

SrI:

SrImate SrI lakshmiRsimha parabraHmaNe namaH



HH 45th paTTam SrImat azhagiya singar
anugraha bhAshaNam
on
20th September 2009



The SrI MaTham SishyAs had the bhAgyam of listening to the anugraha bhAshaNam of SrI nArAyaNa yatIndra mahA deSikan on Sunday, Sep 20, 2009. This was a sudinam for all who could listen to this amrta tArAi in the form of the tele-upanyAsam. The SishyAs were eager to hear our AcAryan's divine voice full of affection after a long time. The experience was like nectar-like showers falling on a parched land thirsting for such rejuvenating divyAnubhavam.

Inspite of SrImat azhagiya singar's heavy sancAram related strains, He was full of vAtsalyam for His SishyAs and did not mind His physical discomforts and blessed us with His brilliant insights on the theme: The paramAnugraham of the Lord could transform even this vile samsAram into veritable SrI vaikuNTham (*samsAra yesha bhagavAn apavarga yeva*).

SrImat azhagiya singar chose the anubhavam of five great bhaktAs of SrIman nArAyaNan to illumine this theme in His inimitable manner.

SrImat azhagiya singar chose five great BhakthAs of the Lord, who rejected moksha sukham in favor of the enjoyment of arcAvatAram of the Lord at His divya deSams:

(1) toNDaraDippoDi AzhwAr (2) tiruppAN AzhwAr (3) hanumAr (4) swAmy nammAzhwAr and (5) swAmy deSikan.

SrImat azhagiya singar pointed out first that there are three great bhaktAs of the Lord, who rejected moksha sukham in favor of enjoying arcAnubhavam right on this samsAric world. The first is tiruppANar who declared "*yenn amudhinai kaNDa KaNkaL maRRonRinaik-kANave* - After aDiyEn has looked at and enjoyed Lord ranganAtha, my nectar, these eyes of mine will not choose to see anything else". tiruppANazhwAr did not opt for moksham.

toNDarDippoDi AzhwAr enjoyed intensely the arcAi of the same Lord ranganAtha and was overcome by that blissful experience that made him announce "*icchuvai tavira maRRavai Yaann vENDEn*". He had no desire for ruling the world of indran after enjoying the the beauty of the red lips, lotus eyes and the bluish green tirumeni of Lord ranganAthan. He rejected moksham over the divine arcA anubhavam.

The great rAma bhaktar, hanumAn also declined with thanks the personal invitation from Lord raghunAthAn to accompany Him to SrI VaikuNTham at the end of His vibhava avatAram. hanumAn explained that his mind was so rooted in the enjoyment of the divya soundaryam and kalyANa guNams (Heroism, valour) of Lord rAmacandran that his mind does not seek vaikuNTha IOkam since there was no possibility to enjoy SrImat rAmAyaNam at this aprAKrta IOkam. He preferred to stay here in this samsAric world, where He would have ample opportunities to listen to SrI raghunAtha kIrthanam.

swAmy deSikan who was so deeply involved with the enjoyment of the unparalleled soundaryam of Lord varadarAjan at kAncIpuram that made Him declare: "kariSaila nAtha! bhagavann! tvam prasIdasi cet, tava samIpata: asmi ceth, tvayi anaggA bhakti asti, tvadIya: dAsa jana: samsrjayate ca yati, yesha samsAra yeva apavarga:".

swAmy deSikan made a prayerful request to Lord varadarAjan here and shared with Him his assessment that this vile samsAram with all its afflictions will transform into a world filled with moksha sukham as long as he had the smiling anugraham of the Lord to stay close to His arcA tirumEni and serve Him with blemishless bhakti in the company of the Lord's bhAgavatAs while exchanging bhagavat guNAnubhavam with them. swAmy deSikan observed - If those good fortunes came his way in this samsAric world, then mokshAnandam can be enjoyed right here and there was no need to travel all the way to SrI vaikuNTham for enjoying moksha sukham.

The pramANa pAsurams and SIOkams used by SrImat azhagiya singar to celebrate the superiority of arcAvatAram of the Lord leading to the rejection of Sri VaikuNTham and moksha Aanandam there are assembled below.



Swami Desikan's VaradarAja pancASat slokam



kAnci SrI varadar

त्वं चेत् प्रसीदसि तवाम्बिस समीपतश्चेत्

त्वय्यस्ति भक्तिरनघा करिशैल नाथ ।

संसृज्यते यदि च दास जनस्त्वदीयः ।

संसार एष भगवन्नपवर्ग एव ॥

श्रीवरदराजपञ्चाशत् ४३ ॥

tvam cet prasIdasi tavAmsi samIpataScet
tvayyasti bhakti: anaghA kariSaila nAtha |
samsrjyate yadi ca dAsa jana: tvadIya:
samsAra esha bhagavan apavarga eva ||

- varadarAja pancASat

toNDaraDippoDi AzhwaAr's tirumAlai pAsuram rejecting moksha sukham



SrIranganAthar - SrIrangam

பச்சை மாமலைபோல் மேனி பவளவாய் கமலச் செங்கண்
அச்சுதா! அமரர் ஏறே! ஆயர் தம் கொழுந்தே! என்னும்,
இச்சுவை தவிர யான் போய் இந்திர லோகம் ஆளும்,
அச்சுவை பெறினும் வேண்டேன் அரங்கமா நகர் உளானே! - திருமாலை 2

pacchai mAmalaipOl mEni pavaLavAy kamalac chengkaN
achchuthA! amarar ERE! Ayar tham kozhunthE! ennum,
icchuvai thavira yAn pOy inthira lOkam aaLum,
achchuvai peRinum vENdEn arangamA nagar uLAnE! -tirumAlai

Meaning: Oh Lord of SrIrangam! Oh acyutA! Oh Lord of devAs! Oh tender bud of the shepherd clan! Oh govindA! After having enjoyed the beauty of Your tirumeni, which is like a big, cool green mountain, after having enjoyed the soundaryam of Your coral red lips and the lAvaNyam of Your lotus soft eyes, aDiyEn will not care for the glory of ruling even over the Indra lOkam. aDiyEn will just stand next enjoying Your insatiable beauty and devote my life to performing kaimakryams in this samsAric world (bhUlOka vaikuNTham).

tiruvAimozhi pAsuram that is the basis of the 43rd sIOkam of SrI varadarAja pancASat:



namperumAL with SrI kamalavalli nAcciyAr - uraiyur serti

3665:

இங்கே திரிந்தேற்கு இழக்குற்றென்!* இருமாநிலம் முன்உண்டுமிழந்த*
செங்கோலத்த பவளவாய்ச்ச* செந்தாமரைக்கண் என்னம்மான்*
பொங்கேழ் புகழ்கள் வாயவாய்ப்* புலன்கொள் வடிவு என்மனத்ததாய்*
அங்கேய் மலர்கள் கையவாய்* வழிபட்டோட அருளிலே?

--- திருவாய்மொழி 8.10.4

ingE tirinthERk izhukkuRRen! irumAnilam mun uNDu umizhntha
cengkOlattha pavaLavAic centhAmaraikkaN ennamAn
pongkEzh pukazhkaL pulankoL vaDivu en manatthathAi
angkEi malarkaL kayavAi vazhipaTTu ODa aruLiLE? -tiruvAimozi

Meaning for tiruvaimozhi paasuram from Dr.V.N.Vedantha Desikan:

What stigma will attach to me --I am sure none-- if the lord so blesses me that I follow the path shown by SrI vaishNavAs. Whereas we can go to Vaikunta at a later stage and perform Kaimkarya to Him, we can do so here also. Then I would do it at the feet of my Lord, who once swallowed and then spat out all universe, whose lovely lips and lotus eyes are far too pre-processing. When I do so, my mouth will utter His wave-like chain of great qualities. His captivating charm of form (that would madden my senses) will remain in my mind only, so that I would not succumb (my service to bhAgavatAs would then be hindered) and my hands will have flowers worthy of Him. (This bhagavat kaimkarya in turn inspires me in my bhAgavata kaimakarya. That is how I perform it).

Additional Comments: The lotus eyed Lord is our Master. aDiyEn has been defeated by His soundaryam and have decalred "jitam te punDarIkAksha". During this state of being overcome by His soundharyam, my tongue will repeat incessantly the flood of His auspicious attributes that rise like a spring. Their flow is like the flood in the river and are beyond mere eulogies. One will drown in that anubhavam. That divine beauty that overcomes all my limbs has taken abode in my mind. aDiyEn is holding in my hands the flower garlands befitting that divya soundaryam. aDiyEn should proceed to place those garlands at His sacred feet. In this matter, aDiyEn should follow the path laid out by the bhAgavatAs of the Lord. PerumAL should shower His grace on aDiyEn to make this happen. His grace should enable me to serve His lotus feet with my mind, speech and body (mAnasa-vAcika-kAyika kaimkaryams). If aDiyEn is blessed with this anugrham, I can perform bhagavat kaimkaryam to please His bhAgavatAs right here on this earth. How could there be any thing wrong with such bhagavat kaimkaryam here instead of seeking nitya kaimkaryam in His supreme abode? This goal of life (purushArtham) alone is sufficient for aDiyEn. People may question me about the parama pururshArtham chosen by the bhAgavatAs (Viz) kaimkaryam for our Master (Seshi) in SrI vaikuNTham as the most superior. aDiyEn's mAnasa bhagavat anubhavam will in turn inspire me in my bhAgavata kaimkaryam.

SrImad rAmAyana sIOkam



SrI rAma parivAr

स्नेहो मे परमो राजंस्त्वयि नित्यं प्रतिष्ठितः।

भक्तिश्च नियता वीर भावो नान्यत्र गच्छति ॥ उत्तर काण्ड ३९-१५ ॥

sneho me paramo rAjanstvayi nityam pratishThita:|

bhaktisSca niyatA vIra bhAvo nAnyatra gacchati|| --uttara kANDa 39:15

Meaning: Oh rAghavA! Oh cakravarti! My love and devotion for You is so firmly established always that my desire does not turn towards anything else (i-e) SrIvaikunNTha vAsam.

||SrImat azhagiya singar tiruvaDigaLe SaraNam||

dAsan,

Oppiliappan KOil VaradAchAri Sadagopan

