasikaH". He was exclusively interested in the Parama PurushArtham of moksham.

The 113th Sloka of tAtparya ratnAvali has the word-by-word echoes of this 19th Sloka of the dramiDopanishat sAram. This 113th Sloka is the essence of the ninth centum and has been condensed by svAmi Desikan as the 19th Sloka of the dramiDopanishat sAram:

इत्थं सर्वैकबन्धुं चिरकृतकरुणं शीलसिन्धुं पतित्वात्

संबन्धाद्रक्षितारं स्वगुणगरिमसंस्मारकं प्राह नाथम् ।

विस्मर्तुं चाप्यशक्यं घटकमुखसुविस्रम्भणीयं सुमत्या

लक्ष्म्या श्लिष्टं स्वसिद्ध्युन्मुखसमयमनेहः प्रतीक्षं सुमित्रम् ॥

ittham sarvaikabandum cirakrtakaruNam SIlasindhun patitvAt
sambandhAt rakshitAram svaguNagarimasamsArakam prAha nAtham |
vismartum cApyaSakyam ghaTakamukhasuvisrambhaNiyam sumatayA
lakshmyA ShishTam svasiddhyunmukhasamayamanehaH pratIksham - sumitram ||
--- dramidopanishat tAtparya ratnAvali, Slokam 113

The ten guNams indicating that the Lord is the friend of those who seek refuge in Him is revealed here:

1. He alone is the bandhu to every one.
2. Showering krpA for a long, long time
3. Being an ocean of sauSIlya guNam
4. Protecting the jIvan because of His role as the svAmi
5. To make the jIvan remember the loftiness of His kalyANa guNams
6. Staying unforgettable in the mind of the prapannan
7. Being reliable to those who seek His refuge through AcArya upadeSam
8. Having as His consort the PirAtti, who seeks the kshemam of all
9. Being ready to give Himself to the ASritALs
10. Awaiting the time to come to their protection.



Sloka 20

अभाव्येको बन्धुश्चिरकृतदयः शीलजलधिः
स्वसंबन्धात् गोप्ता स्वगुणगरिमस्मारणपरः ।
अशक्यो विस्मर्तुं घटकमुखविस्त्रंभविषयान्
समुज्जानीः सिद्धयुन्मुखसमय इच्छन्नवसरम् ॥

abhAvyeko bandhuH cirakrta daya: SIlajaladhiH
svasambandhAt goptA svaguNa garimasmAraNaparaH |
aSakyo vismartum ghaTakamukha visrambha vishayAn
samujjAnIH siddhyunmukhasamaya icchannavasaram ||

Meaning:

In this Slokam, the significance of the ninth centum is pointed out. Expecting nothing in return, the Lord stays as **suHrt** (well meaning benefactor) for all jIvans. Ten guNams of the Lord in this context are cited:

1. staying as the sole bandhu for all (**abhAvyeko bandhuH**)
2. displaying steadfast compassion (**cira krta daya**)
3. being an ocean of noble attributes/sauSIlyam (**SIla jaladhiH**)
4. protecting all through His bAndhavyam/relationship, being the Lord of all (**sva-sambandhAt goptA**)
5. making one remember the glories of His noble guNams (**sva-guNa garimasmaraNaparaH**) and greatness
6. being unforgettable because of His inherent sauSIlya guNams (**aSakyo vismartum**)
7. being the object of trust through the efforts of the AcAryAs (**ghaTaka mukha visrambha vishayAn**)
8. having PirATTi as His consort, who seeks the kshemam of the ASritALs
9. setting the appropriate time to give Himself to those, who seek His protection
10. awaiting the time to give Himself to His devotees (**samujjAnIH siddhyunmukhasamaya icchanavasaraH**)



Sloka 21

उदन्तैरित्येवं निरुपधिकसौहार्दपिशुनैः

उदन्यामुद्वेलामुपजनितवन्तं निजपते ।

त्रिवर्गातिक्रान्तस्थिरनगरघण्टापथगतेः

सहायीकुर्वाणश्चरमशतके विन्दति मुनिः ॥

udantaiH ityevam nirupadhika sauhArdapiSunaiH
udantyAm udvelAm upajanitavantam nijapade |
trivargAti krAnta sthira nagara ghaNTApathagateH
sahAyIkurvANaH caramaSatake vindati muniH ||



SrI Perundevi tAyAr- Tirukkacchi (Thanks: www.anudinam.org)

Meaning:

The sequence of thought (sangati) between the ninth and the tenth centums is covered in this 21st Slokam. In the ninth centum, svAmi NammAzhvAr celebrated the voluntary love that the Lord has for His ASritALs and the many of His acts as evidence for His compassionate caring for us. These acts of the Lord without expecting anything in return creates the apAra bhakti on the part of His devotees. In the tenth centum, svAmi NammAzhvAr acts as the guide to our ascent to Srl VaikuNTham, His abode of Supreme Bliss (parama vyoma puri), the attaining of which is the ultimate goal of our lives (parama purushArtham).

The tenth is the final centum (carama Satakam) and svAmi NammAzhvAr reaches Parama Padam (Srl VaikuNTham). It is the royal road that AzhvAr travels with the sahAyam of the Lord. This Supreme Abode of the Lord is beyond the prakrti maNDalam, which is the place to enjoy dharmam, artham and kAmam. svAmi NammAzhvAr recalls overwhelming display of the adbhuta leelAs of the Lord and His svAbhAvika (natural) krpai motivates prapannAs to long for gaining residence at Parama padam.



Slokam 22

गतिं व्यध्वक्लेशच्छिदमपद शङ्कास्पदरसं

भजद्भिः सुप्रापं विविधभजनप्रक्रियमिह ।

फले तीव्रोद्योगं स्वविषयकृतात्यादरमगात्

यदृच्छातुष्टं सत्सरणिमपुनर्जन्मसयुजम् ॥

gatim vyadhvakleSacchidamapada SankAspadarasam
bhajadbhiH suprApam vividha bhajana prakriyamiha |
phale tlvrodyogam svavishaya krtAtyAdaramagAt
yadrcchAtushTam satsaraNimapunarjanma sayujam ||

Slokam 22 of dramiDopanishat sAram is the distilled essence of the 124th Slokam of tAtparya ratnAvali and the latter is given below to bring out the echoes of thought between the two Slokams blessed to us by svAmi Desikan:

एवं स्वानां गतिं व्यध्वजदुरितहरास्थानशङ्कार्हरागं

सुप्रापं भक्तिभाजां बहुविधभजनप्रक्रियं श्रीशठारिः ।

तीव्रोद्योगं स्वदाने स्वजनतनुकृतात्यादरं प्राह चान्ते

स्वेच्छातुष्टं सुखार्चिर्मुखसरणिमुखं मोक्षदं मुक्तभोग्यम् ॥

evam svAnAm gatim vyadhvajaduritaHarAsthaAnaSankArharAgam
suprApam bhaktibhAjAm bahuvidha bhajanaprakriyam Sri SaThAriH |
tIvrodyogam svadAne svajanatanukrtAtyAdaram prAha cAnte
svecchAtushTam sukhArcirmukhasaraNimukham mokshadam - muktabhogyam ||
--- dramIDopanishat tAtparya ratnAvali, Slokam 124

Meaning of Slokam 22 of dramIDopanishat sAram:

In this final centum, the ascent of the mukta jIvan to Sri VaikuNTham with the sahAyam (assistance) of the Lord and the ten Subha guNams of the Lord that comes in to play during such a journey are highlighted. These guNams are:

1. being the companion (vazhittuNai) for those who sought Him with the desire to ascend to Parama Padam
2. removing the obstacles during the travel to Parama Padam by the arcirAdi mArgam
3. being delectable to those traveling on that path who could not believe their good fortune and had doubts without reason about the Lord leaving them
4. being an object of easy attainment for those who engage in Bhakti yogam
5. being the many paths for the pursuit of Bhakti yogam
6. working intensively to grant the phalan for ASritALs
7. generating love in His ASritALs for His BhagavatAs like the ASritALs have for Him
8. being happy with the unconscious good deeds (sukrtams) done by His ASritALs
9. being a friend and guide during every stage of the travel via arcirAdi mArgam
10. granting the freedom from the cycles of births and deaths

Translation of this Slokam by Sri RangacAri svAmi:

1. The Lord, the Refuge of all, the dispeller of all miseries, is sometimes doubted without cause, by His devotees - perhaps He finds delight in provoking this feeling;
2. He is easily accessible to the votaries by diverse means;
3. He is very anxious to bring to fruition the wishes of His adorers, to whom He is attached without sufficient cause;
4. He leads them to the good path of liberation and finally takes them unto Himself, beyond the pale of birth and death.

Thus saith SaThakopa in his last centum.

Slokam 23

परं प्राप्यं पश्यन् परिचरणहेतुं विगणयन्

परिष्कुर्वन्नाज्ञामनितरशरण्यः शरण्यन् ।

अनिष्टप्रध्वंसप्रभृतिषु निदानं च कथयन्

मुहुर्देवं लक्ष्म्या सहितमिह भेजे मुनिवरः ॥

param prApyam paSyam paricaraNahetum vigaNayan
parishkurvannAj~nAm anitaraSaraNyaH SaraNyan |
anishTa-pradhvamsa-prabhrtishu nidAnam ca kathayan
muhurdevam lakshmyA sahitamiha bheje munivaraH ||

svAmi NammAzhvAr's anubhavam in tiruvAimozhi is described in this Slokam. The matching descriptions of this VaikuNTha prApti experience of AzhvAr are found in the 125th, 126th and 127th Slokams of dramiDopanishat tAtparya ratnAvaLi.

SrI RangacAri svAmi's summary of the meaning of this Slokam:

The great sage realized that SrIman nArAyaNan is the final goal of attainment, and hence worthy of our kaimkaryams; then he explained clearly the Lord's commandments; next, having no other refuge, he sought the Lord's grace, oft reiterating that He is the primary cause for wiping out our misery and conferring benefactions - finally, he himself attained unto the Lord, ever in union with Lakshmi.

Additional Comments:

svAmi NammAzhvAr had the firm view that Lord SrIman nArAyaNan alone is the ultimate PurushArtham to be attained (param prApyam paSyam); he recognized that the Lord alone is the means for gaining the saubhAgyam of kaimkaryam unto Him (paricaraNa hetum vigaNayan); he obeyed the Lord's command enshrined in His carama Slokam (mAmekam SaraNam vraja) in his conduct/observances/anushThAnam (parishkurvan Aj~nAm); svAmi NammAzhvAr recognized that he has no other resources (pukal onRumilA aDiyEn) and performed SaraNAgathi at the sacred feet of the Lord united with mahA Lakshmi (anitaraSaraNyaH SaraNayan, lakshmyA sahitam iha bheje); he reiterated in his upadeSam for us that the divya dampatis are the only cause for removing the afflictions of samsAris (anishTa-pradhvamsa-prabhrtishU nidAnam ca kathayan).

The 125, 126 and 127th Slokams from dramiDopanishat tAtparya ratnAvaLi echoing these thoughts are presented now.

Meaning according to SrI RangAcAri svAmi for Slokam 125, 126 and 127:

Slokam 125

This Slokam provides a general overview of centums 1 to 10

इत्थं सेव्यं सुभोग्यं शुभसुभगतनुं सर्वभोग्यप्रकृष्टे

श्रेयस्तद्धेतुभूतं प्रपदनसुलभं स्वाश्रितानिष्टजिष्णुम् ।

भक्तच्छन्दानुरक्तं निरुपधिसुहृदं सत्पदव्यां सहायं

श्रीशं प्राह स्वसिद्धेः स्वयमिह करणं स्वप्रबन्धे शठारिः ॥

ittham sevyam subhogyam Subhasubhagatanum sarvabhogyaprakrshTe
SreyastaddhetubhUtam prapadanasilabham svASritAnishTajishNum |
bhaktacchandAnuraktam nirupadhisuhrdam satpadavyAm sahAyam
SRI Sam prAha svasiddheH svayamiha karaNam svaprabandhe SaThAriH ||

1. The Lord Consort of Sri, is worthy of our service and the source of all enjoyment;
2. His Form is blissful; He is sweeter by far than all things sweet;
3. He is the end to be sought by the jIvAs, and the means for realizing as well;
4. He is the Sure refuge, most easily got;
5. He is ever intent upon the welfare of His devotees, out to destroy their foes;
6. He acts according to the will and pleasure of the faithful;
7. He is the true Friend of all without cause;
8. He guides the worthy on the onward path to His abode -
9. He is thus the path and goal for all.

Slokam 126

This Slokam deals with the Sri sUktis of svAmi NammAzhvAr:

आद्ये स्वीयप्रबन्धे शठजिदभिदधे संसृतेर्दुस्सहत्वं

द्वैतीयिके स्वरूपाद्यखिलमथ हरेरन्वभूत् स्पष्टदृष्टम् ।

तार्तीयिके सक्कीयां भगवदनुभवे स्फोरयामास तीव्राम्

आशां तुर्ये यथेष्टं भगवदनुभवादाप मुक्तिं शठारिः ॥

Adye svIyaprabandhe SaThajidabhidadhe samsrterdussahatvam
dvaityIke svarUpAdyakhilamatha hareranvabhUt spashTadrshTam |
tArtIyIke savkIyAm bhagavadanubhave sphorayAmAsa tIvrAm
ASAm turye yatheshTam bhagavadanubhavAdApa muktim SaThAriH ||

Meaning:

1. In his first work (tiruviruttam), Sri SaThakopa has expounded how samsAra (repeated births and deaths) is misery, not to be endured.
2. In his second work (tiruvAsiriyam), he has shown clearly the true nature and quality of the Lord and jIvAs.
3. In his third work (Periya tiruvantAdi), he has described his own experience and deep longing for the Lord.
4. In the fourth and the last work (tiruvAimozhi), he has expounded how his desire was fulfilled and he attained liberation.



*The repository of all noble attributes - SrI PeraruLALa perumAL with nAccimArs - Kanchi
(Thanks: www.anudinam.org)*

SlokaM 127

This SlokaM is recognized as a grand retrospect of the upadeSa of svAmi NammAzhvAr to suffering samsAris:

श्रीमान् सीमातिलङ्घिस्थिरतरकरुणः सर्ववित् सर्वशक्तिः

स्वामि सर्वस्य जन्तोः स्वचरणयुगलस्वीकृतास्माकभारः ।

किं नः कृत्यं स्वहेतोः किमिह न सुलभं का विपत्तिर्भवित्री

कस्यान्यस्याधर्मणा वयमिति विधुषामाह तुङ्गत्वमन्ते ॥

SrImAn sImAtilanghisthiratarakaruNaH sarvavit sarvaSaktiH
svAmi sarvasya jantoH svacaraNayugalasvIkrtAsmAkabhAraH |
kim naH krtyam svahetoH kimiha na sulabham kA vipattirbhavitri
kasyAnyasyAdharmaNA vayamiti vidhushAmAha tungatvamante ||

Meaning:

1. SrIman nArAyaNan is the repository of all noble attributes;
2. His compassion is boundless;
3. He is Omniscient and Omnipotent;
4. He is the overlord of all; He has laid upon His own feet, the burden of saving us; – realizing this, the wise ones would declare: - is there anything for us to do, for our own sake?
5. Which would not be easy for us to achieve?
6. Will any misery dare to come to us?
7. Are we under any obligation to anyone else?
8. Such persons of firm faith are truly great!



Slokam 24

पुरा शोकः श्लोकोऽभवदिति नयादित्युपनिष-

न्मुनेः पुण्यश्लोकादजनि परभक्तेः परिणतिः ।

व्यपोह्य स्वं भावं हरिचरणसन्तानकलिकाम्

अविक्षद्योगी यस्तनुमतनुकारुण्यविवशः ॥

purA SokaH Sloko'bhavaditi nayAdityupanishat
muneH puNyaSlokAdajani parabhakteH pariNatiH |
vyapohya svam bhAvam haricaraNa santAnakalikAm
avikshat yogI yastanumatanu kAruNya vivaSaH ||

Slokam 24 deals with the genesis of tiruvAimozhi and has to be compared with Slokams

126 (covered earlier) and 130 of tAtparya ratnAvali.

Meaning according to Sri RangAcAri svAmi:

Out of the surging pity (Soka) of Vaalmiki, gushed forth SlokAs of SriMad RaamayaNam, they say likewise, out of the supreme devotion of the Sage (SaThakopa) of hallowed glory, streamed this Tamil upanishat called tiruvAimozhi. This Yogi let himself be overwhelmed by the boundless compassion of the Lord, lost all thought of Self, centered on Him, and in the end, attained the Lord's feet, tender like the shoot of the Kalpaka tree!

SlokaM 130 from tAtparya ratnAvali and its meaning for comparison with the 24th SlokaM:

शोकः श्लोकत्वमभ्यागत इति वदतः शुद्धबोधार्णबोद्य-

न्नानाकल्लोलनाथानुभवरसपरीवाहतः श्राव्यवेदात् ।

वेदान्ताचार्यकश्रीबहुमतबहुविद्वेङ्कटेशोद्धृतेयं

रम्या तात्पर्यरत्नावलिरनघगुणा रञ्जनी रङ्गभर्तुः ॥

SokaH SlokatvamabhyAgata iti vadataH SuddhabodhArNabodyan
nAnAkallolanAthAnubhavarasa parIvAhataH SrAvyavedAt |
vedAntAcAryaka SriBahumatabahuvit venkaTeSoddhrteyam
ramyA tAtparyaratnAvaliranaghaguNA ranjanI rangabhartuH ||

Meaning:

Out of the surging pity (Soka) of Vaalmiki gushed forth SlokAs of the RaamAyaNa - they say.

Likewise, the sea of NammAzhvAr's unsullied wisdom swelled; the waves that arose thence are the ways in which the sage enjoyed the Lord; they found superb expression in the Tamil Veda, most charming to the ears of the devotees. Its summary is this work - tAtparya ratnAvali, composed by VenkaTeSa, a great scholar, renowned as VedantAcArya, and held in great esteem by many.

May this fair composition pure in concept, give delight to the Lord, Sri Ranganatha (to whom it is dedicated)!



SlokaM 25

सतामित्थं सारं द्रमिडनिगमस्यान्वकथयत्

बहूनां विद्यानां बहुमतिपदं वेङ्कटपतिः ।

दिशासौधश्रेणीदृढघटितजैत्रध्वजपटी-

परामर्शभ्रश्यत्प्रतिमतनिराबाधनिगमः ॥

satAm ittham sAram dramida nigamasyAnvakathayat
bahUnAm vidyAnAm bahumatipadam venkaTapatiH |
diSA-saudha-SreNI-drDha-ghaTita jaitra-dhvaja-paTI-
parAmarSabhraSyat-pratimata-nirAbAdha-nigamaH ||

This 25th Slokam is the epilogue Slokam with links to the 129th and the 130th Slokams of tAtparya ratnAvali.

The 130th SIOkam has been covered in an earlier section.

Meaning according to Sri RangAcAri svAmi:

1. For the benefit of the righteous, this work summarizing the import of the Tamil (dramiDopanishat sAraH) has been composed by VenkaTapati well-versed in many a branch of learning, and held in great esteem on this account.
2. The banners of his victory fly aloft from the rows of high mansions in every quarter; their swelling movement shatters all antagonistic philosophies; thus he has helped to keep intact the glory of the VedAs, pure and undefiled!

The 129th epilogue Slokam of tAtparya ratnAvali:

इत्थं सत्संप्रदायक्रमसमधिगताशेषवर्णाहिवेदे

श्रद्धाशुद्धाशयानामघटयदनघं कौतुकं वेङ्कटेशः ।

सम्यक्त्वे तस्य साक्षात् शठरिपुरथवा सर्वसाक्षी स साक्षी

सावद्यत्वेऽपि सोढुं प्रभवति भजतामप्रकम्प्यानुकम्पः ॥

ittham satsampradAyakrama samadhigatA SeshavarNArhavede
SraddhASuddhASayAnAmaghaTayadanagham kautukam venkaTeSaH |
samyaktve tasya sAkshAt SaTharipurathavA sarvasAkshI sa sAkshI
sAvadyatve'pi soDhum prabhavati bhajatAmaprakampyaAnukampaH ||

Meaning:

The Tamil Veda (of Sri SaThakopa) is worthy to be studied by all, without distinction of caste or sex; but it has to be learnt in the proper traditional way; to delight those engaged in such a study, with devotion and purity of heart, VenkaTeSa has composed this work, free of all blemish; Sri SaThakopa himself would bear witness to its excellence; nay, the all-witness too would testify to this! Even if there be any flaw in

this composition, our Lord, who is ever compassionate to His devotees, will surely bear with the author!



*SrI PeraruLALa perumAL with SrI Perundevi tAyAr and ubhaya nAccimArs - Tirukkacchi
(Thanks: SrI Ramanuja dasargal/pbase.com)*

SlokaM 26

मनुव्यासप्राचेतसपरिषदर्हां क्वचिदियं
सुधासिक्ता सूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-
परिभ्रान्ता पङ्गोरुपरि यदि गङ्गा निपतति ॥



manu-vyAsa-prAcetasa-parishadarhA kvacidiyam
sudhAsiktA sUktiH svayam udayamanvicchati jane |
nirundhyuH ke vindhyAcala-vikaTasandhyA-naTajaTA-
paribhrAntA pangoH upari yati gangA nipatati ||

(This Slokam appears elsewhere as Slokam 133 of subhAshita nIvi of svAmi Desikan)

Meaning according to Sri RangAcAri svAmi:

This fair composition, drenched in nectar, is fit to be heard in an assembly of the great sages, Manu, VyAsa and Vaalmiki; but it has set store by, and itself sought for its source and flow, a simple man (viz., the author). This is his great good fortune! At twilight, in the matted tresses of the dancing NatarAja, broad like the VindhyA mountain, the waters of the GangA are whirled back and forth; if then, that stream chances to fall on the head of a lame man somewhere, and flow onward, who could prevent it?

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

kavitArkikasimhAya kalyANaguNaSAline |
Srlmate venkaTeSAya vedAntagurave namaH ||\

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कनाथस्य श्रीमद्वेदान्ताचार्यस्य कृतिषु

द्रमिडोपनिषत्सारः समाप्तः ।

iti kavitArkikasimhasya sarvatantra svatantrasya
Srlmat venkaTanAthasya Srlmat vedAntAcAryasya krtIshu
dramiDopanishat sAraH samAptaH |



svAmi Desikan tiruvaDigaLe SaraNam

svAmi NammAzvAr tiruvaDigaLe SaraNam

dAsan,

Oppiliappan Koil VaradAcAri SaThakopan